

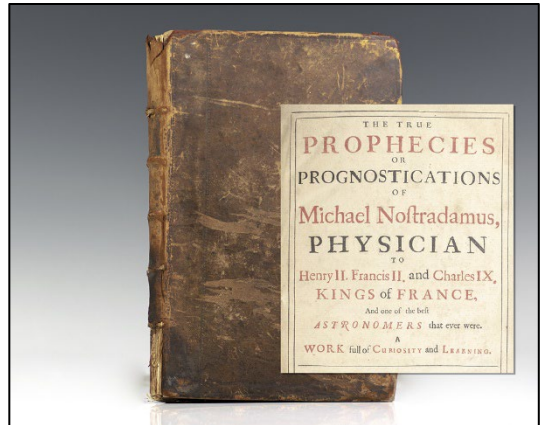
## The Book of Daniel

### CHAPTER TWO

#### Nebuchadnezzar's Image

As we enter chapter two of the Book of Daniel, we need to underscore the importance of this chapter. It has been called the ABC's of Bible prophecy. Dr. Ironside said, *"I suppose it contains the most compete, and yet the most simple, prophetic picture that we have in all the Word of God."* It is without dispute the single most important revelation given in all the Bible. Its importance comes from its subject matter. When the disciples wanted to know, when the "end of the world" would be, Jesus pointed them to the prophecies of Daniel: **"When ye therefore shall see the abomination of desolation, spoke of by Daniel the prophet, stand in the holy place..."**

Since the dawn of civilization, mankind has been pondering and predicting the end of the world, from the Mayans and their 2012 calendar, to seers like Nostradamus and his famed prophecies, even to our day with the Hale-Bopp cult "Heaven's Gate group," or the hysteria around the four blood moons occurring on the feasts of Israel in 2014-2015.



However, these are but failed attempts to predict what only God can. C. S. Lewis said, *"History is a story written by the finger of God."* It is God who declares end-time events from the beginning of time: **"Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure"** (Isaiah 46:9-10). It is God who can speak about future events as though they already took place (Romans 4:17), for God is the author of all things. In this very chapter, Daniel will declare before Nebuchadnezzar, **"But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days"** (Daniel 2:28).

What we have in this first revelation is the end of the world, the end of Gentile dominion over the earth and even more specifically, Israel. The revelation in Daniel gives us a time on the dawn of a new era, the Kingdom of Heaven on earth. The "Times of the Gentiles" will have run their course, crumbling away under the mighty mountain, and giving way

to the “Kingdom of Heaven” which shall stand forever! It is in the Book of Daniel, and specifically this first revelation, where it is made known to all the world that, “... **in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.** (Daniel 2:44). What a powerful revelation given to mankind. So then as we move into this first revelation and beyond, may we appreciate and give glory to God for the simple and weighty truth that the God of Heaven will set up a kingdom that will stand forever.

**And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him. (Daniel 2:1)**

**A Troubling Dream (vs. 1):** In the scriptures it was not unusual for God to give revelations in dreams: “**if there be a prophet among you, I the LORD will make Myself known unto him in vision, and will speak unto him in dream**” (Numbers 12:6). God has revealed Himself in sleep to such as Abimelech (Gen. 20:3), Joseph (Gen. 37:5), Pharaoh (Gen. 41:1, 25), and Solomon (I Kings 3:5). However, it is equally true that people could lie about their dreams, as did the false prophets in Jeremiah’s day: “**How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart; Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the LORD**” (Jeremiah 23:26-28).

Now, a couple of things about the dream of Nebuchadnezzar: *first*, this dream was the result of what Nebuchadnezzar was troubled over. Nebuchadnezzar fell asleep worried about the “hereafter,” the end of his empire: “**As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter...**” (vs. 29 cf. Ecc. 5:12).

*Secondly*, Nebuchadnezzar’s dream was so troubling that it woke him from his sleep. We would call this a nightmare, something so troubling that it literally wakes us up from sleep. *Lastly*, Nebuchadnezzar did not remember the dream (vss. 1, 3, 8) and this would prove to be the challenging aspect for the wise men, the challenge to know the dream and the interpretation (vs. 5).

**Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king. And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream. (Daniel 2:2-3)**

**The Challenge (vss. 2-3):** Nebuchadnezzar called forth all the wise men of Babylon to make known the dream and the interpretation thereof. It is the issue of not knowing the dream that will prove to be the source of contention.

**Then spake the Chaldeans to the king in Syriack, O king, live for ever: tell thy servants the dream, and we will shew the interpretation. (Daniel 2:4)**

**The First Response from the Wise Men (vs.4):** The issue the wise men have is the *dream* itself. They are asking for the narrative of the dream because it would be much easier to fabricate the interpretation if one knew the details of the dream. Such is the case with all the charlatans in the world, mediums, soothsayers, and all prognosticators claiming supernatural abilities in fortune telling.

**The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof. (Daniel 2:5-6)**

**The First Rebuke from Nebuchadnezzar (vs. 5-6):** Nebuchadnezzar tells the wise men that the dream is gone from him, and issues a stark warning to them if they do not make known not only the dream, but the interpretation. Nebuchadnezzar's threat, and soon to be decree, is that the wise men would be "cut in pieces" and their "house," or their lineage, be made a "dunghill," a house of dishonor. However, Nebuchadnezzar would reward them greatly if they were able to tell the dream and interpretation thereof.

**They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it. (Daniel 2:7)**

**The Second Response from the Wise Men (vs.7):** This second response seems to carry with it almost a rebuttal of sorts by the wise men. The wise men having received the

warning, but they come right back to the very issue of needing to know the dream itself. This will put Nebuchadnezzar on edge.

**The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me. But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof. (Daniel 2:8-9)**

**The Second Rebuke from Nebuchadnezzar (vss. 8-9):** Notice Nebuchadnezzar's increased irritation by toward the wise men for their continual request for the dream. He accuses the wise men of a delay tactic, trying to delay their expected fate. They are accused of seeking to change the time appointed them, whereby they might come up with "lying and corrupt words to speak." This is called "buying time."

**The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh. (Daniel 2:10-11)**

**The Third Response from the Wise Men (vss. 10-11):** The wise men show their inability to do that which only God can do. When placed in a situation where their very lives are at stake, they are left only with bargaining. They try convincing the king by saying there is no king, lord, nor ruler that asked such things, therefore neither should he. This ploy of the wise men is not wise! You might not want to threaten a king that has all power and authority. But, when put to the test all such magicians, astrologers and soothsayers fail, as did the 400 prophets of Baal.

**For this cause 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; and they sought Daniel and his fellows to be slain. (Daniel 2:12-13)**

**The Rage and Ruling of Nebuchadnezzar (vs. 12-13):** Nebuchadnezzar's irritation is provoked to rage; he was "angry and very furious." People that respond in anger react in haste, as did Nebuchadnezzar (vs. 15 cf. Proverbs 14:29). Nebuchadnezzar makes a

decree to destroy all the wise men of Babylon; this included Daniel and his three friends. One can only wonder if this was a tactic of Satan to destroy Daniel.

**Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon: He answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel. Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation. Then Daniel went to his house, and made the thing known to Hananiah, Mishael, 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. (Daniel 2:14-18)**

**The Intervention by Daniel (vss. 14-18):** Daniel's character should be noted here, for as throughout the book as a whole, Daniel "answered with counsel and wisdom" (vs. 14). Also, Daniel not only prayed himself, but asked his friends to pray for mercies from God over this situation (vs. 17-18).

Daniel moved quickly, for the king's decree was with haste. Arioch captain of the king's guard was preparing to follow the orders. Daniel first goes to Arioch, the one given the task of executing all the wise men, and asks why this most shocking and furious decree was so hastily put forth. Arioch tells Daniel all that had transpired. Daniel, in haste to stop the mass execution of the wise men, goes before the king, utilizing his position and favor with the king to have a personal meeting with him. Keep in mind that Daniel and his three friends stood before the king as his personal advisors (1:19-20). Daniel's request for more time is granted by Nebuchadnezzar, the very thing the wise men had previously sought, but to no avail (vs. 16). Daniel receives leniency from the king, gaining time to seek the dream and its interpretation. Daniel tell his three friends all that had transpired and asks them to seek mercies from the God of heaven concerning the dream (vss. 17-18).

**Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers, who hast 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. (Daniel 2:19-23)**

**God Reveals the Dream and Interpretation to Daniel (vss. 19-23):** As it has been stated throughout this chapter, knowing the *dream* was the source of contention between the wise men and Nebuchadnezzar, it was not just the interpretation. God answers their prayers, **“Then was the secret revealed unto Daniel in the night vision” (vs. 19)**. Yes, the God of Heaven showed them mercy and gave to Daniel a night vision. It is most plausible to me that God gave Daniel the exact vision that was given to Nebuchadnezzar, with the interpretation. Only with Daniel there were no night terrors, for Daniel knew the God of Heaven.

Upon receiving the revelation Daniel blesses the God of Heaven **(vs. 19)**. It is this very title, the “God of Heaven” that is associated with the revelation given to Daniel, for the revelation is concerning the time in which the God of Heaven sets up His Kingdom, a Kingdom that shall never be destroyed **(vs. 44)**.

Daniel blesses the name of God, acknowledging all wisdom and might are His **(vs. 20)**. The fact that Daniel saw the vision and its interpretation is highlighted by his words in verse 21, in which he blesses the God of Heaven says **“he changeth times and the seasons: He removeth kings, and setteth up kings.”** Daniel’s revelation is exactly that, it is a prophetic calendar of the times and seasons of the kings and kingdoms of this world, leading up to the establishment of the Kingdom of Heaven on earth.

When Paul is rebuking the Thessalonians for not understanding the prophetic order of things, he says to the church, **“But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape” (1 Thessalonians 5:1-3)**. The “times and seasons” concern the order of prophetic events that had been revealed through the book of Daniel, the prophets, our Lord’s ministry, and through Paul himself as he communicated the revelations given to him. It should be noted that Paul is using the “times and seasons” terminology to communicate events concerning prophecy, not concerning the *mystery*. Any time prophetic events are the subject of scripture, we are dealing with a calendar, for Israel always operated on a calendar; however, when we are dealing with the mystery concerning the Church, there is no calendar in operation, only signs of the times (2 Timothy 3:1-5).

Daniel continues blessing the God of Heaven for giving **“wisdom unto the wise and knowledge to them that know understanding” (vs. 21)**. Two Proverbs come to mind on

this verse. **"A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels."** (Proverbs 1:5) **"Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning."** (Proverbs 9:9) Daniel mentioning wisdom and understanding is a rebuke to the supposed "wise men" of Babylon, for in all their collective wisdom and understanding they could not know Nebuchadnezzar's dream, nor its interpretation.

Daniel then acknowledges the omniscience of God (vs. 21), for God knows the deep and secret things, and those things in the darkness God can see, for the light dwells with Him. God is the revealer of the deep things of wisdom and knowledge, only He can reveal that which is hidden from man. In the darkness of the night Daniel is shown the light of the vision from God.

Daniel closes his prayer with thanks and praise (vs. 23). Daniel acknowledges the "wisdom and might" that belong to God, and thanks Him for sharing it concerning this revelation (vss. 20 cf. 23). God answered Daniel and his friends' prayers.

**Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him; Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation. Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation. The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart. (Daniel 2:24-30)**

**Daniel, standing before the King (vss. 24-30):** Everything here continues in haste. Upon receiving the dream and interpretation, Daniel rushes off to Arioch, the captain of the guard and head over fulfilling the king's decree of execution. Daniel's words to Arioch are **"Destroy not the wise men of Babylon, bring me in before the king and I will shew**

**unto the king the interpretation” (vs. 24).** Daniel’s act of intervening for the lives of the wise men of Babylon will win him a place of influence over them, and not only Daniel but the God whom Daniel serves. This truth is seen in the wise men coming to Jerusalem!

Arioch brings Daniel in before King Nebuchadnezzar with haste (vs. 25) and says, **“I have found a man of the captives of Judah that will make known unto the king the interpretation.”** It would seem from the passage that the guard Arioch did not know the relationship between Nebuchadnezzar and Daniel, but in his excitement to exhort himself claimed to have discovered Daniel among the captives of Judah.

Nebuchadnezzar asks if Daniel is able to tell the dream and its interpretation, to which Daniel poses a question to Nebuchadnezzar that they both know the answer to (vss. 26-27). This is done to lend emphasis to the fact that of all the wise men, the astrologers, the magicians, and the soothsayers, only One can give such an answer, and He is the God of Heaven (vs. 28). This harkens back to what the wise men told Nebuchadnezzar, **“... it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.”** This God, the One and only God, whom the wise men were unaware of, is now made known to them. This is similar to Paul’s address to the heathens at Mars Hill in Athens. He said, **“For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you” (Acts 17:23).** This is what Daniel will now do, declare the God of Heaven!

Daniel is not only revealing the message given to Nebuchadnezzar but also the One true God, the God of Heaven, who alone is the revealer of secrets, making known to Nebuchadnezzar what will be in the latter days, what will come to pass hereafter (vs. 28-29). As we will see in the revelation, these “latter days” concern the days leading up to the establishment of the Kingdom of God on earth.

Lastly, Daniel gives all the glory to God for all he is about to reveal (vs. 30). Daniel also mentions that the revelation was given not only for the king but for “their sakes.” Who are these? Could it be all the wise men to whom the decree so hastily went forth to execute? This would also include Daniel’s three friends.

**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. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, His**



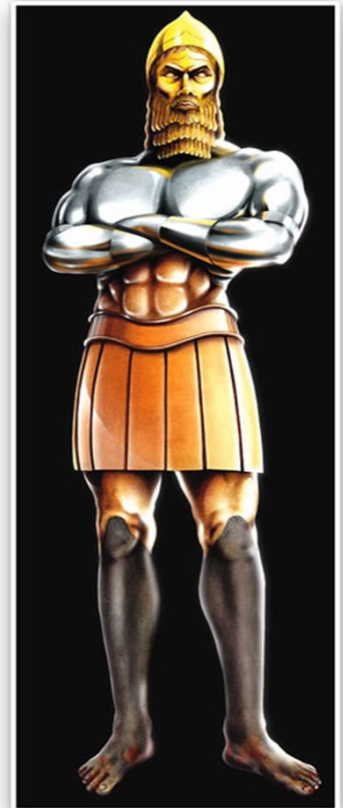
legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. (Daniel 2:31-35)

**Daniel Reveals the Dream (vss. 31-35):** Daniel stands before the king of Babylon and begins to tell the dream to him. One can only imagine how Nebuchadnezzar must have moved to the edge of his seat as Daniel began to tell what the king saw. **“Thou, O king saw a great image.”** The image was great in stature, a massive image of a man standing. The image did not move, it only shined in its brightness from the metals that it was made of. Its form was **“terrible.”** This is often a term used to describe the fierceness of nations. Later in the Book of Daniel, the fourth beast is described as **“dreadful and terrible, and strong exceedingly; and it had great iron teeth.”**

Daniel begins to describe details of the great, colossal statue<sup>1</sup> beginning with its head. The head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass and his legs of iron, with his feet part of iron and part of clay (vss. 32-33).

- HEAD OF GOLD
- BREAST AND ARMS OF SILVER
- BELLY AND THIGHS OF BRASS
- LEGS OF IRON
- FEET PART IRON & CLAY

Then Daniel begins to describe movement in Nebuchadnezzar’s dream, a stone that was cut without hands (it was a natural stone in appearance) smote the great image



<sup>1</sup> A couple of things concerning this image: the metals that make up the image cascade down, each inferior to the previous one, thus each kingdom is inferior to the preceding one. **“And after thee shall arise another kingdom inferior to thee...” (Daniel 2:39)** This inferiority is the issue of governmental rule. The sole authority of Nebuchadnezzar will give way to a constitutional monarchy (Daniel 6:8,12) represented by the two arms, the third kingdom, Greece would be an aristocracy rulership in which the people gained more say in governmental matters, the next kingdom Rome was broken up into a Tetrarch under four generals who ruled of over easter and wester portions of the empire. Secondly, notice there is a division of authority in these kingdoms. The Roman empire would eventually become weaker, and weaker as is seen by the iron mixed with clay, eventually breaking up into 10 toes.

at its feet of iron & clay, breaking it into pieces, obliterating all the other metals into a powder that is driven away by the wind, like the chaff of the summer threshing floor (vss. 34-35). This utter destruction of the total image, brought to dust and blown away by the wind, gives the idea of its never being revived again. Daniel saw the stone that was cut without hands “**become a great mountain and fill the whole earth**” (vs. 35). The filling of the whole earth carries with it the idea that this final kingdom that will consume all others will encompass the whole earth, that is this final kingdom would dominate the whole earth, its influence, its authority will be global in nature.

It should be noted that though this image depicts the kingdoms that will rule leading to God’s final Kingdom, it does not include *all* the kingdoms ruling on the earth during that period. Other world empires rules on the earth during the reign of these empires, and yet God focuses on these specifically. The reason for this is God only mentions kingdoms that directly affect His people and His land. All other nations are insignificant to God’s plan. It is not that He does not care, guide, or interact with them, for He sent His Son to die for them. However, His plan and purpose for the earth concerns His Son and Israel, the instrument of blessing to the rest of the world. Thus, God throughout this and other revelations, is concerned with those lands and people directly involved with His land and people (Israel). This is important to remember when interpreting other visions. When a kingdom is not specifically mentioned by name, we should be careful not to try locating it outside the lands directly involved with Israel. There are times however, when “all the world” is mentioned in a general statement. Whether this is meant to include the known world or all of the globe should be understood by the context.

Lastly, Daniel told the king his dream. Nebuchadnezzar did not refute, correct, or add one thing to what Daniel described. It was truth; it was what Nebuchadnezzar saw, down to the smallest detail. All that was left now was the interpretation.

**Daniel Reveals the Interpretation (vss. 36-45):** Having now revealed the dream that had been the source of much consternation and trouble, and without any further comment from Nebuchadnezzar, Daniel begins to give to the interpretation: **This is the dream; and we will tell the interpretation thereof before the king. (Daniel 2:36)**

**Synopsis of what is about to be revealed:**

Gentile kingdoms that make up the “times of the Gentiles” will rule over Israel until the God of Heaven is established.

- Head of Gold (37-38) = *Nebuchadnezzar's kingdom*
- Breast and Arms of Silver (32, 39; 8:20) = *Medo-Persian Empire*
- Belly and Thighs of Brass (39, 8:21) = *Greece*
- Legs of Iron (40) = *Roman Empire (8:22)*
- Feet part Iron and part Clay (41) = *Confederacy of Kings*
- Rock cut without hands (44, 45) = *God of Heaven kingdom*

**Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. (Daniel 2:37-38)**

**The Head of Gold – Babylon (37-38):** Daniel begins with the head of the image, which is natural, and thus gives us the start of the secession of kingdoms that are to follow.

Daniel declares Nebuchadnezzar to be the head of gold, and this sets the standard for the interpretations that will follow. The material of each part of the image is likened to the kingdom it represents. Babylon is the head of God.

Daniel acknowledges that Nebuchadnezzar is “king of kings” for God has given him power, glory and strength, and this power and glory and strength is seen in his absolute authority over his realm: “...**And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all....**” (vs. 38)

The phrase "king of kings" is a phrase in scripture that denote a supreme monarch, or one who has other kings under his authority, (**Ezr. 7:12; Eze. 26:7**). Thus, the Lord Jesus Christ will hold complete authority and power, being “**King of kings. And LORD of lords**” (**Revelation 17:14; 19:16**).

It was the God of Heaven that gave Nebuchadnezzar the kingdom of Babylon, “...**for the God of heaven hath given thee a kingdom.**” Thus, the kingdoms represented by the image are kingdoms given to men from the God of Heaven, until He comes to establish His kingdom, no more to be ruled by men. This is not without significance, for it was for the nation of Israel’s disobedience that God had given these Gentile kingdoms power and authority over them.

**“And after thee shall arise another kingdom inferior to thee, ...” (Daniel 2:39)**

**The Breast and Arms of Silver - Medes and the Persians (32,39; 8:20):** In just one verse the next two kingdoms are mentioned. We are told by the dream of the image that this section is made up of silver (vs. 32). The fact that this kingdom is the Medes and Persians is seen by history, for Belshazzar is slain in a single night, and Darius the Mede takes Babylon: **“In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old.” (Daniel 5:30-31).** We also understand from Daniel chapter six that Darius was subject to the laws of the Medes and Persians **(Daniel 6:8,12,15)**. The prophecy surrounding Isaiah 44:28 & 45:1 is sometimes considered problematic with regard to who actually took Babylon. History however bares out that Cyrus the Persian married the daughter of Darius the Mede, and after this marriage they subdued all the nations between Syria and the Red Sea. It was by this alliance that Babylon was taken, under the authority of Cyrus. Josephus (Ant. xii. 13) says that Darius, with his ally Cyrus, destroyed the kingdom of Babylon. This would all seem to fit the last verse of Daniel six: **“So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.” (Daniel 6:28)**

**“... and another third kingdom of brass, which shall bear rule over all the earth.” (Daniel 2:39)**

**The Belly and Thighs of Brass - Greece:** Once again, there is not a lot of information given here concerning the third world empire, only that this kingdom was made of brass. The brass composes the belly and thighs, and we understand by the revelation to come that this kingdom will be the Grecian empire **(Daniel 8:21; 10:20; 11:2)**. And for us history bears this out!

There can be no reasonable doubt this third kingdom is the one founded by Alexander the Great - the Macedonian empire. It is known to all historians that Alexander the Great overthrew the Persian empire. The Grecian empire is referred to more than once by Daniel and always as following the Medes and Persians. Thus, in Daniel 8:21: **“The ram which thou sawest having *two* horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king” (Daniel 8:20-21).** Then also in Daniel 11:1-3 you have it clearly stated, **“Also I in the first year of Darius the Mede, *even* I, stood to confirm and to strengthen him. And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than *they* all: and by his strength through his riches he shall stir up all against the realm of Grecia. And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.”**

Additional historical evidence tells us the Greeks more than any other were known for their brass, especially concerning their army. Albert Barnes in his *Notes on the Bible* states the following: *It is a circumstance of some importance that the emblem here by which this kingdom is represented, "brass," is one that is peculiarly appropriate to the Greeks, and one that could not be applied to any other nation with equal propriety. The Greeks were distinguished for their "brazen armor," and the label, the "brazen-coated Greeks" - is that by which they were designated most commonly by the ancients. In accordance with this, Josephus says "their empire another shall come from the West, clothed with brass, shall destroy." These considerations leave no doubt that the kingdom here referred to as that Grecian or Macedonian empire, which, under Alexander, obtained dominion over all the East."*

Recorded history of the Grecian battles confirms the Greeks overthrew the Persians. One of the most famous battles saw the Persian army face off against 300 Spartans lead by King Leonidas (c. 530-480 B.C.) at the Battle of Thermopylae (480 B.C.). Though the Persians were victorious there, it sparked a series of battles that could only be described as miraculous as the Greeks destroyed the might of the Persian army. Yes, Greece is the belly and thighs of brass.

**And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. (Daniel 2:40)**

**The Legs of Iron - Rome:** This fourth kingdom is represented by the legs in Daniel's image (vs. 33) and are made of iron (vs. 40). This kingdom is characterized by strength, not moral or governmental strength, but strong in brutality, **"forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise."** This fourth kingdom directly corresponds with the fourth beast in Daniel 7:7, having the great and terrible attributes: **"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns"** (Daniel 7:7),

This iron kingdom is not identified by name in Daniel, nor is it identified in any of the prophetic scriptures, however historically the Roman empire came to power following the decline of the Grecian empire. This fact alone lends credence to Rome being the fourth kingdom of iron, but there is further evidence. The iron kingdom is represented by two legs. The Roman empire was a tetrarch, four regions governed by Ceasars (TE'TRARCH,

n. *Gr. four, and rule*), thus you have in Matthew “Herod the tetrarch” (Matt.14:1). However, the kingdom was later divided into two regions, and in 395 A.D. Constantine officially split Rome into the eastern and western empires, fulfilling the prophecy of the two legs of iron in Daniel’s image.

While Rome is identified by its brutality in this verse, it did not overcome the Greeks in this way, for Rome tended to incorporate and adopt cultures (think of the similarity between the Greek and Roman gods). Thus, Rome would be classified as a Greco-Roman empire. Rome adopted the culture of the Greeks, leaving much of a Grecian culture intact. When writing to Rome, Paul states, **“I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also” (Romans 1:14-15)**. From the time of our Lord to the time of Paul, Greek was the dominate spoken language. The wording on the cross was written in Latin, Greek and Hebrew.

**And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. (Daniel 2:41-43)**

**The Feet and Toes of Iron and Clay - 10 King Confederacy:** Once again, there is not a lot of information given here to Nebuchadnezzar. The kingdom is divided into ten toes. This revelation aligns with the revelation of the ten horns coming from the fourth beast in Daniel 7:7, which we are told are ten kings (7:24), which in turn line up with the ten kings in Revelation 17:12.

It is said of these toes that they are partly strong and partly broken. We will take note of this “broken” and “divided” aspect as we look closer at the ten kings in Daniel and Revelation.

A lot could be said and will be said as we continue through the Book of Daniel, but for now we will acknowledge that from the kingdom of iron will come ten kings, and as we will note later on, out of these ten kings will come the Antichrist.

It is here that we must guard against assuming that the ten toes (ten horns/ten kings) have found their fulfillment at some point in history. The ten toes of this image are

awaiting future realization, for these ten toes (kings) will exist at some time in the future as a confederacy. It is during the times of these ten kings that the God of Heaven will establish His kingdom. All prophecy teachers know this and are constantly looking for such a ten-nation confederacy. We will piece together these prophetic details as we continue through Daniel.

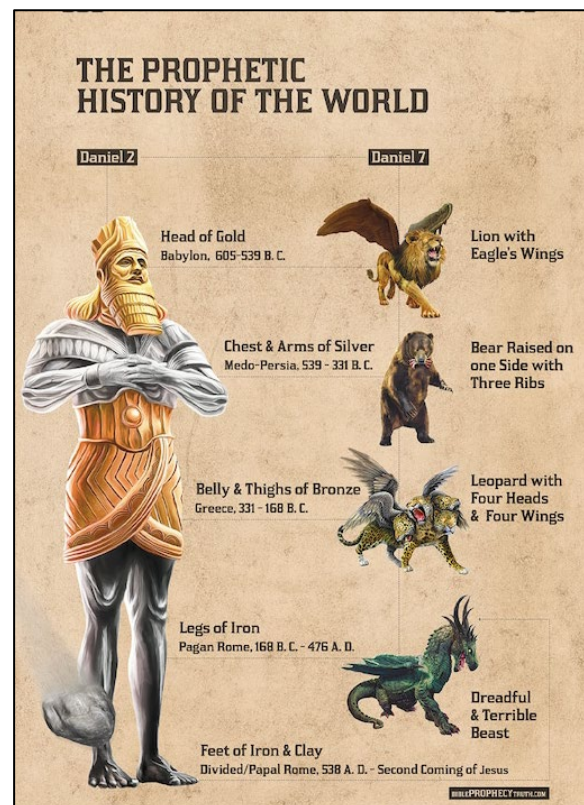
**And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure. (Daniel 2:44-45)**

**The Stone Kingdom - The Kingdom of God:** This brings us to the final world empire, for in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed. This is the climax of the revelation! It is the end of man's dominance over the earth. All the governmental authorities will give way to a theocracy, God ruling as the sole authority on the earth. No more will Israel have nations reigning over them, but rather the God of Heaven's kingdom shall break in pieces and consume all these kingdoms, never to rise again, for the dream is certain and the interpretation thereof sure!

This last phrase by Daniel is truly powerful: the DREAM and its INTERPRETATION are sure, it is a sure word of prophecy (2 Peter 1:19).

This revelation is the *time schedule* leading up to the God of Heaven coming to earth and establishing His kingdom forever. It is this basic revelation that the Book of Daniel will begin to build upon, as will the Book of Revelation.

**Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him. The**



king answered unto Daniel, and said, Of a truth *it is*, that your God *is* a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret. Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise *men* of Babylon. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel *sat* in the gate of the king. (Daniel 2:46-49)

**Daniel's Promotion (vss. 46-49):** Nebuchadnezzar answers Daniel for the first time since he started making known the dream and interpretation. Nebuchadnezzar acknowledged that Daniel's God is God of gods, and LORD of kings, the revealer of secrets. "God of gods" is a reference to what all the wise men could not do through their many gods and supposed communication with them.

Nebuchadnezzar makes Daniel a "great man" and gives him many gifts. It is here that we see the full extent of the influence that Daniel was given in Babylon, specifically as "chief of the governors over all the wise men of Babylon." The position was purposed by God for Daniel, as the revealer of visions and dreams, and communicator of such to all those in his authority. Daniel would sit in the gate of the king as judge and supreme court justice, and counselor to the king.

Lastly, Daniel makes a request to have his three friends placed over the affairs of the province of Babylon.