

<p>clay, the bronze, the silver and the gold were broken to pieces at the same time and became like chaff on a threshing floor in the summer. The wind swept them away without leaving a trace.</p> <p>Event 3: the growth of the rock</p> <p>(35c) But the rock that struck the statue became a huge mountain and filled the whole earth.</p>	<p>end, (44d) but it will itself endure forever.</p> <p>Events 1 and 2:</p> <p>(45) This is the meaning of the vision of the rock cut out of a mountain, but not by human hands -- a rock that broke iron, the bronze, the clay, the silver and the gold to pieces.</p>
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Certain features are stressed both in the description of these events and in the interpretation. The first event emphasizes divine origination. The rock was "cut out, but not by human hands" (v. 34a, 45a). The interpretation says that "the God of heaven will set up a kingdom" (v. 44a). These statements indicate a supernatural event. It has been suggested that they point to the virgin birth of Christ, but so specific an application seems unwarranted.² The simple fact is clearly indicated that a great change will be produced by divine action without human involvement.

The second event involves the complete destruction of the statue. Every part of it is to be broken into tiny pieces and blown away (vv. 34b-35, 44c, 45b). This would seem to mean the complete eradication of all the elements of wicked human government as it previously existed. There is no amalgamation between the rock and any elements of the statue. Anything that incorporates important features of the statue can hardly be considered as a fulfillment of this prediction.

The third event is the growth of the rock, so that it becomes a huge mountain and fills the whole earth (v. 35c). The new situation is to be universal in extent. The interpretation adds to the feature of universality that of permanence: the new kingdom will never be destroyed (v. 44d).