

"As early as 1842, second advent publications had been sent to every missionary station in Europe, Asia, Africa and America on both sides of the Rocky Mountains." "The commanders of our vessels and sailors tell us that they touch no port where this proclamation has not preceded them, and frequent inquiries respecting it are made of them." Rise and Progress of Seventh-day Adventists, pages 18, 42.

### QUESTIONS.

1. Which book was sealed till the time of the end, and when did that time begin?
2. At which time do we find an open book?
3. Which book must it be that is spoken of in Rev. 10: 1, 2?
4. What does it mean when it says the book was open?
5. What kind of time should be no longer?
6. When did the longest prophetic period of Daniel end?
7. What is indicated by eating the book?
8. What is meant by the sweet taste and the bitter feeling experienced in eating the book?
9. What must the church continue to do after the end of the prophetic period?
10. Which angel followed the one in Revelation 10?
11. What did the angel of Rev. 14: 6, 7, proclaim?
12. What is included in this message, and how extensively has it been proclaimed? Read note 2.

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### LESSON CXXVIII.

#### THE INVESTIGATIVE JUDGMENT.

1. The Scriptures teach that there will be a judgment in heaven just before the second advent. Dan. 7: 9, 10; Rev. 11: 18; 22: 11, 12.

2. The reason for this judgment is this: Sins are forgiven, on condition that all are confessed and forsaken, and that the person is faithful till the end, and hence an investigation becomes necessary to ascertain how many have complied with these conditions, hence the investigative judgment. 1 John 1: 9; Prov. 28: 13; Matt. 24: 13; Rev. 22: 11, 12.

3. There are several books used in connection with this judgment:

(a) The book of life, containing the names of those who have turned to God. Dan. 7: 9, 10; Ex. 32: 32; Phil. 4: 3; Rev. 3: 5.

(b) Books of remembrance, in which are written the words and actions of all. Mal. 3: 16; Rev. 20: 12.

4. The judgment is carried on in the second apartment, wherein is the ark containing the law of God. Dan. 7: 9, 10; Rev. 11: 18, 19.

5. All are to be judged by the law in the ark. Rom. 2: 12, 16; James 2: 8-12; Rev. 11: 18, 19.

6. Guardian angels who have recorded the words and actions of God's people are present and serve as witnesses. Dan. 10: 9, 10; Heb. 1: 13, 14; Matt. 18: 10; Acts 5: 19; Eccl. 5: 6; Mal. 3: 16.

7. All are judged according to their words and deeds, as recorded in the books. Mal. 3: 16; Rev. 20: 12, 13; Matt. 12: 36, 37.

8. Those who have complied with all the conditions of salvation will have their names confessed before the Father, and their sins blotted out. Matt. 10: 32; Acts 3: 19; Heb. 9: 23-26.

9. The names of all the faithful will remain in the book of life, and they will never die. Rev. 3: 5; 20: 15.

10. Those who have failed to comply with the conditions of salvation or those who have apostatized will have their names blotted out of the book of life, and they will have to suffer for all their sins at last. Ex. 32: 32, 33; Eze. 18: 24; 33: 12; Matt. 18: 23-35.

11. The investigative judgment and the consequent blotting out or atoning for sins in the heavenly sanctuary is the same in character as the work of atonement in the typical sanctuary. Lev. 16: 13-19; Heb. 9: 23-29; Dan. 8: 14.

12. The atonement work, or the cleansing of the heavenly sanctuary and the investigative judgment, began at the end of the 2,300 prophetic days, or in 1844, and is still in progress, but will soon close. Dan. 8: 14; 7: 9, 10; Rev. 22: 11; see lesson LXXXII.

13. At the close of Christ's ministration in the heavenly sanctuary, he will receive the kingdom, of which the New Jerusalem (the bride, the Lamb's wife) is the capital, and this reception of the city is called a marriage. Dan. 7: 13, 14; Matt. 25: 1-10; Rev. 21: 2, 9, 10.

14. The people fasted and prayed on the day of atonement, during the old dispensation: so should people now seek God before the final decree is passed. Lev. 23: 27-29; Zeph. 2: 1-3; Rev. 22: 11.

## QUESTIONS.

1. What work will take place in heaven just before Jesus comes?
2. What is the reason for such a judgment?
3. Describe the books used in this judgment.
4. In which apartment of the heavenly sanctuary is this judgment held?
5. By what are they judged?
6. Who are the witnesses? Who is the judge? Dan. 7: 9, 10.
7. According to what are they judged?
8. Whose names only will be confessed before the Father?
9. Whose names remain in the book of life?
10. Whose names are blotted out, and for what must they all suffer?
11. To what does this investigative judgment and blotting out of sins correspond in the service of the earthly sanctuary?
12. When did the investigative judgment begin, and when will it end?
13. What will Christ receive at the close of his ministry in the heavenly sanctuary?
14. What ought people to do during the time of the investigative judgment?
14. What decree ends it all? Zeph. 2: 1-3; Rev. 22: 11.

## LESSON CXXIX.

## THE SECOND MESSAGE AND THE MIDNIGHT CRY.

1. The doctrine of Christ's advent was also based upon the fulfillments of Christ's predictions in Matt. 24: 3, 29, 34, 42-51, as well as upon Dan. 8: 14; Rev. 10: 1-7; 14: 6, 7.

2. Those who preached the first angel's message in the United States began to reckon the 2,300 days, or years, from the beginning of 457 B. C., and consequently the 2,300 days would end in the spring of 1844, which, according to Jewish time, ended on March 21, 1844.

3. But when Jesus did not come on March 21, 1844, as expected, they studied the subject more carefully, and discovered that the command to restore and rebuild Jerusalem in 457 B. C. did not go