

1. We are in the middle of Daniel chapter two. Last week I exegeted verses 24 through verse 28.
2. I am now ready to teach Daniel chapter two verse twenty-nine. Daniel is ready to tell the king his dream and its interpretation.
3. Before continuing I want to review an expanded translation of Dan 2:24-28.

Dan 2:24 Because Daniel's mind was full of information about the King and his dream, he asked Arioch to spare the wisemen and take him to Nebuchadnezzar's quarters. He had earlier informed Arioch that he knew what Nebuchadnezzar had dreamed and was ready to interpret the dream for the great King.

Dan 2:25 Seeking further prestige for himself, Arioch hastened to the king with Daniel, asserting "I have found a man of the captives of Judah who will tell you the interpretation of your dream."

Dan 2:26 Calling Daniel by his Chaldean name the king said "Belteshazzar have you come to tell and interpret my dream"?

Dan 2:27 Daniel was quick to answer "I know your wisemen, the astrologers, the magicians and priest have been unable to tell you what you dreamed!

Dan 2:28 But let me make clear Oh King! There is a God in heaven Who reveals secrets and makes known that which will come to pass and this He has elected to do, just for you."

1. Daniel tells the king that it is Jehovah God who reveals secrets consequently credit and glory must be given to the God of Israel alone.
2. Boy is there a message for us.
3. A mature believer should never consider taking credit unto himself; it is always the grace of God.
4. The problem however is there are numerous immature believers in this world who do not have a clue concerning the source of promotion and wealth.
5. Daniel is obviously not one of these but rather he is a mature young man who knows from where his power comes.
6. We like Daniel must understand our God is a God to be praised; praising God is a must and is mentioned over and over again in Scripture as our responsibility. A few of many examples:

Deu 10:20 Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.

Deu 10:21 He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen.

Jdg 5:1 Then sang Deborah and Barak the son of Abinoam on that day, saying,

Jdg 5:2 Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves.

Jdg 5:3 Hear, O ye kings; give ear, O ye princes; I, even I, will sing unto the LORD; I will sing praise to the LORD God of Israel.

Jdg 5:4 LORD, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.

Jdg 5:5 The mountains melted from before the LORD, even that Sinai from before the LORD God of Israel.

1Ch 15:29 And it came to pass, as the ark of the covenant of the LORD came to the city of David, that Michal, the daughter of Saul looking out at a window saw king David dancing and playing: and she despised him in her heart.

1Ch 16:1 So they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt sacrifices and peace offerings before God.

1Ch 16:2 And when David had made an end of offering the burnt offerings and the peace offerings, he blessed the people in the name of the LORD.

1Ch 16:3 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine.

1Ch 16:4 And he appointed certain of the Levites to minister before the ark of the LORD, and to record, and to thank and praise the LORD God of Israel:

Psa 30:11 Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness;

Psa 30:12 To the end that my glory may sing praise to thee, and not be silent. O LORD my God, I will give thanks unto thee for ever.

Psa 40:2 He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.

Psa 40:3 And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the LORD.

Psa 42:10 As with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where is thy God?

Psa 42:11 Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.

Psa 56:3 What time I am afraid, I will trust in thee.

Psa 56:4 In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me.

Psa 56:5 Every day they wrest my words: all their thoughts are against me for evil.

Psa 66:7 He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves. Selah.

Psa 66:8 O bless our God, ye people, and make the voice of his praise to be heard:

Psa 67:3 Let the people praise thee, O God; let all the people praise thee.

Psa 67:4 O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah.

Psa 67:5 Let the people praise thee, O God; let all the people praise thee.

Heb 13:15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.

Rev 19:5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

Rev 19:6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

Rev 19:7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

7. Now let's see what verse 29 has for us.

KJV

Dan 2:29 As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass.

NIV

Dan 2:29 "As you were lying there, O king, your mind turned to things to come, and the revealer of mysteries showed you what is going to happen.

1. Daniel makes clear in verse twenty-nine that the events of Nebuchadnezzar's dream are future.

2. In hindsight we know they relate to the times of the gentiles.

3. The times of the gentiles began in 586 B.C. with the administration of the fifth cycle of discipline to Israel and will continue until the Second Advent of Christ.

Luk 21:24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

4. The term the fullness of the gentiles refers to the church age only.

Rom 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

5. Information about the times of the gentiles is contained in the prophetical aspects of the Book of Daniel and as we have already seen, this Book is full of such remarkable foretellings.

6. Now let's see what we can glean from verse thirty.

KJV

Dan 2:30 But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

NIV

Dan 2:30 As for me, this mystery has been revealed to me, not because I have greater wisdom than other living men, but so that you, O king, may know the interpretation and that you may understand what went through your mind.

1. The purpose of the dream was twofold

- to present a picture of future events;
- and secondly, to introduce the person of Christ to a gentile ruler named Nebuchadnezzar.

2. Daniel makes this clear in verse thirty.

3. Notice in verse thirty Daniel's grace orientation. He was the epitome of a man with no illusions about himself, no facade of self-righteousness, no phony front, just a man chosen to be used of God.”

4. Daniel makes clear he is no smarter than any other man but he does make clear that God chose to give him information about the dream so that Nebuchadnezzar from the dream could know the thoughts of his heart.

4.1 The phrase "that thou mightest know the thoughts of thy heart" is better "that the interpretation may be known to the king, and that you might know the thoughts of your own heart."

5. The King is being given one of many stepping stones.

6. Each stone will lead slowly but inexorably toward his salvation.

7. In effect Daniel has said, "This wisdom doesn't belong to me. I am merely being used to relay God's information to you."

8. Daniel has made it very clear that he was not a special person - it is God Who is special!

9. And now for the dream:

KJV

Dan 2:31 Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.

NIV

Dan 2:31 "You looked, O king, and there before you stood a large statue--an enormous, dazzling statue, awesome in appearance.

1. If the King had any doubts about Daniel and his prophetic abilities, they were short lived.

2. Immediately, Daniel described the image which had terrified Nebuchadnezzar.

3. This particular vision is designed to impress upon mankind that all historical events are related to the plan of God.

4. Additionally, since the events predicted have come to pass, this alone provides clear and convincing evidence that all other prophetic events like the two advents of Christ, the resurrections, the tribulation, the rule of the antichrist, the casting of the antichrist and false prophet into hell, the judgment of unbelievers, etc. will likewise come to pass as predicted.

5. As we read the description of the image, notice that it is fashioned in the shape of a man.

6. This human form reminds us of man's domination over man in the devil's world.

7. Every part of the image has historical significance and is a reminder that man's glory is transient.

Mat 8:36 For what shall it profit a man if he shall gain the whole world, and lose his own soul?

8. With only two phrases, Daniel gave a description of the image: "the brightness was excellent" and "the form thereof was terrible."

9. "Brightness" refers to color, aesthetically appealing and "excellent" is the glamour of the empires represented by the various metals of the image.

10. The word "terrible" alludes to the strength and power of the enormous figure, and by interpretation symbolized the strength and power of the empires as they developed.

11. An important lesson is to be learned from the very construction of this image.

12. From the very head to the toes, the materials used decrease in intrinsic value.

13. This decline represents a devolution of the world powers in terms of values and morality.

14. Mankind is not getting better, mankind is getting worse. We are not evolving we are devolving.

15. Not only is each material of less value as you move from the top to the bottom, like gold is more valuable than silver and silver is more valuable than bronze as bronze is more valuable than iron and iron is more valuable than clay; but also in terms of weight from top to bottom we find the heavier at the top and the lighter elements at the bottom.

16. This symbolic message is clear, there is a devolution in progress.

17. Immediately the young prophet described the image which had terrified Nebuchadnezzar night after night.

18. This vision is designed to give cohesiveness to history and to allow all mankind to realize that every historical event is a link within the plan of God.

19. This vision is about kingdoms and not kings. One kingdom which is and three which are to come.

20. The vision is to teach Israel that during the implementation of their fourth and fifth cycles of discipline there will be a rise of four gentile kingdoms.

21. This delineation for us helps explain much of the rest of the book of Daniel and certainly the book of The Revelation.

22. We must never be guilty of thinking Israel has ceased to be God's people; we must never be so arrogant as to think the church has replaced Israel; all history is connected with Israel in some way.

23. As we study the image, we should take note that the image is fashioned as a man.

24. This vision, as earlier stated, is a reminder that man's glory is a transient thing.

25. Though man may gain great wealth and power it is God who determines the extent and term of that power.

26. The vision as alluded to earlier, also has a purpose for the King himself.

27. Nebuchadnezzar is being given information about the transient nature of his power and even though he might develop control over all the known world, this dream by its very nature lets him know Babylon will one day succumb to a yet future Kingdom.

28. That Babylon was great goes without saying.

29. Babylon was a kingdom previously unsurpassed in wealth and prestige.

30. People bowed before the King, other "nations" of the world paid monetary tribute and homage to "the main man" - Nebuchadnezzar, The King of Babylon.

31. Now let's see what the great and terrible statute looked like:

KJV

Dan 2:32 This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

NIV

Dan 2:32 The head of the statue was made of pure gold, its chest and arms of silver, its belly and thighs of bronze,

1. The head is said to be made of fine gold.

2. Herodotus visiting Babylon many years later said "The empire of Nebuchadnezzar had amassed more gold than any kingdom before it and I suspect any after it."

3. The description of Babylon as the head of gold is a view from man's perspective.

4. This over against the vision in chapter seven where instead of a head of gold, Babylon is seen as the first of four terrible beasts coming out of a churning sea.

4.1 In chapter seven Babylon is a lion with wings.

5. As noted the dream of chapter two details how man looks at the kingdoms of the world and in chapter seven we find Daniel's dream is from the perspective of how God views the kingdoms of this world.

6. Nevertheless, be the kingdoms glorious as seen from the eyes of man, or as awful destructive creatures feeding on the morass of the devil's incompetent world, Babylon was a power to be reckoned.

7. Let's look at a map of Nebuchadnezzar's empire at its zenith.

8. With only two phrases, Daniel gave a global description of the image: "its brightness was excellent" and "the form thereof was terrible."

9. Brightness as earlier noted refers to its color and glamor whereas "terrible" alludes to its power and strength.

10. In the eyes of man this empire was both beautiful and powerful.

11. Now let' take a look at the second empire.

11.1 Again I call your attention to the devolution; we move from gold to silver.

12. The breast and arms of the image are said to be silver. The arms representing the Medes and the Persians only to be later consolidated into the Persian Empire under Cyrus the Great in about B.C. 536.

13. We first learn of the Medes and Persians in Daniel chapter five where the writing on the wall is interpreted by Daniel. The year was about B.C. 539.

13.1 A later king of Babylon is found wanting in the sight of God and the kingdom is taken from him and given to Darius the Mede, a powerful general and ally of Cyrus a Persian.

Dan 5:1 Belshazzar, grandson of Nebuchadnezzar and acting king while Nabonidus was away at war, made a great feast to a thousand of his lords, and drank wine before the thousand.

Dan 5:2 Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

Dan 5:3 Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.

Dan 5:4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

Dan 5:5 In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote.

Dan 5:6 Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.

Dan 5:7 The king cried aloud to bring in the astrologers, the Chaldeans and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.

Dan 5:8 Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof ...

Dan 5:13 Then was Daniel brought in before the king ...

Dan 5:18 O thou king, the most high God gave Nebuchadnezzar thy grandfather a kingdom, and majesty, and glory, and honour ...

Dan 5:22 ... O Belshazzar, you have not humbled thine heart. . .

Dan 5:23 But have lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified:

Dan 5:24 Then was the part of the hand sent from him; and this writing was written.

Dan 5:25 And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

Dan 5:26 This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it.

Dan 5:27 TEKEL; Thou art weighed in the balances, and art found wanting.

Dan 5:28 PERES; Thy kingdom is divided, and given to the Medes and Persians. . .

Dan 5:30 In that night was Belshazzar the king of the Chaldeans slain.

End Lesson Taught 10-29-00