

## **Daniel 2b – Important Notes**

**Dan 2:34: stone**—(Matthew 21:43, 44).v Messiah and His kingdom (Ge 49:24; Ps 118:22; Isa 28:16). In its relations to Israel, it is a "stone of stumbling" (Isa 8:14; Ac 4:11; 1Pe 2:7, 8) on which both houses of Israel are broken, not destroyed (Mt 21:32). In its relation to the Church, the same stone which destroys the image is the foundation of the Church (Eph 2:20). In its relation to the Gentile world power, the stone is its destroyer (Da 2:35, 44; compare Zec 12:3). Christ saith (Mt 21:44, referring to Isa 8:14,15), "Whosoever shall fall on this stone (that is, stumble, and be offended, at Him, as the Jews were, from whom, therefore, He says, 'The kingdom shall be taken') shall be broken; but (referring to Da 2:34,35) on whomsoever it shall fall (referring to the world power which had been the instrument of breaking the Jews), it will (not merely break, but) grind him to powder" (1Co 15:24). The falling of the stone of the feet of the image may not refer to Christ at His first advent, for the fourth kingdom was not then as yet divided--no toes were in existence (Da 2:44). Stone signifies Jesus Christ, Ge 49:24; "From thence" (of the posterity of Jacob) "is the Shepherd, the Stone of Israel." That our blessed Lord, "the good shepherd," Joh 10:11-17, is here intended, will appear most plainly from the following passages; Isa 8:14: "And he shall be for a sanctuary; but for a **STONE** of stumbling and for a **ROCK** of offense to both the houses of Israel." Isa 28:16: "Thus saith the Lord God, Behold, I lay in Zion for a foundation a **STONE**, a tried **STONE**, a precious corner **STONE**, a sure foundation; he that believeth shall not make haste." 1Pe 2:4, 6, 8; collate these with Ps 118:22: "The **STONE** which the builders refused is become the head **STONE** of the corner." Mt 21:42; Mr 12:10; Lu 20:17; Ac 4:11; in which latter quotations the whole is positively applied to Christ; as also 1Pe 2:4-8: "To whom coming as unto a living **STONE**," who seems to have all the preceding passages in view. See also Isa 2:2: "The Mountain of the Lord's house shall be established in the top of the mountains." Hence this can never be the Kingdom of Glory as the Jews intimated, but the Kingdom of Grace as in Isaiah 53:

**Cut out Dan 2:34, 2:45**--namely, from "the mountain" (1Peter 2:6, Da 2:45); namely, Mount Zion (Isa 2:2), and anti-typically, the heavenly mount of the Father's glory the church in heaven, from whom Christ came. This stone is said to be cut out without hands, Da 2:34. Without hands signifies that which is spiritual. So 2Co 5:1, a house not made with hands means a spiritual building. The stone cut out without hands represented the kingdom of Jesus Christ, which should be set up in the world in the time of the Roman Empire, and upon the ruins of Satan's kingdom in the kingdoms of the world. This is the stone cut out of the mountain without hands, for it should be neither raised nor supported by human power or policy; no visible hand should act in the setting of it up, but it should be done invisibly the Spirit of the Lord of hosts. This was the stone which the builders refused, because it was not cut out by their hands, but it has now become the head-stone of the corner. The gospel-church is a kingdom, which Christ is the sole and sovereign monarch of, in which he rules by his word and Spirit, to which he gives protection and law, and from which he receives homage and tribute. It is a kingdom not of this world, and yet set up in it; it is the kingdom of God among men. It was to be set up in the days of these kings, the kings of the fourth monarchy, of which particular notice is taken (Lu 2:1), That Christ was born when, by the decree of the emperor of Rome, all the world was taxed, which was a plain indication that that empire had become as universal as any earthly empire ever was. When these kings are contesting with each other, and in all the struggles each of the contending parties hopes to find its own account, God will

do his own work and fulfill his own counsels. These kings are all enemies to Christ's kingdom, and yet it shall be set up in defiance of them.

**Without hands**--explained in (Hebrew 9:11, 12:22) Da 2:44, "The God of heaven shall set up a kingdom," as contrasted with the image which was made with hands of man. Messiah not created by human agency, but conceived by the Holy Ghost (Mt 1:20; Lu 1:35; compare Zec 4:6; Mr 14:58; Heb 9:11, 24). So "not made with hands," that is, heavenly, 2Co 5:1; spiritual, Col 2:11. The world kingdoms were reared by human ambition: but this is the "kingdom of heaven"; "not of this world" (Joh 18:36). As the fourth kingdom, or Rome, was represented in a twofold state, first strong, with legs of iron, then weak, with toes part of iron, part of clay; so this fifth kingdom, that of Christ, is seen conversely, first insignificant as a "stone," then as a "mountain" filling the whole earth. The ten toes are the ten lesser kingdoms into which the Roman kingdom was finally to be divided; this tenfold division here hinted at is not specified in detail till the seventh chapter.

The announcement which had been made by the disciples in the name of the Lord was in every particular correct, and the events to which it pointed were even then taking place. "The time is fulfilled, the kingdom of God is at hand," had been their message. At the expiration of "the time"--the sixty-nine weeks of Daniel 9, which were to extend to the Messiah, "the Anointed One"--Christ had received the anointing of the Spirit after His baptism by John in Jordan. And the "kingdom of God" which they had declared to be at hand was **ESTABLISHED** by the death of Christ. This kingdom was not, as they had been taught to believe, an earthly empire. **NOR WAS IT THAT FUTURE, IMMORTAL KINGDOM WHICH SHALL BE SET UP WHEN "THE KINGDOM AND DOMINION, AND THE GREATNESS OF THE KINGDOM UNDER THE WHOLE HEAVEN, SHALL BE GIVEN TO THE PEOPLE OF THE SAINTS OF THE MOST HIGH;" THAT EVERLASTING KINGDOM, IN WHICH "ALL DOMINIONS SHALL SERVE AND OBEY HIM."** DANIEL 7:27. As used in the Bible, the expression "kingdom of God" is employed to designate **BOTH THE KINGDOM OF GRACE AND THE KINGDOM OF GLORY**. The kingdom of grace is brought to view by Paul in the Epistle to the Hebrews. After pointing to Christ, the compassionate intercessor who is "touched with the feeling of our infirmities," the apostle says: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace." Hebrews 4:15, 16. The throne of grace represents the kingdom of grace; for the existence of a throne implies the existence of a kingdom. In many of His parables Christ uses the expression "the kingdom of heaven" to designate the work of divine grace upon the hearts of men. {GC 346.4}

The kingdom of grace was **INSTITUTED IMMEDIATELY AFTER THE FALL OF MAN**, when a plan was devised for the redemption of the guilty race. It then existed in the purpose and by the promise of God; and through faith, men could become its subjects. **YET IT WAS NOT ACTUALLY ESTABLISHED UNTIL THE DEATH OF CHRIST**. Even after entering upon His earthly mission, the Saviour, wearied with the stubbornness and ingratitude of men, might have drawn back from the sacrifice of Calvary. In Gethsemane the cup of woe trembled in His hand. He might even then have wiped the blood-sweat from His brow and have left the guilty race to perish in their iniquity. Had He done this, there could have been no redemption for fallen men. But when the Saviour yielded up His life, and with His expiring breath cried out, "It is finished," then the fulfillment of the plan of redemption

was assured. The promise of salvation made to the sinful pair in Eden was ratified. **THE KINGDOM OF GRACE, WHICH HAD BEFORE EXISTED BY THE PROMISE OF GOD, WAS THEN ESTABLISHED.** {GC 347.2}

Da 2:44. in the days of these kings--It was to be set up in the days of these kings, the kings of the fourth monarchy, of which particular notice is taken (Lu 2:1), That Christ was born when, by the decree of the emperor of Rome, all the world was taxed, which was a plain indication that that empire had become as universal as any earthly empire ever was. When these kings are contesting with each other, and in all the struggles each of the contending parties hopes to find its own account, God will do his own work and fulfil his own counsels. These kings are all enemies to Christ's kingdom, and yet it shall be set up in defiance of them. Rather, "in the days of these kings," answers to "upon his feet" (Da 2:34); that is, the ten toes (Da 2:42), or ten kings, the final state of the Roman Empire. For "these kings" cannot mean the four successional monarchies, as they do not coexist as the holders of power; if the fourth had been meant, the singular, not the plural, would be used. The falling of the stone on the image must mean, destroying judgment on the fourth Gentile power, not gradual evangelization of it by grace; and the destroying judgment cannot be dealt by Christians, for they are taught to submit to the powers that be, so that it must be dealt by Christ Himself at His coming again. We live under the divisions of the Roman Empire which began fourteen hundred years ago, and which at the time of His coming shall be definitely ten. All that had failed in the hand of man shall then pass away, and that which is kept in His own hand shall be introduced. Thus the second chapter is the alphabet of the subsequent prophetic statements in Daniel. In the days of these divided nations, in the days of the kings of the earth uniting with the church, the God of heaven is going to set up His kingdom which will never be destroyed but will stand forever. Revelation 17:1 shows the uniting of the kings/leaders of the earth with the church in the end of time; and we can already see this happening around us today, we are living in the days of when Christ is going to come very soon.

Dan 7:27: greatness of the kingdom under ... whole heaven--The power, which those several kingdoms had possessed, shall all be conferred on Messiah's kingdom. All Christ's enemies shall be made his footstool, and shall be consumed and destroyed to the end: these were the apostle uses concerning the man of sin, 2Th 2:8. He shall be consumed with the spirit of Christ's mouth and destroyed with the brightness of his coming. Judgment is given to the saints of the Most High. The apostles are entrusted with the preaching of a gospel by which the world shall be judged. All the saints by their faith and obedience condemn an unbelieving disobedient world; in Christ their head they shall judge the world, shall judge the twelve tribes of Israel, Mt 19:28. See what reason we have to honour those that fear the Lord; how mean and despicable soever the saints now appear in the eye of the world, and how much contempt soever is poured upon them; they are the saints of the Most High; they are near and dear to God, and he owns them for his, and judgment is given to them. **THE CONSUMMATION OF IT IS WHAT IS NOW DESCRIBED BELOW:**

It is then that the peaceful and long-desired kingdom of the Messiah shall be established under the whole heaven. "The Lord shall comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the Lord." "The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon." "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt

be called My Delight, and thy land Beulah." "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." Isaiah 51:3; 35:2; 62:4, 5, margin. {GC 302.1}

The coming of the Lord has been in all ages the hope of His true followers. The Saviour's parting promise upon Olivet, that He would come again, lighted up the future for His disciples, filling their hearts with joy and hope that sorrow could not quench nor trials dim. Amid suffering and persecution, the "appearing of the great God and our Saviour Jesus Christ" was the "blessed hope." When the Thessalonian Christians were filled with grief as they buried their loved ones, who had hoped to live to witness the coming of the Lord, Paul, their teacher, pointed them to the resurrection, to take place at the Saviour's advent. Then the dead in Christ should rise, and together with the living be caught up to meet the Lord in the air. "And so," he said, "shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thessalonians 4:16-18. {GC 302.2}

**SO THE THRONE OF GLORY REPRESENTS THE KINGDOM OF GLORY;** and this kingdom is referred to in the Saviour's words: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations." Matthew 25:31, 32. This kingdom is yet future. It is not to be set up until the second advent of Christ. {GC 347.1}

Everlasting kingdom--If everlasting, how can the kingdom here refer to the millennial one? Answer: Daniel saw the whole time of future blessedness as one period. The clearer light of the New Testament distinguishes, in the whole period, the millennium and the time of the new heaven and new earth (compare Re 20:4; 21:1; 22:5d Re 22:5). Christ's kingdom is "everlasting." Not even the last judgment shall end it, but only give it a more glorious appearance, the new Jerusalem coming down from God out of heaven, with the throne of God and the Lamb in it (compare Re 5:9,10; 11:15).

## **SN HASKELL: THE STORY OF DANIEL THE PROPHET**

### **A CONTROVERSY BETWEEN TRUTH AND ERROR**

In chapter one, Nebuchadnezzar is referred to as the one who besieged Jerusalem; in chapter two, he is spoken of as the ruler of every nation on earth. The kingdom which Nebuchadnezzar brought to the height of its glory can be traced in Bible history to its foundation. The history of Babylon is the story of the great controversy between Christ and Satan, begun in heaven, continued on earth, and which will end only when the stone cut out without hands from the mountain shall fill the whole earth. {1901 SNH, SDP 28.1}

Satan's accusation against God is that the Father is unjust. "But give me a fair chance," argued Lucifer, "and I can establish a kingdom on earth which will excel in glory the kingdom of God in heaven." He was granted the privilege of making a trial. The plains of Shinar were chosen; the people whom God told to fill the whole earth were gathered into a city. Babylon grew, and its mighty walls three hundred and fifty feet in height and eighty-seven feet thick, with the massive gates of brass, were designed to imitate the strength of the city of God. At the time of the founding of Babylon, Satan was still meeting with the council of the representatives of worlds, which was held at the gates of heaven. It was his design to counterfeit the plans of

God. The earthly city was patterned after the heavenly. The Euphrates flowed through it as did the river of God through Paradise. The government was an absolute monarchy; a man occupied the throne, and as it grew, every knee of earth was caused to bow to its king. Tyranny took the place of love. This is always true when man is exalted above God. There was a close union of church and state, for no power was tolerated above that of the monarch. It was to such a kingdom that Nebuchadnezzar fell heir, and the beauty and power of the kingdom were increased by him in every possible way, until it was spoken of everywhere as "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency." {1901 SNH, SDP 28.2}

Not only the power, but the wisdom also, of Nebuchadnezzar was exceedingly great. The king favored education, and during his reign Babylon was the educational center of the world. Every art and science was taught in the schools of Babylon. The wisdom of the ancients was made known to the students who sat at the feet of her magicians and wise men. They reveled in the study of astronomy and the higher mathematics. There were linguists who could teach the language of every nation. {1901 SNH, SDP 29.1}

The king himself was highly educated, for it was he who examined the students on the completion of their course, and granted their degrees. Babylon was proud of her educational system; she trusted to it for salvation, but it was the cause of her ruin. "Thy wisdom and thy knowledge, it hath caused thee to turn away." God himself speaks, saying: "Hath not God made foolish the wisdom of this world?" In the Babylonish court this was exemplified. Nebuchadnezzar and his counselors,-the wise men, astrologers, and soothsayers,-on one side, represented the education of the world. Daniel, a youth not over twenty-one years of age, a Hebrew and a slave, was chosen by God to confound the wisdom of the mighty. {1901 SNH, SDP 29.2}

## THE DREAM

The Scripture gives the story in language that can be readily understood. But why did God give Nebuchadnezzar a dream? How could the God of heaven reveal truth to this heathen king? Doubtless he could not during his waking moments; but Nebuchadnezzar had contemplated the glory of his kingdom, and fell asleep with a longing desire to know its future. He knew that life was short. Soon he must die; what would the future be? It was God's opportunity, and while those eyes were closed to earthly things; while self was lost,-dead, as it were,-the future history of the world was spread before Nebuchadnezzar. On awaking, he found no language to express his thoughts. He who was acquainted with the world's wisdom knew not the language of heaven. This he had never been taught. He tried to think what he had seen, but as his eyes again rested on the glory about him, the vision faded away. Earthly things drew a veil over the things of God, and while he knew he had seen something, he knew not what it was. {1901 SNH, SDP 30.1}

The king demanded an interpretation, but the wisest men of the king answered: "There is not a man upon the earth that can show the king's matter. . . . There is none other that can show it before the king, except the gods, whose dwelling is not with flesh." That the pretended knowledge of the wise men of Babylon might be exposed, the Lord had in his providence given Nebuchadnezzar this dream, and then allowed him to forget the details, while causing him to retain a vivid impression of the vision. The king was angered by the request of the wise men

for him to tell them the dream, saying, "I know of certainty that ye would gain the time, because ye see the thing is gone from me." That is, they would be able to agree on some interpretation if the king could tell the dream. The king then threatened that if they failed to tell the dream, they should all be destroyed. The wise men urged that the requirement was most unreasonable; but the more they argued, the more furious the king became, and in his anger he finally "commanded to destroy all the wise men of Babylon." {1901 SNH, SDP 30.2}

This decree was made in the second year of Nebuchadnezzar's reign. He had ruled two years conjointly with his father, Nabopolassar, and two years alone; so Daniel and his fellows were serving their first year as wise men in the court of Babylon, having finished their three-years' course in the schools. They were therefore sought out by Arioch, the king's captain, to be slain. Daniel asked: "Why is the decree so hasty from the king?" Then Arioch made the thing known to Daniel. Daniel alone had the courage to venture into the presence of the king, at the peril of his life, to beg that he might be granted time to show the dream and the interpretation. The request was granted. "There are in the providence of God particular periods when we must arise in response to the call of God." The supreme moment had come to Daniel. For this very moment had God been giving him a preparation. From his birth every detail of his life had been pointing forward to this time, although he knew it not. His early education was such that at this moment when death stared him in the face, he could look up to God and claim his promise. {1901 SNH, SDP 31.1}

Although Daniel had been granted a diploma from the schools of Babylon by Nebuchadnezzar himself, and had been accounted ten times wiser than his fellow students, he had not as yet been classed with the astrologers and wise men of Chaldea. Probably his youth and inexperience delayed such recognition. But God chooses the weak things of earth to confound the mighty, because the foolishness of God is wiser than men. {1901 SNH, SDP 32.1}

Four Hebrew youth bowed in prayer, and that night "was the secret revealed unto Daniel." How could God talk with Daniel?—Because the Spirit of the Lord is with them that fear him. Daniel's education had acquainted him with the voice of God. He was in the habit of seeing eternal things with the eye of faith. God showed Daniel the same things which he had revealed to Nebuchadnezzar, but which were hidden from him by the glamour of worldliness. {1901 SNH, SDP 32.2}

The song of praise which rose from the lips of Daniel when the vision came, shows how self-forgetful he was, and how close his heart was knit to the heart of God. {1901 SNH, SDP 32.3}

The schools of Babylon developed pride, love of pleasure, haughtiness, and self-esteem. They fostered an aristocracy, and cultivated the spirit of oppression and slavery. Contrast with this the native simplicity, the courtesy, gentleness, and self-forgetfulness of the child of God as he enters the court and is introduced by Arioch. {1901 SNH, SDP 32.4}

Years before this, when Egypt was the educational center of the world, God taught Egyptian senators by the mouth of Joseph, a boy no older than Daniel. When Babylon had outgrown the counsels of Heaven, another Hebrew meets the men of the schools. "Can not the wise men show the secret unto the king?" {1901 SNH, SDP 33.1}

Before Daniel was the king in his glory; around him stood the very teachers with whom he had studied three years. At this time were exemplified the words of the psalmist: "I have more understanding than all my teachers; for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts." {1901 SNH, SDP 33.2}

Nebuchadnezzar was careworn from loss of sleep, and in great anxiety because the dream troubled him; but Daniel was calm, conscious of his connection with God, the King of kings. Daniel now had opportunity to exalt his own wisdom, but he chose rather to give all the glory to God. He plainly told the king that it was beyond the power of man to reveal the dream or give the interpretation; "but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." The king's mind was directed to God alone. {1901 SNH, SDP 33.3}

In one night God revealed the history of over twenty-five hundred years, and what the human historian requires volumes to explain is given in fifteen verses. The Scriptures explain themselves, and in divine records every word is well chosen and put in the proper setting. {1901 SNH, SDP 33.4}

In the image revealed to Nebuchadnezzar, the glory of the Babylonian kingdom is recognized by the Lord, and represented by the head of gold. But while giving due credit to the present state of things, the spirit of prophecy with equal candor points out to the self-exalted king the weakness of the institutions in which he has placed his trust, and the inability of the Babylonian learning to save from impending destruction. {1901 SNH, SDP 34.1}

"Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground; there is no throne, O daughter of the Chaldeans; for thou shalt no more be called tender and delicate. Take the millstones and grind meal." From being master of all, Babylon must become the most humble servant. Because these people had disregarded the God of heaven, and had said, "None seeth me," evil would come from unknown sources, and Babylon should be cut off. She would make a desperate effort to save herself by turning to her educators and wise men. "Let now the astrologers, the star-gazers, the monthly prognosticators, stand up and save thee from these things. . . . Behold, they shall be as stubble." When the trial came, there was nothing in all the realms of Babylon that could save her. {1901 SNH, SDP 34.2}

"The strength of nations and of individuals is not found in the opportunities and facilities that appear to make them invincible; it is not found in their boasted greatness. That which alone can make them great or strong is the power and purpose of God. They, themselves, by their attitude toward his purpose, decide their own destiny." {1901 SNH, SDP 34.3}

Nebuchadnezzar's kingdom lasted only until the reign of his grandson, when the second or inferior nation represented by the breast and arms of silver came upon the stage of action. {1901 SNH, SDP 35.1}

Medo-Persia took the place of Babylon; Grecia followed the Medo-Persian kingdom, while Rome, the fourth kingdom, was to be broken into ten parts, which were to remain until the end of time. In the days of these kings the God of heaven would set up a kingdom which would

never be destroyed nor conquered by any other people; it would break in pieces and consume all former kingdoms, and stand forever. {1901 SNH, SDP 35.2}

The image was a comprehensive outline of the world's history. The "glory of kingdoms" formed the head of gold, all following kingdoms deteriorated from Babylon as shown by the grade of metals forming the image. First gold, then silver, brass, and iron. In the latter part of the world's history, a marked change was revealed by the iron being mixed with miry clay. There were to be no more universal kingdoms ruled by men when the power of the fourth kingdom was broken, it was to remain divided until the end. In place of one kingdom there would be several. {1901 SNH, SDP 35.3}

The clay mixed with iron also denoted the union of church and state. This combination is peculiar to the latter part of the world's history, to the feet and toes of the image. {1901 SNH, SDP 35.4}

Religion was the basis of government in the heathen nations; there could be no separation of the church and the state. When apostate Christianity united with the state, each remained in a sense distinct as the miry clay is separate from iron. This union continues until the stone smites the image upon the feet. The very fact that the "stone was cut out of the mountain without hands," shows that the last kingdoms on earth will not be overthrown by any earthly power, but that the God of heaven will bring upon them final destruction by giving them to the burning flames. {1901 SNH, SDP 35.5}

## **A CHANGED HEART**

The king listened to every sentence Daniel uttered when telling the dream, and recognized it as the vision which had troubled him. When Daniel gave the interpretation, he was certain that he could accept it as a true prophecy from the God of heaven. The vision had deeply affected the king, and when the meaning was given, he fell upon his face before Daniel in wonder and humility, 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." {1901 SNH, SDP 36.1}

The youth of twenty-one was made ruler over all the provinces of Babylon, and chief governor over all the wise men of the kingdom. Daniel's companions were also given high positions in the government. It should be remembered that this dream as recorded in the second chapter of Daniel was given to Nebuchadnezzar in the second year of his sole reign. It was still during the lifetime of Jehoiakim, king of Judah. {1901 SNH, SDP 36.2}

It was in the providence of God that his people should carry the light of truth to all the heathen nations. What they failed to do in the time of peace, they must do in time of trouble. Babylon was the ruling power of the world; it was the educational center. The Jews were comparatively a small people; they lost the power of God by neglecting the education of their children; they failed to let their light shine. From their midst God took a few who were trained in the fear of the Lord, placed them in the heathen court, brought them into favor with the ruler of the world, so making himself known to the heathen king. He did even more; he revealed himself to the king, and used these children of his to prove that the wisdom of God excelled the wisdom of the Chaldeans. Having exalted true education, he put Daniel and his

companions at the head of that vast empire that the knowledge of the God of heaven might go to the ends of the earth. {1901 SNH, SDP 36.3}

Having acknowledged the God of Daniel, Nebuchadnezzar was in a position to save Jerusalem instead of destroying it. It was because of these experiences that God could send word by his prophet a few years later that, should Zedekiah, king of Judah, deliver himself to the king of Babylon, Jerusalem would not be burned, and the world would receive the light of the gospel. {1901 SNH, SDP 37.1}

The history of the city of Babylon is put on record because it is God's object lesson to the world of to-day. The book of Revelation, which is the complement of the book of Daniel, frequently uses the name, applying it to the modern churches. The relation of the Jews to the Babylon of Nebuchadnezzar is the same as that sustained by the remnant church, the true Israel, to the churches which, having known the truth, have rejected it. The sins of ancient Babylon will be repeated to-day. Her educational system is the one now generally accepted; her government, with its excessive taxes, its exaltation of the rich and the oppression of the poor, its pride, arrogance, love of display, its choice of the artificial in place of the natural, and the exaltation of the god of science instead of the God of heaven, is the one toward which the world of to-day is hastening. {1901 SNH, SDP 37.2}

As God called Abraham out from the idolatry of Chaldea, and made him the father of the Hebrew nation; as he delivered to that people a form of government that would exalt God; as he gave them commandment so to teach their children that the Jews would become a teacher of nations and might be an everlasting kingdom, so to-day he calls forth a people from modern Babylon. He has intrusted to them principles of healthful living which will make them mentally and physically a wonder to the world. He has given them educational principles which, if followed, will make them the teachers of the world, and finally bring them into the kingdom of God. And to them he has delivered the principles of true government which recognize the equal rights of all men, and which in the church organization bind all together—one body in Christ Jesus. {1901 SNH, SDP 38.1}

Only a few-four out of thousands-were true to these principles in the days of Daniel. How will it be to-day? {1901 SNH, SDP 38.2}

### **WHAT CAN WE LEARN?**

(a) This revelation of the future is very powerful evidence that God is real.

“[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.” Isa 46:9-10.

Jesus said, “Now I tell you before it come, that, when it is come to pass, ye may be- lieve that I am.” John 13:19.

(b) God cares for us. If He didn't care He wouldn't tell us what is to happen. He tells us so we can prepare for it.

(c) God can be trusted. One who knows the future can be trusted to direct us in the present. The wise follow His counsels.

(d) Daniel chapter 2 shows a continuous UNBROKEN succession of world powers from ancient times through to the return of Christ. There is not the least suggestion of any gap between these world powers. The iron legs of Rome connect to the feet of iron and clay (nations of Europe & the Roman Papacy).

Daniel 2 is the foundational prophetic outline. All the later prophecies in Daniel repeat this outline and add more details. In Daniel 2 Judgment is implied before the kingdoms are destroyed. In Daniel 7 judgment is stated. In Daniel 8 it is located.

(e) Among all the events of history God tells us of those which are the most significant to the spreading or retarding of the truth. Nations are blessed as they benefit God's purposes and fall when they do not. God is working out His purposes in the events going on around us and we can take comfort in the knowledge that God, and those with Him, will finally have the everlasting victory. We live in the 'toes of time.' It's time to be ready for the return of the King.

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## QUESTIONS

### ***Do the two legs represent Eastern & Western Rome?***

It is an interesting incidental point that Rome did become two part but we must avoid interpreting the prophecy by applying incidental points without Scriptural approval. We must let the Bible explain the symbols.

(a) In the interpretation God made no significance of the number of legs, arms, fingers etc. For us to do so with no Biblical support would be a private interpretation, which Scripture condemns. (2Pet 1:20).

(b) The two legs do not represent the Western and Eastern divisions of the Roman Empire because Rome was not in two parts from its beginning. If the two legs represented Rome after it had been divided into East & West (330AD.) what part of the image represented the 500 plus years of Rome before it was divided into two?

(c) There is no suggestion of the Eastern & Western division of the fourth kingdom in the parallel vision of Daniel 7. The fourth kingdom, Rome, was represented as ONE beast as it was represented by ONE metal in Daniel 2.

***Could the Stone represent Christ's first Advent 2000 years ago?***

Christ said, "the kingdom of God is within you." This has led some to conclude that the Stone represented Christ Who set up this Kingdom at His first Advent. While it is true that Christ's spiritual kingdom of grace (those who have accepted His grace) is now growing, His kingdom of glory is to be set up when He returns, as He taught us to pray, "Thy kingdom COME." Matt 6:10; cf. Matt 26:29.

(a) The stone hit the image on its feet AFTER Rome had divided, whereas Christ's first advent occurred BEFORE the iron (the Roman Empire) was divided.

(b) The transition from one kingdom to the next was with VIOLENCE and so with the stone destroying everything before becoming the global mountain-kingdom of Christ. This symbolism cannot refer to Christ's first advent for He said, "...the Son of man is not come to destroy men's lives, but to save [them]." Luke 9:56.

Neither can the destroying stone refer to the gentle and peaceful spread of the gospel by the church.

(d) The kingdom resulting from the stone's impact is not to exist alongside any other kingdoms. ALL is blown away BEFORE the mountain fills the whole earth. Such a situation did not occur at Christ's first advent or during the growth of the church.

(e) As all the preceding kingdoms were literal, consistency requires that the stone kingdom describes a literal kingdom. It cannot therefore be the spiritual kingdom of grace which is now being made up.

The stone represents Christ's second Advent which brings in His everlasting kingdom when He comes at the Last Day to execute His Judgment under the sound- ing of the seventh and final trumpet:

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become [the kingdoms] of our Lord, and of his Christ; and he shall reign for ever and ever." Rev 11:15.

"I charge [thee] therefore before God, and the Lord Jesus Christ, who SHALL judge the quick and the dead at his appearing and his kingdom." 2 Tim 4:1

"When the Son of man shall come in his glory, and all the holy angels with him, THEN shall he sit upon the throne of his glory...Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt 25:31-34.

Martin Luther wrote:

“The first kingdom is the Assyrian or Babylonian kingdom; the second, the Medo- Persian; the third, the great kingdom of Alexander and the Greeks; and the fourth, the Roman Empire. In this the whole world agrees, and history supports it fully in detail.

But the prophet has the most to say about the Roman empire,...the legs, the feet, and the toes. The Roman empire will be divided. Spain, France, England, and others emerged from it, some of them weak, others strong, and although it will be divided there will be some strength, as symbolized by the iron in it...This empire shall last until the end; no one will destroy it but Jesus Himself when His kingdom comes.”

## **Blessings**