

ing its predecessors, enjoyed its period of universal dominion. And finally Rome, the legs of the image, bore its iron sway over all the earth. In development of the ten toes, said the prophet: "The kingdom shall be divided" [verse 41]: and so was Rome divided into ten kingdoms between the years A.D. 356 and 483. What next?

THE STONE CUT WITHOUT HANDS

The monarch beheld till a stone cut out of the mountain without hands smote the image upon its feet, ground its metallic parts to powder, became a great mountain, and filled the whole earth. The inspired interpretation of this impressive scene is given thus: "In the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed, . . . but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Verse 44. {1868 JW, LIFIN 42.1}.

The prophetic history of Babylon, Media and Persia, and Grecia, has long since been completed, and that of Rome also has been fulfilled, excepting the dashing in pieces to give place to the immortal kingdom of God. And mark: The stone smote the image upon the feet. And it was in the days of the kings, or kingdoms, represented by the ten toes of the image, that the God of Heaven was to set up an eternal kingdom purely his.

This kingdom is not yet established. It is evident that it was not set up at the time of Christ's first advent, from the fact that Rome was not then divided into the ten kingdoms, represented by the ten toes of the image. {1868 JW, LIFIN 43.1}.

Paul looked forward to this kingdom in his solemn charge to Timothy in view of the Judgment at the appearing and kingdom of Christ. 2 Tim. 4, 1. For this kingdom all Christians were to pray, "Thy kingdom come." Matt. 6, 10. James speaks of this kingdom as a matter of promise to the poor of this world, rich in faith. Chap. 2, 5. {1868 JW, LIFIN 43.2}

Adventists never believed, however, that all that is said in the New Testament relative to the kingdom of Heaven relates to the future kingdom of glory. Especially in some of the parables of our Lord does the term refer to the work of

grace with the people of God in this mortal state. But if we may be allowed to express the relation between believers and their Lord in this mortal state by the term kingdom of grace, and the future relation of immortal beings with the King of kings by the kingdom of glory, the position that the kingdom was set up at the first advent is not relieved of any of its difficulties. For certainly the kingdom of grace was established immediately after the fall.

Adam, Abel, Enoch, Abraham, and Moses, were as truly the subjects of the kingdom of grace as the apostles of Jesus. With this view of the subject every text relative to the kingdom can be harmonized. {1868 JW, LIFIN 43.3}. It is true that both John and Jesus proclaimed the kingdom of Heaven at hand. The immortal kingdom of glory was then at hand in the sense that it was the next universal kingdom to come. In the time of the Babylonian kingdom, the kingdom of Persia was at hand. The kingdom of Greece was at hand in the period occupied by Media and Persia. And in the days of that kingdom, Rome was at hand, for it was the next kingdom to succeed. In this sense was the kingdom of Heaven at hand in the days of the ministry of John and of Christ. {1868 JW, LIFIN 44.1}

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This is a 'must read' tract

A stone
cut without hands and filled the earth

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.

HEAD OF GOLD-BABYLON

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 sense distinct as the miry clay is separate from iron. This union continues until the stone smites the image upon the feet.

THE KING ACKNOWLEDGEMENT

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. 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." (SDP 36.1).

TRUTH CARRIED TO HEATHEN NATIONS

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 Jehoia-kim, 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.

THE PROMOTION

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. (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.

A SYMBOL OF MODERN CHURCHES

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 today. Her educational system is the one now generally accepted; her govern-

ment, 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 today 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 today he calls forth a people from modern Babylon. He has entrusted 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 today? (SDP 38.2). (References: Haskell, S.N. (1901). The Story of Daniel and Seer of Patmos).

The scene opens with the kingdom of Babylon, or Chaldea, at the summit of its greatness and glory, B.C. 603. Nebuchadnezzar, the Chaldean monarch, as it is natural for man to do, had been anxiously looking into the future, and pondering what should come to pass thereafter. Verse 29. Instead of rebuking or discouraging this spirit of inquiry in man, God takes occasion to grant to the king, and through him to the world, the information which he sought. Under the symbol of a great image he presents before him the most impressive history of the world, from that time on, that can anywhere be found.

This image's head was of fine gold, symbolizing the kingdom of Babylon, then existing. In his interpretation, the prophet addressed himself to the king in the following words: "Thou art this head of gold." Verse 38. The breast and arms of silver represented Media and Persia, which shortly supplanted Babylon in the empire of the world. The belly and sides of brass refigured Grecia, which, conquer-