

Daniel 2:

Outline adapted from the Outline Bible:

- I. The king and his pagan advisors (Daniel 2:1-13)
 - a. *The fear* (2:1): The king has a disturbing dream.
 - b. *The frustration* (2:2–13): The king is unable to remember his dream.
 - c. His demand (2:2–4): The king calls for his wise men and commands them to tell him what he has dreamed and what it means.
 - d. His decree (2:5–13): Because the wise men are unable to do this, they are sentenced to death.¹
- II. The king and Daniel (Daniel 2:14-49).
 - a. *God reveals the dream to Daniel* (2:14–23).
 - b. The request (2:14–16): Daniel learns that he and his three friends are among those to be executed and asks the king for a little more time.
 - c. The revelation (2:17–19): After Daniel and his friends pray, God tells Daniel the dream and its meaning.
 - d. The rejoicing (2:20–23): Daniel praises God for his omnipotence and omniscience.
 - e. *Daniel reveals the dream to Nebuchadnezzar* (2:24–49).
 - f. The statue (2:24–33): The king saw a huge statue with a gold head, silver chest and arms, bronze belly and thighs, iron legs, and feet that are a combination of iron and clay.
 - g. The stone (2:34–35): A massive rock was cut out from a mountain by supernatural means. It struck the feet of iron and clay, smashing them to bits so that the whole statue collapsed.
 - h. The interpretation (2:36–45)
 - i. Of the statue (2:36–43): It represents four successive Gentile powers—Babylon, Persia, Greece, and Rome.
 - j. Of the stone (2:44–45): It represents God’s kingdom, which will someday destroy pagan power.

¹ H. L. Willmington, [The Outline Bible](#) (Wheaton, IL: Tyndale House Publishers, 1999), Da 2:1–13.

- k. The elevation (2:46–49): An amazed Nebuchadnezzar worships Daniel and appoints him to be ruler over the entire province of Babylon as well as chief over all his wise men!²

Dr. Rydelnik:

Daniel 2 and 7 have the nations. Some say it is 10 nations; in the Bible, the number 10 is completion. Could it be a complete union of the European nations? The United States may not have a significant rule.³

Daniel 7 will be another dream, in which Belshazzar has a vision of 4 beasts. Daniel 7 is about 552 BC.

Moody:

The King's dream of the statue in chap. 2 and Daniel's vision in chap. 7 form a parenthesis (or an inclusio) for the Aramaic section of Daniel. Written as a parallel, the two chapters should be interpreted in light of each other (see the chart comparing the two visions near the comments on chap. 7). One reason for repeating the similar information in these two chapters is that they offer differing perspectives on the same material. Chapter 2 presents the world kingdoms from a Gentile perspective, with the use of glittering metals to show the grandeur and glory of the world kingdoms. Chapter 7 views the Gentile empires from the perspective of the Jewish people, envisioning them as violent and destructive beasts. Another reason for the repetition of the content in these two visions is to confirm the certainty of the predictions. As Joseph said, Pharaoh's dreams were repeated because "the matter is determined by God, and God will quickly bring it about" (Gn 41:32).

The vision was included in the book to give hope to Israel in captivity, informing the nation that life in the times of the Gentiles would get worse for God's covenant people, but ultimately the messianic kingdom would be established.⁴

² H. L. Willmington, [The Outline Bible](#) (Wheaton, IL: Tyndale House Publishers, 1999), Da 2:14–49.

³ Dr Rydelnik; Open Line; 10.02.2021
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⁴ Michael A. Rydelnik, "[Daniel](#)," in *The Moody Bible Commentary*, ed. Michael A. Rydelnik and Michael Vanlaningham (Chicago, IL: Moody Publishers, 2014), 1297.

Comparison of Daniel 2 and 7

VISION	STATUE	FOUR BEASTS
CHAPTER	Two	Seven
BABYLON	Head of Gold	Winged Lion
MEDO-PERSIA	Chest and Arms of Silver	Lopsided Bear
GREECE	Belly and Thighs of Bronze	Four-Headed, Four-Winged Leopard
ROME I	Legs of Iron	The Terrifying Beast
ROME II	Feet of Iron and Clay/Ten Toes	Ten Horns on the Terrifying Beast
THE FUTURE FALSE MESSIAH		The Little Horn
GOD'S KINGDOM	The Stone Cut without Hands	The Son of Man Given the Kingdom ⁵

Archaeological Study Bible:

DANIEL 2 Daniel 2 and 7 together present a prophetic look at four kingdoms that would dominate the world. They are represented both by an image of four metals (ch. 2) and by a vision of four beasts (ch. 7). One interpretation holds that these kingdoms are Babylon, Media, Persia and Greece, respectively. However, Media never attained the status of a world power. Its independent period was contemporary with that of Babylon, but it was ruled as part of Persia after Babylon's fall in 539 B.C. In approximately 550 B.C. Cyrus, the king of Persia, defeated the last king of Media, Astyages, and merged the two kingdoms. In fact, the book of Daniel treats Media and Persia as a single power (cf. 5:28; 6:8, 12, 15; 8:20).

A more plausible interpretation holds that these kingdoms are Babylon, Media-Persia, Greece and Rome, according well with the symbolism and factual history of the kingdoms mentioned. The first kingdom is identified as Babylon (2:38), the head of gold (v. 32) and

⁵ Michael A. Rydelnik, “Daniel,” in *The Moody Bible Commentary*, ed. Michael A. Rydelnik and Michael Vanlaningham (Chicago, IL: Moody Publishers, 2014), 1299.

winged lion (7:4). The lion was a recognized symbol of Babylonian royalty, as demonstrated by statues and reliefs of lions excavated from Babylon's ruins. The plucking of wings and subsequent transformation into a man perhaps represents Nebuchadnezzar's illness and restoration.

The second, bear-like beast, "raised up on one of its sides" (7:5), corresponds to the Persian domination in the Medo-Persian Empire after the defeat of Astyages by Cyrus II (the fact that the bear is raised on one side symbolizes the ascendancy of the Persians over the Medes). Similarly, the ram of Daniel 8 is described as having two horns, one longer than the other, identified as the kings of Media and Persia (8:20). Under Cyrus and his son Cambyses three kingdoms were "chewed up," as represented by the three ribs in the bear's mouth (7:5). These kingdoms were Lydia (546 B.C.), the Chaldean Empire (539 B.C.) and Egypt (525 B.C.).

The third beast, a four-winged, four-headed leopard (7:6), represents the Greek Empire. The swiftness and agility of the leopard (cf. Hab 1:8 on Babylonia) symbolizes the speed of Alexander the Great, who conquered all the known world between 334 and 323 B.C. After his untimely death the kingdom was divided among four of his generals, as symbolized by the four heads of the leopard: (1) Cassander over Greece and Macedonia; (2) Lysimachus over Thrace and Asia Minor; (3) Seleucus over Syria and the Middle East; and (4) Ptolemy over Egypt. At the same time, the number four should probably not be pressed here; the Greek kingdoms after the death of Alexander were for some time quite unstable, and various dynasties rose and fell (Lysimachus, e.g., was slain in battle in 281 B.C., and no dynasty followed him). The number four is probably just representative of the several Greek kingdoms that at various times controlled parts of the Near East and, in particular, the Holy Land.

The final kingdom, "different from all the former beasts" (7:7), denotes Rome. The two iron legs of the image (2:33) may reflect that the empire could generally be characterized as having two major parts, one in the east (where Greek was the principal language) and the other in the west (where Latin dominated). The ten horns may represent the various rulers and dynasties who governed the Roman Empire (again, "ten" here represents a plurality and should not be pressed for ten specific historical counterparts). Throughout its history the empire was ruled by the republic, by various generals who seized power during the late republic (examples include Marius, Sulla and Julius Caesar) and by various dynasties that ruled after Augustus had consolidated power under himself. Vying for power through intrigue, assassination and outright civil war was a regular feature of Roman history, and this seems to be reflected in the diversity of the image (iron mixed with clay).

An interesting motif of the four kingdoms is that they become increasingly large, diverse, violent and unstable. Babylon is portrayed as highly unified, while Persia is in two parts (one dominant over the other). Greece has four heads and Rome has a multiplicity of divisions.

Verse by verse:

I. The king and his pagan advisors (Daniel 2:1-13)

Daniel 2:1 (NASB95) *Now in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar had dreams; and his spirit was troubled and his sleep left him.*

- a. *The fear (2:1):* The king has a disturbing dream.
- b. The date was 604 B.C.
- c. *Nebuchadnezzar's dreams took place **in the second year of his reign**, which might appear to conflict with the claim that Daniel's three-year training program (1:5) began in Nebuchadnezzar's first year (1:1). However, by Babylonian reckoning Daniel's second year of training occurred during what was considered the first year of Nebuchadnezzar's reign (604–603 BC; see note at 1:1 about reckoning time). Therefore, the king sought interpretation of his dreams in 602 BC, shortly after Daniel had completed his three-year education.*⁶
- d. This says that he had dreams.
- e. His spirit was troubled.
- f. His sleep left him.
- g. This is similar to Pharaoh in Gen. 41, and one commentary, Kiel and Delitzsch, has a footnote regarding that.
- h. *The frustration (2:2–13):* The king is unable to remember his dream.
- i. His demand (2:2–4): The king calls for his wise men and commands them to tell him what he has dreamed and what it means.

Daniel 2:2–4 (NASB95)

- 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."*
- j. We see the king give orders for an interpretation.

BC before Christ

BC before Christ

⁶ Michael Rydelnik, "[Daniel](#)," in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 1325.

- k. *The name “Chaldeans” initially referred to a part of the Babylonian Empire, but it developed into a descriptive term for a special group, known for their expertise in magic lore and interpreting dreams.*⁷
- l. ***The Hebrew word for sorcerers comes from an Akkadian word that can also mean “witchcraft.” Chaldeans is both a general ethnic term for the Babylonian people and, as used here, a specific term for priests who served as astrologers, soothsayers, and wise men in the king’s government.***⁸
- m. Notice verse 4, the Chaldeans speak in Aramaic, the common language of the day.
- n. NET: *Contrary to common belief, the point here is not that the wise men (Chaldeans) replied to the king in the Aramaic language, or that this language was uniquely the language of the Chaldeans. It was this view that led in the past to Aramaic being referred to as “Chaldee.” Aramaic was used as a lingua franca during this period; its origins and usage were not restricted to the Babylonians. Rather, this phrase is better understood as an editorial note (cf. NAB) marking the fact that from 2:4b through 7:28 the language of the book shifts from Hebrew to Aramaic. In 8:1, and for the remainder of the book, the language returns to Hebrew. Various views have been advanced to account for this change of language, most of which are unconvincing. Most likely the change in language is a reflection of stages in the transmission history of the book of Daniel.*⁹
- o. First, they praise the king- “O king, live forever!” Of course, he didn’t.
- p. They are eager to interpret the dream.

Rulers During the Time of Daniel

Babylon	Nebuchadnezzar	605–562 B.C.
	Nabonidus	556–539
	Co-regent Belshazzar	550–539
Persia	Cyrus	539–530

⁷ Crossway Bibles, [The ESV Study Bible](#) (Wheaton, IL: Crossway Bibles, 2008), 1587.

⁸ Michael Rydelnik, [“Daniel,”](#) in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 1325.

NAB The New American Bible

⁹ Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Da 2:4.

Extra info:

More information is available from Mesopotamia than from Egypt. Both the Egyptians and the Babylonians compiled what we call dream books. They contained sample dreams along with the key to their interpretation. Since dreams often depended on symbolism, the interpreter would have had to have access to these documents that preserved the empirical data concerning past dreams and interpretations. Typically, however, it was only the central theme of the dream that was significant for interpretation, rather than all the details. Interpretation of dreams included identifying the meaning of the symbols in the dream, declaring its meaning, consequences and the timing of the events it addresses, and composing an appropriate response to the dream. The response could include apotropaic [having the power to avert evil or bad luck] rituals to defend against the portents or actions that the king should take.¹¹

- q. His decree (2:5–13): Because the wise men are unable to do this, they are sentenced to death.¹²

Daniel 2:5–13 (NASB95)

- 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 Crossway Bibles, [The ESV Study Bible](#) (Wheaton, IL: Crossway Bibles, 2008), 1587.

¹¹ Victor Harold Matthews, Mark W. Chavalas, and John H. Walton, [The IVP Bible Background Commentary: Old Testament](#), electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), Da 2:4.

¹² H. L. Willmington, [The Outline Bible](#) (Wheaton, IL: Tyndale House Publishers, 1999), Da 2:1–13.

- 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.*

r. Verse 5- wow- no pressure!!!

s. Verse 6: reward if they interpret the dream correctly.

t. Notice verse 9: the king tests the interpreters:

u. *Nebuchadnezzar withheld the facts of the dream not because he could not remember them but because he wanted to test his wise men.*¹³

v. *Moody: The wise men repeated their request for the king to reveal the dream to them. Yet the king was skeptical of his royal counselors—he sensed that they claimed supernatural knowledge without supernatural ability. Thus, Nebuchadnezzar demanded that they disclose what could only be known by supernatural revelation.*¹⁴

w. Verses 10-11: they do not think this is possible.

x. *But “God in heaven” can (through Daniel; see vv. 27–28).*¹⁵

y. *This candid confession by the wise men admits that despite all their incantations, magic, and astrology, they were not capable of receiving supernatural revelation.*¹⁶

z. *Their own words reveal the power of Israel’s God, who does exactly what they say is impossible. Israel’s God is not only the high and holy God whose glory fills the*

¹³ Michael Rydelnik, [“Daniel,”](#) in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 1325.

¹⁴ Michael A. Rydelnik, [“Daniel,”](#) in *The Moody Bible Commentary*, ed. Michael A. Rydelnik and Michael Vanlaningham (Chicago, IL: Moody Publishers, 2014), 1286.

vv. verses (*in the chapter being commented on*)

¹⁵ Kenneth L. Barker, ed., [NIV Study Bible](#), Fully Revised Edition (Grand Rapids, MI: Zondervan, 2020), 1464.

¹⁶ Michael Rydelnik, [“Daniel,”](#) in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 1325.

heavens, but also the God who dwells with those of a humble and contrite spirit (Isa. 57:15).¹⁷

- aa. *Nebuchadnezzar's decree of death affected all the wise men, a wider group that would have also included Daniel and his friends.*¹⁸
 - bb. *The annihilation of entire groups suspected of conspiracy or incompetence is all too familiar in the ancient world. Herodotus records a couple of instances during the Persian period. One involves the magi, one of whom had actually usurped the throne, being executed by Darius I. A second is the execution by Xerxes of the engineers who had built a bridge that collapsed in a storm. A biblical example occurs during the reign of Saul, who almost wiped out the priesthood when he suspected them of collusion with David (1 Sam 22:13–19).*¹⁹
 - cc. *Moody: Their objection provides a narrative introduction for Daniel's entrance into the story as the man who could and would receive supernatural revelation directly from God and thereby disclose and interpret the dream.*²⁰
 - dd. Verse 13 transitions to Daniel.
- II. The king and Daniel (Daniel 2:14–49).
- a. *God reveals the dream to Daniel (2:14–23).*
 - b. *The request (2:14–16): Daniel learns that he and his three friends are among those to be executed and asks the king for a little more time.*

Daniel 2:14–16 (NASB95)

- 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.*

- c. Daniel replied with discretion- the NIV says "wisdom and tact..."
- d. That is important.

¹⁷ Crossway Bibles, [The ESV Study Bible](#) (Wheaton, IL: Crossway Bibles, 2008), 1588.

¹⁸ Crossway Bibles, [The ESV Study Bible](#) (Wheaton, IL: Crossway Bibles, 2008), 1588.

¹⁹ Victor Harold Matthews, Mark W. Chavalas, and John H. Walton, [The IVP Bible Background Commentary: Old Testament](#), electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), Da 2:12.

²⁰ Michael A. Rydelnik, "[Daniel](#)," in *The Moody Bible Commentary*, ed. Michael A. Rydelnik and Michael Vanlaningham (Chicago, IL: Moody Publishers, 2014), 1286.

- e. Verses 15-16: Daniel wants to interpret the order: *Unlike the other wise men, Daniel was not stalling. He had full confidence that the God of Israel would reveal both the contents and meaning of the dream to him.*²¹
- f. *Daniel shows the right response: he leads his friends in praying to the true God for insight.*²²
- g. The revelation (2:17–19): After Daniel and his friends pray, God tells Daniel the dream and its meaning.

Daniel 2:17–19 (NASB95)

- 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;*
 - h. We see that Daniel speaks to his friends and asks that the mystery be revealed.
 - i. *The title **God of heaven** is used four times in this chapter (2:18, 19, 37, 44) and nowhere else in the book.*²³
 - j. *“**God of heaven.**” This became a popular title for deity in the sixth century. In Persian documents it was commonly used for Ahura Mazda, the chief deity of Zoroastrianism (see comments on Ezra 1:2 and Neh 1:4). The Israelites also found it a usable title for their God, Yahweh.*²⁴
- k. The rejoicing (2:20–23): Daniel praises God for his omnipotence and omniscience.
- l. *Daniel reveals the dream to Nebuchadnezzar (2:24–49).*

Daniel 2:20–23 (NASB95)

- 20** *Daniel said,*
“Let the name of God be blessed forever and ever,

²¹ Michael A. Rydelnik, [“Daniel,”](#) in *The Moody Bible Commentary*, ed. Michael A. Rydelnik and Michael Vanlaningham (Chicago, IL: Moody Publishers, 2014), 1286.

²² Crossway Bibles, [The ESV Study Bible](#) (Wheaton, IL: Crossway Bibles, 2008), 1588.

²³ Michael A. Rydelnik, [“Daniel,”](#) in *The Moody Bible Commentary*, ed. Michael A. Rydelnik and Michael Vanlaningham (Chicago, IL: Moody Publishers, 2014), 1286.

²⁴ Victor Harold Matthews, Mark W. Chavalas, and John H. Walton, [The IVP Bible Background Commentary: Old Testament](#), electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), Da 2:19.

- 21 *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.”*

- m. The mystery was revealed to Daniel.
- n. Isn't it awesome how Daniel praises God before communicating anything else?
- o. May we worship God in this way as well!
- p. I like the Moody Commentary breakdown: *Daniel’s song of praise emphasizes that God is sovereign over the political affairs of humanity because **He controls the times and the epochs and removes kings and establishes kings** (v. 21). Moreover, Daniel recognizes that God alone can give revelation by giving **wisdom to wise men and by revealing profound (lit., “deep”) and hidden things**, even the king’s mysterious dream. Daniel was careful to **give thanks and praise the God of his fathers**, recognizing that the ability to interpret dreams did not generate from within himself but rather his **wisdom and power came as a gracious gift from God.**²⁵*
- q. In verse 23: Daniel is praising God for the One Who made known this information.
- r. Moody: *The point of the first half of chap. 2 is that the God of Israel is greater in wisdom than the greatest of men, since He was able to reveal the king’s dream, with its sovereign plan for the nations, to His servant Daniel. The God of heaven is vastly*

v. verse

lit. literally

²⁵ Michael A. Rydelnik, [“Daniel,”](#) in *The Moody Bible Commentary*, ed. Michael A. Rydelnik and Michael Vanlaningham (Chicago, IL: Moody Publishers, 2014), 1286–1287.

chap. chapter

*superior to all the great Babylonian Empire's false gods, who were not able to reveal the king's dream to all the wise men of Babylon.*²⁶

- s. The statue (2:24–33): The king saw a huge statue with a gold head, silver chest and arms, bronze belly and thighs, iron legs, and feet that are a combination of iron and clay.

Daniel 2:24–33 (NASB95)

- 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.*

- t. Verse 24 seems to show that Daniel saves the wise men, all of them! Wow!
- u. Daniel will declare the interpretation.

²⁶ Michael A. Rydelnik, "[Daniel](#)," in *The Moody Bible Commentary*, ed. Michael A. Rydelnik and Michael Vanlaningham (Chicago, IL: Moody Publishers, 2014), 1287.

- v. I like the ESV SB: **Daniel also saves the lives of others, prefiguring Christ who saves us (Heb. 2:14–15).**²⁷
- w. Regarding verse 25: *Arioch's claim is self-serving and exaggerated. It is Daniel who came to him, and not the other way around. By claiming to have found one capable of solving the king's dilemma, Arioch probably hoped to ingratiate himself to the king.*²⁸
- x. In verses 25-27- Daniel shared that no one can interpret the dream, **but in verse 28 he shares that God can interpret the dream.**
- y. Then he begins to explain and interpret the dream.
- z. Verse 28: This is what will take place in the latter days... "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.*
- aa. Verses 29-30:
- bb. *"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.*
- cc. I like what the Moody Bible Commentary shares: *Daniel was also self aware, recognizing that he was merely an instrument of God, not someone with more wisdom than **any other living man.***²⁹
- dd. Verse 31: the king sees a statue of extraordinary splendor, it was standing in front of him...
- ee. Its appearance was awesome!
- ff. Moody:
- gg. *Daniel described the king's dream of **a single great statue** (2:31–34), consisting of several parts. Each part was made of different elements and represented a different empire in historical succession.*

²⁷ Crossway Bibles, [The ESV Study Bible](#) (Wheaton, IL: Crossway Bibles, 2008), 1589.

²⁸ Biblical Studies Press, [The NET Bible First Edition Notes](#) (Biblical Studies Press, 2006), Da 2:25.

²⁹ Michael A. Rydelnik, "[Daniel](#)," in *The Moody Bible Commentary*, ed. Michael A. Rydelnik and Michael Vanlaningham (Chicago, IL: Moody Publishers, 2014), 1287.

- hh. *The head of that statue was made of fine gold (2:32a) and represented the kingdom of Babylon (605–539 BC) (2:37–38). Its breast and its arms were silver (2:32b) and symbolized the Medo-Persian Empire (539–331 BC) (2:39a).*
- ii. *Its belly and thighs were bronze (2:32c) and stood for the Greek Empire (331–146 BC) (2:39b).*
- jj. *The legs were iron (2:33a) and referred to the Roman Empire (146 BC–AD 476 in the West and 1453 in the East) (2:40).*
- kk. *The feet were mixed of iron and clay (2:33b) and represented a yet future continuation or revival of Rome (2:41). It will divide into ten parts but with less cohesion than the original Roman Empire (2:42–43).*
- ll. *The material of each section of the statue decreases in value but increases in strength. The decreased value may refer to the decline of morality or lessening political influence with each succeeding kingdom. The increased strength of the metals refers to the harsher domination each successive kingdom would impose. Daniel also described a stone ... cut out without hands which would shatter the statue (2:34). It represents a final kingdom that would grow into a great mountain and fill the whole earth—this is the kingdom of God (2:35, cf. v. 44–45).³⁰*

Extra info from Moody:

Critical scholars, primarily because of their denial of predictive prophecy, divide the four kingdoms into Babylon, Media, Persia, and Greece (alleging that the book Daniel was written in 165 BC so it could not have foreseen the Roman Empire). This interpretation is doubtful because of its historically inaccurate division of the Medo-Persian Empire into two separate

BC before Christ

BC before Christ

BC before Christ

BC before Christ

AD in the year of our Lord

cf. compare or consult

v. verse

³⁰ Michael A. Rydelnik, [“Daniel,”](#) in *The Moody Bible Commentary*, ed. Michael A. Rydelnik and Michael Vanlaningham (Chicago, IL: Moody Publishers, 2014), 1287.

BC before Christ

empires, a division that is rejected even within the book of Daniel itself (cf. 8:20 where the lopsided ram represents the unified Medo-Persian Empire).

A select few interpreters, while maintaining a sixth-century date for the book of Daniel, hold an alternative view that the four kingdoms are to be identified as the Assyrian, Median, Medo-Persian, and Greek Empires (cf. John H. Walton, "The Four Kingdoms of Daniel," *Journal of the Evangelical Theological Society* 29.1 [Mar 1986]: 25–36). This is certainly incorrect in that Daniel tells Nebuchadnezzar, king of Babylon and founder of the Babylonian Empire, that he represents the first kingdom (**you are the head of gold**) (2:38). Moreover, to justify this alternative view, Assyria and Babylon must be conflated into one empire. But the book of Daniel ignores Assyria and treats Babylon as the first kingdom of the times of the Gentiles.

Most interpreters who accept the reality of predictive prophecy view the four kingdoms as Babylon, Medo-Persia, Greece, and Rome. Rome is then conquered by the kingdom of God. In seeing the fourth kingdom as Rome, these interpreters assert different opinions about the meaning of the stone. Some view it as a spiritual kingdom, embodied in the Church, which gradually conquered the Roman Empire. Others view it as a future, earthly kingdom, to be established when Messiah Jesus returns and institutes his physical rule that will fill **the whole earth** (2:35) and **never be destroyed** (2:44). According to this view, the Roman Empire will continue to exist until the end of days. According to some, the Roman Empire continues through its persistent influence in Western Civilization, existing until the end of days and the establishment of the kingdom of God. A more likely explanation is to recognize a prophetic gap, beginning with the fall of the Roman Empire (Rome I) and lasting through the establishment of a revived Roman Empire at the end of days (Rome II). The leader of this kingdom will be the little horn of Dn 7:8, 24–25. The destruction of this last phase of the Roman Empire will come with the establishment of the kingdom of God.

The evidence that there will be a literal, earthly, end-of-days kingdom of God and not merely the Church spiritually overtaking human governments is, (1) that all the previous kingdoms depicted in the statue were earthly; (2) that there was no coalition of conquered kings or kingdoms as described in 2:41–42 in the Roman Empire at the Messiah's first advent as would be required if the Church were the kingdom; (3) that the stone, which represents the kingdom of God, destroys earthly kingdoms, yet the Lord Jesus did not do this at His first advent; (4) that the advent of the kingdom of God is described as a sudden overturn of earthly kingdoms, not the gradual transformation through the influence of the Church, and (5) that this vision is parallel to the four beasts described in chap. 7. All agree that in chap. 7 the kingdom arrives with the return of Jesus

cf. compare or consult

cf. compare or consult

chap. chapter

chap. chapter

the Messiah—so should it be the same with the coming of the kingdom of God here in chap. 2 (cf. Stephen R. Miller, Daniel, NAC, edited by E. Ray Clendenen [Nashville: Broadman and Holman, 2003], 100–101).

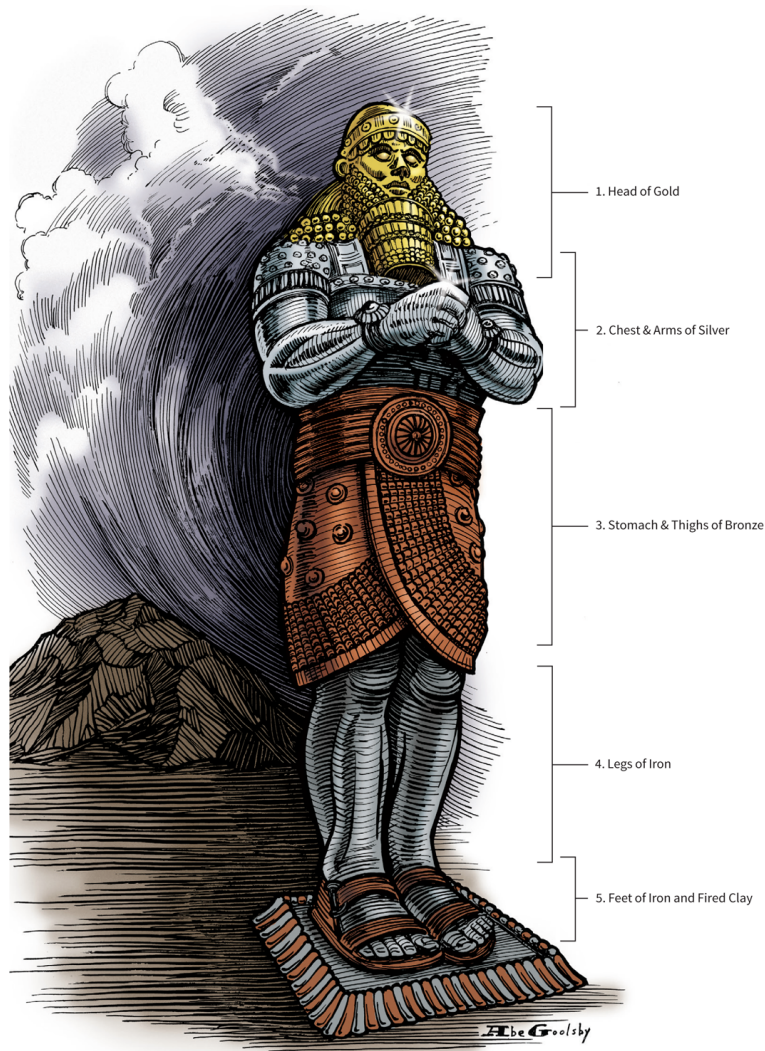
Daniel's second chapter demonstrates that the God of Israel is greater than the greatest of men. In 2:1–24, it shows that He is greater in wisdom than all. In the second half of the chapter (2:25–45) it emphasizes that the God of Israel is greater in power than all the great earthly kings and kingdoms. In the end, God will establish His kingdom that will never be shaken.³¹

chap. chapter

cf. compare or consult

NAC New American Commentary

³¹ Michael A. Rydelnik, [“Daniel,”](#) in *The Moody Bible Commentary*, ed. Michael A. Rydelnik and Michael Vanlaningham (Chicago, IL: Moody Publishers, 2014), 1287–1288.



mm. The stone (2:34–35): A massive rock was cut out from a mountain by supernatural means. It struck the feet of iron and clay, smashing them to bits so that the whole statue collapsed.

Daniel 2:34–35 (NASB95)

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.*

nn. **rock not cut by human hands.** *The only incidence of anything even vaguely similar to this appears in the Gilgamesh Epic. Gilgamesh reports a dream about the coming of Enkidu in which Enkidu is represented as a meteor that lands at Gilgamesh's feet. But here there is no destruction by means of the rock.*³²

oo. The interpretation (2:36–45): see above w the Moody Bible Commentary

pp. Of the statue (2:36–43): It represents four successive Gentile powers—Babylon, Persia, Greece, and Rome.

Daniel 2:36–43 (NASB95)

The Interpretation—Babylon the First Kingdom

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.*

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.*

qq. Of the stone (2:44–45): It represents God's kingdom, which will someday destroy pagan power.

³² Victor Harold Matthews, Mark W. Chavalas, and John H. Walton, [The IVP Bible Background Commentary: Old Testament](#), electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), Da 2:34–35.

Daniel 2:44–45 (NASB95)

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.”*

rr. The elevation (2:46–49): An amazed Nebuchadnezzar worships Daniel and appoints him to be ruler over the entire province of Babylon as well as chief over all his wise men!³³

Daniel 2:46–49 (NASB95)

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.*

ss. We see that the credit goes to the Lord, all the credit goes to the Lord.

tt. Daniel is promoted.

uu. Daniel’s colleagues are also promoted.

³³ H. L. Willmington, [*The Outline Bible*](#) (Wheaton, IL: Tyndale House Publishers, 1999), Da 2:14–49.

vv. [Daniel] *is made prefect over the wise men. This is more likely ranking within his guild rather than a administrative position in the civil government.*³⁴

ww. Moody:

xx. *The king's initial response was to give **homage to Daniel**, but he also recognized that God was the source of Daniel's supernatural knowledge. Although King Nebuchadnezzar gave honor to the Lord as one of many gods, even as **God of gods** and **Lord of kings**, he did not yet recognize the God of Israel as the one and only true God. He merely included the God of Israel in his pantheon of gods.*³⁵

yy. This sets up the next chapter with Sharach, Meshach and Abednego.

³⁴ Victor Harold Matthews, Mark W. Chavalas, and John H. Walton, [The IVP Bible Background Commentary: Old Testament](#), electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), Da 2:48.

³⁵ Michael A. Rydelnik, "[Daniel](#)," in *The Moody Bible Commentary*, ed. Michael A. Rydelnik and Michael Vanlaningham (Chicago, IL: Moody Publishers, 2014), 1288.