

those who have slumbered in its bosom. Those who pierced Christ when he hung on the cross, those who mocked and derided him during his trial, will arise to see him as he comes triumphant with the host of heaven. Likewise those who under the last message have fallen asleep in Jesus, will come forth to welcome him for whom they looked and lived. These come forth to everlasting life, but the first class will be slain by the brightness of his coming.

The kingly garments are put on, and the Saviour prepares to gather his people. Throughout heaven the preparation goes on. Angels hurry to and fro, and the inhabitants of unfallen worlds watch with all eagerness. As the company forms to accompany the King, the law of God, the ten commandments, the foundation of his throne, is hung upon the sky in view of the startled multitudes of earth. "His righteousness hath he openly showed in the sight of the heathen." Men who have scoffed and derided those who obeyed this law, now see it written in the heavens. (SDP 254.2).

THE STAR AROSE UPON ISRAEL

Again the most brilliant rainbow is painted on the threatening clouds which overhang the earth. Mercy and justice mingled in all God's dealings with men until they utterly turned from him. To the waiting company this is a renewal of the everlasting covenant made to the fathers that the inheritance should belong to the faithful. Over and over again that same symbol of the everlasting covenant has been hung in the sky, but men have not heard the voice of Jehovah as he spoke in the bow. "The heavens declare the glory of God," but while suns, planets, and systems have been studied by scientists, they have failed to see that in them all God has pictured the organization of his church, and the story of his love to man. (SDP 255.1).

From the creation of the world the very order and arrangement of the stars have told the plan of redemption, but man, devoid of the spirit of truth, can not understand the alphabet of the celestial dome; and while the story has been repeated night after night, he has failed to see the law of God in the firmament. Jehovah to-day points us to the stars that we may learn the lesson given to Abraham as he called him to his tent door, and traced the promise of the Saviour in the sky. The Star arose upon Israel, and wise men of the East, inspired by God, knew that it was the Christ star. Men, using God-given ability, have invented wonderful instruments for searching the heavens, and God has encouraged the effort in hopes that it would lead to an understanding of the divine story written there, but only the very few have seen or heard the spiritual lesson which was taught. (SDP 255.2).

Daniel watched as Gabriel proceeded, and he saw the heavens depart as a scroll; he saw the sun burst forth in all its glory at midnight, a herald of the Sun of Righteousness. He heard the voice of the trumpeter as the sound rolled through all the earth; he saw the righteous dead come forth in answer to the call of the God of heaven. They came forth glorified; the power of the grave is broken; the earth has no hold upon them, and drawn heavenward, they rise to meet the Lord in the air. Multitudes from the days of Adam down to the end of time mingle with that little company who on earth were waiting and watching for his appearing. Together they pass toward the gates of heaven. The advance guard throw open the pearly gates, and again the angel choir chant the wonderful hallelujah which was sung when Christ returned with the little company on the day of his ascension. (SDP 256.1).

From without come the words, "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; that the King of glory may enter through." From within rings forth the song: "Who is this King of glory?" The accompanying host reply:- "Jehovah, mighty and victorious; Jehovah, victorious in battle, Lift up your heads, O ye gates; And be ye lifted up, O everlasting doors; That the King of glory may enter through." (SDP 257.1).

"And I looked, and lo, a Lamb stood on the mount Sion, and with him a hundred forty and four thousand." In a hollow square about the throne are clustered those who were living when the Son of man came in power. As they see the Lamb, slain from the foundation of the world, a song of triumph bursts from their lips. Heaven's arches ring, and wonder of wonders, they whose experiences have seemed so varied, they who have been separated, crushed, degraded, upon whom sin had once placed its terrible hand, find that their voices blend in perfect harmony, and the song they sing is one of such pathos, such depths of joy and gratitude that none others can join with them. Praise rings throughout heaven. Christ's image and his character are perfectly reflected by this company.

References

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The Closing Scene

Part 1

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Daniel, the man greatly beloved of God, was several times given a view of the history of the world; but the last vision covered the whole period in detail, and Gabriel did not leave the prophet until he had revealed to him the consummation of all things.

DANIEL IS A LATTER-DAY PROPHET

Daniel is a latter-day prophet, and while giving a history of the time intervening between his own day and the present time, it was upon the closing events that special emphasis was laid. Four times in his prophecies the expression, "time of the end," is repeated; "the latter days" is used twice, and "the end of the indignation" and "for many days" each appear once, and the closing words of Gabriel were, "Thou shalt rest and stand in thy lot at the end of the days." Thus nine times in the course of the book, attention is called to the fact that the prophecy pointed directly to the closing history of this earth. (SDP 250.1).

When the last vision began, the prophet was beside the River Tigris. It was the third year of the sole reign of Cyrus, the Persian king. Beginning with the times in which he lived, Gabriel carried the prophet through the history of Persia; he spread out before his vision the conquests of Alexandria, and the division of his empire; he saw the workings of Greek literature and art, and watched this influence spread into Italy, there molding the fourth kingdom, and finally blending with the truth in such a manner as to form the papacy. Daniel saw antichrist upheld by arms on the throne of Rome; he was carried through the Dark Ages; he watched, and lo, the darkness scattered before the truth as proclaimed by the Reformers. Like a sudden clearing after a storm, the clouds rolled back, and the Sun of Righteousness shone forth; but again the darkness gathered, and France, that nation of Europe which was a battlefield where Protestantism contended with the papacy, almost ceased to exist, so bitter was the struggle between the principles of truth and error. (SDP 250.2).

The very existence of God was denied, and for a time eternal ruin hung like a pall over that country. God's wrath was stayed, but as a person stricken by some loathsome disease may live, yet ever bear in his body the effects of the illness, so France coming out of the struggle is still scarred with the awfulness of her sin. The prophetic guide carried the prophet on, and revealed the contest between modern nations; he saw the final struggle between the north and the south, and pointed to Constantinople as the seat of contention in the last days. Nations should turn their gaze toward the present occupants of that city and patiently await the removal of the

Turk into the "glorious land." For "he shall come to his end and none shall help him." (SDP 251.1).

FROM BABYLON TO THE END OF TIME

The prophet had watched with intense interest the people upon whom had shone the light of heaven. From Babylon to the end of time a golden stream connected heaven and earth, as if the heavens were open and the dove of peace were descending. At times the stream narrowed to a mere hair-line of light, but it was never wholly extinguished; then the prophet saw it broaden until it lightened the whole world. (SDP 251.2).

That light followed the Jews for hundreds of years, but in the days preceding the Saviour's birth there were but a few souls that bound earth and heaven together. With the advent of Christ a flood of light filled the earth, but again the darkness almost covered the face of the sun. The streams of light were numerous as the Christians scattered throughout the earth, but gradually as the prophet followed these in vision, they grew dim and dimmer. In the days of Luther and the Reformers the stream widened, and again the light flashed like streaks of lightning, piercing the darkness. But days of clear shining were comparatively few. (SDP 252.1).

The close of the prophetic period of 2300 days brought men to important changes in the heavenly sanctuary. Through all time Christ had pleaded for his people, and whether they were many or few, his love was always the same. Finally the great High Priest entered within the holy of holies. To Daniel the scene of the investigative judgment had been revealed. He had seen the Son approach the Ancient of Days; the books of heaven were opened and the records examined. Over and over again the nail-pierced hands had been raised before the great Judge, as the name of some repentant soul was read, and the Intercessor had cried, "Pardon, Father! My blood! My blood," and the scarred character, the marred record, was covered by the life of the Son of man.

THE SEALING OF GOD'S PEOPLE

Daniel had seen this. He knew that God's people must pass in review before the Judge of worlds, but at the end of the last vision there is another scene presented. While men are watching the movements of nations; while they cry, Peace and safety, and yet prepare for war, the angel of God is seen by Daniel to pass through the earth, and place a seal upon the foreheads of those to whom these heavenly rays extend. So long as the angel finds any of these faithful ones, Christ still intercedes, but at last the messenger wings his way

toward heaven. Throughout the vast kingdom of Jehovah echoes the sound, "It is done," and Christ from the inner sanctuary rises and proclaims, "It is done." He lays aside his priestly garments, and prepares to set in order his kingdom. His mediatorial work is over; the door from whence has streamed those rays of light and mercy is closed forever. Those who have been sealed must now stand wholly by faith, clinging to God alone during a "time of trouble such as never was since there was a nation." (SDP 253.1).

WITHOUT A MEDIATOR

Daniel had watched men pass through trials. He had seen Israel tried, and men in all ages who were true to God tested on the point of faith, but in all previous instances the test had been lightened by a mediator. Now there is no intercessor, and man stands alone. Mercy is no longer sheltering him. It is another night in Gethsemane, another day of Calvary. (SDP 253.2).

Again the words are uttered, not by one lone man, but by multitudes, "My God, my God, why hast thou forsaken me?" The sweat drops of blood roll from other foreheads; the crown of thorns can be pressed unheeded into many a brow; Calvary's nails can be driven without added pain. The burden of heart-searching is great among the faithful few, as they remember that one unconfessed sin means death. The mother of Zebedee's children asked for her sons a place on the right and on the left of the King on his throne. The Saviour said that place belonged to him who should drink of the cup of which he himself must drink. That is the cup which is drained to the bitter dregs by the remnant people in the time of trouble, for they are the ones who shall occupy the position mentioned by the mother of James and John. (SDP 253.3).

The faithful, sealed followers are not the only ones who know that probation has ended, for upon the wicked the seventh plague is falling, and from it none escape. The time of trouble to the wicked will be terrible, for they drink to the dregs the cup of God's wrath. "A thousand shall fall at thy side, and ten thousand at thy right hand," but the righteous do not feel the effects of the plague. The mountains shall shake and the islands flee away. Then it is that the grave yields up a part of its dead. At the resurrection of Christ a multitude from all ages came from their graves; they were seen in Jerusalem, and were presented by Jesus as a wave offering on his return to heaven. (SDP 254.1).

SPECIAL RESURRECTION

So just before his second coming the earth gives up some of