

The seventy weeks, or 490 years, were to pertain especially to the Jews. At the expiration of this period, the nation sealed its rejection of Christ by the persecution of His disciples, and the apostles turned to the Gentiles, A.D. 34. The first 490 years of the 2300 having then ended, 1810 years would remain. From A.D. 34, 1810 years extend to 1844. "Then," said the angel, "shall the sanctuary be cleansed." (FLB 208.3).

- (c) "At the time appointed for the judgment--the close of the 2300 days, in 1844--began the work of investigation and blotting out of sins. All who have ever taken upon themselves the name of Christ must pass its searching scrutiny. Both the living and the dead are to be judged "out of those things which were written in the books, according to their works.." (FLB 211.2).

Where is the judgement taking place?

- (a) It is taking place in heaven. "After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter." (Rev. 4:1).
- (b) "And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne." (Rev. 4:2).
- (c) "Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?" (Acts 7:49).
- (d) "But I say unto you, Swear not at all; neither by heaven; for it is God's throne." (Matt. 5:34).
- (e) "It is while men are still dwelling upon the earth that the work of investigative judgment takes place in the courts of heaven. The lives of all His professed followers pass in review before God. All are examined according to the record of the books of heaven, and according to his deeds the destiny of each is forever fixed." (COL 310.2).

What happens when judgement sits?

- (a) "Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written. And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book." (Exodus 32:32).
- (b) "Whose names will not be blotted out of the book of life? Only the names of those who have loved God with all the powers of their being, and their neighbors as themselves." (LHU 326.3).

Whose names are blotted out?

- (a) Those who are repented and converted. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." (Acts 3:19).
- (b) "It is he that overcometh who will be honored, and

whose name will not be blotted out of the book of life." (CG 401.3).

- (c) "Jesus is in His holy temple, and will now accept our sacrifices, our prayers, and our confessions of faults and sins, and will pardon all the transgressions of Israel, that they may be blotted out before He leaves the sanctuary." (CET 105.1).
- (d) "But when the children of God shall have put on immortality, they will "see Him as He is." 1 John 3:2. They will stand before the throne, accepted in the Beloved. All their sins have been blotted out, all their transgressions borne away." (CET 233.1).

What is considered in the judgement?

- (a) Every life of man (including all secrets). "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Eccl. 12:14).
- (b) He "will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." (1 Cor. 4:5).
- (c) "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel." (Rom. 2:16).

Are the people present at the judgement?

- (a) They are not present. "And again He declares that "they that have done good" shall come forth "unto the resurrection of life." John 5:29. The righteous dead will not be raised until after the judgment at which they are accounted worthy of "the resurrection of life." Hence they will not be present in person at the tribunal when their records are examined and their cases decided." (GC 482.3).
- (b) "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." (1 Thess. 4:14).
- (c) "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (1 Cor. 15:52).
- (d) "I fully agree with you, that there will be two literal resurrections, 1000 years apart." (A Word to the little Flock, 11.3).

QUESTION 17. WHEN IS THE SECOND RESURRECTION?

(a) "During the thousand years between the first and the second resurrection, the judgment of the wicked takes place. The apostle Paul points to this judgment as an event that follows the Second Advent. "Judge nothing before the time, until the Lord come. . . ." Daniel declares that when the Ancient of days came, "judgment was given to the saints of the most High." (FLB 216.2).

Questions & Answers on the Judgement of the world

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Will God judge the world?

- (a) “For God shall bring every work into judgment, with every secret thing, whether [it be] good, or whether [it be] evil.” (Eccl. 12:14).
- (b) “And I will come near to you to judgment...” (Mal. 3:5).
- (c) Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.” (Acts 17:31).
- (d) There is time when God shall judge the righteous and the wicked (Eccl. 3:17).
- (e) “I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work.” (Eccl. 3:17).
- (f) “Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.” (Eccl. 11:9).
- (g) “In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.” (Rom. 2:16).

What is judgement?

- (a) The blotting of names. “And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.” (Exodus 32:33).
- (b) “Let them be blotted out of the book of the living, and not be written with the righteous.” (Ps. 69:28).
- (c) “And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.” (Mal. 3:3).
- (d) “Names are accepted, names rejected. When any have sins remaining upon the books of record, unrepented of and unforgiven, their names will be blotted out of the book of life, and the record of their good deeds will be erased from the book of God’s remembrance. . . .” (FLB 212.2).
- (e) “The names of some will be blotted out of the book of life.” (HS 139.2).
- “When we become children of God, our names are written in the Lamb’s book of life, and they remain there until the time of the investigative judgment. Then the name of every individual will be called, and his record examined. . . . If in that day it shall appear that all our wicked deeds have not been fully repented of, our names will be blotted from the book of life, and our sins will stand against us.” (HP 360.3).

Who is judged?

- (a) All inhabitants of the earth. “Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.” (Ps. 96:13).
- (b) “Solemn are the scenes connected with the closing work of the atonement. Momentous are the interests involved therein. The judgment is now passing in the sanctuary above. For many years this work has been in progress. Soon--none know how soon--it will pass to the cases of the living. In the awful presence of God our lives are to come up in review.” (GC 490.1).
- (c) “When the work of the investigative judgment closes, the destiny of all will have been decided for life or death. Probation is ended a short time before the appearing of the Lord in the clouds of heaven.” (GC 490.2).

Who is judged first?

- (a) The church is judged first. “For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?” (1 Peter 4:17).
- (b) Apostle Peter speaks of the “beginning” and the “end” of the judgement. The words “beginning” and the “end” are two distinct words with different meanings and applications.
- (c) The “beginning” is not the same as the “end”. When judgement begins with Christians and ends with unbelievers, it does not denote the same sitting of the judgement process.
- (d) Rather there are different sessions or phases of this judgement, as the “beginning” and the “end” do not refer to the same event, the beginning of judgement refers to the judgement of Christians and the end of judgement refers to the judged of the wicked.
- (e) One session takes place at the beginning while the other which follows it is held at the end. It is within this context we must understand 1 Peter 4:17.

Who is judged last?

- (a) The wicked are judged last. “For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?” (1 Peter 4:17).

When is this judgement taking place?

- (a) “And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” (Dan. 8:14).
- (b) “At the expiration of this great prophetic period, upon the testimony of the angel of God, “the sanctuary shall be cleansed,” (GC, p. 328).
- (c) “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.” Daniel 7:13, 14. The coming of Christ here described is not His second coming to the earth. He comes to the Ancient of Days in heaven to receive dominion and glory and a kingdom, which will be given Him at the close of His work as a mediator. It is this coming, and not His second advent to the earth, that was foretold in prophecy to take place at the termination of the 2300 days in 1844.” (GC 479.3).

- (d) Before the second coming. “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.” (1 Thess. 4:16).

How do we calculate the 2300 days?

- (a) A day stands for a year. “After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise.” (Numbers 14:34).
- “And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.” (Ezekiel 4:6).

When does the 2300 days begin?

- (a) It began in 457 B.C. “The 2300 days had been found to begin when the commandment of Artaxerxes for the restoration and building of Jerusalem went into effect, in the autumn of 457 B.C....Then,” said the angel, “shall the sanctuary be cleansed.” (FLB 208.3).
- (b) “In the seventh chapter of Ezra the decree is found. Verses 12-26. In its completest form it was issued by Artaxerxes, king of Persia, 457 B.C...Taking 457 B.C., the time when the decree was completed.” (Great Controversy, p. 326). Judgement began in 1844 and ends when probation closes.

When does the 2300 days end?

- (a) It ended in 1844. “As the priest entered the most holy once a year to cleanse the earthly sanctuary, so Jesus entered the most holy of the heavenly, at the end of the 2300 days of Daniel 8, in 1844, to make a final atonement for all who could be benefited by His mediation, and thus to cleanse the sanctuary.” (EW 253.1).
- (b) “The 2300 days had been found to begin when the commandment of Artaxerxes for the restoration and building of Jerusalem went into effect, in the autumn of 457 B.C. Taking this as the starting point, there was perfect harmony in the application of all the events foretold in the explanation of that period in Daniel 9:25-27. . . .