



## GOD'S JUDGMENT

### Course 6, *New World Coming*, Lesson 7

The Problem: Imagine an innocent man wrongly accused of a terrible crime. Though he pleads his case, he's imprisoned and eventually put on trial. Each day in court, he listens to distorted arguments, wondering if truth will prevail. Deep down, he knows he's innocent—but until the verdict is announced, he's still a prisoner. Then, at last, the moment comes: "Not guilty," declares the jury. In that instant, he is not only innocent—he is free.

This story offers a glimpse into the pre-advent judgment—the heavenly tribunal that takes place before Jesus returns. The Bible declares that believers in Christ are already justified: "*There is therefore now no condemnation to those who are in Christ Jesus...*" (Romans 8:1). Yet while we are forgiven, we still live in a fallen world, awaiting the day when sin and suffering are no more. The final judgment brings that hope to completion—not because God is unsure of who are His, but because He wants the watching universe to understand and trust His decisions.

In a profound sense, God Himself is on trial. Ever since Lucifer rebelled, the enemy has questioned God's fairness—accusing Him of being unjust, unloving, and arbitrary. The pre-advent judgment doesn't just determine who is saved; it demonstrates that God's grace is righteous, His mercy is trustworthy, and His law is holy. Heaven's courtroom is not about informing God—it's about vindicating His character before angels, unfallen worlds, and humanity itself.

As Daniel 7 depicts the Ancient of Days convening the judgment and books being opened, the focus is not on fear but on revelation. Revelation 15:3–4 affirms this beautifully: "Just and true are Your ways... all nations shall come and worship before You, for Your judgments have been manifested." This judgment confirms before all creation that those whom God saves are safe to save. Their lives bear the imprint of Christ's grace—not perfection achieved, but transformation embraced.

So the pre-advent judgment becomes more than an evaluation; it is a divine invitation: to live in surrendered faith, to walk in Spirit-empowered obedience, and to embrace holiness of heart and life. God longs to declare you not just innocent in Christ, but ready for eternity. That's why this study matters—because judgment is not against you, but for you, and it reveals a God who has nothing to hide and everything to give.

#### Objectives:

- I. We discover the Bible's description of the pre-advent judgment.
- II. We pinpoint from prophecy when this judgment began.
- III. We explore how this judgment connects with the Day of Atonement in the sanctuary.
- IV. We reflect on why this judgment matters personally for our walk with Christ and our eternal future.

#### I. THE BIBLE'S DESCRIPTION OF THE PRE-ADVENT JUDGMENT

In a previous lesson, "*Rise of a Persecuting Power*," we explored the prophetic panorama outlined in Daniel 7. In vision, Daniel saw four beasts rising from the sea—a lion, a bear, a leopard, and a terrifying, nondescript creature. These represented four great world empires that would dominate the eastern Mediterranean and oppress God's people over successive centuries: Neo-Babylonia, Medo-Persia, Greece, and Rome. The fourth beast, symbolizing imperial Rome, had ten horns—representing ten kings or kingdoms that would arise out of its divided remains. History confirms that after Rome's fragmentation in the 4th to 6th centuries, various so-called "barbarian" tribes dismantled the empire, just as prophecy foretold.

Then Daniel observed a mysterious “little horn” emerging among the ten, uprooting three of them. This power, hostile to God and His people, would wield religious and political authority in an unprecedented way. Daniel 7:24–25 identifies this little horn as the medieval Papacy, which rose to dominance and exercised ecclesiastical supremacy for 1,260 years—“a time, times, and half a time”—from A.D. 538 to 1798. During this period, it usurped Christ’s authority, opposed His truth, and persecuted His faithful followers. Yet Daniel also saw hope: a heavenly judgment would follow, convened shortly after this period of papal supremacy. In this judgment, God would condemn the oppressive power of the little horn and vindicate His faithful people—those who remained loyal to His truth amid centuries of deception.

The Word:

1. What scene was Daniel shown right after the vision of the little horn power? Daniel 7:8-9-10, 21-22, 25-26
2. What kind of session did Daniel say would be conducted in heaven? How many unfallen angels would be present? Daniel 7:10
3. Who was presented before God the Father as the Advocate or Attorney in this judgment? What was given to Him in this judgment session? Daniel 7:13-14
4. What happened at the end of this heavenly judgment? Daniel 7:22 (last clause), 27; 12:1

Explanation--What the Pre-Advent Judgment Reveals: After centuries of ecclesiastical supremacy, the Papacy’s power began to wane. Daniel 7 shows that once this period ended, a heavenly judgment would commence. A comparison of Daniel 7:8–9, 21–22, and 25–26 clearly shows this sequence. The end of Papal dominance in 1798—marked by the Pope’s arrest under Napoleon—symbolized the collapse of that once iron grip on Western European governance. Not long after, the Bible reveals, the heavenly judgment began—and as we’ll explore in Daniel 8, Scripture pinpoints when it started. But what exactly is this judgment—and what does it decide?

1. It takes place in heaven. Daniel 7:9 shows the Ancient of Days (God) taking His seat on the throne, surrounded by other thrones. Throughout Scripture, God’s throne is consistently portrayed as being in heaven (see Psalm 11:4; Revelation 4:2).
2. It involves a heavenly court session with records. Verse 10 describes “books” being opened—clearly a judgment scene. Though the term “investigative judgment” doesn’t appear in the Bible, the concept is accurate: records are examined, and eternal decisions are made based on what is found. Just as “Trinity” isn’t a biblical word but describes a deeply biblical reality, so too does “investigative judgment” help us articulate what Daniel portrays.
3. Three kinds of heavenly records are referenced in Scripture.
  - a. The Book of Life—names of all who have truly accepted Christ (Luke 10:20; Philippians 4:3; Hebrews 12:23; Revelation 20:12)
  - b. Records of sin—forgiven for those in Christ (1 John 1:9), but retained for those who reject grace (Matthew 12:36–37; Revelation 22:12)
  - c. The Book of Remembrance—the faithful deeds of believers (Malachi 3:16–17)
4. Jesus—the Son of Man—enters the judgment phase of His heavenly ministry as our Advocate and High Priest. Daniel 7:13 portrays Him *“coming with the clouds of heaven”* to the Ancient of Days—not to signal His return to earth, but to begin a new role in heaven’s judicial process. The *“clouds”* signify divine majesty and presence (Exodus 24:16; Psalm 97:2), echoing the sacred cloud that appeared over the mercy seat on the Day of Atonement (Leviticus 16:2). In this judgment setting, Christ is not merely an observer or Judge—He stands as our compassionate Defender, representing all who have placed their trust in Him.
5. Christ receives His kingdom—His people—through this judgment. Daniel 7:14 says He receives *“dominion, glory, and a kingdom.”* This parallels Revelation 7:1–3, where angels are told to hold back the winds of strife until God’s people are sealed. In the judgment, decisions are made about whose names remain in the Book of Life (Daniel 12:1).

Those who have maintained their born-again relationship are sealed and delivered. Those who have turned away are removed from the book—lost for eternity. Thus, Christ receives His kingdom by receiving His faithful ones.

6. This judgment both condemns rebellion and vindicates God's people. While it exposes the oppressive role of the little horn, its greater purpose is to vindicate the saints—those saved by grace and walking in Spirit-empowered obedience. Daniel 7:22 declares that judgment was "*given in favor of the saints.*" The Aramaic word *dina'* used here means justice, vindication, or legal deliverance.

7. Revelation offers further insight on the scope and outcome of the pre-advent judgment:

a. Revelation 3:5, "*He who overcomes shall be clothed in white garments, and I will not blot out his name from the Book of Life; but I will confess his name before My Father and before His angels.*" This verse reveals a critical truth: only those who "overcome" in faith—those clothed in white, symbolic of Christ's righteousness—retain their names in the Book of Life during the heavenly judgment. Others, who once knew Christ but have turned away from their born-again experience, risk removal from the book. Scripture teaches that enduring faith is essential: "*He who endures to the end shall be saved*" (Matthew 24:13).

b. Revelation 6:9–11. Here, the blood of martyrs is depicted symbolically crying out, "*How long, O Lord... until You judge and avenge our blood?*" Their longing for justice shows they had not yet been eternally vindicated. But in verse 11, judgment is rendered: "And white robes were given to each of them." Their righteousness in Christ is affirmed. This scene portrays the judgment of the dead, confirming their eternal security based on their relationship with Christ at death. That this is a pre-advent judgment is clear—their vindication precedes the Second Coming. They are told to "rest a little while longer," awaiting resurrection and reward.

But note the turning point: the focus shifts from the dead to the living. The text continues: "*...until their fellow servants and their brethren who were about to be killed as they were, should be made complete.*" A literal rendering of the Greek shows no mention of "number." Instead, it speaks of the spiritual maturity (made complete or perfected) of the living. The faithful dead await the final sealing of their living brothers and sisters—those who, through the Spirit, are growing in loyalty and surrender to Christ. But the close of judgment will not wait indefinitely. God, in His perfect wisdom, will bring the process to its appointed conclusion, declaring that all have had sufficient opportunity to respond. Then the books will be closed, the righteous will be sealed, and Christ will return.

c. Revelation 19:7–8. This scene looks back on the judgment, now complete. God has judged and avenged His people (verse 2), answering the martyrs' cry from chapter 6. The saints are now pictured as the bride of Christ at the "marriage of the Lamb." John writes: "*...for the marriage of the Lamb has come, and His wife has made herself ready. And to her it was granted to be arrayed in fine linen, bright and clean—for the fine linen is the righteous deeds of the saints.*"

These "righteous deeds" (*dikaiōmata*) are not human accomplishments, but the fruit of Christ's righteousness within (Galatians 2:20; 1 John 2:29). Only born-again believers can produce such fruit—because it flows from the Spirit, not the flesh. These deeds do not merit salvation; they manifest it. The pre-advent judgment confirms that those who are sealed for eternity are those whose lives reveal the indwelling Christ.

Thus, Revelation presents a threefold view of the judgment:

- The vindication of the faithful dead,
- The preparation and sealing of the living, and
- The consummation of God's justice and mercy at the close of the judgment.

Relevance: You don't need to know when your name comes up in the judgment—you only need to know that your life is hidden in Christ today. The judgment is not a divine ambush. It's not a random review that catches us off guard. It's a process that reveals who has placed their trust fully in Jesus—and who has let Him shape their life from the inside out. In Christ, we don't live under the fear of scrutiny—we live in the freedom of surrender. Jesus is not just our Judge—He is our Advocate, our High Priest, and our loving Redeemer. As long as we're walking with Him each day, open to His Spirit

and trusting in His righteousness, we have nothing to fear. Our names are secure, and heaven rejoices in each step we take by faith. The real question is not *when* our name comes up—but *who* is representing us when it does. And when we belong to Jesus, the outcome of the judgment is already in His hands.

## II. THE TIME OF THE JUDGMENT PINPOINTED

Daniel chapter 8 offers a prophetic overview that spans from ancient times to the Second Coming of Jesus. Although it emphasizes different imagery and events, this vision covers much of the same historical timeline introduced in Daniel 7. While the beasts are replaced with symbolic animals from the sanctuary (a ram and a goat), and different powers are highlighted, the two chapters remain broadly parallel—each culminating in divine judgment and the triumph of God’s kingdom.

The Word:

5. What event mentioned in Daniel 8 parallels the pre-advent judgment described in Daniel 7:9-14? Daniel 8:14
6. When would this event begin according to prophecy? Daniel 8:14
7. What specific period was “cut off” from the 2,300 days? Daniel 9:24
8. What historical event marked the starting point for both the 70 weeks and the 2,300 days? Daniel 9:25
9. How do we know that the 2,300 days in Daniel 8:14 symbolize years rather than literal days? Daniel 8:17, 19

Explanation--The Sanctuary Cleansed and the Judgment Revealed: “*And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed*” Daniel 8:14. This pivotal verse reveals the predicted starting point of the heavenly pre-advent judgment, which parallels the judgment scene described in Daniel 7:9–14. These two prophetic chapters—though employing different symbolism—present parallel historical outlines, each culminating in God’s final work of justice and vindication before Christ’s return.

Let’s compare them side by side:

Daniel 7	Daniel 8
The Bear = Medo-Persia (v. 5)	The Ram = Medo-Persia (v. 3)
The Leopard = Greece (v. 6)	The He-Goat = Greece (vv. 5-8)
Non-descript Beast = Rome (v. 7)	Little Horn = Rome—both pagan and papal (vv. 9-12)
Little Horn = Papacy (v. 8)	Little Horn (continued) = Papacy (vv. 9-12)
Judgment Scene = Pre-advent Judgment (vv. 9-14)	Sanctuary Cleansed = Pre-advent Judgment (v. 14)

In Daniel 7, the little horn symbolizes the Papacy exclusively. In Daniel 8, the little horn encompasses both pagan and papal phases of Rome. This is because the Papacy developed organically from the Western Roman Empire, and its policies often reflected similar opposition to God’s truth and people. As previously studied (see Lesson 3), prophecy presents one power as a forerunner or representation of the other, due to their shared hostility toward heaven’s kingdom.

Daniel 8:14 refers to the cleansing of the sanctuary, which corresponds with the judgment scene in Daniel 7. This “cleansing” is not simply a ceremonial reference—it points to God’s final work in heaven before Christ returns, a time when the lives of all who have professed faith are reviewed, and eternal destinies are confirmed. The language draws from the Day of Atonement in ancient Israel (Leviticus 16), when the sanctuary was purified and the people were either affirmed or removed from the community, based on their response to God’s call. In a similar way, this final heavenly work brings a close to the great spiritual issues of the ages—both confirming God’s people and exposing falsehood—just before Jesus comes again.

We'll explore that sanctuary connection more fully in the next section. But for now, Daniel 8:14 introduces the profound reality that the judgment has a starting point, and it was revealed so that God's people would know the time had come for serious preparation and heart surrender.

This announcement of the sanctuary’s cleansing raises an important question: *When would this significant event begin?* Daniel 8:14 gives us the length of the prophetic period—2,300 days—but not its starting point. Thankfully, Daniel 9 provides the key. In response to Daniel’s earnest prayer, God sent further explanation, connecting the 2,300 days to the seventy weeks and revealing exactly when the prophetic timeline begins. As we now turn to that passage, we’ll uncover how God's clock for the heavenly judgment was set in motion—and what it means for us today.

The 2,300 Days: When Does the Cleansing Begin?

Daniel 8:14 announces a specific time period: *“Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”* This prophecy points us to the start of the final phase of God’s redemptive work in the heavenly sanctuary. But to understand when it begins, we need to examine four key insights:

- 1. The “days” in Daniel 8:14 refer to whole days. The Hebrew phrase used here is *‘ereb-boqer*, literally translated “evening-morning.” This phrasing always signifies a 24-hour day when used in the Hebrew Scriptures (see Genesis 1:5, 8, 13, etc.). Importantly, this is distinct from references to the “morning and evening” sacrifices, which use the opposite word order (*boqer-‘ereb*), as in 1 Chronicles 16:40 and 2 Chronicles 2:4. Thus, Daniel 8:14 is not talking about sacrifices offered morning and evening—it is pointing to 2,300 full days. However, as we’ll see, these days are clearly used symbolically.
- 2. These 2,300 days symbolize years. The angel tells Daniel that this vision pertains to “the time of the end” (Daniel 8:17, 19). A literal span of 2,300 days—just over six years—could not reach from ancient Persia to earth’s final events. It must represent a much longer timeframe. Prophetic time in Scripture often uses a day to represent a year (e.g., Numbers 14:34; Ezekiel 4:6), which makes the 2,300 days symbolic of 2,300 years.
- 3. Daniel 9 provides the starting point. Daniel struggled to understand how this extended timeline fit with Jeremiah’s prophecy of 70 years of captivity (Jeremiah 25:11). In answer to his prayer (Daniel 9:1–19), God sent Gabriel to offer further explanation—specifically linking the vision of chapter 8 with the prophecy of the “seventy weeks” (Daniel 9:24–27). Gabriel told Daniel that 70 weeks (literally “seventy sevens,” or 490 days/years) would be “cut off” from the larger 2,300-day period. Since the 490 years extend from the command to restore Jerusalem to the time of the Messiah (Daniel 9:25), this confirms that the 2,300 days are years, not literal days.
- 4. The starting point: 457 B.C. Daniel 9:25 declares: *“From the going forth of the commandment to restore and to build Jerusalem...”* Ezra 6:14 shows that this command was carried out through three successive Persian decrees—from Cyrus (~537 B.C.), Darius (~519 B.C.), and finally Artaxerxes in 457 B.C., which fully authorized the rebuilding of Jerusalem’s temple, institutions, and national identity. The decree of Artaxerxes was issued in the autumn of 457 B.C. When we count 2,300 years from that date, we arrive at 1844 A.D.—the year in which, according to Daniel’s prophecy, the cleansing of the heavenly sanctuary would begin.

Prophetic Timeline Summary—2300 Years

457 B.C.	1844 A.D.
Command to restore Jerusalem	Cleansing of the heavenly sanctuary begins
(Daniel 9:25; Ezra 6:14	Pre-advent judgment begins

Relevance: Bible prophecy reveals the future with precision and purpose. Only God could inspire such stunning accuracy (Isaiah 46:9–10). The 2,300-year prophecy points directly to the start of Christ’s final ministry in the heavenly sanctuary—a work of cleansing, affirmation, and judgment. We are now living in that time. Revelation 7:1–3 shows that God’s people will be sealed before the winds of final trouble are released. That sealing represents heaven’s decision to retain our names in the Book of Life—an assurance rooted not in our perfection, but in our abiding connection to Christ.

Note: Daniel's prophecy points to a significant period of time—2,300 symbolic "days" or years—that would pass before the heavenly sanctuary would be cleansed (Daniel 8:14). Based on the decree to restore and rebuild Jerusalem in 457 B.C. (Ezra 6:14; Daniel 9:25), that timeline brings us to the mid-19th century—a season marked by renewed spiritual awakening and deepening expectation of Christ's return.

This period saw what historians now call the Second Great Awakening—a widespread movement across North America and Europe that stirred hearts, challenged moral complacency, and revived interest in Bible prophecy. Amid this spiritual climate, many sincere Christians began studying the prophecies of Daniel and Revelation with fresh eyes, sensing that they were living in a moment of eternal significance.

Within this same era, Adventist pioneers came to understand that Daniel's "*cleansing of the sanctuary*" referred not to the cleansing of the earth by fire, as many first assumed, but to Christ's final work in the heavenly sanctuary—a phase of ministry anticipated in the symbolic services of ancient Israel's Day of Atonement.

Rather than fixate on a single date, this prophetic message invites us into the larger picture: that we are living in the closing scenes of earth's history, during Christ's final work of mercy, judgment, and preparation. What matters most isn't the precision of the timeline, but the urgency of responding to Christ's call: "*Prepare to meet your God*" (Amos 4:12).

As we've seen, the essential qualification is this: Christ in us, the hope of glory (Colossians 1:27). When Jesus lives in us by the Holy Spirit, His righteousness is counted as ours. The new birth becomes our daily experience, and we can face the judgment not with fear, but with confidence in our Savior.

### III. HOW THIS JUDGMENT CONNECTS WITH THE DAY OF ATONEMENT IN THE SANCTUARY

The cleansing of the ancient Israelite sanctuary took place once a year on the Day of Atonement—the tenth day of the seventh month. In the same way, the pre-advent judgment represents God's final work of spiritual cleansing, bringing to completion what the Day of Atonement foreshadowed in the time of Israel.

The Word:

10. What were the main events of the Day of Atonement? Leviticus 16:6-10, 15-22

11. What was the purpose of the High Priest's ministry in the Most Holy Place of the sanctuary on the Day of Atonement? Leviticus 16:30, 33

12. What does the Bible call the place where Christ ministers? Does it need cleansing? Hebrews 8:1-2; 9:23

Explanation--The Day of Atonement: Cleansing the Sanctuary and the People

On the ancient Day of Atonement, the high priest selected two goats. One was chosen "*for the Lord*" and was sacrificed, symbolizing the death of Christ on the cross. Its blood was taken into the sanctuary and sprinkled on the mercy seat in the Most Holy Place, on the altar of incense in the Holy Place, and on the altar of burnt offering in the courtyard. In this way, every part of the sanctuary was symbolically cleansed of the record of sin.

Throughout the year, the sins of the people had already been forgiven through daily sacrifices (see Leviticus 4:26, 31, 35). But the record of those pardoned sins—symbolically transferred to the sanctuary—remained. This defilement made it necessary for the sanctuary to be cleansed once a year, on the Day of Atonement. While the high priest ministered before God in the Most Holy Place, the people gathered outside in solemn self-examination (Leviticus 16:29; 23:29). It was a time of deep heart searching, a call to ensure that all known sin had been confessed and forsaken. As the sanctuary was being cleansed, so too were the people—through repentance and renewed surrender.

The second goat, often called the scapegoat, was not sacrificed. After the cleansing was complete, the high priest symbolically placed the sins of the people upon it and sent it into the wilderness. This act did not represent atonement, but the final removal of sin from the camp—and, in the broader prophetic picture, the ultimate accountability of Satan, the originator of sin (see Leviticus 16:21–22; Revelation 20:1–3).

## A Prophetic Parallel: Christ's Final Ministry in Heaven

The once-a-year Day of Atonement in ancient Israel pointed forward to a greater reality: the final phase of Christ's ministry in the heavenly sanctuary, which began around the mid-19th century. Many understand the prophetic timeline of Daniel 8:14 and 7:9–14 to indicate a pivotal shift around the year 1844. Since that time, Jesus—our true High Priest—has been carrying out a work of spiritual cleansing in the Most Holy Place of heaven. In this phase of His ministry, the books of record are being reviewed—not to catch anyone off guard, but to affirm those who have trusted in His righteousness and allowed Him to renew their hearts through the Holy Spirit.

During this time, God's people on earth are called to walk closely with Him, allowing the Holy Spirit to lead them into deeper surrender and daily renewal. As Paul writes, *"Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God"* 2 Corinthians 7:1. This has always been God's desire—but in this time of judgment, it becomes especially urgent.

Those who are sealed with the seal of God (Revelation 7:1–3) will be those who, by trusting in Jesus and allowing His Spirit to shape their lives, have grown in loyalty, faithfulness, and love. As earth's story draws to a close, there comes a time—described in Revelation 22:11—when the choices of every heart are finalized, and Christ's intercession in heaven concludes. In that final chapter, God's people will not be left alone. Empowered by the Holy Spirit, they will be sustained through earth's darkest hour, kept faithful not by their own strength, but by the One who has already overcome the world.

Relevance: We are living in a decisive moment in earth's story, during which Christ's Most Holy Place ministry continues in the heavenly sanctuary. It's a time of grace and preparation—a time to seek Him with all our hearts, that He may cleanse us, fill us with His Spirit, and ready us for the day when His redemptive work is complete and the great controversy comes to its close.

## IV. WHY THIS JUDGMENT MATTERS PERSONALLY FOR OUR WALK WITH CHRIST AND OUR ETERNAL FUTURE

We will let the Lord answer that question through His Word.

The Word:

13. Why does God call everyone to repent? Acts 17:30-31
14. What importance does the Lord give to our works in this judgment? 2 Corinthians 5:10
15. How are we prepared for the judgment? 1 John 4:13-17

Explanation: Since God *"has fixed a day on which He will judge the world in righteousness"* (Acts 17:31), and since that time of judgment has already begun in heaven, it is of first importance that we draw near to Christ now. Scripture teaches that *"we must all appear before the judgment seat of Christ"* (2 Corinthians 5:10), and that our lives will be evaluated—not by outward appearance, but by the fruit of the Spirit within us (1 John 4:13–17). Our works are acceptable in God's sight only as they are the result of Christ living in us. To delay surrendering to Jesus is to risk eternal loss. Only as we enter into a living, daily relationship with Him can we be protected from the deceptions of the last days. Only as He dwells in our hearts through the Holy Spirit can we be kept from sin and empowered to live as He calls us to live.

The pre-advent judgment will determine every person's eternal destiny. Those who receive Christ's victory over sin will have their names retained in the Book of Life and will be sealed with the seal of the living God (Revelation 7:1–3). Those who reject that victory—choosing self over surrender—will have their names removed and will ultimately receive the mark of the beast (Revelation 13:16–17; 22:11–12).

Relevance: Where do you stand, dear friend, in this solemn hour of judgment?

The judgment has set,

The books have been opened.  
How shall we stand in that great day—  
When every thought, and word, and action,  
God, the righteous Judge, shall weigh?

O, how shall we stand that moment of searching,  
When all our sins those books reveal?  
When from that court, in each case decided,  
Shall be granted no appeal?

This is a question only you can answer. But we appeal to you with love: give your life wholly to Christ. Let Him present His mercy and righteousness for you in the judgment. Will you come to Him today?

### *Review Questions*

1. True or False
  - a. Daniel 7:9–14 describes a judgment scene that takes place before Christ’s second coming.
  - b. Daniel 8:14 points to a future application of the ancient Day of Atonement.
  - c. The judgment in heaven began sometime around 1844, according to prophetic timelines..
  - d. Our actions and choices have no impact on the outcome of the judgment..
2. Personal Reflection: Read Matthew 22:11–14. In light of what we’ve explored about God’s judgment and Christ’s final ministry, why do you think Jesus told this parable? What does it say about the importance of being clothed in Christ’s righteousness?
3. Further reflection: Are Forgiven Sins Still “On the Books”?

When we confess our sins to Jesus, He faithfully forgives us and cleanses us (1 John 1:9). But in the symbolic language of the sanctuary, those forgiven sins are still part of the heavenly record—not for judgment against us, but to be fully removed during the final cleansing. Just as the earthly sanctuary was defiled by the record of pardoned sin and cleansed on the Day of Atonement (Leviticus 16), so the heavenly sanctuary holds the record of forgiven lives until Christ completes His work of judgment (Daniel 8:14).

In the pre-advent judgment, God reviews the record not to shame us—but to honor our faith in Christ, confirm our transformation, and finally blot out sin’s history once and for all.

*Forgiveness means we are free. The judgment confirms that we are safe to keep.*