

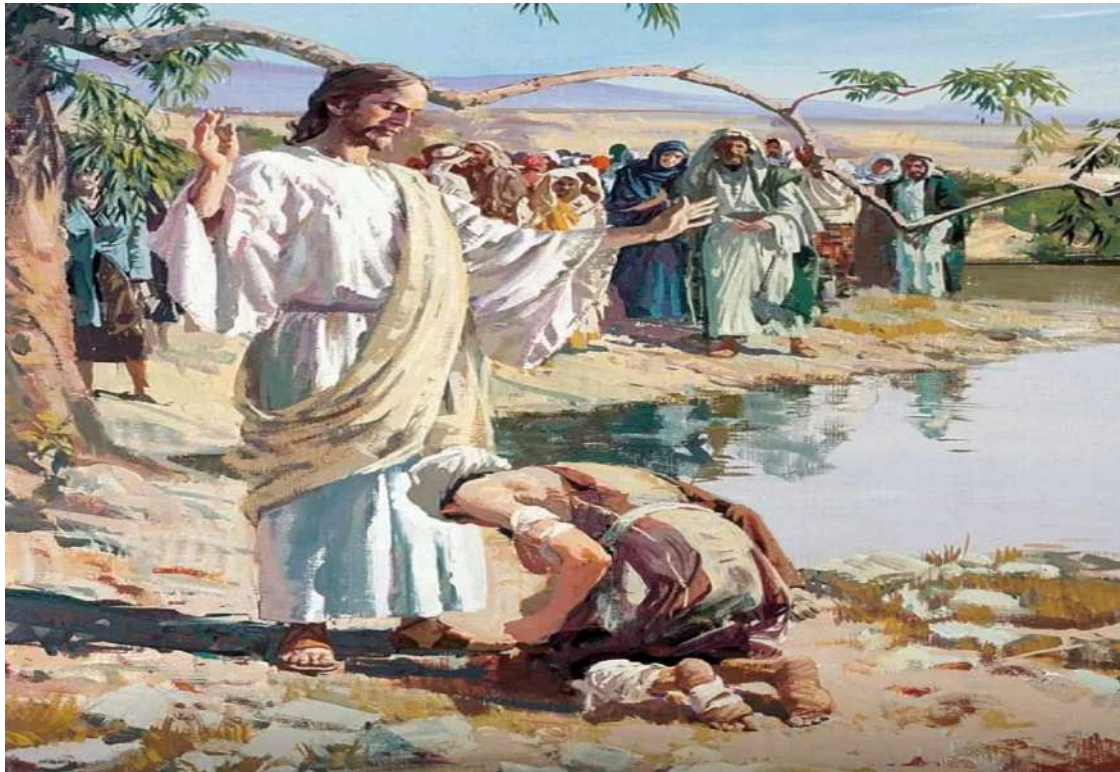
BIBLICAL EXPOSITION OF THE SANCTUARY AND THE INVESTIGATIVE JUDGMENT.



INTRODUCTION: “Judge not according to the appearance, but judge righteous judgment...For as the Father raiseth up the dead, and quickeneth them; **even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son...**And hath given him authority to execute judgment also, **because he is the Son of man.**”(John 7:24, 5:21,22,27)

As far as judgment is concerned, **none but Christ is able to stand on behalf of us in the courtroom of Heaven** and judge rightly, for He's the only who could even open the book sealed with seven seals because he "was slain"(Revelation 5:3,5,9,10). **He knows our weaknesses, He once walked among men.** Indeed "...**we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.**"(Hebrews 4:15) The Saviour "**took on him the seed of Abraham.** Wherefore **in all things it behoved him to be made like unto his brethren,** that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. **For in that he himself hath suffered being tempted, he is able to succour them that are tempted.**"(Hebrews 2:16-18). Thus God the father has given him the right to judge "**because he is the Son of man**" the man

who's acquainted with our weaknesses.



Both the Sanctuary and the Investigative Judgement doctrines are questioned today and even considered Unbiblical by many. In this lesson, we shall endeavor to dig deeper into the mine of God's precious Word and show that these two subjects are as clearly taught in the Word as many other subjects. Jesus Himself is at the very foundation of both the Sanctuary and the investigative judgment. **It will be**

shown that the correct understanding of the sanctuary is the foundation of our faith. We pray that the Lord may grant us understanding as we try to understand His eternal Word. Let's begin by looking at

The Plan Of Redemption.

Though Christ was actually slain in 31AD under Pontius Pilate, The Bible calls him **“the Lamb slain from the foundation of the world.”**(Revelation 13:8). And if this is the case then **the plan to save mankind was not made after but before the fall of man.** Indeed the “gospel” - the good news of salvation - is **“the mystery, which was kept secret since the world began”**(Romans 16:25) Yes it is **“a mystery, even the hidden wisdom, which God ordained before the world...”**(1 Corinthians 2:1,2,7). It was put into effect after the fall and was clearly revealed first in the

death of the lamb from which The Lord made for Adam and Eve “**coats of skins, and clothed them.**”(Genesis 31:21) From then onwards, all the sacrifices made, by Abel and others pointed to the actual fulfillment of this plan, the death of Christ on the cross.

The Sanctuary in the Wilderness - Exodus 25:8-40:38

The Sanctuary in the wilderness was the implementation of the plan of redemption idea. It was a system through which sinful men were to have access to the forgiveness of their sins. Let's look at how it was erected and the significance of both its parts and services.

Why Did God ask Moses to make a Sanctuary?

"And let them make me a sanctuary; that I may dwell among them ."(Exodus 25:8)

God, you see, wanted to be closer to his own people. The Sanctuary was a way through which he could do that.

Where did Moses get the design or pattern of the Sanctuary?

"And look that thou make them after their pattern, which was shewed thee in the mount. "(Exodus 25:40, Hebrews 8:5)

The earthly Sanctuary was not to be just a mere building. It was to “**serve unto the example and shadow of heavenly things**”, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, **that**

thou make all things according to the pattern shewed to thee in the mount.”(Hebrews 8:5) Yes it was to be a copy of the heavenly sanctuary.

How was it built?

"Moreover thou shalt make the tabernacle...And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work:...and the vail shall divide unto you between the holy place and the most holy ."(Exodus 26:1,31,33)

The curtain (Vail) divided the tabernacle (sanctuary or temple) into two, **the first room was the holy place and the second room was the most holy place .**



**What was placed in the holy place,
the first room?**

1)The table of shewbread

**"And thou shalt set the table without the
vail...on the north side ."(Exodus 26:35), that
is, placing the table before the curtain or vail.**

**"And thou shalt set upon the table shewbread
before me alway."(Exodus 25:30)**

2) The candlestick.

"And thou shalt **make a candlestick of pure gold**: of beaten work shall the candlestick be made: "(Exodus 25:31)

"And **thou shalt set... without the vail... the candlestick over against the table on the side of the tabernacle toward the south .**"(Exodus 26:35),

Opposite the table of shewbread was put the candlestick, **on the southern side**, so the table of shewbread was on the northern side.

3) The Altar of Incense.

"And thou shalt **make an altar to burn incense upon**: of shittim wood shalt thou make it...And **thou shalt put it before the vail** that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee."(Exodus 30:1,6)

Thus the altar of incense, together with the

candlestick and the table of shewbread, were placed in the holy place.



What was Found in the most holy place?

1) The Ark of Testimony and the Mercy seat.

"And they shall make an ark of shittim wood...And thou shalt put into the ark the testimony which I shall give thee."(Exodus 25:10,16)

"And thou shalt make a mercy seat of pure gold ...And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat... And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee."(Exodus 25:17,18,21)

"And thou shalt put the mercy seat upon the ark of the testimony in the most holy place ."(Exodus 26:34)

"And there I will meet with thee, and I will commune with thee from above the mercy seat , from between the two cherubims which are upon the ark of the testimony , of all things which I will give thee in commandment unto the children of Israel."(Exodus 25:22)

The Ark of Testimony had the 10 commandments placed **inside it** (Deuteronomy 10:1,2, Exodus 31:18). Above this Ark was the mercy seat with two golden cherubims. On this

mercy seat and between the cherubims **was the very presence of God , the Shekinah glory.** All this was in the most holy place including **"the golden pot that had manna, and Aaron's rod that budded.."**(Hebrews 9:4)



Again the Lord said **"Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee."**(Deuteronomy 31:26)

God Gave His people other laws also beside the 10 commandments . These were written in the book and were placed **in the sides(pockets)** of the same ark. This “...**handwriting of ordinances that was against us, which was contrary to us...**”(Colossians 2:14) was nailed to the cross when Christ came.

What was outside the Sanctuary.?

"And thou shalt **make the court of the tabernacle** : for the south side southward there shall be hangings for the court of fine twined linen of an hundred cubits long for one side."(Exodus 27:9)

The sanctuary had a courtyard or wall fence.

What was placed in the courtyard?

1) The Altar of Sacrifice or burnt offering.

"And thou shalt make an altar of shittim wood,...And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same...And thou shalt make his pans to receive his ashes ..." (Exodus 27:1-3)

"And thou shalt set the altar of the burnt offering before the door of the tabernacle of the tent of the congregation." (Exodus 40:6)

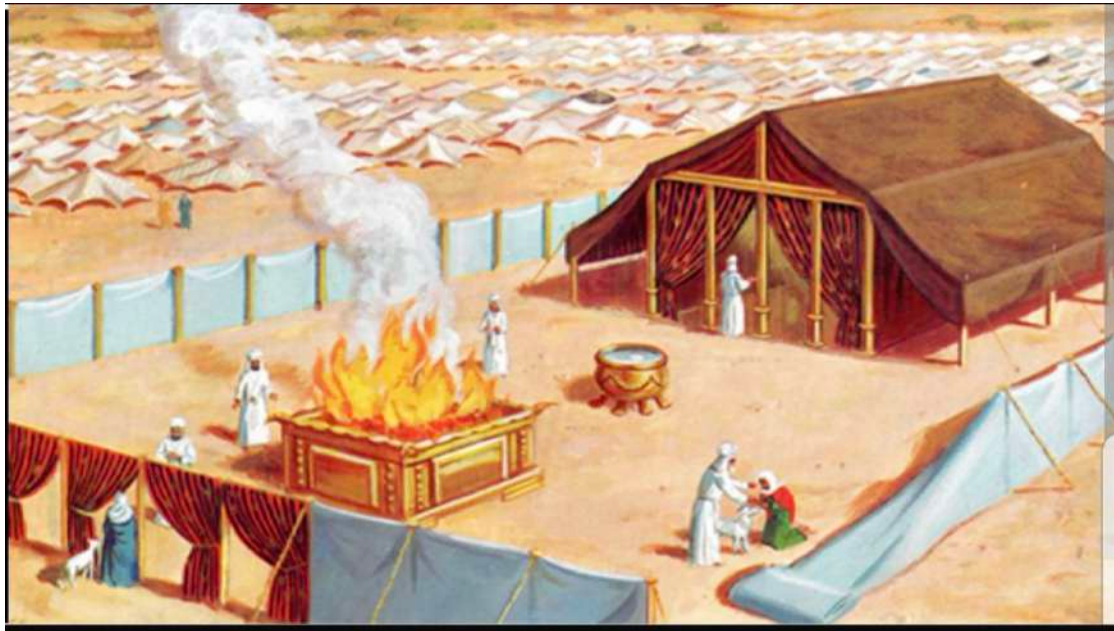
The altar of sacrifice or burnt offering **had four horns, with pans to collect those ashes from the animals which were being burnt on daily basis.** It was placed before the door of the sanctuary, so it was outside the Sanctuary but within the courtyard.

2) The Laver of washing

"Thou shalt also make a laver of brass, and his foot also of brass, to wash withal : and thou shalt put it between the tabernacle of

the congregation and the altar , and thou shalt put water therein."(Exodus 30:18)

Notice that The Laver of washing was placed between the altar of sacrifice and the sanctuary room, so it was also outside the Sanctuary but within the courtyard yard.



The sanctuary built by Moses was not fixed, it was in such a way that they could assemble and disassemble it whenever circumstances allowed. The sanctuary was magnificent, and it took 6 months to 1 year to build.

The Jesus Sanctuary.

Since the reason given in Exodus 25:8 for the erection of the Sanctuary is that the LORD wanted to “**dwelt among**” his people, And since of Jesus we read, “...**they shall call his name Emmanuel**, which being interpreted is, **God with us**.”(Matthew 1:23), then indeed the Sanctuary in both the Old and New Testament is Immanuel, “**God with us**”. Moreover the Bible says “**And the Word was made flesh, and dwelt among us**.”(John 1:14) that is, He “**tabernacled with us**” or “**made his dwelling among us**”(John 1:14, NIV).

Thus the Old Testament Sanctuary is clearly a depiction of Jesus in the New Testament, and He’s the fulfillment of it. Again, everything

that was in the Sanctuary had a reason for being there. The entire Old Testament Sanctuary pointed to CHRIST and His Ministry both on earth and in heaven. Therefore, **the gospel of the Old testament Is the gospel of the New testament**, one is a depiction of the other. The New Testament gospel is also the same gospel preached to Abraham(Gal 3:8), and the apostle makes it so clear when he said, “For unto us was the gospel preached, as well as unto them...”(Heb 4:2) Thus, **one Saviour and one gospel in both dispensations.**

The way of God.

“Thy way, O God, is in the sanctuary..”(Psalms 77:13). The Sanctuary, you see, has the way of the Lord. To know it is to know God’s way. **Every key subject regarding salvation is clearly taught in the**

Sanctuary. And since Jesus is “**the way**” to God, then Him being the representation and fulfillment of the whole sanctuary system cannot be mistaken. Let’s now closely look at the significance of the sanctuary’s parts.

The Door.

There was only one door to the Sanctuary which was in the eastern side. This was done to avoid sun worship.

“ I am the way, the truth, and the life: no man cometh unto the Father, but by me...Verily, verily, I say unto you, I am the door of the sheep. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture”(John 14:6,10:7,9)

The one single door or entrance to the sanctuary **represented Christ as the only way,**

hope and door to Salvation .



Allah, Shiva, Vishnu or Lucifer cannot give anyone salvation . **He's the only true Saviour, the only way to God the Father who's in the most holy place.**(see John 3:16-17,Acts 4:12)

The Altar of Sacrifice.

The lambs which were being offered at the altar of Sacrifice pointed forward to Jesus Christ, **“the Lamb of God which taketh away**

the sins of the world."(John 1:29).



The whole altar of sacrifice, therefore, pointed to the Jesus and the sacrifice which he offered on the cross..(see 1 Corinthians 5:7, Hebrews 10:10-14,9:26, Ephesians 5:2) Thus, to recognize Jesus as the only door, one has to accept also his sacrifice at the altar.

The Ashes.

Ashes represented the judgement of the wicked by Christ Jesus.

The Psalmist recognized this startling fact when he wrote, “Behold, **these are the ungodly, who prosper in the world ;** they increase in riches. Verily I have cleansed my heart in vain, and washed my hands in innocency. When I thought to know this, it was too painful for me; **Until I went into the sanctuary of God; then understood I their end** . Surely thou didst set them in slippery places: **thou castedst them down into destruction. How are they brought into desolation, as in a moment! they are utterly consumed with terrors....** So foolish was I, and ignorant: I was as a beast before thee.” (Psalms 73:12-13,16-19,22)

Notice that there's an end to the wicked, and Their end is represented in the sanctuary. But what part in the sanctuary can point to the end of sinners if not the ashes? **The wicked, you see, shall be turned into ashes and not to**

stay forever in hell fire as the doctrine of eternal torment suggests . Let's take a closer look.

“For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be...But the wicked shall perish , and the enemies of the LORD shall be as the fat of lambs: they shall consume; into smoke shall they consume away. ”(Psalms 37:10,20)

To “consume” is to destroy completely . The wicked shall perish (die), and be consumed (destroyed completely). They shall no longer be seen anywhere in the universe.

They “shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch .”(Malach 4:1), “...neither root nor branch”, that is they shall be destroyed

completely , **they shall become stubble or ashes so to speak.** Remember, too, that the **“wages of sin is death”**(Romans 6:23), thus the wicked will die, the **“soul that sinneth shall die”**(Ezekiel 8:20). The fire from heaven shall **“devour”** them(Rev 20:9), that is they shall be destroyed.



“But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake

which burneth with fire and brimstone: which is the second death .”(Rev 31:8). Here you can see that throwing the wicked into the lake of fire will eventually bring about what the Bible calls **“the second death”**. They shall die and rise again no more. And **if that's the case, then the theory that sinners will be in hell fire forever is something that we need to look at carefully, for the Bible doesn't seem to support that.** Let's dig a little bit deeper...

The wicked are sent **“into everlasting fire”** and therefore go to **“everlasting punishment”** (Matthew 25:41,46). Again we see that they shall be punished **“with everlasting destruction.”** (2 Thessalonians 1:9). In revelation 20:10, the Devil shall be **“tormented day and night for ever and ever”**, and Matthew 3:12 speaks about the **“unquenchable fire”**. What do these Scriptures and terms mean? Do they teach that the wicked shall be in fire forever? No, for if that was a case, they would

contradict every single scripture which shows that there will be an end to the wicked. Let's see..

Says Jude, “Then the Lord rained upon Sodom and upon Gomorrah **brimstone and fire from the Lord out of heaven.**”(Gen 19:24).

We know that all, except Lot and his two daughters (though his wife was just turned into a pillar of salt) **perished in those fires.** Again the Word says, “Even as Sodom and Gomorrah , and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example , **suffering the vengeance of eternal fire .**”(Jude 1:7).

Notice that the fire that was rained upon those cities was “**eternal**” or “**everlasting fire.**” **But this fire isn't burning today, is it?**

Through Peter, the Holy Spirit said, “And **turning the cities of Sodom and Gomorrha into ashes** condemned them with an overthrow, **making them an ensample unto those that after should live ungodly .**”(2 Peter 2:6).

So the “**eternal fire**” turned those cities and the inhabitants therein **into ashes**. How much can you do with ashes? **Nothing**. Can you burn ashes any further? **No you can't**. Plainly , then, though the fire was eternal, yet it went out as soon as it finished (consumed) what it was burning. Not only that, God did that to set an example to all who would, afterwards ,live ungodly. That is, **the final judgment will be similar to that which happened then**. And as the wicked will be thrown into “**everlasting fire**”(Matt 25:41), they will **eventually be turned into ashes** , they will be “stubble “(Malach 4:1), and the “**everlasting fire**” will likewise go out as soon as there will be nothing left to burn.

Remember, too, that **“our God is a consuming fire.”** (Heb 12:29), and **“as a consuming fire he shall destroy them.”**(Deuteronomy 9:3) Necessarily, then, the fire is eternal because God is eternal. He's the only one who can start and quench it. Anyone else cannot quench it. Evidently, it is **“unquenchable”**(Matt 3:12), because a sinner cannot/will not escape it until it has finished its work.

Again remember that **it's not the punishing that will be eternal, but the punishment.** Similarly, **it's not the destroying that will be eternal, but the destruction** . Consequently, the punishment (or wages) for sin is death (eternal death - destruction where there will be no resurrection, it's the second death). Thus the wicked will go to everlasting punishment/destruction/death, but the righteous to everlasting life.

“And the devil that deceived them was cast into the lake of fire and brimstone , where the beast and the false prophet are, **and shall be tormented day and night for ever and ever.**”(Rev 20:9)

Does it look challenging to you? Well, diligent study is needed throughout the Bible. We know that the lake of “fire and brimstone” is eternal, but it will go out as soon as it is done its work. **What about being “tormented day and night for ever and ever.?”** Let it be remembered that the word “for ever” as translated in some parts of the Bible **doesn't always mean the state of endlessness** . It sometimes refers to long periods of time **but not without end or just the state of none escape.**

Consider this, Jonah said he was under the earth, inside the waters, in the belly of the whale, **“for ever”** (Jonah 2:6), but **that for**

ever was just 3 days . Forever here means that because it was God who put him there, from his perspective he was to say there forever unless God himself released him.

Again in Exodus 21:6, the servant was to serve his master **“for ever”, that is as long as he lived. But he died.** The same language of “for ever and ever” is used in Isaiah 34:9,10, but doesn't mean endless. Even Satan himself, says the Bible, shall be destroyed completely; **“and never shalt thou be any more .”**(Ezekiel 28:19). Assuredly, then, Satan, his angels, and all who are associated with him **“shall be tormented day and night for ever and ever”, that is, for as long as there will remain any sin to destroy and flesh to turn to ashes.** Eventually they will die and that eternal fire will go out. Sin, trouble or **“Affliction shall not rise up the second time”**(Naham 1:9).

The Theory of Eternal torment doesn't come

from God. **This theory is in the same category with the immortality of the soul** . If sinners and Satan will be in the fires forever, then they will receive the same kind of punishment **with the same time period**. Can this be Justice? Isn't our God a just God? This contradicts both logic and what the Bible says, that everyone will be Judged, “according as his work shall be .”(Rev 22:12), and also that some will be punished more, “**beaten with many stripes**”, others less, “**beaten with few stripes**”(Luke 12:47,48). Consequently, Satan will be the last one to die, his angels will suffer longer as well, then evil men like Hitler, and the first to die will be those will little sins.

The Lavar

The Laver of washing was placed between the altar of sacrifice and the entrance to the Holy place. It had water and it, and the Priests were

to wash their hands and feet to have themselves cleansed before ministering inside the the sanctuary , otherwise they would die. (Compare to Exodus 30:18-21).



First, the Laver of washing represent Christ as the “**living water**”(John 4:10). All who are thirsty can come to Him for help. Said He, “...**whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.**”(John 4:14, Revelation 22:17)

Second, it points to the “cleansing of our sins” through water (baptism) and through the Blood of Jesus Christ. Christ's followers are admonished first to “**repent**” of their sins and be “**baptised**” in the name of Jesus for the remission of their sins(Acts 2:38), then they shall be saved (Mark 16:16). Interestingly enough, just as the priests made themselves pure through the water before standing in the presence of the holy God, **So those who shall live with Christ in the world to come must wash their robes, that they, “may be found of him in peace, without spot, and blameless** .”(2 Peter 3:14). Again Paul said “Know ye not, that so many of us as were baptized into Jesus Christ **were baptized into his death?** Therefore we are **buried with him by baptism into death:** that **like as Christ was raised up from the dead by the glory of the Father,** even so we also should walk in **newness of life** .”(Romans 6:3-4).



With all these Scriptures on the table, Infant baptism, and all other forms of baptism which are not by immersion become questionable . Since There's only “**one baptism**”(Ephesians 4:5) which is by immersion, and since only those who “**Bring forth therefore fruits meet for repentance.**”(Matthew 3:8) can be baptized, then Infant Baptism is totally wrong.

It should be Remembered that since God's way is in the sanctuary, then By following the order of the Sanctuary system, we can clearly see

that one has to **first find the door to the true God, then meet Christ at the altar of sacrifice (that is, believing in the death of Christ for pardon) before getting baptized at the Laver.** This is God's order. This is His way in the sanctuary. Therefore, getting baptized without the knowledge of Christ's death is illogical and un biblical. It's also dangerous . Infant baptism, therefore, isn't supported by the Bible.(compare with Matt 3:16, Acts 8: 36,37). Summarily, we can see in the Laver of washing the representation of Christ as the living water, Baptism(through water and spirit, the cleansing of our sins) In Christ and also **His resurrection is re-presented.** As Christ arose from the dead, so we, too, after being baptized may walk newly with Him, **that we may rise from the dead at the end of time.** Says Paul,

“...what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?”(1 Cor

15:29) That is, Christians are baptized for the dead(that is, death with the hope of resurrection), but if the dead rise not, why would they do that?

The Table of Shewbread.

“I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.”(John 6:35,48).



Christ is the living bread that satisfies spiritual hunger. And since he ' s also able to satisfy physical hunger (John 6:5-14), it shows that this bread in the sanctuary **signifies Christ ' s providence for both physical and spiritual needs.** But he said , “ **seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you**”(Matthew 6:33). He who brought the kingdom message is Christ(Matthew 4:17). Therefore, the sanctuary reveals that before one finds God's providence for physical needs at the table of shewbread, he must necessarily first accept Christ sacrifice at the altar and His kingdom message. God doesn't bless those who are unwilling to be Christ's disciples.

The Candlestick.

The candlestick provided light in the sanctuary. Christ says “**I am the light of the world: he**

that followeth me shall not walk in darkness, but shall have the light of life.”(John 8:12).



He's the one who guides men in the light of truth unto salvation. And since he says **“he that followeth me shall not walk in darkness, but shall have the light of life”**, then the light of Christ is revealed through those who follow Him. Says He,

“Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine

before men, that they may see your good works, and glorify your Father which is in heaven.”(Matthew 5:14-16)

Notice that God’s people are “**A city**”(the church) that is set on an hill. And since a candlestick itself represents a church (Rev 1:20), then **this light in the Sanctuary is Christ working through the Church**. God wants individuals and the church as a whole to shine their light to those in darkness, that all may come to the Father and glorify Him. But many times the church is never true to God and she blocks the light of truth. **God, However, has never made his church wholly dependent on human instrumentalities**. Whenever shepherds are not true, he will take charge of the church himself, and he will raise up faithful men and women who will give unto the people the light of truth for this time.

The alter of incense.

Incense itself doesn't symbolize prayer as generally thought, but that which mingles with prayers. "And another angel came and stood at the altar, having a golden censer; and there was given unto him **much incense, that he should offer it with the prayers of all saints** upon the golden altar which was before the throne. And **the smoke of the incense, which came with the prayers of the saints**, ascended up before God out of the angel's hand."(Revelation 8:3,4)



Incense, you see, is offered **with the prayers**

of the saints. Therefore it can't possibly mean prayers. Incense makes prayers smell good and acceptable before God, and what could it symbolize **if not the very righteousness of Christ?**

The veil.

Hebrews 10:20 points out that the veil is “**his flesh**” No wonder it was “**rent in twain from the top to the bottom**”(Matthew 27:51) as soon as Christ died. The death of Christ(the renting of the veil) opened the way to the most holy place, to the Father.



The Law.



The Law in the most holy place is the foundation of God's government, a transcript of His character. And since the Word says **“speak ye, and so do, as they that shall be judged by the law of liberty.”** (James 2:12), then it points to the great day of judgment when all will be judged by it(that is by Christ's character)

The Mercy seat.



The mercy seat is the seat of mercy, or the seat where mercy is found. This was the seat of God's glory, the Shekinah. We read, “For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God”(Romans 3:23-25)

Notice that all have sinned(broken the law which is inside the Ark), and all deserve to die.

It's only by grace that we can be justified. Now the Bible here says Christ has been “set forth” by God to be **“a propitiation”** a word that is used of **the cover of the ark of the covenant in the Holy of Holies, the mercy seat**. Thus, Being above the Law, the mercy seat points to God's mercy through Christ for sinners who've broken the law. **It symbolized the place where God met with His people and where divine mercy covered the demands of the Law.**

The rod of Aaron.



Points to Christ's ability to regenerate the soul. **“And you hath he quickened, who were dead in trespasses and sins”**(Ephesians 2:1) Christ

is the source of both physical and spiritual life. To those who are dead in their sins, he's able to impart life, that they may walk in Him, and to those who've been swallowed up by the earth will he raise at his coming.(1 Corinthians 15:51-54)

The pot of manna means the same as the shewbread - Christ's providence.

The Services of the Sanctuary

The services of the sanctuary were divided into two, The daily and Yearly services.

The daily service

Location: The courtyard +The holy place

It mainly had three components.

1) Morning and evening sacrifices

“Now this is that which thou shalt offer upon the altar; **two lambs of the first year day by day continually**. The one lamb thou shalt offer **in the morning**; and the other lamb thou shalt offer **at even** ... an offering made by fire unto the LORD.”(Exodus 29:38,39,41)



This obviously symbolized the continual dependence of God ' s people **on Christ ' s atoning blood.**

2) Daily Incense.

“And Aaron shall burn thereon **sweet incense every morning**: when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, **he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.**”(Exodus 30:7,8)



The priests daily offered incense at the alter of

incense which symbolized people ' s dependence on Christ's righteousness.

3) Individual sin offerings (Leviticus 4)

This was the most important part of the daily service. When someone sinned, they brought a sacrifice. The sinner would confess their sin over the animal, which was then slain. **Blood was sprinkled on the veil in the sanctuary, and therefore sin was in figure taken from the sinner through the animal's blood into the sanctuary, symbolizing the transfer of sin through Christ's blood.**



The Yearly Service - The Day of Atonement. (Leviticus 16)

Location: The Most holy place.

The purpose of this service was to cleanse the sanctuary. On this day, Two goats were selected. After casting lots, the one on which the lot fell was for the Lord, and the other one on which the lot didn't fell was for Azazel (scapegoat).



The high priest sacrificed the Lord's goat and **brought the blood into the Most Holy Place.** He sprinkled the blood before the Ark of the Covenant to cleanse the sanctuary.



After coming out of the sanctuary, he

symbolically placed all the sins in the sanctuary on The scapegoat (Azazel) which symbolically bore the sins of the people and was sent into the wilderness. Thus was the sanctuary cleansed, and thus were God's people freed from sin.

The heavenly Sanctuary.

The fact that there's a sanctuary in heaven is beyond dispute as far as the Bible is concerned.



We read,

“Now of the things which we have spoken this is the sum: **We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.** For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: **Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.**”(Hebrews 8:1-5)

Notice according to verse 5 that the earthly priests and the sanctuary itself served “**unto**

the example and shadow of heavenly things” for Moses was told, **“See, saith he, that thou make all things according to the pattern shewed to thee in the mount.”** Thus these were just shadows or **“a figure for the time then present”**(Hebrews 9:9) That is, the earthly sanctuary and its services were just a **copy or replica** of the true sanctuary in heaven. And Christ himself **“being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building.”**(Hebrews 9:9) **“...A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.”** Thus the sanctuary on earth pointed to the Sanctuary in heaven where Christ ministers as our High Priest.

Since it has been proven that the Old Testament Sanctuary was a type of the heavenly Sanctuary, **then even the services of the**

earthly sanctuary are a type of the heavenly.

We read,

“Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people...But **Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.**”(Hebrews 9:6,7,11,12)

This leads us to pursue two things, starting with

Christ's Death, A type of the Sacrificial Lambs.

All the sacrificial animals in the Old Testament were to be **“without blemish”**. (Leviticus 1:3,22:19-21)

“Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats”(Ex 12:5)

This was clearly made so because they all pointed to Christ **“the Lamb of God, which taketh away the sin of the world.”**(John 1:29).

Again we read, **“For even Christ our passover is sacrificed for us.”**(1 Cor 5:7)

“...with the precious blood of Christ, as of a lamb without blemish and without spot.”(1 Peter 1:18)

And since Christ was crucified during the Passover week(Matthew 26:2), and that his death brought the earthly sanctuary services to an end, **“when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom.”**(Matthew 27:50,51), then he, by His death, clearly **fulfilled the daily sacrifices of the Old Testament sanctuary.** For

“...in those sacrifices there is a remembrance again made of sins every year. **For it is not possible that the blood of bulls and of goats should take away sins”** but we are sanctified **“through the offering of the body of Jesus Christ once for all.”**(Hebrews 10:3,4,10)

Notice that the daily sacrifices could not really take away sin, and that Christ made just **“one sacrifice”**, he did it once for all. He was not supposed to sacrifice himself often (daily) as

those sacrifices in order fit the antitype, for if it was so “**then must he often have suffered since the foundation of the world**” but “**now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.**”(Heb 9:26)

Since the type shows that after killing the Lamb offering the priest took blood into the sanctuary, in the holy place, so Christ after making his sacrifice **necessarily** had to take his own precious blood to the heavenly sanctuary above. Thus,

Christ Ministered First in The Holy Place.

The idea that Christ entered into the holy of holies when he ascended into heaven is illogical and contrary to the type.

“But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; **Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place,** having obtained eternal redemption for us.”(Hebrews 9:11,12)

Notice, by his own blood he entered (past tense) once “**in the holy place**” not in the most holy place as some translations indicate. “For Christ **is not entered into the holy places made with hands,** which are the figures of the true; but into heaven itself, now to appear in the presence of God for us”(Heb 9:24).

The phrase “holy places” points to “the sanctuary” in general having two holy places or apartments. Again the scriptures testify that Christ sat “**at the right hand of power**” when he ascended to heaven. “But this man, **after he**

had offered one sacrifice for sins for ever, sat down on the right hand of God”(Hebrews 10:12), “So then after the Lord had spoken unto them, he was received up into heaven, and **sat on the right hand of God.**”(Mark 16:19). Let not those who think Christ entered the holiest assume that there was a throne in the most holy place where Christ sat with the Father, for there was none at that time. First it’s important to understand that

God has more than one throne.

Regarding the Sanctuary judicial throne, we read,

“After this I looked, and, behold, **a door was opened in heaven:** and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and **I will shew thee things which must be**

hereafter.”(Rev 4:1)

Notice that the door was opened not on earth but in heaven, and John was privileged to be shown things “**which must be hereafter**”(that is after around 96AD when John was writing this). Therefore, whatever things he was shown, they were to be after 96AD.

“And immediately I was in the spirit: and, behold, **a throne was set in heaven**, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.”(verse 2,6)

Notice that the throne was set in heaven and God the Father sat on it. But where exactly in heaven? Well, the fact that he saw the “**seven lamps of fire burning before the throne**”(verse 5), and “**the alter, having a golden censer**”(Rev 8:3-5), shows that John

here **was shown the first apartment of the sanctuary**, and later the second apartment when he records, “And the temple of God was opened in heaven, and **there was seen in his temple the ark of his testament**”(Rev 11:19). Clearly, then, **this throne was set in the heavenly sanctuary and somewhere after 96AD**. Thus the idea that there was a throne in the heavenly sanctuary where Christ sat at the right hand of power prior to 96AD completely falls. Moreover, John saw “in the midst of the throne and of the four beasts, and in the midst of the elders, **stood a Lamb as it had been slain**”(Rev 5:6) and since at the right hand of power Jesus was **seated next to the Father and not standing** as in this Sanctuary scene, the idea is completely debunked. When exactly this throne was set after 96AD will be explained later.

“And he shewed me a pure river of water of life, clear as crystal, **proceeding out of the throne**

of God and of the Lamb.”(Rev 22:1)

Here is another throne called **“the throne of God and of the Lamb”**, this is the throne in the Paradise of God. **This is where Jesus sat at the right hand of power.** That this throne is different from that in the sanctuary can be further proven in that there **“a pure river of water of life, clear as crystal”** proceeding out of this one while **“there was a sea of glass like unto crystal”** around the other one.

Daniel, too, had the same vision of the sanctuary throne. **“I beheld till the thrones were cast down, and the Ancient of days did sit,** whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. **A fiery stream issued and came forth from before him:** thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment

was set, and the books were opened.”(Daniel 7:9,10) And since this there’s “a fiery stream” proceeding from this throne, and since “the sea of glass” is “mingled with fire”(Revelation 15:2), the scene is the same.

The Cleansing of the heavenly sanctuary.

“Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And **almost all things are by the law purged with blood; and without shedding of blood is no remission.** It was therefore necessary that the patterns of things in the heavens should be purified with these; **but the heavenly things themselves with better sacrifices than these.**”(Hebrews 9:21-23)

Notice that the Old Testament sanctuary during the day of atonement was purified or cleansed

by “the blood of calves and of goats”(Hebrews 9:19), but the heavenly sanctuary during the antitypical day of atonement is to be cleansed “with better sacrifices”, even the blood of Christ himself. And since **the day of atonement was also the day of judgement in the type, so the antitypical day of atonement is to be the day of judgement.** And if we can know when this cleansing of the sanctuary will be, then we will surely know also the beginning of this judgement.

**The exceedingly great little horn,
the daily and the abomination that
maketh desolate.**

Daniel had a vision while he “was at Shushan in the palace, which is in the province of Elam”, which he narrated: “Then I lifted up mine eyes,

and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.”(Daniel 8:3)Daniel 8:20) And regarding the interpretation of this vision, the angel explained “The ram which thou sawest having two horns are the kings of Media and Persia”(Daniel 8:20). Thus the ram which “became great” that “neither was there any that could deliver out of his hand” represents Medo-Persian empire with two horns(two kings) which had different powers(“one was higher than the other” compare with Daniel 7:5)

Afterwards, “**an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes**”(verse 5) and ran unto the ram “in the fury of his power” and “smote the ram, and brake his two horns: and there

was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. Therefore **the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.**”(verse 7-8) Regarding this he goat, the angel explained “...**the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.** Now that being broken, whereas four stood up for it, **four kingdoms shall stand up out of the nation, but not in his power.**”(8:21,22).



Manifestly, then, **the he goat is the kingdom of Greece, and the notable horn is Alexander the Great.** This notable horn “being broken” represents his death, after which, the kingdom was divided among the four generals, thus “four kingdoms shall stand up out of the nation” but “not in his power” that is not in Alexander’s power.(compare with Dan 11:4)

“**And out of one of them**” that is out of one of the divisions of Greece in “**their latter times**”, “**came forth a little horn, which waxed**

exceeding great, toward the south, and toward the east, and toward the pleasant land. And **it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.** And an host was given him against the daily sacrifice by reason of transgression, and **it cast down the truth to the ground; and it practised, and prospered.**”(8:9-12)

The description given here about the “little horn” which was “exceeding great” compels us to believe that **it represents nothing but Rome, more especially Ecclesiastical Papal Rome**, for she did exactly that. And since Daniel 7,8 and 11 describe the rise and fall of these same world powers, then to be consistent, as Daniel 7 explains that it was only the Roman

power that had something to do with religion, so it was the same power that mingled the common with the sacred in chapter 8, for it says **“he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people...and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes;** but he shall be broken without hand.”(8:24-25).

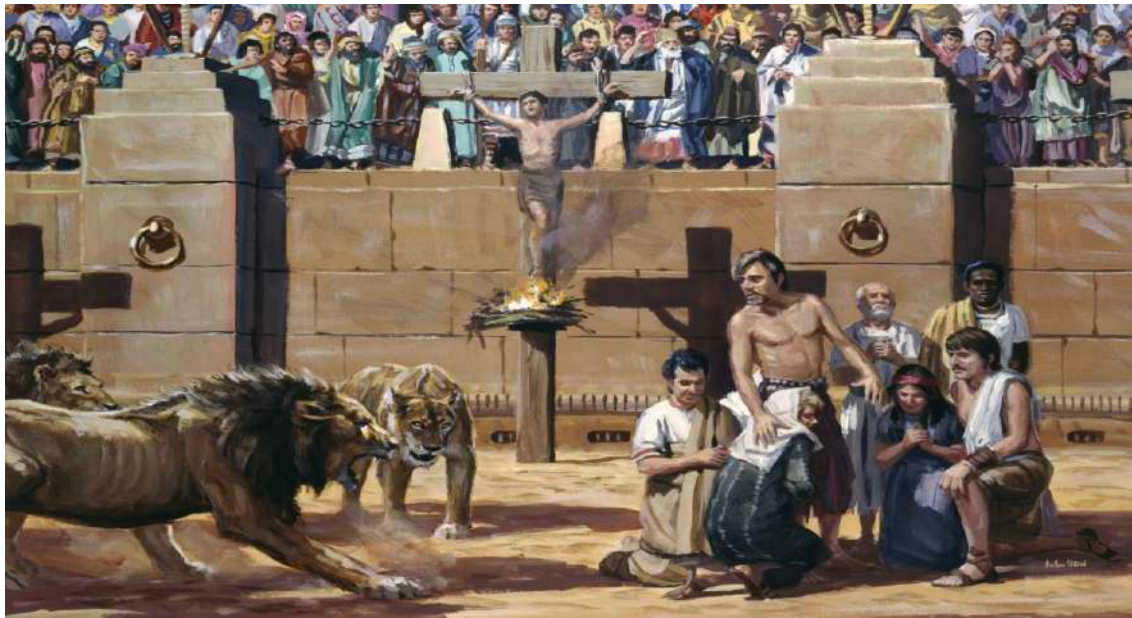
Thus this little horn, exceeding great, is the same little horn of Daniel chapter 7 which had **“eyes like the eyes of man, and a mouth speaking great things.”**(Dan 7:8) and **“the same horn made war with the saints, and prevailed against them”**(Dan 7:21) and **“he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of**

time.”(Daniel 7:25)

Thus Satan, through the Roman Empire, waged war against Christ. “And when the dragon saw that he was cast unto the earth, **he persecuted the woman which brought forth the man child.**”(Revelation 12:13)

Clearly, Satan persecuted the Christians in the hope of eliminating them completely from the face of the earth. “**And at that time there was a great persecution against the church which was at Jerusalem;** and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.”(Acts 8:1) Thereafter, “**others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:** They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (Of whom the world was

not worthy:) **they wandered in deserts, and in mountains, and in dens and caves of the earth.”**(Hebrews 11:36-38)



But “**In vain were Satan's efforts to destroy the church of Christ by violence.** The great controversy in which the disciples of Jesus yielded up their lives, did not cease when these faithful standard-bearers fell at their post. **By defeat they conquered. God's workmen were slain, but his work went steadily forward. The gospel continued to spread, and the number of its adherents to increase. It**

penetrated into regions that were inaccessible, even to the eagles of Rome. Said a Christian, expostulating with the heathen rulers who were urging forward the persecution: **‘You may torment, afflict, and vex us. Your wickedness puts our weakness to the test, but your cruelty is of no avail. It is but a stronger invitation to bring others to our persuasion. The more we are mowed down, the more we spring up again. The blood of the Christians is seed.’** Satan therefore laid his plans to war more successfully against the government of God, **by planting his banner in the Christian church. If the followers of Christ could be deceived, and led to displease God, then their strength, fortitude, and firmness would fail, and they would fall an easy prey.** “(GC88 41, 42.2)

Thus it was that “...toward the latter end of the second century most of the churches assumed a new form, the first simplicity

disappeared; and insensibly, as the old disciples retired to their graves, their children, along with new converts ... came forward and new-modeled the cause. ”

[Robinson, in History of Baptism.]. To secure converts, the exalted standard of the Christian faith was lowered, and as the result “ a pagan flood, flowing into the church, carried with it its customs, practices, and idols.” [Gavazzi's Lectures, p. 290.].



Evidently, when Rome failed to war against Christ by persecuting the Christians, casting them **“to the ground, and stamped upon them”**, she decided to war deceitfully, by planting her banner in the Christian Church. Pagan worshippers were accepted in the Church and the papacy gained honor and respect, but at what cost? **“he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down..and it cast down the truth to the ground; and it practised, and prospered.”**(Dan 8:11,12). Notice, the truth was cast to the ground as soon as Rome took away the daily sacrifice and when she attributed the Priestly roles of Christ to herself, **the place of Christ’s sanctuary was cast down.**

In addition to that, the Bible gives further details about Rome, “And arms shall stand on

his part, and **they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.**”(Daniel 11:31)

No one can dodge the fact that the “**sanctuary of strength**” which Rome polluted was no other than the Christian Church as soon as “a pagan flood” flowed into the church. Interestingly enough, that which Rome put in the place of the daily sacrifice is “**the abomination that maketh desolate**”

The daily.

The word “sacrifice” doesn’t belong to the original text. Since the “daily” was taken away by Rome, and replaced it with the abomination that maketh desolate, **then the daily itself was something that was part of God’s truth.** Remember that Rome took away both the

sanctuary truth and the daily. **The daily is the exact of opposite of the abomination that makes desolation.** Since Christ said that this **“abomination of desolation”** (Matthew 24:15) standing in the holy place was firstly pointing to the time when **“Jerusalem”** was compassed with the Roman armies(Luke 21:20), And since an Inspired text says, **“When the idolatrous standards of the Romans should be set up in the holy ground, which extended some furlongs outside the city walls, then the followers of Christ were to find safety in flight..”**(GC 25.4) , then these **“idolatrous standards”** of Rome are termed **“the abomination of desolation”** And as the major idolatrous standard of Rome is Sunday observance, which she **“claims as the sign of her authority.”**(GC88 573) and as Sabbath observance is a sign of God’s authority(Ezekiel 20:12,20), the truth regarding the “daily” comes out clearer: “Satan tampered with the fourth commandment also, and essayed to set aside

the ancient Sabbath, the day which God had blessed and sanctified, [Genesis 2:2, 3.] **and in its stead to exalt the festival observed by the heathen as ‘the venerable day of the sun.’..**
“(GC88 52.1)

Assuredly, then, **the Sabbath and Sanctuary truths are two doctrines which Satan hates a lot.**

The pollution of the sanctuary of strength **(from the end of the second century)** the enforcement of Sunday observance in 321AD by Constantine, and the full establishment of the papacy in 538AD with her assumed priestly roles, all these were to take place as prophesied by Daniel, and all took place between the 2nd and 6th century.

“Then I heard one saint speaking, and another saint said unto that certain saint which spake, **How long shall be the vision concerning the**

daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, **Unto two thousand and three hundred days; then shall the sanctuary be cleansed.**”(Daniel 8:13,14)

Daniel 8, you see, takes us from the time of the Medes and Persians to the time of Rome and her work of rebellion against the Supremacy of Christ. Then to the question “How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?” Came the answer: “**Unto two thousand and three hundred days; then shall the sanctuary be cleansed.**” That is, **it will take 2300 days for the daily to be taken away and the transgression of desolation to be set up, the sanctuary and the host to be trodden under foot, afterwards the sanctuary will be cleansed.**

It has been pointed out already that the time of cleansing the sanctuary is also the time of the judgement. Since Daniel **“...beheld till the thrones were cast down, and the Ancient of days did sit...the judgment was set, and the books were opened.”**(Dan 7:9,10) and since this took place **just after the “little horn” emerged** (verse 8) , then the “judgement” and therefore **the cleansing of the sanctuary was to take place not before but after the little horn came to the scene, that is after 538AD.**

Again Jesus said, **“When ye therefore shall see the abomination of desolation**, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)”(Matthew 24:15). The abomination of desolation spoken by Daniel was, as already seen, instituted by the “little horn”. Here the Saviour is pointing out that this institution was in future from His time, from Christ’s time. **And if Luke makes**

its first application to the destruction of Jerusalem by the Romans in 70AD, and if the Sanctuary of strength(the church) was polluted at least toward the end of the second century, then the end of the 2300 days goes beyond 70AD, the end of the second century and 538AD. And since there are approximately 170,000days between 70AD and 538AD, then the 2300days are not literal but prophetic (literally 2300 years - each day for a year - Ezk 4:6).

This is true because the angel said **“for at the time of the end shall be the vision.”**(Dan 8:17) and that **“for at the time appointed the end shall be.”**(Dan 8:19) and also that **“the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.”**(Dan 8:26)

Daniel didn't understand this vision in chapter 8 (see verse 27), and in chapter 9 he prayed for

his sins and the sins of his people, Israel. Later he said “And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God; Yea, whiles I was speaking in prayer, **even the man Gabriel, whom I had seen in the vision at the beginning,** being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, **I am now come forth to give thee skill and understanding.** At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: **therefore understand the matter, and consider the vision.**”(Daniel 9:20-23)

Here Gabriel comes to Daniel to make him understand the meaning of the vision he saw in the previous chapter, so he's first to to

“consider the vision”

Seventy Weeks.

“Seventy weeks are **determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.”(Dan 9:24)**

The word **“determined”** in the Hebrew is chathak. It can mean **“to cut, to decide, to decree, to ordain, to appoint.”** It can also mean to **“mark out”**. Thus 70 weeks or 490 days (70 weeks times 7 = 490) **are part of the 2300 day period.** This is the time period allocated to the Jews, Daniel’s people and their temple for the purposes the Lord himself gave: **“to finish the transgression”**(of the

Jews because they were transgressors) , **“and to make an end of sins”**(by Christ through his death), **“and to make reconciliation for iniquity”**(through Christ himself), **“and to bring in everlasting righteousness”**(Through Christ), **“and to seal up the vision and prophecy”**(of the 70 weeks), and **“to anoint the most Holy”**(Christ himself). This is the last period the Lord gave to his ancient people, during which they were to accept the Messiah and have their sins blotted out, or else the Lord would reject them completely.

“Know therefore and understand, that **from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks**: the street shall be built again, and the wall, even in troublous times”(Dan 9:25)

Here the angel gave the starting point of the 70

weeks and therefore of the 2300days. The word “**commandment**” can be translated “**decree**”, and the phrase “**from...unto**” shows that the 70 weeks **have a starting and an ending point**. Notice that **the starting point is when the decree is given to restore and build Jerusalem**, for at this time Jerusalem was in ruins and God’s people themselves were in Babylon. The Biblical evidence indicates that **The Decree of Artaxerxes I in 457BC** (Ezra 7:11-26) is the only decree which fulfills the specifications of Daniel 9:25.(see also PK 610). Thus we have 457BC as a starting point. **From 457BC “unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times”** Notice that we have 69 weeks or 483 days **from 457BC to the time of the Messiah**. As the number of days between these two points are longer than 2300days, it **proves again that these are not literal days**. The word “**Messiah**” means “**the**

anointed one", and since **"God anointed Jesus of Nazareth with the Holy Ghost and with power"**(Acts 10:38), and since this took place **"in the fifteenth year of the reign of Tiberius Caesar"**(Luke 3:1) when John the Baptist came to Jordan, baptism people, and "when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, And **the Holy Ghost descended in a bodily shape like a dove upon him**, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased."(Luke 3:21,22), and just after that he said, **"The Spirit of the Lord is upon me**, because **he hath anointed** me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord."(Luke 4:18,19), then **"unto Messiah the Prince"** points precisely to His baptism, the time of his

anointing in 27AD. Interestingly enough, we have exactly 483 years between 457BC and 27AD.

The Death of Christ predicted to be in the 70th week.

“And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.”(Dan 9:26)

The **“threescore and two weeks”**(62 weeks) comes just after the first 7 weeks (totaling 69 weeks). Here the Bible says that **“after threescore and two weeks shall Messiah be cut off, but not for himself”**, that is Jesus was to die somewhere after 27AD not for himself

but for us. “For Christ also hath once suffered for sins, **the just for the unjust**, that he might bring us to God”(1 Peter 3:18). Thereafter, the city, Jerusalem was to be destroyed by “the people of the prince (the Romans)” in 70AD.

“And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.”(Dan 9:27)

One week is 7 days (7 years). Since the baptism of Jesus took place in the end of the year 27 AD and not in it's beginning(John 3:23 - in the second half of the year there's shortage of water), adding 7 years to 27AD brings us to 34 AD. But the Messiah himself was to **“cause the sacrifice and the oblation to cease”** through His death 3.5years after his baptism, in

31AD (compare with Matthew 27:51, 1 Cor 5:7). Thus, for the first 3.5years of the 70th week, he himself confirmed the covenant with “many” the Jews, and for the last 3.5years, he, through his apostles still confirmed the covenant with the Jewss.

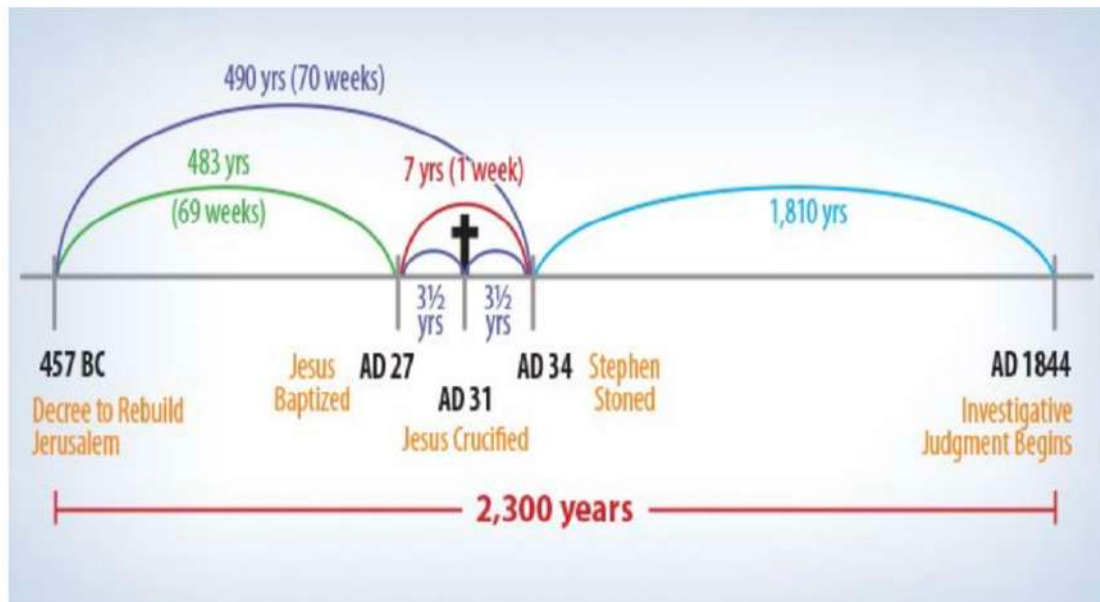
This entire period, you see, couldn't extend beyond 34AD. And when the Jewish nation stoned Stephen to death for his faith in Christ, the Lord couldn't continue considering them as his own people. So it happened that **“the next sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, **It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of****

everlasting life, lo, we turn to the Gentiles.

For so hath the Lord commanded us, saying, **I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.**”(Acts 13:44-47). Thus did the Jewish people, in rejecting Christ, commit the unpardonable sin.

The end of the 2300days.

Since 70 weeks equals 490 days (which ends in 34AD), then the remaining days from 2300 days is 1810 days ($2300 - 490 = 1810$). Adding 1810 to 34AD, we finally come to 1844AD. This is the time the 2300years (1 day = 1 year when speaking prophetically- Ezekiel 4:6) came to an end.



This is the time for the cleansing of the sanctuary and the Investigative Judgment. And according to the type and scripture itself, Christ our high priest was to move from the holy place of the heavenly sanctuary into the most holy place. This is the year in which Daniel “beheld till the thrones were cast down, and the Ancient of days did sit...the judgment was set, and the books were opened.”(Daniel 7:9,10) and John saw “a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone...And round

about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.”(Rev 4:3,4)

But before we closely look at how this work of cleansing the sanctuary is done and what it means for us, the question is

Why Judgement Before the end of time? Does the Bible really teach it?

Well, this teaching is as clearly taught in the Bible as many other teachings. Here we will look at two major points regarding whether there's Pre Advent Judgement or not, of which the first is

The Investigative Judgment before the Marriage.



“The kingdom of heaven is like unto a certain king, which made a marriage for his son, And sent forth his servants to call them that were bidden to the wedding...And when the king came in to see the guests, he saw there a man which had not on a wedding garment...And he saith unto him, Friend,

how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.”(Matthew 22:2-3,11-14)

This parable talks about God the Father making a marriage for His Son Jesus Christ. **Christ, therefore, is the Bridegroom**, and the parable reveals the gospel invitation of those who are to be “**guests**” on the wedding ceremony, even God’s people who respond to it. After the invitation was rejected by the majority, “**the king came in to see the guests, he saw there a man which had not on a wedding garment...**And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.” **Here we have the work of determining who should**

and shouldn't attend the wedding ceremony.

This work of investigation, of judgment, clearly takes place before the marriage of God's Son, Christ Jesus. Thus, if we can know when this marriage takes place, then we can know the time of this investigative judgment.

Since God's people here are represented as "guests" at the wedding, then **they cannot be the Bride**. Concerning the Bride we read, "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, **Come hither, I will shew thee the bride, the Lamb's wife**. And he carried me away in the spirit to a great and high mountain, **and shewed me that great city, the holy Jerusalem, descending out of heaven from God..**"(Rev 21:9,10)

Plainly, the New Jerusalem is the Wife of the

Lamb. And if this is the case then marriage is Christ receiving the Holy City as His responsibility(his wife), and it being the Capital of the Kingdom, the marriage is actually Christ receiving a kingdom and crowned as King over It. If we can find the time Christ is crowned as King of the Kingdom of glory, we will know the time of the marriage and therefore the time of the investigative judgment **which takes place before the marriage.**

“And the seventh angel sounded; and there were great voices in heaven, saying, **The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever...And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament:** and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.”(Rev 11:15,19)

At the sounding of the last trumpet, the seventh, the one which brings the world to an end, **Christ is crowned as king of the glorious kingdom forever.** This, you see, takes place around the time **when the Temple or the Sanctuary of God is opened in Heaven and the Ark of the testament is seen in the most holy place.** In the Sanctuary on earth, when the priest officiated in the holy place, the door to the holy place was opened while the door to the most holy place was closed. As he officiated in the most holy place, the door to the holy place was closed while the door to the most holy place was opened, making the sanctuary one big room. The only way John could see the Ark of the covenant(which was in the most holy place) is when Christ is officiating in the most holy place and when his work is ended by the virtue of opening the door. **This is applicable both to the beginning of the investigative judgment in 1844 and to the end of it at the**

close of probation. Revelation 15:5-8 makes it even more clear...

“And after that I looked, and, **behold, the temple of the tabernacle of the testimony in heaven was opened:** And the seven angels came out of the temple, **having the seven plagues, clothed in pure and white linen,** and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels **seven golden vials full of the wrath of God, who liveth for ever and ever.** And the temple was filled with smoke from the glory of God, and from his power; and **no man was able to enter into the temple,** till the seven plagues of the seven angels were fulfilled.”

When the temple or the sanctuary is opened, **Christ no longer officiates therein** since “no man” is able to enter it. **That this event takes place at the very close of Human Probation is evident in that the seven last plagues are**

poured out immediately after. Manifestly, then, **Christ is declared King of the Kingdom at the close of Human probation and the marriage itself takes place at this time.** This being the case, **the investigative Judgment clearly comes before the close of probation.**

Again, John heard the voice of a great multitude saying “Alleluia: **for the Lord God omnipotent reigneth.**”(Rev 19:6), that is “**Christ reigns**”, and it is immediately linked to his marriage in the verses that follow . It says,

“Let us be glad and rejoice, and give honour to him: **for the marriage of the Lamb is come, and his wife hath made herself ready.** And to her was **granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.** And he saith unto me, Write, **Blessed are they which are**

called unto the marriage supper of the Lamb.”(Rev 19:7-9)

Just like it happens among the human family, **the wife of the Lamb, the City, must be ready before the wedding takes place.** And One important thing that must be prepared is the wedding dress. The Bible here says that her wedding dress, her **“fine linen, clean and white”** is **“the righteousness of the saints.”** This means that **if the saints are not ready, the wife of Christ can’t be ready.** So when are the saints going to be ready? Let’s first turn to Matthew 25.

“Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish.”(verse 1-2)

Here the ten virgins, representing God’s end

time people, are divided into two classes, the wise and the foolish. These all went to meet Christ, the Bridegroom, carrying oil [Bible truth] with themselves. The five wise virgins, being wise as the scripture shows, **took extra oil [Additional truth] with themselves but the five foolish ones didn't, because they were careless and foolish.** As the Bridegroom tarried, **“they all slumbered and slept”** till the call was made for the coming of the Bridegroom. When the Bridegroom came, all were awakened and trimmed their lamps. The five foolish ones, not having carried extra oil with them, found themselves in a predicament. And because they couldn't get any oil from their friends they were compelled to go and buy their own.

And it happened that, “...while they went to buy, **the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.** Afterward came also

the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.”(verse 10-13)



Notice the statement “**they that were ready went in with him to the marriage: and the door was shut.**” That is, as soon as the saints were ready, **the door was shut and the marriage ceremony conducted.** Since **the shutting of the door points to the close of Human probation,** then the consistency of

Biblical truth regarding this matter clears us out of all shadows of doubt that **the Wife of the Lamb, the city, will be ready at the close of Probation when the saints (whose righteousness is her fine linen) are ready,** then Christ will become king of the glorious Kingdom. **The saints themselves are not to be bodily present at the wedding, for it takes place in heaven while they are on earth. They are to be present only by faith.**

Luke also records: “**A certain nobleman went into a far country to receive for himself a kingdom, and to return. And it came to pass, that when he was returned, having received the kingdom,** then he commanded these servants to be called unto him...”(Luke 19:12,15)

Here we see that actually Christ's second coming will take place after the wedding since by the time he's coming, he has a kingdom.

Daniel too says, “I saw in the night visions, and, behold, **one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom,** that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.”(Daniel 7:13,14)

Christ is seen coming to the courtroom, to the Ancient of days. Therefore it isn't his second coming. **Bringing him near before the Father obviously points to his work of final atonement and the investigative judgment(in 1844) just before He gets a wife, before he's given “dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him”**

Thus, the Investigative Judgment stands as sure as any other Bible truth. But let's further look at

The books and the Nature of cleansing.

“...the judgment was set, and the books were opened.”(Dan 7:10)



The fact that books are opened in the judgment shows that **they are to determine the results**

based on the standards of “the law of liberty”(James 2:12) which is a transcript of God’s character. If this is the case, **then we need to ascertain what’s recorded in these books.** John records...

“And I saw the dead, small and great, stand before God; and **the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.**”(Rev 20:12)

If all are to be judged based on the things written in the books, according to their works, then **the books themselves contains the names and deeds of all who are to be judged.**

Since it is also a well known fact that **“to him that knoweth to do good, and doeth it not, to him it is sin.”**(James 4:17) and since God doesn’t count things done out of ignorance but

“commandeth all men every where to repent. Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained”(Acts 17:30,31), then as soon as one repents of his sins and accepts Jesus, ready to do his service, **then his name is written in the book of life**(Luke 10:20) and the recording angel begins to record whatever he does. **“Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error.”**(Ecclesiastes 5:6). Every selfish act, every wrong word, every unfulfilled duty, and every secret sin, with every artful dissembling, is faithfully chronicled in the book of records kept by the recording angel..

But **not all the names will stay** in the book of life. **“...he that shall endure unto the end, the same shall be saved.”**(Matthew 24:13) Only those names of such faithful people are to be retained in the book of life. **“He that**

overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.”(Rev 3:5)

Those who entertain sin and are unwilling to be aligned with all the holy requirements will surely have their names removed from the book of life. **“And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.”(Ex 32:33)**

Looking further at the book of Life, we read: **“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city...if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city,** and from the things which are written in this book.”(Rev 22:14,19)

The passport to the City of the Living God, you see, is obedience to the commandments of God. And that the one who's not qualified to enter therein does not also qualified to have his name in the book of life. And since the Bible makes it so clear that “**there shall in no wise enter into it[the City] any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.**”(Rev 21:27) and since during the time of trouble such as never was, **which extends to the very end of time, “every one that shall be found written in the book.”**(Dan 12:1) shall be delivered, then the investigative work of removing unworthy names from the book of life **clearly takes place before the giving of rewards,** and before allowing those who've endured to the end to enter into the city. When Christ comes, his reward already is with him, “**to give every man according as his work**

shall be.”(Rev 22:12) showing that the decision regarding who should receive which reward is done before His coming.

If only those whose names shall be found written in the book shall be delivered, **then were the names of all left in the book upto the time of this deliverance, then all (both the righteous and the wicked) would have to be delivered and granted an entrance into the City.** But it is not so. **During the**

investigative Judgement, those among the dead who are found worthy get the right for the resurrection from the dead “at the last trump”(1 Cor 15:51-54,1 Thess 4:16,17), and those from among the living who are worthy get the right for translation without tasting death at the Saviour’s advent.

All these decisions, you see, are made during the Investigative Judgement.

The Great Disappointment, The

Birth of Adventism and the time for the dead to be judged.

“And I saw another **mighty angel** come down from heaven, **clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:** And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth...”(Revelation 10:1,2)

This mighty angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the closing scenes of the great controversy with Satan. Coming down from heaven with a little book, **the little book itself must necessarily be the message, and the angel's position shows that it is a world wide message.** Like

Daniel, John also was told to “Seal up those things which the seven thunders uttered” and to “write them not”(verse 4).

The statement **“there should be time no longer”**(verse 6) points to the time, not of the end of the world or the close of probation, but to the prophetic time preceding Christ’s second coming. **That is, the people will not have another message upon definite time. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844.**

“And the voice which I heard from heaven spake unto me again, and said, **Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up;**

and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.”(Revelation 10:8-11)

These verses, you see, are sequential. The statement **“Thou must prophesy again”** shows that **there was a message which was prophesied, but had to be prophesied(preached) again.** And since the “little book” when eaten was “sweet as honey” in the mouth but “bitter” when it reached the stomach (a very disappointing situation), the truth stands out clear that **the little book was indeed a message which was as sweet as honey when studying it but it brought disappointment to the hearers when some**

event went contrary to their expectations, then they were told to prophesy again.

None but the First day Adventists fit the description of this text. William Miller preached the 1st and 2nd angel's message, pointing people to Christ's soon coming. He studied Daniel 8:14 regarding the cleansing of the Sanctuary. Since he didn't have light on the Sanctuary truth, **he thought it was the earth that was to be cleansed by the fires from God.** Thus, knowing well that the 2300 days extended to 1844, he concluded that Christ was coming that year to cleanse the earth. This message of Christ's soon coming(the little book) was as sweet as honey to the hearers. They sold their properties in preparation for coming of their Saviour. But when the day came and Jesus didn't appear, they were greatly disappointed (that is, the little book became bitter when it reached the stomach). **This event is known to be the Great Disappointment.**

They got the date right (1844) but they misunderstood the event (the cleansing of the sanctuary). In that year (1844) Christ **“the Son of man came with the clouds of heaven”** not to the earth as they expected but **“to the Ancient of days, and they brought him near before him.”** To begin the final work of atonement, the cleansing of the Sanctuary, the investigative judgement.

Thus to show them the correct understanding, The Lord raised up Ellen White as His messenger to bring this truth to light and the phrase **“Thou must prophesy again before many peoples, and nations, and tongues, and kings”** was fulfilled. From this point, the Seventh Day Adventist Church was born and it was fully organized about 19 years later in 1863.

In 1844, Christ moved from the holy place to the most holy place,

Beginning with the Dead.

“...as it is **appointed** unto men once **to die**, **but after this the judgment.**”(Hebrews 9:27)

This inspired text shows that **Judgment comes to people after they die**. But since not all people will die, then this scripture is only for the majority who are destined to die “once” **The dead, therefore, are to be judged when they are dead, and the living when they are alive**. Plainly, Judgment is in two sections, **one for the dead and one for the living**. Thus, since 1844 when “**the judgment was set, and the books were opened**” **Beginning with those who first lived upon the earth**, Christ presents the cases of each successive generation and **closes his work with the living**. During the Judgment for the dead, all the righteous dead, being found worthy, **will get a**

ticket for the resurrection from the dead and a place in the kingdom eternal.

Names are accepted, Names are rejected in the judgment. Every name is mentioned, and every case closely investigated by “the righteous Judge”. All who like the “righteous” Abel and the “patriarch” David who are “both dead and buried” and who were “clothed in white raiment” while they were still alive, **will have**

their names retained in the book of life and their sins blotted out of the records. On the

contrary, all who like the “wicked Cain who “slew his brother” and the stubborn Saul, **will have their names blotted out of the book of life and their sins retained in the records.**

Thus is the Sanctuary cleansed During the Investigative Judgment for the dead. When

this work is completed (and will be completed soon, though no one knows how soon), then will begin

The Investigative Judgement for the living.

During the investigative judgement for the living, all who will be found worthy, will get a ticket for translation like Enoch and Elijah, and for a place in the kingdom eternal. It will be noticed that the cleansing of the sanctuary for the living **includes the cleansing of the heavenly sanctuary from the records of sins committed by the righteous, and from the names of the wicked** and the cleansing of the earthly “sanctuary of strength” which was polluted by the little horn from the sins of those whose names are retained in the book of life and from the sinners whose names are blotted out. The prophet says,

“Behold, I will send my messenger, and he shall prepare the way before me: and **the Lord, whom ye seek, shall suddenly come to his**

temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. **But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap:** And he shall sit as a refiner and purifier of silver: and **he shall purify the sons of Levi, and purge them as gold and silver,** that they may offer unto the LORD an offering in righteousness.”(Malachi 3:1-3)

The coming of the Lord “**suddenly to his temple**” clearly points to his coming to the heavenly temple, the sanctuary room for the work of judgement in 1844. But since when he comes he brings purification on “**the sons of Levi**” and since the dead can’t be purified when they are being judged (for they know nothing- Eccl 9:5-10), **then this scripture has its full application to the judgment for the living, for it is the living members of the**

church themselves that are to be purified.

The Lord wants to do this purification work in His Church not only for the good of his own people, but also that he may “sanctify” and magnify His great Name that has been profaned.(See Ezekiel 36:15-38)

Achan as an example.

Throughout history, the Church has never stood before her enemies whenever she cherished sin. An example of this is in Joshua 7 where **“Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against the children of Israel.”**(verse 1). Consequently, a small city called Ai defeated them.

Said the Lord to Joshua, **“Israel hath sinned,**

and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. **Therefore the children of Israel could not stand before their enemies,** but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you. Up, **sanctify the people, and say, Sanctify yourselves against to morrow:** for thus saith the LORD God of Israel, There is an accursed thing in the midst of thee, O Israel: **thou canst not stand before thine enemies, until ye take away the accursed thing from among you.**”(Joshua 7:11-13)



Notice that the solution to this problem was **sanctification or purification**, “**Sanctify yourselves against to morrow**” and this sanctification was indeed to be effected by the death of Achan and his household in “**the valley of Achor**”(Joshua 7:24-26). **Thus was the camp of Israel cleansed and thus the Lord stood with them again.** And if the presence of one Achan was enough to weaken the entire church of Israel, can we be surprised today as Adventists at the little

success that attends our work when every church and almost every family has its own Achan?

The only door of hope for the church

The final work for the church is set forth in these words:

“And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.”(Matthew 24:14)

But since the Church has gone over to the world in transgression, and since she has sadly failed to meet the expectations of her redeemer, **how’s she going to conquer the world with the gospel? As Christ’s representative, hasn’t she already dishonored his Precious Name by her course of Action? And if the**

truth of the gospel fails to belt the entire world, is it not God who will be considered a failure? If so, how can the scriptures be true?

From this you can see that The Lord for the sake of His own Name, will deal with His Church, cleansing it from the modern Achans and making as white as snow those who shall get a ticket for translation. Said he,

“Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. And it shall be at that day, saith the LORD, that thou shalt call me Ishi; and shalt call me no more Baali. For I will take away the names of Baalim out of her mouth, and

they shall no more be remembered by their name.”

Here the Lord speaks about Gomer who figuratively points to the Church which has left God and gone after her worldly lovers. The Lord in his mercy will speak comfortably with her and give **“the door of hope”** to her spiritual infirmity, which is **“the valley of Achor”**. This valley of Achor, you know, is the antitypical one, and its purpose is the same as the one in the time of Joshua. **As the Ancient valley of Achor was the door to the sanctification of the church of Israel through the death of Achan, so this one serves the same purpose: The purification of the SDA church from the hypocrites, taking “away the names of Baalim out of her mouth”. Then will she sing there like Israel singed after gaining victory over the Egyptians.**

This is her only hope, her only strength, her only deliverance.

During the typical day of atonement the Lord commanded, **“For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.”**(Lev 23:29), Similarly, During the antitypical day of atonement, the cleansing of the sanctuary, those among God’s people who are not serious, who do not comply with the requirements of the **“present truth”** are to be **“cut off”** from the church, sifted out. This is a terrible ordeal, nevertheless it must take place.

Thus **during the judgement for the living, when one’s name is blotted out from the book of life, he must also necessarily be “cut off” from the Church.** Plainly, then, the time is near when **“the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.”**(Psalm 1:5) And there will be a clean sanctuary in heaven

and a clean sanctuary on earth with a clean people. Then, too, as the day of atonement was for Israelites only, so during the antitypical day of atonement the cases considered are for God's professed people. **When the living members of the Church are judged and cleansed, the work will begin for those in Babylon (Rev 18:4).**

The sealing and slaying work

To the man with a writers inkhorn in his hand, the Lord commands, **“Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.”**(Ezekiel 9:4)



Here we see that only those who feel grieved over their own spiritual declension (sigh) and mourn over the sins of others(cry) will be sealed. To settle into the truth both spiritually and intellectually is what seals us.

“And to the others he said in mine hearing, **Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the**

house.”(Ezekiel 9:5,6)



The destroying angel represented by men with slaughter weapons immediately follows the sealing angel to slay all who do not have a seal in Jerusalem (the church). The leaders (the ancient men) are the first to fall. Men, Women, maidens, little children, all period together.

Clearly, **when one's name is retained in the book of life for his faithfulness, he must also be delivered from the judgment in the**

church on earth for the same reason. Sinners perish likewise, their names removed from heaven. Indeed **“...the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?”**(1 Peter 4:17,18)

The remnant shall not do iniquity

Of this judgment, the Lord also spoke through Zephaniah: “In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: **for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain...**The **remnant of Israel shall not do iniquity, nor speak lies; neither shall a**

deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid.”(Zephaniah 3:11,13)

Notice that the solution to the lukewarmness (Laodiceanism) of the SDA Church, the pride of saying **“I am rich, and increased with goods, and have need of nothing”** when infact she’s **“wretched, and miserable, and poor, and blind, and naked”**(Revelation 3:17) is that the Lord will **“take away”** out of her midst **“them that rejoice”** in her pride, the self righteous ones, and then she shall not be haughty (proud) again. When this happens, then **those who escape the judgement in the house of God**, “the remnant” shall no longer do iniquity or speak lies. Their tongues, too, will be faultless. This will happen because God will cleanse them and change their hearts (Ezekiel 36). And since none but the 144,000 are described this way, for we read, “... a Lamb stood on the mount Sion, and **with him an**

hundred forty and four thousand, having his Father's name written in their foreheads...**These are they which were not defiled with women**; for they are virgins.

These are they which follow the Lamb whithersoever he goeth. These were

redeemed from among men, **being the firstfruits** unto God and to the Lamb. And **in their mouth was found no guile**; for **they are without fault before the throne of God.**”

Then who are these remnants if not the 144,000 themselves?

Clearly, then, the remnant of Israel who shall not do iniquity nor speak lies **after those self righteous ones are taken away, after the cleansing of the “sanctuary of strength” are the 144,000.** And since they are called “**servants of...God**”(Rev 7:3) and also “**first fruits**”, then not only does this show that they will have a work to do as soon as the Church is purified, but also that God through them is to

save another group of people, **the second fruits**, for first necessitates the second. This truth is clearly taught by Isaiah,

“And **I will set a sign among them, and I will send those that escape of them unto the nations**, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, **that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles**. And they shall bring **all your brethren** for an offering unto the LORD **out of all nations** upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, **to my holy mountain Jerusalem**, saith the LORD, as the children of Israel bring an offering **in a clean vessel into the house of the LORD**.”(Isaiah 66:19,20)

Notice that as soon as God sets a sign (seal) among his people, **he will immediately send those who escape the judgment (the 144,00)**

unto “all the nations” to those who now have no opportunity to learn what is truth, and they shall declare God’s glory to them and gather them into His church, the church that is cleansed from sin and sinners, “a clean vessel”. These gentiles are the second fruits, “**a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues...**”(Rev 7:9) Notice that they come out of all nations and kindreds and people and tongue, showing that the message of salvation will belt the entire world at this time (Matt 24:14), and also that by contrast the 144,000 are Israelites only.(Rev 7:4)

Thus again and again we are brought face to face with the fact that **the gospel work is to be finished not before but after the purification of the church.** This same truth can be seen further in the scriptures,

“For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name. **Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.** Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married.”(Isaiah 62:1-4)

The Church today is in no way better than the Jewish Church which rejected and crucified the

Lord. However, the Lord promises that he will not rest or hold his peace “**until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth**” **until he purges her of sin and iniquity.** Then it is that the gentiles and the kings of the earth will recognize that the Church is the Lord’s, not today, but after her purification. Then it is that they shall receive the “gospel of the kingdom” which was preached by the Lord himself. Then “**henceforth**” there shall no more come into her “ **the uncircumcised and the unclean.**” (Isaiah 52:1). Which means that many more converts (the gentiles) will come in, **but not the uncircumcised and not the unclean.**

“Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: **but the LORD shall arise upon thee, and his glory shall be**

seen upon thee.”(Isaiah 60:1,2)

This glorious time for the Church parallels the time of the 4th angel of Revelation 18:1 whose descent from heaven causes the earth to be lightened with his glory. **This is the Loud cry period.**

As a result of this, the Lord says of his church, **“the Gentiles shall come to thy light, and kings to the brightness of thy rising.** Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; **because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.”(Isaiah 60:3-5)**

What a glorious period! The gentiles, yes “the

abundance of the sea” (the great multitude) shall be converted when the third angel’s message swells into a loud cry. But in order bring about this glorious period of church history, **the Lord must necessarily cleanse his people from sin and remove sinners from among them, the work that follows the sealing work....**

The harvest - the final work

This is the work of harvest which Christ taught in the parable...

“Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.”(Matthew 13;30)

The entire farming year basically has four seasons namely,

- 1) **Spring - seed sowing**
- 2) **Summer - Seed growing**
- 3) **Autumn(Fall) - Crop Harvesting**
- 4) **Winter - Fruitless season**

The work of harvesting, you see, isn't a one time event, it takes time. First, the sickle is put in the field and the wheat is gathered and put into the barn, then the tares are bound into bundles to be burnt.

The word “ until” simply means “ up to ”, **thus the separation is to take place not after the harvest but at the beginning of it.**

“... **the harvest is the end of the world;** and the reapers are the angels. As therefore the tares are gathered and burned in the fire; **so shall it be in the end of this world..**”(Matthew

13:39,40)

While the harvest is said to be “the end of the world” , the parable also shows that it is to be “ **in the end of this world**” , and don ’ t forget that **the harvest is followed by a fruitless winter season before the year ends.** The statement “the end of the world” doesn ’ t necessarily mean the very last day of this earth ’ s history, and we can see this by looking at the weight of evidence. Talking about Christ ’ s death, we read, “**now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.**”(Hebrews 9:26)

The Apostle also says that upon us, “**the ends of the world are come..**”(1Corinthians 10:11)

Thus, “the end of the world” in the context of the parable simply means **the last portion of this world, the end of it.**

Manifestly, then, at the very beginning of the harvest, the judgement work for the living, the separation will take place in the church. Immediately Thereafter, the purified “sons of Levi” will take the message of salvation, the loud cry, to the world and gather the second fruits, the gentiles and the work will be completed. Then and only then can we expect the close of Human probation.

Then will sinners cry out: **“The harvest is past, the summer is ended, and we are not saved.”**

The term “we are not saved” shows that these crying ones **are in the period where salvation is no longer offered**, that is, **after the close of Human probation**. Thus the harvest itself is in the past at this time, then follows the fruitless winter season in which Salvation is no longer offered. As soon as probationary time ends, the words of the Lord through Amos the prophet will be fulfilled;

“Behold, the days come, saith the Lord GOD, that **I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find it.**”(Amos 8:11,12)

This you see is God’s program, **“he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.”**(Romans 9:27)

It’s clearly seen how God will sanctify His name and make it glorious in the earth through his faithful people. And how the church militant will become the church triumphant, **how during the Judgement for the living, God purifies the heavenly sanctuary from the sins of penitent sinners and from the**

names of the wicked, and simultaneously purifies the earthly sanctuary of strength (the SDA church) from sinners whose names are blotted out of the book of life and from the sins of the righteous (the sons of Levi) while at the same time admitting into the purified church (a clean vessel) and also in the book of life the clean and circumcised gentiles who shall be converted during the loud cry of the third angel. This is the judgement work of the living. When it closes, Christ will leave the sanctuary.

The separation of the wheat and the tares in the church is what brings about this purification and it takes place before the close of probation. **But the work of separation (Judgement) - the act of separating the righteous from the wicked, taking them to heaven while leaving the wicked dead on earth, which will take place at Christ's coming will still be greater and on a larger scale.**

The Millennial Judgement .

The second coming is the “**Blessed Hope**” of believers. At the coming of Christ, “**the dead in Christ shall rise first**”(1 Thessalonians 4:16). **This is the first resurrection**, “**Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power**, but they shall be priests of God and of Christ, and shall reign with him a thousand years.”(Revelation 20:6)



Notice that only the blessed and the holy ones arise at Christ's coming in the first resurrection . **These are they which were found worthy during the investigative judgment for the dead.**

At His coming, all the wicked who will be found alive will be destroyed by the brightness and glory of His power(2 Thess 1:7,2:9). **These are they which were found unworthy during the investigative judgment for the living. "But the rest of the dead lived not again until the thousand years were finished."**(Revelation 20:5) that is, all the wicked dead who will not rise in the first resurrection will remain dead till after the millennium. **Then the second resurrection will take place.**

The living righteous, those found worthy during the investigative judgment for the living and who will never taste death, "shall

all be changed, In a moment, in the twinkling of an eye, at the last trump.”(1 Corinthians 15:51,52) **Their mortal bodies will be clothed with immortality, and they shall be “caught up” together with the resurrected saints in the clouds “to meet the Lord in the air”**(1 Thess 4:17). Thus shall they go to the mansions above which He has prepared for them, and they will reign with Christ a thousand years, during which, the earth will remain desolate and Satan will be imprisoned (Revelation 20:1-3, Jeremiah 4:23-27).

During the millennium, the judgement for the wicked (those who won't be there) takes place. The Bible says that when probationary time comes to an end, the wrath of God is poured out and **“the time of the dead, that they should be judged”**(Revelation 11:18) also comes. **This judgement takes place during the millennium,** for the saints will want to

know why many people are not there, and God will give them opportunity to go through their life's records. Paul speaks of this judgment in these words,

“Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?”(1 Cor 6:2,3)

Not only the wicked, but evil angels also are to be judged by the saints. **“...and the dead were judged out of those things which were written in the books, according to their works.”**(Revelation 20:12). That will be the work of the saints throughout the millennium.

The final Judgment.

Now, “**when the thousand years are expired, Satan shall be loosed out of his prison.**”(Revelation 20:7), that is, the chains of difficult circumstances imposed on him by the Lord will be removed, when Christ and the saints shall descend with the holy city, ready to make “**a new heaven and a new earth**” (Rev 21:1). Then it is that all the wicked dead will be raised to face the final judgment. At that time, “**the sea**” will give up the dead which are in it, “**death and grave**” will also let go of all the dead in them (Rev 20:13) and they will all stand before “**a great white throne**” and before Him who will sit on it, who they despised and rejected.



Then all the books will be opened again including the book of life, and **they will all be judged based on the records in the books according to their works.**

Then it is that the Lord “**will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts**: and then shall every man have praise of God.”(1 Corinthians 4:5) All will see that God’s judgment is just and that they are worthy of dead. All will see exactly how they willfully reject the grace of Christ. It is at this time that the Lord will “**execute judgment upon all**” and “**convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.**”(Jude 1:15)

Then it is that “**at the name of Jesus every**

knee” shall bow “of things in heaven, and things in earth, and things under the earth; And that every tongue” shall confess “that Jesus Christ is Lord, to the glory of God the Father.”(Philippians 2:10,11)

But Satan will be stubborn enough to try and attack The Lord, the saints and the City. He **“shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.”(Revelation 20:8)**

So shall they go **“on the breadth of the earth”** and surround **“the camp of the saints about, and the beloved city.”** But **“fire”** will come down **“from God out of heaven”** and devour them. (Rev 20:9)

“And the devil that deceived them was cast into the lake of fire and brimstone, where the beast

and the false prophet are, and shall be tormented day and night for ever and ever...And **death and hell were cast into the lake of fire.** **This is the second death.** And whosoever was not found written in the book of life was cast into the lake of fire.”(Revelation 20:10,14,15)



Thus shall sin and sinners be removed from the whole universe and the great controversy will forever end, “**affliction shall not rise up the second time**”(Nahum 1:9)

“And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”(Revelation 21:3,4)



Since the Sanctuary's purpose is Christ's atoning work, and since his work ends at the close of probation, then the purpose of it

extends only to the close of probation. In the earth made new, John says **“And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.”**(Revelation 21:22). Notice that **“the Lord God Almighty and the Lamb are the temple of it.”** In the Old Testament, God through the sanctuary, purposed to dwell among his people, but in the earth made new, he will physically dwell among them. The **“tabernacle of God”** will be **“with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.”** Thus, the temple building, the sanctuary won’t be there.



But the story of redemption, the subject of the cross of Christ, **is something that will be the science and song of the redeemed throughout the ceaseless ages to come.** Both the angels and the redeemed will wonder and adore the love of Christ for his created beings.

May the Lord help His people.

WhatsApp: +260764198019

