

But There is a God in Heaven, Part 3
Daniel 2

IV. The Undeniable Prophecy (vv. 24 – 45) – continued –




In **verse 27**, Daniel echoes what the “wise men” of Babylon had already told “the king.” There is **no one** on earth who could reveal “the mystery that the king has asked.” Then, in **verse 28**, Daniel said, ^{28a}“**but there is a God in heaven who reveals mysteries...**”

Two lessons: **First**, there is a lesson in humility. Daniel refused to take credit for his gifts, abilities, and successes. He was simply God’s servant, living his life seeking to do the Lord’s will. Therefore, if there was any praise or any accolades to be received, it was owing not to Daniel, but to God.

Second, Daniel’s God is over and above all human wisdom and every heathen god. Therefore, when we come to the end of human knowledge, or when we have exhausted every human resource, we can rejoice like Daniel and cry out, “**but there is a God in heaven!**”! And this God desires that we cast our burdens upon Him because He cares for us (**1 Peter 5:7**)! Therefore, as Jesus said in **Luke 18:27**, “What is impossible with men is possible with God.” So, whether we have health problems, financial problems, or relational problems – or if we find ourselves on our last leg, or at the end of our rope, take comfort that “there is a God in heaven”!

At the end of **verse 28**, the phrase “latter days” is translated from the Aramaic expression (*bě>ahārīt yōmayyā*). It and its Hebrew equivalent occurs fourteen times in the O.T. Whenever this phrase is used in Scripture, it always refers to the days of the Messiah. It refers to the Second Coming of the Lord Jesus Christ. Therefore, God is revealing through Daniel what will occur when the times of the Gentiles come to an end and Israel’s Messiah returns to rule and reign upon the earth.

In **verses 31 – 35**, Daniel describes what Nebuchadnezzar saw in his dream. We learn a little later, when Daniel gives the interpretation, that each metal, together with the “stone” in **verse 34**, represents a different kingdom. Five kingdoms in all.

Image Materials	Material Value	Material Hardness	Material Weight
Gold	Most Valuable	Softest	Heaviest
Silver			
Bronze			
Iron			
Iron/Baked Clay			
	Least Valuable	Hardest	Lightest
		Hard/Brittle Mix	

First, each successive kingdom is less magnificent than its predecessor. **Second**, each successive kingdom is stronger than the previous kingdom in terms of territory and military strength. **Third**, the “image” in Nebuchadnezzar’s dream is top heavy. Human power is depicted as fragile. Though each successive kingdom appears stronger in human terms, they are all subject to topple and fall. So, the world would say that mankind is evolving toward something better, but Scripture tells us that we are actually devolving (e.g. **Rom. 1:18 – 32; 2 Tim. 3:1 – 5; 2 Pet. 3:3**). Mankind has accomplished much in the areas of world-wide communication and travel, but is powerless to solve problems of the heart, like war and violence. The gospel alone has the power to remove hearts of stone and replace them with hearts of flesh (**Ezekiel 36:26**). Man’s solution to spiritual problems will never ever be successful.

In **verse 34**, the next thing to notice is that the statue isn't the only object Nebuchadnezzar saw in his dream. Nebuchadnezzar had seen a supernatural "stone," a "stone...cut out by no human hand" that was apparently thrown at "the image." The "stone...struck" the "feet of iron and clay," which resulted in the complete collapse of the statue. So much, that all traces of the statue were removed by "the wind." It was likely this portion of the dream which disturbed and frightened Nebuchadnezzar most of all.

In **verse 37**, Daniel reveals the interpretation of the dream. Daniel refers to Nebuchadnezzar as "the king of kings," meaning that he was the greatest king of that time. In **verse 38**, Daniel says that Nebuchadnezzar rules "over...all" "the children of man, the beasts of the field, and the birds of the heavens" (see **Gen. 1:26**). Therefore, Nebuchadnezzar was without an equal here upon the earth. There was no one like him. He was "the head of gold." Yet, all of Nebuchadnezzar's "power...might...glory" and dominion were "given" to him by "the God of heaven." Therefore, it is God and not Nebuchadnezzar who does as He pleases (**Prov. 21:1**). And this is an argument from greater to lesser. If God is sovereign over a man as great and powerful as Nebuchadnezzar, then surely God is sovereign over your life and mine.

Image Materials	Kingdom	Kingdom Duration
Gold	Babylon	636 – 539 B.C.
Silver	Medo-Persian	539 – 330 B.C.
Bronze	Greek	330 – 146 B.C.
Iron	Roman	146 B.C. - 395 A.D.
Iron/Baked Clay	Revived Roman	Future till Messiah Returns

In **verses 41 – 43**, the "iron" makes "the feet and toes" of the "image" very strong, but the "clay" represents a major weakness. Therefore, Daniel is describing a weak alliance. The key to understanding, or perhaps identifying the ten "toes," is by their connection to the "stone" which "breaks" them "in pieces" in **verses 44 – 45**.

In **verse 44**, Daniel refers to the "toes" as "those kings." Therefore, ten "toes," ten "kings." These are the same "kings" referred to as "ten horns" in **Daniel 7:24**. The "stone" is divine in nature. And throughout Scripture Jesus Christ is described as the "stone" or the rock. He is the Rock upon which He builds His church (**Matt. 16:18**). He is the "Stone" which the builders rejected (**Acts 4:11**). This means "the feet and toes" of this statue are tied to the Messiah's coming. Since the stones appearance in the dream is sudden and violent, it can't refer to His first coming. Therefore, it must refer to Christ's Second Coming. This means the ten "toes" represent a revival of the ancient Roman Empire having ten kings who rule sometime in the future.

V. The Unexpected Response (vv. 46 – 49)

Nebuchadnezzar was so overwhelmed by what he had just heard that he bowed down before Daniel and "commanded...an offering" be made to him, an honor normally reserved for Nebuchadnezzar's gods. This led to a confession by Nebuchadnezzar that Daniel's God was far superior to all the gods of Babylon.

Nebuchadnezzar appointed Daniel the "ruler over the whole province of Babylon." Apparently, this would have kept Daniel in the royal court, possibly as an advisor to the king. Daniel shared his honor with his three friends who had shared the burden of prayer with him.