

THERE IS A GOD IN HEAVEN (Part 2)

Daniel 2:31-49

We have the joy of continuing our study of the Book of Daniel tonight.

Please turn your Bibles and your attention to Daniel 2.

And as you're turning, let's have someone shout out the theme of Daniel (fill-in-the-blanks).

Theme of Daniel: **The absolute sovereignty and trustworthiness of the true and living God.**

I want to remind you of this **summary description of Chapter 2:**

God gives a dream to the most powerful man in the world -- King Nebuchadnezzar -- to reveal the future course of world history.

God uses a Jew, Daniel, not only to interpret the dream, but to declare the absolutely sovereignty of the true and living God.

The dream reveals a train of Four Major Gentile Kingdoms which will ultimately give way to God's Everlasting Kingdom.

Thus, this chapter unveils the future not only for the Jewish people, but for humanity.

Finally, the events of this story result in the promotion of Daniel (and his friends) to the highest offices of administration in Babylon.

Last time together, we covered the first half of chapter 2, I want to just remind us of how the story unfolded, bringing us back up to speed.

Last time **we walked through these 8 scenes:**

1. **Nebuchadnezzar's Troubling Dream (vv. 1-3)** – *he knew it was a significant dream, it robbed him of his sleep.*

2. **Nebuchadnezzar's Impossible Demand (vv. 4-9)** – *tell me the dream & its meaning or be torn limb-from-limb!*
3. **The Chaldeans' Powerless Deities (vv. 10-11)** – *no one can do this except the gods, but their dwelling place is not with men (a perfect set-up!)*
4. **Nebuchadnezzar's Furious Decree (vv. 12-13)** – *kill all the wise men, including Daniel and friends.*
5. **Daniel's Godly Display (vv. 14-18)**
 - *Four Exemplary Steps in Daniel's Response to a Life-Threatening Dilemma*
 - *Control Impulsive Reactions*
 - *Confide in Fellow-Believers*
 - *Cry Out to God in Prayer*
 - *Celebrate God's Character in Worship*
6. **God's Gracious Disclosure (v. 19)** – *God supernaturally reveals the mystery to Daniel as an answer to prayer!*
7. **Daniel's Grateful Doxology (v. 20-23)** – *a hymn of praise exalting God's character; "He removes kings and establishes kings..."*
8. **Daniel's Bold Declaration (v. 24-30)** – *"There is a God in heaven!"*

So, now we pick up this story in v. 31, and we can frame up this narrative in **three stages:**

1. *The Content of the Dream (2:31-35)*
2. *The Interpretation of the Dream (2:36-45)*
3. *Nebuchadnezzar's Response (2:46-49)*

→ [READ 2:26-49] – *start in 26 as Daniel stands before king Nebuchadnezzar.*

What we have in this section is a **MONUMENTAL** revelation from God about the future course of world history.

So much to unpack here – you’ll need to really lock in tonight.

This will be a bit more of a “lecture-style” presentation of data – but I want you to know, this is not “dull” data. This is FASCINATING!

And I want to go ahead and give you a goal for tonight.

The goal is that you memorize interpretation of the dream – knowing the four kingdoms represented by the statue.

Knowing these four kingdoms will give you a very important framework to understand the book of Daniel.

But also, to understand the future course of world history...including the **future course of the world**, from our standpoint now!

Because here in this dream God predicts **with perfect accuracy** the coming of four earthly kingdoms which – and this is key – will pass away.

But then He declares that after these four kingdoms there will come a Kingdom that will **NOT** pass away – an everlasting kingdom!

This is the divine kingdom of God!

The long-awaited kingdom of God established on earth – **one of the CENTRAL themes of the BIBLE!**

Let’s walk through this first stage: #1 The Content of the Dream (2:31-35)

The first thing to note is that this dream has **two main characters** [fill-in-the-blanks]:

(a) The Segmented Statue (v. 31-33)

(b) The Supernatural Stone (34-35).

Let’s start with **(a) The Segmented Statue (vv. 31-33)**

31 “You, O king, were looking, and behold, there was a single great **image**; that image, which was large and of extraordinary splendor, was rising up in front of you, and its appearance was awesome.

32 “The head of that image *was made* of fine gold, its breast and its arms of silver, its belly and its thighs of bronze,

33 its legs of iron, its feet partly of iron and partly of clay.

Let’s make some observations about this statue.

First I want you to notice first that Daniel describes this statue in **5 segments**.

But we’re going to see in the interpretation that Daniel only identifies **4** kingdoms that correspond to those 5 segment. *Keep that in mind.*

So those segments are (you can see a visual rendering of this on the back):

- 1. Head of Gold**
- 2. Chest & Arms of Silver**
- 3. Belly & Thighs of Bronze**
- 4. Legs of Iron**
- 4.2. Feet & Toes of Iron/Clay**

I think it’s interesting that as you go down the stature, there is a **descending** order in the metals in terms of their **value**,

At the same time, as you go down, there is an **ascending** order in the metals in terms of their **strength**.¹ The strongest metal is the last one.

That’s “the Segmented Statue”, now let’s turn our attention to “**the Supernatural Stone**” (vv. 34-35)

Notice vv. 34-35

34 “You continued looking until a stone was cut out without hands, and it struck the image on its feet of iron and clay and crushed them.

35 “Then the iron, the clay, the bronze, the silver, and the gold were crushed all at the same time and became like chaff from the summer threshing floors; and the wind carried them away so that not a trace of them was found. But the stone that struck the image became a great mountain and filled the whole earth.

¹ Adapted from Dykstra, *course notes for BE 607: Daniel*

You begin to see why Nebuchadnezzar sensed that this dream might be spelling some doom for his kingdom.

The story of this dream is one of **utter destruction** of a once glorious and majestic monument.

The agent of this destruction is **this stone** – which I am calling a “supernatural stone”.

And it will become clearer in the interpretation of the dream why this stone is indeed **a supernatural character!**

But you get hints of that even here – this stone is described as being “cut out without hands” and having enough power to **pulverize** this incredible statue.

Don’t miss the **sheer power** on display in this Stone – It is capable of reducing the **strongest metals** to dust that is carried off by the wind.

But then we see that this Stone doesn’t stop with total destruction.

It replaces and surpasses the greatness of the statue.

It becomes a great mountain that fills the whole earth – these are activities of supernatural proportions.

Maybe this is the *simplest* way to summarize the story of this dream (without its interpretation): **“the Stone is GREATER than the Statue!”**

Daniel said in v. 31, that Neb. saw a Statue of “*extraordinary splendor*” and that its “*appearance was awesome*”.

But however **awesome** and **breathhtaking** the Statue was, this Stone just **destroyed and far surpassed it in magnitude.**

So, with the characters and story of this dream in mind, let’s turn to find out what it all means.

That brings us to the second stage of our passage tonight: #2 The Interpretation of the Dream (2:36-45)

Notice how this begins to unfold in v. 36-38.

36 "This was the dream; now we will say its interpretation before the king. (*notice he doesn't even pause to check if he got the dream right – I love that!*)

37 "You, O king, are the king of kings, to **whom the God of heaven has given the kingdom**, the power, the strength, and the glory;

38 and wherever the sons of men inhabit, *or* the beasts of the field, or the birds of the sky, He has given *them* into your hand and has made you rule with power over them all. [stop there.] ~~You~~ are the head of gold.

Daniel begins his interpretation in the same way he began his retelling of the dream – declaring the absolute sovereignty of God!

This is the thought that controls this young man!

As I've mentioned, King Neb was **the most powerful man** on earth – and Daniel affirms this -- "*You, o king, are the king of kings...*"

But immediately he stops there and makes clear that Neb's power is **not ultimate!**

Neb's power is **derived from & dependent on** a source of power above him – an authority that *transcends* him – **the God of heaven!**

v. 37 ~ "**the God of heaven has given** [to you] the kingdom, power, strength, and glory..."

Whatever power earthly kings may have is always ordained by the True King. *Isn't this so comforting?*

Proverbs 21:1 ~ "*The king's heart is like channels of water in the hand of Yahweh; He turns it wherever He wishes.*"

And beloved young adults, if the greatest powers of this earth are in the hand of God, *how much more can we trust him with our daily cares?*

Beloved, come find rest for your soul in His sovereignty and trustworthiness!

It is only trusting His sovereignty that will give you what the world so relentlessly searches for – ***freedom from anxiousness!***

A right view of God's sovereignty will **free** you from fear of man, fear of failure, fear of trials,

and most of all, *it will free you from fear of **condemnation!***

It is a right view of God's sovereignty that will free you up to walk by faith and not by sight.

It will restrain your heart from being dominated by runaway emotions.

I read this quote in R.C. Sproul's book *Chosen by God*:

*"If there is one single molecule running around loose, totally free of God's sovereignty, then we have no guarantee that a single promise of God will ever be fulfilled. Perhaps that one maverick molecule will lay waste all the grand and glorious plans that God has made and promised to us."*²

The great truth that Sproul was getting at is this: there is **no** single "maverick" molecule!

God's sovereignty extends to molecular level of reality!

And it is this high view of God's sovereignty that hemmed Daniel in.

It prompted his speech and fueled his confidence. It stabilized him in the face of chaos.

Listen again to how Daniel declares the scope of God's sovereignty to Nebuchadnezzar:

*v. 38 ~ "wherever the sons of men inhabit, or the beasts of the field, or the birds of the sky, **He has given** them into your hand **and [He] has made** you rule with power over them all."*

So, before Daniel explains the meaning of dream, he prioritizes God's glory!

² Sproul, R.C., *Chosen by God*, p. 16

But now we come to the interpretation which begins with this striking revelation at the end of v. 38: "**You are the head of Gold**".

You can almost see Daniel making eye contact with Neb as he says these words: *You are the head of Gold.*

So, if you flip your page, you can now fill in the first blank: **The head of gold = Babylon/Nebuchadnezzar.**

And with that first piece of the puzzle, I want to go ahead and give you a summary of the dream and then we will read through Daniel's interpretation.

The summary is this (this is on your handout):

*Babylon is the first of Four different Gentile Empires that will rule over the world **until** the everlasting kingdom of God is established.*

***The stone** represents Jesus Christ who **inaugurated** the establishment of God's everlasting kingdom with His first coming and will complete its establishment when He returns.*

Dykstra summary:

- *The statue that Nebuchadnezzar dreamed about is actually a prophecy about four world empires in succeeding stages from Babylon to Jesus Christ.*
- *Israel is no longer God's leading nation because they lost that privilege through their disobedience, rebellion, and idolatry.*
- *No longer is Jerusalem the center of God's dealing with men; instead, four great world powers will exist until Christ comes and restores Israel.*
- *This vision contains, in one panoramic sweep, the history of human civilization from the days of Nebuchadnezzar to the end of time."*³

Now, with that summary in mind, let's read vv. 38b-45:

38 ... You are the head of gold.
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³ Dykstra, Course Notes, pp. 63-64.

- 39 “But after you there will arise **another kingdom** inferior to you, then **another third kingdom** of bronze, which will rule with power over all the earth.
- 40 “**Then there will be a fourth kingdom** as strong as iron; inasmuch as iron crushes and shatters all things, so, like iron that breaks in pieces, it will crush and break all these in pieces.
- 41 “Now in that you saw the feet and toes, partly of potter’s clay and partly of iron; it will be a divided kingdom; but it will have in it the toughness of iron, inasmuch as you saw the iron mixed with common clay.
- 42 “*And as the toes of the feet were* partly of iron and partly of clay, *so* some of the kingdom will be strong and part of it will be brittle.
- 43 “And in that you saw the iron mixed with common clay; they will combine with one another in the seed of men; but they will not cling to one another, even as iron does not combine with clay.
- 44 “And in the days of those kings the God of heaven will cause **a kingdom** to rise up **which will never be destroyed**, and *that* kingdom will not be left for another people; it will crush and put an end to all these kingdoms, but it will itself stand forever.
- 45 “Inasmuch as you saw that a stone was cut out of the mountain without hands and that it crushed the iron, the bronze, the clay, the silver, and the gold, the great God has made known to the king what will happen in the future; so the dream is certain, and its interpretation is trustworthy.”

This is an incredible panorama of prophecy of “*what would happen in the future*”!

And I want you to be amazed by the *predictive accuracy* of God’s Word.

And here the interpretation: Each of the four segments of the statue correspond to a kingdom.

Let me go ahead and give you the Identities of these Four Kingdoms [fill in blanks].

1. Head of Gold = **Babylon/Nebuchadnezzar (605-539 BC)**
2. Chest & Arms of Silver = **Medo-Persia/Cyrus the Great (539-331 BC)**
3. Belly & Thighs of Bronze = **Greece/Alexander the Great (331-146 BC)**
4. Legs of Iron = **Rome (146 BC - AD 476 [West]; 1453 [East])**

Now, let's just pull the car over here for a moment, because some of you are probably asking – *wait, I don't see this in the text?*

Where are we getting this from?

I want to give you some *hermeneutics* categories here that will help you understand how we can legitimately do this.

I want to, very briefly, teach you about two important hermeneutic categories, that need to be distinguished especially for OT prophecy:

→ ***The sense and the referent*** of a prophecy.

The sense is the plain meaning of the words that can be clearly understood. The meaning of the message.

The referent is the subject (or the exact person, or event) to which the message **refers**.

[ILLUS.]

*Let's say that Madi's parents **call me** one day and they want to surprise Madi and the boys by coming for a surprise visit.*

So, then I call Madi and say, "Tell the boys that someone special is coming for dinner tonight"

So, Madi doesn't know exactly who the 'special someone' but she can accurately communicate the message without knowing the referent.

*Similarly, the boys can fully understand the **sense** message without knowing the referent.*

*And having understood the **sense** message, they are now eagerly waiting for dinner time when the **referent** will be revealed.*

*And then at 5:30pm when the grandparents arrive, they can all look back and say "Oh, **this** is the special someone – it's the grandparents!"*

*They had understood the **sense** of the message (the “prophecy”), and now they know the exact identity of the **referent** of that message!*

I want you to understand that because that is what how we are able to **identify** each of these four kingdoms by name.

So, while at this point Daniel and Nebuchadnezzar aren't told exactly who the referents are, the **sense** is clear.

And then, based on that clarity, as we look through history after the events of this story, **the referents** of these prophesied kingdoms become clear.

And, by the way, they will also be more specifically identified as the book of Daniel unfolds.

Here in ch. 2 we are directly told the identity of the first kingdom.

Then, in ch. 5, Daniel himself will have a front row seat for the first transition of kingdoms from Babylon to Medo-Persia.

And then in Ch. 8, the exact identity of the third kingdom is revealed by name.

So, what we have here in Ch. 2 is, in one sense, a “first coat of paint” and we will add coats of paint as we continue our study.

For example, in ch. 7, God will give Daniel a vision of Four Beasts that correspond to the same four kingdoms of the Statue here in ch. 2.

Do you remember from last time the “chiastic structure” with which Daniel organized the Aramaic section of the book?

It is bookended by Chs. 2 and 7, which are both about visions of Four Earthly kingdoms that are ultimately replaced by the everlasting Kingdom of God.

So, I do want to encourage you to grasp the identity and order of these four kingdoms really well – even memorize it – there's your challenge 😊

I'll probably have give you a sort of "pop quiz" next time and you should be able to name each kingdom.

Bonus points if you can name the corresponding statue part and metal.

So, back to our text – let's notice the progression and pick some additional details about these four kingdoms (vv. 39-42).

The head of gold. Just as gold is the most valuable of metals, Babylon, the first kingdom, was unparalleled in its splendor.

It was also immense in its scope – Nebuchadnezzar's rule was described in v. 38 as extending to *"wherever the sons of men, birds and beasts inhabit"*!

But Daniel tells Neb. that after him would rise another Kingdom – but this kingdom would be inferior.

Medo-Persia conquered Babylon in 539 BC – and when we get to chapter 5, we're going to be in the very night that Babylon fell.

Medo-Persia is represented by the Chest & Arms of silver.

Just as silver is stronger than gold, Medo-Persia would overpower Babylon.

I think that **the arms** likely represent the two nations that comprised this new empire – **the Medes and the Persians.**

But just as silver is less valuable than gold, so Medo-Persia was "inferior" to Babylon, never reaching the glories that Babylon boasted.

So Daniel describes Medo-Persia as "inferior".

Which is very different than what he says about the next kingdom!

The 3rd Kingdom is Greece – represented by the Belly & Thighs of bronze.

And notice that Daniel says in v. 39 that this kingdom would *"rule with power over all the earth"*!

Few things are as impressive and fascinating to study in the pages of history as the rise of Alexander the Great and the world dominance of Greece.

More on him when we get to chapter 8!

But for now just know that Alexander the Great decisively conquered Medo-Persia in 331 BC and established Greece as the world superpower!

Greece remained in power until 146 BC when the greatest Empire in human history emerged – **Rome**.

Represented by the legs of Iron, the strongest of the metals – Rome was indeed the strongest and most expansive of the four.

Just consider the length of the Roman kingdom compared to the others.

Babylon lasted about 87 years, Medo-Persia lasted about 208 years, and Greece lasted about 185 years.

Rome, however, lasted about **622 years** in the West and much longer in the East (even today it continues to exist in smaller form).⁴

And so Daniel describes its force in v. 40:

“inasmuch as iron crushes and shatters all things, so, like iron that breaks in pieces, it will crush and break all these in pieces.”

So, there are the four earthly kingdoms.

Now, we come to something very interesting in vv. 41-43 with the feet and toes of iron mixed with clay.

This is probably the most complicated part of the interpretation, so lock in here.

Let me go ahead and tell what I believe this is talking about.

⁴ Dykstra Course Notes, p. 66.

Daniel obviously identifies this as a separate section, a fifth segment, but notice he does not identify this as a fifth kingdom.

The feet and toes of iron mixed with clay then are still a part of Rome, but in a different way.

Here's where I've landed on this, with the help of many OT scholars who are a lot smarter than I am.

This is talking about a future kingdom that will revive from the ashes of Rome that will occur in the last days.

So the feet and toes represent a "Revived Rome". So, you can fill in the blank for the Feet/Toes – **Revived Rome**.

And I believe that this Revived Rome is yet future *even from OUR standpoint tonight in 2026!*

How do we get that interpretation?

I think the key is in understanding that the Supernatural Stone represents Christ and the establishment of Kingdom of God.

So, you can now fill in that blank: **The Stone/Mtn – Christ/Kingdom of God**.

We're going to come back to the Feet and Toes, but look ahead at vv. 44-45 where Daniel describes the kingdom of God.

Read vv. 44-45:

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| 44 | "And in the days of those kings the God of heaven will cause a kingdom to rise up which will never be destroyed, and <i>that</i> kingdom will not be left for another people; it will crush and put an end to all these kingdoms, but it will itself stand forever. |
| 45 | "Inasmuch as you saw that a stone was cut out of the mountain without hands and that it crushed the iron, the bronze, the clay, the silver, and the gold, the great God has made known to the king what will happen in the future; so the dream is certain, and its interpretation is trustworthy." |

And here's what I think is important to ask. Is this referring to a **literal, physical** kingdom on earth, or simply a **spiritual kingdom**?

And I think the answer is: YES, BOTH!

But because it IS both, we need to recognize that there is a physical reality that is awaiting FUTURE fulfillment even from our standpoint!

Yes, God's Kingdom is spiritual and its establishment on earth was inaugurated in Christ's 1st coming.

But it also awaits many physical fulfillments that we simply **cannot** say have happened yet. (cf. Ac. 1:6-7).

So they are yet future and will be fulfilled in Christ's 2nd coming when he will establish an earthly kingdom.

I think a helpful question to ask is, *'what would Daniel have understood and expected?'*

And similarly, *'what would his audience, especially the Jews, have understood and expected?'*

I think the clear answer is that they would have expected an **earthly, literal kingdom of God!**

Just as the four gentile kingdoms were not merely spiritual or figurative, so the kingdom of God is not merely spiritual or figurative!
And this would be one of Daniel's chief purposes in writing to a Jewish audience in exile!

To bring hope in the midst of exile, that God's kingdom will ultimately prevail and He will not abandon His people!

When we look at the biblical prophecies about the coming kingdom of God, especially as it relates to His promises to Israel we just have to ask,

"has this happened yet?" I think the best answer is, 'no!'

So, **if** the Kingdom of God is awaiting a future, earthly fulfillment, **that** helps us to understand that the Feet/Toes represent a kingdom that is also yet future.

How?

I want you to zoom in on this important phrase at the beginning of v. 44,

*“And in the days of **those kings** the God of heaven will cause of kingdom to rise up which will never be destroyed.”*

Here’s the key: as we’ve said, this Kingdom of God is *yet future* (including from our standpoint).

So here God is giving Daniel a time marker when He will cause His (future) kingdom to rise up: it will be, notice, *“in the days of **those kings**.”*

Follow the logic here.

*I’m arguing that since the earthly kingdom of God **is yet future**, and it will rise “in the days of those kings”...*

Then “the days of those kings” must be referring to a time yet future, and that means that “those kings” are referring to kings yet future!

So now we can look at the text and ask a simple grammatical question – who is the “those kings” referring to?

When you see a pronoun (renaming a noun), in this case the word *“those”*, you have to ask, who is the pronoun referring to?

I’m not trying to get all technical here, but let me just say that the clearest, nearest antecedent is **the toes** back in v. 42.

The nearest noun –(named entity)—is the toes.

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| 42 | <i>“And as the toes of the feet were partly of iron and partly of clay, so some of the kingdom will be strong and part of it will be brittle.</i> |
| 43 | <i>“And in that you saw the iron mixed with common clay; they will combine with one another in the seed of men; but they will not cling to one another, even as iron does not combine with clay.</i> |
| 44 | <i>“And in the days of those kings the God of heaven will cause a kingdom to rise up which will never be destroyed...”</i> |

So, the toes are the nearest named entity.

The toes are then described as people in v. 43 – notice, “**THEY** will combine with one another in the seed of men”

So, clearly these toes represent PEOPLE (seed of men).

And “**THEY** will not cling to one another” talking about this group of people as not being united and therefore weak...*symbolized by the iron mixed with clay.*

So, we see these toes refer to a group of people and then finally in v. 44 we find out that it is a group of **KINGS**. “those kings”.

And based on other passages like Daniel 7 and Revelation 13, I think it is reasonable to argue that the toes are symbolic of a **10-king confederation**.

In Daniel 7 and Revelation 13, we find that out of Rome will rise a 10-king confederation in the last days before Christ returns.

And – very important piece here – out of that 10-king confederation will rise the figure known as the Antichrist (we will see this clearly in Dan. 9).

As we try to harmonize the biblical data, we can make strong case for this argument:

This vision is prophesying a revived Rome from which will rise the Antichrist in the last days before Christ returns to establish His kingdom!

Which is why I believe we must understand this as events *yet future*.

By the way, unlike the clear **correspondence** between history and the other events foretold here (the clear identities of the four kingdoms),

There is nothing significant in history that corresponds to a 10-king confederation rising out of Rome. Again, pointing to this being *future*.

This is what is often called “Prophetic Telescoping” or “Foreshortening”

[ILLUS: *using the Blue Ridge Mountains as the visible Peaks of Prophecy, the valleys and distance between the peaks not initially visible, thus not reported*].

I know that's a lot, but we're almost done.

We've been down in the weeds and I want us to now zoom back out and remember the central message here.

"There is a God in heaven!"

The main point of this dream is that God's kingdom will WIN!

In many passages in both the Old and New Testament, Christ is referred to as "the stone" (cf. Ps. 118:22; Is. 28:16; Ac. 4:10-11; Rom. 9:33; 1 Pet. 2:6).

And here it is clear that He is the referent of the Stone that crushes all the earthly kingdoms and establish the Kingdom of God for eternity!

And we eagerly await the day when it THAT kingdom replaces all earthly kingdoms!

And we rejoice and hope in the words with which Daniel ended the interpretation of the dream in v. 45:

*"the great God has made known to the king **what will happen in the future;** so the dream **is certain**, and **its interpretation is trustworthy**."*

I hope you agree with that final word – that this is **TRUSTWORTHY!**

[TRANSITION] *So, that is the content and interpretation of the dream!*

Let's close (very briefly) with the final stage in the story: **Nebuchadnezzar's Response (2:46-49)**.

Let's put ourselves back in the moment here.

Daniel has just done the seemingly impossible: he has told the content of the dream AND given the interpretation.

Everyone now is watching to see if Nebuchadnezzar will confirm that Daniel got it right.

And if Daniel got it wrong, you can imagine, everyone's head is on the line. This is the edge-of-your-seat moment.

But watch how this mighty King responded – v. 46

46 Then King Nebuchadnezzar fell on his face and did homage to Daniel and said <i>for them</i> to present to him an offering and fragrant incense.

v. 46 ~ “Nebuchadnezzar **fell on his face...**” – *In a visceral act without words, Nebuchadnezzar declares that Daniel **got it right!***

But notice, “...he did homage **to Daniel...**”

The world's most powerful king, who moments ago was in a fury, is now reduced to kneeling before a young Jewish exile, literally worshipping him.

He bows before him as unto a god and commands that Daniel be immediately honored with gifts. The prizes he had promised.

47 The king answered Daniel and said, “Truly your God is a God of gods and a Lord of kings and a revealer of mysteries since you have been able to reveal this mystery.”

The king, perhaps now remembering that Daniel had already given all credit to God, now turns to acknowledge the existence and supremacy of God.

This is a remarkable moment where the most powerful human on earth **acknowledges** the transcendent authority of God!

Many have asked the question, was Nebuchadnezzar a believer?

We will continue to ask this question in the coming chapters, but I do **not** believe this particular text gives as any indication of Neb's salvation.

Notice the language in Nebuchadnezzar's acknowledgement of God – it is certainly all true – but notice what he *doesn't* say.

Namely, he doesn't say that God is the **ONLY** true and living God to whom he must submit.

All Neb does here is acknowledge the existence of, notice “**Daniel’s god**”,

Notice he says to Daniel: “your God is a God” not “the God”.

Remember, it would have been no trouble for Nebuchadnezzar to simply add this God to a sprawling list of gods in Babylonian pantheism.

We will return to this question again in the next chapter.

But for now we can say, at least, that this is Nebuchadnezzar’s first acknowledgement of God.

And I believe here we can at least say that now Neb. “fears God” at very base level.

Which, by the way, is something we should pray for in our political leaders – that, they would operate with a human fear of God. (Reverence, respect, fear).

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| 48 | Then the king ^a promoted Daniel and gave him many great gifts, and he made him rule with power over the whole province of Babylon and chief prefect over all the wise men of Babylon. |
| 49 | And Daniel sought of the king, and he appointed Shadrach, Meshach, and Abed-nego over the administration of the province of Babylon, while Daniel <i>was</i> at the king’s ^c court. |

An incredible providence of God here.

Daniel is promoted to one of the highest offices of power in Babylon.

And we get another glimpse into Daniel’s influence and voice with the king.

He seeks of Nebuchadnezzar to also promote his trusted friends, Shadrach, Meshach, and Abed-nego to high positions of power, and Neb does!

And here we get another glimpse into Daniel’s heart:

He was the kind of young man who quickly earned the respect and trust of the king,

But he is not enticed by his new power but remains concerned for his friends!

Just an incredible example that we will continue to learn from!

[CONC]

Beloved young adults, this is an INCREDIBLE chapter.

But the most important truth to take away from it is found in Daniel's bold declaration: **"THERE IS A GOD IN HEAVEN!"**

If you don't know this God, or if you're not living like this declaration is true,

I'd love to talk to you about how you can know Him through Jesus Christ, His Son.

But if you do know Him and your life reflects that you believe that He is the true and living God, then REST in His sovereignty!

[PRAY].