

CHAPTER II

A CONTROVERSY BETWEEN TRUTH AND ERROR

1. And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.

Dan. 1:1.
Dan. 2:37, 38.
Jer. 27:6-11.

And Cush begat Nimrod; he began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord. And the beginning of his kingdom was Babylon, and Erech, and Accad, and Calneh, in the land of Shinar.

Gen. 10:8-10 [margin].

Gen. 11:9.
Isa. 14:12-14.

And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. Therefore is the name of it called Babel.

Gen. 11:1-9.

Behold the land of the Chaldeans; this people was not, till the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; and he brought it to ruin.

Isa. 23:13.
Jer. 50:58.

Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.

Job 1:6, 7.
Job 2:1, 2.
2 Chron. 18:18.

"IN the second year of Nebuchadnezzar, Nebuchadnezzar dreamed dreams." It is thus that we are introduced to the monarch of the greatest of earthly kingdoms in his own home. 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.

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 repre-

sentatives 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."

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 revealed in the study of astronomy and the higher mathematics. There were linguists who could teach the language of every nation.

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."

And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets.

1 Kings 22:18-23.

Rev. 22:1, 2.

He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, he persecuted, and none hindereth.

Isa. 14:3-7.

Behold, I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.

Jer. 51:25.

Isa. 13:19.

And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

Dan. 1:17-20.

Thy wisdom and thy knowledge, it hath perverted thee: and thou hast said in thine heart, I am, and none else beside me.

Isa. 47:10.

Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee. They shall not deliver themselves from the power of the flame.

Isa. 47:13, 14.

Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

1 Cor. 1:19-25.

Yea: have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

Matt. 21:16.

2. Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dreams. So they came and stood before the king.

3. And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

4. Then spake the Chaldeans to the king in Syriack, O king, live forever: tell thy servants the dream, and we will show the interpretation.

Dan. 2:2-4.

For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away.

James 4:14.

Why dost thou strive against him? for he giveth not account of any of his matters. For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man.

Job 33:13-17.

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

Rom. 11:33.

5. 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

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.

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.

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."

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.

the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill.

6. But if ye show the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honor: therefore show me the dream, and the interpretation thereof.

7. They answered again and said, Let the king tell his servants the dream, and we will show the interpretation of it.

8. The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me.

9. 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 show me the interpretation thereof.

Dan. 2:5-9.

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man.

1 Cor. 2:14, 15.

10. The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.

11. And it is a rare thing that the king requireth, and there is none other that can show it before the king, except the gods, whose dwelling is not with flesh.

12. For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon.

13. And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.

14. 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:

16. 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.

16. Then Daniel went in and desired of the king that he would give him time, and that he would show the king the interpretation. Dan. 2:10-16.

Be not afraid of sudden fear, neither of the desolation of the wicked when it cometh. For the Lord shall be thy confidence.

Prov. 3:25, 26.

17. Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:

18. 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. Dan. 2:17, 18.

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. 1 Tim. 4:12.

19. Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

20. Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:

21. 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:

22. He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.

23. 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.

Dan. 2:19-23.

The secret of the Lord is with them that fear him; and he will show them his covenant.

Ps. 25:12-14.

Rejoice in the Lord, O ye righteous: for praise is comely for the upright. Ps. 23:1.

"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.

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.

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.

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.

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.

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?"

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."

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.

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 them-

24. 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 show unto the king the interpretation.

25. 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. Dan. 2:24, 25.

He sent a man before them, even Joseph, who was sold for a servant: he made him Lord of his house, and ruler of all his substance: to bind his princes at his pleasure; and teach his senators wisdom. Ps. 105:17-22.

Ps. 119:98-100.

26. 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?

27. Daniel answered in the presence of the king, and said, The secret which the king hath demanded can not the wise men, the astrologers, the magicians, the soothsayers, show unto the king;

28. 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;

29. 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.

30. 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.

31. 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.

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

33. *His legs of iron, his feet part of iron and part of clay.*

34. *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.*

35. *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 threshing-floors; 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.*

36. *This is the dream; and we will tell the interpretation thereof before the king.*

37. *Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.*

38. *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.*

39. *And after thee shall arise another kingdom inferlor to thee, and another third kingdom of brass, which shall bear rule over all the earth. Dan. 2: 26-39.*

Isa. 47: 1, 2, 13.

Isa. 47: 13.

Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the Lord. Jer. 50: 14.

Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.

Jer. 9: 23, 24.

selves, and in divine records every word is well chosen and put in the proper setting.

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.

"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.

"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 at-



THE IMAGE

itude toward his purpose, decide their own destiny.”

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.

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.

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.

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.

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

And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him.
Jer. 27: 7.

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.
Dan. 8: 21, 22.

And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city.
Luke 1: 2, 3.

Dan. 2: 44.

That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!
Isa. 14: 4.

For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron.
Isa. 60: 17.

I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is: and I will give it him.
Eze. 21: 27.

40. 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.
Dan. 2: 40.

So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns.
Rev. 17: 3.

With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.
Rev. 17: 2.

For their mother hath played the harlot: she that conceived them hath done shamefully: for she said,

I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink. Hosea 2:5.

Ps. 2:8, 9.

41. *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.*

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 broken.*

43. *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.*

44. *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 forever.*

45. *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.*

46. *Then the king Nebuchadnezzar fell upon his face, and worshiped Daniel, and commanded that they should offer an oblation and sweet odors unto him.*

47. *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 couldst reveal this secret.*

Dan. 2:41-47.

And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Isa. 60:3-5.

Deut. 28:12, 13.

Deut. 15:6.

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.

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 couldst reveal this secret."

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.

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.

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.

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.

My people are destroyed for lack of knowledge. Hosea 4:6.

Isai. 5:13.

48. *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.*

Prov. 2:10, 11.

49. *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.* Dan. 2:48, 49.

But as truly as I live, all the earth shall be filled with the glory of the Lord. Num. 14:21.

Hab. 2:14.

Then said Jeremiah unto Zedekiah, Thus saith the Lord, the God of hosts, the God of Israel: If thou wilt assuredly go forth unto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house: but if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand. Jer. 38:17, 18.

Babylon is fallen, is fallen: and all the graven images of her gods he hath broken unto the ground. Isa. 21:9.

Flee out of the midst of Babylon, and deliver every man his soul: he not cut off in her iniquity: for this is the time of the Lord's vengeance; he will render unto her a recompence. Jer. 51:6.

And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. Rev. 14:8.

Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad. Jer. 51:7.

Rev. 17:4.

That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the exactress of gold hath ceased!

Isa. 14:4, margin.

And saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought.

Rev. 18:16, 17.

Gen. 12:1.

Joshua 24:2, 3.

Deut. 6:6, 7.

Ps. 105:22.

Rev. 18:1-4.

For thou art a holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth. Thou shalt not eat any abominable thing. Deut. 14:1-3.

Lev. 11:44.

1 Peter 2:9.

Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? Deut. 4:5-8.

Gal. 3:28.

For many are called, but few are chosen. Matt. 22:14.

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.

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.

Only a few — four out of thousands — were true to these principles in the days of Daniel. How will it be to-day?

CHAPTER III

TRUE FREEDOM IN WORSHIP

"NEBUCHADNEZZAR the king made an image of gold." According to Usher's chronology it had been twenty-three years since the dream of this same Nebuchadnezzar as recorded in the second chapter of Daniel. As a result of the experience at that time, Daniel was made counselor, sitting in the gate of the king, and Shadrach, Meshach, and Abed-nego were appointed rulers in the province of Babylon. Many opportunities had presented themselves to these men of God, and they had kept the knowledge of their God before the people of Babylon. Jerusalem had in the meantime been destroyed. The Jews as a nation, were scattered throughout the kingdom of Nebuchadnezzar; their king, Jehoiachin, languished in one of the prisons of Babylon. It was a time of sorrow and mourning for the chosen people of God. Could it be that they were forgotten by Him who smote Egypt, and led the hosts across the Red Sea? As far as human eye could see, it was right to think so.

Nebuchadnezzar had been humiliated when Daniel interpreted his dream, and he had then worshiped God. But as the years passed, he lost the spirit which characterized true worship, and while in the mind acknowledging the God of the Jews, in heart he was pagan still. So he made an image of gold, patterning it as closely as possible after the image revealed to him in

1. Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits; he set it up in the plain of Dura, in the province of Babylon.

2. Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

3. Then the princes, the governors, and captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

4. Then an herald cried aloud, To you it is commanded, O people, nations, and languages,

5. That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

6. And whoso falleth not down and worshipeth shall the same hour be cast into the midst of a burning fiery furnace.

Dan. 3:1-6.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

Luke 10:27.