

not a superfluous word in Daniel's entire description and account. It is a masterpiece of pithy word painting." This is indeed one of the finest examples of symbolism in Old Testament literature. It is a great aid in understanding the symbolism in other places in the scriptures (Ezekiel, Zechariah, Revelation).

QUIZ

1. What resemblance would this "great image" probably bear?
2. Why an image of different kinds of metals?
3. What caused the king to be so transfixed by this image?
4. Why is "stone" so appropriate here?
5. What is important about the stone striking the image in its interpretation?
6. How significant is the symbolism of this dream?

III. DICTATORSHIP'S DESTINY—2:36-49

a. FIRST THREE KINGDOMS

TEXT: 2:36-39

- 36 This is the dream; and we will tell the interpretation thereof before the king.
- 37 Thou, O king, art king of kings, unto whom the God of heaven hath given the kingdom, the power, and the strength, and the glory;
- 38 and wheresoever the children of men dwell, the beasts of the field and the birds of the heavens hath he given into thy hand, and hath made thee to rule over them all: thou art the head of gold.
- 39 And after thee shall arise another kingdom inferior to thee; and another third kingdom of brass, which shall bear rule over all the earth.

QUERIES

- a. How could God give "the kingdom" to Nebuchadnezzar?
- b. Who are the other two kingdoms?
- c. Did they rule the entire earth?

PARAPHRASE

That was the dream you dreamed; now we shall tell you exactly what it means. You, O king Nebuchadnezzar, are a king over many lesser kings, for the God of heaven has given you rule over all the known civilized world and all the power, strength and glory you enjoy has been given you by Him. You are absolute monarch over all the inhabitants of the earth because God has given them into your hand. You and your glorious kingdom are represented on this great image you dreamed about by the head of gold. And after your kingdom has come to an end, another world ruler (Medo-Persian) will arise to take your place. This empire will be inferior in many ways to your empire. And after that kingdom has fallen, yet a third great empire (Greek) represented by the bronze belly of the statue, will rise to rule the world.

COMMENT

v. 36-38 . . . THOU, O KING, . . . ART THE HEAD OF GOLD . . . Having told Nebuchadnezzar exactly all the details of what he had dreamed, Daniel now prepares to give the king the divine interpretation of the dream. As may be seen from the succeeding verses, the main thrust of the whole dream is to predict the eventual, historical victory of God over "principalities and powers" and the establishment of God's kingdom here on earth, at a particular time in the history of the earth. Daniel was to tell the king that someday pagan domination of the civilized world would be overcome by a supernatural kingdom.

Daniel designates Nebuchadnezzar as the first representative of absolute world domination. Other prophets speak of the king of Babylon in the same manner (cf. Jer. 27:5-7; Ezek. 26:7). The king of Assyria, Sennacherib, made claim to universal domination, but Assyria was never the absolute ruler of the world in the same sense that Babylon and her successors were.

There can be no argument whatsoever with the designation of the first kingdom! Daniel explicitly states the head of gold represents Nebuchadnezzar's Babylon. Gold was a fitting symbol for it too! Herodotus, who was at Babylon

some ninety years after the era of Nebuchadnezzar, was amazed at the amount of gold which he found within the precincts of the sanctuary of Bel. In the smallest temple, which stood on the top of the tower of Babylon, was a table of gold. In the second temple below was an image of the god "all of gold," seated on a golden throne with a golden base and in front of "a large golden table." Outside the temple there was also an altar of "solid gold." All the gold used to form these sacred objects amounted—it is estimated—to eight hundred talents (a talent of gold would be worth approximately \$100,000 in our inflationary society). From archaeological inscriptions left by Nebuchadnezzar we get the impression that his consuming interest was to build, beautify and glorify his beloved city Babylon. Nothing was too precious to be bestowed on his city. Herodotus records these instructions from Nebuchadnezzar's inscriptions: ". . . the walls of the cell of Merodach must be made to glisten like suns, the hall of his temple must be overlaid with shining gold, . . . and alabaster; and the chapel of his lordship which a former king had fabricated in silver, Nebuchadnezzar declares that he overlaid with bright gold" (Herod. iii:1-7). The roofing of E-kua, the cell of Merodach, is also overlaid with bright gold; and the cell of Nebo at Borsippa is treated in the same manner.

The reference, while made to the Babylonian kingdom, is made in personal form for it is in the person of the emperor himself that the empire is embodied. It is perfectly true that Nebuchadnezzar's kingdom did not hold sway over the entire earth, but in the sense that it did hold dominion over the known, influential and powerful-enough-to-be-reckoned-with portions of the world it could be properly designated in the hyperbolic way Daniel did.

v. 39 . . . AFTER . . . ANOTHER KINGDOM INFERIOR TO THEE . . . AND ANOTHER THIRD KINGDOM . . . WHICH SHALL BEAR RULE OVER ALL THE EARTH . . . Now Daniel does not specify the second great world empire by name but there is enough symbolism and other details mentioned in Daniel chapter 7 and in history subsequent to these predictions of Daniel to make the task of discovering it rather simple.

With the coming of the Medo-Persian empire (the only true universal empire to follow the Babylonian) all the concentration of building simply for magnificence sake changed. The Semitic *keseph, kaspu* (silver) also means "money" since silver was the criterion of value and the medium of exchange then. When Daniel speaks of the *gold* giving place to the *silver*, he must mean that with the coming of the second kingdom, magnificence and outward show were exchanged for treasure, diligently collected by taxation and carefully hoarded up to form the muscles of war when needed. In Daniel, chapter 6, we read that an attempt was made by Darius, in the first year of the downfall of Babylon, to organize the finances of the empire. Herodotus shows that under Cambyses there was a system of taxation throughout the empire. However, it was under the second Darius, (Darius Hystaspes) that this system was brought to perfection. Herodotus furnishes us with a long and exact account of the 20 satrapies established by Darius and the yearly amount at which each was assessed. The tribute was paid in silver talents, except that of the Indians. The Indian satrapy was the richest of all, and yielded 360 talents of gold-dust, which the historian reckons as equivalent to 4,680 talents of silver, thus showing that silver was the standard of value. The Medo-Persian empire kept its eye steadily fixed on this main object and this is substantiated by the Old Testament (cf. Ezra. 4:13; Neh. 9:37). In consequence of this policy of the silver kingdom these kings became rich, and it is foretold in Daniel 11:2 that the fourth king, Xerxes, "Shall be far richer than they all; and that when he is waxed strong through his riches he shall stir up all against the realm of Greece." The vast army which Xerxes collected for the invasion of Greece, and with which he crossed over into Europe, would have been an impossibility but for the system of finance perfected by his father Darius. So keen was Darius in amassing wealth that, according to Herodotus, he appeared to his subjects as a huckster, "one who looked to making a gain in everything." The silver kingdom was stronger than the golden kingdom, and consequently it lasted very much longer. Babylon was master of the ancient world for only 70 years; Medo-Persia for over 200 years.

Silver was stronger than gold; but, as the Persian kings were soon to learn, brass was stronger than silver. The third kingdom of brass was that of the Greek empire which ruled over the world to a greater extent than either of the previous two. This was the empire built and ruled over such a short time by Alexander the Great. The power of the Medo-Persian empire built upon wealth was overcome by the force of arms wielded by a brave, idealistic and free people—the Greeks. Josephus saw in the mention of a brazen kingdom an unmistakeable prediction of the victorious arms of Alexander and his brazen-clad Greeks. Herodotus describes the striking difference between the brazen-clad Greek warriors and the Persians clad in soft hats, tunics with sleeves, and trousers. The fame of Greek battle armor was making itself known earlier than Nebuchadnezzar's time! Ezekiel speaks of the wares brought to the famous port of Tyre as including vessels of brass from Javan, Tubal and Heshech (Javan is simply another form of Ionian). The assumption that Alexander the Great's empire is the third is confirmed by the symbolism of Daniel chapter 7—we shall deal with this symbolism in our comments there.

In one sense there is progressive inferiority in the symbolism from one world power to the next. But in another sense there is progressive symbolism of superiority. The former is progression downward in outward magnificence while the latter is progression upward in power and extension. Keil thinks the progression toward inferiority is symbolic of the downward trend of inner unity and cohesion of the successive empires. Calvin thought the devolution was in the moral sphere. The bronze part of the great statue was that of the abdomen and the thighs which symbolically may point to that which began as a unit (the Greek empire) and divided itself into two separate parts (Syria and Egypt) which were not reunited when the last empire (Rome) appeared on the scene.

QUIZ

1. What is the main thrust of the whole dream of Nebuchadnezzar?

2. Where are we to begin in designating which part of the great statue symbolizes which world empire?
3. Why does the Babylonian empire so fittingly lend itself to being symbolized by gold?
4. Why the Medo-Persian empire symbolized by silver?
5. Why the Greek by bronze?
6. Is there any significance to the progression of inferior metals?

b. FOURTH KINGDOM

TEXT: 2:40-43

- 40 And the fourth kingdom shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things; and as iron that crusheth all these, shall it break in pieces and crush.
- 41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, it shall be a divided kingdom; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.
- 42 And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.
- 43 And whereas thou sawest the iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron doth not mingle with clay.

QUERIES

- a. What is the significance of the fourth kingdom subduing all?
- b. Why is the emphasis so pointed on its weakness?
- c. How will they "mingle themselves with the seed of men?"

PARAPHRASE

And the fourth kingdom shall have destructive power as strong as iron. Just like iron crushes and smashes all things, so shall this fourth kingdom crush and demolish all

other kingdoms. The feet and toes you saw composed of two diverse elements symbolizes the fact that this kingdom shall be a divided kingdom. It will have in it the element of strength as is represented by the iron and it will have in it the element of weakness represented by the clay. This mixture of iron with clay also shows that these kingdoms will try to strengthen themselves by forming alliances with each other through intermarriage of their rulers; but this will not succeed any more than mixing iron with clay will not succeed.

COMMENT

v. 40 . . . THE FOURTH . . . STRONG AS IRON . . . BREAK IN PIECES AND CRUSH . . . Iron is a very appropriate symbol to describe the Roman empire. And, as a matter of fact, we are passing, generally speaking, from the bronze age to the iron age when we pass from the third kingdom (Greece) to the fourth kingdom (Rome). To the Roman poets, Virgil and Lucretius, bronze weapons spoke of olden time. Actually, iron was used long before the coming of the Roman empire, but it was not in wide-spread use before Rome. Iron swords and armor took the place of bronze weapons. The Roman infantry soldier of that era carried with him that distinctively Roman weapon the *pilum*, a sort of spear or javelin with a long iron neck fitted to a wooden shaft, the metal extending for about a third of its entire length. The feature Daniel emphasizes in his interpretation of this fourth empire is the strength of the iron kingdom. The Roman war machine was many times more destructive than any of its predecessors. The special feature of Alexander's career was its amazing swiftness (pictured by the four-winged leopard in Daniel chapter 7). But the special feature of Rome's empire was its total destructive power (depicted by the intensely ferocious beast in Dan. 7). Rome's ruthless severity is exemplified by her destruction of Carthage, the War against the slaves (Spartacus) when the Appian Way was lined with six thousand crosses bearing aloft as many bodies, and the siege and destruction of Jerusalem and the extinction of the Jewish nation.

One characteristic of the fourth kingdom (in Daniel 7, at least) was its diversity from all the kingdoms (beasts) before it. Boutflower illustrates this with a passage from I Maccabees 8:13-14 which relates the impression the Roman system of government made on the Jews. The whole passage emphasizes how very much the Oriental mind was impressed by this strange and novel form of government which was not inclined to dress and act with all the pomposity and subtleties of Eastern potentates. The Romans acted with brashness and nothing was sacred to them.

The strongest claim of the Roman empire to be the iron kingdom is found first in the length of its duration—the best proof of its strength. Babylon lasted only 70 years—Medo-Persian empire lasted 200 years—the Greek 130 years—while the Roman empire in its undivided state lasted some 500 years, and in its divided state as the ten kingdoms, continues in succession down to the present time. See comments on next verse.

v. 41-43 . . . FEET AND TOES . . . OF CLAY . . . OF IRON . . . DIVIDED . . . PARTLY STRONG . . . PARTLY BROKEN . . . MINGLE THEMSELVES . . . BUT . . . NOT CLEAVE ONE TO ANOTHER . . . Note: A fuller explanation of the relationship of the Roman empire to present day world powers will be made in chapter 7. Note: nowhere are "ten" toes specifically mentioned. We assume the statue had ten toes and not 6 or 15. The main emphasis of this passage is the eventual divided and weakened nature of this ferocious kingdom. There is no symbolic interpretation of the "ten" toes whatsoever. We agree with Leupold: ". . . the toes, generally speaking, represent the kingdoms into which the Roman Empire broke up when the disintegration set in . . . ten is the number of completeness or totality . . . the toes represent the sum total of these kingdoms. All attempts to name the resultant kingdoms of an earlier or a latter date prove abortive and unreliable. For the number ten is definitely a symbolic number as are numbers generally in visions or dreams of this type. There might in reality be nine or eleven or nineteen or twenty (divisions of the Roman kingdom). Ten represents the totality of whatever number there

is." These divisions all arise, in one sense or another, historically from the ancient Roman Empire. This does not mean that each one of the empires must be able to trace its origin immediately to Rome. The kingdoms of modern Europe, for example, might be said to have come from the Roman Empire, but certainly not directly.

The lack of inner unity of this fourth empire and the tendency to fragment or splinter is described. Iron and clay will not fuse. There will always be something of the firmness of iron in this fourth empire, but there shall always be present a lack of cohesion. Never again will a world empire dominate the entire population of the earth in a universal way like the Babylonian, Medo-Persian, Greek, or early Roman empires.

The phrase "they shall mingle themselves with the seed of men; but they shall not cleave one to another," probably refers to the migration of barbarian hordes who came in countless myriads from the Germanic forests and central Europe and intermarried with Roman peoples (especially in the royal and ruling families) as a sort of melting-pot experiment to attempt to bring some inner unity to the expansive Roman empire. But the resultant stock was not of which enduring empires are made.

The important thing to remember about this whole image is that all together it represents symbolically pagan, heathen, carnal world-power in opposition to the kingdom of God. It is man's rule over man opposed to God's rule over man. Not that worldly governments are not necessary as temporary expedients due to man's sinful condition—indeed carnal government is necessary to restrain the lawless (cf. I Tim. 1:8-9; Rom. 13:1-7; I Pet. 2:13-17). But all carnal government is at best totally inadequate and at worst in direct opposition to what God has purposed for man through regeneration, repentance and renewed communion with Him in His new kingdom! So the fourth empire represents the early ferocious Roman empire, later divided into many successive kingdoms yet unable to ever again regain that inner unity necessary to dominate the whole world. Then we see the whole image which represents carnal government dealt a fatal blow by the kingdom of

God (the stone) beginning in the days of the kings of the fourth empire and eventually grinding the whole image into a dust which is blown away.

QUIZ

1. What is the fourth kingdom?
2. What is the first characteristic mentioned of this kingdom?
3. What characteristic of this kingdom is symbolized by feet and toes of iron and clay?
4. What is meant by "they shall mingle themselves with the seed of men?"
5. What is the important thing to remember about the whole image?
6. Why are carnal governments necessary?
7. Why is carnal government inadequate and opposed to God's ultimate purpose for man?

c. FINAL KINGDOM

TEXT: 2:44-45

- 44 And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, or shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever.
- 45 Forasmuch as thou sawest that a stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the sliver, and the gold; the great God hath made known to the king what shall come to pass hereafter: that the dream is certain, and the interpretation thereof sure.

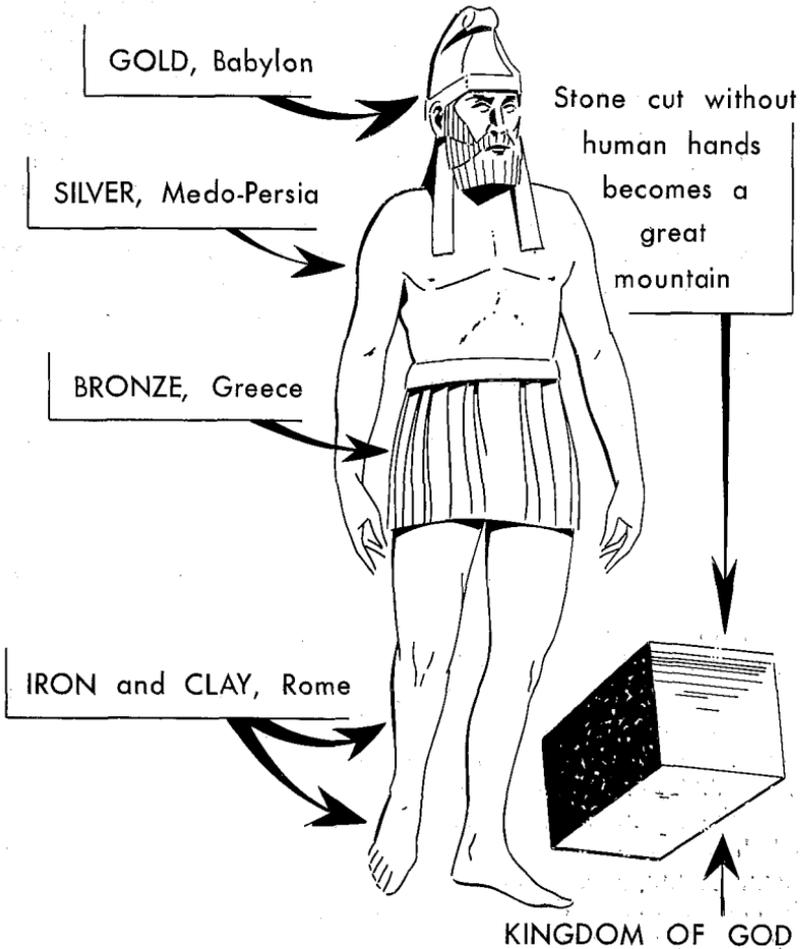
QUERIES

- a. In the days of which kings will God's kingdom be set up?
- b. When will it break in pieces and consume all the kingdoms?
- c. Why tell Nebuchadnezzar of things far in the future?

NEBUCHADNEZZAR'S DREAM

Daniel, Chapter Two

REPRESENTS IN ITS TOTALITY ALL HUMAN GOVERNMENT



The kingdom of God, the Church, conquers and supplants all human government and eventually destroys all other sovereignty and becomes the only government in the new earth. Human governments are inadequate to bring about man's regeneration and are, for the most part, opposed to God's purposes, although they are necessary for restraining unregenerate and lawless men. All this is the symbolical meaning of Nebuchadnezzar's dream and is the teaching of the Scriptures, especially the New Testament.

PARAPHRASE

And in the days of the fourth empire, the last of the great world empires which represent carnal world power, the God of heaven will set up His supernatural kingdom and His kingdom will be eternal. This kingdom will be unconquerable by anyone else and will always belong to the people of God. This kingdom will ultimately reign supreme, eventually destroying and consuming all carnal governments which are inadequate and opposed to God's rule of man. This kingdom will be eternal. This is the meaning, O king, of that part of your dream in which you saw the stone cut out of the mountain without hands breaking into pieces the image of iron, brass, clay, silver and gold. God has seen fit to reveal to you, Nebuchadnezzar what He is going to do in the future with carnal government and the setting up of His own rule in the hearts of men—His kingdom. My interpretation of your dream is as certain as my detailed revelation of what it was.

COMMENT

v. 44-45 AND IN THE DAYS OF THOSE KINGS SHALL THE GOD OF HEAVEN SET UP A KINGDOM . . . THE DREAM IS CERTAIN, AND THE INTERPRETATION THEREOF SURE . . . The first thing to notice is that the kingdom of God is of Divine *origin* and eternal *duration*. If it is to be established in the days of the Roman empire and be of eternal duration it *cannot be a millennial kingdom* for the millennium is allegedly only 1000 years of literal duration!

We quote from Young here: “. . . the words, in the days of those kings, would refer most naturally to the four kingdoms or kings represented by the image. This interpretation is clearly involved in the symbolism of the image (vs. 45) and is permissible because, while distinct, these four kingdoms were also in a sense one. Medo-Persia conquered and incorporated Babylon. Greece did the same to Medo-Persia . . . the extent of the Roman Empire was far greater and more world-wide than any of the others. It was while the image was still standing that the blow was struck. So we may say that it was in the period of those four empires as together representing Gentile world dominion *but in the*

days of the last of the four that the kingdom of Messiah was set up."

The whole picture then is that of God establishing His kingdom (the sovereignty or rule of God in the hearts of men through man's faithful response to the grace of Jesus Christ) and destroying the inadequate and opposing carnal worldly power which can never save or reunite man with God. And it all begins to happen during the days of the fourth world empire, Rome. All of this began, of course, when Christ was born, reached its climax when He was crucified when God "despoiled the principalities and the powers . . . and made a show of them openly, triumphing over them in Him" (Col. 2:15). It began receiving citizens on the day of Pentecost (Acts 2) when the first gospel invitation was given and obeyed. That the church is God's kingdom cannot be denied by careful and unbiased students of the New Testament. That the church was established and that Christ was born and died and raised from the dead in the days of the Roman empire cannot be denied by anyone who has the slightest inkling of history. So the kingdom of God was begun in the days of the Roman empire and now wherever the gentle gospel is preached it has victory and is continuing to overthrow the kingdom of the god of this world. But it shall not reach its culmination until the second coming of Christ and the end of time (cf. I Cor. 15:20ff). "Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power."

Certain "dispensational" teachers today would interpret this passage to the effect that the fourth empire represents a *revived* Roman empire of the future which will come to an end by a sudden catastrophic judgment, after which the kingdom of God (an alleged millennial kingdom of Rev. 20:1-6) will be set up. The destruction of the Gentile world power, according to this view, occurs not at the first coming of Christ, but at the second. The New Testament plainly teaches that God has destroyed the power not only of the devil but all rule and authority previously able to hold the spirit of man in bondage and ignorance—if man will hear believe and heed God's message.

A few quotations from a dispensational teacher will suffice as documentation. Gaebelin writes: "He (Christ at His first coming) did not smite the image; the image, so to speak, smote Him." "The stone strikes the image, when the ten toes, the final ten kingdom division of the Roman Empire, are in existence." "The stone which falls from above is the Second Coming of our Lord Jesus Christ, His coming in great power and glory."

Another dispensationalist, G. H. Lang, rejects the idea of a revived Roman empire but substitutes what might be called a revived Babylonian kingdom, with Babylon as the capital of Antichrist, for the fourth empire at which time God is supposed to set up a kingdom of a literal 1000 year duration.

One writer who calls himself a "premillennialist", Robert D. Culver, in *Daniel And the Latter Days*, writes, "The discerning reader will readily observe that . . . these systems (i.e. the interpretations of Allis, Leupold and Young) rest on a theory of church-kingdom identity—that the kingdom of God and the church are precisely identical. This is a position which cannot be sustained by Scripture, despite valliant attempts to make the Bible support it." It is inconceivable to us how any "discerning reader" of the New Testament can fail to observe that both Christ and the apostles clearly equated the kingdom of God and the church as one and the same. It seems clear that the "dispensational" and "premillennial" views of the kingdom of God miss completely the fact that the true significance of the kingdom of God is its spiritual nature.

Leupold sums up the meaning of the dream thusly: "Heretofore all that history seemed to amount to was: kingdom conquering and replacing kingdom. That however, is not an inevitable, unalterable cycle. For a new power, not conditioned by man's control, shall come into operation and shall break the old order of things and establish a lasting and definite victory . . . On this victorious note the interpretation ends."

Thus the dream sketched the course of the history of the world in bold strokes. Ever since the kingdom of God was established and its power to change men into the image of God was demonstrated, men have still blundered along

trying to establish a lasting world power. But each product of human effort shall go the way of all flesh including republics, democracies, united nations, etc., for none of them are sufficient for man's dilemma—sin.

One of the arguments appealed to most by the dispensationalists is that the stone smashing the great image to dust speaks of violence and catastrophic overthrow of Gentile power—this cannot be the gospel. But the main emphasis is not on violence but power. Certainly the gospel has power (cf. II Cor. 10:3-5) and furthermore the christian or citizen of the heavenly kingdom is not to use carnal warfare in destroying strongholds. Thus the dispensational view that at the second coming of Christ a great, catastrophic, violent battle at Armeggedon, with carnal weapons of warfare will be fought and that this is the stone smashing the image to dust, has substituted the physical for the spiritual and has missed the entire spirit of the New Testament revelation of the kingdom of God! Please read the special studies of the *Minor Prophets*, College Press, on the subject of interpreting the prophets and premillennialism.

QUIZ

1. What is the first thing to notice concerning the kingdom which God would set up?
2. When, exactly, does this interpretation of Daniel say the kingdom of God would be set up?
3. What is the whole picture of the dream and its interpretation?
4. What significant aspect of the kingdom of God is neglected by the dispensational view of the dream?
5. Why is it not necessary to think that the kingdom of God's destruction of world-power must be violent and catastrophic?

d. FELICITOUS KING

TEXT: 2:46-49

- 46 Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odors unto him.

- 47 The king answered unto Daniel, and said, Of a truth your God is the God of gods, and the Lord of kings, and a revealer of secrets, seeing thou hast been able to reveal this secret.
- 48 Then the king made Daniel great, and gave him many gifts, and made him to rule over the whole province of Babylon, and to be chief governor over all the wise men of Babylon.
- 49 And Daniel requested of the king, and he appointed Shadrach, Meshach, and Abed-nego over the affairs of the province of Babylon: but Daniel was in the gate of the king.

QUERIES

- a. Why did the king worship Daniel?
- b. Was the king's profession one of a true believer in God?
- c. Where is "the gate of the king"?

PARAPHRASE

Suddenly the king fell upon his face and did obeisance to Daniel as an act of respect to Daniel, a representative of the God who had revealed the king's dream, and the king commanded that tributes of offerings and incense be made in honor of Daniel. And the king said to Daniel, It is true! Your God is the God of all the gods. He is Ruler of kings. He is Revealer of secrets. I am convinced of this because you were able to reveal my secret dream. Then the king declared that Daniel should have great honor and position. He gave Daniel many rich gifts and appointed him to be the second in command over the province of Babylon and chief over all the Babylonian wise men. And Daniel requested favors for his Hebrew companions. So Nebuchadnezzar appointed Shadrach, Meshach and Abednego as Daniel's assistants, to be in charge of official affairs of the province of Babylon. Daniel served as chief magistrate in the king's court.

COMMENT

v. 46-47 . . . NEBUCHADNEZZAR . . . WORSHIPPED DANIEL
 . . . AND SAID, OF A TRUTH YOUR GOD IS THE GOD OF GODS . . .

The word "worship" does not always, in the Bible, mean religious worship. First, Daniel would not have permitted such a thing without some verbal correction, at least. Second, it was a common practice for pagan rulers to bow before those whom they thought were representatives of gods. Josephus records that Alexander the Great bowed before the high priest of the Jews, and when asked by his general, Parmenio, as to the meaning of his action, replied, "I do not worship the high-priest, but the God with whose high-priesthood he has been honored." We believe Nebuchadnezzar was simply showing his respect for Daniel and at the same time doing obeisance through Daniel as the accredited representative of the God who had the power to reveal secrets. Notice that Nebuchadnezzar does not in any way call Daniel a god. It is evident, therefore, that the king is worshipping and sacrificing to Daniel's God through Daniel as an intermediary.

It is further evident that Nebuchadnezzar is not making a profession or confession of Jehovah-God as a monotheist. His concept of deity is still one of polytheism. What he does recognize is the superiority of Daniel's God over all the other gods of his pantheon, for Daniel's God is able to do what the gods of the Chaldean wise men could not do—reveal his secret dream.

v. 48-49 . . . MADE DANIEL GREAT . . . GAVE HIM MANY GIFTS . . . MADE HIM TO RULE . . . AND BE CHIEF GOVERNOR OVER . . . WISE MEN . . . AND . . . SHADRACH, MESHACH, AND ABED-NEGO . . . The king's mood changed from one of rage to pleasantness. He seems greatly relieved to know the interpretation of his dream. Perhaps he was relieved to know there was nothing immediately foreboding toward him personally in this dream. Perhaps he is excited to learn there is some Power or some One who is able to know the secrets of men and he has this One's representative in his own court. Whatever the immediate reason we know that God was the giver of grace to Daniel in order that he should not perish but would be used by God as a vessel to serve His purpose.

The king now keeps his promise to reward richly anyone who could tell him his dream and its interpretation.

There is no way to know just how great was Daniel's reward. He was made "great" which probably means given social and political status next to the king himself. He was undoubtedly given a spacious home or palace with a retinue of servants, perhaps jewels and splendid robes. Daniel's official position was ruler of the province of Babylon. The word describing his office is *rab signin*, chief overseer. He certainly was not ruler over all the empire of Babylon. He was subordinate to the king for he had to make request to the king to get appointments for his three Hebrew companions to official position even in the province of Babylon. The king retained final authority in all matters in all provinces! It is not often that such recognition comes to a man who is so young! One note of interest concerning the date of writing of this book—if these words were written at the time of the Maccabees or at any other period of strict Judaism, it is difficult to understand why the author, supposedly a strict Jew with an abhorrence of everything pagan, would represent his Jewish hero as receiving such honors from a pagan king.

Daniel is not ungrateful to forget his Hebrew companions and their courage and assistance in his confrontation with the king—they prayed with Daniel, and gave him encouragement. He made request to the king and Shadrach, Meshach and Abednego were appointed to official positions in the affairs of government in the province of Babylon, probably as Daniel's assistants. But Daniel was elevated to the position equivalent to cabinet office in the king's court. He was immediately responsible to the king as ruler over Babylon.

So Daniel's first confrontation with pagan dictatorship comes to a successful conclusion. But behind the scenes we see the providential, supernatural working of Jehovah-God in order that His purposes may be served. The carrying out of God's purpose through particular men (i.e. Daniel) is, of course conditioned upon the surrendered will of such persons. God could not work through Daniel if Daniel refuses to allow God to do so. But God does not need Daniel—He could find someone else through whom to work. Daniel needs God! God's purposes will conquer, one way or an-

other, through one person or another—He is immutable, He does not change. But if man would wish to receive the rewards of God's purposes, man must submit to be used for God's purposes.

It is the lesson of this chapter of Daniel, and all succeeding chapters of Daniel (and all the Old Testament prophets), that the schemes, political kingdoms and religious philosophies of men will go the way of all flesh. One kingdom arises, proves to be inadequate for man's spiritual renewal, and collapses. Each new political or social structure invariably meets with the same overthrow simply because man is incapable of bringing about his own rebirth. This has to have a supernatural source. So history is one defeat after another. Our contemporary society with its philosophy of existential despair and desperation is simply another testimony to this reality of history. Man cannot find God—but MAN CAN KNOW THE GOD WHO HAS FOUND MAN BY REVEALING HIMSELF! The one who knows the Almighty God is delivered from the futility of hopelessness and despair. The one who knows God learns that history has a purpose because history is being used by the Supernatural God whose plan and power is to regenerate and renew all who will allow Him to do so. The kingdom, the spiritual brotherhood, of this God is man's only hope. This is the lesson of the great image Nebuchadnezzar saw in his dream. Daniel revealed God's message concerning this image. See our chart at the end of this chapter.

QUIZ

1. Give two reasons why we do not need to assume Daniel accepted the "worship" of king Nebuchadnezzar.
2. Why do we believe Nebuchadnezzar has not yet come to a monotheistic concept of God?
3. Why was the king's mood so radically changed from rage to pleasantness?
4. What was Daniel's official position after the king promoted him?
5. What positions did the Hebrew companions of Daniel likely receive?
6. What is the lesson of this chapter?

SERMON NUMBER TWO

DESPOTS, DREAMS AND DESTINIES

Text: Daniel 2

INTRODUCTION

I. DANIEL HAD BECOME ONE OF THE WISE MEN OF BABYLON, A "CHALDEAN"

- A. He had gone through a period of training
 - 1. Involving learning Babylonian history and culture
 - 2. Involving learning certain sciences
 - 3. This does not mean, of course, that he practiced all the false, pagan superstitious divinations, etc.
- B. He had made friends in influential places
 - 1. He had been accompanied in his training by the other three Hebrew youths
 - 2. The four together had found favor in the eyes of their teachers and were trusted

II. BACKGROUND OF CHALDEANS

- A. They were a group of pagan priests who used mysticism and superstition to practice their religion and science
 - 1. In ancient Babylon even the king served as the High Priest
 - 2. He performed sacrifices and determined the religious life of subjects
 - 3. He appointed substitute priests to perform the routine priestly labors
 - 4. Each temple had a high priest and a number of lesser priests
- B. They used various methods of attempting to know the messages or oracles of their gods and to foretell the future
 - 1. Astrology—the stars exerted a supposed influence over the fates of men and events; by observing their positions, conjunctions and oppositions, it might be ascertained what would be the destiny of individuals and nations

2. Necromancy—consisted in the belief that the dead must be acquainted with the world where they now dwell, so dark to the living, and that it might be possible to make a covenant or compact with the dead, by which they would be induced to disclose what they knew.
 3. Divination—interpreting dreams and determining oracles from the gods; one method used was Hepatoscopy, divination by the liver—at the time of sacrifice a god was supposed to take hold of the victim and to enter the animal's liver because the liver was the seat of the mental life. After a kid or sheep was slaughtered sacrificially, the victim's body was opened and preliminary conclusions drawn . . . then it was removed from the body and examined more thoroughly, compared with models and abnormalities noted. They also studied flight patterns of birds for divining purposes.
 4. Exorcism—a class of priests known as ashipu specialized in counteracting the work of demons; one method was to promise the demon a gift and entice him to come out—another was to give the victim nauseous and putrid substances as medicines to drive the demon out—sometimes they tried to fool the demons by placing animals on top of the sick people—they tried to scare them away by wearing red—then there were the chanters who tried to croon them out singing soothingly
- C. The Babylonians placed a great emphasis on DREAMS
1. They believed that through the medium of dreams the Divine will might be made known and that the secrets of the future disclosed.
 2. The theory was that during sleep the ordinary laws of the mind are suspended; the soul is abstracted from the visible world; the thoughts must then be originated by higher beings; in this state the dreamer has converse with an invisible world and sees much of what is future.

DISCUSSION

I. DESPOT'S DREAM

A. Challenge to the Chaldeans 2:1-6

1. God sent Nebuchadnezzar this dream directly "A great God has made known to the king what shall be hereafter" 2:45
2. The dream "shook him up"—he was in deep anxiety of spirit and soul. It was so vivid as to seem to be actually happening right then; IT WAS TERRIFYING!
3. He undoubtedly had some strange, inexplicable foreboding concerning the meaning of this dream and its symbolism
4. He called in his doctors of psychology; theology; etc.
5. He commanded, "What have I dreamed?" They replied, "Tell us the dream and we will tell you what it means!"
6. Now the king had not forgotten the dream, but he was probably tired of their hocus pocus and actually did not believe much of it; it may be that deep down inside himself, the king knew that most of the religion of Babylon was mere superstition and not truth HE WAS GOING TO FIND OUT ONCE AND FOR ALL IF THESE WISE MEN REALLY KNEW THE SECRETS OF THE GODS . . . IF THEY COULD TELL HIM WHAT HE DREAMED INSTEAD OF MAKING UP SOME EGO-FLATTERING INTERPRETATION, HE WOULD KNOW!
7. So this mighty, absolute, cold-blooded despot declared, "If you do not tell me my dream AND its interpretation, I will have you hacked limb from limb, and your homes publicly desecrated."

B. Dilemma of the Diviners 2:7-11

1. The Chaldeans begin by stalling for time
2. The king recognized this and senses some sort of collaboration amongst them to speak words of deception, hoping to "put him on" until times and circumstances change. They are hoping the king's ugly mood will change.

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3. They face a terrible dilemma. They must not say anything that might further irritate the king; on the other hand they must convey to the king that what he asks is totally unreasonable and impossible.
4. They know they cannot do what the king demands but they do not want the king to know it
- C. Saved by the Subjugated 2:12-16
 1. Well, the king was not amused, and he did not cool down
 2. He took all their stalling he could and in a furious rage ordered that all the wise men be arrested and slain
 3. It took a little while to round them all up
 4. In the meantime Daniel and his three companions took steps to save themselves and the other wise men
 5. Daniel, by faith in God's word to him, told the king's servant that he could reveal the king's dream and its interpretation
 6. As a last resort he was allowed to approach the king and ask for an appointment

II. DANIEL'S DECLARATION

A. Prayer 2:17-24

1. Daniel and his three companions ask God's blessing on their opportunity to witness to king Nebuchadnezzar the power of Jehovah
2. Daniel's prayer contains one of the most arresting passages of the O.T. speaking of the divine sovereignty and immutability of the purpose of God in the events of earth's history (v. 20-23)
3. Our God is the God of the Now! He determines rulers and seasons and the habitations of men. One dynasty influences world culture and wanes and disappears at the directing influence of God's immutable moral laws governing the universe, and another civilization comes to the fore (cf. Jer. 27:5ff).
4. God creates both weal and woe (Isa. 45:5-7)

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5. God is able to reveal the future—the deep and secret things—because all time and space and mass are within His knowledge and control at all times—all at once. He knows what is in man's mind and thought and heart because He, Himself, made man.
6. And Daniel's prayer was answered, Daniel persuades Arioch not to destroy the wise men, and asks to be taken to the king to tell the dream and its interpretation

B. Profession 2:25-30

1. What courage; what faith; WHO WOULD DARE TO STAND BEFORE THIS MIGHTY DESPOT UNLESS HE WERE ABSOLUTELY CERTAIN HE COULD PRODUCE WHAT THE DESPOT WANTED!
2. But is this all Daniel did? Just tell the king his dream? Was Daniel only interested in telling the king in order that he not be slain with the other wise men?
3. No. Daniel had another purpose, higher than escape from death—He purposed to witness to the king concerning His God, Jehovah.
4. How easy it would have been—how convenient—how practical—for Daniel to claim all the credit for being able to tell the king his dream—BUT HE GAVE ALL THE CREDIT AND GLORY TO GOD

C. Publication 2:31-35

1. Notice how Arioch got in a little apple polishing on the side. He said he had found a Hebrew who could tell the king his dream—all the while it was Daniel who had found Arioch and asked to be taken to the king
2. He intimates to Nebuchadnezzar that what God sent to him in dream form was a prediction of future events of history—"what should come to pass hereafter."
3. So Daniel relates exactly what the dream was in detail—a huge statue, like unto a man, head of gold, breast of silver, belly of brass (bronze) legs and feet of iron and clay.

4. Then he saw a stone, cut out without hands, and it smote the image, ground it to dust and it was all blown away; while the stone grew into a huge mountain, covering the earth.

III. DICTATORSHIP'S DESTINY

A. First Three Kingdoms 2:36-39

1. Nebuchadnezzar, or more exactly, Babylon is the head of gold—the first representative of absolute world domination (cf. Jer. 27:5-7; Ezek. 26:7)
2. Herodotus, at Babylon 90 years after the era of Neb., was amazed at all the gold there. Golden tables, statues, thrones, walls overlaid, some \$100,000 worth just in the temples . . . SYMBOLIZING GLORY, SHOW!
3. Medo-Persian empire is next. It is the next great world empire. There was no empire of the Medes alone. All the concentration on building simply for magnificence changed to a desire for silver (money) for power's sake. As a consequence of hoarding silver this empire became rich as was prophesied in Dan. 11:2. The silver kingdom was stronger than the gold, Babylon lasted 70 years; Medo-Persia lasted over 200 years
4. But bronze was stronger than silver. This is the Greek empire. Ruled over the world to greater extent than any of the previous. The power of the Medo-Persian empire built upon wealth was overcome by the force of arms wielded by, brave, idealistic, free people—the Greeks. Josephus saw in the mention of a brazen kingdom an unmistakable prediction of the victorious arms of Alexander and his brazen-clad Greeks. Herodotus describes the striking difference between the brazen-clad Greek warriors and the Persians clad in soft hats, tunics with sleeves, and trousers.
5. In one sense we have in the symbolism a progressive inferiority in the metals from one world power to the next. But in another sense there is progressive symbolism of superiority. Progress-

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sion downward in outward magnificence; progression upward in power and extension.

B. The Fourth Kingdom 2:40-43

1. Iron is very appropriate symbol to describe the Roman empire. We pass, generally speaking, from the bronze age to the iron age when we pass from Greece to Rome
2. The Roman infantry soldier of that era carried with him that distinctively Roman weapon the pilum, a sort of spear or javelin with a long iron neck fitted with a wooden shaft, the metal extending for about a third of its entire length.
3. The feature Daniel emphasizes in this empire is its strength. The Roman war machine was many times more destructive than any of its predecessors. Rome's ruthless severity is exemplified by the destruction of Carthage; the War against the Slaves; (when the Appian way was lined with 6000 crosses; and the siege and destruction of Jerusalem.)
4. Rome was not impressed by the pomposity and subtleties of the Eastern potentates—the Romans acted with brashness and boldness.
5. The Roman empire lasted in its undivided state some 500 years.
6. But this kingdom was to become divided and weak
7. There is no mention of ten toes, so we are not forced to find ten specific succeeding emperors or empires coming from the Roman Ten. If we must place some assumed significance on the toes, would be symbolic of completeness. Ten represents the totality of however many successive kings or emperors there might be.
8. The phrase "They shall mingle themselves with the seed of men" refers to the attempts of the Roman empire to intermarry with the barbarian princes and princesses of the Germanic forests and central Europe in order to bring solidarity to the Roman empire. But it failed.
9. There will always be something of the firmness of iron in this fourth empire, but there shall

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always be present a lack of cohesion. NEVER AGAIN WILL A WORLD EMPIRE DOMINATE THE ENTIRE POPULATION OF THE EARTH IN A UNIVERSAL WAY LIKE THE BABYLONIAN, PERSIAN, GREEK OR EARLY ROMAN EMPIRE! World governments continue and all of them, more or less, come from Rome, but never again a universal one except the FIFTH!

THE IMPORTANT THING TO REMEMBER ABOUT THIS WHOLE IMAGE IS THAT ALL TOGETHER IT REPRESENTS SYMBOLICALLY PAGAN, HEATHEN, CARNAL WORLD-POWER IN OPPOSITION TO THE KINGDOM OF GOD. IT IS MAN'S RULE OVER MAN OPPOSED TO GOD'S RULE OVER MAN.

NOT THAT WORLDLY GOVERNMENTS ARE NOT NECESSARY AS TEMPORARY EXPEDIENTS DUE TO MAN'S SINFUL CONDITION—INDEED CARNAL GOVERNMENT IS NECESSARY TO RESTRAIN THE LAWLESS (I Tim. 1:8-9; Rom. 13:1-7; I Pet. 2:13-17). BUT ALL CARNAL GOVERNMENT IS, AT BEST TOTALLY INADEQUATE, AND AT WORST IN DIRECT OPPOSITION TO WHAT GOD HAS PURPOSED FOR MAN THROUGH REGENERATION, REPENTANCE AND RENEWED COMMUNION WITH HIM IN HIS NEW KINGDOM.

SO THE FOURTH EMPIRE REPRESENTS THE EARLY FEROCIOUS ROMAN EMPIRE, LATER DIVIDED INTO MANY SUCCESSIVE KINGDOMS YET UNABLE TO EVER AGAIN REGAIN THAT INNER UNITY NECESSARY TO DOMINATE THE WHOLE WORLD. THEN WE SEE THE WHOLE IMAGE WHICH REPRESENTS CARNAL GOVERNMENT DEALT A FATAL BLOW BY THE KINGDOM OF GOD (THE STONE) BEGINNING THE DAYS OF THE KINGS OF THE FOURTH EMPIRE AND EVENTUAL GRINDING THE WHOLE IMAGE INTO A DUST WHICH IS BLOWN AWAY!

C. The Final Kingdom (The Fifth Kingdom Universal) 2:44-45

1. Notice: It is of Divine origin; it is eternal in duration. IT CANNOT BE THE SO-CALLED MILLENIAL KINGDOM OF THE DISPENSATIONALISTS FOR THAT IS SUPPOSED TO LAST ONLY FOR A LITERAL 1000 Years.
2. In the days of those kings means that it was in the period of those four empires as together representing Gentile world domination, BUT IN THE

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DAYS OF THE LAST OF THE FOUR that the kingdom of Messiah was set up.

3. The whole picture is that of God establishing His kingdom (see sovereignty or rule of God in the hearts of men through man's faithful response to the grace of Jesus Christ) and destroying the inadequate and opposing carnal worldly power (ideas of men for man's salvation), which can never save or reunite man with God. And it all begins to happen during the days of the fourth world empire, Rome.
4. All of this began, of course, when Christ was born, reached its climax when He was crucified when God "Despoiled the principalities and the powers . . . and made a show of them openly, triumphing over them in Him" (Col. 2:15)
5. It began receiving its citizens on the Day of Pentecost, but it shall not reach its culmination until the Second Coming of Christ and the end of time "Then comes the end when he delivers the kingdom to God the Father after destroying every rule and every authority and power." (I Cor. 15:20ff)
6. Certain "dispensational" teachers today would teach that this passage "the fourth empire" represents a revived Roman empire of the future which will come to an end by a sudden catastrophic judgment, a literal war with literal weapons, led by a literal Christ upon a literal earth, reigning in a literal Jerusalem, after which the kingdom of God will be set up. The destruction of the Gentile world power, according to this view, occurs not at the first coming of Christ, but the the second.
7. One such teacher says a revived Babylonian kingdom, with Babylon as the capital of Antichrist, is the fourth empire, and the Stone is the 1000 yr. kingdom of God.
8. One writer who calls himself a "premillennialist" writes, "The discerning reader will readily observe that . . . these systems (i.e. the interpreta-

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tions of Allis, Leupold and Young) rest upon a theory of church-kingdom identity—that the kingdom of God and the church are precisely identical. This is a position which cannot be sustained by Scripture, despite valiant attempts to make the Bible support it.”

9. It is inconceivable to me how any “Discerning reader” of the N.T. cannot observe that both Christ and the apostles clearly equated the kingdom of God and the church as one and the same. It seems clear that the dispensational views of the kingdom of God miss completely the fact that the true significance of the kingdom of God is its spiritual nature (cf. Eph. 6:10-13, etc.).
- D. Felicitous King 2:46-49
1. The king seemed greatly relieved to know the interpretation of his dream
 2. Perhaps he was relieved to know that there was nothing really foreboding toward him personally in this dream.
 3. Perhaps he was simply relieved to have his mind's troubling anxiety to know set at rest.
 4. I do not believe he had been converted from his polytheism to an acceptable loyalty to Jehovah-God as yet.
 5. He did promote Daniel and his three companions and gave glory to Daniel's God. Daniel was making some progress in his personal evangelism.

CONCLUSION

- I. IS THERE A LESSON IN NEBUCHADNEZZAR'S DREAM FOR US?
- A. I believe that there is
 - B. I believe there are great lessons of faith, God's nature, and God's moral government of the universe to be learned from all the O.T.
 - C. I believe that we can see in the O.T. and the fulfillment of its prophecies, purpose, destiny, truth, holiness, and hope in man's future if man puts his future in the will of God

II. WHAT IS THE LESSON OF THIS DREAM AND ITS INTERPRETATION?

- A. Leupold sums up the meaning of the dream: "Here-
tofore all that history seemed to amount to was:
kingdom conquering and replacing kingdom. That
however, is not an inevitable, unalterable cycle. For
a new power, not conditioned by man's control, shall
come into operation and shall break the old order
of things and establish a lasting and definite victory.
. . . On this victorious note the interpretation ends."
- B. **THUS THE DREAM SKETCHED THE COURSE OF THE HIS-
TORY OF THE WORLD IN BOLD STROKES. IT PREDICTED
HOW GOD WAS GOING TO SOLVE MAN'S DILEMMA, MAN'S
NEED WHICH HUMAN GOVERNMENT COULD NOT SOLVE.**
- C. Even after the kingdom of God has been established
and its power to change men into the image of God
has been demonstrated, men have still blundered
along trying to establish a lasting world power. But
each product of human effort shall go the way of
all flesh including republics, dictatorships, democra-
cies, United Nations, etc., **NONE OF THEM CAN CON-
QUER MAN'S ENEMY, SATAN AND SIN!**
- D. There is no need to think of a literal, violent, cata-
strophic war of the kingdom of God against world
power in some millennial kingdom as the interpretation
of this Stone
- E. The gospel has the power to destroy strongholds and
imaginings and every thought that exalts itself
against God and to bring every thought into captiv-
ity unto Christ (II Cor. 10:3-5).
- F. There is no force that can conquer sin except the
force created within the will, mind and heart of man
by the faithfulness, love, mercy and righteousness of
God!

III. THE FIFTH KINGDOM

- A. It is of superhuman origin, does not owe its source
to human plans/power
- B. It begins small
- C. It supplants all other kingdoms; provide man's real
need

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- D. It will be eternal; neither arms nor persecution, philosophy, science nor ridicule will ever conquer it.
- E. It grows great and prevails universally and will someday be the only government on a new earth wherein dwelleth righteousness

THE LESSON OF DANIEL

A proud king reigned in Babylon the great;
A pure youth dreamed, to goodness consecrate.
The youth turned eyes to Heaven, with a prayer;
The king appraised his wealth and kingdom fair.
But God disdained the kingdom—it was gone;
The humble youth prayed earnestly at dawn.
No lions' den nor furnace breathing fire
Can frighten him whom Godly thoughts inspire.
The tyrant's taunts are as the winter grim
Whose insults pass as God's bright spring comes in.
The hosts of error, clad in stern array,
Inflame the world, then glumly fade away.
Proud kings and mighty kingdoms suffer loss;
Love lives!—through Godly visions and a Cross.

—*Thomas Curtis Clark*

EXAMINATION TWO

REFUTATIONS

(Answer the following by giving the argument which will correct the statement)

1. The magicians, enchanters, sorcerers and Chaldeans of Nebuchadnezzar's court were superstitious ignoramuses. Refute!
2. Daniel arrived at his interpretation of the king's dream from his education in Babylonian culture. Refute!
3. The ten toes of the great image represent 10 Roman emperors beginning with Pompey. Refute!

EXAMINATION TWO

ASSOCIATIONS

(Associate the persons or events of column one with the correct person or event of column two)

1	2
Belteshazzar	angel
gold	Arioch
Chaldean	Daniel
Nebuchadnezzar	Abed-nego
silver	empire of Babylon
king's captain	Hananiah
Syrian language	Persia
bronze	wise-man
Shadrach	Ahaz
iron-clay	king of Babylon
stone	Greece
	magician
	Rome
	beast
	kingdom of God
	Aramaic

MEMORIZATIONS

(Fill in the blanks:)

And in the days of _____ shall the God of heaven set up a _____ that shall never be _____, nor shall the _____ thereof be left to another people; but it shall _____ in pieces and consume all these kingdoms, and it shall stand _____

EXPLANATIONS

1. Explain why Nebuchadnezzar was troubled in his spirit by the dream of the great image.
2. Explain the significance of Daniel's statement that God "changeth the times and the seasons . . . removeth kings, and setteth up kings . . ."
3. Explain the reason for depicting four great world empires as *one* image.

4. Explain the significance of the "stone" dashing the image to pieces.
5. Explain the relevance of this dream and its interpretation for 20th century Christians.

CHAPTER THREE

I. DIVINE DELIVERANCE—3:1-30

a. PAGAN DEITY

TEXT: 3:1-7

- 1 Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.
- 2 Then Nebuchadnezzar the king sent to gather together the satraps, the deputies, and the governors, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.
- 3 Then the satraps, the deputies, and the governors, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.
- 4 Then the herald cried aloud, To you it is commanded, O peoples, nations, and languages,
- 5 that at what time ye hear the sound of the cornet, flute, harp, sackbut, psalter, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up;
- 6 and whoso falleth not down and worshipping shall the same hour be cast into the midst of a burning fiery furnace.
- 7 Therefore at that time, when all the peoples heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the