

The Hour
of His
Judgment Is
Come

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Truth for the Final Generation

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Reference Abbreviations

AA — Acts of the Apostles	MH — The Ministry of Healing#
#BC — (Volume) Bible Commentary	MM — Medical Ministry
BE — The Bible Echo	NASB — New American Standard Bible
CD — Counsels on Diet and Food	OHC — Our High Calling
CH — Counsels on Health	PK — Prophets and Kings
COL — Christ's Object Lessons	PP — Patriarchs and Prophets
CT — Counsels to Parents, Teachers, and Students	RH — Review and Herald
DA — Desire of Ages	SC — Steps to Christ
ED — Education	SD — Sons and Daughters
EW — Early Writings	#SG — (Volume) Spiritual Gifts
FLB — Faith I Live By	#SM — (Volume) Selected Messages
GC — Great Controversy	SR — The Story of Redemption
GW — Gospel Workers	ST — The Signs of the Times
HL — Healthful Living	#T — (Volume) Testimonies
HP — Heavenly Places	TM — Testimonies to Ministers
MB — Mount of Blessings	WM — Welfare Ministry
	YI — Youth Instructor

Introduction

The doctrine of the judgment is a very important one indeed. This study is thoroughly Biblical and is presented in question and answer form for easier assimilation and quicker Biblical research. *Please read and study each scripture text carefully and prayerfully.* This book on the judgment should be studied with Series B Number 1, *Abiding in Christ*, because the message of Righteousness by Faith and the message of the judgment are closely connected to each other.

We are living in very serious times. The present world conditions clearly indicate that the final crisis and the end of the world are very near. Now is the time to be sanctified by the truth. Now is the time to be cleansed of selfishness and to be filled with the love of God. *Now is the time to be **in Christ** by faith!*

“The hidden selfishness of men stands revealed in the books of heaven.” FLB 217. There is the record of unfulfilled duties to their fellow men, of forgetfulness of the Saviour’s claims. There they will see how often were given to Satan the time, thought, and strength that belonged to Christ.

“Sad is the record which angels bear to heaven. Intelligent beings, professed followers of Christ, are absorbed in the acquirement of worldly possessions or the enjoyment of earthly pleasures. Money, time, and strength are sacrificed for display and self-indulgence; but few are the moments devoted to prayer, to the searching of the Scriptures, to humiliation of soul and confession of sin.

“Satan invents innumerable schemes to occupy our minds, that they may not dwell upon the very work with which we ought to be best acquainted. The archdeceiver hates the great truths that bring to view an atoning sacrifice and an all-powerful mediator. He knows that with him everything depends on his diverting minds from Jesus and His truth.” FLB 217

Perfecting Holiness In The Fear Of God

“Those who would share the benefits of the Saviour’s mediation should permit nothing to interfere with their duty to perfect holiness in the fear of God. The precious hours, instead of being given to pleasure, to display, to gain seeking, should be devoted to an earnest, prayerful study of the word of truth. The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise it will be impossible for them to exercise the faith which is essential at this time or to occupy the position which God designs them to fill. Every individual has a soul to save or to lose. Each has a case pending at the bar of God. Each must meet the great judge face to face. How important, then, that every mind contemplate often the solemn scene when the judgment shall sit and the books shall be opened, when, with Daniel, every individual must stand in his lot, at the end of the days.

“All who have received the light upon these subjects are to bear testimony of the great truths which God has committed to them. The sanctuary in heaven is the very center of Christ’s work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should thoroughly investigate these subjects and be able to give an answer to everyone that asketh them a reason of the hope that is in them.

“The intercession of Christ in man’s behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, ‘whither the forerunner is for us entered.’ Hebrews 6:20. There the light from the cross of Calvary is reflected. There we

may gain a clearer insight into the mysteries of redemption. The salvation of man is accomplished at an infinite expense to heaven; the sacrifice made is equal to the broadest demands of the broken law of God. Jesus has opened the way to the Father's throne, and through His mediation the sincere desire of all who come to Him in faith may be presented before God.

"'He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.' Proverbs 28:13. If those who hide and excuse their faults could see how Satan exults over them, how he taunts Christ and holy angels with their course, they would make haste to confess their sins and to put them away. Through defects in the character, Satan works to gain control of the whole mind, and he knows that if these defects are cherished, he will succeed. Therefore he is constantly seeking to deceive the followers of Christ with his fatal sophistry that it is impossible for them to overcome. But Jesus pleads in their behalf His wounded hands, His bruised body; and He declares to all who would follow Him: 'My grace is sufficient for thee.' 2 Corinthians 12:9. 'Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest onto your souls. For My yoke is easy, and My burden is light.' Matthew 11:29, 30. Let none, then, regard their defects as incurable. God will give faith and grace to overcome them." GC 488, 489

THE HOUR OF HIS JUDGMENT IS COME

Section 1

General Principles of Divine Judgment

Question 1: Will there be a **final** judgment for **all** mankind?

Answer: Yes! Read 2 Corinthians 5:10; Hebrews 9:27; Ecclesiastes 12:13, 14; James 2:12, 13; Romans 2:16; Matthew 12:36, 37; Romans 14:10; Acts 17:31; Ecclesiastes 3:17. The doctrine of the judgment is an important part of the true gospel. Romans 2:16. God will judge both the righteous and the wicked. Ecclesiastes 3:17; Psalm 37:33.

Question 2: How many phases will there be of the final judgment?

Answer: Careful study of the Bible reveals that there will be two basic phases of the final judgment:

1. a judgment for the righteous;
2. a judgment for the unsaved, the wicked. Read Ecclesiastes 3:17; 1 Peter 4:17, 18; Romans 2:5, 6, 12.

Each basic phase of the judgment consists of:

1. a period of **examination** of the records;
2. the revealing or announcement of the results;

3. the giving of the appropriate reward. (“execution of the judgment written.” Psalm 149:9.)

The judgment of those who profess to be followers of God, the judgment of the righteous, occurs *first*, followed by the judgment of the unsaved. 1 Peter 4:17, 18.

Question 3: But why must judgment begin first at the house of God? Why must the righteous be judged?

Answer: God knows everything, the judgment is not to enlighten God. The judgment is for all of His intelligent creatures, to show them that God is just and fair and absolutely trustworthy.

Some professed Christians may look very good to the human eye but they may have transferred their faith from Christ to self and may be secretly indulging self and sin. God must show why such ones are not saved. God has nothing to hide, He wants us to have every confidence in His government. Revelation 15:4; Matthew 7:21–29.

In Hebrews 12 the christian life is described as a race which the believer must **start, continue** and **finish “in Christ”**. So long as the judgment finds that the believer has finished **“in Christ”** there is no condemnation. Psalm 37:32, 33; Romans 8:1–4; John 5:24. But if the judgment finds that he did not finish “in Christ” he will be condemned and his name blotted from the book of life. Only those who overcome by finishing the race “in Christ” will have their names retained in the book of life. Read Revelation 3:5; Hebrews 12:1–15; John 15:6; Hebrews 6:1–6; Matthew 24:13; Hebrews 10:35–39; Ezekiel 18:24–26. *The book of judgment will show whether we have built on rock or on sand.*

Question 4: In Heaven’s court who is the “deciding” judge?

Answer: Jesus Christ. Read John 5:22, 23, 27; (also Revelation 5:1–14). Jesus Christ is the deciding judge, Matthew 10:32, 33. God the Father is the presiding judge, Daniel 7:9, 10.

Question 5: Why has the Father committed all judgment to the Son?

Answer: Hebrews 2:14–18; Hebrews 4:15; Revelation 5:9, 10. In the incarnation the Son of God took upon Himself the **same sinful flesh**

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as that which we have. He was therefore tempted in all points as we are tempted and had to obtain the victory by faith in His Father. Jesus Christ overcame the sinful flesh and all its enticements by surrendering His will to the will of His Father, in full faith. He therefore understands how terrible the entice merits of the flesh are and He is therefore fully qualified to plead our cases. He has experienced all the hurting and woe which sin can cause and He can fully sympathize with us when we are tempted. Moreover the victory which He won is for us. When we abide **in Christ by faith and the continuous surrender of our will-power** to Him, **His victory is ours!** Oh, praise the Lord! For proof of the above, study carefully the following texts: Hebrews 2:14–18; Romans 1:3; Romans 8:3; Hebrews 4:15, 16; John 5:30; John 5:19–24; Romans 8:1–14; 1 Corinthians 15:57; John 15:1–10.

The above texts of scripture prove that Christ Jesus while on earth did not depend upon His own Divinity but solely upon His Father. Even when prophesying of His resurrection Christ was wholly trusting the commandment which He had received from His Father. Read John 10:17, 18. In other words, He had to believe His Father's promise that He would rise from the dead. Yes friend, Jesus lived by faith alone in His Father, and the Father by the Holy Spirit performed all works of righteousness through the Son. Read John 14:10–15. We too, by the surrender of faith, must allow the Holy Spirit to reproduce in us the righteousness of Christ so that we will love Him and keep His commandments.

It is very important to understand that the human flesh of the man Christ Jesus was the same as our sinful flesh, as scripture plainly informs us (Hebrews 2:14–17). In His flesh he was made like us in all things.

Sinful flesh has a threefold degeneracy: sinful flesh is **mentally, physically and morally weak**. It is the moral weakness of our sinful flesh which renders the law incapable of making us good. See Romans 8:3. But Jesus came in that same flesh and by faith in His Father He overcame the sinfulness of the flesh so that the righteousness of the law might be fulfilled in all those who believe in Him and surrender their wills to walk after the Spirit and not after the flesh.

Any doctrine of Christ which denies that He was made like us in **all** things in His flesh is anti-Christ. Read 1 John 4:1–3 and 2 John verse 7. There are some who say that the flesh of Christ was sinless flesh like Adam's

before the fall: *This is dangerously false doctrine.* There are some who are more deceptive and say that Christ's flesh was like ours in every respect except that it was **not** morally weak: *This is deceptively false doctrine.* All who officially teach these errors are against Christ, anti-Christ. *If He could not have taken **our** flesh and overcome, then there is no hope for us to overcome in our flesh and this is what Satan wants us to believe.* But, praise God! He came in our sinful flesh and overcame so that we in Him might overcome!

Question 6: By what standard or law are we judged in the final judgment?

Answer: *By the Royal Law of Liberty, The Ten Commandments.* James 2:8–12; Ecclesiastes 12:13, 14. The Ten Commandments, which were written on two tables of stone by God, were given to show man how sinful he is, and to show him his need of *righteousness*. But righteousness is not found in a written code, *righteousness* is found in a person, *righteousness* is found in Jesus Christ. As a matter of fact Christ is the *Righteousness* of God.

The basis of God's righteousness is self-sacrificing love, an all-for-the-other love, a love which seeks not its own but, rather, seeks the good of others by the path of self-denial.

When selfishness reigns in the human mind there can be no real righteousness of character. So when the carnal, natural man looks at the ten commandments and tries to obey "thou shalt not kill", or "thou shalt not steal", or "thou shalt not commit adultery", he is trying to be good by trying not to be bad. This is Old Covenant legalism.

The only thing the law can do for the unregenerate is to hold him in check until he finds Christ. The ten commandments law, then, is a schoolmaster which holds the sinner in check and brings him to Christ.

When the sinner comes to Christ, and surrenders his will to Christ, the reign of selfishness is put to death and the reign of love is established in the human spirit. This love of God fulfils the righteousness of God in the believer's mind and character. This is the New Covenant. The believer is not under the written code but under grace, and his character is transformed by the Holy Spirit. *And the righteousness of Christ which is reflected in the believer will be in agreement with both the **letter** and the **spirit** of the law.* In other words the believer in Christ "will not kill", "will not steal", "will not

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commit adultery”, and so on for every one of the ten commandments *not because He is under the written code but because He abides in Christ and is led by the spirit and is filled with the love of God and reflects the character of Christ. Oh praise the Lord!*

Therefore when God says that His law is the standard in the judgment He means that His *righteousness* is the standard. The Ten Commandments are but a minimum summary of the great righteousness of God. Christ in His Sermon on the Mount, recorded in Matthew 5, gave a fuller, more positive exposition of the principles of the Government of God. John 1:17.

Jesus clearly showed that the standard of righteousness to which the Christian is called is not lower but higher than that which is attainable under the law. For example, the law says thou shalt not kill, but Jesus says we should not even cherish anger or hatred in our hearts else we are guilty of murder before God! Matthew 5:21–24. The law says thou shalt not commit adultery, but Jesus says that if a man cherishes illicit desire in his heart he is guilty of adultery before God! Matthew 5:27, 28. The law says remember the Sabbath day to keep it holy, Jesus says we must come to Him to receive rest, The whole purpose of the law is Christ (Rom.10:4). His rest is a **complete rest**, a seventh-day Sabbath rest from salvation by works, the peaceful sign of the in dwelling Christ. Matthew 11:28–30; Romans 5:1; Hebrews 4:4–11. Therefore we see that Christ did not abolish the law but He fulfilled the law. He gives us a righteousness which exceeds that of the scribes and pharisees. A righteousness which goes beyond the letter to the spirit of the law which is *love*.

Question 7: How only can a person satisfy the law and therefore be victorious in the judgment?

Answer: By faith in Christ, by abiding “in Christ” and therefore being righteous by faith. Philippians 3:8, 9; Romans 8: 1–4; John 15:1–12.

The Good News of the gospel is that **Christ has paid the redemption price for all mankind, for every single person. All humans have been bought back legally by Christ’s infinite sacrifice.** Paul told the Corinthians that God “hath reconciled us to himself by Jesus Christ.” “God was in Christ reconciling the world unto himself, not imputing their trespasses unto them.” This is the wonderful news: all men are legally

reconciled to God in Christ. 2 Corinthians 5:18, 19; Isaiah 53:6, 5; Romans 3:24. This is so because Christ took on the totality of sinful human flesh and became the Second Adam. He was representative Man which means that what He accomplished He accomplished **for** all mankind and all mankind was in Him when He accomplished it. 2 Corinthians 5:14; Romans 5:6, 8, 10. Jesus Christ obeyed for us and died for us, He lived a sinless life in a sinful flesh, and His victory is our victory! In Christ all men are **legally** bought back!

When a person believes this Good News and surrenders his heart to this overwhelming love of God in Christ that person becomes a new creature in Christ **by faith**, justified **by faith**, that is, he is **declared righteous and made righteous** by the gift of righteousness in Christ. The old self is crucified with Christ and the believer is given a new heart, new life in Christ, and the love and righteousness of Christ makes him an obedient child of God. And so long as the believer abides in Christ the righteousness of Christ **covers** him and **transforms** him progressively unto perfection of character. 2 Corinthians 5:14–17; Colossians 3:1–10.

Righteousness by faith produces love-motivated obedience to all the commandments of God. The believer stands before God **covered** with the righteousness of Christ and **filled** with the righteousness of Christ and therefore in Christ he is **without condemnation**. Romans 8:1–4.

For us in the final generation this Good News of righteousness by faith in Christ and by the faith of Christ is very exciting indeed! God will produce a final generation of believers who will fully reflect the character of Christ, who will perfectly obey the commandments of God by faith in Christ. It will be the righteousness of Christ fully reproduced in them!

By His perfect obedience Christ has made it possible for every human being to obey the commandments of God. When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live by His life. *This is what it means to be clothed with the garments of His righteousness.*
COL 311:4

The surrender of the *will* is of crucial importance. There are some who say you only have to believe and there is no need to obey. Such a statement is an absurd contradiction of itself. True faith produces works and faith without

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works is dead (James 2:14–26). True faith includes belief in God through His word, and surrender of the will-power to Him. Such faith in Christ receives the Holy Spirit who fills the believer with the true Agape Love of God (Romans 5:1–5), and love keeps the commandments, fulfills the law, *motivates* the believer to willingly and lovingly obey every command of God, every principle of righteousness (Romans 13:8–14; Romans 8:1–4; 1 John 5:1–5; John 14:15).

The righteousness which we must have is the righteousness of God **in Christ**. We receive this righteousness by receiving Christ and this is done by faith — believing and surrendering, that is, by abiding “**in Christ**”. John 3:36; 1 John 5:11, 12. Only “in Christ” do we have the victory. In ourselves we are nothing but “in Christ” we are complete with His victorious righteousness. And so long as we abide in Him, His righteousness covers us and His righteousness is progressively reproduced in our characters, thereby making us more and more Christ like. Therefore so long as the believer abides in Christ he is victorious in the judgment through the righteousness and blood of Christ.

Christ’s death satisfies the penalty demanded by the law, and Christ’s sinless life satisfies the obedience required by the law. His death and obedience are ours by faith. In Christ we are dead to self and sin and alive by His righteous life of love, but only “in Christ”.

Therefore we can correctly conclude that **in Christ** the believer can satisfy the principle of Ecclesiastes 12:13, 14. And therefore, by virtue of Christ’s atoning sacrifice and sinless life, the believer will emerge victorious in the judgment by faith in Christ. Acts 4:12; Hebrews 11:1–6; Psalm 37:33.

Question 8: What should the attitude of the believer be to the judgment? Should the believer be fearful, or should the believer be happy?

Answer: *Happy!* Read 1 John 4:17, 18. In Christ the believer is filled with the Love of God. This love empties the believer of selfishness and fear, and fills the believer with righteousness and joy. The believer appreciates the wonderful and gracious character of God and actually looks forward to the judgment in which God and His truth shall be vindicated! Desire for reward and fear of hell-fire are secondary because the all-conquering motive is *love*.

Question 9: Will anyone be able to hide any secret from the judgment?

Answer: *No!* Read Romans 2:16 and Hebrews 4:13. There can be no hiding from God. He knows all our motives and hidden thoughts. He even knows what is in our unconscious minds. Read carefully the following texts: Luke 8:17; Revelation 2:23; 1 Samuel 16:7; Psalm 44:21; Proverbs 16:2. Everything is recorded in the books of judgment. Daniel 7:10; Revelation 20:12.

Question 10: What “books” will be used in the Judgment?

Answer:

1. **The Book of Life.** Read Philippians 4:3; Daniel 12:1; Revelation 21:27;
2. **The Book of Remembrance.** Read Malachi 3:16; Nehemiah 13:14; Psalm 56:8;
3. **The Book of the Record of the Iniquities or Sins of Men.** Read Isaiah 65:6, 7; Matthew 12:36, 37; 1 Corinthians 4:5.

The **Book of Life** contains the names of all those who **started** the christian warfare or race. The **Book of Remembrance** contains the **good deeds** of all believers. The **Book of Record of Sins** contains the record of the **sins** of all persons.

Any believers who **starts** and **finishes** the christian warfare or race in Christ will have his name retained in the Book of Life and his sins blotted out. Revelation 3:5; Acts 3:19. Any believer who starts the christian race but who does **not** finish in Christ will have his name blotted from the Book of Life and the record of his good deeds will be erased from the book of God’s remembrance. See Ezekiel 18:24; Exodus 32:33; Revelation 3:5.

Question 11: Since all have sinned against God how do we cope with the problem of past sins?

Answer: God has solved the problem **in** Jesus Christ. **In Christ** we have forgiveness, **full and free.** Read 1 John 1:8–10; Romans 3:23–26; Colossians 1:14; Isaiah 55:6, 7; Isaiah 1:16–20.

When we come to Jesus in repentance and confession, and surrender our lives to Him in full faith, we have the assurance that the forgiveness for which we seek is freely bestowed upon us **in Christ!** Oh praise the Lord!

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Question 12: Having asked for, and received, the forgiveness of God, how does the believer retain that forgiveness?

Answer: By remaining or abiding **in Christ**. Read 1 John 1:9; John 15:3–6. (N.B. If a professed believer ends up outside of Christ then; Hebrews 6:4–6 is applicable).

Question 13: In 1 John 1:9 God offers us not only forgiveness but cleansing. What important condition is necessary in order to receive the progressive cleansing from all unrighteousness?

Answer: The believer must walk in the light. Read 1 John 1:7. False doctrines must be exposed, and, expelled from the mind by the word a God. Only the truth can set us free (John 8:32). A careful study of God's word will show us that many of the popular doctrines of the so-call mainstream christian churches are false. (Read the Series A Tracts for an exposure of the false doctrines of popular religion).

Question 14: How critical is one's attitude to the ever-increasing light of God's word in terms of the final judgment?

Answer: Jesus made it clear that rejection of light will condemn a person in the judgment. Read John 3:16–21.

Question 15: What end-time, glorious message of light and truth will either liberate those who accept it or condemn those who reject it in the very last days of earth's history?

Answer: Isaiah 60:1–3. The light of God's glory, His character, will lighten the earth. Those who accept that light will be sealed with the seal of the living God. Those who refuse that light will worship the "beast" and receive his "mark". Read Revelation 14:6–12; Revelation 18:1; 1 John 1:5; Exodus 33:17–19; 34:6–7; John 3:16–21. (For a deeper study of God's character and the sealing work please read Tract Series A Number 8).

Question 16: What is so important about knowing the character of God?

Answer: Matthew 5:39–48. The fullness of the light of God's character as enunciated in Matthew Chapter 5 and revealed in the life and death of our Saviour, will expose certain defects of our characters which we like

to excuse away. Character defects such as impatience, anger, resentment, retaliation, seeking to get even with those who hurt us, jealousy, self-seeking, an unforgiving spirit, impure thoughts, reluctance to deny self to help others. *All these and many others are shown to be sin in the light of God's character of love!* Only as we have correct views of God's character will we be able to cooperate with God in the important work of developing perfect characters. Consider these scripture texts: Romans 13:8, 9, 10; 1 John 4:8, 16; James 1:13–17; Habakkuk 1:13.

Christians should study Matthew Chapter 5 carefully and continuously!

So far we have learned that Jesus is the Deciding Judge; God the Father is the Presiding Judge.

Question 17: Who is the Accuser?

Answer: Satan is the Accuser. He accuses us before God. Revelation 12:10, Zechariah 3:1, 2.

Question 18: Who is our Lawyer or Advocate in the judgment?

Answer: Jesus Christ. 1 John 2:1, 2. What a wonderful arrangement! Jesus is both our Lawyer and Judge!

Question 19: Where does Jesus plead our cases against the Accuser?

Answer: In the Heavenly Sanctuary. Hebrews 8:1, 2. Jesus is our High Priest in the Sanctuary in Heaven.

Question 20: As our Advocate in the Heavenly Sanctuary, what important work does Jesus perform for us?

Answer: He makes intercession for us. Hebrews 7:25. He is the mediator between God and man. 1 Timothy 2:5. He pleads His atoning blood on Our behalf. Hebrews 12:22–24; Exodus 12:13.

Question 21: What must we do to benefit from Christ's intercessory High Priestly ministry?

Answer: We must come to Him. Hebrews 7:25; Hebrews 4:16; Matthew 11:25–30; Revelation 22:17.

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Question 22: How does a person **come** to Christ?

Answer: By faith. Hebrews 10:21, 22. We must come to Him in prayer; we must be really repentant and we must confess our sins to Him, asking for, and receiving, in full confidence, His forgiveness. We must surrender our entire lives to Him in humility; we must by faith continually die to sin and self, and live by His life unto God. All this is performed by the Holy Spirit as we keep **coming** to our High Priest daily, continuously, seeking to abide in Him and to reflect His character.

We **come** to Him by prayer and careful study of His word. He gives us His victory over the flesh and enables us to live righteously through the indwelling Holy Spirit as we surrender our will-power to Him. Oh yes reader, as we spend time with Jesus in **prayer and Bible study** our lives will be progressively transformed into His image by His Spirit! This is why He intercedes for us; He wants to bring us into full oneness with the will of God!

Question 23: If the *atonement* were finished at the cross, what need is there for Jesus to make intercession for us now?

Answer: Much controversy would be avoided if we would but understand that the word *atonement* in practical terms means *at-one-ment* or reconciliation, harmony. The Bible makes it clear that there are *distinct phases* of the overall work of atonement or reconciliation.

Let us read 2 Corinthians 5:18. In this text Paul says that God “**hath reconciled us** [*past tense*] **to Himself by Jesus ...**” So we may conclude that reconciliation or atonement was accomplished by Christ at Calvary for us.

Now read on through verses 19 and 20, and notice verse 20 where Paul is beseeching his readers to be reconciled to God. So although God hath legally reconciled the world unto Himself (verse 19) by the life and death of Christ, christian preachers are to preach and invite unbelievers to be individually reconciled to God by faith. In other words, on the cross Christ made a full, complete, and perfect *sacrificial atonement or reconciliation* thereby legally reconciling the world to God. Hebrews 9:12, 2 Corinthians 5:18; Hebrews 9:26.

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Then as our High Priest He ascended to the Heavenly Sanctuary to perform the work of atonement or reconciliation by intercession. Hebrews 7:24, 25. This is **atonement by intercession** whereby Christ pleads His blood (His sacrifice) in our behalf as our High Priest so that we enter into the benefits of His sacrifice.

Ultimately there will be atonement or reconciliation by judgment (Hebrews 9:27, 28). The judgment gives eternal life to those who have Christ, whereas it pays the second death to those who reject Christ (Romans 6:23). Therefore ultimately the entire universe will be at one with God because Satan and his rebellious followers shall be no more. (Hebrews 9:27; Revelation 20:6, 14, 15). This ultimate **oneness** or **harmony** or **atonement** is what the apostle Paul looked forward to in Ephesians 1:10. Read it carefully and compare it with 1 Corinthians 15:24–28.

Let us summarize:

Three Distinct Phases of Atonement	Proof Texts
Sacrificial atonement complete at Calvary's cross on earth. (Humanity legally reconciled to God by Christ)	2 Cor. 5:18, 19, 14; Heb. 7:27; Heb. 10:10, 12
Intercessory atonement in Heavenly Sanctuary (Apartment 1)	1 Cor. 15:14–21; 2 Cor. 5:20; Heb. 7:25; Heb. 8:1, 2, 6; Heb. 9:11–15
Atonement by Judgment , in the time of the end. (in Apartment 2 of Heavenly Sanctuary)	Heb. 9:27, 28; Heb. 10:12, 13; 1 Cor. 15:24–28.
<i>Eternal Results (of the 3 phases) will be:</i> (i) <i>Eternal Life for the Righteous</i> (ii) <i>Eternal death, the second death (non-existence) for the rejectors of salvation</i> (iii) <i>New Heavens and new Earth in complete harmony with God: Atonement completed!</i>	Romans 2:1–13; Rev. 20:6, 14, 15; 2 Peter 3:9–13; Rev. 21:1–8; Eph. 1:10; Psalm 37:9–11.

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Question 24: Is the Heavenly Sanctuary and Christ's work therein important to the believer?

Answer: Yes! Most certainly! We are to know that Christ ever lives to make intercession for us. Moreover His High Priestly work in the Heavenly Sanctuary will produce a final generation of living saints who will fully reflect His righteous character in their lives. Hebrews 7:25; Hebrews 4:14–16; Hebrews 9:14. We must enter into the Sanctuary, **by faith**, and submit to the work of our High Priest; a work of refining and purifying His true believers in this final generation until *nothing can move them from abiding in Him*. Please read Hebrews 10:19–27.

Indeed, like David of old, we will be able to testify that through Christ's work in the Heavenly Sanctuary every perplexing question concerning good and evil will eventually be answered. Read Psalm. 73:1–17.

Question 25: What important work is accomplished in us by Christ through His High Priestly ministry in the Heavenly Sanctuary?

Answer: The work of cleansing the believer's spirit and soul. Hebrews 9:14. By virtue of His sacrifice, Christ is qualified to be our High Priest (Hebrews 2:10; Hebrews 4:15). And by virtue of His sacrifice He purges our conscience from sin. This cleansing or purging is accomplished by the Holy Spirit through the Word of God. As the Word of God exposes our sins we must give them up by repentance, confession, and by forsaking them. 1 John 1:9; John 17:17; Hebrews 9:4; Isaiah 55:6, 7.

Question 26: What happens to the sins which are confessed and given up?

Answer: Jesus takes them away. 1 John 3:5. Jesus paid the **full** price for **all** the sins of **all** the world. Hebrews 1:3; Isaiah 53:6. Now through His intercession in the Heavenly Sanctuary He offers to take away our sins and give us His righteousness. This is the work of purification which must be progressive until the "final-generation" believer is perfect in Christ. Read the following texts carefully: 1 John 3:5; Hebrews 9:28; John 3:2, 3; Hebrews 10:21, 22.

Question 27: Since Jesus is in the Heavenly Sanctuary then the sins which He takes away from believers must be in the Sanctuary with Him. Does the Bible confirm this?

Answer: 1 Timothy 5:24. Yes! Most definitely. Those who (by repentance, confession and the cleansing work of the Holy Spirit), give up their sins are described in 1 Timothy 5:24 as those whose sins are open beforehand, going before to judgment. Those who cling to their sins and reject the cleansing work will **not** have them taken away into the Sanctuary by Jesus.

Question 28: What will ultimately happen to the sins of those believers who remain true and faithful?

Answer: The sins of those who remain faithful to the end (end of their life or end of the world) will be blotted out from the Sanctuary by the blood of Jesus. This blotting out will occur in the end of time just before Jesus returns. Read Acts 3:19, 20.

The apostle Paul explains in Hebrews 9:23 that just as the Old Testament Sanctuary was cleansed or purified on the Day of Atonement by the blood of the sacrificial animals, so too the Heavenly Sanctuary will be cleansed or purified by the blood of Christ.

Question 29: But what is meant by this purifying of the Sanctuary, of “the heavenly things themselves” (Hebrews 9:23); what is meant by this blotting out of sin, by this cleansing of the Sanctuary?

Answer: Christ the sinless one bore our sins on the cross; He died for us. He bore our shame and guilt although He was guiltless. 2 Corinthians 5:21; Isaiah 53:6. In other words although Christ was blameless He bore the blame for us in order to redeem us. *But ultimately the blame must be transferred to the one who is really, actually guilty of all sin. That person is Satan, the inventor of sin.* Upon Satan’s head must eventually fall the full blame for all iniquity. Yes the entire universe must and will see, at last, that God was **not**, in any way, responsible for sin but that the full responsibility for all evil must be placed fairly and squarely upon Satan (and his followers). John 8:44; Revelation 12:7–13; Revelation 5:12, 13; Revelation 15:3, 4; Philippians 2:10, 11; Revelation 20:10; Ezekiel 28:14–19.

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So then when we speak about remission or blotting out of sin we are speaking of the Divine transaction whereby those saved by the plan of redemption have their sins, firstly, redemptively, carried by our Saviour and ultimately put upon Satan who will be crushed into eternal death thereby. Romans 16:20; Ezekiel 28:18, 19. This final blotting out of sin will bring the New Covenant to **complete** fulfilment. Hebrews 10 16–18.

Question 30: How about those individuals who would have started the christian walk but who have failed to remain faithful?

Answer: Well, the word of God is clear that, in the judgment, the sins of such individuals will be returned upon their heads. Read Ezekiel 18:24–26; Ezekiel 33:13, 14; Ezekiel 3:19–21; Hebrews 6:4–6 and Hebrews 10:26, 27.

True repentance is acknowledging that sin is wrong, bad and destructive, and that God is **not** to be blamed for any evil but that Satan and his invention of sin is the root cause of every evil, calamity and destruction that has ever happened. James 1:13–21.

The person whose mind does not become fixed in repentance and righteousness is really agreeing with Satan that sin is preferable to righteousness. Since the judgment gives the individual that which he has chosen then those who withdraw from righteousness will have all their sins given back to them. It is obvious then that if a person starts the christian race but after a while he changes his mind and rejects the salvation of God and finishes this life in that state of rejection, *then he must bear the blame of his whole sinful life. All his past sins will be put back to his account and given back to him.*

Question 31: Did Jesus have anything to say about this matter of past sins returning upon the heads of those professed christians who withdraw from the christian walk openly or secretly?

Answer: Yes, in the parable of the “wicked servant” in Matthew 18:23–35. Read it carefully.

The parable is one in which reckoning of accounts or examination of records is central. In other words it is a parable which describes the judgment scene. The “wicked servant” had received forgiveness; but his unmerciful spirit shows that he now rejects God’s pardoning love. He has

separated himself from God, and is in the same condition as before he was forgiven. He has denied his initial repentance, and his sins are upon him as if he had never repented. And notice verse 35 where Jesus says: “So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.”

Jesus uses “forgiveness” because it is the single most critical characteristic which proves christian character maturity and perfection. When our christian maturity reaches the point of our being able to love and forgive those enemies who are actually hurting and killing us then God-likeness and character has been reached. (Matthew 5:43–48).

So long as we **abide** in Christ, His Holy Spirit transforms our characters into His likeness. If we are not becoming more and more Christ-like every day, growing towards perfection, we are **not** abiding “in Christ”.

Question 32: What unchanging principle forms the foundation for the outworking of results in the judgment?

Answer: The principle or law of sowing and reaping. Read Galatians 6:7–9; Romans 8:8–10, 12, 13. Sowing to the flesh, by yielding to sinful desires, produces corruption of character and spiritual death.

- That secret sin while outwardly attending church and appearing to be in “good and regular” standing; you are sowing to the flesh. Repent and forsake your sin.
- That bit of underhanded business dealing and financial dishonesty, the love of money; you are sowing to the flesh. Repent and forsake your sin.
- That love of worldly pleasure: dancing, cinema, worldly music; you are sowing to the flesh. Repent and forsake your sin.
- Anger, hostility, misery, murmuring, impatience, complaining and quarreling are attitudes of sowing to the flesh and need to be repented of urgently.
- Compromising with definite false doctrines for the sake of “peace”, depending upon membership in a particular church organization rather than believing and obeying all the truth through abiding in

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Christ are subtle ways of sowing to the flesh and tranquilizing a seared conscience. Urgent repentance is necessary.

Consider carefully and prayerfully the following passages: Galatians 5:19–21, 22–26; Romans 13:8–14; Hebrews 12:13, 14; Matthew 7:24–29; Hebrews 12:1, 2; Hebrews 13:4; Colossians 3.

Yes friend, the judgment is not arbitrary, it is absolute in its adherence to fixed unchanging principles of righteousness and freedom. In the judgment every person will get what he or she has chosen. Those who choose Christ will reap what Christ has sown, eternal life. Those who choose sin will reap what sin sows, eternal death.. Read Romans 6:23; James 1:13–25; 1 John 5:11, 12. **See Appendix F.**

Question 33: Is there a course of time followed by a judgment for every purpose and everything?

Answer: Yes! Read Ecclesiastes 8:5, 6; (Hebrews 9:27). Even in our everyday lives this principle operates. It is really an explanation of the principle of sowing and reaping. The sowing and the development take time but the reaping will surely occur. The cigarette smoker may smoke for years before reaping lung cancer. A professed christian may cherish immoral thoughts and read immoral books for years before falling into open shame and vice.

Yes friend, “to every purpose there is time and judgment therefore the misery of man is great upon him.” We must understand that “the curse causeless shall not come” (Proverbs 26:2), in other words there is a cause for every effect.

Question 34: Many people do not understand that sin is destructive. They think that sin is all right but that it is God who causes destruction and death. What does the Bible say about the nature of sin?

Answer: (a) The wages of sin is death — Romans 6:23; (b) Sowing to the flesh produces corruption from the flesh (not from God) — Galatians 6:7, 8, 9; (c) Sin, when it is finished, produces death — James 1:15; (d) Evil or sin shall kill the wicked in the end — Psalm 34:21; Proverbs 11:5, 6; (e) To sin against God is to hurt your own soul — Proverbs 8:36; (f) To be carnally minded is death — Romans 8:6. Therefore it is by the sowing of sin that the harvest of destruction is reaped from sin itself.

Question 35: Since sin is so destructive, how then do we manage to survive?

Answer: By the mercies of God. Lamentations 3:22, 23.

Question 36: Why is sin so destructive?

Answer: Because sin separates us from God who is the source of life. Isaiah 59:1, 2.

Question 37: So what is the wrath of God?

Answer: The wrath of God is the separation from God caused by sin. Since God is of “purer eyes than to behold evil, and canst not look on iniquity” (Habakkuk 1:13), He “hides His face” from sin and this is what the Bible means by wrath. Read it for yourself in Isaiah 54:7, 8 and Deuteronomy 31:16, 17.

Question 38: So what is the mercy of God?

Answer: God’s mercy is His kindness towards us which we do not deserve. Isaiah 54:7, 8. This mercy comes to us through Jesus Christ because He has paid the penalty for all sin. He who has the Son has life; he who rejects the Son rejects the only connection with God and therefore chooses separation or wrath. Read 1 John 5:11–13; John 3:36; Proverbs 8:35, 36; John 14:6.

Question 39: How does mercy reach us now?

Answer: Through the High Priestly intercession of Christ in the Heavenly Sanctuary. Hebrews 7:25; Hebrews 4:14–16. The Holy Spirit brings to us the blessings of grace. John 16:7–15.

Question 40: So right now everyone, good and bad, is under the general grace of God’s mercy because of Christ’s intercession. Will this continue indefinitely?

Answer: *No.* One day Christ’s intercession will cease and mercy will no longer plead for the guilty inhabitants of earth. That is why it is so important to receive Him now so that we shall be saved to the uttermost from sin and therefore be righteous when His intercession ceases. Now for proof read Revelation 22:11, 12.

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Yes friend, a short while before Jesus comes He will cease His intercessory work and then the world will be under wrath, God will hide His face and the destructive events called the seven last plagues will occur. See Revelation 16. Right now the sinful forces of nature are kept under control, because of mercy, until those who want to be saved are completely saved. See Revelation 7:1–3.

Question 41: But even now we see increasingly destructive calamities striking mankind. How is this?

Answer: As mankind in general rejects God’s truth and His righteousness and continues to transgress His law (1 John 3:4), the Holy Spirit is giving man up gradually to his own way. This giving up or separation, though partial, allows sin to work destruction here and there. Read Romans 1:18–32. Total collapse of the forces of nature will **not** occur **before** Christ’s intercession **ceases**, at the close of probation, when every mind shall have been made up for or against God, after the final worldwide Gospel warning shall have been given.

Question 42: Is it true then that only good comes from God, whereas only bad comes from sin as God allows?

Answer: Yes! Read James 1:16, 17; 1 John; Romans 13:10; Lamentations 3:22, 23; Malachi 3:6; John 8:44; Romans 6:23.

Question 43: How then do righteous people suffer calamities and persecution?

Answer: God permits such for two principal reasons: (a) to allow sin to show its real character of intolerance and violence and selfishness; (b) to refine and purify His saints. Christ Himself was perfected by suffering (Hebrews 2:10). Read John 15:2; 1 Peter 1:6, 7; 1 Peter 3:16; Matthew 5:11, 12.

Question 44: Who is the classical Biblical example of a righteous man who was tormented by Satan under God’s permission?

Answer: Job. Read Job Chapter 1 and notice in verse 16 that “the fire of God fallen from heaven” is one of the destructions which can occur when God’s protection is withdrawn! Now compare this with Ezekiel 28:18 and

understand that the final destructive fires will occur when God withdraws completely from the earth. 2 Peter 3:10.

Question 45: So when God permits difficulties and trials to afflict His saints it is for their good. Are there direct texts of scripture which tell us so?

Answer: Yes. Read James 1:1–4; Philippians 1:29. Therefore as part of Christ’s cleansing work He sends us light from God’s word and He permits certain adversities in order to show us our deep-seated defects and to cleanse us of these defects.

Question 46: What should be the christian’s attitude to adversity?

Answer: The christian should praise God and thank Him, and submit gladly to the refining work without murmuring or complaining. 1 Thessalonians 5:16–18; Romans 8:29–39; Philippians 4:4–7.

Question 47: Therefore what important truths can we learn from the experience of Job?

Answer: We learn that, (a) irrespective of the pressure of temptation and adversity, the believer in God can be victorious over sin by surrendering his will in full faith to God and by patiently allowing God to work all things out for good. Job 1:22; Romans 8:28–39; James 4:7–10; (b) that Satan’s government of sin is destructive whereas God’s government of righteousness is protective; (c) when we see calamities occurring we should never charge God foolishly (Job 1:22). He is never the cause of destruction. Jesus made this clear in John 10 verse 10: “The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.”

Question 48: Can we now understand better why this clear light on God’s character should give the believer boldness in the day of judgment?

Answer: Yes. Read I John 4:16–18. When we really understand that God is love and allow His love to fill us and control us we will have no fear of judgment because we understand that the judgment simply allows us to reap what we have sown.

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Question 49: What traditional view of God and His judgment is shown to be erroneous by the light of His love?

Answer: The traditional view of a cruel, vindictive God, who is just waiting to strike down the sinner is a terribly false doctrine. God does not hurt anyone. Scripture describes Him as harmless. 1 John 4:8; Romans 13:10; Hebrews 7:26.

It is sin that destroys, not God. The Biblical language, which mentions such terms as “God’s anger”, “God’s wrath”, “God destroys”, is correctly interpreted by the Bible itself to mean God’s withdrawal to allow the reaping of destruction from the sowing of sin.

Question 50: Is this knowledge of God important? Is it vital to really know God?

Answer: Yes! Read John 17:3 and Jeremiah 9:23, 24; 1 Corinthians 15:34. We can only glorify God when we have a correct knowledge of Him. **By knowing Him, sin will become hateful to us.**

Question 51: What are God’s people called upon to do in the “hour of God’s judgment”?

Answer: To give Him glory, to “fear” Him and to “worship Him”. Read Revelation 14:6, 7.

Question 52: Since God is Love, and perfect love casteth out fear (1 John 4:16–18), what is meant (in Revelation 14:7) by the command “Fear God”?

Answer: To “fear” God means to respect, admire and adore Him; to stand in awe at His wonderful character of self-sacrificing love. Although God is infinite in power He never uses His power other than righteously because He is infinite in love. In this world we are accustomed to authorities who sooner or later abuse power, that is, use it unrighteously. But God never uses His power unrighteously because His infinite love applies His infinite righteousness to His infinite power. He is therefore the source of light and life, never the source of darkness or death. Read John 1:1–5; I John 5:5; Romans 13:10.

Question 53: Should any one be **forced** to worship God in any particular way or should any one be forced at all in matters of religion?

Answer: *No.* God has made us with freedom of choice. He wants free, willing and intelligent worship from us. Worship given because of force or fear would be unacceptable because it would not be from the person's heart and soul. Read 1 John 4:18; John 16:1–3.

Important principles of Religious Liberty are contained in the book of Daniel, chapters 1, 3 and 6. Read chapter 3 carefully and prayerfully and note well the following points:

1. The Imperial Political Power of the State enforced a religious law, a law relating to a matter of a person's faith. This law was enforced by the Highest Legislative Authority (the King) and refusal to comply was punishable by death in a furnace. Read Daniel 3:1–6.
2. The overwhelming majority of the king's subjects complied with the law. Daniel 3:7.
3. However, there were three young men who refused to comply with the command, and they were reported to the king by "faithful" Chaldeans. Daniel 3:8–13.
4. The three Jews were arrested and brought before the king who ordered them to bow down and threatened them with even more terrible punishment. Daniel 3:13–15.
5. The three Jews made it clear to the king that they could not and would not violate their conscience by obeying a civil law which impinged upon the individual's right and freedom to worship according to his own faith and conscience. They had obeyed the command to assemble but when the command presumed to enter into the realm of religious duty they drew the line. Daniel 3:16–18.
6. The Legislative Authority (the King) became indignant at the refusal of the young men to conform and the death penalty was pronounced and enforced. Daniel 3:19–23.
7. But God intervened and delivered the three Jewish young men from death. Daniel 3:24–27. Thus God *clearly confirmed that the three young men were right to disobey any law of the state which demanded them to violate their conscientious religious belief.*

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Similarly in Daniel chapter 1, one of the requirements for study at the University of Babylon was that every student should eat of the king's meat and drink his wine. The king's food included unhealthy meats and meats offered to idols. It was against Daniel's conscience and religious faith to partake of such and so he requested permission not to conform to the accepted or "uniform" diet of the university. Daniel 1:5–8. God vindicated the course of action taken by Daniel and his companions. Daniel 1:11–21.

Lesson: *Any civil law which interferes with any matter of religious faith is a wrong law.*

The civil law should regulate civil matters and protect the rights of the citizen to have and to enjoy life and property and freedom of movement and expression, unmolested but in no way should the civil law regulate matters of a purely religious nature. In matters of worship the soul must be left free to its own convictions.

In Daniel chapter 6 the same principles are again emphasized. Read Daniel 6 carefully. Daniel's enemies persuaded the king to enforce a purely religious regulation by the civil law. Daniel 6:1–9.

Daniel ignored the new law and continued to worship according to the dictates of his own conscience, verse 10. He was arrested and thrown to the lions but **God delivered him**, verses 11–28. *Again the principle is clear: Government should make no law which interferes with the individual's right and freedom to worship according to his or her conscientious beliefs.*

Those religionists who deny others their religious freedom are usually very sure: they are right and the others are wrong. Jesus forewarned this in John 16:1–3 (please read carefully). Other passages of scripture which teach the truth of religious liberty are: Acts 4; Acts 12; Revelation 3:10.

At this point some people may want to use the argument that in the Old Testament Israelite era the civil law was administered by the religious authority. Israel was then a *theocracy* under God. But Old Covenant theocratic rule ended when Israel rejected their Messiah and persecuted christianity. Christians are now commanded by Jesus to render to Caesar the things which are Caesar's, and unto God the things that are God's (Matthew 22:21).

In other words the Christian should live an exemplary civil life, he should be a law-abiding, orderly, peaceful citizen (Romans 13). The Christian must

also obey the word of God according to the dictates of his own conscience. The civil government should not interfere with the individual's freedom to worship God in accordance with his conscientious beliefs.

In virtually all nations in the world the civil law is based, to some extent, upon the second table of the moral law of God, the Ten Commandments.

The law of God, His Ten Commandments, is the law of love and liberty (James 2:10–12). The first four commandments tell us our duty to God and, as such, concern the relationship between a person and God. The last six commandments tell us our duty to our fellow men. Since as sinful humans we live in societies, the civil government enforces the letter of the law of the last six commandments so as to maintain civil order and so as to protect the fundamental God-given rights of each person. *Never should the government interfere with a man's relationship to God as concerning the "principle" or "letter" of the law of the first four commandments.*

Let us consider an hypothetical example. Suppose the government were to pass a law making it compulsory for every person to be baptized by immersion at age 21 years. (Now please understand that baptism by immersion is Bible truth and should be experienced by every christian who intelligently understands and freely chooses the way of Christ). Suppose then too that the police arrest a 30 year old man who refuses baptism, but who upon threat of punishment complies, and, without the slightest faith in Christ allows himself to be baptized! The only obedience acceptable to God is the willing, loving obedience freely and intelligently rendered to God by a spirit-controlled believer who has chosen to obey by choosing to submit to the Spirit's leading.

Sadly enough, Bible prophecy predicts (See Tract Series A, number 6, *The Prophecies of Revelation and God's Last Warning*) that in the near future the governments of the world (beginning in the Western "christian" world) will be persuaded by the "Church" to enforce Sunday worship by law. It is then that God's servants (because they love truth and liberty and because they understand God's character) will lovingly announce to the world God's final invitation and merciful warning. The vast majority of earth's inhabitants will reject the truth and join the Sunday-keeping new-world-order, seeking thereby to save the world from ruin. God's sabbath-keeping group will be small indeed, a little remnant, and Satan's wrath will be excited against them (Revelation 12:17). They will be persecuted and

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ultimately sentenced to death, all because the principles of religious and civil liberty will have been cast aside by a deceived world. This brings us again to John 16: verses 2 and 3. Let us consider the R.S.V. translation:

“The hour is coming when whoever kills you will think he is offering service to God. And they will do this because they have not known the Father, nor me.” John 16:2, 3, R.S.V.

Jesus’ prediction is puzzling. How can people who don’t even know God kill someone on behalf of God? Doesn’t religious murder imply a consuming devotion to God? Why, then, does Jesus say that such people don’t even know God?

These religious zealots, these self-appointed guardians of public virtue, will never admit to not knowing God. In fact, they probably quote Scripture and invoke God’s name as they pull the trigger. They might even thank Him for helping them have such good aim, because the “God” whom they worship is the kind of God who believes in using force in the name of righteousness.

Such people may kill in the name of God. The problem is that they have the wrong God. They might use the right names when referring to their God, perhaps even calling Him Jesus or Father. But having the right name doesn’t make Him the right one. It’s His character qualities, His manner of relating to people, His methods of solving the sin problem, that set the true God apart from every counterfeit.

To have a correct understanding of God’s true character is vastly more than just theological icing on the cake. Jesus’ comment makes it clear that to worship an oppressive God is to become such ourselves, for by beholding God, we are changed into His same likeness. If our picture is faulty, the change will also be faulty.

As tragic as it would be that Christians should be put to death for their beliefs, the vastly greater tragedy is that it should be done in the name of God. To see a Christian go to his death-sleep abiding in Jesus brings no satisfaction to Satan. But to see God’s reputation blackened in the process brings him a perverse delight, for that is his goal. If there is one thing that is worse than for a person to die, it is for him to die while alienated from God. And nothing could be more alienating than for him to think that God is an oppressive murderer.

One distinctive characteristic of false religion is that it will always ultimately seek to persecute and compel those of a different persuasion to accept its beliefs. Jesus explained the reason for this in St. John chapter 16 verse 1 to 3: “These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. **And these things will they do unto you, because they have not known the Father nor me.**” And the Apostle Paul explained to young Timothy: “Yea, and **all** that will live **godly** in Christ Jesus **shall suffer persecution**”. 2 Timothy 3:12.

Prophecy foretells that Satan will employ the popular religious organizations and the civil power to persecute God’s true commandment keeping people in the very last days of earth’s history: John wrote it thus in Revelation 12:17:

“And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.”

Whenever any religion or group of religions employ compulsive persecutory force against those of different beliefs then you can be sure that such an act of persecution is, (without any need for argument) proof that the persecutors are not of God and that they know neither the Father nor the Son. (John 16:1–3). One false religion will persecute another false religion and will persecute true religion, but **true** religion will **never** persecute those who differ in belief. God grants to each human being freedom of choice to worship according to the dictates of his or her conscience without any external compulsion whatever. **True** christianity uses the presentations of truth, love, righteousness, freedom and peace as the only means of persuading people to believe in Christ. On the other hand, **false** christianity will ultimately resort to the use of civil power to compel people to conform. The final conflict between false religion and the absolutely pure and true Christianity will be the key issue involving the entire world just before the second coming of Christ. This crisis will break suddenly upon the world beginning, according to Bible prophecy, with the USA (Revelation 13:11–18).

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Question 54: Of what importance is this knowledge of God's character in the judgment hour?

Answer: Those who stand before the Judge should have the assurance that the Judge is true, honest and righteous and that His judgments are not arbitrary but absolute. There is, therefore, no need to be afraid of the Judge. 1 John 4:17; John 3:17–21; Isaiah 1:18–20; Revelation 15:4; Psalm 19:7–11.

Question 55: What will the judgment do for God?

Answer: It will prove Him right and it will prove Satan wrong! God has told us that sin is destructive, that it produces death. James 1:15. He has told us that the soul that sinneth it shall die. Ezekiel 18:4. He has told us that **evil shall slay the wicked**. Psalm 34:21. He told Adam that disobedience would produce death. Genesis 2:17.

But Satan has said that God is a liar, that sin does not kill and the implication was that if the sinner died it was God who killed him. Genesis 3:4, 5. *The judgment proves God right and true by virtue of the mighty argument of the cross.* On the cross Christ died for the sins of all mankind. Isaiah 53:6. As He approached the moment of crisis in Gethsemane the angelic host and the unfallen universe looked on to see how He would die. Would God, the Father, kill Him or would sin kill Him. They saw Satan-inspired men torture and crucify the Son of God and then they heard Him cry out "My God, My God why hast thou forsaken Me?" Matthew 27:46.

Yes friend, Jesus endured the wrath of God against sin, and He endured it for us. The sins of the world separated Him from the Father and the Father withdrew and gave His Son up (Romans 4:25) to the consequences of sin in order to save us. The Father did not kill His Son, it was sin that killed Jesus. Or to put it in Old Testament language, the Father "punished" or "destroyed" His Son by giving Him up to reap the results of all the sin of all mankind. At the cross God was proven right and Satan wrong. It was shown that **sin really kills the sinner**. It was shown that ultimately God **must** give the unrepentant sinner up to the consequences of his choice because God is a God of absolute freedom. Job 34:10, 11.

Question 56: So the cross of Christ not only sets the believer free before the Judgment Bar of Heaven but it proves God true and all men liars because they had believed Satan's lies about God. Is this what the Bible says?

Answer: Yes! Romans 3:4. The sacrifice of Christ when correctly understood and accepted not only sets us free from sin but free from false ideas about the kind of person God really is.

Question 57: What principle of true christianity is based upon the true knowledge of God's character and mentioned by Christ in Matthew?

Answer: The principle of non-violence, non-retaliation, harmlessness. Read Matthew 5:38–48. Jesus has given us the perfect example of non-retaliation and non-violence. In the case of His arrest and crucifixion, **it was His very act of non-resistance to evil that broke the power of evil in the world!** Jesus was showing us that there is a **better** way to deal with evil than to resist it in the sense that we think of resistance. Our idea of resistance is to react similarly, using force against force, using the principle of retaliation (“eye for an eye, tooth for a tooth”). But Jesus (Hebrews 2:14, 15) overcame evil by total surrender of His mind and will to the principles and truths of self-sacrificing love and harmless righteousness. No matter how badly others treated Him He would never retaliate but rather He would treat them lovingly, kindly, harmlessly, righteously, fairly, sympathetically and forgivingly. Oh what a wonderful person our God is and Jesus has fully revealed His character to us! This is the character which Jesus wants to fully reproduce in His final generation of living saints.

Question 58: What else will the judgment show?

Answer: It will show that selfishness (which is the root of all sin) cannot be successful. It produces schisms, disorder, unhappiness, war destruction, death. The law of life for the universe is the law of self-sacrificing love. Selfishness is antagonistic to love therefore selfishness is death. 2 Corinthians 5:14, 15; Romans 8:5–13; James 4:1–4; James 5:1–6.

SECTION I

Question 59: Now, can we understand why David found the answers to his perplexing questions when he went into the Sanctuary of God? (Psalm 73:17)

Answer: Yes. Read Psalm 73. As David saw the sinner slay the sacrificial lamb and the Priest minister its blood for atonement before the mercy seat he understood that sin produces death. He also understood that God would provide **One** who would die for us. It became clear to him that *right* will triumph over *might*; *truth* will triumph over *error*; *love* will triumph over *hate*. David understood that God lets sin run its course until the point of “separation” and destruction occurs. God has warned us that sin produces eternal death. He has provided the remedy in Christ for us. He is willing to **forgive** us; that is to **give** us righteousness **for** our sins, (to forgive means *to give for*).

“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him”
John 3:36.

Question 60: Should we too, like David of old, enter into the Sanctuary where Jesus our High Priest is interceding for us?

Answer: Yes. Hebrews 6:19, 20. By faith and hope we are to enter into Sanctuary in Heaven and **intelligently** follow our High Priest in His work there for us.

Question 61: Does the Bible give a picture of the judgment scene including an accused human, the accuser Satan, and our Lord as defense lawyer and deciding Judge?

Answer: Yes. Read Zechariah Chapter 3 carefully.

Zechariah chapter 3 shows Joshua, the then resident High Priest in Jerusalem, standing before God in judgment. Satan’s accusation that Joshua has sinned is true because verse 3 shows Joshua clothed with filthy garments. But Joshua is repentant and has surrendered his case fully to the Lord. In verse 4 the filthy garments are taken away and he is clothed with a change of raiment even the marvelous righteousness of Christ. (Revelation 3:18; 19:7, 8).

Oh yes friend, if Jesus is your lawyer in the judgment you are safe. But He will be your lawyer only if you surrender your all to Him in full faith, depending only upon His righteousness and blood to cover you and to fill you, to pardon and transform you completely into His image. Remember that the spotless garment of Christ's righteousness will not cover any known sin. For God's final generation of living saints every sin in their characters will be revealed to them so that they may allow Jesus to cleanse away all iniquity. Ephesians 5:26, 27.

Question 62: Can we now understand better why God hates sin so intensely?

Answer: Yes. God hates sin because sin hurts and destroys His creatures by separating them from Him. Hebrews 1:8, 9; Isaiah 59:1, 2.

Yes friend, God hates sin but He loves the sinner. That is why in the Garden of Gethsemane Jesus, as our Substitute, tasted death for every man. Read Matthew 26:36–44; Luke 22:42–44. When we get a clearer glimpse of the intense supernatural agony which Christ suffered for us He felt the separation of His soul from the Father, we shall see how malignant sin is.

God gave Christ not only to suffer and die for a lost world but God gave Christ to us, forever to retain His humanity. It is the Man Christ Jesus who mediates in Heaven for us. He suffered and died for us in our sinful flesh, He rose from the dead with an immortal, glorified body. Hebrews 2:14–18; Romans 1:3; Philippians 3:20, 21; 1 Timothy 2:5, 6.

The central theme of the Bible is the Gospel, and the central theme of the Gospel is the Cross. Not just the crucifixion but the entire period of Christ's life was one in which He crucified self. In the garden of Gethsemane He tasted death for every man and on the cross He actually died for every man. As we focus our eyes on Gethsemane and Calvary sin will lose its bewitching power over our minds. Read Galatians 6:14.

Section 2

The Time of The Judgment

Question 63: Where does judgment begin first?

Answer: Judgment must begin first at the “house of God”. 1 Peter 4:17. The professed righteous, those who claim to be believers, are judged firstly.

Question 64: What information does the Bible give us concerning the *time* of this judgment of the professed righteous? Will this judgment occur *before* or *after* the Second Coming of Christ?

Answer: To answer this question we need to carefully analyse the following sequences from God’s word, allowing scripture to explain itself.

- a) Paul explains in Romans 2 that **God’s righteous judgment** will render to every man according to his deeds; to the **righteous** will be rendered the reward of **honour, immortality, eternal life.** Romans 2:5- 7.
- b) Jesus announces in Revelation 22:12 that when He comes He will bring His reward “to give every man according as his work shall be.” Revelation 22:12.

- c) And the Apostle Paul in 1 Corinthians 15 explains that it will be at the Second Coming of Christ that **true and faithful believers** shall receive the **reward of immortality**. 1 Corinthians 15:51–54.
- d) *Therefore we conclude, beyond the shadow of a doubt, that there must be a judgment of God's people **before** the second coming of Christ — because since the judgment renders to every man his reward, and since the righteous receive their reward of immortality at Christ's second coming it follows truthfully and logically that they must have been judged before Christ's second coming.*
- e) This judgment which occurs **before** the Second Coming of Christ may be called the *pre-Advent Judgment*, because it occurs before the Second Advent.

Question 65: When Jesus returns, with His reward of immortality, for His saints, to what grand occasion will He take them?

Answer: To the marriage supper of the Lamb. See Revelation 19:7–9, John 14:1–3; 1 Thessalonians 4: 16–18; Revelation 19:1. Notice in Revelation 19:7 “that his wife hath made herself ready”, this is, **completely righteous**.

Question 66: Did Jesus teach about a judgment or examination of the professed people of God before the marriage supper of the Lamb?

Answer: Yes, in Matthew 22:1–14. Notice especially verses 11–14:

“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 on 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.”

Unquestionably the King is God, and the marriage for His Son means the perfecting of His bride to be received by Christ. Ephesians 5:25–27. (This perfection will be reached by the final generation of living saints according to 1 John 3:1–3 and Revelation 21:7). The King’s entry into the chamber to see the guests is a picture of **examination** or **investigation** and is clearly represented as taking place before the marriage. Previous to the marriage the King comes in to see the guests, to see if all are attired in the wedding garment (compare Matthew 22:11–14 with Revelation 19:8). The wedding garment is the spotless robe of Christ’s righteousness which covers all those believers who finish their christian warfare “in Christ”, it is His righteousness reproduced in them by the Holy Spirit. Romans 8:1–4.

He who is found wanting is cast out, but all who upon **examination** are seen to have the wedding garment on are accepted by God and accounted worthy of immortality through the righteousness of Christ which they had received and retained by **faith** in Christ, **by abiding in Him** unto the end. Read 1 John 5:11, 12; John 15:1–10.

Therefore we clearly see that the parable of Matthew 22:1–14 teaches that the *judgment of the professed righteous will occur before Christ returns to take His saints to the marriage supper.*

Question 67: In Matthew 22:11–14 the man who had not on a wedding garment was cast out. Is this the same as what Jesus says in John 15:6?

Answer: Yes. In John 15:6 Jesus says that “If a man abide not in me, he is cast forth...” In order to be victorious in the judgment the believer must start, continue and **finish in Christ**, he must **abide in Christ** to the end, otherwise he will be “cast out” or shown to be unworthy of the reward of immortality. Please notice that the only ones examined in this pre-Advent judgment are those who respond to the call to come to the marriage. Unbelievers are not included in this judgment; their turn comes later.

Question 68: We have clearly seen that the New Testament teaches the truth of the pre-Advent judgment. Is there a New Testament passage of Scripture which gives a **summons** or a clear announcement of this judgment?

Answer: Yes! Revelation 14:6–14. This passage gives the judgment call verse 7 and further critical warnings in verses 8 to 11. Verse 12 cribs the true people of God in the final generation, and verse 14 produces the Second Coming of Christ.

It is clear from Revelation 14:6, 7 that inasmuch as the hour of His judgment **is** come while the gospel **is** being preached, the judgment must commence **before** the work of the gospel **closes**. It begins before the Second Coming of Christ.

Question 69: Was this judgment seen in vision and written down by any Old Testament prophet?

Answer: Yes, by the prophet Daniel. See Daniel 7:9–14, 26, 27. Notice in verse 10 that: “... the judgment was set, and the books were opened”. Notice also verses 14 and 27 which show that it is in this judgment that Christ receives the kingdom and dominion which shall be given to the saints. The judgment vindicates Christ and His saints and proves them worthy of eternal dominion.

Question 70: What is the prophecy of Daniel 7 all about? Is it related to his other prophecies in Chapter 2 and 8?

Answer: The prophecies of Daniel 2, verses 7 and 8 are essentially the same in meaning. They are parallel to each other, that is, each prophecy covers essentially the same ground, each prophecy contributes a vital aspect to the overall picture and each prophecy helps to interpret the others.

The overall prophecy of Daniel describes the history of global politics from the days of Daniel to the end of time. It shows the rise and fall of empires, then the transition from global imperial politics to independent nations, and finally the end of all worldly politics and the establishment of the Kingdom of Christ which reigns forever. This overall brief summary is stated in Daniel 7:17, 18 and Daniel 2:44.

Question 71: What about the details of Daniel 2? Has history confirmed that the prophecy has come true so far?

Answer: Read Daniel chapter two for yourself and then study the following analysis carefully:

In Daniel 2 Daniel described the metal image which the king had seen in his dream. Daniel 2:31–35. Then the prophet Daniel gave the inspired interpretation in verses 36–45. Notice in verse 38 that Nebuchadnezzar’s **Babylon** was the head of gold.

Then after the Babylonian empire had fallen, the kingdom of silver, which represented **Medo-Persia**, would arise (Daniel 5:30, 31; Daniel 6:28).

After Medo Persia had fallen, the third kingdom of brass representing **Greece** would arise (Daniel 8:20, 21).

After Greece had fallen, the fourth kingdom of iron representing **Rome** would arise (Luke 2:1; Acts 22:25–29; Acts 25:12; Acts 28:16--all these texts show that Rome was the kingdom ruling the world in the days of Christ and the apostles, Rome succeeded Greece as the world ruling kingdom).

Therefore we see that Daniel 2 predicted that there would have been *four* world-ruling kingdoms or *empires*, and history has confirmed that there were 4: *Babylon, Medo-Persia, Greece and Rome!*

The prophet proceeded to mention that Rome, the fourth kingdom, would be divided (Daniel 2:41) into (ten) toes of the feet and these toes were to be partly iron and partly clay, that is, partly strong and partly weak.

History confirms that Rome collapsed into division thereby giving rise to the *ten nations* of modern Europe, some of which are strong and others weak.

Next the prophet saw “a stone cut out without hands”. This stone struck the image (Daniel 2:34, 45), broke it in pieces, and became a great mountain (Daniel 2:35).

The prophet said that this meant the end of human government and the establishment of God’s eternal kingdom. (Obviously, this includes Christ’s second coming. See Tract Series A Number 9, *The Second Coming of Christ*).

Question 72: Is Daniel 7 similar to Daniel 2?

Answer: Yes, with the addition of several important details. (Read Daniel 7). Instead of 4 metals as the symbols, Daniel 7 presents 4 great beasts: A *lion, bear, leopard* and a *dreadful fourth monster* (verses 3–7), these represent respectively *Babylon, Medo-Persia, Greece* and *Rome*. Like the ten toes on the fourth metal of Daniel 2, there are *ten horns* on the fourth beast of Daniel 7, representing the ten nations of Europe after the collapse of the Roman Empire.

It is at this point that Daniel 7 goes into **new** details with the description of a **little horn** described in verses 8, 11, 24, and especially 25.

This little horn is both a **political** and **religious** power (see verses 24, 25). Daniel prophesied that it would wear out the saints, change times and laws and dominate the scene for “a time and times and the dividing of time” or 1260 days (see Revelation 12:6, 14).

In prophecy one day represents one year, see Numbers 14:34 and Ezekiel 4:6. Therefore 1260 days represent 1260 years. In other words the Daniel 7 little horn was to hold dominion for 1260 years.

One organization, and one alone, fits the description of the little horn of Daniel 7, namely, the Roman Catholic Church organization under the Papacy. Study the following table carefully for proof of this:

Little Horn	Papacy (The Office of the Pope)
1. The Little horn arose among the 10 horns but was different. Daniel 7:24	1. The Papacy arose from among the 10 nations of Europe but was different in that it was a religious as well as political power.
2 “He shall speak great words against the most High.” Verse 25.	2. The Pope claims to be infallible and to be God’s visible representative on earth.
3. “He shall wear out the saints of the most High.” Verse 25.	3. During the middle ages (1000–1600) the Papacy persecuted and killed millions of people who believed that the Bible alone contains truth.
4. “He shall think to change times and laws.” Verse 25.	4. The papacy admits that the Roman Catholic Church “changed” the Sabbath of Christ from the Seventh day to the first. Also many false doctrines were made popular by this masterpiece of Satan.

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<p>5. He was to dominate Europe for “time, times and dividing of time”, or 1260 years. See Rev: 12:6, 14.</p>	<p>5. The Papal power arose in the year 538 and “ruled” Europe till 1798. Exactly 1260 years!</p>
<p>6. Despite the fact that he would dominate Europe for 1260 years, he would continue until judgment. Daniel 7:26.</p>	<p>6. The papacy is still with us and the Bible predicts that it will deceive the world and play an important part in the political world events of the near future just before Christ returns.</p>

The Daniel 7 “little horn” is exactly the same as the “beast” of Revelation 13 verses 1–10.

Continuing now with the rest of the prophecy of Daniel 7, after the 1260 years allotted to the Roman Catholic phase, a judgment scene is presented (verses 9–13). At the conclusion of the judgment the saints receive the kingdom.

Notice that the beasts in the vision are symbolic. Each beast symbolizes a kingdom (Daniel 7:17), but the judgment scene is presented in literal language. We know this because the interpretation given in verses 22 and 26 repeats the vision language unchanged. In other words, Daniel 7 describes a literal judgment scene.

Question 73: What about Daniel 8? Is it similar to Daniel 7?

Answer: The vision of Daniel 8 was given shortly before the fall of Babylon and therefore Babylon is omitted from the prophetic sequence.

The first beast was a ram with 2 horns which pushed toward west, north and south (verses 3, 4). This ram was symbolic of Medo-Persia (verse 20).

The second beast was a he-goat from the west. The he-goat had a great horn at first but this was broken and 4 notable horns took its place. This he-goat is interpreted in verses 21, 22 to mean Greece. Greece was firstly united under Alexander The Great but after his death the Grecian Empire became divided into 4 kingdoms.

Then arose a little horn which succeeded Greece and therefore was symbolic of Rome, both **pagan** Rome and **papal** Rome. Notice in verse 23 the description of “fierceness” which was a constant characteristic of the fourth or Roman beast in Daniel 2 and 7. Notice that Rome was to magnify itself against the prince of the host and cast down the place of

the sanctuary. Verses 11, 12, 24, 25. Pagan Rome crucified Christ and destroyed the Jewish temple in A.D. 70. Roman Catholic or Papal Rome substituted an earthly priesthood for Christ's High Priestly ministry with the Papacy claiming infallibility and claiming the right to forgive sins.

Then in Daniel 8 verse 13 a question is asked: "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?"

The answer is given in verse 14 that at the end of 2300 days the sanctuary was to be cleansed or restored to righteousness.

Question 74: What conclusions can we draw from the three chapters, Daniel 2, 7 and 8?

Answer: We can conclude that:

- a) The visions parallel each other.
- b) They deal with real things, real entities: empires, the papacy, the sanctuary.
- c) Each prophecy has its unique symbols but the meaning is the same.
- d) Details are added as we move from Daniel 2 through 7 to 8.
- e) Notice that the emphasis shifts from the strictly political in Daniel 2 to political-religious in Chapter 7 and to the sanctuary in Daniel 8 (the ram and he-goat were sanctuary animals).

Question 75: What is the relationship between the end-points of the three chapters?

Answer: The end-point of Daniel 2 is that God will one day terminate earthly kingdoms and establish His kingdom. The end-point of Daniel 7 is that this establishing of God's kingdom involves a judgment in heaven. The end-point of Daniel 8 is that this establishing of God's kingdom involves "cleansing" or "making righteous" of the sanctuary.

Therefore we see that the stone in Daniel 2, the judgment in Daniel 7 and the sanctuary-cleansing in Daniel 8 are all the same terminal event, each chapter enriching our understanding of it. As a matter of fact the Daniel 2 description of the stone can be analyzed as follows:

1. "stone cut out without hands" (verse 34) = *judgment*

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2. “smote the image” (verse 34) = events associated with *second Advent* and the commencement of the millennium.
3. “stone became a great mountain and filled the earth” (verse 35) = earth made new (after the millennium).

Question 76: Can the three prophecies be put together in a diagram to show their parallel inter-relationships?

Answer: Yes — see table below.

Meaning	Daniel 2	Daniel 7	Daniel 8
Babylon	Head of Gold	Lion	—
Medo-Persia	Arms, chest of Silver	Bear	Ram
Greece	Belly, thighs of Brass	Leopard	He-goat
Imperial Pagan Rome	Legs of Iron	Dreadful fourth Beast	Little horn of Dan. 8
European Nations after Rome	Ten Toes of Iron and Clay	Ten Horns on 4th Beast	Little horn of Dan. 8
Papal Rome (1260 years)	Ten Toes of Iron and Clay	Little horn of Dan. 7	Little horn of Dan. 8
Judgment	Stone cut out without hands (Dan. 2:34)	The judgment was set and books opened (Dan. 7:10)	Sanctuary to be cleansed after “2300 days” = 2300 years
Results of judgment against false religion	Stone smites image (Dan. 2:34)	Dominion taken away from “little horn” (Dan. 7:26)	“But he (little horn) shall be broken without hand” (Dan. 8:25)
Results of judgment for God’s people	Stone fills whole earth (Dan. 2:35)	Kingdom shall be given to the saints (Dan. 7:27)	Sanctuary cleansed = eternal vindication of God and his people

Question 77: Therefore can we conclude with absolute certainty that **the cleansing of** the sanctuary in Daniel 8 is identical to the **judgment** scene in Daniel 7?

Answer: Yes! Most certainly. (This is what we established in Question 75).

Question 78: In Daniel 7 the judgment scene is described after the description of the career of the little horn (verses 8, 9, and 25, 26). What is the significance of this in terms of the time of the judgment?

Answer: It means that the judgment would have had to commence after the 1260 year papal career, that is after 1798, since (as we saw in the answer to Question 72) the 1260 years started in 538 and ended in 1798.

During the 1260 year Roman Catholic dominance of Europe the Bible was kept from the masses. The Protestant reformation restored the Bible to the masses as the only source of christian doctrine and practice. Therefore by 1798 there was enough religious freedom and Bible knowledge among God's people for the work of vindicating God and His truth to enter its final phase. And this is what the judgment is really all about. Bible students the world over began earnest and intense study of the prophecies and ratified the decision of earlier reformers that the Papacy was indeed the little horn of Daniel 7 and Daniel 8 and the beast of Revelation 13:1–10.

Question 79: Does Daniel 8:14 give any further information concerning the time of the judgment?

Answer: Yes. The cleansing of the sanctuary was to commence after a certain mysterious period called "2300 days". Daniel 8:14. Until the end of this "2300 days", the sanctuary was to be "cast down" (Daniel 8:11), the truth was to be *cast down* to the ground (Daniel 8:12), and the sanctuary and host was to be *trodden under foot* (Daniel 8:13).

To put it in plain language it means that God's truth, His character and His way of salvation for mankind would have been obscured by false religion. This happened first under the various pagan empires and then supremely under the Papacy. The Papacy claimed (and still claims) to be the true christianity when in fact it is a master piece of Satanic deception and false religion.

The Papacy, during its 1260 year reign (538–1798), substituted the papal priestcraft for the Heavenly High Priesthood of Christ. The Papacy substituted Sunday, the first day of the week, for Saturday, the seventh day of the week, as the Sabbath of the fourth commandment.

The Papacy persecuted and killed millions of those who disagreed with the absurd and false beliefs of the Pope, thereby giving people the impression that God is cruel, intolerant and unreasonable. In short, God's character of love, truth, freedom, righteousness, and His wonderful free gift of salvation by faith through Christ, were "trodden under foot" by Roman Catholicism.

In Daniel 8:13 the question was asked as to how long this obscuring of God's truth would have lasted. The answer is given clearly in Daniel 8:14 "unto 2300 days, then shall the sanctuary be cleansed." The answer is also given clearly in Daniel 7:26: "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Daniel 8:14 and Daniel 7:26 are expressing the same truth of the judgment in different words.

Question 80: How are the 2300 days of Daniel 8:14 to be understood?

Answer: Firstly, we should understand that the original Hebrew actually says "2300 evenings and mornings." Now going back to Genesis 1:5 we see that "the evening and the morning were the first day". In Genesis 1:8 it says "And the evening and the morning were the second day." This definition of *day* is repeated throughout the chapter: See Genesis 1:13, 19, 23, 31. Therefore the "2300 evenings and mornings" of Daniel 8:14 are 2300 *full* days not *half* days as some modern translations have rendered it. The King James Version translation of the Hebrew "2300 evenings and mornings" is 2300 days, and is the correct translation.

Secondly, since we are dealing with prophecy we must apply the rule that one *day* in prophecy is equal to one *year* in fulfillment. (Numbers 14:34; Ezekiel 4:6). Therefore the 2300 *days* of Daniel 8:14 are 2300 *years*.

Thirdly, this prophecy deals with the little horn of Daniel 8 also called the "abomination of desolation." The question asked in Daniel 8:13 is "How long shall be the vision concerning the daily and the "transgression of desolation..."

Popular theology suggests that the *transgression of desolation* (the Daniel 8 little horn) was Antiochus Epiphanes. This is false doctrine. **See Appendix A.** Jesus applied the term “transgression of desolation” to Rome, see Matthew 24:15, 16 etc.

Question 81: Does Daniel 8 give us the interpretation of the 2300 day-years?

Answer: No. The interpreting angel, Gabriel, explained the meaning of the ram and the he-goat and the little horn, but concerning the 2300 days he only mentioned 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.”

The prophet Daniel was so shaken up by the vision that he could bear no more, he felt sick certain days (Daniel 8:27). He was horror-stricken by the revelation of the intensity and duration of the evil attacks of the “little horn” against God’s truth and God’s sanctuary. Moreover he wondered if his people the Jews would have to spend a very long time in exile in Babylon.

Question 82: What did Daniel do in this dilemma?

Answer:

1. He searched the writings of the prophets and understood that Jerusalem was to be in desolation for 70 years, Daniel 9:2;
2. He then prayed earnestly for God to let His face shine upon the sanctuary at Jerusalem which was desolate, Daniel 9:17. This entire prayer (Daniel 9:4–19) is one of the most beautiful prayers of repentance and humility recorded in scripture. *This is a wonderful example for us. Whenever there is a problem we should go to God in prayer and search the scriptures.*

Question 83: What happened in answer to Daniel’s prayer? (Daniel 9)

Answer: The angel Gabriel was sent back to Daniel by God. Gabriel was sent back to give the interpretation of that part of Daniel chapter 8 which he did not explain to Daniel. See Daniel 9:23. Remember that in Daniel 8 the 2300 day time prophecy was not explained.

Question 84: In his interpretation to Daniel what did Gabriel begin with in chapter 9 verse 24?

Answer: Gabriel started his interpretation with an explanation of the time period which was not explained in Daniel 8. This is clearly seen by comparing Daniel 8:14 with Daniel 8:26 and Daniel 9:24.

Question 85: What are these 70 weeks of Daniel 9:24?

Answer: “Seventy weeks are determined upon thy people...” The word *determined* here is translated from a Hebrew word which literally means “cut off”. In other words the text is really saying: “Seventy weeks are ‘cut off’ upon thy people...” 70 weeks = 70 x 7 days = 490 days or 490 years (since we are dealing with prophetic time).

Question 86: From what time period are the 70 weeks or 490 years cut off?

Answer: It is obvious that they would have to be cut off from the 2300 years of Daniel 8:14! because since Gabriel was sent back to explain the time prophecy of Daniel 8, and begins his explanation with a 70 week time prophecy, then it must be clear that the 70 weeks prophecy is part of the overall 2300 day prophecy.

Question 87: Since the 70 week (490 years) prophecy is part of the 2300 day (2300 years) prophecy is it right to conclude that both prophecies are dealing with the same basic subject?

Answer: Yes. Both the 70 week prophecy and the overall 2300 day prophecy are dealing with the redemptive work of the Messiah, Jesus Christ.

The 70 week prophecy deals with Messiah’s anointing (baptism), His crucifixion, His rejection by the Jewish nation and the resulting destruction of Jerusalem and the temple by the Romans. (Daniel 9:36).

The rest of the 2300 day prophecy deals with the High Priestly work of the Messiah in the Heavenly Sanctuary.

Question 88: How do we unlock the mystery of the 70 weeks? How do we know the date at which the prophecy begins?

Answer: In Daniel 9:24 Gabriel explained that 70 weeks (= 490 years) were determined upon, or cut off for, the Jews. God intended that within

that time the Jews would have sealed their commitment to righteousness. In fact they did the opposite and by their rejection of God's Righteousness they sealed their fate, as stated in verse 26.

In verse 25 Gabriel gave the prophet the starting point or commencement date of the prophecy: "...*know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto...*"

Therefore if we can find out the date of the going forth of the commandment to restore and to build Jerusalem we will know the starting point of the prophecy.

Question 89: Which book in the Bible gives the details of the dates of the Jewish return to Jerusalem after the 70 years captivity in Babylon?

Answer: The book of *Ezra* the scribe.

The book of Ezra shows that it took three decrees (each from a different king) to complete the full command to rebuild Jerusalem (Ezra 6:14). The first decree was given in the first year of Cyrus. Ezra 1:1-4. The second decree was given in the second year of Darius. Ezra 4:24 and Ezra 6:1-12. The third decree, which completed the permission for Jewish return, was given in the seventh year of Artaxerxes. Ezra 7:1-7.

Notice that Bible history dates events according to the particular year of a particular king's reign. Modern Bible historians determine the absolute dates by comparing the historical information with astronomical records and archeological findings. The dates affixed to the decrees are as follows:

- First decree: 536 B.C. (first year of Cyrus, King of Persia)
- Second decree: 519 B.C. (second year of Darius, King of Persia)
- Third decree: 457 B.C. (seventh year of Artaxerxes, King of Persia)

Therefore the final date of completion of the commandment to restore and to build Jerusalem was 457 B.C., and this is the starting date of the 70 week and 2300 day prophecies.

It should be pointed out that, according to Ezra 7:8, 9, Ezra arrived in Jerusalem in the fifth month of the Jewish year, then preparations had to be made, therefore we conclude that the decree went into effect in the autumn of 457 B.C.

Question 90: Now that we have found the starting point, 457 B.C., can we workout the details of the 490 years (70 weeks) of Daniel 9:24–27?

Answer: Yes. Notice that the 70 weeks are sub-divided into 3 sub-divisions:

first	7 weeks or 49 years	for the rebuilding of Jerusalem under difficult or troublous times
a further	62 weeks or 434 years	thus making 69 weeks or 483 years to Messiah the Prince
and a final	1 week or 7 years	for confirmation of the covenant and in the midst of that last week Messiah would be cut off and cause the sacrifice and the oblation to cease.
Total	70 weeks or 490 years	

1. Starting in Autumn **457 B.C.** the “7 weeks” or **49 years** would bring us to 408 B.C. (457 B.C. + 49) as the date for the completion of Jerusalem’s wall.
2. A further 434 years would bring us to 27 AD (408 B.C. + 434 = 27 A.D.) when Jesus was baptized by John the Baptist in the river Jordan. The word *Messiah* means *the Anointed One* and Jesus was **anointed** with the Holy Spirit at His Baptism, Luke 3:1–22. He announced that the time was fulfilled. Mark 1:15.
3. The final week or 7 years would bring us to **34 A.D.** (27 A.D. + 7). In the midst of that week (spring **31 A.D.**), after 3½ years of ministry, the Messiah was cut off by crucifixion thus putting an end to the Jewish sacrificial system. His disciples continued to offer the Jewish nation the gospel for the next 3½ years, but in 34 A.D., when the Jews stoned Stephen, they sealed their rejection of the gospel. Thereafter Paul was made apostle to the Gentiles. (The Jewish capital was destroyed by the Romans in 70 A.D.) Thus the 490 years started in 457 B.C. and ended in 34 A.D. The 490 years (70 weeks) were the first part of the 2300 years. $2300 - 490 = 1810$ years. Therefore when the 490 years ended in A.D. 34 there remained 1810 more years to complete the 2300. From A.D. 34, 1810 years would bring

THE HOUR OF HIS JUDGMENT IS COME

us to 1844. *Therefore we see that the 2300 years of Daniel 8:14 ended in the autumn of 1844.*

(Autumn) 457 B.C.	□	2300 years	□	1844 (Autumn)
Starting date		Daniel 8:14		Ending date

Question 91: Is 1844, therefore, the date for the end of the 2300 years of Daniel 8:14?

Answer: Yes! Most certainly. 1844 was a marked date in Bible prophecy, it marked the end of the longest time prophecy in scripture, the 2300 year prophecy of Daniel 8:14.

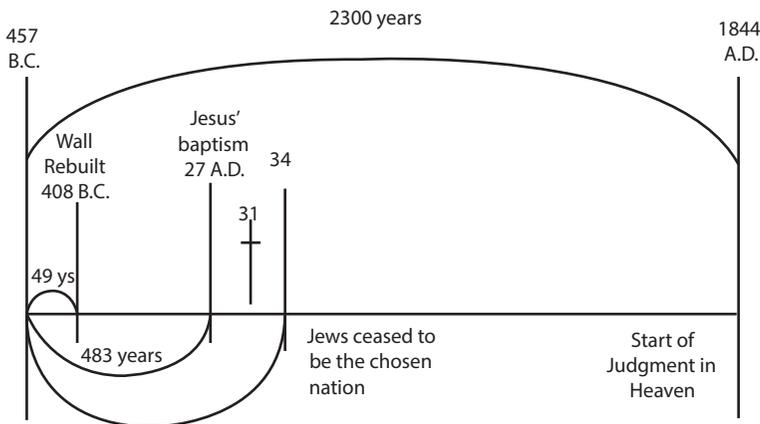
Question 92: Can you repeat what was to happen at the end of the 2300 years?

Answer: Yes. At the end of the 2300 years, the sanctuary was to be cleansed, or made right, Daniel 8:14, and this means the same thing as the judgment in Daniel 7.

Therefore in 1844 the pre-Advent judgment of professed believers began in the Heavenly Sanctuary. This judgment will give the kingdom to the true saints of God. Therefore we have discovered from scripture the appointed day of the commencement of the judgment. Acts 17:31.

Question 93: Can the prophecies of Daniel 8:14 and Daniel 9:24–27 be put together in a diagram to show the details of the 2300 years clearly?

Answer: Yes. Please study this diagram carefully:



Section 3

The Place of Judgment

Question 94: It is very clear from Daniel 7 that both the Father and the Son arrived at the place of judgment or the judgment room of heaven. Read Daniel 7:9, 13, 22. Can we find out from scripture what this place is?

Answer: Yes. A careful study of the sanctuary will enable us to find out the place of judgment in Heaven.

Question 95: What does the Bible say about the sanctuary?

Answer: It is important to know that the Bible mentions three (3) temples or sanctuaries:

1. The **earthly** sanctuary which was built by Moses under God's instruction. See Exodus Chapters 25, 26, 27, 28. The earthly sanctuary was a copy, a shadow or figure, of the real sanctuary in heaven which is mentioned next.
2. The real or **heavenly** sanctuary pitched by God is the great headquarters or control center of the Government of God. Hebrews 8:1, 2. The Heavenly sanctuary is extremely vast in size, and, magnificent in its glorious splendor and beauty.
3. The human body temple or **human** sanctuary which was intended to be the dwelling place of the Holy Spirit and which is the

dwelling place of the Holy Spirit in all who truly believe in Christ.
1 Corinthians 6:19, 20.

Question 96: Can we learn anything about the Heavenly sanctuary from a study of the earthly sanctuary?

Answer: Yes. In Hebrews 9 Paul gives a beautiful and concise summary of the structure and function of the earthly sanctuary. Read Hebrews 9:1–7; Exodus 25–31; 1 Kings 8:9; Deut. 10:1, 2; Numbers 17:10.

Paul explains in Hebrews 9:1 that the first covenant had a worldly sanctuary and ordinances of divine service. In verse 2 he describes the *first apartment* wherein was the 7-branched golden candlestick, the table or altar with the showbread. In verse 3 he explains that this *first apartment* was separated from the *second apartment* by a second veil. See Exodus 26:33 (there was a first veil at the entrance to the first apartment). The *second apartment* was called the **Holiest of all**.

Verse 4 tells us that in this second apartment was the ark or box of the covenant overlaid all over with gold. Before the ark of the covenant there was the golden pot of manna, and Aaron's rod that budded. Most importantly, the tables of the covenant, that is, the *ten commandments engraved on tables of stone were within the ark*.

In verse 5 Paul explains that upon the ark of the covenant there was the mercy seat with the engravings of the Cherubim between which dwelt the Shekinah Glory of God.

Of course surrounding the two apartments was the outer court.

In conclusion, then, we see that the earthly or worldly sanctuary consisted of 2 apartments.

Question 97: What were the functions of these two apartments?

Answer: The answer is given in Hebrews 9:6, 7. Paul explains that the priests went into the *first apartment* accomplishing the continual daily service whereby the repentant sinner could find forgiveness. Hebrews 9:6.

But into the *second apartment* went the High Priest alone once a year on the Day of Atonement.

Question 98: So according to Hebrews 9:6, 7 (which is a summary of Leviticus) there were two phases of priestly work done in the worldly sanctuary, one in the *first* apartment by the ordinary priest, the second in the *second* apartment by the High Priest once a year on the day of atonement. Can we have more details on these two phases of sanctuary ministrations?

Answer: Yes. Paul, in Hebrews 9, gives a concise account of the structure and function of the old-covenant, worldly, sanctuary. There were two apartments (or tabernacles) making up the earthly sanctuary, which was surrounded by an outer court. The first apartment (called the Holy Place) was separated from the second apartment (called the Most Holy Place or Holiest of all) by a veil. The ordinary priest performed a continual daily ministrations in the first apartment of the Holy Place, whereby the guilty sinner, having slain a lamb in the outer court, would have his sin transferred (in figure) by the blood of the lamb to the sanctuary. The priest would sacrifice the blood and/or lamb as a burnt offering; and day by day the individual Israelite could make use of this system. Of course there was no value in the blood of the lamb itself, but the whole system represented Christ and his great sacrifice and priesthood for sinners. Those Israelites who exercised faith in the promised Messiah were benefited by receiving real forgiveness, cleansing and infilling with the righteousness of Christ. In other words, even in the earthly sanctuary system, salvation was by faith in Christ, for those who *really* understood the meaning of the services. Hebrews 9:1–6.

In contrast to the *daily* ministrations in the *first* apartment (or Holy Place), which remitted (or cleansed) sin from the sinner into the sanctuary, there was the *yearly* [once-a-year] service performed by the High Priest alone, and this yearly service took place in the *second* apartment or Most Holy Place on the Day of Atonement (tenth day of the seventh month). In this special, once-a-year service the High Priest would, (after offering a special sacrifice for himself), take two goats and cast lots, and one goat was thereby chosen as a sin offering while the other was chosen as the scapegoat. See Leviticus 16:9, 10.

The High Priest would then kill the goat of the Lord, and enter the Most Holy Place of the sanctuary with the blood, which he offered not only for

the reconciling and cleansing of the sanctuary, but for all the congregation as well. (Exodus 30:10; Leviticus 16:29–34; Leviticus 23:23–31). When this was finished, the High Priest would then lay his hand on the scapegoat's head, and confess over it all the iniquities of the congregation; and the scapegoat, thus figuratively laden with the sins from the sanctuary, would be sent to perish in the wilderness. (Leviticus 16:20–22. **See Appendix B**).

In Hebrews 9:9, 10, Paul explains that the earthly sanctuary, with its services, was a figure or teaching-model for those times. Then, from verse 11 onwards, the apostle Paul emphatically states that now, in the New Covenant, Christ is our High Priest; the heavenly sanctuary is our sanctuary; and Christ, by virtue of his one, infinite sacrifice at Calvary, entered, after His ascension, into the heavenly sanctuary, to offer His blood and His righteousness for our salvation.

*“How much more shall the blood of Christ, who through the eternal spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the **mediator** of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance”. Hebrews 9:14, 15.*

Question 99: What was the connection between the earthly sanctuary and the heavenly sanctuary?

Answer: The earthly sanctuary was simply a figure, a shadow or teaching-model for those Old Testament times. The earthly sanctuary was a miniature copy of the real sanctuary in heaven.

The Levitical priesthood and the sanctuary services were copies or examples-for-teaching of the real High Priesthood of Christ and His real intercessory work in the heavenly sanctuary for us. Read Hebrews 8:1–6; Hebrews 9:9–12.

Question 100: When did the earthly sanctuary and its ceremonial services come to an end?

Answer: At the cross. When Christ died at Calvary in 31 A.D. the earthly sanctuary services were thereby brought to their end. This had been predicted by Daniel. See Daniel 9:2 7, and the sign that the ceremonial

services of the earthly sanctuary had ceased is recorded in Matthew 27:50, 51. Yes, friend, when Jesus died the veil of the earthly sanctuary was torn from top to bottom *thereby signifying the end of the functions of the worldly sanctuary.*

Later on that same year, 31 A.D., Christ ascended to Heaven and began His High Priestly intercessory work for mankind. *Therefore we clearly see that in 31 A.D. the function of the worldly sanctuary ended, and the real intercessory work of Christ in the Heavenly Sanctuary started.* Hebrews 9:11, 12. In the year 70 A.D. the Jewish temple was finally destroyed by the Romans.

Question 101: Since the priests in the Old Testament earthly sanctuary served as copies or figures or shadows of the heavenly services, can we conclude that the Heavenly Sanctuary has two apartments (Hebrews 8:4, 5)?

Answer: Yes. God gave Moses a pattern by which to build the earthly sanctuary. The earthly sanctuary was an exact copy of the heavenly sanctuary, as exact as it possibly could have been. See Hebrews 8:5 where Paul reminds us that God commanded Moses to make all things exactly according to the pattern showed him. *Therefore since the earthly sanctuary had two apartments and two phases of ministration we can conclude, without doubt, that the heavenly sanctuary has two apartments and two phases to Christ's ministration.*

Question 102: Which apartment was considered the place of judgment in the earthly sanctuary?

Answer: *The second apartment.* On the Day of Atonement the people had to be prepared. It was the penultimate service of the yearly round of ceremonies, it was very serious business indeed. It was a day of judgment. Leviticus 23:27–32.

Question 103: Does the Bible clearly show Jesus entering the first apartment after His ascension?

Answer: Yes, most certainly. See Hebrews 9:11, 12; here Paul explains that Christ “by His own blood entered in once into the holy place, having obtained eternal redemption for us, this occurred in A.D. 31. There He

performed the work of continuous intercession for mankind and especially for those who by faith and prayer “came” to Him for His victorious grace.

Question 104: Does the Bible clearly show the Father and Son moving to the *second apartment* to commence the judgment?

Answer: Yes. Most certainly. The prophet Daniel saw in vision the movement of the thrones, the arrival of the Father and the Son to the place of judgment. Read again Daniel 7:9, 10, 13, 14 and also 22. This movement of the Father and Son to commence the judgment and “cleanse” the sanctuary occurred at the end of the 2300 years of Daniel 8:14. We have proven that the 2300 years ended in autumn 1844.

The day of atonement in 1844 was on October 22, so we can be sure that the judgment in the second apartment of the Heavenly Sanctuary started on October 22, 1844.

Question 105: Where in the New Testament are we given the picture of the first apartment of the Heavenly Sanctuary?

Answer: In Revelation chapter 4. Read the chapter. Notice in verse 1 that John, in vision, was looking through a door opened in heaven. In verse 2 John saw a throne set in heaven with God seated on the throne.

Question 106: But how do we know that Revelation 4 describes the *first* apartment of the Heavenly Sanctuary?

Answer: Follow carefully: In Hebrews 9:2 we are told that the *first* apartment is the one with the 7-branched golden candlestick (see Exodus 26:33–35). In Revelation 4 verse 5 John saw the “candlestick”, he wrote

“and there were seven lamps of fire burning before the throne.”

Therefore we can be sure that Revelation chapter 4 is a description of the *first* apartment of the Heavenly Sanctuary.

A comparison of Revelation 4 with Ezekiel 1 shows that the throne of God is a living four-cherubim complex of magnificent splendor and power and supernatural speed, in other words the throne of God is not an immobile piece of furniture but a mobile complex of super-divine spirit

technology capable of speeds which would make the speed of light appear slow by comparison!

Question 107: Where in the New Testament are we given a picture of the second apartment of the Heavenly Sanctuary?

Answer: In Revelation 11:19: “And the temple of God was opened in heaven, and there was seen in His temple *the ark of His testament...*”

Remember that Hebrews 9:3, 4 and Exodus 26:34 tell us that the *second apartment* or Most Holy Place of the sanctuary was the one containing the ark of the covenant or the ark of the testimony (this was a box-like container or chest within which was the ten-commandment moral law of God).

Therefore Revelation 11:19 is describing the second apartment or Most Holy Place of the *Heavenly Sanctuary*.

Question 108: Is there any New Testament proof that the second apartment of the Heavenly Sanctuary is the place of judgment?

Answer: Yes. Again in Revelation 11:15–19. Careful reading of Daniel 2:44, Daniel 7:26, 27 and Daniel 8:25 (last part); shows that the decision of the judgment will be a decision which will give to Christ and His saints “the kingdom and dominion and the greatness of the kingdom under the whole heaven Daniel 7:27. Worldly government and false religion will be “broken without hand” Daniel 8:25.

Now when we turn to Revelation 11:15 we learn that after the sounding of the seventh trumpet-angel, there were great voices in heaven saying that “the kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and he shall reign for ever and ever.” *This is a statement of judgmental decision and verse 19 describes which apartment of the heavenly sanctuary was opened — the second apartment.*

It is clear then that the *second* apartment, the Most Holy Place, of the Heavenly Sanctuary is the place of judgment. **See Appendix D.**

So far, then, we have proven from the scriptures the following facts:

1. The judgment begins first with those who claim to be God’s people.
2. This judgment of the professed followers of God begins before the *second coming* of Christ, and

3. that, in point of time, this judgment started in Heaven on October 22, 1844.
4. The judgment room is the second apartment of the Heavenly Sanctuary.
5. Jesus is both our Lawyer and Deciding Judge and the Father is presiding judge.
6. The judgment will show who the true believers really are.
7. The judgment will render to all true believers the reward of immortality and eternal life in the kingdom of God at the Second Coming of Christ.
8. The moral law of God is the standard by which the judgment will judge all men.
9. The only righteousness which will pass the examination of the judgment is the *righteousness of God in Christ* which is received and retained by faith in Christ; a faith which believes in Christ surrenders to Him and receives Him, through the Holy Spirit, and His victory over the sinful flesh. The fruit of this faith is loving obedience to every word of God, an obedience motivated by the (Agape) *love* of God in our hearts.

But surely God would not convene the judgment in Heaven without a warning to the world...

Section 4

The Judgment Hour Message

Question 109: Since the judgment started in heaven in 1844, God must have sent a warning to the world informing His professed people that the time of judgment had come. Is there any evidence that such a warning was given?

Answer: Yes, indeed. It is a fact of history that in the early 1800s especially during the period 1831 to 1844, there was a worldwide religious revival. In Africa, Asia, Europe and the Americas there was the urgent preaching of the need to be prepared for the Second Coming of Christ.

This revival was most intense in the U.S.A. where religious liberty and the principles of protestantism were most deeply enshrined in the religious faith of the people. The direct announcement was made that the hour of God's judgment and the Second Coming of Christ were near, and the people were invited to get ready. In other words the announcement of Revelation 14:6, 7 was given and was preached with greatest power in the period 1840 to 1844.

Question 110: Daniel 8:14 predicted that the sanctuary would be cleansed or made right at the end of the 2300 years, that is, in 1844. Is there any evidence that there was an increase in the knowledge of Bible truth on the sanctuary after 1844?

Answer: Yes. In 1844, late in October, and thereafter, Bible students began to study and understand the truth that there is a real sanctuary in heaven with two apartments and with two phases of ministration like the earthy sanctuary.

Before then, the world was in darkness concerning the sanctuary because of the widespread religious error that the earth was the sanctuary.

The Roman Catholic church had taught that its priesthood and ceremonies constituted the only way of salvation. The real sanctuary was indeed trampled underfoot by false religion. But with the arrival of 1844, Bible students rapidly rediscovered the New Testament truth of the Heavenly Sanctuary and the High Priesthood of Christ.

Question 111: How did a study of the Second Apartment of the Heavenly Sanctuary establish the fact that the moral law of Ten Commandments is the judgment's standard?

Answer: As Bible students studied the sanctuary truth they saw in Revelation 11:19 the "ark of his testament". Since this contained the Ten Commandment law they realized that Christ's ministry in the second apartment was calling upon them to bring their lives into harmony with the great standard of righteousness. Ecclesiastes 12:13, 14; James 2:12.

Question 112: But the New Testament tells us that we are not under law but under grace. What then is the purpose or function of the law?

Answer: The moral law of God, the ten commandments of Exodus 20, was given to Israel, and all mankind, at Mount Sinai. The Bible makes it clear that the righteous principles of the moral law are eternal principles, see Psalm 111:7, 8; Psalm 19:7-11; Romans 7:12; 1 Corinthians 7:19.

The Bible is equally clear and emphatic when it states that the law cannot save us, we are not saved by the works of the law. Read Galatians 2:16; Romans 3:20. The functions of the law are as follows:

1. The moral law points out sin, it shows us what sin really is, 1 John 3:4; Romans 7:7; Romans 3:20.
2. The moral law demands righteousness but since, of ourselves, we have no righteousness, the law condemns us, as sinners, to death. Romans 3:19, 23.
3. The law serves as a “school master” to hold the sinner in check (1 Timothy 1:8–15) until the sinner comes to Christ to be justified. Galatians 3:24.
4. The law shows us our need of a Saviour and therefore plays an important part in conversion. Psalm 19:7–11.
5. The law diagnoses our condition and sends us to Christ to be saved. Galatians 3:24; 1 John 3:4–6.
6. When the sinner is justified by faith in Christ and receives the free gift of righteousness, the law bears witness that the righteousness received in Christ is the very righteousness which was demanded by the law. Matthew 5:17–28; Romans 8:4; Romans 3:21, 22, 31.
7. The righteousness of the law is fulfilled in the born-again believer. In Christ there is no more condemnation but the righteousness of the law is written within the believer’s heart by the indwelling Christ.
8. The sinner cannot be saved by law keeping, he can be saved only by Christ. *But when a person is saved by Christ that person will keep the commandments.* We are saved by grace through faith, but obedience is the fruit of faith. Ephesians 2:8–10; John 14:15; 1 John 5:2, 3. *Therefore whereas no sinner can be saved by obedience to the law, yet when the sinner is saved by Christ he will obey the law as evidence of the transformation which has occurred in his life through the grace of God.* Ephesians 4:17–32. Notice Ephesians 4:25 and 28 where Paul is mentioning christian obedience to the ninth and eighth commandments respectively.

Question 113: What really is meant by being *under grace* and not *under law*?

Answer: A person whose relationship with God is *under law* is a person who seeks to obey the letter of the law by self-effort. The motivation behind such superficial obedience is the motivation of **fear of punishment** or **desire for**

reward, or both. Such a person obeys because he regards it a duty which must be done in order to be saved. *This is legalism.* Romans 7:14–24.

A person who is *under grace* is a person who believes with his whole heart, mind, and soul that in Jesus Christ he has full and complete salvation as a free gift. His will is fully surrendered to Christ and his heart is filled with the love of God. Such a person is so thankful to God for the sacrifice of Christ that he cannot contain his love! And motivated by that love he willingly obeys every word of God without fear of punishment or desire for reward. He is so happy and secure in Christ's love that he hates the sins which crucified Christ and lives only to please his Saviour. Grace has transformed him, the *old-man* of selfishness is crucified and the love of God reigns in his soul, he has the gift of righteousness because he has the indwelling Christ. Galatians 2:20, 21; Galatians 5:6; 2 Corinthians 5:14–21; John 14:15; Romans 13:8–10; 1 John 4:18, 19.

Question 114: What wonderful gift does Jesus give to those come to Him in full faith and surrender?

Answer: The gift of *rest*. Read Matthew 11:28–30; Romans 5:1. Rest is the product of righteousness. Isaiah 32:17. in Christ we have righteousness and rest. It was Christ who created the world in six days and rested on the seventh day. He is the Lord of Rest (Sabbath), He does not change. Read John 1:1–5, 10, 14; Mark 2:27, 28; Hebrews 13:8.

Question 115: Is there a *rest* for christians?

Answer: Yes. Hebrews 4:9.

Question 116: When the believer enters into the *rest* of God what does he cease from?

Answer: He ceases from his own works. Hebrews 4:10. This is what Paul means in Romans 10:4: Christ is the end of the law-as-a-way-of-righteousness to everyone who truly believes. When we come to Christ we must cease from our own struggles to save ourselves by self-efforts at law-keeping, and we must receive Christ's righteousness as a free gift. When the believer surrenders to Christ and receives Christ, he has sweet *rest*. Galatians 2:20.

Righteousness and rest are gifts which we receive by faith in Christ, by abiding in Christ. Matthew 11:28 should be read along with Hebrews 3:7–19 and Hebrews 4:9–11.

To enter God's rest we must know His ways. God is the Infinite Source, Jesus is the Connector between God and man, and we are dependent receivers. Therefore Christ is Head of His body, the Church. Christ is the Plan-Maker, Problem-Solver, and Burden-Bearer. All general and specific orders must come from Christ. Jeremiah 10:23; Isaiah 53:6; Isaiah 40:28–31; 1 Corinthians 12; Ephesians 4:11–16. He must appoint whom He will to the various positions of service in the Church, we must let Him plan for us, guide us and direct us by His Spirit through His word and by His providences.

What then is the place for our plans? We must use to the best of our ability, our God-given talents in His service, planning how best to execute the plans and orders we receive from Him. When we depend upon Him in this way we shall have rest for He will solve our problems, bear our burdens and plan our lives for us. Matthew 11:28.

Question 117: How is this *rest* manifested?

Answer: By comparing Hebrews 4 verse 10 with verse 4 we see that the *rest* of God is a seventh-day rest from all our works. The *rest* of God is manifested by keeping holy the seventh day Sabbath which is God's unchanging *rest* day. Luke 4:16; Hebrews 13:8; Matthew 11:28; Hebrews 4:4; Hebrews 9–11; Genesis 2:1–3.

Question 118: Just as the righteousness of Christ is manifested by loving obedience to His commandments, is the *rest* of Christ manifested by restful obedience to the fourth commandment?

Answer: Yes, indeed! The sabbath is the **sign** of the indwelling Christ, our sanctifier, Ezekiel 20:12; James 2:10–12; John 14:15.

Question 119: Is this message of Rest in Christ part of the judgment hour message, and part of the law of liberty by which we shall be judged?

Answer: Yes! James 2:10. If judgment is going on now, people must be told that if they keep nine commandments and break one they are guilty

of all, James 2:10. Christ's *righteousness*, in its entirety, must be lifted up. They must be told to speak and act as those who will be judged by the Law of Liberty, James 2:12. Therefore the fourth commandment, which was trampled underfoot by the Roman church, must be restored, in truth and righteousness, to its rightful place in God's holy law, Exodus 20:8–11.

Question 120: Are there any ancient prophecies about the restoration of sabbath keeping in the time of the end?

Answer: Yes. Isaiah 56 and Isaiah 58.

In Isaiah 56:1, 2 Isaiah warned: "Thus saith the Lord, keep ye judgment, and do justice: for my salvation is near to come and my righteousness to be revealed.

"Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil".

And in Isaiah 58:12–14 the prophet prophesied that God's end-time people would: "**build the old waste places : and raise up the foundations of many generations; and thou shalt be called, the repairer of the breach, the restorer of paths to dwell in.**" Isaiah 58:12.

Question 121: What breach was made in God's law?

Answer: Daniel 7:25 had predicted that the "little horn" — the Roman Catholic papacy — would have changed times and laws. *Sunday-sacredness was promoted and established by that great apostasy in the early christian church which eventually became the Roman Catholic Church.*

The substitution of the first day of the week, Sunday, for the seventh day of the week, Saturday, by the Roman church *was the breach made in God's law* and which, according to Isaiah, would have had to be repaired in the time of the judgment, Isaiah 58:12.

Question 122: What is the connection between God's *rest* and the number *seven*?

Answer: In the Bible the number 7 denotes *completeness*. The characteristic hallmark of God is that His infinite power is always *completely* covered

with His infinite *wisdom and righteousness*, and this is achieved through His infinite love.

God is complete in all that He does. In the beginning He rested after the work of creation was completed. He could not have rested on the first day because that was the day on which He started His work of creation. Genesis 2:1–3; Exodus 20:8–11; Hebrews 4:4, 9, 10.

So too in redemption Christ rested in the tomb on the seventh-day sabbath after His redemptive life-work and crucifixion on the cross, for us. Luke 23:50–56; Luke 24:1; Luke 4:16; Mark 2:27, 28; Matthew 11:28.

*The number 7 is eternally connected to the rest or sabbath of God. The sabbath is **the seventh day**. It can be no other.*

Question 123: In His final ministry in the Heavenly Sanctuary before He comes again, what work will Jesus accomplish for His true followers who wait for His second coming?

Answer: His final generation of living saints will be purified for His second coming. 1 John 3:1–3.

This purification means the **complete** taking away of the sins of His people. 1 John 3:5. Sin is transgression of the law. 1 John 3:4. Righteousness is the opposite of sin, it is therefore total conformity to the law in thought, word and deed. 1 John 1:7. This is achieved only by being in Christ, by abiding in Christ always. 1 John 3:6–9. By abiding in Christ constantly, His love will completely transform His final generation of believers. 1 John 3:10; 1 John 5:1–5.

Question 124: Are these wonderful truths demonstrated in the second apartment of the Heavenly Sanctuary?

Answer: Yes indeed! In the second apartment of the heavenly sanctuary there is the ark of the testament containing the law of God. **Upon the ark is the mercy seat.** This means that God's justice has been fully satisfied by Christ, the Lamb of God, for us. He perfectly obeyed for us, He died the second death for us, He overcame the sinful flesh for us, He established Divine Love in the human mind for us. *Therefore in Him we are complete and God is satisfied. Mercy and justice are united by love in Christ for us. And so long as we abide in Christ we are progressively transformed unto perfection*

of character by His spirit. This end-result of perfection will be reached by the final generation of saints.

Question 125: Is there any ancient prophecy about this purifying work of our High priest in the Heavenly temple?

Answer: Yes. The prophecy of Malachi 3. (Read Malachi 3 carefully).

This is a sweeping Messianic prophecy which includes the first advent of Christ, His High Priestly work and His second advent; but the major theme of the chapter is *judgment*, see verses 5, 16.

Malachi 3 verses 3, 4 and 5 describe the refining and purifying work of Christ our High Priest in the time of the judgment of the “House of God”. Verses 6, 7 inform us that the unchanging God is not the cause of consumption or destruction. Our sinful departure from Him is the cause of all trouble.

Verse 8 shows that the root cause of our troubles is selfishness. When we are cleansed of selfishness by the self-sacrificing love of God we shall heartily support His work with our tithes and offerings, indeed we shall give our all to Him in loving gratitude and full surrender.

Verses 16–18 describe the faithful end-time people of God and Malachi chapter 4 describes the final triumph of the righteous and the final destruction of the wicked.

Malachi 4:5 and 6 mention the Elijah message which was given by John the Baptist at the first advent and which will be given by the final generation of living saints before the second advent. *This final Elijah message is written in Revelation 14:6–12 and Revelation 18:1–4. This is the judgment hour message.*

Question 126: What is the judgment hour message of Revelation 14:6–12?

Answer: It is the threefold message, pictured as being given by three angels in succession. These angels represent the proclamation of the messages by God’s people on earth. (Romans 10:13–15). These three messages and the fourth, in Revelation 18:1–4, constitute the final gospel invitation and warning before the close of probation. (See Tracts Series A numbers 6, 8).

Question 127: What is the first angel's message?

Answer: In Revelation 14:6 and 7 the first angel's message presents the everlasting gospel, announces that the hour of God's judgment is come, and invites mankind to respect, admire and adore God and worship Him because He is the gracious Creator who is infinite in power, in wisdom and love. This message invites us to give glory to God; not to man, not to self; but to God.

The basis of all true worship is the fact that we are creatures and God is the Almighty Creator who has graciously created and redeemed us by Christ. The fourth commandment reminds us of the fact that God is the Creator who made the heavens and earth in six days and rested on the seventh day and has given us the Sabbath as the eternal memorial of His Creatorship and the sign of salvation and rest in Christ. Genesis 2:1-3; Matthew 11:28; Hebrews 4.

Question 128: Against what dangerous false science does the first angel's message warn?

Answer: The first angel's message warns against the theory of organic evolution. This false theory started to gain popularity in the 1850s soon after the commencement of the judgment in heaven. It was invented by Satan to cause mankind to doubt the Genesis account of creation. This theory is now popular with the majority of scientists, and, more and more professed christians are accepting it as modern "enlightenment."

It is interesting to note that the theory of evolution has no acceptance among Sabbath keepers, whereas an increasing number of Sunday-keepers are finding it acceptable. *This is not surprising because the fourth commandment safeguards against false theories of the origin of life on earth. The Bible is clear and emphatic that God created the world in 6 days and rested on the seventh day. He made each basic kind of creature and on the sixth day He made man in His own image, His crowning masterpiece of creation, to reflect God's glory.*

By disobedience Adam fell and mankind, in himself, has been going spiritually and morally downhill since. However in and through Christ God has reconciled humanity to Himself. All who truly believe and accept

Christ and His truth will be eventually exalted, by humility, to **sit** on Christ's throne. Revelation 3:21; John 3:16.

Question 129: What is the second angel's message?

Answer: In Revelation 14:8 the second angel's message is the announcement that Babylon is fallen.

Babylon is false religion, in particular, false christianity — the Roman Catholic church and the various protestant denominational churches which cling to several doctrinal errors. Revelation 17; Revelation 18.

The hallmark of Babylon is rejection of the true gospel and substitution of a false gospel in the place of the true. *Babylon is any fallen church, fallen because of rejection of Bible truth.* Read Tracts Series A Number 6, *The Prophecies of Revelation and God's Last Warning*, Number 7, *The Peculiar Sign of God's Peculiar People*, and Number 8, *A Presentation of the Gospel and Character of Jesus Christ.*

In these last days the progressive revelation of Bible truth is exposing popular religious error and calling upon every sincere christian to forsake all error and accept only the truth; pure, unadulterated, Bible truth. 1 John 3:3; John 17:17; Revelation 18:1–5.

Question 130: What is the third angel's message?

Answer: The third angel's message warns against worshiping the beast and his image and warns against receiving the mark of the beast. Revelation 14:9–11.

The third angel's message also defines God's final generation of living saints in Revelation 14:12: "Here is the patience of the saints: **here are they that keep the commandments of God, and the faith of Jesus.**"

It should be obvious then that whereas God's final generation of christians will keep the commandments by faith in Jesus, Satan's final generation of sinners will not obey the commandments of God, but will receive the "mark of the beast". The "mark of the beast" will be a specific and deliberate act of transgression of God's holy law. But which of the ten commandments will the "mark of the beast" transgress? The answer is shown in Revelation 14:11 where it is plainly stated that "they have no rest day nor night, who worship the beast and his image, and whosoever

receiveth the mark of his name.” *The mark of the beast will be a worldwide political — religious transgression of God’s rest or sabbath.*

We have already learned that the beast of Revelation 13 and the little horn of Daniel 7 both symbolise the Roman church. The mark of the beast will be the political enforcement of the special characteristic or mark of the Roman church.

Question 131: What is the special characteristic or mark of the ecclesiastical authority of the Roman church?

Answer: Daniel predicted that the Roman church would “think to change times and laws”. Daniel 7:25. The Roman church admits that the change of the sabbath from the seventh day of the week to the first day of the week *is a mark of her ecclesiastical power.* (See Tract Series A Number 1, *Which Day Is the Lord’s Day?*). The political enforcement of Sunday as a sacred day will be the *mark of the beast.*

Only those who really know Jesus and His truth and have His righteousness and rest fully reproduced in them will refuse the mark of the beast. The overwhelming majority of earth’s population will join up with the world-confederacy and submit to the enforcement of Sunday-laws. All of this will start in the U.S.A. and spread to all the world in the not-too-distant future.

Question 132: What is the relationship between the third angel’s message and the gospel?

Answer: The third angel’s message is the message of righteousness by faith. It describes the ultimate goal of the gospel which is the reproduction of Christ’s perfect character in His saints. Revelation 12:17; Revelation 14:12; Galatians 2:20; John 17:23.

The third angel’s message proves that righteousness by faith is manifested by obedience to all the commandments of God.

Question 133: What about the Revelation 18:1–4 message, commonly called the fourth angel’s message?

Answer: This message repeats the first three with advancing light and clarity and power. It presents the gospel within the context of the wonderful message of God’s character.

The message of Revelation 18:1–4 will be given with greatest power and light (latter rain of Holy Spirit) at the time of the worldwide enforcement of Sunday laws in the near future. At that time all of God’s true believers will be called upon to separate from the fallen churches and enter into God’s true final generation of believers who will keep commandments of God and have the faith of Jesus. Revelation 18:1–4; Revelation 14:12. This message will be the final call to the judgment and it will gather out all of God’s true people who are now scattered throughout the various organizations of error.

Question 134: The messages of Revelation 14:6–12 and 18:1–4 represent the wonderfully advancing light which has been coming to God’s people through the open door of the second apartment of the heavenly sanctuary. Is this the fulfillment of a promise of Jesus?

Answer: Yes. Read Revelation 3:8.

The early believers in the third angel’s message had begun receiving light on the sanctuary on October 23, 1844. The Philadelphian period of Revelation 3:7–12 is a description of the experience of believers in the early stages of the development of the third angel’s movement.

Those who rejected the 2300 day prophecy and the sanctuary truth were left in darkness while those who accepted the light on the sanctuary made wonderful advancement in Bible truth for a number of years until the malignant spiritual disease of lukewarmness overtook them. Lukewarmness soon became the characteristic trait of the third angel’s movement. This lukewarmness necessitated the sending of a most solemn warning.

Question 135: What is the judgment hour message to the Laodicean church?

Answer: Lukewarmness is characterised by an attempt to obey doctrines and laws without the indwelling Christ. It is righteousness by self-effort

instead of righteousness by faith. But whereas the former is unacceptable to Jesus, the latter is the cure for Laodicean lukewarmness. Read Revelation 3:14–22; Galatians 2:20.

Jesus invites us to buy of Him the gold, the white raiment and the eyesalve. We can only have these precious treasures when we open the heart's door to Him. He invites us to overcome even as He overcame, and gives the wonderful promise of our being with Him on His throne if we overcome as He overcame.

Question 136: What are the treasures Jesus invites Laodiceans to buy?

Answer: *The gold is **faith** which works by **love** to transform the soul.* 1 Peter 1:7–9; Galatians 5:6; Galatians 6:15; 1 Corinthians 7:19; Ephesians 2:1–10. *The white raiment is the **righteousness of God in Christ**, this righteousness is to be fully reproduced in us by the love of God in the Holy Spirit.* Revelation 19:7, 8; Psalm 132:9; Isaiah 61:10; Philippians 3:8, 9. *The eyesalve is spiritual discernment whereby we are able to understand the deep things of God's word and to see the difference between truth and error, right and wrong.* 1 Corinthians 2:5–16.

Question 137: Why must Laodiceans repent?

Answer: In Revelation 3:19 Jesus invites us to repent. Salvation by self-effort is a terrible insult to God who has saved us in Christ. When we try to be righteous while *selfishness* is reigning in our minds we are deceiving ourselves (Revelation 3:17). The reign of self must cease, *king self must be dethroned*, the old-man must die before the New Man, Jesus Christ, can enter into our hearts to control us by His love and righteousness. Revelation 3:20.

The death of the old man is achieved by faith in Christ through our union with Him in His death. Romans 6:1–12; Colossians 1:3–10; Galatians 2:20. Then, when the old-man is dead, we can marry the New Man Jesus Christ. Romans 7:1–6; John 15:4–10.

Christ dwells in us by His seed. His seed is His *love* which must dwell in us through the Holy Spirit by the word of God. Romans 5:1–5; 1 John 4:7–16; 1 John 5:1–4; 1 Peter 1:18–25. The indwelling love of God in the Holy Spirit makes us Sons and daughters of God and enables

us to walk in the ways of love and not in the ways of the selfish flesh. Therefore the righteousness of the law is fulfilled in us because the *love* of God reproduces the righteousness of Christ in our minds and characters. Romans 8:1–17; 1 John 3:1; John 1:12, 13.

As the love of God reigns in the believer's mind, it cleanses the spirit and soul progressively of all selfishness and error while at the same time it fills the soul progressively with truth and righteousness until the character of Christ is fully reproduced in the believer. Romans 5:21; Ephesians 3:17–21; Ephesians 5:2; Philippians 3:14; Colossians 1:25–29.

Remember that all the above is a reality only in Christ. We must abide in Him through faith and the continuous surrender of our wills to Him, by prayer and study of His word, and by choosing to yield ourselves to Him rather than to Satan. James 4:7–10.

Question 138: Why does Jesus invite Laodiceans to overcome as He overcame?

Answer: Revelation 3:21 is a very important verse. We must overcome as He overcame. Christ when He was on earth at His first advent had the same **sinful flesh** which we have, and yet, He lived a **sinless character**. He was made like us in all things in the flesh, He was tempted in all points like us, and more severely than us, *yet He never sinned*. Though He was God-in-the-flesh, He never depended upon His own ability, but by faith in His Father He surrendered completely to the Holy Spirit. The righteous character which He perfected was righteousness by faith in His Father, not righteousness by His own self-effort.

His victory is put to our account, and, reproduced within us by faith in Him. As He overcame the sinful flesh by faith in God, so are we to overcome by faith in Him. God has already worked out the *victory* in *Christ* for us. We must receive it by faith, by abiding in Him constantly and continuously. Study carefully the following line of truth: John 1:1, 14; Hebrews 2: 14–18; Hebrews 4:15; Romans 1:3; Romans 8:3, 4; John 5:30; John 6:38; John 14:10, 11; John 16:33; 2 Corinthians 5:14–21; 1 Corinthians 15:57; 1 John 5:4, 5; 1 John 3:4–10; Revelation 3:21.

Question 139: We have seen that the *love* of God in Christ by the Holy Spirit is what we need, and we can have that love only in Christ. What is the central characteristic of this Divine Love?

Answer: *Humility*. Philippians 2:5–11. The antidote for Laodicean pride is the amazing humility of Jesus, a humility which is the central hallmark of divine love.

The church is full of pride, the world is full of pride: pride of knowledge, pride of achievement. But God wants us to know that of ourselves we are nothing. We must recognise our nothingness and allow God to fill us with Himself.

The true believer must pray constantly that the Holy Spirit will impart the humility of Christ into our hearts and minds. All pride must be eradicated from the mind and character; and love's humility must fill us. There is no other way for us to be saved. The "I"; the "Ego"; the self-love and self-seeking; the desire for the highest place; the self-exaltation, must all be crucified with Christ and He must dwell in us and make us truly *humble*. Read carefully the following texts: Philippians 2:3, 4; Ephesians 5:21; Romans 12:9–21; Romans 15:1–7; Ephesians 4:31, 32; Colossians 3:12–16; Matthew 11:28–30.

Question 140: Where in the Bible is the character of love summarized?

Answer: In 1 Corinthians 13. Since God is *love*, the character of *love* is the character of God. 1 Corinthians 13 is a description of the character of God.

All believers should meditate upon 1 Corinthians 13 daily allowing the sweet characteristics of Divine Love to saturate their thoughts.

Question 141: The three angels' messages and the Laodicean message are messages which warn against salvation by human works. How is this applicable to the world in the end-time?

Answer: As we approach the end and massive problems continue to confront mankind there will be worldwide systems set up to attempt to save our planet from destruction. At last there will be a worldwide confederacy, with church-state union, enforcing Sunday worship worldwide. This will be legalism at its worst. At that time God's truly righteous believers will warn the world against the Sunday laws and against the world confederacy.

THE HOUR OF HIS JUDGMENT IS COME

Many will accept the final warning, but the overwhelming majority of people will reject the truth and accept the popular false doctrines of popular Sunday-keeping religion.

May God help you, dear reader, to accept His truth in its entirety now, before it is too late. Read: Isaiah 8:9–16; Revelation 17:12–14.

Section 5

The Pre-Advent Judgment Itself

Question 142: What is actually happening now in the judgment?

Answer: There is the final review of those professed believers who have died. Hebrews 9:27. There is the continuous assessment of living believers as they run the christian race. Hebrews 12:1–13; John 15:2.

Question 143: What do we mean by the final review of the professed believers who have died?

Answer: We have already proven that the judgment started in 1844 at the close of the 2300 years of Daniel 8:14. The judgment begins first at the house of God (1 Peter 4:17), and since it is appointed unto men once to die, but after that the judgment (Hebrews 9:27), then it is clearly obvious that the judgment has started with the cases of those professed believers who have died. The records of each individual of each generation, starting with the earliest generations, are carefully examined (Daniel 7:10). Those who are found to have died in Christ have their names retained in the book of life (Revelation 3:5), and they will receive their reward of immortality at the Second Coming of Christ, at the first resurrection, 1 Thessalonians 4:16.

The final review, then, is the examination of the books of judgment to show who, of the professed righteous, will have their names retained in the book of life.

Question 144: What do we mean by the continuous assessment of living believers?

Answer: Our great High Priest, Jesus Christ, is now ministering in the Most Holy Place of the Heavenly Sanctuary. This is His closing work for mankind. He is intensely interested in His final generation of believers.

Jesus who is the author of our faith also wants to be the finisher of our faith. He is ministering on our behalf so that we may run the christian race unto perfection of character. Hebrews 12:1, 2; Colossians 1:28; Matthew 5:48. As we run the race He carefully scrutinizes us and sits as a refiner and purifier, purging us of our deep seated defects of character so that we shall bear more fruit. John 15:1–8; Malachi 3:3.

Some professed believers openly backslide from the faith, and never return, thereby eliminating themselves from the christian race. Jesus mentioned this class when He said “Every branch in me that beareth not fruit He taketh away.” John 15:2 (first part), 6.

Some professed believers never *openly* backslide, but never allow the purging process to fully sanctify them. These will be found wanting in the judgment, even though they will parade their “good” works. Read Matthew 7:21–23.

Then there is the faithful few who start and finish in Christ. The road is narrow and rough but they submit to the purging process and allow the vine to produce much fruit through them. Read John 15:1–8; Matthew 7:13, 14; Revelation 17:14; James 1:1–4; 1 John 1:7–10.

The end-result of the refining process is perfection of character for the final generation of believers. Ephesians 5:25–27; Matthew 5:48.

Question 145: What terrible test must the final generation of living saints endure in order to pass the judgment?

Answer: The mark-of-the-beast crisis, Revelation 13:11–18. The religious and political powers of earth will unite against God’s final generation of commandment-keeping saints, Revelation 12:17. But the final generation

of living saints will overcome that final crisis or tribulation because they abide in Christ to the end, Revelation 17:14.

The prophet John, in vision, saw the final generation of saints on the sea of glass after the tribulation is ended and Christ returns for them. He particularly and emphatically describes them as those who had gotten the victory over the beast, his image and his mark, read Revelation 15:2.

Yes friend, the religious and political authorities will enforce Sunday worship upon the world. God's true people will keep His commandments and His true Sabbath. They will be severely persecuted but they will endure by the victorious grace of Christ and be delivered by God's voice and Christ's second coming.

Question 146: When will the final generation of living saints finish the christian race?

Answer: At the close of human probationary time, a short time before Jesus returns, read Revelation 22:11, 12.

Let us outline the final events: The final crisis will begin with the enforcement of Sunday laws first in U.S.A. and then in every country of the world (See Tracts Series A, Number 6, *The Prophecies of Revelation and God's Last Warning*). Those true people of God who have been most advanced in the light of truth will give the final warning gospel message against the enforcement of Sunday laws and world confederacy. God's other true believers in the fallen churches will hear and accept the final invitation to come out of Babylon and unite in Christ, and gather at the sanctuary of heaven by faith. Revelation 18:1-4; John 10:14-16.

The overwhelming majority of people will reject the truth of Christ's righteousness and prefer the mark-of-the-beast-Sunday-enforcement-world-confederacy. When every mind is made up either for truth or for error then probation will close. The pronouncement of Revelation 22:11 will be made in heaven and in the minds of every living human being on earth.

Question 147: After the close of probation how many categories will there be among the living final generation of mankind?

Answer: Just two categories:

- Those who would have received the seal of God — God's final generation of living saints. Revelation 7:1–3. 2.
- Those who would have received the mark of the beast — Satan's final generation of living sinners. Revelation 13:16, 17.

Question 148: What will the close of probation mean in terms of Christ's intercession in the Heavenly Sanctuary?

Answer: It will mean the *end*, the *cessation* of Christ's intercessory work. The righteous will have been perfected in holiness, i.e. they will be sealed. The unrighteous would have fixed their minds against God's truth for the final generation. Revelation 22:11.

Christ's work of pleading with the sinful race will therefore be finished. He will stand up, leave the second apartment of the Heavenly Sanctuary and prepare to come the second time.

The book of Revelation pictures the second apartment without the intercessor after probation has closed. Read Revelation 11:18, 19; Revelation 16:8.

Question 149: What terrible implications does the close of probation have for the final generation of living humans?

Answer: The final generation of living humans will be alive on the earth without an intercessor in the Heavenly Sanctuary during the period of time between the close of probation and the Second Coming of Christ. Revelation 22:11, 12.

The people of God would have been totally and irreversibly in Christ, and cleansed of all sin and completely filled with the righteousness of Christ, they will have the protection of God's Spirit during that time. Daniel 12:1.

However the unsaved will not be covered with Christ's righteousness and therefore will be under the wrath of God — that terrible separation from God's protection which is the inevitable end-result of sin. Revelation 15:5–8.

The wicked will seek to destroy God's people. Revelation 13:15.

Question 150: What is the name given to the severe anguish through which the final generation of living saints must go after the close of probation?

Answer: *The time of Jacob's trouble.* Jeremiah 30:4–7; Daniel 12:1. Between the setting of the death decree and their deliverance by the voice of God, the final generation of living saints will undergo a period of intense anguish. It will be a period of final cleansing away from their minds of any lingering traces of sympathy for sin.

Question 151: What will happen to those who receive the mark of the beast?

Answer: They will begin to suffer the results of separation from God by sin (the wrath of God) as the seven last plagues directly affect them and their sin-cursed civilization. Revelation 16.

Question 152: What will the 7 last plagues be like?

Answer: Revelation 16 gives the details:

- Plague One: Terrible sores on those with the mark of the beast.
- Plague Two: Complete pollution of sea waters which become as the blood of a dead man.
- Plague Three: Rivers and fountains of water also become as blood.
- Plague Four: The temperature of the air rises as the sun scorches the earth with great heat.
- Plague Five: Darkness will cover the earth.
- Plague Six: The waters of Babylon's river will be dried up. Revelation 16:12. These waters symbolise the masses of people who support Babylon and her false doctrines. Revelation 17:15. The people will at last realize that they have been deceived by the popular Sunday-keeping churches, and they will turn against those churches and their authorities with a vengeance. The full fury of human passion will be unleashed and the unsaved will kill each other in their mad desperation. This worldwide slaughter is called *Armageddon*. Revelation 16:14. Once the people realize that the commandment

keeping people of God are right, the way is prepared for the coming of Christ and His angels. Revelation 16:12.

- Plague Seven: Massive hailstones fall, all nature goes into upheaval. Extreme destruction of cities and civilization occurs. God's voice announces: "It is done." His people have endured the terrible crisis and would have seen the destruction of the mark-of-the-beast system. Revelation 16:17–21; Revelation 6: 15–17; Psalm 46:6–8. But through it all they will be kept safe and be delivered from the wicked by God's voice, and from the desolated earth by the Second Coming of Christ. Psalm 91:1–10. While Christ's people meet Him in the air at His coming, all the unsaved (those with the mark of the beast) will all be left dead on the surface of the earth. 1 Thessalonians 4:16, 17; Revelation 19:17–21; 2 Thessalonians 1:7–9.

Question 153: When will the righteous receive their reward of immortality?

Answer: At the Second Coming of Christ. 1 Corinthians 15:51–54. The dead in Christ, (those shown by the pre-Advent judgment to have finished the christian race in Christ), will rise first. 1 Thessalonians 4:16. The final generation of living saints, who would have victoriously endured the final tribulation, will be changed in a moment, in a twinkling of an eye. 1 Corinthians 15:52. All the saints will meet Christ in the air, and He will take them to the mansions He has gone to prepare for them. 1 Thessalonians 4:17; John 14:1–3; 1 Peter 1:4.

These mansions will be in the New Jerusalem (Hebrews 11:10). The New Jerusalem will not come to earth until after the thousand years of Revelation 20. See Revelation 21:2, 3. *Therefore we see clearly that at His second coming Jesus will take all His saints into heaven. John in vision heard them there rejoicing.* Revelation 19:1. The saints will spend the 1000 years of Revelation 20 in heaven, afterwards they will live forever and ever on the new earth. Revelation 21:1–5; Revelation 22:5; Revelation 5:10.

Section 6

The Judgment of the Unsaved

The Post-Advent Judgment

Question 154: Who will judge the unsaved?

Answer: The apostle Paul told the Corinthian Christians that the saints will judge the world and fallen angels. Read 1 Corinthians 6:2, 3.

Question 155: When will this work of judgment be given to the saints?

Answer: During the 1000 years of Revelation 20, commonly called the *millennium*. Read Revelation 20:4.

Question 156: What will be the condition of the unsaved during the 1000 years or millennium?

Answer: They will all be dead upon the earth. Read Revelation 19:11–21 and see that all unrepentant sinners will be slain by the terribly destructive events which will occur at the time of Christ's second coming.

Other passages which describe the death of all the unsaved, during the final active events at Christ's second coming, are Revelation 14:18–20; Revelation 6: 14–17; 2 Thessalonians 1:7–9.

Question 157: Will any of the unsaved be resurrected during the millennium to have a “second” chance?

Answer: No. The Bible clearly explains that at the second coming of Christ the dead in Christ will be resurrected first. 1 Thessalonians 4:16.

This is called the first resurrection. Revelation 20:5 (last part) and 6. The rest of the dead (meaning the unsaved) will not live again until the 1000 years are finished. Read Revelation 20:5 (first part).

Furthermore the Bible is clear in teaching that there will be no probation after this life. Read Hebrews 9:27; Hebrews 2:1–4; Hebrews 3:15; Romans 2:12; 2 Peter 3.

Question 158: Did any ancient prophet foretell that there would be no living humans on the earth after Christ returns for His saints?

Answer: Yes. The prophet Jeremiah, in his description of the terrors of the day of the Lord (Armageddon) said he looked and saw no man, and the earth was desolate. Read Jeremiah 4:23–26.

Question 159: We learned in the answer to question 153 that the saints will be taken to heaven at Christ's second coming. What will the saints do in heaven during the 1000 years?

Answer: Among other activities of indescribable joy (1 Corinthians 2:9) they will live and reign with Christ and investigate or examine the records of the unsaved. Revelation 20:4, 6; Luke 8: 17; 2 Corinthians 6:2.

Question 160: Why is Satan described as being bound by a great chain and confined to the bottomless pit in Revelation 20:1–3?

Answer: All the saints will be in Heaven; all the unsaved will be dead. Therefore Satan and his demons will have no one to tempt. In other words, figuratively speaking, Satan will be bound by a “chain of circumstances.” The Greek word translated “bottomless pit” really means a desolation or void. The earth will indeed be void and desolate and Satan and his

demons will be confined to the desolated earth during the 1000 years. Revelation 20:1–3; Jeremiah 4:23–27.

Question 161: What will happen at the end of the 1000 years?

Answer: Satan will be “loosed”. Revelation 20:7.

Question 162: What will cause Satan to be loosed at the end of the 1000 years?

Answer: The rest of the dead, the unsaved of all nations, will be resurrected. Revelation 20:5 first part. No sooner than the unsaved are resurrected will Satan be loosed because he now has people to tempt and deceive. Revelation 20:7, 8.

Question 163: How will the resurrection of the unsaved come about?

Answer: At the end of the 1000 years Jesus will descend from Heaven to the earth with the saints. Read Zechariah 14:4, 5. The Holy City, New Jerusalem, shall also descend. Read Revelation 21:2.

Just as how the righteous dead will be resurrected by His voice at His second coming, so too the unsaved will be resurrected by His voice at the end of the 1000 years. Read John 5:28, 29; and Revelation 20:6, 4 and 5 (last part), then 5 (first part), 7 and 8.

Question 164: What will Satan try to get the unsaved to do?

Answer: He will mobilize the innumerable masses of the unsaved hosts to attack the beloved city, the New Jerusalem. Revelation 20:9 (first part).

Question 165: As the unsaved hosts surround the New Jerusalem, what will take place?

Answer: The great white throne judgment will occur. The unsaved will be sentenced according to what is written in the books of judgment. Read Revelation 20:11–13.

Question 166: After the great white throne judgment what will happen to Satan and the unsaved?

Answer: The unsaved will acknowledge that God and His Son and His saints are righteous, and they will freely acknowledge that they are wrong. Philippians 2:10, 11. All the unsaved, and Satan and his demons (fallen angels) shall be destroyed by the final fires. Revelation 20:9 (last part), 14 and 15. That will be the final withdrawal of God's Spirit from the sin-cursed world and it is that final separation which will cause the second or permanent death. **See Appendix E.**

That final separation will destroy Satan and his fallen angels. The Bible explains the mechanism of Satan's destruction in Ezekiel 28:18. The final separation will bring forth a fire from within Satan which will consume him and burn him to ashes upon the earth. That will indeed be the final demonstration that sin is self-destructive. Satan and all his unsaved hosts who rebelled against God will be given up to the consequences of their sinful course, and the Bible makes it clear that the wages of sin is death. Romans 6:23. The final fires will burn up Satan and his followers to nothing. Read Malachi 4:1. (The "binding" of Satan during the 1000 years and his final destruction after the great white throne judgment will be the end-time fulfilment of the scapegoat of Leviticus 16. **See Appendix B.**)

Question 167: After the annihilation of Satan, the fallen angels and the unsaved, what will happen to the earth?

Answer:

- a) God will make all things new, Revelation 21:5;
- b) the renewed earth will be the eternal home of the saved, Matthew 5:5; Psalm 37:29, 11, 9, 10;
- c) the New Jerusalem will be the capital city of the new earth, Revelation 21:1–8;
- d) it will be indescribably glorious, only the pure can enter there, Revelation chapters 21 and 22;
- e) the apostle Peter looked forward to the final establishment of the kingdom of God on the renewed earth, read 2 Peter 3:10–14.

Question 168: Who will dwell on the earth made new?

Answer: All the saved of the human race, Revelation 21:24. And God Himself will transfer His headquarters from heaven to the new earth and dwell with his saints forever and ever, Revelation 21:3.

Question 169: Will the sin problem ever occur again in the new heavens and new earth?

Answer: No, affliction will not rise up the second time, Nahum 1:9.

All rebellious creatures will have been annihilated by sin's self-destructive separation from God. Death and destruction will therefore be no more, (Revelation 20:14, 15). The saved will have made up their minds freely and irreversibly against sin and will be forever loyal to God and His righteousness and His love!

Conclusion

Question 170: What will the judgment accomplish for the government of God?

Answer: The judgment will completely vindicate the righteousness of God's character. It will be seen by all that God did not eradicate sin by force but rather by love! The universe must forever come to serve God from love and not from fear.

It will be seen that God exercised infinite patience and respect for the freedom of His intelligent creatures. He allowed sin to ripen into self-destruction while producing an absolutely perfect plan of salvation through Christ. Romans 1:16, 17.

It will be understood that God's redemption plan was produced at infinite cost to Himself and also that He ran a fearful risk therein.

The judgment will prove beyond doubt that the self-sacrificing love of God is the basis of His benign and gracious character and that His love always applies His righteousness to His power.

His justice will stand vindicated. The entire universe will understand that submission to the sovereignty of God's love is the only way of lasting happiness, and perfect life. It will be seen that selfishness is self-destructive whereas Divine Love is life-producing. Indeed every tongue will confess that Jesus Christ is Lord to the glory of God the Father.

CONCLUSION

Through the humility of Christ the victory was won for God, and, His throne vindicated eternally. All the praise and honour and glory be to Christ and through Him to the Father! Amen!

Appendix A

The Little Horn of Daniel 8 and Antiochus Epiphanes

The theory advanced by those who reject the truth is that the little horn power was neither pagan nor papal Rome but was a Seleucid king named Antiochus IV Epiphanes. This man was born about 215 B.C., and died in 163 B.C. He had ambitious plans to build a powerful empire, but was to find himself frustrated on every hand, firstly by the Romans, then the Maccabees, then the forces in Persia, and finally by consumption which took his life before he reached sixty.

His assumption of the name “Epiphanes”, which means, “God manifest”, indicates the exalted level to which he sought to lift himself. He can justifiably be called an antichrist, which in fact he was. This role was not singular to him, for there have been millions who fall into this category. Some, of course, such as the mighty Caesars and the kings of Babylon, have filled this position more powerfully than others.

In 170 B.C., he went to war against Egypt which was trying to conquer Palestine. He was successful in this campaign, but the system of government

he established in Egypt did not survive his departure, so he returned to besiege Alexandria. The Egyptians then appealed to Rome, who, in response, sent an envoy, Gaius Popillius Laenas, to order him out of the country. The Roman came unarmed and unescorted except by a servant, find at first Antiochus refused to obey. Thereupon, the representative of Rome drew a circle in the sand around the Seleucid king and demanded that he give a positive answer before he stirred from the circle.

The humiliated king, realizing the futility of entering into conflict with the awesome might of Rome, obeyed the order and departed the country. He marched on Jerusalem where he occupied the city and profaned the sanctuary of offering swine's flesh on the sacred altars for a period of three years and ten days. This to the Jews was indeed an abomination of desolation.

Then the Maccabees arose against him and forced his withdrawal to Persia where, after some unsuccessful campaigns, he succumbed to consumption.

Certain aspects of this man's activities do appear to fulfil the prophecy, and these will be examined one by one.

The little horn power was to arise out of one of the four horns into which the Grecian empire divided. "And out of one of them came forth a little horn, ..." Daniel 8:9.

It is contended that Antiochus, being a Seleucid king, arose out of that division of the empire. More correctly, he did not arise out of, but was one of the four partitions of the empire. We must remember that the horn does not represent a single king, but the kingdom over which the first king and those who succeed him rule. For instance, when Daniel told Nebuchadnezzar that he was the king symbolized by the head of gold, he meant both the king then living and the ones who would succeed him until the Medo-Persians, represented by the silver, took his place. If Nebuchadnezzar was the specific king symbolized by the gold, then the king who followed him would be another Babylonian. But this was not the thought projected in the prophecy and the Babylonian king knew it. He understood that another nation was to supplant the empire he had constructed. This is why he rejected the prophecy and built an image entirely of gold.

The expression: “And out of one of them came forth a little horn, ...” fits the Roman power far more aptly and correctly. Reliable records of the original settlement and early development of Rome are not really available but there is much to indicate that it was settled by Greeks. As the centuries rolled by, Rome, who had thus come out of one of the horns, became in turn a mighty kingdom ruling over all the world. Thus, while Rome came out of one of the horns and developed into a horn power of its own, Antiochus was one of the horn powers.

The little horn power was to “wax exceeding great, ...” In no sense of the word can Antiochus fulfil this specification. He was not even the greatest of the Seleucid dynasty, and was certainly a minor power compared to Medo-Persia, Greece, or Rome. As noted previously in these chapters, the ram, Medo-Persia, was great, the he goat, Grecia, was very great, but the little horn power was to be **exceeding** great.

Inasmuch as the two previous powers had both been a great and an even greater world power respectively, the least that the little horn power could be was a world power, leaving Rome as the only candidate for the position. No other universal world empire succeeded Grecia.

When this is pointed out to those who support Antiochus Epiphanes as the little horn power, they answer by saying that the significance of this ruler has been seriously overlooked; that he wielded more power than has been generally recognized, and that it is time he received full credit. The truth is that he was quite an insignificant and unimportant failure who never achieved any of his ambitions. The fact still remains that he does not fit the specification of an exceedingly great power in comparison with the world dominions which preceded his reign.

One has but to recall the dramatic scene in the desert outside Alexandria when the Roman envoy drew the circle in the sand and demanded that, before he left the spot, the Seleucid king assure him that he would leave Egypt — a demand which the king reluctantly but speedily obeyed.

In this situation, Rome was obviously the exceedingly great power! Respect for her awesome might had become so complete that she could exert her will simply by sending an unarmed representative to convey her instructions. Antiochus knew that if he did not comply, the Roman army would arrive to enforce order. His power being insignificant in comparison

to the exceeding might of Rome, he had no choice but to abandon his dreams of conquest in Egypt and depart for other places.

Thus he came to Jerusalem where he temporarily gained control of the city, the land, and the sanctuary. It was not long, however, before the people arose against him and he was driven away. Whereas his dominion over a small nation lasted for just a little over three years, Rome dominated the entire world for over half a millennium. The difference between these two powers is so tremendous that there can be no question as to which was the **exceedingly** great one. It is like deciding the winner of a four hundred meter race when one contestant arrives at the tape three hundred and ninety-nine meters ahead of his competitor.

While Antiochus was involved with the same areas as Rome, he did not move against them in the specified order. The prophecy called for the particular power to advance against "... the south, and toward the east, and toward the pleasant land". Verse 9. This is not the natural order, for it would be expected that a power which had vanquished Egypt would then march into the pleasant land, Palestine, before moving on to the east, and this is, in fact, the course followed by Antiochus, but it is not the order specified in the prophecy.

On the other hand, this is the sequence unwittingly followed by the Romans who first conquered Egypt, then advanced into the east, and finally occupied the promised land.

It is true that Antiochus was an antichrist and that he did establish what the Jews recognized as an abomination of desolation, when he offered pigs on the sacred altars as recorded in 1 Maccabees 1:54:

"Now the fifteenth day of the month Casleu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Judah on every side."

If however, Antiochus was the antichrist referred to in Daniel 8, then he would have to continue this work for exactly 2,300 days before the wickedness was brought to its end. The fact is that he was not in Jerusalem for even half of this period before he was expelled from the city and the land forever. In no way did he meet the time specification of the prophecy.

It was exactly three years and ten days after Antiochus had set up the abomination at the temple in Jerusalem, that the correct sacrifices were re-

instituted, once the profaned altar had been torn down and replaced, as it is written in 1 Maccabees 4:52, 53:

“Now on the five and twentieth day of the ninth month, which is called the month Casleu, in the hundred forty and eighth year, they rose up betimes in the morning,

“And offered sacrifice according to the law upon the new altar of burnt offerings, which they had made.”

It is not easy to determine just which calendar was used in this record, and so it is impossible to tell exactly how many days had elapsed between the two dates mentioned in the verses quoted above. It would, however, be very close to 1,105 days altogether. ($365 \times 3 + 10 = 1,105$). If there had been adjusted years in the sequence such as a leap year, it would vary the number of days up or down.

In any case, the number falls far short of the 2,300 days stipulated in the prophecy, especially when it is considered that each day equals a literal year. So, while Antiochus was approximately 1,105 days in Jerusalem, the prophecy called for him, if he and the earthly Jerusalem had been the subjects of it, to be there for 2,300 years.

Those who contend for Antiochus claim that the true translation is 2,300 evenings and mornings, or 1,150 days. Of course, 2,300 evenings and mornings are in fact 2,300 days, but even if they were 1,150 literal days, Antiochus still failed to meet the specification exactly. He was approximately fifty days short.

One might wonder why this interpretation could carry any significance today, anyway. The man lived and died long before Christ, and he is unknown to most people. However, there are two reasons why this explanation of the prophecy is an evil thing. The first is that it offers an alternative teaching about the 2,300 days which leads people away from the real teaching, and secondly, it forms the basis of a theory supporting a last-day appearance of a final antichrist who bears little resemblance to the one divinely predicted. Thus people are trained to expect something which will never happen, while remaining in ignorance of the truth of what is actually to come to pass.

It is claimed that Antiochus is important as the type whereby those who listen will be informed of the fearful antitype who in the last days will devote himself to the destruction of all things pertaining to God and His glorious kingdom. Many believe and teach that as Antiochus did, so this coming perpetrator of all evil will reign in literal Jerusalem for three and a half years, at the beginning of which the secret rapture will take place. It is then expected that, at the end of this short period of literal time, Christ will return to oust this monster from Jerusalem and re-establish the Jews in Palestine and Jerusalem. It is argued that they will then go forth as Christ's ambassadors to win the world to Christ, and this will result in a millennium of peaceful prosperity for all mankind.

Although, wherever it is upheld, the theory is basically the same, individual churches have added their own special variations and emphases to the doctrine. It is important to understand how and when it came into existence. Though they recognize it not, the doctrine is Roman Catholic — the wine of Babylon — and was originally formulated to divert the charge of being antichrist from the papacy, and to make of none effect the mighty work of the Protestant reformation.

Prior to the glorious awakening which took place in the Middle Ages, the church authorities were careful to keep the Bible hidden away from the people by leaving it untranslated from Hebrew, Greek, and Latin. The priests read only those portions which they considered the people could safely hear, with the additional safeguard of their own interpretations being added. One can be very certain that no prophetic portions were ever presented to the congregations. They were left in ignorance of the Scriptures which identified and exposed the antichrist.

One of the first things undertaken by the great reformers was to remedy this deficiency by placing a readable translation into the hands of the people. It was Wycliffe who produced the first English version of the Scriptures, while Luther's famous translation is still used to this day. In addition, they directed their hearers to the great prophetic passages and plainly identified the Roman Catholic church as the antichrist of the prophecy.

So sharp and clear were these teachings that hundreds of thousands were convinced of their truth and left the Roman fold. As the papacy saw her defenses breached, she knew that she had to resort to other measures

to restore her lost prestige. Somehow she had to nullify the powerful effect of the Scriptures on the minds of the people. There was only one way! A counter-interpretation must be produced.

To the rescue came three notable Jesuit priests — Ribera of Salamanca, Spain, Bellarmine of Rome, and Alcazar of Seville, Spain. These men simultaneously advanced what has come to be known as the Preterist and Futurist interpretations of Daniel 8 and 9. Alcazar concentrated on the Preterist, while the other two worked on the Futurist.

“These were designed to meet and overwhelm the Historical interpretation of the Protestants. Though mutually exclusive, either Jesuit alternative suited the great objective equally well, as both thrust aside the application of the prophecies from the existing Church of Rome. The one accomplished it by making prophecy stop altogether short of papal Rome’s career. The other achieved it by making it overleap the immense era of papal dominance, crowding Antichrist into a small fragment of time in the still distant future, just before the great consummation. It is consequently often called the gap theory.” *The Prophetic Faith of our Fathers*, by LeRoy Edwin Froom, Volume 2, pp. 486, 487.

In the Futurist theory it is taught that the sixty-nine weeks of Daniel 9 reached down to Calvary, at which time the dispensation of law came to its end and the era of grace replaced it. Then began the times of the Gentiles which will extend to a future date when the seventieth week will be fulfilled.

To find inspiration and material on which to build these theories, the papists turned to the writings of men in the past. It was thus that they picked up the arguments of a Syrian sophist, named Porphyry, who lived from about A.D. 233–304. This man became one of the most determined pagan opponents of Christianity and made a special mission of discrediting Daniel. He claimed that the prophet did not live six centuries before Christ, but was a contemporary of His. He argued that the prophet therefore did not predict future events but deceptively presented past ones as if they were prophecy.

In his own time, this false teacher did not gain much attention and must have been discouraged with the outcome of his efforts. The material lay unnoticed for many centuries until in the sixteenth century, the Jesuit

priests found in his writings that which they could use in their attempts to undo the Reformation.

They were far more successful in their efforts than was Porphyry. Tens of thousands who were more concerned with church membership than they were with the truth, were pleased that there was an alternative interpretation and rejoined the fold. Built upon and enlarged by those who followed its originators, the doctrine of Futurism became the established position of the papists in regard to Daniel 8 and 9. It was thus instituted as a part of “the wine of the wrath of her fornication”. Revelation 14:8.

The success of this counter-reformation went far beyond reconfirming members in the Catholic church. The time came when it also became the established teaching in the churches against whom it had been originally directed, as Froom observes:

“Thus in Ribera’s commentary was laid the foundation for that great structure of Futurism, built upon and enlarged by those who followed, until it became the common Catholic position. And then, wonder of wonders, in the nineteenth century this Jesuit scheme of interpretation came to be adopted by a growing number of Protestants, until today Futurism, amplified and adorned with the rapture theory, has become the generally accepted belief of the Fundamentalist wing of popular Protestantism.” *The Prophetic Faith of our Fathers*, Volume 2, p. 493.

Appendix B

The Atonement with the Scapegoat

On the same day of final atonement, when the work of atonement for the people and the sanctuary was ended, the high priest confessed all the sins of Israel over the scapegoat's head after which it was led away into the wilderness to perish alone. This act was also specifically called an atonement. Read Leviticus 16:8–10, 20–22.

Much confusion has arisen over this atonement because many believe that both goats represent Christ, our Lord. *But this is not so.* One goat represented Christ the other represented Satan.

Evidences That The Scapegoat Could Not Be Christ

1. The internal evidence of Leviticus 16:8–10. The goat for the Lord was sacrificed as a sin offering. The mere fact that one goat was the goat for the Lord is evidence that the other was not a goat for the Lord. But Christ was certainly the “Lamb of God”. John 1:29.
2. The scapegoat had to be carried away by a strong man, obviously it was unwilling to go. This is the exact opposite of Christ who so willingly and gladly bore the sins of mankind. Isaiah 53:7.

3. The scapegoat was led away into eternal separation from the camp of Israel to perish alone in the desert. Let us praise God that this is not the ultimate fate of Christ. He died for us, was resurrected and is now in heaven, and will be in paradise in the Holy City with His Father and His people forever. Revelation 21:22, 23.
4. The Hebrew word for scapegoat is *azazel*. Many modern scholars hold, with the Jews, that Azazel denotes a personal, wicked, superhuman spirit. As one goat is for Lord, a personal Being, so the other goat must also be for a personal being; and as they are evidently antithetical (opposites), the most consistent view would be that Azazel stands in opposition to the Lord and hence can be no other than Satan.
5. The first goat whose blood was shed pointed to the atonement made by Christ for our sins. The second goat, whose blood was **not** shed, had no part in effecting personal redemption, but rather points to the fact that Satan and his followers will be finally permanently destroyed. Since Satan and his followers refuse reconciliation through blood atonement *then the only way to produce final overall atonement is to eradicate Satan from the universe. It is in this sense that the destruction of Satan makes at-one-ment.*

Appendix C

Time-Flow Mechanisms in Cause and Effect Reactions

A Biblical Study of the Time Course Involved in The Mechanisms of Cause and Effect, including the Generation Concept

Section 1: Basic Principles

1. In Proverbs 26:2 the scripture informs us that: “*The curse causeless shall not come.*” Every **effect** has a **cause**.
2. The cause is usually separated from the effect by a period of time. Read Ecclesiastes 8:5, 6; “... to every purpose there is time and judgment...”
3. The **cause** is the sowing; the **time** is the duration of the process of development; the judgment reveals the **reaping**. “Be not deceived; God is not mocked : for whatsoever a man **soweth**, that shall he also **reap**. For he that **soweth** to the **flesh** shall **of the flesh reap corruption**; but he that **soweth** to the **Spirit** shall **of the Spirit**

- reap life everlasting.** And let us not be weary in well doing for **in due season** we shall reap if we faint not.” Galatians 6:7–9.
4. *Sin* is the root cause of destruction, suffering and death. Read James 1:13–15 and notice carefully that: “**lust** hath **conceived, it bringeth forth sin:** and sin, **when it is finished,** bringeth forth **death.**”
 5. Notice that *selfishness*, a mind set on satisfying desire, is the root cause of sin. Romans 8:5–8. When desire or lust is allowed to conceive *selfishly* the product or fruit is sin. James 4:1. When sin runs its full course the result is death. James 1:15.
 6. (a) *selfishness* operates by transgressing God’s law, and sin is the transgression of God’s law, I John 3:4. (b) *love* operates by obeying God’s law. Romans 13:8–10; I John 5:1–4.
 7. The law of God is the **written** expression of His character. James 2:6–13; Romans 7:7, 12–14; Psalm 119:1–48, 92. The life of Jesus Christ is the **living** expression of God’s character. John 14:6–11; Hebrews 1:3.
 8. Therefore the moral law of God, the ten commandments and the righteousness of God **in** Christ are not against each other, rather they are in harmonious agreement. Matthew 5:17–20; John 14:21–24; John 15:10; John 14:15.
 9. When, by faith in Christ, the believer receives the free gift of righteousness, his character is transformed from sinfulness to righteousness, i.e. from disobedience to obedience. 1 John 3:4–10; Romans 8:1–4.
 10. The righteousness of God in Christ is a protective hedge. Creatures are safe only when they are hedged in by the righteousness of God. James 1:17; Job 1:9, 10.
 11. Ever since Adam’s transgression the sin problem has been with us on planet earth. Romans 5:12.
 12. Sin would produce destruction instantly were it not for the grace and mercy of God through the atoning death and intercession of Jesus Christ. Romans 5:12–21; Lamentations 3:22.
 13. God **in Christ** holds in check the forces of evil so that the speed of the **cause → effect** or **sowing → reaping** reaction is slow compared to what it would be in the absence of mercy. Revelation 7:1–3.

14. Under general grace the principles of sowing and reaping, of cause and effect, operate with predictable certainty and uniformity. The various branches of pure and applied science depend upon the reliability and predictability of the mechanisms of cause and effect and the uniformity of the laws of nature under mercy. This is what Solomon meant in Proverbs 26:2; as the bird finds food by wandering and the swallow moves by flying and being in harmony with the laws of aerodynamics so every curse has its sinful cause.
15. Some **cause → effect** reactions proceed more slowly than others e.g. the poisonous actions of tobacco may take many years to produce cancer. On the other hand some proceed with great speed; e.g., when cyanide is ingested death follows within minutes.
16. It should also be understood that since the flood of Noah's day the mechanisms of cause and effect have become much more unstable than before the flood. e.g. before the flood such occurrences as rain, storms, volcanoes, earthquakes were unknown because of the wonderful stability of the geo-ecological system. Many scientists do not understand the great and sudden changes which occurred at the flood and therefore their interpretations of fossil data and radioactive phenomena are inaccurate. The theory of evolution is based upon much false geo-biological interpretations. It is a false theory. (The subject of the flood, is dealt with in another publication).
17. Whereas the mechanisms and velocity of **cause → effect** or **sowing → reaping** reactions are relatively slow and proceed with predictable reliability under *mercy*, when *mercy* ceases and God's *wrath* becomes manifested such mechanisms collapse to destruction with sudden and abrupt explosiveness. Jeremiah 4:18–26; Jeremiah 25:32–37; Revelation 6: 14–17.
18. Mercy means God's kindness in holding in check the evil forces of "cause and effect". Revelation 7:1–3; Lamentations 3:22. Wrath means the complete separation of these forces from God's protective control by sin. Isaiah 59:2; Isaiah 54:7, 8; Deuteronomy 31:16–18.
19. During the time of mercy God allows time for people to make up their minds for or against the truth. Then comes judgment when God allows people to reap what they have sown. Under grace these

- judgments are tempered with mercy. After the close of probation God will fully give up the unrepentant to the consequences of their sins. Hebrews 3:7–19; Revelation 15:1; Revelation 16:1.
20. After the close of probation under the 7 last plagues, the uniformity of the laws and mechanisms of nature and of the reactions of **cause → effect** will collapse into progressive disorder and destruction. Nature will be turned upside down. Complete separation from God’s protective grace by sin will be the basis of the rapid and destructive collapse of nature’s forces.
 21. Even now we are seeing increasing calamities by air and land and sea. Disturbances of nature are becoming more frequent and more severe because the Spirit of God is slowly but definitely being withdrawn from sinful mankind and the world which sinful mankind controls. God is restraining the forces of evil until His people are sealed in truth and righteousness. Then wrath will take over from mercy. Revelation 7:1–3; Revelation 6:17. (See Series B Number 2).
 22. What we want to concentrate on in this study is an analysis of the time process involved in **sowing → reaping** under the operations of grace. Especially do we want to learn about the process of fixing of the minds of God’s professed people either for God or against God. This is very important because judgment begins first at the house of God. 1 Peter 4:17; Hebrews 3:7–19.

Section 2: Time Cycles in the “Sowing → Reaping” Process

1. “...visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep my commandments.” Exodus 20:5. “...to every purpose there is **time** and judgment.” Ecclesiastes 8:6. Iniquity or apostasy which is sown or started in one particular generation (or age or era), develops through succeeding generations (or ages or eras) until it is **visited upon** or reaped by the third or fourth generation. If there is no repentance (revival and reformation), the initial sowing develops into a malignant growth of apos-

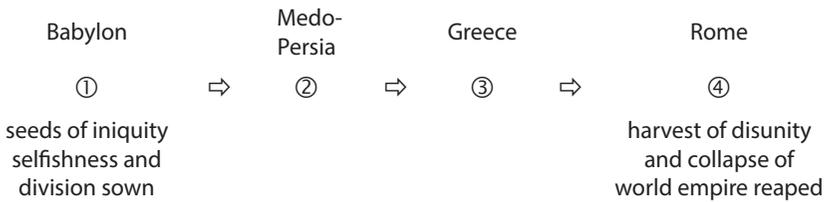
THE HOUR OF HIS JUDGMENT IS COME

tasy and iniquity which ripens into permanence by the fourth level of succession.

2. We can therefore express these facts using the number code of Exodus 20:5:

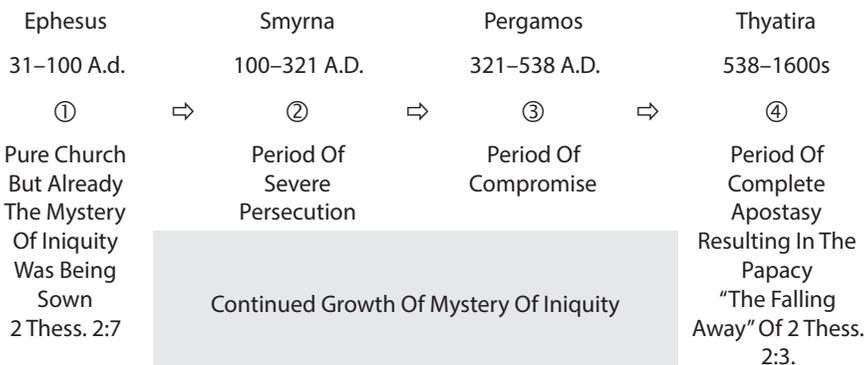


3. This number code is seen in the history of world empires after the Flood. The prophecies of Daniel had predicted, and history has confirmed, that there would have been only 4 world ruling empires. The iniquity Sown in the first empire, **Babylon**, developed through the second, **Medo-Persia**, and the third, **Greece**, into complete collapse of imperial unity by the time that the fourth, **Rome**, had ended. (Daniel Chapters 2, 7, 8)



Therefore, the prophet Daniel foretold that after the collapse of the Roman empire, any attempt to produce political unity in a world empire would be doomed to failure, read Daniel 2:40–43 and notice the finality of the disunity: “... but they shall not cleave one to another...” Daniel 2:43.

4. This number code is also seen in the history of christianity from apostolic times to the times of the great Roman Catholic apostasy.



The seeds of “the falling away” Which were sown in the Ephesus period developed slowly at first because persecution kept the church pure. After Constantine’s conversion and Sunday legislation (321 A.D.) the development of apostasy was stimulated by compromise until the full falling away was reaped in the apostasy of papal corruption which dominated Europe for more than a thousand years!

Since its development the Papacy has remained and will remain a permanently false and apostate church, the mother of harlots of Revelation 17. Notice again the finality of the harvest of apostasy at the fourth level of succession.

5. Revelation chapter 6 parallels Revelation 2, 3 but presents its symbolic pictures within the context of the review phase of the judgment. The book sealed with 7 seals represents the *information storage system* of heaven. (See COL 294).

The opening of the first *four* seals pictures four horses which parallel the four successive periods from the Apostolic era to the Papal era. A color code is now introduced by Revelation 6.

Revelation 2:	Ephesus	Smyrna	Pergmnos	Thyatira
Revelation 6:	White	Red	Black	Pale
	① ⇨	② ⇨	③ ⇨	④
	PURITY	PERSECUTION	COMPROMISE	SPIRITUAL DEATH

6. What do we learn from the Revelation 6 color code? We learn that Satan’s attack-strategy against the work of God in the earth from age to age follows a particular pattern:
 - a) First God initiates a new movement in the *purity* of truth and righteousness in order to carry forward His work for the salvation of men and the finishing of the great controversy. Color code: *white*
 - b) But because of the purity of the movement *persecution*, in one form or another, occurs. Color code: *red*

- c) To escape persecution or the scorn of the majority there occurs a **compromise** in which vital truths are watered down or given up. Color code: *black*
- d) Thereafter the movement, as an organization, becomes spiritually dead. And God has to make a new move while leaving the apostate organization behind. Color code: *pale*
- e) It should be noted that while the particular organization is sliding into permanent apostasy there will be those individual believers who will cling to Jesus and His truth. These faithful ones are those who are usually used by God to establish a revival. They are usually labeled “off-shoot” by the apostate organization but they are not, it is the apostate organization that has “shot-off” the path of light.

So far we have seen that iniquity sown in the first stage ripens into permanent apostasy by the fourth stage if there is no repentance. In contrast if there is repentance recovery occurs by the third stage. This is clearly affirmed by scripture. The recovery may be effective only for a few persons and not for the official organization if it does not accept the call to repentance.

- 8. The scripture proof for the above is written in the prophecy of Hosea in Hosea 5:15 and 6:1–3:
 - a) Light is sent from heaven, to correct the first-stage iniquity, and is rejected. The Holy Spirit waits until He is sought for by those who realize their need. Hosea 5:15. (*First day of visitation*);
 - b) Those who realize their need seek the Lord, and the Holy Spirit returns with the light which was rejected at first. Hosea 6:1. (*Second day*);
 - c) Those who now accept the light are revived and live in God’s sight. The revival occurs “*in the third day*”, “*after two days.*” Hosea 6:2;
 - d) Those in the revival who follow on to know the Lord are blessed with the baptism of the Holy Spirit in early and latter rain power. Hosea 6:3.
- 9. It is important to understand that if the particular organization persists in apostasy the prophecy of Hosea will then be applicable

only to those persons who accept the call to repentance. This is clearly portrayed in the history of Israel. When the nation of Israel sealed its fate by rejecting Christ and His gospel in A.D. 31 and 34, those individual Jews who accepted Christ became God's new movement while the official Israelite national organization was left in permanent apostasy. Matthew 23:27–38; Matthew 21:43. History has revealed the sad fact that organizations have been left in permanent apostasy while a minority of repentant believers have been revived to continue God's work in a new movement which succeeded the apostate one.

Section 3: The Storage and Flow of Information in Time and Judgment

The "Eyes" of God

1. Our God, *Yahweh*, is infinite. He is Omniscient (all-knowing) and by His Spirit can be anywhere, anytime. In fact there is **nothing** that can be hid from God. All things, past, present and future, are open before Him constantly and continuously. Hebrews 4:12, 13; Psalm 139:1–16.
2. Repeatedly the scripture employs the term "the eyes of God" to describe the all-knowing (omniscient) scrutiny of God's Holy Spirit. Proverbs 15:3; Psalm 139:16.
3. Jesus gave a startling declaration in Luke 8:17: "For nothing is secret, that shall not be made manifest; neither any thing hid that shall not be known and come abroad."
4. Scripture reveals that there is a flow and storage of information about all things (motives, thoughts, words, actions), and all the activities of all creatures everywhere. Within the frame work of this **flow** and **storage** there are mysterious principles whereby knowledge hidden for a certain period of time tends to become more and more exposed as time passes until at a critical point it is to some degree thrown into the open, and at the final judgment is fully open to all. Such knowledge is too wonderful for us; it is high, we cannot attain unto it. Luke 8:17; Psalm 139:1–6; Jeremiah 17:9, 10.

5. Scripture reveals the truth that the *Holy Spirit* plays a crucial and central role in the storage and transfer of information both for time and judgment. This work is performed “in Christ” and by the Holy Spirit through Christ. Consider carefully the following texts: John 16:8–14; John 15:26; Revelation 5:6; 1 Corinthians 2:9–16; Romans 8:26–27.
6. Within the context of the judgment of our world, scripture reveals the following information storage centers:
 - a) the spirit of man;
 - b) the mind of the Spirit (*central*);
 - c) the minds of angels;
 - d) the Throne of God in the Heavenly Sanctuary.

Scripture also reveals the following information flow-lines:

- a) human to human;
- b) human to Recording Angels;
- c) Recording Angels to Throne Storage Angels;
- d) Throne Storage Angels to display scrolls or to panoramic displays of information (e.g. visions given to prophets).

These are all performed by the Holy Spirit working through the above agencies.

Let us now examine some of these in more detail.

The Spirit Of Man

7. Jeremiah 17:9 describes the heart of man as follows: “The heart of man is deceitful above all, and desperately wicked...” Then a question is asked: “Who can know it?” In verse 10 the Lord gives the Answer: “I the *Lord* search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.” This text is obviously a judgment text. See also Psalm 139:23, 24.

The question now is: How does the Lord search the heart? 1 Corinthians 2:10 says that: “the Spirit searcheth all things.” Included in “the all things” is the “spirit of man. Read 1 Corinthians 2:11, Romans 8:26.

Now when we turn to Romans 8:27 we learn that “He that searcheth the hearts knoweth what is the mind of the Spirit”. Therefore we represent the flow of information by the following:

Spirit of man	⇒	mind of the Spirit	⇒	He who searcheth the hearts
man		Holy Spirit		Christ

But please notice 1 Corinthians 2:11: “For what man knoweth the things of a man, save the spirit of man which is in him even so the things of God knoweth no man, but the Spirit of God”. This text informs us that just as the Spirit of God knows the things of God, so the spirit of man knows the things of man.

The human spirit stores **all** information (to which the human has been exposed or which the human has experienced in motive, thought, word and deed) deep down in the subconscious areas of the mind.

The storage of error and sin in the spirit produces sinful character. The storage of truth and righteousness in the spirit produces righteous character.

One of the most important functions of the Holy Spirit is to cleanse the human spirit of evil and to fill it with righteousness. Romans 8:9–39; Philippians 4:6–9; Psalm 119:11; Psalm 139:23, 24; Hebrews 12:23.

8. When we speak of the storage of information in the subconscious areas of the mind by the human spirit we need to make a distinction between storage of information as a record, and storage of information as character.
9. When a believer is cleansed of a particular iniquity it is removed from his character-experience and from the character-storage of his spirit but the historical fact of the iniquity, as a record, will still be remembered with penitence.
10. The presence of God dwelt in the Most Holy Place of the sanctuary. Similarly the Holy Spirit dwells in the believer’s human spirit. Romans 8:10–16; Ephesians 4:23; Isaiah 57:15. The human spirit refers to the highest developed area of the human brain from where all thoughts originate. It is the controlling area of the biochemistry of the thinking process and hence of the character. The human spirit includes the **highest center of control** of the **will**, the **intellect** and the **emotions** and in it is the capacity for knowing God, responding to His plan of salvation and surrendering to Him in loving obedience.

The human spirit is functionally seated in the frontal lobes of the cerebral cortex and differentiates the human being from the animal creation. The human spirit is the “throne-room” of the *Holy Spirit* in the born-again believer. In the unconverted sinner the human spirit is the “throne-room” for *self*, and hence selfishness of motive is the spring of the thoughts, words and deeds.

The Shekinah glory of God’s presence lighted the Most Holy Place of the earthly sanctuary and shone out through the Holy Place into the courtyard. 1 Samuel 4:21, 22. So too the Holy Spirit lights up the human spirit as if it were a candle. Proverbs 20:27.

The human soul is the behavioural mechanism of the human being. Whereas the human spirit is the central controlling area of the thinking process the human soul refers to those areas of the brain which formulate the thinking process into tangible behaviour. (The human spirit lies within the soul, the two are inseparable). The human soul includes the “willpower”, intellect and emotions and finds its functional seat in the cerebral cortex of the human brain. When a person has had his cerebral cortex functionally destroyed he is referred to as a “vegetable” because plants cannot behave, they have no brains and no behavioural mechanisms, no soul. Since the soul is the real self the Bible often employs the word *soul* to refer to the intelligently behaving person as a whole unit of function.

Neither the spirit nor soul can survive the death of the body simply because the brain is part of the body. The entire human being, (spirit, soul and body) is mortal, *not* immortal, and at death remains in the grave until resurrection.

The Holy Spirit dwelling in the human spirit is to control the soul and to be the Source of the soul’s behaviour. Romans 8:14; Galatians 5:25. The light of character is to shine out from the soul in the same way that the 7-branched golden candle-stick shone in the Holy Place of the earthly sanctuary.

11. There is in the human spirit a longing after God, a thirst for truth, a hunger for righteousness. Some, indeed, the majority, seek to satisfy the human spirit with falsehood, secular materialism and the desires of the flesh while ignoring or rejecting Jesus Christ. Such

- persons drink from broken cisterns they are never really satisfied. Jeremiah 17.
12. However in every age there has been that small number of persons who respond (to various degrees) to the Spirit's drawing and who seek for truth and righteousness and freedom thereby exposing error, evil and bondage. St. John 1:1–18.
 13. Falsehood, iniquity and bondage may hold dominance for a long time but the time always comes when truth, righteousness and liberty will emerge from beneath the darkness and surge onward to victory despite the tremendous odds stacked against such a victory. Read 2 Corinthians 13:8.
 14. (a) Under the influence of the Holy Spirit the human conscience may be so burdened by a load of guilt that release is sought for by confession; (b) under the influence of the Holy Spirit a child of God may be burdened to tell others some wonderful truth he has learned from the word; (c) under the influence of the Holy Spirit an oppressed or deluded people may ask searching questions which expose the evil of their oppressors. (John 16:8–15). In these ways and others the Holy Spirit moves upon the human spirit for the fulfilment of the principle of Luke 8:17.
 15. It should be clearly understood that God is not in the business of exposing people. Error and iniquity are, by nature, self-exposing and self-destructive. Proverbs 26:27, 28; James 1:15; Psalm 37. Since error describes **that which is not**, it is exposed when it confronts **that which is**. Sooner or later error will be confronted by the truth; and evil by righteousness. John 3:17–21; John 1:5, 9; Isaiah 55:6–11.
 16. The sanctification of the believer's spirit is the reflection or reproduction and storage of the character of Christ in the believer's spirit and this occurs only in Christ (1 Thessalonians 5:23, 24; Colossians 1:28). The believer's spirit must live by the life of Christ. At the resurrection the believer who died in Christ will be called to life by virtue of the life of Christ which became his by faith through the Holy Spirit. Colossians.
 17. Those who reject Christ and the cleansing work of the Holy Spirit (which is one of the wonderful blessings we have in Christ) shall have

their evil characters indelibly written and stored up in their own spirits and this will condemn them in judgment. Jeremiah 17:1.

18. The light shining from the sinless life and atoning death of our Lord Jesus is the light which makes known every heart in the universe. Luke 2:34–35. “Behold,” Simeon had said, “this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against.”

They must fall who would rise again. We must fall upon the Rock and be broken before we can be uplifted in Christ. Self must be dethroned, pride must be humbled, if we would know the glory of the spiritual kingdom. The Jews would not accept the honor that is reached through humiliation. Therefore they would not receive their Redeemer. He was a sign that was spoken against.

“That the thoughts of many hearts may be revealed.” In the light of the Saviour’s life, the hearts of all, even from the Creator to the prince of darkness, are revealed. Satan has represented God as selfish and oppressive, as claiming all, and giving nothing, as requiring the service of His creatures for His own glory, and making no sacrifice for their good. But the gift of Christ reveals the Father’s heart. It testifies that the thoughts of God toward us are “thoughts of peace, and not of evil.” Jeremiah 29:11. It declares that while God’s hatred of sin is as strong as death, His love for the sinner is stronger than death. Having undertaken our redemption, He will spare nothing, however dear, which is necessary to the completion of His work. No truth essential to our salvation is withheld, no miracle of mercy is neglected, no divine agency if left unemployed. Favor is heaped upon favor, gift upon gift. The whole treasury of heaven is open to those He seeks to save. Having collected the riches of the universe, and laid open the resources of infinite power, He gives them all into the hands of Christ, and says, All these are for man. Use these gifts to convince him that there is no love greater than Mine in earth or heaven. His greatest happiness will be found in loving Me.

At the cross of Calvary, love and selfishness stood face to face. Here was their crowning manifestation. Christ had lived only to comfort and bless, and in putting Him to death, Satan manifested the malignity of his hatred against God. He made it evident that the real purpose of his

rebellion was to dethrone God, and to destroy Him through whom the love of God was shown.

By the life and death of Christ, the thoughts of men also are brought to view. From the manger to the cross, the life of Jesus was a call to self-surrender, and to fellowship in suffering. It unveiled the purposes of men. Jesus came with the truth of heaven, and all who were listening to the voice of the Holy Spirit were drawn to Him. The worshipers of self belonged to Satan's kingdom. In their attitude toward Christ, all would show on which side they stood. And thus everyone passes judgment on himself.

In the day of final judgment, every lost soul will understand the nature of his own rejection of truth. The cross will be presented, and its real bearing will be seen by every mind that has been blinded by transgression. Before the Vision of Calvary with its mysterious Victim, sinners will stand condemned. Every lying excuse will be swept away. Human apostasy will appear in its heinous character. Men will see what their choice has been. Every question of truth and error in the long-standing controversy will then have been made plain. In the judgment of the universe, God will stand clear of blame for the existence or continuance of evil. It will be demonstrated that the divine decrees are not accessory to sin. There was no defect in God's government, no cause for disaffection. When the thoughts of all hearts shall be revealed, both the loyal and the rebellious will unite in declaring, "Just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? for Thy judgments are made manifest." Revelations 15:3, 4.

Information Storage At The Throne Of God In The Heavenly Sanctuary

19. Read Revelation chapter 4. Now pay careful attention to verse 5: "*And out of the throne proceeded lightnings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.*" The seven lamps of fire burning before the throne are the seven Spirits of God or rather, the sevenfold Spirit of God meaning the *completeness* of the Spirit's work in lighting up the world and expelling darkness. Refer back to number 18.
20. Now read verses 6–8. The throne angels are described as being full of eyes in front and behind and within. A careful study of Ezekiel

chapter 1 shows that the throne angels are incomprehensibly complex in structure and function and among their functions is the storage of information for the judgment. This is revealed in Revelation 6. When the Lamb opens the first seal, the first throne angel says come and see. When He opens the second seal, the second throne angel says come and see and so on right through to the fourth. Read Revelation 6:1–8.

21. The information stored at the throne is an exact reflection of human character as stored in the human spirit, moreover there is storage of all information of all things seen by the “eyes” and written in the book, (stored in the complex storage system at the throne), read Psalm 139:1–16.
22. We are not to be uncomfortable because God knows everything and all things about us. All He knows about us He knows by His Spirit of Love. We can relax and be secure in His knowing all about us even as a little child is secure in his parents’ intimate knowledge of him and his private bodily functions, read Psalm 139:17, 18.
23. The more we learn and experience of the character of God the more secure we shall be in the fact that His knowledge of us is complete and His thoughts toward us are thoughts of love and salvation. 1 John 4:16–19.

Mysterious Principles In The Time Flow Of Information

24. A careful study of the Bible reveals that certain Old Testament events were anticipatory or proleptic of end-time global events.
25. The principles involved in local, seemingly small and insignificant Old Testament events are repeated in global, all-embracing, significant end-time events.
26. The rebuilding of the sanctuary at the end of Babylonian captivity in the Old Testament prefigured the restoration of the sanctuary truth after the 1260 year Papal-Babylonian captivity of God’s people.
27. Similarly the Old Testament story (1 Kings 17, 18) of Elijah versus Jezebel’s prophets of Baal was proleptic of many New Testament and end-time events. Malachi 4:5, 6; Matthew 17:10–13; Revelation 2:18–29; Revelation 14:6–12 and 18:1–4.

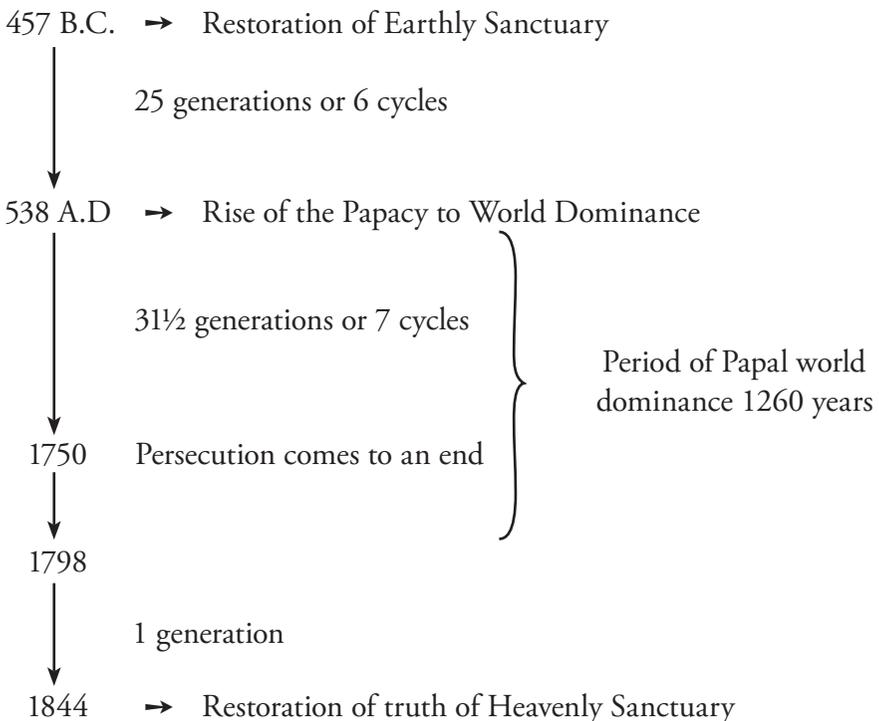
Section 4: The Generation Concept

1. The period of time required for the maturation of the choice and direction of any particular generation (post-Flood) is given in scripture as 40 years. 40 years = 1 generation (maturation). Numbers 14:33, 34; Hebrews 3:7–11.
2. According to Joel 1:1–4, it takes **four** generations to make up one complete cycle of sowing and reaping. 4 generations = 1 cycle. (Joel 1:1–4, Exodus 20:5).
3. Matthew 1:17 further elucidates the mysterious mathematical principles involved in the **time** analysis of the outworking of **cause → effect** events in the great controversy between light and darkness.
4. In the duration of time between the call of Abraham and the birth of Christ the Israelites underwent **three** distinct periods of 14 generations each. Between Abraham and David their general trend was upward, and under David's rule the kingdom enjoyed such prosperity as was unknown to the Israelites before or after David. Under David Israel reaped the reward of loyalty to God which was maintained by previous God-fearing leaders (notwithstanding the apostasy of some, e.g. Saul).
5. After David there was a downward trend of apostasy which resulted in Babylonian captivity. It is noteworthy that David reigned for 40 years, and Solomon also reigned for 40 years. In other words, both David and Solomon exerted their influence, respectively, for an entire generation each.
6. The following diagram shows the rapid decline in apostasy and division after the reign of Solomon.
7. After the Babylonian captivity the Jews encased themselves in rigid legalistic orthodoxy and departed so far from God that the fullness of time had come, Jesus had to come to show them the light. Daniel 8:23–25; Galatians 4:4, 5.
8. Each 14 generation period produced a result which represented a **measure** or a cup of **cause → effect** cycles. Therefore: 14 generations = one measure or cup (Matthew 1:17; Matthew 23:32). Jesus told the Jews in His day that their rejection of Him would fill up the measure of their fathers' iniquity.

9. Also, according to Matthew 1:17, at 3 x 14 generations i.e. at 3 **measures**, the **fullness of time** to redeem had come. Galatians 4:4, 5. 3 measures (3 x 14 generations) = time to redeem. And from what we learned previously of the significance of the number 4, we can conclude that after 4 measures the time of judgment would have come.
10. We can now apply these principles to an analysis of the 2300 year prophecy.

Time Analysis Of The 2300 Year Prophecy

11. The earthly Old Testament sanctuary was rebuilt after Babylonian captivity. So too the truth of the Heavenly Sanctuary was restored after it had been trampled underfoot by the papacy (the mother of modern Babylon). Between 457 B.C. and 1844 A.D. were 2300 years or 57½ generations. 2300 years = 57½ generations = 14 complete cycles = 4 measures. Consider carefully the following diagram:



12. Any generation after 1844 could have become the final generation if God's true movement had not become lukewarm.
13. However it is very interesting indeed to consider the possibility that within four generations of 1844 God should have His final generation of living saints ready (according to principles previously dealt with).
14. The point being made here is that we must be very near to the final crisis and it behooves every believer to ensure that his or her mind is being fixed in truth and righteousness before it is forever too late.

Appendix D

The “Holy Places” in the Book of Hebrews

A Look at Some Greek Words which have been translated in various ways in the Epistle to the Hebrews

HAGION: (meaning **separate, set apart, holy**) translated “Holy Place” in Hebrews 9:12, 24, 25; also translated “sanctuary” in Hebrews 8:2; 9:1, 2; 13:11.

TA HAGIA: (meaning **Holy things, set-apart objects**) translated “Holiest of all” in the K.J.V. in Hebrews 9:8 and 10:19; this is not the most accurate translation of TA HAGIA. In the *new* K.J.V., TA HAGIA is translated “Holy Place” which is closer to the real meaning.

HAGIA NAGION: (meaning Holy of holies) Hebrews 9:3. Paul uses this term to describe the **second** apartment of the Sanctuary (see Hebrews 9:3, 7).

Some have interpreted Hebrews 6:19 to mean that Christ entered the Most Holy Place as His ascension. The key phrase is “within the veil”. But what is forgotten is that there were two veils, see Hebrews 9:3. Christ entered within the first veil at His ascension, and within the second at the start of the judgment. Daniel 7:13.

Appendix E

The Wages of Sin is the Second Death, not Eternal Burning

The second death is mentioned in Revelation 20:6, 14 and 21:8. This second death is the one referred to in Romans 6:23: “For the wages of sin is death.” Yes friend, the wages of sin is not eternal life in hell but death!

John 3:16 makes this clear: “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

The Bible makes it abundantly clear that Satan, his fallen angels and all unrepentant sinners will be burnt up to ashes by the final fires. Read carefully the following texts: Psalm 37:10, 20, 38; Ezekiel 28:11–19; Malachi 4:1–3; Proverbs 11:31; Revelation 20:9, 14, 15; 2 Peter 3:10.

The scripture texts cited clearly state that the wicked will suffer utter extinction and annihilation when fire comes down out of heaven and devours them (Revelation 20:9). They are judged from books, and sentence is passed according to their works (Revelation 20:11–13). Then death and

hell are cast into the lake of fire, a symbol of extinction, and those not found written in the book of life are also cast there and suffer the second death (Revelation 20:14, 15). Compare verse 6. Their punishment is not eternal punishing in an ever-burning hell, as some have described their fate. Certain Bible texts taken by themselves, without due consideration being given to the over-all context of scripture, may at first sight appear to teach such a doctrine. But a careful examination of the teaching of the entire scripture on the subject supports no such view.

An examination of the word *hell* as used in the Bible will help to clarify the subject and show its relationship to the destruction of the wicked. In the King James Version of the Old Testament the word *hell* is the translation of the Hebrew *she'ól*, a word meaning the realm of the dead, where all, righteous and wicked alike are represented as going at death. *She'ól* is translated *grave* thirty-one times, *hell* thirty-one times, and *pit* three times. There is nothing in the term to suggest a place of punishment, much less of eternal suffering.

In the New Testament of the King James Version hell is the translation of three terms:

- *Hades*, in general the equivalent of the Hebrew *she'ól*, hence designating the realm of the dead. Ten times *hades* is translated “hell” (Matthew 11:23; 16:18; Luke 10:15; 16:23; Acts 2:27, 31; Revelation 1:18; 6:8; 20:13, 14), and once “grvvvave” (1 Corinthians 15:55).
- *Geenna*, a Greek transliteration of the Hebrew word for Valley of Hinnom. The valley of Hinnom, now called *Wâdi er-Rabâbeh*, is a gorge outside the city of Jerusalem on the south. Here during the reigns of Judah’s kings Ahaz and Manasseh were conducted the barbaric rites of burning children to Molech (2 Chronicles 28:3; 31:1). In the course of his reformation King Josiah “defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech” (2 Kings 23:10). The prophet Jeremiah, who was active during much of the reign of Josiah and subsequently, predicted concerning this valley, because of the abominations conducted there, “Therefore, behold, the days come, saith the Lord, that it shall no more be called Topheth, nor the valley

of the son of Hinnom, but the valley of slaughter: for they shall bury in Topheth, till there be no place. And the carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away” (Jeremiah 7:32, 33). This pronouncement doubtless led to the valley’s being regarded as a symbol of judgment, and the place of punishment for sinners. *Geenna* is translated “hell” nine times (Matthew 5:29, 30; 10:28; 23:15, 33; Mark 9:43, 45; Luke 12:5; James 3:6), and “hell fire” three times (Matthew 5:22; 18:9; Mark 9:47). An examination of this term in its various occurrences shows that it designates a place of punishment and destruction, a place to be avoided, even if it required the most painful self-denial (Mark 9:43–48).

- Once “hell” occurs in a phrase translating the Greek verb *tartaroō*, “to send to the nether regions” (see 2 Peter 2:4). The reference is to the place to which the angels were banished when they sinned and were driven out of heaven.

Of the various terms translated *hell* only *geenna* implies a place of punishment. It is a place where, according to Jesus, “their worm dieth not, and the fire is not quenches,” a figure of utter destruction borrowed from Isaiah 66:24, where the worm is represented as feeding upon the carcasses of men who have transgressed against God, and the fire is represented as consuming unhindered that upon which it feeds.

Geenna is the destruction visited upon the wicked after the millennium, when fire comes down from God out of heaven and devours the vast army surrounding the Holy City (Revelation 20:9). It is the lake of fire into which all that are not written in the book of life are cast (Revelation 20:15). It is the place where the worshipers of the beast and his image and the bearers of his mark are tormented with fire and brimstone in the presence of the holy angles, and in the presence of the Lamb (Revelation 14:10). This is the furnace of fire into which all that do iniquity are cast, where there will be wailing and gnashing of teeth (Matthew 13:40–42; compare verses 47–50). This is the everlasting fire, or punishment, prepared for the devil and his angels into which those who neglected opportunity will be cast (Matthew 25:41, 46).

Two conclusions may be drawn from this array of scripture texts.

First, hell is not immediate instantaneous extinction in an inferno of fire, for this would not be torment. Such a situation, too, would make the punishment of all wicked men identical, with no recognition given to degrees of guilt. But the scriptures clearly declare that men will be judged according to their works (Revelation 20:12). This is also made clear in the conclusion to one of Jesus' parables, "And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes" (Luke 12:47, 48).

Second, the torment will not be endless, for "the wages of sin is *death*" (Romans 6:23), not eternal life in hell. The fire that comes down from God out of heaven devours wicked men (Revelation 20:9). He that believeth in the only-begotten Son will not *perish*, but have everlasting life.

What is the meaning, then, of expressions such as "everlasting fire," "everlasting punishment" (Matthew 25:46)? The word translated "everlasting" is *aiōnios*, which means literally "age-lasting." The duration signified by it varies, and is determined by the object to which it is applied. When applied to fire it signifies that the fire will last for an age, that is, until it has consumed that upon which it feeds. This use of *aiōnios* with fire is clearly illustrated in Jude 7 where Sodom and Gomorrah are declared to have suffered the vengeance of everlasting (*aiōnios*) fire. But the fire has long since gone out. The site is now believed to be under the southern part of the Dead Sea.

No eternally existing souls will linger endlessly in *geenna*, for in it both body and soul are destroyed. Warned Jesus, "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Matthew 10:28). In *geenna* the wicked are completely wiped out. Every vestige of sin and of the curse is removed. The universe will be utterly cleansed.

It is clear then that *unquenchable fire* as used in scripture means fire which cannot be quenched before it completes its work of destruction, but stops burning when it has completely consumed its victims to ashes. Jeremiah 17:27; Jude verse 7; 2 Peter 2:6; Lamentations 4:6; Malachi 4:1-3; Revelation 20:9, 14, 15; Matthew 13:24-30, 36-43.

Appendix F

Principles which Form the Foundation for the Outworking of Results in the Judgment

The parable of the talents in Matthew 25:13–30 is a very important parable. It teaches us the importance of using and improving every God-given talent for God’s service and His glory. The judgment will reveal whether we have improved or neglected the talents we have been given. Remember that *health, time, money, influence, intellect, voice*, and all God-given powers are talents. The judgment will expose how we use or misuse these God-given abilities.

Our heavenly Father requires no more nor less than He has given us ability to do. He lays upon His servants no burdens that they are not able to bear. “He knoweth our frame; He remembereth that we are dust.” Psalm 103:14. All that He claims from us we through divine grace can render.

"Unto whomsoever much is given, of him shall be much required." Luke 12:48. We shall individually be held responsible for doing one jot less than we have ability to do. The Lord measures with exactness every possibility for service. The unused capabilities are as much brought into account as are those that are improved. For all that we might become through the right use of our talents God holds us responsible. We shall be judged according to what we ought to have done, but did not accomplish because we did not use our powers to glorify God. Even if we do not lose our souls, we shall realize in eternity the result of our unused talents. For all the knowledge and ability that we might have gained and did not, there will be an eternal loss.

But when we give ourselves wholly to God and in our work follow His directions, He makes Himself responsible for its accomplishment. He would not have us conjecture as to the success of our honest endeavors. Not once should we even think of failure. We are to co-operate with One who knows no failure.

We should not talk of our own weakness and inability. This is a manifest distrust of God, a denial of His word. When we murmur because of our burdens, or refuse the responsibilities He calls upon us to bear, we are virtually saying that He is a hard master, that He requires what He has not given us power to do.

The spirit of the slothful servant we are often fain to call humility. But true humility is widely different. To be clothed with humility does not mean that we are to be dwarfs in intellect, deficient in aspiration, and cowardly in our lives, shunning burdens lest we fail to carry them successfully. Real humility fulfills God's purposes by depending upon His strength. COL 362, 363

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