Metro World Ministries - Sabbath School

Contributing notes for week ending Friday, December 6, 2013

The Eschatological Day of Atonement

## Introduction: The Importance of the Sanctuary and the 2300 Day Prophecy

 “I saw the necessity of the messengers, especially, watching and checking all fanaticism wherever they might see it rise. Satan is pressing in on every side, and unless we watch for him, and have our eyes open to his devices and snares, and have on the whole armor of God, the fiery darts of the wicked will hit us. There are many precious truths contained in the Word of God, but it is "present truth" that the flock needs now. I have seen the danger of the messengers running off from the important points of present truth, to dwell upon subjects that are not calculated to unite the flock and sanctify the soul. Satan will here take every possible advantage to injure the cause.

 “But such subjects as the sanctuary, in connection with the 2300 days, the commandments of God and the faith of Jesus, are perfectly calculated to explain the past Advent movement and show what our present position is, establish the faith of the doubting, and give certainty to the glorious future. These, I have frequently seen, were the principal subjects on which the messengers should dwell. *Early Writings* 63

 “I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps-- the first, second, and third angels' messages. Said my accompanying angel, "Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance.

 “The destiny of souls hangs upon the manner in which they are received." I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step, until He had placed them upon a solid, immovable platform. I saw individuals approach the platform and examine the foundation. Some with rejoicing immediately stepped upon it. Others commenced to find fault with the foundation. They wished improvements made, and then the platform would be more perfect, and the people much happier. Some stepped off the platform to examine it and declared it to be laid wrong. But I saw that nearly all stood firm upon the platform and exhorted those who had stepped off to cease their complaints; for God was the Master Builder, and they were fighting against Him. They recounted the wonderful work of God, which had led them to the firm platform, and in union raised their eyes to heaven and with a loud voice glorified God. This affected some of those who had complained and left the platform, and they with humble look again stepped upon it. *Early Writings* 258, 259

1. **What is the cleansing of the sanctuary?**

**Daniel 8:14** “And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”

We know that the earthly sanctuary was but a copy and shadow of the heavenly sanctuary. The activities in the earthly sanctuary were to teach us the plan of salvation. For example, the sacrifice of all those innocent little lambs pointed to the crucifixion of Jesus Christ as the Lamb of God. See John 1:29. When Jesus died on the cross, “the veil of the temple was rent in twain from the top to the bottom,” signifying the end of the earthly sacrificial services. Matthew 27:51. Now that Christ has died there was no more need to sacrifice those little lambs.

The work of the high priest in the earthly sanctuary also pointed to Christ’s work in saving humanity. Day after day, the priest would meet the penitent sinner at the door of the sanctuary. He would walk him to the place where the sacrificial lamb would give up its life for the life of the sinner. The penitent would confess his sins upon the forehead of the lamb, and then take the life of the animal by cutting its throat with a knife. The sinner was now forgiven. The innocent lamb became his substitute. The sins of the man were now transferred to the lamb.

The priest would catch the blood of the animal in a bowl, and then transfer those sins, via the blood, to the sanctuary itself by sprinkling the blood upon the altar and the veil. This process happened every day all throughout the year. With all these sins transferred to the sanctuary as a record of sins confessed and sins forgiven, the sanctuary itself would need cleansing at the end of the religious year. And so it was, on the Day of Atonement, on the tenth day of the seventh month, the high priest went into the Most Holy Place of the sanctuary to *cleanse* the entire sanctuary from all the sins that had been confessed throughout the year. See Leviticus 16. After this high day, the sanctuary was cleansed and ready again for another year of sacrificial offerings.

This special day of cleansing the sanctuary was also known as the Day of Judgment. It was a very solemn day when each Israelite was to make himself right with God and his fellow man. Consequently, the Day of Atonement was a day in which both the sanctuary and the people were to be cleansed from all sin. But remember, all these services in the earthly sanctuary simply pointed to the greater service of Jesus Christ as our High Priest in the heavenly sanctuary. The time would come when Jesus would commence His work of cleansing the heavenly sanctuary and begin the judgment of the human family.

1. **When will God begin to judge in the Most Holy Place?**

Remember, a “day” represents a “year” in Bible prophecy. So we are not talking about 2300 literal days, but 2300 years. This great expanse of 2300 years, not only answers the question concerning the time when Papal Rome would trample upon the sanctuary and the host (in verse 13), but it also brings us to the time when the heavenly sanctuary shall be cleansed and the judgment begins.

We have in earlier lessons spoken about the judgment. We know that God has designated a certain “day” to begin the judgment, saying, “God hath appointed a day, in which He will judge the world.” Acts 17:31.

According to the Bible, this “day” of judgment precedes the Second Coming of Christ. Jesus said, “Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be.” Revelation 22:12. When Jesus returns He will reward everyone based upon a previous review or investigation of his/her life record.

The Bible says, “The books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.” Revelation 20:12. God will judge (1) our works (Revelation 20:11, 12), (2) our words (Matthew 12:36, 37), (3) our thoughts (1 Corinthians 4:5), (4) our motives (Proverbs 16:2), and (5) every secret thing, whether it be good or bad (Ecclesiastes 12:14).

Now the question arises, Is there a time prophecy that teaches us when God would begin to judge the world? The answer is “Yes.” Daniel 8:14 points to such a day, “And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” This great time prophecy of 2300 years points to October 22, 1844. Now how did I arrive at such a date?

We know that a “day” represents a “year” in Bible prophecy. See Numbers 14:33, 34; Ezekiel 4:5, 6. Therefore, this time prophecy stretched across the great expanse of 2300 years. But when would it start?

When you and I subtract 2300 full years from the year of 1844 AD, we come up with the year of 457 BC. So what happened in 457 BC?

Shortly after this dreadful vision in chapter eight, we find Daniel in chapter nine earnestly praying for his people; confessing his sins and the sins of his people. See Daniel 9:1-19. While Daniel was praying, the angel Gabriel came to him and said, “O Daniel, I am now come forth to give thee skill and understanding. . . . therefore understand the matter, and consider the vision.” Daniel 9:22, 23.

What “vision” was Daniel to consider? In Daniel chapter nine there was no vision. Obviously, Daniel was to consider the vision that he received earlier in chapter eight. But was Daniel to think about the entire vision of chapter eight, or just a particular part of it?

There are two words for vision in Daniel chapter eight. There is the Hebrew word “hazon,” which refers to the entire vision, including the ram, the goat, the little horn powers, and so forth. See Daniel 8:1. Then there is the Hebrew word “mareh,” which refers specifically to the 2300 year prophecy. For example, Daniel was told that “the vision [the ‘mareh’] of the evening and the morning which was told is true.” Daniel 8:26a. The only thing in the vision that has to do with an “evening and a morning” is the 2300 year prophecy, which literally reads, “Unto two thousand and three hundred evenings and mornings; then shall the sanctuary be cleansed.” Daniel 8:14.

Chapter eight closes, saying, Daniel “was astonished at the vision [the ‘mareh’], but none understood it.” Daniel 8:27. It is quite obvious that Daniel understood the symbolic meaning of the ram and the goat, after all, God identified these powers by name. But Daniel did not understand fully the meaning of the 2300 year prophecy.

Therefore, Gabriel comes to Daniel in chapter nine and says, “therefore understand the matter, and consider the vision [the ‘mareh,’ the 2300 year prophecy]. Seventy weeks are determined [or cut off from the larger 2300 years] upon thy people and upon thy holy city, to finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.” Daniel 9:23, 24.

While Daniel was thinking about the 2300 year prophecy, he was told that seventy weeks of time would be cut off for his people. What would the seventy weeks be cut off from? No doubt, the seventy weeks would be cut off from the larger 2300 years.

How long is “seventy weeks”? Remember, a “day” represents a “year” in Bible prophecy. With seven days in a week, seventy weeks would be 490 prophetic days or 490 literal years. Daniel was told that 490 years would be cut off for his people from the larger 2300 year prophecy.

When would the 490 years begin? Gabriel said, “Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.” Daniel 9:25.

Notice that “seven weeks, and threescore [60] and two weeks,” a total of sixty-nine weeks would bring us to the time of Messiah the Prince. Sixty-nine weeks equals 483 days [69 x 7 = 483]. These 483 prophetic days would represent 483 literal years. From “the going forth of the decree to restore and to build Jerusalem,” 483 years would bring us to Jesus, the Messiah.

In 457 BC, Artaxerxes, king of Persia, issued the decree that truly enabled the Jewish people to restore and build Jerusalem. His decree gave them both the politically autonomy and the religious freedom to reinstate the sanctuary and its services. See Ezra 7.

It was through the sanctuary and its services that God taught His people the plan of salvation. With this understanding of the plan of redemption the Jewish people were to prepare themselves for accepting Jesus as the Messiah, the Lamb of God.

By adding 483 full years to the year of 457 BC, we come to the year of 27 AD. What happened in 27 AD? This was the year that Jesus was baptized and began His three and half year ministry.

Soon after His baptism, Jesus declared, “*The time is fulfilled*, and the kingdom of God is at hand: repent ye, and believe the gospel.” Mark 1:15. What time was “fulfilled”? The first sixty-nine weeks of the seventy weeks prophecy was fulfilled with perfect exactitude. The first 483 years did bring us to the time of “Messiah the Prince.”

Now there is one prophetic week or seven years left. What would happen during the time of the seventieth week?

It is evident that the seventieth week follows the sixty-ninth week, otherwise, it would cease to be the seventieth week. Therefore, the seventieth week—a prophetic week essential for the destiny of Daniel’s people as a nation—would cover the important years of 27 AD to 34 AD. After all, their destiny as a nation hinged on their acceptance or rejection of Jesus as the Messiah.

We are told by Gabriel that “after [the seven weeks] threescore and two weeks shall Messiah be cut off [or crucified], but not for himself: and the people of the prince [the Romans] that shall come shall destroy the city [Jerusalem] and the [earthly] sanctuary; and the end thereof shall be with a flood [of Roman soldiers], and unto the end of the war desolations [of the Jewish nation] are determined.” Daniel 9:26.

In this passage, Gabriel describes two critical events in the history of the Jewish people that would follow the first sixty-nine weeks ending in 27 AD. First, Messiah would be “cut off” or crucified. Second, the city [Jerusalem] and the sanctuary would be destroyed. Did these events occur after 27 AD? The answer is “Yes.”

In 31 AD, Jesus was crucified. In 70 AD, the Romans destroyed the city and the sanctuary with a flood of Roman armies. As Jesus predicted, the temple would be destroyed with not one stone left upon another. See Matthew 24:1, 2; Luke 21:20, 21.

Gabriel continues his explanation, saying, “And he [the Messiah] shall confirm the covenant with many for one week [the seventieth week]: and in the midst of the [seventieth] week he [the Messiah] shall cause the sacrifice and the oblation [of offerings in the sanctuary] to cease [because of His own death upon the cross], and for the overspreading of abominations [against the Jewish people by the armies of Rome] he [Rome] shall make it [Jerusalem and the sanctuary] desolate, even until the consummation [when not one stone of the sanctuary shall be left upon another], and that determined shall be poured upon the desolate [or desolator, when, in like manner, the desolating armies of Rome will also lie in ruins, for he that lives by the sword shall perish by the sword].” Daniel 9:27.

When Jesus was “cut off” in the “midst [or middle] of the [seventieth] week,” He would “cause the sacrifice [of animals] and the oblation [of meal or grain offerings] to cease.” When Jesus died on the cross in 31 AD, the Bible records that “the veil of the temple was rent in twain from the top to the bottom”signifying the end of the earthly sanctuary service. Matthew 27:51.

Concerning the covenant, we know that Christ had (1) made a 490 year “covenant” with the Jewish nation. During this time, they were to repent of this backsliding, accept Christ as the Messiah, and finally become that nation that would be a blessing to all nations. Even with their rejection of Christ’s ministry from 27 AD to 31AD, and their insistence that He be crucified in 31 AD, Christ would maintain His commitment in giving the Jewish nation three and one half more years to repent. Christ had pledged this, and He kept His word. It is also true, that Christ (2) confirmed the “everlasting covenant” by His death on the cross. It had always been God’s covenant with the human family that He would send His only Son into the world to die for our sins. And while we were yet sinners—vowed enemies of God—Christ died for the ungodly. See Romans 5:6-8. This covenant promise God would keep no matter the ingratitude of the human race. This very time prophecy of 70 weeks, therefore, pointed to the time when God would give His only begotten Son to die for the sins of the world.

So what happened during the remaining three and one half years, between 31 AD and 34 AD? Following the crucifixion of Christ, the gospel was presented to the Jewish nation as a nation. Even after their national rejection of Christ in 31 AD, God in His mercy still gave them three and one half years to repent corporately. But tragically, in 34 AD, the Jewish leaders, representing the Jewish nation, stoned Stephen as the *first* Christian martyr. See Acts 7.

This tragic act sealed the fate of the Jews as a nation, but not as individuals. God would now turn to all the peoples of the world, both Jew and Gentile, to become His people, spiritual Israel. See Galatians 3:7, 28, 29. As Jesus said to the Jewish leaders, “Behold, your house is left unto you desolate.” Matthew 23:38.

It is at the stoning of Stephen that we are introduced to Saul of Tarsus, who was a fierce persecutor of the infant church. But immediately following the stoning of Stephen, Saul is converted and becomes Paul, the apostle to the Gentile world. See Acts 8. So while the stoning of Stephen marked the end of the seventy week prophecy for Daniel’s people, it also marked the beginning of the gospel going to the whole world.

# The Starting Point for the 2300 Year Prophecy

The seventy week prophecy provides a double blessing. It not only pointed to the ministry of Jesus as the Lamb of God, but it also provided the starting point for the 2300 year prophecy. By adding 2300 full years to the year of 457 BC, we come to the year of 1844 AD.

At the end of the 2300 year prophecy in 1844, we are told that the heavenly sanctuary would be “cleansed.” We know that the day the sanctuary is cleansed is the same day that the people are judged. As Daniel wrote concerning this time, “. . . the judgment was set, and the books were opened.” Daniel 7:10.

In the year of 1844, the Day of Atonement, also known as Yom Kippur, fell upon October 22. On this day God began the judgment of every man, woman, and child. He began with Adam and Eve and has worked His way down through succeeding generations of the human race. The life of every professed believer comes into review. Every thought and action is brought forth. And before Jesus returns, every case will be determined for either eternal life or eternal death. See Matthew 25:31-46. When everyone has been judged, then it can be said that the heavenly sanctuary has been cleansed from all those confessed sins ascending up to heaven.

1. **How does the 2300 day prophecy tie into the Three Angels’ Messages?**

**Daniel 8:14** “And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”

The phrase, “two thousand and three hundred days” is literally “two thousand and three hundred evenings and mornings.” Where do we first find the phrase “evenings and mornings”? We find it in the creation account. See Genesis 1:5, 8, etc.

So the cleansing of the sanctuary and creation are tied together in Daniel 8:14.

We find the same tie in the first angel’s message. “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his **judgment** is come: and **worship him that made** heaven, and earth, and the sea, and the fountains of waters.” Revelation 14:6, 7

Our Creator, Jesus Christ, is now ministering for us in the Most Holy Place as our Mediator, Advocate, and Judge.

1. **Does the 2300 prophecy tie into the second and third angels’ messages concerning the worship of the beast?**

**Daniel 8:13, 14** “Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”

Notice that the 2300 day prophecy is an answer to a question. The question, found in verse 13, is concerned with something very terrible. “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 papacy as the little horn power is the main player that wants to trample upon the sanctuary and the host of God’s people.

Before we consider the specifics of this question, let us consider some other important questions and answers in Scripture.

The disciples asked Jesus, “Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?” Matthew 24:3. The disciples asked Jesus concerning the destruction of the temple and the end of the world. They would have thought that these were the same event. They could not imagine a world without the temple. In Matthew chapters 24 and 25, Jesus answers both questions.

In Revelation 6:17, the question is asked, “For the great day of his wrath is come; and who shall be able to stand?” After the description of every mountain and island moved out of their place, the question is posed, “Who shall be able to stand?” That question is answered in the next chapter with the description of the 144,000.

The point is that questions are raised and they are answered. So Daniel 8:14 is a specific answer to a specific question that is asked in Daniel 8:13. Therefore, the question has to match perfectly to the answer.

The question has to do with the sanctuary and God’s people. Therefore the answer has to do with the sanctuary and God’s people. Does the answer in verse 14 have to do with the sanctuary and God’s people? “Yes.” It is Christ’s work to cleanse the heavenly sanctuary and to cleanse His people from sin.

So what was the little horn power doing that was so terrible concerning the sanctuary and God’s people? By substituting the mediatorial work of Christ on our behalf with their own false priesthood, they claimed to be God on earth with the power to forgive sins. As such, the people could never be cleansed from sin through the fallible and mortal priests. No priest, pastor, or lay person could ever be the mediator between God and man. Only Christ, who is both God and man, can fulfill that role.

Is the Papacy’s quest to be the mediator brought out in the second and third angels’ messages?

“And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.” Revelation 14:8-11

Part of the last message to the world is warning people not to worship the beast and his image. What is this? People will be worshiping the beast and his image. If they continue to, they will be lost. It is that simple.

1. **What part does God’s people act or perform in these final events and the cleansing the sanctuary?**

The question “How long” in Daniel 8:13, denotes a cry for change. This implies that the little horn, the Papacy, is exerting such an influence with her false system that millions will be lost. Something has to be done. But notice that only God can bring about the change. It is He that cleanses the sanctuary. But He is also cleansing His people from sin.

This tells us that we have a part to perform in our cooperation with God. We can help people escape the papal false system by allowing Christ to cleanse us from all sin. It will be the Christlike life of His followers that will help motivate millions in the end of time to make the right decisions.

1. **But why do God’s people cry out for a change?**

It is all for the glory of God. You might be asking, “How do you support that as an answer?” Remember that Daniel chapter eight and Revelation chapter fourteen are tied together by the judgment, creation, the Papacy, and more. What do we find introducing the first angel’s message? ”**Fear God, and give glory to him;** for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.” Revelation 14:7

Every heaven sent message is about honoring and glorifying God.

1. **Is there more evidence that God needs a people who follow Jesus as their example?**

As we have seen in our study, there is a strong tie between Daniel eight and Daniel nine. There is a strong tie between Daniel eight and Revelation fourteen. But there is also a strong tie between Daniel eight and Leviticus sixteen. In Leviticus sixteen we have the Day of Atonement.

The word “qodesh,” usually translated as “holy,” is used to describe the sanctuary in Daniel 8:14, but is also found prolifically in Leviticus 16:2, 3, 16, 17, 20, 23, 27, 33 in reference to the Most Holy Place.

We also have goat in Daniel eight and Leviticus sixteen. There are many links, which tell us that these two chapters are to be studied together. So what can we learn? We cooperating with God in proclaiming these three angels’ messages, we are to be experiencing the cleansing associated with the Day of Atonement.

There is not simply a final message with words. The final message is proclaimed by our life as well.

The final atonement is just that, it is the end of sin, not just in the universe, but also in our lives.

Compiled by Jeff Wehr, principal contributor and Elder Millard, assisting contributor

All Emphasis Supplied

**Additional Reading Below**

### Fourth Quarter 2013 Adult Sabbath School Lessons

**“The Eschatological Day of Atonement”**

**For the week of November 30-December 6, 2013**

**by Jerry Finneman**

 Eschatology is that branch of theology concerned with the final events in the history of the world and the final destiny of mankind. This involves beliefs concerning death, the end of the world and the ultimate destiny of mankind. This includes the doctrines concerning the Second Coming of Christ, the resurrection of the dead, and the Judgment.

 In our lesson for this week the vision of the 2300 days is referred to as being fulfilled “many days in the future” (Dan 8:26) from the time of Daniel. The vision was sealed until the distant future. Because of this, Daniel did not understand the vision and became sick thinking about it (v. 27). He did understand the other vision concerning the pagan nations of Media-Persia and Greece that were represented by a ram and a goat (vv. 20-21).

 Who gave the 2300 day prophecy to Daniel? How did it come about? Heavenly visitors were conversing about evil things that would one day transpire on earth. The question “How long?” was asked (Dan 8:13). This question was directed by one being to another heavenly Person who is called “that certain One.” The marginal reading in KJV names that “certain One.” His name is Palmoni. The term “Palmoni” is related the name of the Child to be born as prophesied in Isa 9:6. His name is “Wonderful.” This is Jesus, the Son of Man. He is Heaven’s Master Mathematician and the Revealer of Heaven’s mysteries. The fact that He is “the Wonderful Numberer” and the “Revealer” of this time prophecy suggests unusual importance concerning the 2300 day prophecy. Jesus turned to Daniel and answered the question of “How Long?” “For two thousand three hundred days,” said “the Wonderful Numberer, “then the sanctuary shall be cleansed” (Dan 8:14). This is the “testimony of Jesus” to us as well as to Daniel and the angelic host.

 There are various meanings for the word translated “cleansed” in verse 14, as Tuesday’s lesson brings out: It “has three major meanings: in a relational context, it denotes restoration (Isa 10:22); in the context of the sanctuary, it denotes cleansing or purification (Job 4:17, 25:4 [also Heb 9:24]); and in a legal context, it denotes vindication (Job 34:5).” There is a fourth meaning. The word is also translated as “justify” and “righteous” 15 times each in the Old Testament. The cleansing of the sanctuary can never be separated from the doctrine and the experience of justification/righteousness by faith in Christ alone. Righteousness is in Jesus and cannot be separated from Him. We are made righteous by receiving Him. And His righteousness is His holiness. This cleanses us.

 “Not by painful struggles or wearisome toil, not by gift or sacrifice, is righteousness obtained; but it is freely given to every soul who hungers and thirsts to receive it…. The righteousness of God is embodied in Christ. We receive righteousness by receiving Him.” (MB 18).

 Later, another time prophecy was given to Daniel. It is recorded in chapter 9:24-27. This is additional information about that part of the former vision of 2300 days of which Daniel had no understanding. The prophecy of Daniel 9 reaches to the time of the anointing of Christ Incarnate, at His baptism. This prophecy reaches also to the time of His crucifixion when He was “cut off” or crucified for us (Dan 9:26).

 This was the prophecy Jesus referred to at the beginning of His public ministry when He began proclaiming the gospel. His words are recorded in Mark 1:14-15: “Jesus came to Galilee, preaching the gospel of the kingdom of God, and saying, ‘The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel.’ The only time that could have been fulfilled is that which was revealed to Daniel and recorded in Dan 9:25-27. The first advent message was based on this time prophecy. And the time prophecy of Daniel 8 – the “2300 days” – refers to the time of the end. This is our time. Both the first and the second Advent Messages are based on the same time prophecies of Daniel 8 and 9.

 Chapter 9:26-27, in pointing to the death of Christ, is the foundation for God’s judgment hour of cleansing foretold in chapter 8:14 and is concerned about the time when the final cleansing begins. Chapter 7 reveals the nature of this judgment which is investigative in essence (7:9-10). All of God’s judgments are investigative in nature. This investigation involves the minds of mankind. The books in heaven are records of authentic official copies of the minds of people on earth.

 There are three phases of the heavenly judgment. The first is the investigation of the minds of believers whose sins have gone beforehand to judgment (1 Tim 5:24; 1 Pet 4:17). These are confessed and forgiven sins. This is illustrated for us in Lev 4 where sins forgiven were placed on the horns of the altars with blood fingerprints (Lev 4:25, 30, 34). This was the recorded evidence of sins forgiven.

 Both the record of righteousness and the record of sin are written in the human brain, as well as in heaven. According to Jeremiah, the record of **committed** sins was written on the horns of the altars and within the mind (Jer17:3). This same principle is followed for the record of forgiveness of sins. According to Moses the record of **confessed** and covered sin was recorded on the horns of the altars (Lev 4:6-7, 17-18, 25, 30, 34). This was evidence of sins forgiven and transferred and that were to be blotted out on in the great Day of Atonement. The finger print in blood also pointed to Christ who took the sin(s) of mankind upon Himself and exhausted the penalty of the broken law of God (1 Pet 2:24; Rom 5:23; 1 Cor 15:3; Rom 5:8).

 The human brain records choices we make, emotions we experience, thoughts we think, words we utter, actions we perform and habits we form. Every thought is generated in, routed through, and stored within the brain, and recorded in heaven. “Nothing we ever do is, in strict literalness, wiped out,” wrote William James, *Psychology*, p. 150. “The hell to be endured hereafter,” he continued, “of which theology tells, is no worse than the hell we make for ourselves in this world by habitually fashioning our characters in a wrong way. Could the young but realize how soon they will be walking bundles of habits, they would give more heed to their conduct while in their plastic state. We are spinning our own fates, good or evil, and never to be undone. Every smallest stroke of virtue or of vice leaves never so little scar.” *Ibid.*

 The pre-advent phase of the judgment contains the records of believers who receive the forgiveness of their sins. There are also recordings about those who reject God’s forgiveness in Christ; those who apostatize from God’s grace and wilfully continue to crucify Christ afresh (Gal 5:4; Heb 6:4-6).

 When the pre-advent judgment ends, probation for the human race closes. It is then that Jesus lays aside His priestly garments and is clothed in His kingly robes and returns to earth to receive His people.

 In the typical service, confessed and forgiven sins were removed from the sanctuary on the Day of Atonement. In the type those sins were placed on the head of the goat of Azazel (often translated as “scapegoat”) who was then led into the wilderness. Azazel “is an abstract noun meaning …‘destruction’ or ‘entire removal….’ ” The wilderness was considered as “one of the usual abodes of demons.” (*The Anchor Yale Bible Dictionary*). This goat had absolutely nothing to do with justification, sanctification, or cleansing. So it will be in the antitypical removal of sin.

 The removal of the record of forgiven sins from the heavenly temple and from the people of God will be placed on the head of Satan and he will be led into the millennial wilderness of the destroyed and chaotic abyss of earth. Consider the following intriguing statement:

 “While the plagues are falling, the Scape Goat [Satan] is being led away. He makes a mighty struggle to escape, but he is held fast by the hand that leads him. If he should effect his escape, Israel would lose their lives. I saw that it would take time to lead away the Scape Goat into the land of forgetfulness after the sins were put on his head” (*Spalding and Magan Collection*, p. 2).

 Then comes the second phase of God’s judgment. This takes place in heaven during the millennium. Like the pre-advent judgment, it too is investigative in nature. It involves the investigation of the mind of the lost by the eternally redeemed in Christ, who were cleansed during the pre-advent judgment. Not only human minds will be investigated during the millennium, but even the minds of devils ((1 Cor 6:2,3; Rev 20:4).

 The final phase of the judgment will be at the end of the millennium when the scrolls that record the thoughts, words and works of the lost will be presented (Rev 20:11-15). The records of the sins in the books of heaven are “Xerox” copies of the unforgiven sins of unbelief in the minds of the lost (Rom 14:23). This third phase of the judgment is investigative in nature as are the first two phases. There is a difference, however. In this investigation, every lost person will investigate his own mind. Jesus looks into the minds of the lost and His piercing studious gaze causes each person to see precisely where he/she turned from Him. Notice this insight:

 “As soon as the books of record are opened, and the eye of Jesus looks upon the wicked, they are conscious of every sin which they have ever committed. They see just where their feet diverged from the path of purity and holiness, just how far pride and rebellion have carried them in violation of the law of God. The seductive temptations which they have encouraged by indulgence of sin, the blessings perverted, the messengers of God despised, the warnings rejected, the waves of mercy beaten back by the stubborn, unrepentant heart—all appear as if written in letters of fire” (GC 666; see also PP 498 and RH Nov 4, 1884).

 And again: “As the Holy One upon the throne slowly turned the leaves of the ledger, and his eyes rested for a moment upon individuals, his glance seemed to burn into their very souls, and at the same moment every word and action of their lives passed before their minds as clearly as though traced before their vision in letters of fire. Trembling seized them, and their faces turned pale. . . . There is quaking of heart. In anguish of soul each declares his own guilt and with terrible vividness sees that by sinning he has thrown away the precious boon of eternal life” (4T 385).

 So, in closing, it is good always to remember what E.J. Waggoner wrote about the judgment and salvation: “God has wrought out salvation for every man, and has given it to him; but the majority spurn it, and throw it away. The judgment will reveal the fact that full and complete salvation was given to every man, and that the lost have deliberately thrown away their birthright possession. Thus every mouth will be stopped. (*The Glad Tidings*, p. 23; present edition, p. 14).

 The only hope for salvation that we have is in the Pre-Advent investigative judgment where we have Christ as our Mediator who give us His mind and who is for us, representing us. He receives the kingdom in our behalf and then gives it to us (Dan 7:13-25, 18, 22, 27). What a day that will be!!