

John the Baptist he said, "I am Gabriel, that stand in the presence of God." (Luke 1:19).

To Daniel he said, "There is none that holdeth with me in these things but Michael, your prince," Christ himself. Gabriel is then the personal attendant of the Son of God, holding the position as light bearer which Satan occupied before his fall. It was Gabriel who announced the birth of the Saviour to Mary in Nazareth. It was he who led the angel choir on the plains of Bethlehem; he with others, as the star, guided the wise men to the Babe of Bethlehem. (SDP 115.1).

It was Gabriel who brought strength to the Saviour at the close of the forty days' conflict in the wilderness of temptation, and he who lifted the prostrate form of the Son of Man in Gethsemane and pillowed that aching head, wet with bloody sweat, upon his own bosom. Before Gabriel, the Roman guard fell like dead men, and his voice shook the earth as the Saviour came from the tomb. Taking his seat on the empty sepulcher, it was he who met the disciples and the women, and bade them seek their Lord among the living. (SDP 115.2).

The Saviour ascended to heaven leaving his disciples alone, but not alone, for "Behold two men stood by them in white apparel." While heaven rang with songs of welcome to the returning Son of God, two angels stood on earth to comfort the lonely ones. One of these was Gabriel, Christ's attendant angel. Of all the angels of heaven none have been more closely connected with man than has Gabriel. Yet to John, who fell before him to worship, he said, "See thou do it not; for I am thy fellow-servant." So bound up in the affairs of man is this mighty angel that he counts himself one with us.

This is the one whom Christ has used to convey the light of future events to men upon earth. To every prophet, from Moses to John, the same angel came, and to the remnant church, Gabriel reveals truth through the person of the prophet. (SDP 115.3).

Before his fall, Lucifer was the light bearer. Since that time he has used his power in bearing darkness to the sons of men. There always have been and will be to the end of time, false prophets and seers. Men who might be used by God, were their hearts given to him, often yield themselves to the influence of the counterfeit power. Herein lies the explanation of spirit manifestations. So great will be this power that before the end Satan himself, personifying an angel of light, will appear on the earth, deceiving, if possible, the very elect. The safety of God's people will lie in heeding the voice of Gabriel as he speaks through some chosen instru-

ment. Christ speaks through Gabriel to his prophet. (SDP 116.1).

Daniel, though living in the palace of Shushan, was carried by the angel to the river Ulai. On the banks of the river he witnessed the contest between the ram and the goat; between the Medo-Persian empire and the Greeks. Ulai represents the river of time, which has its source in eternity.

Time with which we have to deal is but an infinitely small fraction of eternity, as a drop in the bucket; as the stream to the ocean. But on the banks of this river all nations are located; there they rise and there they fall. Christ presides over the waters, and his voice was heard from between the banks of the river calling to Gabriel, "Make this man to understand the vision." Nation may contend with nation on its banks, but the "Holy Watcher" is ever near. This river contains the water of life for all who will drink, but all nations have built river walls exceeding the height of those of Babylon, to keep men away from the waters and to break the influence of Him who calls from between the banks. (SDP 116.2).

References

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Peace Destroys Many

Daniel 8: 1-27
Part 2

God's people are precious in his sight, and he who touches them touches the apple of his eye. Rome first deprived the Jews of the right to worship, grinding that nation beneath the heel of oppression. Then Christ came, when the oppression was the most severe, that Rome might see God in human flesh. He came to identify himself with that downtrodden people, and to show to men that God is always with the oppressed and enslaved.

HEAVEN WITHIN

He came to illustrate the workings of the Spirit in the human heart, and to prove that it is possible to have a heaven within, although outward circumstances are to the contrary. (SDP 110.1).

But Rome crucified him whom Heaven sent. The dragon was wroth, and made war with the seed of the woman-Christ-who had been promised when sin entered the world. This was paganism in its greatest strength. It was in its dying throes, and with the agony of death it smote the truth. (SDP 111.1).

HOME EDUCATION

What Satan could not accomplish through open opposition, he sought to accomplish by policy and strategy. Silently, stealthily, the principles of evil crept into the church of Christ, which had grown up in spite of the pagan opposition. The humility of the Son of God at first characterized the body of Christians, and therein lay the power of the early church. Christian mothers gathered their children about them as the Jewish mothers had done in the days of their prosperity.

From infancy the truths of God's word were implanted in their hearts; sacred songs were on their lips; the Word of God was the text-book from which all lessons were learned. Parents dared not allow their children to remain in the pagan schools, for the very atmosphere breathed of the heathen worship; the air was heavy with the odor of sacrifice to idols. They dared not sit at the table with those with whom they had once been familiar, for the food had been consecrated to idols. In the most careful way the rising generation was educated, and Christianity took the place of paganism. (SDP 111.2).

MAN EXALTED ABOVE GOD

But Satan could not see his power overthrown without making a desperate struggle, and by stealth he insinuated his principles into the new church. Wrangling, disputes,

theological controversies drove out the spirit of life. Self-exaltation put men in power; the equal rights of all fell before the rising power of a hierarchy. The principles of trusts and monopolies, of unions and leagues, which had always characterized pagan society, twined its tendrils about the new organization of Christians, and choked its life. Paganism-the "daily" of Dan. 8:12- was taken away, it is true. Rome became nominally a Christian empire. Her emperor professed the name of Christ, and carried before his army the banner of the cross.

Decrees were issued causing men to worship according to the dictates of Rome. Then it was that man-the emperor-and the empire attempted to exalt themselves above the God of heaven. The principles of Lucifer himself had crowded out the truth of Christ, and, as was shown to Daniel, the truth was cast down to the ground. (Dan. 8:12).

TRANSFER OF POWER

To John this transfer from paganism to the papacy is represented as a transfer of power from the dragon to the beast. Rev. 13:7. The eleventh and twelfth verses of Daniel eight are parallel with the twenty-first and twenty-fifth verses of the seventh chapter, where the little horn makes war with the saints, and speaks great words against the Most High, attempting even to change his times and laws. Twice Daniel had been shown the twofold history of Rome: first as a pagan power, when it was more cruel than any pagan government before it; and later as a professedly Christian power, when its cruelty far surpassed all the workings of paganism. (SDP 112.2).

The prophet was heart-sick as he beheld these scenes and the deep sufferings of the people of God. He was unable to grasp the idea of the time of the fulfillment of the events, and thought that his own people, perhaps the very ones who were at that time in bondage to Babylon, would be called to suffer these things. The investigative judgment had been revealed to him, when the cases of men would be tried and the oppressor would be condemned.

The end also of this oppressive power he had been shown was the lake of fire, when Roman authority should be broken without hands. In Nebuchadnezzar's dream the end would come when the stone cut out without hands should smite the image and finally fill the whole earth. As these scenes passed like a panorama before the eye of the prophet, angels also watched, for their interests are one with man's. (SDP 113.1).

The universe has waited now six thousand years for the

final issue between truth and error. No wonder angelic hosts wonder when the struggle will end, and when the song of songs can be taken up by the choir of heaven. These times are hidden with the Father, but man may understand some of the secrets of the Almighty. The interest heaven manifests at these scenes of earth is shown by the thirteenth verse. One angel called to Gabriel, asking, "How long shall be the vision concerning the daily sacrifice [pagan Rome] and the transgression of desolation [the papacy] to give both the sanctuary and the host to be trodden underfoot?" And Gabriel answered, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." (SDP 113.2).

THE SANCTUARY

Daniel longed for an understanding of what he had seen, and the close connection between human longing and Christ's heart is shown here; for Christ, appearing as a man, stood before the prophet, and to Gabriel he said, "Make this man to understand the vision." Gabriel drew near, and before his exceeding brightness Daniel fell upon the ground with his face to the earth. Then as if to lift the strain from the mind of him who carried Israel on his heart, he said, "Understand, O son of man: for at the time of the end shall be the vision. . . . I will make thee know what shall be in the last end of the indignation; for at the time appointed shall the end be." (Daniel 8:19).

Gabriel took up the history of the kingdoms one by one, and when he came to the two thousand three hundred days, he said, "The vision of the morning and the evening [see margin, vs. 14, same as the two thousand three hundred days] which was told is true. Wherefore, shut thou up the vision; for it shall be for many days." Daniel fainted, for the crucifixion of the Saviour had just been revealed to him, and the view was more than he could endure.

Further explanation was delayed until a later vision. The events which would take place during that period are noted in the following chapter of the book of Daniel. In addition to the truth taught by the prophecy itself there are connected with the eighth chapter of Daniel some underlying principles of wonderful beauty. (SDP 114.3).

The spirit of prophecy is a gift to be coveted. God never leaves himself without some representation on earth, and among his people certain ones are prophets. The study of Daniel's life reveals the character which makes it possible for man to understand the language of God. A clean, pure soul is necessary. Gabriel is the angel of prophecy, the messenger who bears the light of truth to men. To the father of