“But Daniel purposed in his heart...”

“But there is a God in Heaven...”

Review:

- The mention of the vessels = the sovereignty of God
- Daniel’s time is similar to our time
- The king’s meat and wine were sacrificed to idols
- Daniel respected authority
- Daniel and his friends passed the test
- Daniel maintained his public witness
- A new way to structure Daniel
III. Daniel 2

A. Introduction

1) Nebuchadnezzar is the main character
2) God is getting Nebuchadnezzar’s attention
   - He has four remarkable young men
   - God makes Himself more visible
   - Nebuchadnezzar will recognize who God is

3) The supernatural in general, and predictive prophecy in particular, is not only possible, but this is one of the primary mechanisms that God uses to validate His existence and demonstrate His sovereignty over the affairs of man
III. Daniel 2

A. Introduction

4) God’s purpose for the book of Daniel—to tell His people, through Daniel, what will happen to them in both the near future and the far future. To tell them what He will do, so that they understand that although circumstances may appear otherwise, He is still in control and He will be faithful to His promises.

III. Daniel 2

A. Introduction

5) Liberal scholarship attacks the idea of predictive prophecy
6) Liberal, higher critical scholarship is being used by Satan to undermine the authority and trustworthiness of God’s word in the minds of His followers
7) Liberals late-date Daniel to 165 B.C.
III. Daniel 2

A. Introduction
8) The Septuagint—a copy of the Old Testament—translated by 70 scholars—around 275 B.C.
9) The late-date of 165 B.C. makes no sense
10) There is a God in Heaven who reveals these things to men

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

B. Daniel 2:1

1) Nebuchadnezzar’s 2nd year = 3rd year because of accession year
2) “Dreamed dreams” - plural
3) Pluperfect “had dreamed dreams”
4) The dreams of royalty carried great significance
5) God was trying to get his attention

III. Daniel 2

B. Daniel 2:1

6) God communicates in dreams and visions
   a. Numbers 12:6 – to the prophets
   b. Genesis 28 – to Jacob
   c. Genesis 37 – to Joseph
   d. Genesis 20 – to Abimelech
   e. 1 Kings 3 – to Solomon
   f. Genesis 41 – to Pharaoh
   g. Judges 7 – to Gideon
III. Daniel 2

B. Daniel 2:1
7) God is drawing Nebuchadnezzar to Himself
8) “Troubled” = “Paam” (thrust, impel, agitate)
9) Daniel 2:29—Nebuchadnezzar’s thoughts turned toward the future
10) In response to these thoughts – he has a dream

Daniel 2:2
2Then 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.
III. Daniel 2

C. Daniel 2:2

1) The king calls in his spiritual advisors
   a. Magicians “chartom” (stylus)—scribe or scholar
   b. Conjurers “ashshaph”—those who practice incantation or communicate with the dead
   c. Sorcerors “kashaph”—casting of spells
   d. Chaldeans—priests, soothsayers, astrologers, wise men

2) Dreams were very important to these cultures
3) Nebuchadnezzar had inherited this group of advisors
4) Nebuchadnezzar is testing them—weeding out the chaff
Questions

- What is the purpose of prophecy? Why should we bother studying it? Why did God include it in Scripture? How did it speak to the people back then? How does it speak to us today?
- God revealed to Daniel what Nebuchadnezzar had dreamed. In the contemporary world where many people are sensitive about religious extremism, how do you respond when someone says: “God told me…”?

Questions

- In our current culture, Christianity bears sometimes a bit of an inferiority complex to science when it comes to explaining how and why things are the way they are. How would you respond to someone who said that science had “disproved God”? What is the main difference between God as revealed in the Bible and the gods of the ancient world? How does this distinction help evangelism, and yet how might it make depicting God more difficult?
Daniel 2:3

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

III. Daniel 2

D. Daniel 2:3

1) This is all the information they get about the dream

2) Here the language switches from Hebrew to Aramaic
Daniel 2:4

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.”

Daniel 2:5

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.”
III. Daniel 2

E. Daniel 2:5
1) Historical evidence for this kind of punishment
2) “rubbish heap” should be “dung heap”
3) “the thing is gone from me” should be “the command from me is firm”

Daniel 2:6
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.”
Daniel 2:7

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

III. Daniel 2

F. Daniel 2:7

1) The city of Babylon = The city of Man
2) Babylon = Babel
Daniel 2:8-9

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, 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.”

III. Daniel 2

G. Daniel 2:8-9

1) Nebuchadnezzar knew they were frauds
2) He accuses them of conspiring
3) It’s clear he is testing them
Daniel 2:10-11

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.”

III. Daniel 2

H. Daniel 2:10-11

1) The astrologers recognized that only God had this ability
2) Daniel contrasts the gods of this world and the one true God
3) They do not actually have access to the world of the gods
III. Daniel 2

H. Daniel 2:10-11
4) They answer the king with a series of three arguments:
   a. no man on earth can do this
   b. no king has ever asked this before
   c. only the gods could reveal this
5) The wise men are accidentally prophetic
6) The Chaldeans sound like liberal theologians

Daniel 2:12-13
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.
III. Daniel 2

I. Daniel 2:12-13
   1) Daniel and his friends are also in this same job category
   2) After the mountain top comes the valley
   3) A lifestyle of prayer can prepare you for the valley
   4) God engineers the situation so that His power is on display

III. Daniel 2

I. Daniel 2:12-13
   4) God is demonstrating to Nebuchadnezzar who He is
      a. a God who provides for those who trust Him
      b. A God who is unlike any other so-called god
   5) God is also speaking hope to the captives in Babylon
III. Daniel 2

I. Daniel 2:12-13

6) “the decree went forth”—possibly rounded up for mass execution

7) Why is Nebuchadnezzar so angry?
   a. no one can interpret the dream
   b. all of his advisors are fakes
   c. they publicly criticized him

---

Daniel 2:14-15

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.
III. Daniel 2

J. Daniel 2:14-15

1) “urgent” = “Chatsaph” (harsh or insolent)
2) Daniel answered with discretion and discernment
3) We see also how a godly person deals with a crisis:
   - Daniel reacts with composure

Daniel 2:16

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.
III. Daniel 2

J. Daniel 2:14-15

3) We see also how a godly person deals with a crisis:
   - Daniel reacts with composure
   - Daniel reacts with courage
4) “that he would give him time” = “appoint a time for him”
5) God is the source of revelation

Daniel 2:17-18

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.
III. Daniel 2

K. Daniel 2:17-18
1) Daniel immediately called a prayer meeting
2) God reveals Himself to us.
3) God is the source of supernatural revelation
4) God does provide predictive prophecy
5) God is a God who answers prayer

III. Daniel 2

L. Conclusion
1) The book of Daniel is a message to a demoralized people in captivity
2) God is active and powerful and able to rescue
3) There is a world, apart from this one
2 Peter 1:19-21

“And we have something more sure, the prophetic word, to which you will do well to pay attention as to a lamp shining in a dark place until the day dawns and the morning star rises in your hearts, knowing this first of all, that no prophecy of Scripture comes from someone's own interpretation. For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.

III. Daniel 2

L. Conclusion
   4) The purpose of prophecy... It is to give us the confidence in the reality of the unseen world—of the eternal kingdom of Christ
   5) A definition of faith...confidence in the reality of the unseen, even sometimes over the testimony of the seen