

480).

“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 impos-sible for them to exercise the faith essential at this time, or to occupy the position which God designs them to fill. . . . It is of the utmost im-portance that all who have received the light, both old and young, should thoroughly investi-gate these subjects, and be able to give an answer to everyone that asketh them a reason of the hope that is in them.” (4SP 313).

“God forbid that the clatter of words coming from human lips should lessen the belief of our people in the truth that there is a sanctuary in heaven, and that a pattern of this sanctuary was once built on this earth. God desires His people to be-come familiar with this pattern, keeping ever before their minds the heavenly sanctuary, where God is all and in all.” (Letter 233, 1904).

Thus the prophecy, “Unto two thousand and three hundred days; then shall the sanctuary be cleansed,” unquestionably points to the sanctuary in heaven.” (GC 417.1).

“Almost all things are by the law purged with blood; and without shedding of blood is no remission. It was there-fore necessary that the patterns of things in the heavens should be purified with these [the blood of animals]; but the heavenly things themselves with better sacrifices than these” (Hebrews 9:22, 23), even the precious blood of Christ.” (GC 417.2).

“The cleansing, both in the typical and in the real service, must be accomplished with blood: in the former, with the blood of animals; in the latter, with the blood of Christ. Paul states, as the reason why this cleansing must be per-formed with blood, that without shedding of blood is no remission. Remission, or putting away of sin, is the work to be accomplished.” (GC 417.3).

“The blood of the sin offering removed the sin from the penitent, but it rested in the sanctuary until the Day of Atonement.” So, in the antitype, “the blood of Christ, while it was to release the repentant sin-ner from the con-demnation of the law, was not to cancel the sin; it

would stand on record in the sanctuary until the final atone-ment.” After the dead are “judged out of those things which were written in the books,” “then by virtue of the atoning blood of Christ, the sins of all the truly penitent will be blotted from the books of heaven. Thus the sanctu-ary will be freed, or cleansed from sin” (PP 357, 358). Also read GC 420).

“As anciently the sins of the people were by faith placed upon the sin offering and through its blood transferred, in figure, to the earthly sanctuary, so in the new covenant the sins of the repentant are by faith placed upon Christ and transferred, in fact, to the heavenly sanctuary. And as

---

#### THE LOUD CRY HERALD

Box 315, Katima Mulillo, Namibia, 9000

Website: [www.theloudcryherald.com](http://www.theloudcryherald.com)

Email: [josh@theloudcryherald.com](mailto:josh@theloudcryherald.com)

When the investigative  
**Judgement**  
began in the heavenly courts

The book of Revelation (chapter 14) gives a startling message to the world about God's judgement. "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." (*Rev. 14:7*).

## THE DAY OF RECHONING

God has appointed a day in which He will judge the world... (*Acts 17:31*) and Apostle Daniel was shown the day when this judgement shall begin. "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." (*Dan. 8:14*).

This recording is for those who have entered the service of God "The book of life contains the names of all who have ever entered the service of God...Whose names are in the book of life." Philippians 4:3." (*FLB 210.3*).

"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, by Him who declares, "I know thy works." 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." (*7BC 987.6*).

As the books of record are opened in the judgment, the lives of all who have believed on Jesus come in review before God. Beginning with those who first lived upon the earth, our Advocate presents the cases of each successive generation, and closes with the living. Every name is mentioned, every case closely investigated. 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. The Lord declared to Moses: "Whosoever hath sinned against Me, him will I blot out of My book." Exodus 32:33. And says the prophet Ezekiel: "When the righteous turneth away from his righteousness, and committeth iniquity, . . . all his righteousness that he hath done shall not be mentioned." Ezekiel 18:24." (*GC 483.1*).

When the work of investigation shall be ended, when the cases of those who in all ages have professed to be followers of Christ have been examined and decided, then, and not till then, probation will close, and the door of mercy will be shut. Thus in the one short sentence, "They that were ready went in with Him to the marriage: and the door was shut," we are carried down through the Saviour's final ministration, to the time when the great work for man's salvation shall be completed. (*GC 428.2*).

"In 1844 our great High Priest entered the most holy place of the heavenly sanctuary, to begin the work of the investigative judgment. The cases of the righteous dead have been passing in review before God. When that work shall be completed, judgment is to be pronounced upon the living...and the final, irrevocable decision is to be pronounced upon every case? (*ISM 125.1*).

"God judges every man according to his work. Not only does He judge, but He sums up, day by day and hour by hour, our progress in well doing" (*7BC 987*).

"It has been laid open in the scriptures that all may know when the judgement shall begin. Predicted events, which had been fulfilled in the past, often occurred within a given time. The one hundred and twenty years to the flood (Gen. 6:3); the seven days that were to precede it, with forty days of predicted rain (Gen. 7:4); the four hundred years of the sojourn of Abraham's seed (Gen. 15:13); the three days of the butler's and baker's dreams (Gen. 40:12-20); the seven years of Pharaoh's (Gen. 41:28-54); the forty years in the wilderness (Numbers 14:34); the three and a half years of famine (1 Kings 17:1; Luke 4:25)...the seventy years' captivity (Jeremiah 25:11); Nebuchadnezzar's seven times (Daniel 4:13-16); and the seven weeks, three-score and two weeks, and the one week, making seventy weeks, determined upon the Jews (Daniel 9:24-27),--the events limited by these times were all once only a matter of prophecy, and were fulfilled in accordance with the predictions," (*GC, p. 323*).

"Thus far every specification of the prophecies is strikingly fulfilled, and the beginning of the seventy weeks is fixed beyond question at 457 B.C., and their expiration in A.D. 34. From this data, there is no difficulty in

finding the termination of the 2300 days. The seventy weeks--490 days--having been cut off from 2300, 1810 days were remaining. After the end of 490 days, the 1810 days were still to be fulfilled. From A.D. 34, 1810 years extend to 1844. Consequently, the 2300 days of Daniel 8:14 terminate in 1844. At the expiration of this great prophetic period, upon the testimony of the angel of God, "the sanctuary shall be cleansed," (*GC, p. 328*).

"The computation of the prophetic periods on which that message was based, placing the close of the 2300 days in the autumn of 1844, stands without impeachment." (*GC 400, 457*).

## EVERY CASE DECIDED

"God showed me the following, one year ago this month: I saw a throne and on it sat the Father and His Son Jesus Christ. . . . I saw the Father rise from the throne and in a flaming chariot go into the Holy of Holies within the veil, and did sit. . . . And I saw a cloudy chariot with wheels like flaming fire. Angels were all about the chariot as it came where Jesus was. He stepped into it and was borne to the Holiest where the Father sat." (*The Day-Star, March 14, 1846, p. 7. Also see EW 55*).

"As the priests in the earthly sanctuary entered the most holy once a year to cleanse the sanctuary, 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 to cleanse the sanctuary. . . . I saw that every case was then decided for life or death. Jesus had blotted out the sins of His people. . . . While Jesus had been ministering in the sanctuary, the judgment had been going on for the righteous dead, and then for the righteous living." (*1 SG 162, 197, 198*).

"Thus was presented to the prophet's vision the great and solemn day when the characters and the lives of men should pass in review before the Judge of all the earth. . . . Attended by heavenly angels, our great High Priest enters the holy of holies, and there appears in the presence of God, to engage in the last acts of His ministration in behalf of man—to perform the work of investigative judgment, and to make an atonement for all who are shown to be entitled to its benefits." (*GC 479*,