

Daniel Interpretations Of Nebuchadnezzar Dream

My Notes 4/23/2024 Tuesday Zoom

[SermonAudio - Media Player](#)

[Daniel 2:2-31](#)

As we continue our studies look at Daniel. So we're in the second chapter. Let me give you a little review from last week, and then we'll get some new information this will be the second verse. Then the king commanded to call the magicians and the astrologers and the sorcerers and the Chaldeans were to show the King's dream. So they came, and they stood before the king, and the king said unto them, I have dreamed a dream in my spirit, was troubled to know the dream. So I'll give you a little visual last week. Let's go back to that, and then we'll get into some new information. Nebuchadnezzar dreamed dreams wherewith his spirit was troubled at his sleep break from him. Then the king commanded to call the magicians, and the astrologers and the sorcerers and the Chaldeans, for to show the king his dreams. I've dreamed a dream my spirit is troubled to know the dream. Oh King, live forever. You will not make known unto me the dream. With the interpretation thereof. You should all be cut in pieces and your houses shall be made at dung hill. You show me the dream, and the interpretation of should receive the gifts and boards. Great honor. Alright, so this 12th verse this caused the king was angry and very furious and commanded to destroy all the wise men of Babylon. And the decree went forth that the wise men should be slain. They sought Daniel and his fellows to be slain um, so this leads Daniel to a place where he gathers together his companions, here those that had been brought to the court and made eunuchs. Then Daniel went to his house and made the thing known to Hananiah and Michelle and Azariah, his companions. That they would desire mercies of the God of heaven concerning this secret. That Daniel, and his fellows should not perish with the rest of the wise men of Babylon.

O last week we gave you a little bit of a lesson on community prayer, and the importance of gathering in the name of Jesus [Matthew 18:20](#) For where two or three are gathered the Lord promised to be in the midst, and to be in agreement. So they were together in their troubles, and tribulations, but now they were facing death, imminent death to all the wise men because of the wrath of Nebuchadnezzar. So that leads us to the next portion. Then was the secret revealed unto Daniel in a night vision.

[Daniel 2:19-23](#) Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

20 Daniel answered and said, Blessed be the name of God forever and ever, for wisdom and might are his.

21 And he changeth the times and the seasons he removed with kings, and setteth up kings. It giveth wisdom unto the wise, and knowledge to them that no understanding.

22 He revealed the deep and secret things. He knoweth what is in the darkness, and the light dwelleth with him.

23 I thank thee, and praise thee, O thou God, of my Father's, Who given me wisdom and might, And hast made known unto me now what we desired of thee: For thou hast now made known unto us the King's matter.

Well, I wanted to focus here this morning a little bit on this expression that Daniel answered and said, **Blessed be the name of God forever and ever**, for wisdom and might are his. Um, so let's just take a quick review lesson through the names of God that we find in the Old Testament. Uh, the Psalmist writes in [Proverbs 18:10](#) the name of the Lord is a strong tower: The righteous runneth into it and is safe.

So we have what we consider compound names. We might say the proper name of God is Jehovah or Yahweh if we say it in the Hebrew initially, God is revealed as Elohim. In the beginning, God created the heaven, and the earth, but then when he begins making promises, and covenants to Abraham, the covenantal name of God appears Yahweh., and then there are compound names where we have Elohim, and Yahweh used with some sort of descriptive compound, and so we have multiplicity of names in the Old Testament, each one descriptive of character, and nature of God.

So there's that first name that we were first introduced to God in [Genesis 1:1](#) Elohim, and this is then in abstraction, God, judge, and Creator. You might look at it from that perspective. The name Elohim. Yeah. When Jesus dies on the cross, he uses an Aramaic expression in [Matthew 27:46](#) Eli, Eli lama sabachthani. So it kind of hails back to this original name that God reveals himself in the scripture with.

ELOHIM (el-o-heem')

So in the Old Testament Elohim occurs over 2000 times. Elohim's first used in [Genesis 1:1](#)

Meaning and Derivation: Elohim is translated as "God." The derivation of the name Elohim is debatable to most scholars, so some believe it to be derived from El, which is in turn originates from the root word, 'wl. (which means "strong"). While it just means the strength of God. You know the omnipotence. Others think that Elohim is derived from another two roots :’lh (which means "god") in the conjunction with the eloah (which means "fear"). Uh so again, there's some debate about the etymology of the name, but

the name is used so many times in the Old Testament that there's no debate about the fact that this is the proper name of God. And still others presume that both 'el and Elohim come from 'eloah.

Now again we have compound names where Elohim is employed as well. So we have El whenever you see El, and this appears in somebody's name even in the name Daniel, Daniel. So we have El at the end Samuel, and so on. So we see El used in significant combinations in this case it's again descriptive. So you have El God, and then Shaddai.

El Shaddai (Lord God Almighty) (el shad-di') All-Sufficient One Lord God Almighty

**Use in the Bible: In the Old Testament El Shaddai occurs
7 times.**

El Shaddai is first used in Genesis 17:1

So this is that means Lord God Almighty and it's used in many places as well. [Genesis 17](#) is where we first find it occurring, but it occurs 7 times throughout.

Meaning and Derivation: El is another word that is translated as "God" and can be used in conjunction with other words to designate various aspects of God's character. Another word much like Shaddai, and from which many believe it derived, is shad meaning "breast in Hebrew (some other scholars believe that the name is derived from an Akkadian word Sadu meaning "mountain", suggesting strength and power). This refers to God completely nourishing, satisfying, and supplying His people with all their needs as a mother would her child. Connected with the word for God, El, this denotes a God who freely gives nourishment and blessing, He is our sustainer.

Further references of the name El Shaddai in the Old Testament : [Genesis 17:1](#); [28:3](#); [35:11](#); [43:14](#); [48:3](#)

And again, I'm just going to give you a review on these so we'll move rather rapidly through this, but I'm assuming that most of you have heard this these teachings on many occasions.

EL OLAM (el-o-lawm') Everlasting God, The God of Eternity, The God of the universe, The God of Ancient Days

Meaning And Derivation: Olam derives from the root word 'Im (which means "eternity"). Olam literally means "forever," "eternity," or "everlasting". When the two words are combined - El Olam - it can be translated as "The Eternal God."

Further references of the name El Olam in the Old Testament: [Genesis 21:33](#); [Jeremiah 10:10](#); [Isaiah 26:4](#)

Then we have El Olam, which has to do with the everlasting God, the nature of His eternal eternity. So the everlasting God, the God of eternity, the God of the universe, the God of referred to later here in [Daniel 7](#) as the Ancient of Days.

**EL ELYON (THE MOST HIGH GOD) (el-el-yone'he Most High God
Use in the Bible: In the Old Testament El Elyon occurs 28 times. It
occurs 19 times in Psalms. El Elyon is first used in [Genesis 14:18](#).**

Meaning and Derivation: Elyon literally means "Most High" and is used both adjectivally and substantivally throughout the Old Testament. It expresses the extreme sovereignty and majesty of God and His highest preeminence. When the two words are combined - El Elyon - it can be translated as "the most exalted God." ([Psalm 57:2](#))

Further references of the name El Elyon in the Old Testament: [Genesis 14:18,19,20,22](#); [Psalm 57:2](#); [78:35](#)

Then we have El Elyon on the Most High God. And this expression is used even in a New Testament context where we have the Son of the Highest. You know, the demons call out what have we to do with the Jesus, thou son of the Highest. So uh Abraham Sarah calls him Lord, but this is usually designated in the Old Testament with a capital L and then a small O, small R, small D in reference to God as our leader in master.

ADONAI (LORD MASTER) (ad-o-noy')

Lord Master

Use in the Bible: In the Old Testament Adonai occurs 434 times. There are heavy uses of Adonai in Isaiah (e.g., Adonai Jehovah).

Adonai is first used in [Genesis 152](#).

Meaning and Derivation: Adonai is the verbal parallel to Yahweh and Jehovah. Adonai is plural; the singular is adon. In reference to God the plural Adonai is used. When the singular adon is used, it usually refers to a human lord. Adon is used 215 times to refer to men. Occasionally in Scripture and predominantly in Psalms, the singular adon is used to refer to God as well cf. [Exodus 34:](#)). To avoid contravening the commandment “Thou shalt not take the name of the LORD thy God in vain” ([Exodus 20:7](#)), sometimes Adonai was used as a substitute for Yahweh (YHWH). Adonai can be translated literally as, “my lords” (both plural and possessive).

YAHWEH (LORD JEHOVAH) (yah-weh)

Lord, Jehovah

Use in the Bible: In the Old Testament Yahweh occurs 6,519 times. This name is used more than any other name of God.

Yahweh is first used in [Genesis 2:4](#).

Meaning and Derivation: Yahweh is the promised name of God. This name of God which (by Jewish tradition) is too holy to voice, is actually spelled “YHWH” without vowels. YHWH is referred to as the Tetragrammaton (which simply means “the four letters”). YHWH comes from the Hebrew letters: Yud, Hay, Vav, Hay. While YHWH is first used in [Genesis 2](#), God did not reveal himself as YHWH until [Exodus 3](#). The modern spelling as “Yahweh” includes vowels to assist in pronunciation. Many pronounce YHWH as “Yahwe” “Jehovah.”

The next expression which I've already spoken of as Yahweh, which is a covenantal name and this is spelled Capital L, Capital O, Capital R, Capital D. Um now, it's generally understood that this name is actually a conflation. The name itself is unpronounceable. Then it's the four letter Tetragrammaton and that's what we mean by Tetragrammaton 4 letters. So we have YHWH so, those are the consonants that are in this name and it was unpronounceable because there are no vowels, and so there are those that have taken the vowels from Adonai and added the vowels to the consonants to make the name pronounceable. And that's how we end up with the expression Yahweh Um ok, I lost my page. There we go ok. So we have these various.

JEHOVAH NISSI (THE LORD MY BANNER (yeh-ho-vaw' nis-see')

The Lord My Banner, The Lord My Miracle

Use in the Bible: In the Old Testament Jehovah-Nissi occurs only once in Exodus 17:15.

Meaning and Derivation: Nes (nes), from which Nissi derived, means “banner” in Hebrew. In [Exodus 17:15](#), Moses, recognizing that the Lord was Israel’s banner under which they defeated the Amalekites, builds an altar named Jehovah-Nissi (the Lord our banner). Nes is sometimes translated as pole with an insignia attached. In battle opposing nations would fly their own flag on a pole at each of their respective front lines. This was to give their soldiers a feeling of hope and a focal point. This is what God is to us: a banner of encouragement to give us hope and a focal point.

Expressions Jehovah nissi, which is the Lord is my banner. The banner over me was love. We think we took this up pretty much in our last study of the Song of Solomon, but the banner of the flag, the ancient people, could gather under this. And that was the notion of, again, somewhat of a notion of protection and a point of rallying for the people of God.

Jehovah-Raah (THE LORD MY SHEPHERD)

(yeh-ho-vaw’ raw-aw’

The Lord My Shepherd

Use in the Old Testament Jehovah-Raah The Lord my Shepherd)

is used in Psalms 23.

Meaning and Derivation: Ro eh from which Raah derived, means “shepherd in Hebrew. A shepherd is one who feeds or leads his flock to pasture ([Ezekiel 34:11-15](#)) An extend translation of this word, rea’, is “friend” or “companion.” This indicates the intimacy God desires between Himself and His people. When the two words are combined - Jehovah Raah- it can be translated as “The Lord my Friend.” Further references of the name Jehovah-Raah in the Old Testament: [Genesis 48:15](#)

JEHOVAH RAPHA (THE LORD WHO HEALS)

(yeh-ho-vaw’ raw-faw’)

The Lord That Heals

Meaning and Derivation: Rapha (rapa’) means to “restore, “to heal” or “to make

healthful” in Hebrew. When the two words are combined - Jehovah Rapha - it can be translated as Jehovah Who Heals.” (cf. [Jeremiah 30:17](#); [3:22](#); [Isaiah 30:26](#); [61:1](#); [Psalms 103:3](#)). Jehovah is the Great Physician who heals the physical and emotional needs of His people.

Further references of the name Jehovah Rapha in the Old Testament: [Exodus 15:26](#)

Jehovah, Rapha. The Lord is my shepherd. That is used as well as a leader and a guide. And then there's Jehovah Rapfa, which is the Lord. Who heals us? I heal with all our diseases and the Jehovah Shammah. The Lord is present. The Lord is there where it can be found, in other words. So again, whatever the combination that comes after Yahweh has to do with the descriptive expression.

JEHOVAH SHAMMAH (yeh-ho-vaw' shawm-maw) The Lord Is There

Meaning and Derivation: Shammah is derived from the Hebrew word sham, which can be translated as “there.” Jehovah Shammah is a symbolic name for earthly Jerusalem. The name indicates that God has not abandoned Jerusalem, leaving it in ruins, but that there will be a restoration.

Further references of the name Jehovah Shammah in the Old Testament: [Ezekiel 48:35](#)

JEHOVAH TSIDKENU (yeh-ho-vaw' tsid-kay'-nook) The Lord Our Righteousness

Meaning and Derivation: Tsedek (tseh'-dek), from Tsidkenu derived, means “to be stiff,” “to be straight,” or “righteous” in Hebrew. When the two words are combined - Jehovah Tsidkenu - it can be translated as “The Lord Who is our Righteousness.”

Further references of the name Jehovah Tsidkenu in the Old Testament: [Jeremiah 23:6](#); [33:16](#)

So we have Jehovah Tsidkenu which is the the Lord, is my righteousness, you know, the imputed righteousness of God.

JEHOVAH JIREH (yeh-ho-vaw' yir-eh')

The Lord Will Provide

Meaning and Derivation: Jehovah-Jireh is a symbolic name given to Mount Moriah by Abraham to memorialize the intercession of God in the sacrifice of Isaac by providing a substitute for the imminent sacrifice of his son: [Genesis 22:14](#)

Jehovah Jireh, where the Lord provides a ram for Abraham to take in the place of Isaac on the altar. The Lord will provide.

JEHOVAH SHALOM (yeh-ho-vaw' shaw-lome')

The Lord Is Peace

Meaning and Derivation: Shalom is a derivative of Shalem (which means "be complete" or "sound") Shalom is translated as "peace" or "absence from strife." Jehovah-Shalom the name of an altar built by Gideon in Ophrah. [Judges 6:24](#)

JEHOVAH MEKODDISHKEM (ye-ho-vaw' M-qadash)

The Lord Who Sanctifies You, The Lord Who Makes Holy

Meaning and Derivation: Mekoddishkem derives from the Hebrew word gadash meaning "sanctify," or "dedicate." Sanctification is the separation of an object or person to the dedication of the Holy. When the two words are combined - Jehovah Mekoddishkem - it can be translated as "The Lord who sets you apart." Further references of the name Jehovah Mekoddishkem in the Old Testament : [Exodus 31:13](#); [Leviticus 20:8](#)

JEHOVAH SABAOTH (yeh-ho-vaw'se ba ot)

The Lord of Hosts, The Lord of Powers

Use in the Bible: Jehovah and Elohim occur with Sabaoth over 285 times. It is most frequently used in Jeremiah and Isaiah. Jehovah Sabaoth is first used in [1 Samuel 1:3](#).

Meaning and Derivations: Sabaoth (se ba ot) means "armies" or "hosts." Jehovah Sabaoth can be translated as "The Lord of Armies" ([1 Samuel 1:3](#)). This name denotes His universal sovereignty over every army, both spiritual and earthly. The Lord of Host is the king of all heaven and earth, ([Psalms 24:9-10](#); [84:3](#); [Isaiah 6:5](#)).

The Lord is my peace um James refers to this expression in the New Testament. For that

matter, the Lord of Hosts. Not to be confused with the the Lord of Sabbath. He is the Lord of Sabbath, certainly, but this is the Lord of Hosts. Sabaoth means the Heavenly Host. He's the mighty captain of the Lord's forces in heaven. Alright, so uh, so it's the name he speaks of, the name he calls upon the name of the Lord, and this is how he wins the day, and the petition is answered, and the wisdom is granted to Daniel just in time to save their lives.

[Daniel 2:20](#) So on to the 20th verse he says for wisdom, and might are his. So wisdom, and might are gifts from the omnipotent God might, and from the omniscient God's wisdom. This has now been imparted to Daniel, and we see in the New Testament the notion of the Lord being a repository in other words, he gives to us strength in our walk. [Colossians 2:2](#) speaks of this and unto all riches of the full assurance of understanding. To the acknowledgement of the mystery of God, and of the Father, and of Christ, in whom are hid all the treasures of wisdom and knowledge. So Daniel is confronted with a perplexing circumstance. He needs to unravel a mystery that's been made known only to Nebuchadnezzar. So he goes to the source of all wisdom, and the one to the acknowledgement of the mystery of God, and of the Father, and so mysteries thus can be revealed.

[Daniel 2:22](#) So he revealed the deep and secret things we find in the 22nd verse. He knows what is in the darkness, and the light dwelleth with him. One of the one of the great acknowledgments that we as humble followers of the Lord, we acknowledge that we don't know much. That the Lord has all the answers, and we seek Him for revelation, we expect Him to provide to us the wisdom, and the deep things, and particularly to go deep with him, and to find the things that are laid for us, you know, that are in the word of God, and will require some digging to get to the deep things. Well, in the word of God, there's so many deep things. We have the passage in [Romans 11:33](#) O the depth of the riches, both at the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! The n I like the passage in [Ephesians 3:17-19](#) that also speaks of. The deep things of the Lord that we may be able to comprehend with All Saints, what is the breadth and length and depth? I think I have this up here somewhere, yeah. That Christ may dwell in your hearts by faith, that you, being rooted and grounded in love, may be able to comprehend with all Saints what is the breadth and length and depth and height, and to know the love of Christ, which passeth knowledge that you might be filled with all the fullness f God. Of course, this continues in so many other ways. [Psalm 92:5](#) O, Lord, how great are thy works! They thoughts are very deep. [Ecclesiastes 7:23](#) says all this if I proved by wisdom. I said I will be wise, but it was far from me, that which is far off an exceeding deep. Who can find it out? The thought is a continued here and and it's expatiated in the New Testament in [1 Corinthians 2:9-10](#) But as it is written eye hath not seen, neither ear heard, neither have entered the heart of man, the things which God hath prepared for them that love him.
10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things yea the deep things of God. Now we might say that those in the Old Testament they had a primitive understanding of the Holy Spirit compared to those in the New Testament. So the New Testament believer has the indwelling Spirit. The Old Testament saint had to petition God for knowledge from the Spirit. So we can see the great advantage in the New Testament that we have. Not to mention that we have a completed corpus of scripture. So we have everything that God wants us to know condensed in this book that

we call the Bible, but you'll see here again that God reveals them unto us by his spirit, and that's how Daniel obtained knowledge, and as a result saved not only his neck, but his three compatriots as well as. The false teachers of the day their lives were saved also. Uh [Psalm 42:7](#) Deep calleth unto deep at the noise of thy waterspouts. All thy waves and thy billows are gone over me, and [Psalm 42](#) suggests in this case the deep sorrows that the Psalmist is enduring at that time, but the deep calleth unto deep. When we go through protracted seasons of difficulty, and it requires of us deep calling unto deep we call on in the depths of our sorrow, and our troubles, and the inexplicable problems that have befallen us, as in the case of Job. We call unto God who was much deeper than those sorrows, and we can we can go to him. At the noise of thy waterspouts, and all thy waves, and they billows are gone over me that I think there's a positive note here in the 7th verse of [Psalm 42](#). Up to this time it's been [Psalm 42:5](#) Why are thou cast down on my soul? And why art thou disquieted within me? Hope thou in God. You know, there's that encouragement there that we find in the first few verses, but here now we're calling unto the Lord in the deep distress, as is Daniel, and he has to have an answer, and has to have a quick answer. By the way, there's there's no time here to be wasted. So these passages all give us a reminder of the deep things that God has for us as believers. You know after Jesus rises from the dead, he confronts Peter with the three questions in [John 21:15-17](#) Simon, Peter lovest thou me more than these? Peter answers yes, Lord, you know I love you, and so Jesus says feed my lambs, and then he asks again, and then he responds, you know I love you, and he says feed my sheep, and then it's a third time feed my sheep. So feed my lambs, feed my sheep, and feed my sheep. So we're talking here progressively you know. Our knowledge at the beginning of our walk with the Lord is limited we're children, we're babes in Christ. Peter calls us this in [1 Peter 2:2](#) As newborn babes desire the sincere milk of the word, that ye may grow thereby. So we get the concept here that we're just immature, and we have learning, and we have need to drink milk at first, and then as [Hebrews 5:12](#) tells us that we partake of the meat. For when for the time you ought to be teachers, you have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. This passage is a rebuke nonetheless, it does show here the progressive knowledge that we start by feeding my lambs milk, but then we feed the sheep that are grown, and so believers, as they progress in their walk with the Lord, they take on deeper things, and [1 Corinthians 3:1-3](#) And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as babes in Christ.

2 I fed you with milk, and not with meat, for hitherto you were not able to bear it, neither yet now are you able.

3 For ye are yet carnal.

I think we see the same thing here in [Galatians 4:19](#) where Paul addresses the Galatian believers, My little children, of whom I travail in birth again until Christ be formed in you, but then it's feed my sheep, right? So again we get back to [Hebrews 5:14](#) But strong meat that belongs to them that are at full age, and those who by reason of use have their senses exercised to discern both good and evil. So believers are to be skillful in the use of the word to understand its deeper meanings, and to reach out to the Spirit of God, to lead, and guide us into all truth. As he promised to do. [Ephesians 4:13-14](#) Til we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man. I've been kind of doing a study in First John here in my Sunday school class about perfection, and the word here is not absolute perfection. It's progressive. So the perfect man is in a sense the mature believer, the believer who is not on the milk any longer, but is actually feeding on the meat of the word. Unto the measure of the stature of the fullness of Christ. [Ephesians 4:14](#) That we henceforth be no more children, tossed to

and fro, and carried about with every wind of doctrine by the sleight of men, and cunning craftiness whereby they lie in wait to deceive. [Ephesians 4:15](#) But speaking the truth in love may grow up into him in all things which is the head, even Christ. Now what a very telling passage this is, and in a sense a warning that we could be tossed about. The double just delights in getting people all mixed up, and carried about with false doctrines, and all this done by the sleight of men and cunning craftiness, you know? So the devil is quite the deceiver, isn't he? And he has his ministers that come on as ministers of righteousness, whose end is to be according to their works in [2 Corinthians 11:15](#) but believers aren't fooled by this they're no longer children, tossed to and fro. They have a solid stand, they know what they believe doctrinally, they can't be fooled by these deceptions of the devil. Of course this all belongs to those who have partaken of the meat. We want to be mature believers. [1 Corinthians 2:10](#) But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. So it behooves all of us, and I think this is why you're all assembled here this morning it's a desire to know more, and to know the deeper things of God, and to not be satisfied with the drinking the milk. In [2 Timothy 2:15](#) we find that we're to Study to show thyself approved unto God, a workman. So here we have study, and workmanship. So now we're talking really, there's an effort that has to be put into this study to show thyself approved unto God, so it's one thing to read, but quite another thing to study it, and then a workman. So this is not well, it's not playful. It really is not entertainment necessarily. It's a work digging into the word, and understanding it's meaning, and significance rightly dividing the word of truth is so vitally important to us. So uh, we will not be ashamed when we stand before the Lord because we've rightly divided the word of truth, so if we can rightly divide it, it could mean also that we could wrongly divide it so let's make sure we're on the right side of these matters, and that we are scholastically approved by God.

There are tools that we use in helping in this matter. For all these years now, I've been preaching I've always used the Scofield Bible. That doesn't necessarily mean that I agree with everything that Scofield writes in his notes, but it's a grand study Bible. I have one here a picture of it just so you can see some of its advantages, and you can see there in the middle there's column references. These references are very, very important, and vitally important to the believer so that we can compare scripture with scripture that we can see that one doctrine established here is reestablished in another place, and so these column references take you there. You'll also see that Scofield includes headings. So it's one thing to have a chapter, and a verse, but it's perhaps a helpful thing to have here headings. So when the subject changes that we see you know the the heading kind of gives us an alert to that. I think that's helpful, and then of course, the notes. These notes can be helpful. They certainly were to me at the beginning, but then there's those notes again are just, um, understandings interpretations that Scofield had along with the other editors of the Bible. So they include those things, and they are to be considered and we look at them, examine them. If if they're worthy, then we accept them as with any other commentary. So my suggestion is everybody have an Old Scofield Bible. You'll notice I'm using the word Old Scofield because we're not interested in the new Scofield. The new Scofield is oh, what can we say? It's a counterfeit. It's not right what they did here, but Schofield has been dead for quite a while for them suddenly to use his name because it's such a popular Bible, and to revise it, and to change his notes, I think it's reprehensible, and dishonest, but that's what the new Scofield is. They don't use the King James, they use the American standard. So I think I have no use for profiteers that are just interested in making more money on Bible. So you stay with the

old Scofield. I think you'll be happy. It's a good study Bible, and the Thompson chain is also very good version as well.

Everybody should have a concordance to understand the deeper things of God sometimes means to go back, and study the etymology of a word, and Strongs, I don't think there's a better concordance than Strongs regarding this. There is a Young's Concordance which is set up a little differently, and it's interesting in, and of itself, but the Strongs is probably the best. So you would find any word, and you can go in the back of the Bible with its number system, and you can find out by looking at the digest in the back the lexicon actually, and you can compare words, and begin to see perhaps it's deeper meaning, so I think Strongs is the best.

Probably a good idea to get a dictionary Bible dictionary. This dictionary is the Smiths, but they're a couple other ones that are rather reliable, but the idea of the dictionary is it gives you some understanding of people, places, and things, and gives a definition of those things, and sometimes gives you some insights as to customs that are germane really to the 1st century, and perhaps foreign to us in the 21st century. So a Bible dictionary is helpful here.

Alright, if you want to go even deeper, you would get a Bible encyclopedia, and yeah those encyclopedias will actually give you much more depth, and understanding of the background, and the knowledge of these various topics.

Then you might want to get advanced teaching. You would want to get a hold of commentary, some Bible commentary. Now we have a single volumes like Matthew Henry's or Jamieson Fausset Brown (JFB), but they are minimalists. There's not going to get that much out of it. Whereas if you have the Pulpit commentary what I consider to be a complete set so that you're actually finding out the meaning of the words behind it, and so on. Then after that is homily, so they they actually come, and give you interpretation. So that's why I find this the most valuable of the commentaries there are. There are many different types of commentaries, but that's why I usually recommend that. By the way you can get most of these books you can get online for nothing because there's no copyright on them, so you can access them easily on online.

Then I think this is a very valuable compendium as well. This is called Jesus the Life and times of Jesus the Messiah by Alfred Edersheim. He was a converted Jew, and he has a lot to tell you as far as the traditional background of what's happening in the gospel accounts. So this is a large volume, but it is well worth having I think you'll always find some interesting insights from Patterson.

Then I think it's important for all believers to be acquainted with a systematic theology, and the easiest one I think I've recommended this to you before is Thiessen. The reason being that it's not as complex as most of the systematic theologies. It's something that I

think you'll find easy to read. Also, it is in a sense evangelistic, and certainly in the sense too it's a pre millennial. So that's something very unusual to the systematic theologies that you'll look at.

So this is probably what I would recommend, and actually Herbert Lockyer, who has a series on all the names in the Bible, all the men in the Bible, all the women in the Bible. He also has all the doctrines in the Bible, and that's a rather interesting, what I almost consider is systematic theology. He gives you all the doctrines of the Bible in a very digestible form, so you might consider that as well.

And finally, I suppose we do need to know something about the topography, and the geography of the Bible, and an Atlas might do you some good with this. Most Bibles in the back have at least four or five maps in the Bible, and think that's helpful. The Thompson Chain Bible has some very interesting charts in the back, so that's worth its price right there just to get those charts, but an Atlas can help as well.

Alright, so that's, we're off the beaten path here a bit, but God knows that we need to know the deeper things, and that's how we would learn, and study them.

[Daniel 2:21](#) Alright, let's. So we're going to move on at this point too. [Daniel 2:21](#). This very intriguing expression. He removeth kings, and setteth up kings. This should give us a lot of hope. The hope is that God is ultimately in control that I know a lot of folks think, no, no, you know, it's really man who is going to decide our own fate, and so forth, but no, God sets up kings, and he removes them. So we want to keep all of this in mind, especially as we approach, well, today's Election Day in fact, but it's just primary day, but uh, we get worked up about the leaders that are over us, and the people are perplexed at times. They think, well, we prayed, and we ask God for godly leadership I can't really remember the last time that we had a president that was a godly man. So I think really to keep this verse in mind, and in its perspective. We need to understand that God gives us the rulers we deserve. You look here in [1 Samuel 8:19-22](#) and you'll see Nevertheless the people refused to obey the voice of Samuel. So up to this time, Israel is a theocracy at the head of the theocracy is Almighty God. The people depend upon the invisible hand of God to lead, and guide them. Now God sends them leaders. Moses, of course leading them through the wilderness, and so on, but it was evident that that he was dependent upon God, and God alone, and the same could be said for Samuel, who was a judge in Israel. Um, worthless, and did not follow God, and took bribes, and so the people said we don't want you, we don't want your sons anyway. We we want a king. We want to be like all the rest of the nations. So notice that 19 Nevertheless, the people refused to obey the voice of Samuel, and they said, Nay, but we will have a king over us; 20 That we also may be like the nations; 22 And the Lord said to Samuel, Hearken unto their voice, and make them a king. Well, this tells me that God here has resigned man has his free choice. Now we know that God is ultimately sovereign, and that's what the passage in Daniel is all about, that he sets up kings, and he takes them down. So in this case, the people are demanding they want a king, They've got they don't want to be ruled by a theocracy. They don't want the voice of God coming through the messenger

prophet. So they want a king they want to they see all the other nations have one. Why can't we have one? So God gives them their choice, and that's how we end up with Saul. God gave them the ruler they were looking for. He was head, and shoulders over everybody else. He would be a mighty captain, and demonstrate his powers, and so on, and so God gives them that, but I think in a general sense. That that we have what we deserve, and I even speak to the Christians at this point, because Christians are not what we ought to be, and so we haven't seen a a great spiritual revival, and as a result, we have leaders that are corrupt, and venal, and we get what we deserve, and God has his hand over all of this. There's reasons for this, and God at times, as we see in the Old Testament, He sent revivalist kings, and it gives people a chance, an opportunity to live under a righteous rulership, and the people rejoice, you know, when the king is righteous, but they mourn when the wicked are in power. Well, we're in a morning right now. The wicked are in power, and it troubles us, and we can pray, and do what we ought to do, but really at the end we get what we deserve, and that's why our our nation, sadly, is sinking under its own deprivation. The the evil that is within our country it's a sad thing to see what people are doing with their liberties. What they're demanding, and they get what they're demanding. They want these people in power. They want this kind of ruler. Then we have to live with the consequences of it, and the judgment that will ensue. We're looking in the book of [Romans 9:17](#) For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up. So remember what we saw there in Daniel, you know he raises kings up, and he takes them down that I might show my power in thee, and that my name might be declared throughout all the earth. In a general sense, [Proverbs 21:1](#) The king's heart is in the hand of the Lord, as the rivers of water: He turneth it whithersoever he will. Then again in [Proverbs 16:4](#) The Lord hath made all things for himself: Yea, even the wicked for the day of evil. So an explanation of this passage is not that God creates evil, but instead that the evil that comes as a result of man's free will, and God will even use that to accomplish his purposes. So even when the wicked rule they can't overrule God's ultimate plan, and believers have great confidence in this, and that's why we're not caught up in the affairs of this world, and I don't think we should be overly anxious about any of these things. I think we have a purpose here on earth, and that is to be ambassadors representing a king from a foreign land, and that is our duty and obligation, we don't want to be caught up with the affairs of this world.

[Daniel 2:31](#) Alright, so let's move on here. We're going to the 31st verse so Daniel now appears before the king with the knowledge that he has gained from the Almighty. Thou, O King, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. Hey, we have a Commissar Nebuchadnezzar dream dreams wherewith his spirit was troubled at his sleep break from him. Well he was then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, which showed the king his dreams. King, Lord, or ruler, but no one ask such things of any magician or astrologer or Canadian. It is a rare thing the king requires. For there is none other that can show the king his dream except the gods. Out get out of here all of you. Daniel went in, and desired of the king that he would give him time, and that he would show the king the interpretation. Then was the secret revealed unto Daniel in a night vision. [Daniel 2:20-26](#) Praise be to the God of my Father's, forever and ever. He gives wisdom to the wise and knowledge to the discerning. He reveals deep and hidden things, and has made plain all that you have asked for. He has shown me the vision of the King. As you lay upon your

bed, O King you looked there, before you stood a large statue awesome in its appearance. The head of the statue was made of pure gold its chest, and arms of silver, its belly, and thighs of bronze its legs of iron, its feet partly of iron, and partly of baked clay. As you were watching, a rock was cut out, but not by human hands. It struck the statue on its feet of iron, and clay, and smashed them. Then the iron, the clay, the bronze, the silver, and the gold were all broken to pieces at the same time, and the wind swept them away without a trace, but the rock that struck the statue became a mountain, and filled the whole earth. You are the King of kings. The God of heaven has given you dominion, and power, and might, and glory. In your hands we have to place mankind he has made you ruler over the nation. For you are the head of pure gold after you, another Kingdom will rise inferior to yours. Next, a third Kingdom, one of bronze, will rule over the whole earth finally there will be a fourth king strong as iron for iron brakes and smashes things to pieces say, but just as you saw with the feet, and toes went shortly, and baked clay, and partly of iron, so this people will be a mixture, and not remain united any more than iron mixes with clay, and in the time of those kings, the God of Heaven will set up a Kingdom that will never be destroyed. He can crush those kingdoms, and bring them to an end, but will itself endure forever. The Almighty has shown the King what will take place in the future. The dream is true, and the interpretation is trustworthy.

Alright, so I'm going to give you a little historical background. So we start with these powers that will rule over Israel until the end of time gentile powers. That's what this vision is all about, and it begins with Nebuchadnezzar, and the Kingdom of Gold, and so he's seen as the head, and the purest element of the four elements that are given here. So Nebuchadnezzar's Babylon was the first World empire. Now some could argue that Egypt was, Egypt was certainly a power before Babylon, but it had no desires to reach beyond its own borders. So it kept to itself that was the nature of the Egyptian dynasty, and they would pass on the power from favor to Pharaoh, but um, they were not aggressive. They were not interested in colonizing. So they stayed to themselves, but that was not the case with the next 4 empires. They all had desires beyond their own borders. The concept was a worldwide empire. They wanted to rule the world so Nebuchadnezzar is the first of that Kingdom. Now I want to give you a little historical background then about what happens, and I'm going to use the six Babylonian kings here, and we're going to, I prepared a little timeline of the history of these Babylonian kings. Not that this is something that you have to keep any record of, but I think it's important to see how all this developed in the book of Daniel. It kind of coincides. So we have secular history, and we have biblical history by fitting hand in glove. So I have two lines here, and the two lines represent the secular world of the Babylonian kings, and then the Jewish world at the same time, and remember that God's eye is really upon the Jewish people. They're the elect nation, and ultimately, it's this nation that will receive their Messiah, and will become the ultimate world empire. So Satan imitates everything that God has. If there's a Christ, there'll be an Antichrist if there's a Father, Son, Holy Spirit, triune nature of God, then they'll be the beast, the false prophet, and the dragon. So if there's going to be a world empire where Christ will rule in Jerusalem, and the chosen people, then Satan will have his own empires, and they'll be also world empires.

BABYLON 606-561 BC

So we begin in 598 BC with the captivity of the Jews. There's three fearful visits that Nebuchadnezzar brings, the first of which he deposes King Jehoiakim, and he sets up a new king, Zedekiah, and Zedekiah will be the last King that third fearful visit he's carried away to Babylon, and these dates, by the way, are close that there's some debate about them, but I mean close by within 30 or 40 years. So we have the Jews then being carried away we've learned this in the last couple of weeks in our history of the first chapter of Daniel, but they're brought into captivity under Nebuchadnezzar. He burns out the eyes of Zedekiah, and then brings the Jews except for a remnant that are left in Jerusalem, Jeremiah being among them where they are kept in Jerusalem, and they are actually ultimately going to revive Jerusalem 70 years from that captivity. Nebuchadnezzar dies, and his son Evil Merodach takes the power position, and the control in 562 BC. and then we have Neriglissar 560 BC. which is the this is all again it's dynastic, so we we pass it from father to son, father to son. So it continues in this fashion, but there's intrigue, there's murder that's involved because of the power. So one brother wants to take the power from the other brother. So 555 BC. Labashi takes and kills his brother, and then he's killed by his brother Nabonidus 553 BC. So we can see this instability in the Kingdom, and this is setting them up for a fall, they are very vulnerable as most kingdoms that become powerful.

They begin to disintegrate, and they lose their their majesty, and power to another aspiring Kingdom and that will be Persia, and that carries us all the way now to the great, great grandson Belshazzar 539 BC., and we'll be studying about him shortly here in the next few chapters, and here's the king that you know the handwriting on the wall comes down, and he's found in the balance is wanting, and we've got this mysterious, cryptic writing scrolled upon the wall by the finger of God in [Daniel 5:25](#) MENE, MENE, TEKEL, UPHARSIN [Daniel 5:27-28](#) you are found in the balances wanting in your Kingdom is given to Persia, and that is the the best way that we can explain that Syriac language.

So at which point, then Cyrus the Great 539 BC. who is the ruler of Persia brings armies against Babylon, and Babylon falls. Um, and underneath Cyrus the Great, by the way, was known as being a benevolent dictator, and so he gave the permission for the Jews to return to Jerusalem, and they are able to rebuild the city, first starting with the walls, and then the temple under Nehemiah, and Ezra. So that's a bit of the history, and the background that we'll be looking at, and this head of gold in its descent from Nebuchadnezzar, and down finally to Belshazzar, and then to the next great world empire which will be Persia.

Media -Persia 606-561 BC

Now this Persian Empire is an amalgamation we have. We have two great powers at this point. The Persians and the Medes. So the two arms that we see, this silver arms are two arms with two different power structures. The Persian, and the Mede will be talking about this a little bit later on in Daniel's vision of the goat, and the ram, the ram has two horns, but one horn is bigger than the other. Well, that's Persia Cyrus the Great 539 BC. has the greater power even though he has less territory, he defeats the Medes, but

rather than defeating them, they decide rather than going to war with each other, to just combine their kingdoms. Darius then becomes a lesser power, nonetheless a mighty power in the Median Persian Empire. This is what that empire looked like, so you can see here It eclipses the Babylonian conquest, and with each successive Kingdom the borders will be expanded, and now we have the Median Persian Empire, and combined now with the Babylonian Empire that's been defeated, and this the Silver Empire, so to speak. Of the Medes and the Persians. Again, we have a historical perspective here, and it does relate to the Scripture. So if Cyrus the Great who is even mentioned by name in [Isaiah 44:28](#), and he is mentioned by name there 120 years before his birth. The Hebrew word is kores, and he's called the shepherd, and he's going to be used by God to actually liberate the captives. Then he dies, and Cambyses in 538 BC. And then we have Darius the Great that we've already mentioned here in co Regency with Cyrus, and we have another Darius. Darius the Mead 528 BC., and he gives birth to Xerxes. So now the Kingdom has really risen to its zenith under Xerxes, and then we have Ahasuerus or Xerxes the 2nd, and this Ahasuerus sees the second might really may have been Ahasuerus, when you read your book of Esther, you find that Ahasuerus, which is perhaps his actual name Xerxes, is his title or Ahasuerus is his title, and it might well be that he is the king that's involved that takes Esther as his wife, and as a result he will be the benefactor he is the one that permits, so to speak, under the Persian rule, permits the Jews to go back, and rebuild their temple. We have another Darius in history who's Darius the Persian 464 BC., and then our Xerxes the second or third, in 404 BC. So in the meantime, we have the people of God, and here's where Daniel fits into the picture, so to speak, and you know he's praying to God about when will they be delivered. Jeremiah said 70 years, and 70 years has expired, and he's waiting for the answer, and the answer comes in what Daniel had learned early on in his life, and that God sets up kings, and He takes them down, and that will be to the benefit of God's people as we mentioned, Ezra and Nehemiah, we'll go back and rebuild the Temple and Zerubbabel, Haggai, and Zachariah will be called the post captivity prophets predicting the rebuilding of the Temple. Is there a Babel, of course, will be the titular King of Jerusalem, the King of the Jews under that, rebuilding, and then finally, the last word of the Old Testament comes to us in about 400 BC under Malachi.

Greece 330-146 BC Alexander The Great

All right so that's the historical picture then of course we have at that point Alexander the Great who comes into uh, to bring a conquest to the Persians and he is that brass belly section of this image. So Alexander the Great expands the Kingdom all the way to China. So it's borders get to you can see how vast the Empire has become now. So he's eclipsed all the others before him dies at a very early age, and his Kingdom then becomes divided into a tetrarchy. The Symmachus takes the northern areas Cassandra, Seleucus, and Ptolemy. So these are the four kings now. We'll learn much more about these as we approach the later chapters of Daniel, and then Antiochus, who's a general under Ptolemy who will be the type of Antichrist, as a matter of fact. So we have a lot to learn in this as well.

Rome 45 BC - 400 AD

And then the Roman Empire from 45 BC to 400 AD. Rules with two legs, the western, and the eastern leg. Julius Caesar is the founder of the Western Empire, and by the 4th century AD, Constantine takes control from the East Constantinople, and so we see the two legs of the Roman Empire, and this is how it pretty much played out. So, um well I think, well, I'm at the end of the lesson, so I'll show you next week how all this secular history coincides with biblical history.

But, Lord, now we just hopefully can take all this in. There's some historical minutia. I think it's necessary for us to learn, hopefully, Lord everybody staying in tune here, and that will be edifying in some sense. Already, Lord, though, we understand some principles that have emerged from our lessons today, and that principle is for us not to be overly concerned with the political powers that are above us. That you have an alternate plan that's being worked out that we might not completely understand. So it's for us, Lord, simply to be ambassadors representing a king from a foreign country, and to try to bring the benighted heathen about us to light. Pray that we'll do our best in doing just that. Now we thank you, Lord, for all that you give us to us the Book of Daniel. In a sense, Lord, there's a superficial knowledge that we can all extract, but then there's deeper things that we want to know as well. So help us, just like Daniel, to depend on you for wisdom and knowledge from on high, and that you will reveal to us the deep meanings, Lord, and that we'll even see our place and understand our times, and be able or to be a ready witness to those that are about us. We're living in some strange times, Lord, so you help us. We pray in Jesus name Amen.