





UGH, I HATE GOING TO THE SUBCONSCIOUS.
ME TOO! WHY DOESNT ANYONE EVER CLEAN THIS DUMP?

HERES A MOVIE REEL I SUPPOSE IT'S AS GOOD AS ANY.
I GRABBED THESE TWO. LETS GET BACK TO CENTRAL COGNITION.



WE CAN RUN THIS REEL FIRST.
I HOPE THESE ARE BETTER THAN LAST NIGHT'S MOVIES
HURRY UP! THE LIGHTS ARE DIMMING! HELP ME THREAD THE PROJECTOR!



YIKES, THIS IS ANFUL! WHERE DID YOU GUYS FIND THIS?
COOPS, THE NEXT REEL ISNT EVEN FROM THE SAME FILM.
GOOD! PUT IT ON!



THIS ONE IS EVEN WORSE! I GUESS IT'S SOME SORT OF SUSPENSE MOVIE.
WHY CANT WE EVER WATCH ANYTHING GOOD?
MAYBE YOU SHOULD GET THE MOVIES NEXT TIME!



AUGHH! TOO SCARY!
MONSTERS! MONSTERS! TURN IT OFF!
QUICK, TRY ANOTHER REEL!



THIS ONE MAKES NO SENSE! WHATS GOING ON?? HAS THIS BEEN DUBBED FROM SOME OTHER LANGUAGE?
NONE OF THESE MAKE SENSE! WE'RE SPICING THEM ALL OUT OF ORDER
WHAT A WASTE OF TIME!



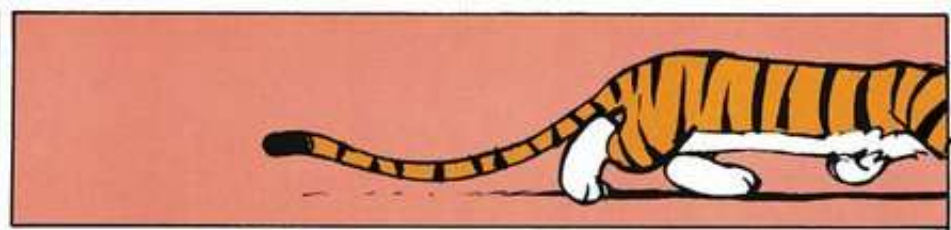
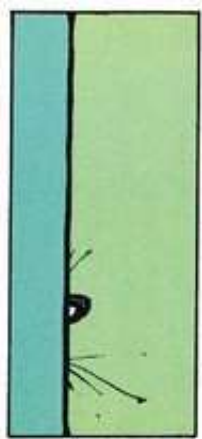
THE LIGHTS ARE COMING BACK ON! SHOWS OVER!
FINALLY! I THOUGHT THIS WOULD NEVER END!
BACK TO WORK! MAN YOUR STATIONS! FULL ALERT!



WHOO, I HAD SO MANY STRANGE DREAMS. -I WONDER WHAT THEY MEAN.



calvin and HOBBS



Art by PHILIP REISS 1971
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Where we were last week...

King Nebuchadnezzar, the most powerful king in the world (at the time), had a dream...a troubling dream.

- So he called in his magicians, and told them that if they failed to tell him *both* the dream and its interpretation, “you shall be torn limb from limb, and your houses shall be laid in ruins.” Oh great.
- Daniel gathers with his brothers and they bring it before the Lord in prayer.
- The dream is revealed to Daniel later that night in a vision, and Daniel responds in praise and thanksgiving—the Babylonian magicians, enchanters, sorcerers and wise men (along with Daniel and his friends, of course) are saved!

But before we go any farther...

The book's main theme: The King of the Nations

Key verse – 4:34b—“His dominion is an everlasting dominion, and His kingdom endures from generation to generation.”

The book divides naturally into two halves...

- Daniel in the King's courts – chs. 1-6
- Daniel and the King's visions – chs. 7-12

Chapter 2 of Daniel's book looks like this –

- 2:1-13—A crisis in the King's palace
- 2:14-30—Daniel's response to the King's decree
- 2:31-49—*The King's dream interpreted*

The King's dream interpreted ~ Daniel 2:31-49

The King's dream revealed ~ v. 31-35

Remember the thing the magicians, enchanters, sorcerers, and Chaldeans said was impossible (2:10-11)? It wasn't. See v. 19, 30.

What was Nebuchadnezzar's dream about?

- This: "what will be in the latter days" ~ v. 28
- And this: "what would be after this" ~ v. 29
- And this: "what is to be" ~ v. 30

And then Daniel—to what must have been the utter shock of the magicians, enchanters, and sorcerers—tells the King his dream in v. 31-35: the statue of different materials that, in the end, is destroyed.

The King's dream interpreted - Daniel 2:31-49

The King's dream interpreted - v. 36-45

The dream itself is fairly straightforward: the King saw a huge statue of a man made up of four parts (v. 31-33). Then a rock was cut, but not by human hands, and it struck the image on its feet. The statue disintegrated and blew away in the wind...but the rock remained and grew and grew and filled the whole earth. Just your basic weird dream.

- But don't forget: "When tyrants suffer from bad dreams, God is at work." - Walter Luthi

Nebuchadnezzar guessed it was something more than just a weird dream...but what?

The King's dream interpreted ~ Daniel 2:31-49

The King's dream interpreted ~ v. 36-45

Daniel gives the King the dream's interpretation:

- Nebuchadnezzar is the head of gold (v. 37-38).
The scope of his dominion is described in words that make us think of Adam.
- After him comes another very powerful, but inferior, kingdom.
- And after that yet another powerful, but still inferior, kingdom.
- And finally a fourth kingdom—very strong, like iron—but unstable (v. 42-43).

The King's dream interpreted - Daniel 2:31-49

The King's dream interpreted - v. 36-45

Daniel gives the King the dream's interpretation:

- And at the last, the supernaturally cut rock will destroy all other kingdoms and grow into a never-ending kingdom that will cover the whole earth.

What's the question we're all (probably) asking now?

What are the identities of all these kingdoms? Well, let's look at it a couple of different ways:

- First, historically, the four kingdoms are probably Babylon (625-539 BC), Medo-Persia (539-331 BC), Greece (331-63 BC), and Rome (63 BC-476 AD).

The King's dream interpreted - Daniel 2:31-49

The King's dream interpreted - v. 36-45

But now let's look at it like this, starting with a question:
Why do you suppose the text itself gives us no hints at all to the identities of the 4 kingdoms?

The text gives us no hints, no specifics, no who, what, when, where, why...what does that suggest?

- This dream was never intended to be an analysis of history before it took place. Rather, it is more a *philosophy* of history than anything else.
- "In the drama of the story the description has to be allowed to remain allusive. People miss the point when they spend time arguing who the empires were."
- John Goldingay

The King's dream interpreted - Daniel 2:31-49

The King's dream interpreted - v. 36-45

So—if the focus of the dream is more concerned with *what* is coming rather than *who* or *when*, what can we glean from it?

1. The power, glory, and length of any earthly kingdom comes from God, not their own strength.
 - See Dan. 2:37-38. Even the great “head of gold” of history can be brought to nothing.
 - Dan. 2:20-21—the One who gave a kingdom to Nebuchadnezzar can also remove it. See also 4:17, 5:20; Ps. 75:6-7; Rom. 13:1.

The King's dream interpreted - Daniel 2:31-49

The King's dream interpreted - v. 36-45

2. All earthly authority is transient.

- Regardless of what any ruler or government thinks, it is the nature of earthly power to change.
- Notice the text again in v. 29—"to you, O king, as you lay in bed came thoughts of what would be *after this...*" As one author said, "every earthly kingdom has an 'after this.'" Including the United States.
- God rarely opens the veil and allows people to see the *why* of the fall of an earthly power. See Is. 55:8-9; Psalm 92:5.

The King's dream interpreted - Daniel 2:31-49

The King's dream interpreted - v. 36-45

3. The progress of the history of man's rebellion against God is not an upward movement, but a downward spiral.

- Notice that each of the 4 kingdoms in the dream is represented by a less valuable metal.
- Man's history is not a journey upward until we reach a glorious, golden future...it is one transient kingdom after another—gold to silver to bronze to iron.

The King's dream interpreted - Daniel 2:31-49

The King's dream interpreted - v. 36-45

4. The tendency of rulers and kingdoms is to seek world dominance.

- Power tends to become the goal, not doing good.
- Notice Dan. 2:39-40—this is the tendency:
“Another kingdom...which shall rule over all the earth.”
- The lust to rule is always present—that appears to be the one constant, and it does not degrade.
- Btw, the old saying “Absolute power corrupts absolutely” isn't true...we're already corrupt.

The King's dream interpreted - Daniel 2:31-49

The King's dream interpreted - v. 36-45

5. *Sic transit gloria mundi* - So passes the glory of the world.

- Ancient Babylon, modern Europe and America: all earthly glory and power is only transient. "This world and its constantly changing kingdoms are not what life is all about." See Psalm 2:1-4.
- So the question that follows is this: which kingdom am I pouring my energy and time into? Do I measure my success by what I achieve and accumulate, by appearance, or are my eyes fixed on things that are not transient, but eternal? (2 Cor. 4:16-18)

The King's dream interpreted - Daniel 2:31-49

The King's dream interpreted - v. 36-45

6. There is a time coming when the kingdom of this world will become the kingdom of our Lord and of His Christ (Rev. 11:15).

- When things are not going well at all, remember that this world is not ultimate.
- When things are going very well, remember that this world is not ultimate.
- The rock that is not cut by human hands—that starts small but grows to fill the whole earth—is the eternal, divine kingdom of God. It “...becomes the ultimate fact of history.”

The King's dream interpreted - Daniel 2:31-49

The King's dream interpreted - v. 36-45

6. There is a time coming when the kingdom of this world will become the kingdom of our Lord and of His Christ (Rev. 11:15).

- Take a look at Matt. 13:31-32. Why would this parable have shocked the listeners?
- And Luke 20:9-18. Notice any parallels?
- And one more time—it seems like this comes up regardless of where we study in Scripture—we have the truth of Psalm 1 reinforced.
- This final kingdom is firm and indestructible...but the dream implies this: its coming will be a long historical road, so until it comes, be faithful (Matt. 24:36-51).

The King's dream interpreted – Daniel 2:31-49

The King's response – v. 46-49

Well...how did the King respond to all of this?

Remember back when he first had the dream, and he calls in his magicians, enchanters, sorcerers, and Chaldeans, in 2:1-3? Notice the first words out of their mouths when they were ushered into the king's presence: "O King, live forever!"

- Nebuchadnezzar had just learned that, without a doubt, he most certainly would not. Verse 39 – "Another kingdom inferior to you shall arise *after you...*" Every king—including the most powerful on earth—has an "after you..."

The King's dream interpreted - Daniel 2:31-49

The King's response - v. 46-49

Well...how did the King respond to all of this?

There are three responses recorded here:

1. He "fell upon his face and paid homage to Daniel, and commanded that an offering and incense be offered up to him" (v. 46).
- As far as we know, the offering and incense to Daniel took place.
 - Notice that he paid homage to Daniel, not to Daniel's God, although he acknowledges Him to some degree in v. 47.

The King's dream interpreted - Daniel 2:31-49

The King's response - v. 46-49

Well...how did the King respond to all of this?

There are three responses recorded here:

1. He "fell upon his face and paid homage to Daniel, and commanded that an offering and incense be offered up to him" (v. 46).
- Nebuchadnezzar will make a more personal and direct response to God later in ch. 4, but here he at least begins to acknowledge that there is a God who is apparently superior to his gods: "Truly, your God is God of gods and Lord of kings..."

The King's dream interpreted - Daniel 2:31-49

The King's response - v. 46-49

Well...how did the King respond to all of this?

2. He "gave Daniel high honors and many great gifts, and made him ruler over the whole province of Babylon and chief prefect over all the wise men of Babylon" (v. 48).

- And so, Daniel is now #2 in Babylon, and the head man over all the magicians, enchanters, sorcerers, and Chaldeans. Which is interesting.
- Daniel, now, as (likely) a teenager and in a remarkably unique way, was able to fulfill Jeremiah 29:4-7.

The King's dream interpreted – Daniel 2:31-49

The King's response – v. 46-49

Well...how did the King respond to all of this?

3. In response to Daniel's request, he “appointed Shadrach, Meshach, and Abednego over the affairs of the province of Babylon” (v. 49).
- They too now—again, (probably) as teenagers—had unique opportunities to keep Jer. 29:4-7—seeking “the welfare of the city where I have sent you into exile...”
- And things went well for them, for a little while. We'll see them again in ch. 3...

The King's dream interpreted - Daniel 2:31-49

A few thoughts to close with -

- Our God knows the dark and murky future—we can walk into it in confidence. History is moving inexorably toward His unshakable kingdom.
- Don't put much stock in political power; our tendency is to elevate it far beyond its actual importance—Ps. 146:3-4.
- “When God's time comes, His kingdom requires the destruction of earthly kingdoms rather than His working through them. They are God's will for now, but not forever; and when His moment arrives, His kingdom comes by catastrophe, not by development.” - John Goldingay

“The Roman and Christian-hating Emperor Julian (332-363 AD) was mortally wounded in a war with the Persians. While Julian’s expedition was in progress, one of Julian’s followers asked a Christian in Antioch what the carpenter’s son was doing. The Christian replied, ‘The Maker of the world, whom you call the carpenter’s son, is employed in making a coffin for the emperor.’ Within days news came to Antioch of Julian’s death. This is where Daniel 2 leaves us. Jesus has a coffin for every empire and emperor.” ~ Dale Davis