

Lesson 2 Daniel 2:1-49

Daniel 2:1-49 (NASB)

¹ Now in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar had dreams; and his spirit was troubled and his sleep left him.

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.

³ The king said to them, "I had a dream and my spirit is anxious to understand the dream."

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."

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.

⁶ "But if you declare the dream and its interpretation, you will receive from me gifts and a reward and great honor; therefore declare to me the dream and its interpretation."

⁷ They answered a second time and said, "Let the king tell the dream to his servants, and we will declare the interpretation."

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,

⁹ that if you do not make the dream known to me, there is only one decree for you. For 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."

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.

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

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

¹³ So the decree went forth that the wise men should be slain; and they looked for Daniel and his friends to kill *them*.

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;

¹⁵ he said to Arioch, the king's commander, "For what reason is the decree from the king *so* urgent?" Then Arioch informed Daniel about the matter.

¹⁶ So Daniel went in and requested of the king that he would give him time, in order that he might declare the interpretation to the king.

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

¹⁸ so that they might request compassion from the God of heaven concerning this mystery, so that Daniel and his friends would not be destroyed with the rest of the wise men of Babylon.

¹⁹ Then the mystery was revealed to Daniel in a night vision. Then Daniel blessed the God of heaven;

²⁰ Daniel said, "Let the name of God be blessed forever and ever, For wisdom and power belong to Him.

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.

²² "It is He who reveals the profound and hidden things; He knows what is in the darkness, And the light dwells with Him.

²³ "To You, O God of my fathers, I give thanks and praise, For You have given me wisdom and power; Even now You have made known to me what we requested of You, For You have made known to us the king's matter."

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."

²⁵ Then 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!"

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?"

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.

²⁸ "However, there is a God in heaven who reveals mysteries, and He has made known to King Nebuchadnezzar what will take place in the latter days. This was your dream and the visions in your mind *while* on your bed.

²⁹ "As for you, O king, *while* on your bed your thoughts turned to what would take place in the future; and He who reveals mysteries has made known to you what will take place.

³⁰ "But as for me, this mystery has not been revealed to me for 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.

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.

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,

³³ its legs of iron, its feet partly of iron and partly of clay.

³⁴ "You continued looking until a stone was cut out without hands, and it struck the statue on its feet of iron and clay and crushed them.

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; and the wind carried them away so that not a trace of them was found. But the stone that struck the statue became a great mountain and filled the whole earth.

³⁶ "This *was* the dream; now we will tell its interpretation before the king.

³⁷ "You, O king, are the king of kings, to whom the God of heaven has given the kingdom, the power, the strength and the glory;

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

³⁹ "After you there will arise another kingdom inferior to you, then another third kingdom of bronze, which will rule over all the earth.

⁴⁰ "Then there will be a fourth kingdom as strong as iron; inasmuch as iron crushes and shatters all things, so, like iron that breaks in pieces, it will crush and break all these in pieces.

⁴¹ "In that you saw the feet and toes, partly of potter's clay and partly of iron, it will be a divided kingdom; but it will have in it the toughness of iron, inasmuch as you saw the iron mixed with

common clay.

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.

⁴³ "And in that you saw the iron mixed with common clay, they will combine with one another in the seed of men; but they will not adhere to one another, even as iron does not combine with pottery.

⁴⁴ "In the days of those kings the God of heaven 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 forever.

⁴⁵ "Inasmuch 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, the great God has made known to the king what will take place in the future; so the dream is true and its interpretation is trustworthy."

⁴⁶ Then King Nebuchadnezzar fell on his face and did homage to Daniel, and gave orders to present to him an offering and fragrant incense.

⁴⁷ The king answered Daniel and said, "Surely your God is a God of gods and a Lord of kings and a revealer of mysteries, since you have been able to reveal this mystery."

⁴⁸ Then the king promoted Daniel and gave him many great gifts, and he made him ruler over the whole province of Babylon and chief prefect over all the wise men of Babylon.

⁴⁹ And Daniel made request of the king, and he appointed Shadrach, Meshach and Abed-nego over the administration of the province of Babylon, while Daniel *was* at the king's court.

II. PROPHETIC HISTORY OF THE GENTILES DURING THE TIMES OF THE GENTILES (CHAPS. 2-7)

A. The dream of Nebuchadnezzar (chap. 2)

1. THE DREAM OF THE KING (2:1-16)

a. The dream (2:1-3)

2:1. Soon after Nebuchadnezzar's accession to the throne, he was plagued **with a recurring dream**. Since Daniel recalled and interpreted only a single dream (cf. vv. 24-26), the use of the plural here (**dreams**) seems to indicate a recurrence of the same dream. This dream evidently was perceived by **Nebuchadnezzar** as having great significance, for he **was troubled** (cf. v. 3) by the dream and so agitated that he was unable to **sleep**.

2:2-3. **The king summoned the wise men of his realm**. They professed to be able to foretell the future by one means or another (cf. comments on 1:17). If the method used by one failed to produce the desired result, hopefully the method employed by another would reveal the dream's significance. They were called collectively to exercise their enchantments in order to give the king an interpretation that would placate him. **The king challenged the wise men, saying, I want to know what it means.**

b. The desperation of the wise men (2:4-11)

16th Paris Bill & Dick; Herb TESTS + RESULTS Fans vs. Police Down due to age

Aug 6
→

[2:4](#). Evidently the request to interpret a dream ([v. 3](#)) had been made of the wise men on other occasions for they were not surprised. (As stated under "[Languages](#)" in the *Introduction*, [1:1-2:4a](#) is in Heb., and beginning with the words **O king** in [verse 4b](#) the language is **Aramaic** through [7:28](#).) The wise men confidently asserted that when **the king** revealed **the dream** to them, they would **interpret it** to him. They were confident that with their collective wisdom, they could satisfy the king with an interpretation.

[2:5-6](#). Though **the king** may have made such a demand on the wise men previously and been satisfied with their answers, he evidently had never asked them to interpret a dream that he discerned had such significance. So he decided **to test them**. If they could predict **the future** by interpreting dreams, they should be able **to reconstruct the past and recall the king's dream**. So he refused to share his dream with them. This does not mean he had forgotten it. Had he done so, the wise men, to save themselves from death, could easily have fabricated a dream and then interpreted it. **The king reasoned that if they could not recall the past, their predictions concerning the future could not be trusted.**

The king promised **rewards** and **honor** for the wise men's recalling and interpreting **the dream**. **But** he put them under **a death penalty** (they would be **cut into pieces**) and their **houses** would be burned to **rubble** **if they proved to be false prognosticators** who could not recall **the dream**.

[2:7-9](#). Again the wise men (cf. [v. 4](#)) asked that **the king** share **the dream** with them, promising then to **interpret it**. **The king** complained that they were stalling for **time**. He again referred to the **penalty** (cf. [v. 5](#)) for failure to tell him **the dream**. **He felt that the only way he could trust their interpretation of the future was by having them first recall his dream**. Otherwise he would conclude that **they were conspiring to tell him misleading and wicked things**. Also Nebuchadnezzar may have become impatient with the wise men who were presumably older than he as he had inherited them from his father. **Another reason for the test may have been that he was suspicious of their claims to wisdom.**

[2:10-11](#). To defend themselves, the wise men asserted that **the king was making an unreasonable request, one never asked by any other potentate**. They attested that the future belongs to **the gods**, not to **men**. Interestingly this was an admission that they had deceived **the king** in their past interpretations, a startling revelation from those held in high esteem in the court.

c. The decree of the king ([2:12-13](#))

[2:12-13](#). After the wise men revealed that they were unable to satisfy the king's demands, **the king** was **angry and furious** (cf. [3:13](#), [19](#)). He issued an order for **the execution of all the wise men of Babylon**. **The decree** was not only for those currently serving the king's court, but on all who professed to be able to reveal the future. Since **Daniel and his three friends** were classified as **wise men**, the judgment also fell on them.

d. The declaration of Daniel ([2:14-16](#))

[2:14-16](#). What had transpired in the royal court was unknown to **Daniel**. Perhaps he had refused to answer the king's summons ([v. 2](#)) to avoid contact with the pagan leaders. When word came

that he was under a death sentence, he tactfully asked **Arioch, the commander of the king's guard**, for the reason. **Arioch... explained the incident that had exposed the wise men's deception of the king.**

Daniel boldly approached **the king** with **the request that the executions be stayed for a while so that he might interpret the king's dream.** This took boldness because the king had already accused the wise men of wanting more **time** (v. 8).

Daniel was evidently held in high esteem by the king because he was permitted access to the king's presence and was able to petition the king directly. Though not recorded, Daniel had possibly interpreted dreams previously, though not necessarily for the king. **So he was sure he could recall the dream and interpret it.**

2. THE DREAM REVEALED TO DANIEL ([2:17-23](#))

a. The petition ([2:17-18](#))

[2:17-18](#). In this time of testing **Daniel** was calm. He **returned to his house**, sought out his three **friends**, and together **they prayed for mercy from the God of heaven.** ("God of heaven" is a title used of God six times in Dan.: [2:18-19](#), [28](#), [37](#), [44](#); [5:23](#), nine times in Ezra, and four times in Neh. Elsewhere in the OT it occurs only in [Gen. 24:3, 7](#); [Ps. 136:26](#); [Jonah 1:9](#).)

Mercy is God's response to a person's need. **Daniel recognized his own inability in the circumstances and turned to God in confidence, expecting the Lord to meet his need.**

b. The revelation ([2:19a](#))

[2:19a](#). In response to the prayer of the four, **the dream was revealed to Daniel**, evidently that same **night**.

c. The praise ([2:19b-23](#))

[2:19b-23](#). **Daniel** responded appropriately by offering praise to **God**. He acknowledged that God is a God of **wisdom**, knowing the end from the beginning, and a God of **power**, for whatever He determines, He can do. **Daniel began and concluded His prayer speaking of God's wisdom and power** (cf. [v. 23](#)).

Evidences of His *power* are seen in His control of events (**He changes times and seasons**) and of the destiny of nations (**He sets up kings and deposes them**). Nebuchadnezzar was on the throne because God determined to use him there to **fulfill His will**.

not ↑ will

Evidences of God's *wisdom* are seen in **His imparting wisdom to the wise** ([v. 21b](#)) and in His **revealing deep and dark things** ([v. 22](#)). **Light dwells with** God in the sense that all things are clear to Him though people are surrounded by **darkness**. God knows and can reveal the future. God, not Daniel's insight, gave him **the dream** and its interpretation. Daniel's prayer of praise closed with thanks **that God** had revealed the king's dream to the four **who had trusted Him**.

3. THE DREAM EXPLAINED TO NEBUCHADNEZZAR ([2:24-45A](#))

a. The explanation by Daniel ([2:24-30](#))

[2:24-25](#). Receiving from God the knowledge of the **dream** and its interpretation ([v. 19](#)) **Daniel went to Arioch**, the king's executioner (cf. [v. 14](#)), and informed him that he was ready to **interpret** the king's **dream**. Evidently the royal court knew of the king's agitation for **Arioch took Daniel... at once to the king**. Officer Arioch wrongly claimed credit for having **found** an interpreter for the king's dream. Actually it was Daniel who "went to Arioch." Arioch evidently expected **to be highly rewarded** for finding someone who could alleviate the king's agitation.

[2:26-28](#). **The king** inquired whether **Daniel** was **able to tell** him **what** he had dreamed and then to **interpret it**. Daniel was subjected to the same test of his veracity the king had demanded of the wise men. They had previously said that only the gods could reveal the future to man ([v. 11](#)). Now **Daniel** asserted that what the wise men of Babylon could not do ([v. 27](#)) by consorting with their false deities, Daniel was able to do because **there is a God in heaven** (cf. [comments](#) on [v. 18](#)) **who reveals mysteries** ([v. 28](#); cf. [v. 47](#)). Daniel took no credit to himself (cf. [v. 23](#)).

[2:29-30](#). Daniel asserted at the outset that the king's dream was prophetic (cf. [v. 45](#), "**what will take place in the future**"), about **things to come** and **what was going to happen**. Nebuchadnezzar's dream covered the prophetic panorama of **Gentile history from his time till the forthcoming subjugation of Gentile powers to Israel's Messiah**. This time period is called "the times of the Gentiles" ([Luke 21:24](#)). This dream was given to Nebuchadnezzar, **the first of many Gentile rulers** who would exert power **by divine appointment** during the times of the Gentiles. God was not revealing **spiritual truth** to Nebuchadnezzar **but facts concerning the political dominion** that Gentiles would exercise. Everything in the dream would be readily understandable to Nebuchadnezzar.

Again Daniel humbly affirmed that the **mystery** was not **revealed to him because he was wiser** than others (cf. [Dan. 2:27-28](#)).

b. The recitation of the dream ([2:31-35](#))

[2:31-33](#). The king's dream was relatively simple. Daniel reported that the **king** had seen an enormously **large statue**. Its size and **appearance** were **awesome**. It made the king appear insignificant when he stood before it. The **statue** was **dazzling** because of the metals of which it was made. **The head of the image** was fashioned of **pure gold**, the **chest and arms** were of **silver**, the **belly and thighs** of **bronze**, and the **legs** were of **iron**, with **its feet partly... iron and partly... baked clay**. A casual glance would reveal the various parts of the statue.

we have seen this

[2:34-35](#). **The statue was not permanent**; it was **struck on the feet by a rock** (cut... **not by human hands**) which reduced **the whole statue like chaff that was blown away**. Chaff was the light, unedible portion of grain stalks which blew away when the broken stalks were winnowed (tossed up in the air) on a windy **summer** day. **The rock that destroyed the statue grew into a huge mountain that filled the whole earth**. The dream itself was simple. It was the meaning of the dream that agitated the king.

c. The interpretation of the dream ([2:36-45a](#))

[2:36-38](#). Daniel's interpretation makes it clear that the image revealed **the course of Gentile kingdoms** which in turn would rule over the land of Palestine and the people of Israel. Nebuchadnezzar, head of the Babylonian Empire, **was represented by the head of gold** ([v. 38](#)). His father had come to power in Babylon by military conquest, but Nebuchadnezzar received his **dominion and power and might and glory from God** (who sets up kings and deposes them, [v. 21](#)). (On **the God of heaven** see [comments](#) on [v. 18](#).)

Nebuchadnezzar's rule was viewed as a worldwide empire, in which he ruled over all **mankind** as well as over **beasts** and **birds**. At the time of Creation the right to rule over the earth was given man who was to have dominion over it and all the creatures in it ([Gen. 1:26](#)). Here **Nebuchadnezzar by divine appointment was helping fulfill what God had planned for man**.

[2:39](#). The second portion of the statue, the chest and arms of silver, represented the rise of the Medes and Persians (cf. [5:28](#); [6:8](#); also cf. [5:31](#)). The Medo-Persians conquered the Babylonians in 539 B.C. The arms of silver evidently represent the two nations of Media and Persia that together defeated Babylon. Though that **kingdom** lasted over 200 years (539-330 B.C.), longer than the Neo-Babylonian Empire of 87 years (626-539), the Medo-Persian Empire **was inferior to it, as silver compared with gold**.

The belly and thighs **of bronze** represented the third kingdom to arise. This was the Grecian Empire (cf. [8:20-21](#)). **Alexander the Great** conquered the Medo-Persians between 334 and 330 B.C. and assumed authority over its peoples and territory. By Alexander's conquests he extended **the Greek Empire as far east as the northwestern portion of India**—an extensive empire that seemingly was **over the whole earth**.

[2:40](#). The legs of **iron** represent **the Roman Empire**. This fourth kingdom conquered the Greek Empire in 63 B.C. Though the Roman Empire was divided into two legs and culminated in a mixture of iron and clay, it was one empire. This empire was characterized by its strength, as **iron** is stronger than bronze, silver, and gold. **The Roman Empire was stronger than any of the previous empires**. It crushed **all the** empires that had preceded it. Rome in its cruel conquest swallowed up the lands and peoples that had been parts of the three previous empires and assimilated those lands and peoples into itself.

[2:41-43](#). **The empire that began as iron regressed to a state of clay mixed with iron**. This mixture speaks of progressive weakness and deterioration. Two metals together form an alloy which may be stronger than either of the metals individually. But **iron** and **clay** cannot be mixed. If iron and clay are put into a crucible, heated to the melting point, and poured into a mold, when the pour has cooled the iron and clay remain separate. **The clay can be broken out which leaves a weak casting**.

The Roman Empire was characterized by division (it was **a divided kingdom**) and deterioration (it was **partly strong and partly brittle**). Though Rome succeeded in conquering the territories that came under its influence, it never could unite the peoples to form a united empire. In that sense **the people** were **a mixture** and were not **united**. (Other views of this mixture of strength

and weakness are suggested: [a] the empire was strong organizationally but weak morally; [b] imperialism and democracy were united unsuccessfully; [c] government was intruded by the masses, i.e., mob rule; [d] the empire was a mixture of numerous races and cultures.)

[2:44-45a](#). Daniel then focused on the overthrow of those kingdoms. **The time of those kings** may refer to the four empires or, more likely, it refers to the time of the 10 toes ([v. 42](#)) since the first four kingdoms were not in existence at the same time as apparently the toes will be (cf. [comments](#) on the 10 horns of the fourth beast, [7:24](#)). Nebuchadnezzar had seen a rock hit and smash the image ([2:34](#)). The statue was destroyed by the rock, **not by human hands**. In Scripture a rock often refers to Jesus Christ, Israel's Messiah (e.g., [Ps. 118:22](#); [Isa. 8:14](#); [28:16](#); [1 Peter 2:6-8](#)). God, who had enthroned Nebuchadnezzar and would transfer authority from Babylon to Medo-Persia, then to Greece, and ultimately to Rome, will one day invest political power in a King who will rule over the earth, subduing it to His authority, thus culminating God's original destiny for man ([Gen. 1:27](#)).

In Nebuchadnezzar's dream the smiting rock became a mountain that filled the whole earth ([Dan. 2:35](#)). In Scripture a mountain is often a symbol for a kingdom. So Daniel explained that the four empires which would rule over the land and the people of Israel would not be destroyed by human means, but rather by the coming of the Lord Jesus Christ, the striking Stone. When He comes He will establish the messianic kingdom promised to Israel through David ([2 Sam. 7:16](#)). At His return He will subjugate all... kingdoms to Himself, thus bringing them to an end (cf. [Rev. 11:15](#); [19:11-20](#)). Then He will rule forever in the Millennium and in the eternal state.

Amillennialists hold that this kingdom was established by Christ at His *First* Advent and that now the church is that kingdom. They argue that: (a) Christianity, like the growing mountain, began to grow and spread geographically and is still doing so; (b) Christ came in the days of the Roman Empire; (c) the Roman Empire fell into the hands of 10 kingdoms (10 toes); (d) Christ is the chief Cornerstone ([Eph. 2:20](#)).

Premillenarians, however, hold that the kingdom to be established by Christ on earth is yet future. At least six points favor that view: (1) The stone will become a mountain suddenly, not gradually. Christianity did not suddenly fill "the whole earth" ([Dan. 2:35](#)) at Christ's First Advent. (2) Though Christ came in the days of the Roman Empire, He did not destroy it. (3) During Christ's time on earth the Roman Empire did not have 10 kings at once. Yet Nebuchadnezzar's statue suggests that when Christ comes to establish His kingdom, 10 rulers will be in existence and will be destroyed by Him. (4) Though Christ is now the chief Cornerstone to the church ([Eph. 2:20](#)) and "a stone that causes [unbelievers] to stumble" ([1 Peter 2:8](#)), He is not yet a smiting Stone as He will be when He comes again. (5) The Stone (Messiah) will crush and end all the kingdoms of the world. But the church has not and will not conquer the world's kingdoms. (6) The church is not a kingdom with a political realm, but the future Millennium will be. Thus Nebuchadnezzar's dream clearly teaches premillennialism, that Christ will return to earth to establish His rule on the earth, thereby subduing all nations. The church is not that kingdom.

4. DANIEL HONORED ([2:45B-49](#))

[2:45b](#). Daniel had validated his interpretation by first recalling **the dream** ([vv. 31-35](#)) and had certified that **the interpretation** ([vv. 36-45a](#)) was **trustworthy** because it had come from **God** (cf. [vv. 19, 23, 28, 30](#)), who holds the destiny of nations in His own power. He knows **what will take place in the future** (cf. [vv. 28-29](#)).

[2:46-47](#). The **king** was so moved at Daniel's interpretation that he prostrated himself **before Daniel** and **ordered that an offering** be made to **Daniel**, an honor that would normally have been given only to the gods of Babylon. Such was Nebuchadnezzar's recognition of Daniel's divine authority. Through Daniel's revelation and interpretation of the dream, Nebuchadnezzar was led to confess that Daniel's **God** is superior to all the **gods** of Babylon and that He is **Lord** over the earth's **kings**. Daniel's **God** was exalted in the eyes of **Nebuchadnezzar** because He through Daniel revealed the course of forthcoming history. God is, the king said, **a Revealer of mysteries**, as Daniel had said (cf. [v. 28](#)). Nebuchadnezzar apparently accepted the fact of his own appointment to power by Daniel's God (cf. [vv. 37-38](#)) and recognized His authority.

[2:48-49](#). Nebuchadnezzar appointed **Daniel** to a **position** of responsibility in the government and rewarded him materially with royal **gifts**. Babylon was divided into many provinces, each one under the leadership of a satrap ([3:2](#)). Daniel was evidently made a satrap over the province in which the royal court was located (**the province of [the city of] Babylon**). Daniel did not forget his friends but asked that they be promoted too. So **the king** made **Shadrach** (Hananiah), **Meshach** (Mishael), and **Abednego** (Azariah) **administrators** to serve under Daniel in the same **province**. Daniel was able to remain in **the royal court**, perhaps as an adviser to Nebuchadnezzar.

In a remarkable way God elevated Daniel to a position in the royal court so that he could serve as a mediator between the king and the exiles from Judah who would shortly (in 597 and 586) be brought to Babylon.

Bible Knowledge commentary from the Dallas Seminary Faculty

Open it

1. What has been your happiest dream or your strangest nightmare?

Marrying my Wonderful wife

Explore it

3. What did Nebuchadnezzar do about his troubling dreams? ([2:1-6](#))

Demanded his magicians, conjurers, sorcerers, and Chaldeans to tell him what his dream was and the interpret the dream. If they could not they would be killed and their houses ruined.

4. What did the king expect from his wise men? ([2:8-9](#))

To tell him what the dream was and tell him what interpretation they had for it, or face death.

5. Why was the task assigned by the king too difficult for the astrologers to do? ([2:10-11](#))

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

6. What did the king decree? ([2:12-13](#))

Because of this the king became indignant and very furious and gave orders to destroy all the wise men of Babylon. ¹³ So the decree went forth that the wise men should be slain; and they looked for Daniel and his friends to kill them.

7. What was Daniel's course of action in the face of the king's order? ([2:14-16](#))

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; ¹⁵ he said to Arioch, the king's commander, "For what reason is the decree from the king so urgent?" Then Arioch informed Daniel about the matter. ¹⁶ So Daniel went in and requested of the king that he would give him time, in order that he might declare the interpretation to the king.

8. What did Daniel and his friends ask of God in the midst of a desperate situation? ([2:17-18](#))

Then Daniel went to his house and informed his friends, Hananiah, Mishael and Azariah, about the matter, ¹⁸ so that they might request compassion from the God of heaven concerning this mystery, so that Daniel and his friends would not be destroyed with the rest of the wise men of Babylon.

9. How did Daniel respond to answered prayer? ([2:19-23](#))

Then the mystery was revealed to Daniel in a night vision. Then Daniel blessed the God of heaven; ²⁰ Daniel said, "Let the name of God be blessed forever and ever, For wisdom and power belong to Him. "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. ²² "It is He who reveals the profound and hidden things; He knows what is in the darkness, And the light dwells with Him. ²³ "To You, O God of my fathers, I give thanks and praise, For You have given me wisdom and power; Even now You have made known to me what we requested of You, For You have made known to us the king's matter."

10. What transpired between Daniel and Arioch? ([2:24-25](#))

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."

²⁵ Then 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!"

11. What did Daniel say in response to the king's question? ([2:26-30](#))

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?" 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. ²⁸ However, there is a God in heaven who reveals mysteries, and He has made known to King Nebuchadnezzar what will take place in the latter days. This was your dream and the visions in your mind while on your bed. ²⁹ As for you, O king, while on your bed your thoughts

turned to what would take place in the future; and He who reveals mysteries has made known to you what will take place. ³⁰ But as for me, this mystery has not been revealed to me for 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.

12. What was the king's dream? ([2:31-35](#))

"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. 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, ³³ its legs of iron, its feet partly of iron and partly of clay. ³⁴ You continued looking until a stone was cut out without hands, and it struck the statue on its feet of iron and clay and crushed them. 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; and the wind carried them away so that not a trace of them was found. But the stone that struck the statue became a great mountain and filled the whole earth

13. What was the interpretation of the dream? ([2:36-45](#))

Medo-Persia and Greece

³⁹ After you there will arise another kingdom inferior to you, then another third kingdom of bronze, which will rule over all the earth.

Rome

⁴⁰ Then there will be a fourth kingdom as strong as iron; inasmuch as iron crushes and shatters all things, so, like iron that breaks in pieces, it will crush and break all these in pieces. ⁴¹ In that you saw the feet and toes, partly of potter's clay and partly of iron, it will be a divided kingdom; but it will have in it the toughness of iron, inasmuch as you saw the iron mixed with common clay. 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. ⁴³ And in that you saw the iron mixed with common clay, they will combine with one another in the seed of men; but they will not adhere to one another, even as iron does not combine with pottery.

The Divine Kingdom

⁴⁴ In the days of those kings the God of heaven 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 forever. ⁴⁵ Inasmuch 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, the great God has made known to the king what will take place in the future; so the dream is true and its interpretation is trustworthy."

14. What did the king do in response to Daniel's interpretation? ([2:46-49](#))

Daniel Promoted

⁴⁶ Then King Nebuchadnezzar fell on his face and did homage to Daniel, and gave orders to present to him an offering and fragrant incense. ⁴⁷ The king answered Daniel and said, "Surely your God is a God of gods and a Lord of kings and a revealer of mysteries, since you have been able to reveal this mystery." ⁴⁸ Then the king promoted Daniel and gave him many great gifts, and he made him ruler over the whole province of Babylon and chief prefect over all the wise men of Babylon. ⁴⁹ And Daniel made request of the king, and he appointed Shadrach, Meshach and Abed-nego over the administration of the province of Babylon, while Daniel was at the king's court.

Get it

18. How can we demonstrate in our life the importance of prayer?

We have many times with people in the hospital and in tough times

19. When you clearly recognize God's hand in your life, how do you need to respond to Him?

We must praise him for his help

Apply it

24. How can your prayer life include an appropriate measure of praise and thanksgiving?

Use the Lords Prayer as an outline, but use what had happened instead

25. How can you trust God with an unreasonable or difficult person in your life?

Trust God in all things, he will work it out for you