

So here we must see == be wary of taking a view that has been adopted and reading it into what ~~ix~~ is there, either by saying the 10 toes, the number of which is not mentioned here --there is nothing said about the toes having a specific meaning anymore than the fingers, the eyes, the noes, or any other part of the image, and to say that now has meaning. Or on the other hand when it specifically says something unusual such as it struck the image upon its feet and to say, Where else could it strike and knock it over. They are both reading into it a previously established system. Now we want not to read in anything, but to read out what we find there.

2. The Origin of the stone. As to the origin, all that is said is on the sheet that I just gave you. We are told the stone was cut without hands in Daniel's account of the vision. But in his interpretation he says, Forasmuch as thou sawest that the stone was cut out of the mountain without hands." It does not say the stone was a new creation. It does not say something came into existence that did not exist before. It does say "it was cut out." There is a new phase. There is a new form, a new representation in some way.

A stone was cut out of the mountain without hands. We can very clearly draw from this the teaching that the origin of the stone is entirely supernatural. It is not something that any human being or human force produced.

The early church fathers felt that in this passage there was a definite reference to the Virgin Birth. I'm not sure we can be quite as certain as that. We must state it as a possibility that the being cut out without hands refers to the supernatural birth of the Lord Jesus Christ. It is certainly a possibility but one on which we should not speak dogmatically. At least not at this point.

The second of the dynamic events is the effect on the statue. The effect is rather fully described in the picture in vv. 34-35, and also in the end of the interpretation, v. 45. It breaks in pieces all the different parts of the statue. It breaks it into tiny pieces so that the wind carries it away and there is nothing left of it. The completeness of the destruction is surely emphasized here.

This certainly does not represent something that is going to take place in certain sections of the world scattered here and there. It is something that completely eradicates the previous situation. The completeness of the destruction is stressed just about as completely as anything can be stressed. There is in this an end to all that the statue symbolizes. All of human glory. All of clever human organization. All of human violence. All of human autocracy. All the things that are represented by the different parts of the statue. It is not merely the fifth part of the statue that is destroyed; they all are destroyed.

How could they all be destroyed when the Babylonian empire can to an end many many centuries before this stone strikes the image? Because the qualities of them are much the same throughout.