

appearance of uprightness can not deceive him. (SDP 100.2).

As one by one these names are read, the Saviour holds up his hands, still bearing the imprints of the nails of Calvary, and he cries, "My blood, Father, my blood, my blood." Above his throne is the rainbow; mercy and justice mingle there. God's heart is touched by the pleadings of his Son, and pardon is written opposite the name. Then through the arches of heaven, a shout of triumph resounds. The angels cast their crowns before the throne, crying, "Holy, holy, holy."

For 180 years (up to 2024) the work of the investigative judgment has been in progress. It is fast drawing to a close. Before it closes, it will settle the case of every living man and woman. Day by day we are making the record which will determine our future for weal or woe. How solemn the thought that words once uttered, actions once performed, can never be changed. The atoning blood of Christ is offered to-day. "To-day if ye will hear his voice, harden not your hearts." (Heb. 4:7)

The life of the fourth beast, especially of the little horn, is prolonged beyond the time of the investigative judgment. Even after the thrones were set and the work in the holy of holies was begun, the great words of the little horn attracted the attention of the prophet. The greatest word ever spoken against God was the decree of infallibility issued by the ecumenical council in 1870. This was an attempt to seat a man on a throne beside the Son of God. While Christ stood as a slain Lamb before the Father, pleading for the salvation of the world, poor, frail man was exalting his throne above the stars of God. (SDP 102.1).

Babylon fell because she imputed her power unto the gods. Of the fourth beast Daniel says, "I beheld till the beast was slain, and his body destroyed, and given to the burning flame." Thus at the end, instead of being conquered by some other power arising on earth, this one goes into the lake of fire. The other beasts which represent kingdoms, had their dominion taken away, yet their lives were prolonged for a time and a season; that is, they were merged into the succeeding kingdom. But not so with the fourth kingdom; its destruction is complete.

The fifth kingdom, which is the heavenly, the kingdom of God, is not in human hands. God himself establishes it under the whole heaven, and it will exist forever and ever. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." Those who are account-

ed worthy in the investigative judgment will come forth in the first resurrection, or will be translated without seeing death, and will reign with Christ forever and ever. Sin, with all who have clung to it, will be forever destroyed.

The pride and arrogance of Babylon of old, her iniquity of every form, which has been repeated by all the nations of earth, together with the instigator of all evil, will at last be blotted out. The end of the controversy is reached. The triumph of truth is witnessed by all created beings. The scar which sin has made is gone forever. The discord which for six thousand years has marred the universe will be forgotten. The music of the spheres will be taken up anew, and man will reign with his Creator. "Hitherto is the end of the matter." What wonder that the vision troubled Daniel, and that his countenance changed! The matchless love of Christ, who can understand? (SDP 102.2).

For a more detailed study on the investigative judgement, download the tract *The ABC Courts* from website below.

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Christ in the **Holy of Holies** Daniel 7: 1-28 Part 2

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. 7:9-14).

THE INVESTIGATIVE JUDGEMENT

Daniel in his vision was shown not only earthly kingdoms and powers, but after listening to the voice of the little horn, which spake great words against the Most High, his attention was called to scenes in the heavenly court which would transpire simultaneously with the fulfillment of the prophecy concerning the nations of the earth. (SDP 97.2).

It was during the time when the fourth beast had dominion and power that the Saviour was crucified. He was the Lamb slain in the outer court, and on his ascension he entered the holy place of the heavenly sanctuary. There he was seen by John as described in the fourth and fifth chapters of Revelation. But this work in the holy place was only a part of the Saviour's ministry for mankind. The time came when he must perform in heaven that service of which the day of atonement in the earthly sanctuary was the type.

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire." (Dan. 7:9)

The Ancient of Days did sit in judgment. His raiment was white as snow, the hair of his head like pure wool, his throne was flames of fire, his rolling wheels the ardent flame." (SDP 97.3).

Here within the holy of holies is the abiding place of the King of kings, God the Father, where thousands and tens of thousands of angels minister before him. This, the throne of

God, is the center of all creation; about it revolve the solar systems throughout the whole extent of space. Worlds circle about their suns, and suns with their attendant planets in turn circle about the throne of God. It is the wheel within a wheel which Ezekiel describes. Daniel said, "A fiery stream issued and came forth from before him," (Dan. 7:10) for there all is life, a living, constantly moving throne. (SDP 98.1).

God's power pervades space in every direction. Like beams of light, there radiates from him a force which holds worlds in their orbits. The power man calls gravity is but a portion of the drawing power of God. It holds the orbs of heaven in their places, it balances the clouds, weighs the mountain, and measures the waters of the sea. The same power notes the fall of every leaf on earth, the death of the tiniest sparrow, and the pulse beats of every man. From him comes all life: "In him we live and move and have our being." (Act 17:28).

We are a part of that great center of light that is our God of love, and it is that power which the prophet vainly tried to express in human language that converts the soul. The Son was one with the Father, and it was from this glory that he stepped when he offered himself at the foundation of the world. He was the Lamb slain, and the heart of God was broken in that offering. Every time the knife was plunged into a victim at the altar of the earthly sanctuary, the flowing blood touched afresh the heart of the eternal Father.

Every time a broken-hearted man or woman approaches the throne in penitence, the wound in our Father's heart bursts open and bleeds again. "The broken and the contrite heart thou wilt not despise, O God." Never, never, through all eternity, will that Son resume his former condition. What he assumed for fallen man he will retain forever. He is a man still in the heavenly court, touched by every human woe. The universe beheld the gift, and bowed in adoration. The temple is filled with the glory. There seraphim and cherubim with their shining glory, as guardians, stretch their wings above his throne, veil their faces in adoration, and bow before him. (SDP 98.2).

"We can not even now gaze upon the light of the sun when it shineth forth in the heavens; and the wind passing along hath cleared the sky. But what splendor from the holy of holies shall appear! With God is insufferable majesty! The Almighty! we can not comprehend him! "The door into the holy of holies was opened in 1844, and "Behold one like the Son of Man came with the clouds of heaven and came to the Ancient of Days, and they brought him near before him." (SDP 99.2).

No words could be framed which give a more vivid view of the opening of the judgment which occurred at the time of the announcement, "The hour of his judgment is come." (Rev. 14:7). In Daniel seven is the only description found in the Bible of the judgment scene announced by the first angel of Revelation fourteen. The message itself is the only announcement in the Bible that the time had arrived; and the fourteenth verse of the eighth chapter of Daniel is the only prophetic period given in the Bible which marks the time of the beginning of God's judgment.

That period is the twenty-three hundred days or literal years which began in the year 457 B. C., with the decree to build and restore Jerusalem, and expired in 1844, A. D. It was at this latter date that the first angel of Revelation fourteen proclaimed the hour of God's judgment. The message went to all lands, and the islands of the sea heard it. (SDP 100.1).

When God had taken his position over his law in the most holy place in the heavenly sanctuary, then Christ came in to plead before him for his people. This coming could not be when he ascended up on high; for then he ascended to the Father, and the judgment was in the future. It can not refer to his second coming to this earth; for then he comes from the Father: It was his coming before the Father when he took his position in the judgment at the end of the twenty-three hundred days.

He came before the Father surrounded by the clouds of heaven; that is, with thousands of angels who, as ministering spirits, have watched the lives of men, recording their every word and deed and thought. Characters have been formed, and whether they are good or ill, they have been mirrored in the books of heaven.

When Christ came before the Father, the books were opened and the cases of the dead were investigated. The deeds may have been committed in the light of day, or in the darkness of night, yet they are all open and manifest before him with whom we have to do. Heavenly intelligences have witnessed each sin, and have faithfully recorded the same. Sin may be concealed from friends, relatives, and our most intimate associates. None but the guilty actors may have the least knowledge of wrong deeds, but these things are all laid bare before the angels and the inhabitants of other worlds.

The darkest of all dark nights, the deepest-laid plot of individuals or nations, can not hide even one thought from the knowledge of the heavenly intelligences. God has a faithful record of every crooked dealing, of every sin and unjust practice. If the inward heart is full of hypocrisy, an outward