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Nebuchadnezzar’s First Dream 2: 1-49

ADONAI begins to reveal to Dani’el the initial revelation regarding the Times of the Gentiles (see **Ao – The Times of the Gentiles**)**. He provides an initial overview of the four empires that will govern this period. As the book progresses, God’s revelation becomes increasingly specific, reaching their climax in Chapter 12.**



Most of us probably try to avoid beginning a sentence with a conjunction. And I don’t know why exactly, maybe someone along the way has told us it is bad form. Perhaps that is why our style-conscious modern English translations omit the

conjunction at the beginning of **2:1**. But it's there in the Hebrew text, and some translations, like Kings James Bible, the American Standard Version, the English Revised Version, the Literal Standard Version, and the Jewish Publishing Society translation of the TaNaKh in 1917, pick it up. So my commentary reads: **And in the second year of his reign, Nebuchadnezzar had dreams; his mind was troubled and he could not sleep (2:1).** Not earth-shattering, but the tiny connective hints that **Chapter One** is not a detached event. It is the spring that gives life to the ongoing story. A little reflection proves this to be true, and quite beyond the simple conjunction linking **Chapters 1** and **2**. **The Temple vessels** of **1:2** will form the basis of the demise of **Belshazzar** in **Chapter Five** (**to see link click Cn – Belshazzar's Great Banquet**); the here-I-must-draw-a-line-in-the-sand decision of **1:8**, will be re-enacted in **Chapter Three** with **the blazing furnace** (see **Bk – Nebuchadnezzar's Statue of Gold and the Fiery Furnace**), and in **Chapter Six** with **Dani'el in the lion's den** (see **Dk – Dani'el Saved in the Lion's Den**); and **Dani'el's** skill in understanding **dreams** and **visions (1:7)** will be on full display in **Chapter Two** (see **Ap – Dani'el's Interpretations of Dreams**) and in **Chapter Seven** (see **Bz – Dani'el's Vision of Four Beasts**). Therefore, every one of the "stories" in the book of **Dani'el** has its roots in **Chapter One**. And this usually eliminated **and** in **2:1** bears **its** own faint witness to that.[39]

Composed of **forty-nine verses, Chapter Two** is the longest **chapter** in the book, and can be broken down in this chiastic fashion, resulting in a mirror effect as the ideas are "reflected" back and forth in the passage: **A** to **A**, **B** to **B**, **C** to **C**, **with D being the climax of the chiasm.**

A. The Challenge to the Magi – 2:1-13 (As)

B. Dani'el's Plea – 2:14-16 (At)

C. Dani'el's Prayer – 2:17-23 (Au)

D. Dani'el's Witness – 2:24-30 (Av)

C. The King's Dream – 2:31-35 (Aw)

B. Dani'el Interprets the King's Dream – 2:36-45 (Ax)

A. Nebuchadnezzar Promotes Dani'el – 2:46-49 (Bi)

In **Chapter 7, Dani'el** elaborated on the **four Gentile kingdoms** that were seen in the statue of **Chapter 2**. We can compare these chapters in three ways. *First, they are visionary.* In **Chapter 2** the visionary was a pagan king, but in **Chapter 7** the visionary was **Dani'el himself**. *Secondly, we can compare the interpreters.* **Dani'el** was the interpreter in **Chapter 2**, but **the angel Gabri'el** was the interpreter in **Chapter 7**. *Thirdly, we can compare the two perspectives.* **Dani'el 2** gives us the perspective of **the times of the Gentiles** from a human viewpoint as something majestic, but **Dani'el 7** gives us the perspective from **God's** viewpoint as something dreadful.