

W225_Daniel.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book, and it is number two of a series on the prophecy of Daniel. It is our custom at this meeting to read a portion of scripture together. And those of you who are joining in with this study, if you care to switch off for a little while and read together with us. The second chapter of the Book of Daniel. In our first study of this book of Daniel, we noticed that the first half of it is past history and the second half future prophecy. And it is so written and so arranged that there is a wonderful correspondence. It's written in order to confirm our faith that God doesn't really put into the scriptures the most marvelous prophecies that are going to take place thousands of years hence that none of us can test. He says, Try me now. And so writing the prophecy of Isaiah right in the middle of it before ever, you get to the words comfort, comfort my people. We have a piece of history lifted out of the Book of Kings, where Sennacherib, with all his boast, is, as God said, I will put a hook in his nose and send him back where he came. And the God who can do that with a man like Sennacherib can deal with the beast and the Antichrist and the false prophet and all the others that will ever come from Nebuchadnezzar down to the very time of the end.

[00:01:31] We should have to look at chapter one of Daniel when we are looking at Chapter three and other parts, because it anticipates a little bit the nature of the test that is coming in the great day. That's not far off. The refusal to worship for worship is embedded in Satan's attack all the way through. And for a moment we are going to look at this dream and its interpretation. Now with regard to prophecy and the prophetic gift, it's mentioned over and over again in the Scriptures that that's one of the ways in which God revealed to his prophets by a vision, by a dream. I don't think we ought to be concerned about dreams today, possibly for two reasons. One is that our digestive processes have got so tangled and mixed up with the types of food that we have that if we were interpreting all our dreams, I don't know where we should get. And God doesn't speak to us now by dreams. He has given us a complete scripture and that is all sufficient for his people. But he did use and I should imagine were the way in which people were concerned about a dream that they were only occasional they didn't have dreams every night. But when they did have one, it was somebody to remark about. And in the British Museum, there are cuneiform slabs where they've got interpretations of the things that go to make up a dream or a nightmare.

[00:03:06] And he was with wings and eyes and claws and everything like in there. They all stand for this or that or the other. And then you find at the court of Nebuchadnezzar there were men who were there all the time, astrologers and soothsayers and prognosticators, all ready with all the apparatus. They had to satisfy the mind of a king with regard to the dream. But it looks as though Nebuchadnezzar was conscious that this was something out of the ordinary. You were told when the interpretation is given, he said. Uh, but he said thy dream and 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 of course, that's the most natural thing to happen, isn't it? A heathen king is suddenly conscious of the God of his people. Quite apart from his own politics and his own military prowess has somehow invested him with authority. Now, we knew that. We're not sure, but he did know it. He makes a confession of it, and he's told him the dream by Daniel that it is so. One of the most natural things is for him to say, I wonder what's going to happen. Here we are starting apparently a new dynasty. And we know from the scriptures that there in Daniel, the first chapter, that third year of the king.

[00:04:45] That was the first year of Gentile dominion. And so we're not surprised to discover that a whole chapter is devoted to this image that figured so strongly in Nebuchadnezzar's dream. That, As I say, it looks as though he hadn't really forgotten it. But when the wise men all gathered around him and said, Oh, but you tell us what you dreamed, we'll give you the interpretation. Oh, yes, because they knew full well if they didn't, what it would mean. And they were wise men. Oh, yes. And if I were in their predicament, I'd given him some interpretation if he'd given me the dream. But there he said, Ah, I know what you're doing. You're wanting to get a bit of time, aren't you? You tell me what I dreamed and then I'll believe you. And then they gave a testimony unwillingly and unconsciously. Oh, but they said no kings ever asked such a thing. This is only in the gods who do not dwell in flesh. And then this captive from Judah, he comes forward. He said, there is a God in heaven who reveals secrets. I'll tell you what it means. And look at the man's faith. He didn't ask, first of all, God, to tell him what it meant and then go in and tell Nebuchadnezzar. He went in and stayed the king's hand. He said, Just give me time. And what did he do? He gathered together his three friends.

[00:06:06] And you notice that here they are given their Hebrew names. Verse 17, Hananiah, Mishael and Azariah. When they are spoken of again. Of course, it's the

usual. Shadrach, Meshach and Abednego. When Daniel is mentioned in that same verse, he's called Daniel, but when he's mentioned in verse 26, his name is called Belteshazzar. So we've got the heathen names of these four men. We've got their Hebrew names. And he gathers with these men of his own people and desired mercies of the God of heaven concerning this secret. What did you know? We read it. Now that we told in the first chapter that I think Daniel was rather liked by Arioch this man, this charge moves over the. And he was able to get a hearing. Well, now we'll leave all that part of it and we'll look at the actual image and its interpretation by itself. I think we all really reminded ourselves that when it says in verse four, then spake the Chaldeans to the King in Syriac. Now, that doesn't mean what it seems to say in our version. It doesn't mean to say that somebody in the House of Commons spoke in English. And we use them all. Surely that's what they would do. Now, this is a sign. It simply says at this juncture in the book in Syriac, and if you have acquaintance with the language, you will see that Hebrew ceases. And Syriac, which is written in the same characters, begins.

[00:07:45] Strictly speaking, what we call Hebrew is not the original Hebrew that Moses used. If you see a piece of the original Hebrew that Moses used, the nearest to it is the Samaritan Pentateuch. A solution looking better. But when the Hebrews came back after 70 years captivity, they no longer spoke Hebrew and they adopted the square Hebrew character, rather to make themselves distinct, I think, from the Samaritans who kept to the old. But it's all the same to us. The characters are simply symbols. The words are the same, but we now have a change in the language. So now we come to the dream itself. Let's see how it's introduced by Daniel. He says very wisely and very wisely in verse 30. But as for me, the secret is not revealed to me for any wisdom that I have more than any living. And do you remember that Peter echoed the same sentiment as it all? Don't look upon me that this man stands before you healed. For any holiness that I have, it's good for us to see that these were earthen vessels. Daniel was an outstanding witness for God and a very fine man. But it wasn't given to him for anything that he possessed. There was a God in heaven who was using Daniel as he might have used you or me if we'd been on the spot. That's not discounting, of course. The man's piety and his resolution already in passing.

[00:09:16] You do know that these men were what are called eunuchs. And without going intimately into it, it meant to say that they could be pushed about by anybody. I

don't know whether you know the difference between a bull and a bullock. You you'd soon know if you were in a field with one. But a person who lives in a town is more likely to be afraid of a bullet than a cow. You make a mistake. The bullock is just a piece of beef walking about on four hoofs, that's all. And it would have been almost believable that Daniel would have crumpled up and been afraid because all that's masculine about him had been removed. So we're not going to stand the pressure of evil and anti-Christian domination and all that simply because we're strong minded. It's something more than that. We shall need and the grace of God can equip a poor, frail creature to withstand this mightiest of opposition. That's a comfort for us, isn't it? All right. We'll leave that part to speak for itself. Now, he says, verse 31, thou sawest and behold, a great image. This great image whose brightness was excellent stood before thee, and the form thereof was terrible. Then he goes on to speak. And on this chart that I have before you, you will see I've just attempted to make a figure. I did not try to draw the figure like an Assyrian with curly beard and so on.

[00:10:44] I just did an ordinary looking person. But I'm sure that Nebuchadnezzar didn't dream a figure like this. It looked a bit more like the Assyrian monarch you see in the galleries of the British Museum. But that's good enough. The head was of gold. But it didn't continue. There was a degeneration so far as the materials were concerned. I don't know whether you've ever humped and carried about lumps of gold. I haven't. But in the ordinary way, we blurt out that leads the heaviest vessel, the heaviest metal. But it isn't by a long way. It used to be possible to see bars of gold standing on the curb in the city of London, and they were so heavy that no person could run away with them. They soon get caught. They were loading them into a van. They don't do it quite in the same way now. And the specific gravity, if you want it, of gold, is 19. Silver is ten. Brass is eight. Iron is seven, and clay is one. So here we have a property image. It's 19 times as heavy at the top than it is at the bottom. That's James for the median price. And then it has another characteristic. It degenerating all the time. Gold is the most precious of metals recognized in scripture as such. But if we're going to be succeeded by a kingdom as inferior. Inferior in more ways than one. But the symbol is silver.

[00:12:24] I want. Silver is a precious metal. It is not so precious in its symbolism or in its value as gold. And then when we read of brass, that is a mere authorized version. Translation They speak in the book of Deuteronomy. I think of digging brass out of the hills. But you don't dig dig brass out of any hill. You dig copper and then you smelt it

with zinc and you turn that mixture into brass. So strictly speaking, it doesn't matter really. But strictly speaking, this word translated brass is copper. Just copper? But copper is lower in value. And you see to this very day we speak in pounds, shillings and pence. And some of us can remember when the pound was gold and the shilling was silver and the penny was copper. So now we've got the sort of just the ordinary steps down in the value of necklace, and then it's followed by iron. Well, you notice on this chart there is a sort of a mist after you get to Rome. I did that on purpose. That we'll go step by step through and let that explained itself presently. Now, first of all, in this chapter two, he was concerned about the latter days and concerned about hereafter. And let's look, shall we, at these things in chapter 245, it's picked up again forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces, the iron, the brass, the clay, the silver and the gold.

[00:14:09] The great God hath made known to the King what shall come to pass hereafter? That was the burden of his dream and of the explanation. And you might just add to that chapter 719 to 24. Let's get them before us. 719. Then I would know the truth of the four speed beast. This is a dream that. That Belshazzar himself. Uh, is Daniel Lee himself has dreamed and he's concerned about this fourth beast, which was diverse from all others. And he goes on to say, This reaches right unto the time of the end. And the ten horns verse 24, out of this kingdom are ten kings that shall arise and another shall arise after them. And he and so on. This is going right on to the time of the end of the Ten Kings that are coming. And then in chapter eight, verse 19. And he said, Behold, I will make thee know what shall be in the last end. And the indignation for at the time appointed, the end shall be the very much concerned about the end. Although, of course they have to see some of the processes that lead to it. It's the end that matters all the time. Then would I know about this last one? Said Daniel. And in verse 23, and in the latter time of their kingdom, still using the same expression and chapter 1014.

[00:15:47] And now I am come to make the understand what you are before thy people in the latter days. For yet the vision is for many days. The latter days. And we might as well get the last reference, Chapter 12, verse eight. And I heard. But I understood not. Then I said, Oh my Lord, what shall be the end of these things? So all the way through there are visions given to one and another. The interpretations go so far and then you wonder, you have to wait. But the focus all the time is not to go step by step through

every one of them, take them quickly. But all what's coming at the end, that is the object and purpose. Now, when we come to look at the various things that are mentioned here, Nebuchadnezzar, he was succeeded. As we go into the passage in a moment by a Persia. And it is written concerning Nebuchadnezzar himself. These words in chapter five, verse 19. This will give you his character. Chapter 590. Alex, verse 818 and thou king the most high. God gave Nebuchadnezzar thy father a kingdom and majesty and glory and honor. And for the majesty that he gave him All people, nations and languages trembled and feared before him, who we believe slew. Who would he kept alive? But that was not without exception. He wanted to slay three men and put them in a fiery furnace, and he couldn't. But the general statement was he was an absolute monarch.

[00:17:45] He didn't ask the opinion of anybody. Who would he sling? Who would he kept alive? This great Babylon that I have built? He was a king. And, you know, that's the only thing God will recognize, the only king that he could recognize as an autocrat. Do you know that our savior is called a despot? In one Timothy Chapter six The King of Kings. The Lord of Lords. It speaks about the blessed and only potentate. That's the word despot. Christ will not have a cavity. He will not have to ask the opinion of his counsellors. He's king of kings and Lord of Lords. So is this man. So he's God. Now, of course, no man could bear such a rule. God couldn't give him anything less. And then some. Some deep that some of these others couldn't have been in the line because they never had the same extent of territory that Nebuchadnezzar had. Well, that cuts too far because that was all that he could never out as well. You say, why? Well, God didn't say to him, Nebuchadnezzar, I give you the land of Babylon and Palestine. He said, Wheresoever men dwell. But you say he never ruled over Africa and never heard about America? No, but that's what God gave him. Whether he could rule it or not is another thing. But when our Savior comes, ask of me. I will give thee the heathen thine inheritance of the uttermost parts of the earth, thy possession.

[00:19:14] So you see, not one of them, not one of them that was in this succession ever ruled over anything except a very limited area of a kingdom that's yet going to acknowledge Christ as king of kings. But it was good enough so far as the purpose was concerned. While we are speaking about this, you will find in the New Testament a number of passages where the word world does not translate the word cosmos, but translates the word. Now I'm forgetting the word for the moment. Uh, that's a lapse of

memory, isn't it? But you will find in Hebrews chapter two. Let's look at that one. That will give it to you. I have a mind like a sea of brains. I know, but I didn't happen to put this down to jog my memory. It says here in verse five, For unto the Angels that he not put in subjection the world to come whereof we speak. Or that is the different word. And that word was used in the Old Testament for what we call the prophetic Earth, not the wide world, but the prophetic earth. And it is bounded by the border of India to Gibraltar. And most of the prophecies of the Old Testament are within that limits. All is outside and will come under the sway of Christ. But they didn't come in the view that we have here.

[00:20:41] God hasn't forgotten these people, but he kept it within those limits. Well, now, speaking about and never as an autocrat, you notice in chapter six of this same book of Daniel. The succeeding king. The King of Persia. King of the Medes and Persians. In chapter six, where we read in verse eight and verse 14. And now O King, establish the decree and sign the writing that it be not changed according to the law of the Medes and Persians, which alter it not. Wherefore King Darius signed the writing and the decree. Verse 14. Then the king, when he heard these words, was sore, displeased with himself, and set his heart on Daniel to deliver him, and he labored toward the going down of his hand to deliver him. But he couldn't for the men told him. You are under the same rule as we are. You've signed a decree and you can't alter it now. Nebuchadnezzar wouldn't have bothered about that. Whom he would, He slew. Whom we would have kept alive. But he has an inferior kingdom. It's gone down once, you see, it's a limited monarchy. And then you come in the order of things to the brass. Now, that is chapter eight, verse 21. Chapter eight, verse 21. And. And the Rust gate. Oh, first the 20 the ram which thou sawest Having two horns are the kings of media and Persia. And the rough goat is the king of Grecia King of Greece.

[00:22:25] We leave that for the time being. We've got to deal with that again later. So now we're getting into succession. We have gold. The autocratic king. We have the successor, a double kingdom, Medes and Persians. The silver. And then we have the belly and thighs of copper. And Alexander the Great is the one that succeeded. Medes And Persians. It's on record that when Alexander the Great was in Jerusalem, he was very much moved and spared that people because the high priest showed him in the book of Daniel that he was already know that he was coming. You imagine a man seeing. In a book that the kingdom began to succeed the Medes and the Persians was Greece. And what that first king was going to do and be. And so here we have this

prophecy being unfolded before our eyes. When we come to the third one, the fourth one, we come to a period or a point where we have to be a little bit careful. There are various ways in which Rome is or is not included in the prophecy. Now those who take this to be Rome and nothing else afterwards. That Rome and its dominion goes right on through the present period, right up to the time of the end. There are those who see was Rome, but that Rome was beaten and was succeeded by the mahomedan power and so on. There are some who say that it wasn't Rome at all, that at the time our Lord was here, the devil said, All these kingdoms will I give you for its mind again? Well, I didn't mean to say at that very moment it was Satan's.

[00:24:28] He was the god of this world all the way through. So that's not much of an argument. I remind you of a problematic passage that we get in the scriptures of John the Baptist. You remember there was a deputation sent to him and said, Thou art thou, Elijah. And he said, no. It was emphatic enough. So John the Baptist said he was not Elijah. But there's another passage when the question came up and our savior says, If you will receive it, this is Elijah, that was for the Cup. But you see the if. If they had received the King of the Kingdom, John the Baptist. We are told that his birth should go before the Lord in the spirit and power of Elijah. But they did not receive him. And so he simply there is a symbol and a picture of Elijah who is yet to come. Well, now, if Israel had accepted Christ as their king. Then Rome would have been the last of the image, and the book of the revelation would have run its course and Rome would have been the right down to the feet. Now, on the side of that board I've just sketched, although it doesn't show what I wanted to show.

[00:25:57] But if we're going to put if we were to plot this figure on a piece of engineering squared paper and give just a number of squares for the length of reign of Nebuchadnezzar and the length of reign of Persia and the length of reign of Greece, and then from Rome down to the present day. Well, it wouldn't be even standing on stilts. It'll be so abnormal there'd be silly. That is to say, something has gone astray, gone awry. Not from God's point of view, but from man's. They rejected the king. And when our Savior spoke about the kingdom, he gave the parables of the mysteries of the kingdom, not the kingdom itself. He spoke about a king, somebody going into a far country to receive a kingdom and return. But the world is still going on. The prophetic clock may have stopped. We may now not know just what to fill in and what to leave out, but behind the scenes, it's still going on. And one thing is certain that there is no

break in the succession from Nebuchadnezzar through the present day until the time of the end, because you get it put like this. And in the interpretation it says in verse 34, Thou sawest till a star on chapter two again 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 break them to pieces.

[00:27:26] Then was the iron, the clay, the brass, the silver and the gold broken to pieces together? So that makes it utterly impossible that at any break in that image till this moment, and if you turn to the reference again in verse 45, I think you'll see that the order of the words are different. For as much as there's always that the stone was cut out of the mountain without hands and that it break in pieces, the iron, the brass, the clay, the silver and the gold. So it doesn't matter what order you put them, they're all there together at the end. It's one image from the days of Nebuchadnezzar right through the present time until Christ comes and the kingdoms of this world become the kingdoms of our Lord. And he shall reign forever and ever. You see? So there it is. Whatever we do with Rome, it's got to find its place. And we've got to still find succession successes. Now, supposing we raise this question. And how do we know? How should we know? Is there any way of testing whether. Any particular kingdom is in the line of this gentile dominion or not? Yes. Instead of making Babylon or Athens or Rome or London or Moscow or New York, the key. There's only one city on earth That's the key. That's Jerusalem. And the scripture says in Luke's gospel, you remember that Jerusalem shall be trodden down of the Gentiles until the time of the Gentiles be fulfilled.

[00:29:17] So that I'm going to search the earth and see whether the successor of Nebuchadnezzar happened to rule over all the territory that Nebuchadnezzar ruled. I've got to say, did the successor of Nebuchadnezzar dominate Jerusalem? Yes. Medes and Persians did. Did the Macedonian? Yes. Did Rome. Well, are you going to say no? Supposing we ask you go into a certain territory. And you meet a soldier and it doesn't have a place. You meet a soldier. Wherever you go, you meet a soldier. But he's also Roman. And these people are not private. That is a nice. So the army that's invested that country are not Israelites. They wouldn't be allowed to. They're Romans. Well, supposing, like our Lord, you say, show me a penny. And you say, Whose image and superscription is this? Caesars. Caesars. Caesars. The Emperor of Rome. So you're using his currency and you're being dominated by his military. Well, those two things are

pretty well enough, aren't they, to show that this is not a sovereign people. They're under dominion. But who is it that rescues Paul from the mob in the Temple of Jerusalem? It's a Roman battalion. Who is it that speaks to Paul and is amazed to discover that he speaks Hebrew as well as Greek. A Roman order. No doubt you can't eliminate Rome. They're in succession. But then in the days of Rome. In the days of Rome. And Andrew, a Roman Christ was crucified.

[00:31:10] Again, you say you got an evidence that Israel were not a sovereign people. They said we are not permitted to put a man to death. So we are coming to you so that you will pronounce a death sentence. That was the Roman pilot, Pontius Pilate. The Pharisees and the scribes. They worked on his nerves and they got the sentence. But he the Roman passed it. And then, of course, you remember that even Paul himself. He was a Pharisee of the Pharisees. He was a Hebrew of the Hebrews. Yet he was a Roman citizen, and he claimed the right to be heard by the chief citizen at Rome itself. And I say, Well, as you claimed it, the way you go, that's a Romans, Right. So you see, there's no doubt. That Rome was fulfilling its place in this scheme. Well, then when Christ was rejected and the kingdom went, as it were, into a certain amount of obscurity, then time ceases to be reckoned. In this book of Daniel, we shall have the 70 weeks before us. And if that as we believe it means 70 times seven years. Well, Daniel goes right back so far that that 70 times seven years is long over if it's just without a break. But at the. Offering of Christ. We come to one point at the setting aside of Israel and the destruction of Temple. We come to another point and then comes a gap of what nearly 2000 years are marked.

[00:32:46] But when the prophetic clock once again starts with Israel on the scene, then those years will be completed. So it's unwise for us to try to find Old Testament prophecy being fulfilled at the present moment. The signs of the times are gathering and we should have our eyes open to see them. The pieces are being moved on the chessboard once again, where they were when the disruption took place nearly 2000 years ago. You've only got to look around the earth and see the simmering that's going on with Israel in their land and the mingled people around them plotting their destruction or it's all getting ready. But there's another set of prophecies that sometimes you and I are guilty of neglecting. For the Apostle Paul has written in his epistles what it shall be like in the latter days. The latter days of our calling will go merging on to the latter days of prophetic times. So we've got some link with it, you see, but not in exactly the same

way. Now with regard to this degeneration of the battles. Sometimes it's rather strange when we read that the feet were made of clay. The feet made of clay because this tremendous. Right. Yeah. Mecca couldn't stay up. Would it be feet of clay? That he wouldn't stand for five minutes. But there's a little way in which we could discover what the meaning is. If you look at verse 42 of chapter two.

[00:34:28] And as the toes of the feet were part of iron and part of clay. So the kingdom shall be partly strong and our version says partly broken, but in the margin it puts you wise Britain. Now, Clay, if it's put into a furnace. Becomes pottery and you could have a solid base made of pottery that would stand or wait until it was stricken with something and then it would go to pieces. That's the point. Now is another feature. You know, sometimes we read of little quizzes to children or grown ups. Find the intruder in this Beethoven, Bach, Wagner, Shakespeare or Shakespeare, because all the others were musicians. Well, now, look. Finally. Intruder here. Gold, Silver. Copper. Iron. Pottery. See, he is badminton with its meaning. Coming up on the top all the way through Babylonian ism. It's a substitution of something else just as good. Yes, you might say that's. That's pretty good. That'll stand a tremendous weight. But the one thing it won't stand is the striking of that stone that will spit it. You remember when I built the Tower of Babel? The significant words are. They had brick for stone. Play a game, right? To represent as good as I could get. See, always the same degeneration. When are you discover that the signs of degeneracy are indicated in various parts of Scripture? And. So should we look at 1 or 2 in the prophecy of Isaiah? The prophecy of Isaiah we have in chapter 25.

[00:36:47] Yes. Where we have this trading down. The emphasis upon the trading down. But in verse ten, for in this mountain shall the hand of the Lord rest and Moab shall be trodden down unto him, even as straw is trodden down of the Daniel. And then you will find in chapter five, verse five of this same prophecy these words. Isaiah five. Speaking about the vineyard that he planted, which was a picture of the people of Israel, the inhabitants of Jerusalem and men of Judah. Verse three. Verse five. And now go to I will tell you what I will do to my vineyard. I will take away the hedge thereof, and it shall be eaten up and break down the wall thereof, and it shall be trodden down and it will lay waste. This treading down that takes place again. Look at 18 and verse two as I. 18. Verse two. Rolling through the land, shadowing with wings, which is beyond the rivers of Ethiopia that send forth ambassadors by the feet, even in vessels of bulrushes

upon the water, saying Go ye swift messengers to a nation scattered and peeled to a people terrible from the beginning. Hitherto a nation meted out and trodden down, trodden down and finally in disconnection. Chapter 28, verse 18. Verse 18. And your covenant with death shall be annulled and your agreement with hell shall not stand. When the overflowing scourge shall pass through, then shall ye be trodden down by it.

[00:38:42] Jerusalem shall be trodden down. And as you read in the papers today, you get armed forces on either side of that one city, barbed wire running between it and through it. Now, just one other passage. I said in a moment. That's all. But there's something else we must see. Chapter one of Isaiah. Verse 12. Chapter one, verse 12. When ye come to appear before me. Who is required this of your hand to trample down my courts. They are treading of the courts is used using the same expression. This is a boomerang. What they did is coming back on themselves. They trampled the courts of God. They are to be trampled down as a consequence. How horrible. But how warning. And in chapter ten, verse six, Chapter ten, verse six. Verse five O Assyrian, the rod of mine anger and the staff in their hand is my indignation. I will send him against a hypocritical nation and against the people of my wrath. Will I give him a charge to take the spoil and take the prey and to tread them down like marvelous streets? Very self-same. Word used in chapter one is used there again. They trod down in their ignorance and in their hypocrisy. The Temple of the Lord. It comes back. Well, then. We've already mentioned this problem of succession. Now, my history is very, very limited. I do know well, I don't know, but I rather subscribe to the idea that it's true.

[00:40:32] 1066 William the Conqueror. And I remember reading a little book on history 1066 and all that, which I don't commend to you unless you've got a bump of the funny bone that I am given to understand by sober and serious historians that from the time of Rome's succession to the time that the Mahomedan power took over Jerusalem and Rome ended was 666 years. Now, I can't test that. I don't know. I leave that to you to dig out, if you will. It doesn't make any difference whether it's right or wrong, but if it is right, certainly one of those many things which throw a little bit further light upon the characteristics of this great image. You notice when we are anticipating a little bit in Chapter three, Nebuchadnezzar, the king, made an image of gold whose height was I'm going to put 60, not threescore, whose height was 60 cubits and the breadth six cubits, you know, is it 60 and six? Oh, yes. It's still got it there. So there is a possibility that that also is a truth. Well, now let's come to the book of the Revelation, Chapter 17 for

another feature. I should imagine that it's not possible that anybody sitting in this chapel can read without assistance. The little letters that come under the words at the bottom there. One is if you can read those, you've got very good sight read and those who are going to have this reduced down to the size of a postcard.

[00:42:15] Well, I should I should think they say that little dots. But you needn't worry because we shall see what it reads when we come to chapter 17 of this book of the Revelation ten and 12. I'm not going to say that this is easy to interpret. It's more or less just taking it as it stands for a moment. He speaks about this beast. And he says the verse ten, There are seven kings. Five are fallen. Well, now, again, you see, he is an opportunity for us. Without knowledge of history and all the number of different kings that have been suggested. That I mentioned here. Well, I've got my suggestion. You look down this image. One, two, three, four, five. I thought it. When did John say those words? He said, I was taken in spirit to the day of the Lord and in the day of the Lord. Five of these constituent parts of the Gentile dominion will have already fallen. One is that one at present, number six, the other is not yet come. That's number seven. But he's a substitute. And the true number seven is the stone without hands that smites the image and grinds it the powder. Now, when you get to the when you get to the. The pottery at the base of this, you are reminded that there are ten kings.

[00:43:57] There are ten toes. And in the days of these kings. So here we have five are fallen, one is, the other is not yet come. And when he comes is immediately disposed of by the true number seven King of kings and Lord of Lords. There's one other feature in Daniel. Two that I think I to ask you to notice. And that is one reference with regard to these kings. Then we shall have to leave it until we pick it up again next time. Daniel two, verse 42. And as the toes of the feet were part of iron and part of clay. So the kingdom shall be partly strong and partly brittle. And. Whereas thou sawest iron mixed with miry clay, they now he doesn't say who they. But presently, in verse 44, in the days of these kings, they. Course, we're down at the feet of the image. 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. What does it mean? Well, I read one book that said this means the communists were on one of the Communists friends that I should have to admit if there was a communist sitting in this pew and there was a Tory at the other end as well. I don't believe either of you, but you're both men. This is when you get down to this. You move from metal to pottery and these will not mingle with the seed of men.

[00:45:42] Nebuchadnezzar was a man, that's all. Every every one in this image up to that moment has been ordinary men. Now we got the diabolical element coming in the book of the revelation. We've got Satan beginning to have his emissaries, and these ten kings will be at his disposal. They shall not mingle with the seed of men. They're contrary. They're different. So at last there will be pandemonium in the strictest meaning of that word on the earth. But you'll be short because the days are numbered. I need the days of these kings. He doesn't describe these kings. He goes on to speak about ten horns and ten toes and whatnot. Later. And in the days of these kings, shall the God of heaven set up a kingdom which will never be destroyed? Or is the contrast. And then finally, will you go back to that incident that we remember, whether we forget so much of our early days, what little Bible teaching I had, I didn't know much, but I did know about David, who went down to the battle, and his elder brothers were there. And they looked at their young brother, as elder brothers do, and say, Oh, you've left your few cattle and come down to see the battle. What you say. What's this meant? What's this man doing outside here? Blaspheming God. Is no one in the army of Israel going to take him up? Oh, they weren't thinking about taking that man up.

[00:47:09] He was Goliath, the giant. So young David is taken into the presence of King Saul. And David said. The Lord delivered me out of the paw of the lion and the paw of the bear. Who deliver me out of this, too. And then Saul did what most worldly, wise people do. He put his own armor on David. He must have looked a bit of a fool. Mustn't be a stripling with the armour on of a man who stood head and shoulders above the rest of his people. And then, of course, he had to be politely sad or should I put it off? I don't think I use it. I haven't any practice at it. What did he use? He took five smooth stones out of a brook. I don't know why. Five. I don't understand it all friends. But a smooth stone has not been shaped by any arsenal on Earth, has it? It's just nature, isn't it? The stone cut out without hands. You see, David takes a stone cut out without hands. And Goliath is no more. Surely that picture in the beginning of David's? A history is foretelling the end long before there was a gentile king in view. Isn't it good to know that even with complicated passages like prophecy must be? It's written for our learning and not that we should go out and become sort of old Moore's Almanack and try to prophesy what's going to take place.

[00:48:44] But we can stand and say, God has committed himself. He's challenged us in the Scriptures, especially when they were bowing down to gods of iron and stone, he says. Can any of them tell you things that are to come challenge me and ask me? And me. What are we headed? Those who have taken a critical attitude to the Book of Daniel. They said that he said some things which are so intimately come to pass. That is to say, were the days of the Antiochus and so on. Then it must be a fraud. It must have been written afterwards. Well, they are standing in the same shoes as the men who said Who ever heard of anybody interpreting a dream that never heard? So they're only giving credit to this wonderful book. Here is God looking Down the age. And he can tell you without failure the successive dominions that are coming until the day comes when his son will break this terrific stranglehold upon mankind. And set the prisoner free. We look beyond the long, dark night, as we say, and hail the coming day. So if we get nothing out of these studies except an uplift of our thoughts to be conscious that God is true. That prophecy is just history written in advance. We just go on happily holding his hand, walking sometimes in the dark if needs be. But taking courage from these Old Testament witnesses that God is faithful. And whatsoever, he has said, must ultimately come to pass.