

1844

*made
Simple*

2 CORINTHIANS | 5:10

“For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.”

REVELATION | 22:12

“And behold, I am coming quickly, and My reward is with Me, to give to every one according to his work.”

1 PETER | 4:17

“For the time has come for judgment to begin at the house of God. . . .”

“But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.”

“For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.”

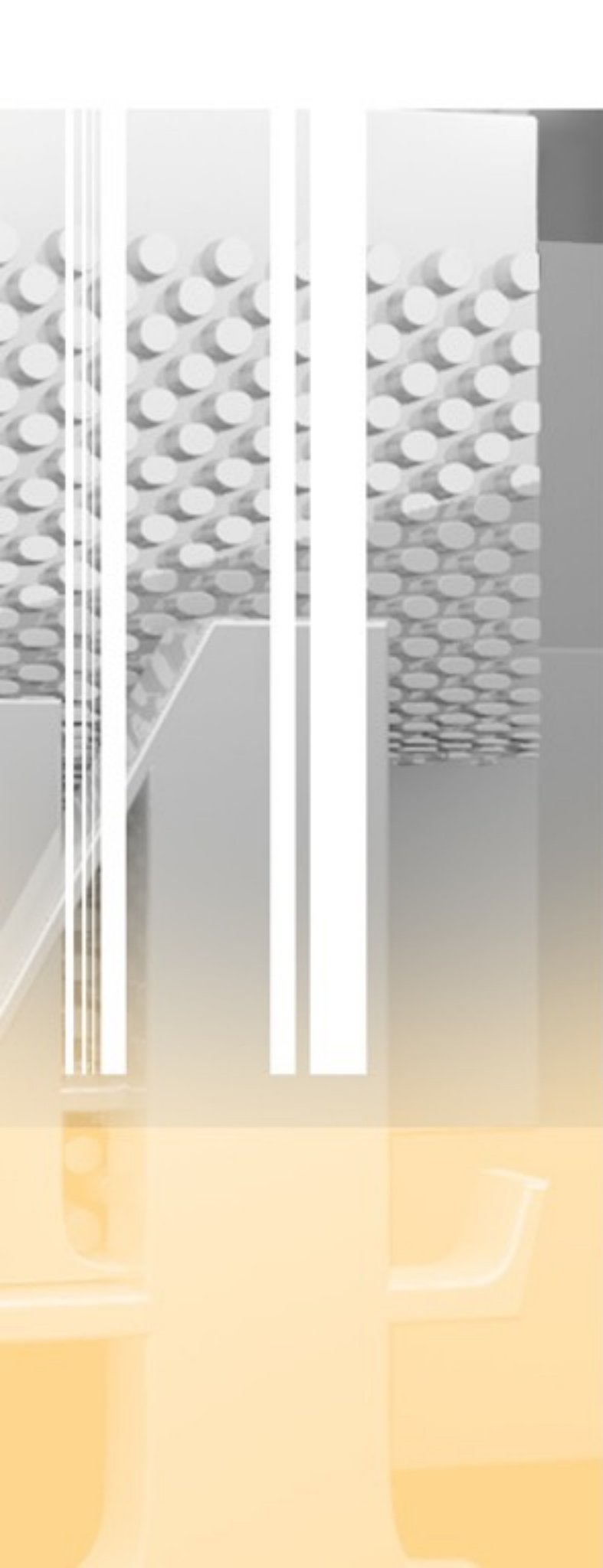
וַיֹּאמֶר אֱלֹהֵי עֶד עֶרֶב בִּקְרֹא אֶלְפִּים
וּשְׁלֹשׁ מֵאוֹת וְנִצְדָּק קֹדֶשׁ:

DANIEL | 8:14

“And he said to me, ‘For two thousand three hundred days; then the sanctuary shall be cleansed.’”



Who would have a better understanding of the entire plan of **salvation**, the one whose focus began and ended with the sacrifice in the courtyard, or the one who embraced the entire ritual, beginning with the sacrifice and ending with the yearly ritual, the Day of Atonement ministry in the Most Holy Place?



In the same way, those whose focus is on the cross alone, without understanding Christ's High Priestly ministry that follows, will not have as good of an understanding of the cross, and what it means, as would those whose have studied Christ's High Priestly ministry as well, which followed the cross.



Think about Christ's death on the cross and His High Priestly ministry. These are not in tension with each other, and certainly not in contradiction.

“Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.”

“And he said to me, ‘For two thousand three hundred days; then the sanctuary shall be cleansed.’”



First, how do we get the date **1844** from the Bible?

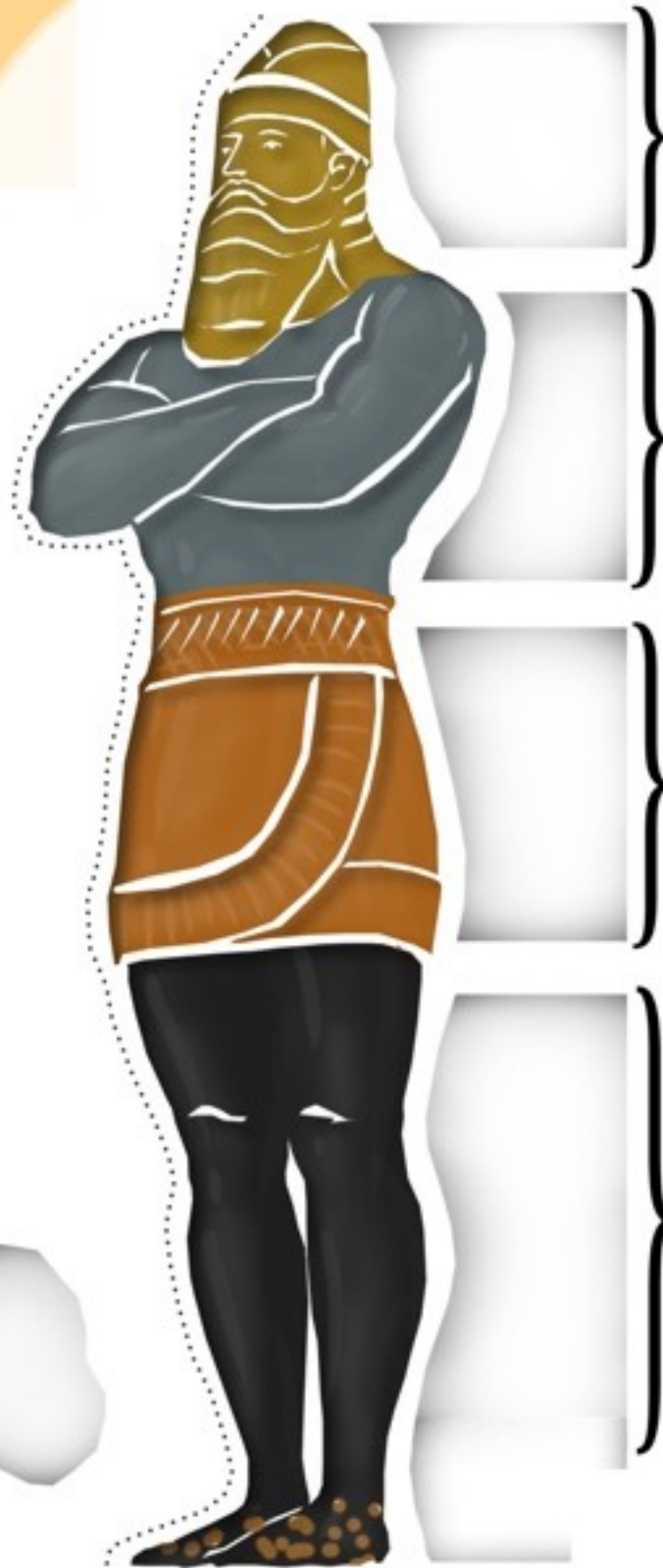
That is going to be the main thrust of this study.



Second, how does this text help resolve the question of judgment by works and salvation by faith alone?



Finally, “a stone was cut out without hands, which struck the image on its feet of iron and clay, and broke them in pieces... And the stone that struck the image became a great mountain and filled the whole earth.” (Daniel 2: 34, 35).



Babylon (Gold head)

Media-Persia (Silver arms and chest)

Greece (Brass Belly and thighs)

Rome (Leg of iron; feet of iron and clay)

**God's Eternal Kingdom
(Stone cut out without hands)**



Babylon



Media-Persia



Greece



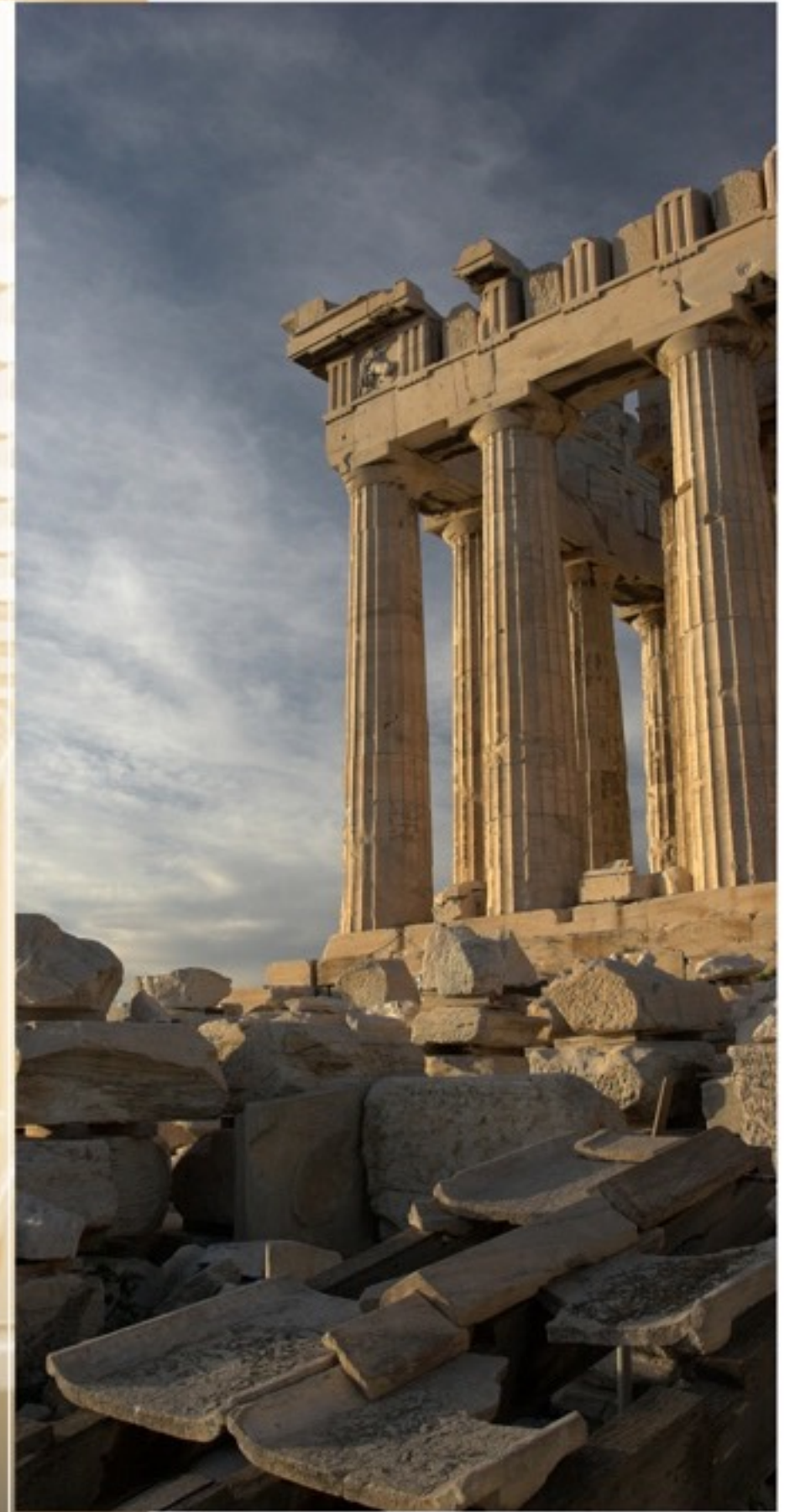
Rome

***DANIEL* 2**

DANIEL | 2:33

“Its legs of iron, its feet partly of iron and partly of clay.”

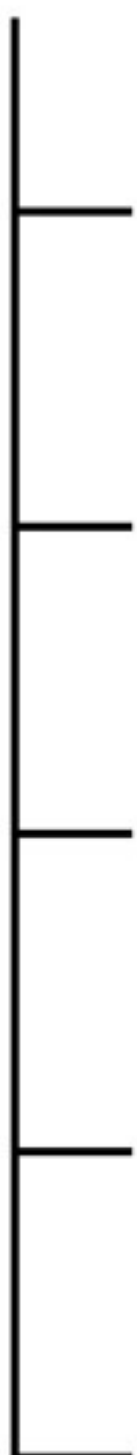
**The fourth kingdom,
which arose after
Greece, and whose
legs and toes are of
iron (though
changing form),
extends to the end
of the world.**





What other possible power arises right after ancient Greece, which ended in the centuries before Christ, and yet extends to our time and beyond?

Again, who could it be but Rome? Solely, totally, and only Rome.



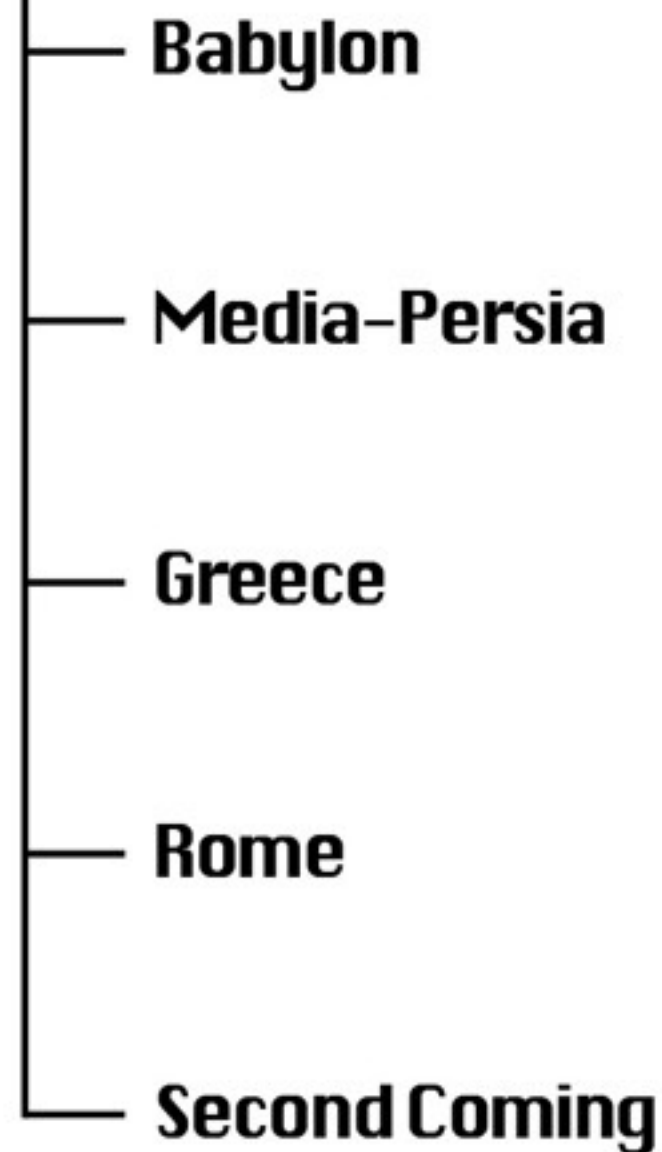
Babylon

Media-Persia

Greece

Rome

Second Coming

- 
- Babylon**
 - Media-Persia**
 - Greece**
 - Rome**
 - Second Coming**

This sequence forms the prophetic outline for the rest of the prophecies that we study. All the other prophecies are going to be based on this broad foundation.

The fourth kingdom, the iron of Rome, which comes up after Greece, extends to the end of time, though at some point it changes form.



DANIEL 7

“After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, exceedingly strong. It had huge iron teeth . . . I was considering the horns, and there was another horn, a little one, coming up among them, before whom three of the first horns were plucked out by the roots. . . .”

Lion



Babylon

Bear



Media-Persia

Leopard



Greece

Fourth Beast



Rome

Second Coming



DANIEL | 7:17,18

**“Those great beasts,
which are four, are four kings
which arise out of the earth.
But the saints of the Most
High shall receive the
kingdom, and possess the
kingdom forever, even
forever and ever.”**

“Then I wished to know the truth about the fourth beast, which was different from all the others, exceedingly dreadful, with its teeth of iron and its nails of bronze, which devoured, broke in pieces, and trampled the residue with its feet.”

The 4th beast
and

The 4th kindgom



First, of course, they
are **the fourth power** to
arise in both chapters.

The 4th beast
and

The 4th kindgom



First, of course, they are the fourth power to arise in both chapters.

Both come after Greece, and both are the last earthly kingdom before God establishes His final one.

The 4th beast
and

The 4th kindgom



Both have **iron** in them;
the fourth kingdom in
Daniel 2 was of **iron**,
and the fourth beast in
Daniel 7 is said to have
iron teeth (Daniel 7:7).

The 4th beast
and

The 4th kindgom



The fourth kingdom in Daniel 2 is described as one that **smashes and breaks** things, (Daniel 2:40) other nations obviously, and the fourth beast in Daniel 7 is described in a similar way, saying it **“devoured, broke in pieces, and trampled the residue with its feet”** (Daniel 7:7).

The 4th beast
and

The 4th kindgom



And, the most important similarity between the fourth kingdom in Daniel 2 and the fourth kingdom in Daniel 7: both change forms even though they remain the same power right down to the end to time itself.

“After this I saw in the night visions, and behold, a **fourth beast . . . and it had ten horns. I was considering the horns, and there **was another horn, a little one,** coming up among them”**

Lion



Babylon

Bear



Media-Persia

Leopard



Greece

Fourth Beast



Rome (Pagan then Papal)

“After this I saw in the night visions, and behold, a fourth beast ... and it had ten horns. I was considering the horns, and there **was another horn, a little one, coming up among them, before whom three of the first horns were plucked out by the roots. And there, in this horn, were eyes like the eyes of a man, and a mouth speaking pompous words.”**

(DANIEL 7: 7,8).

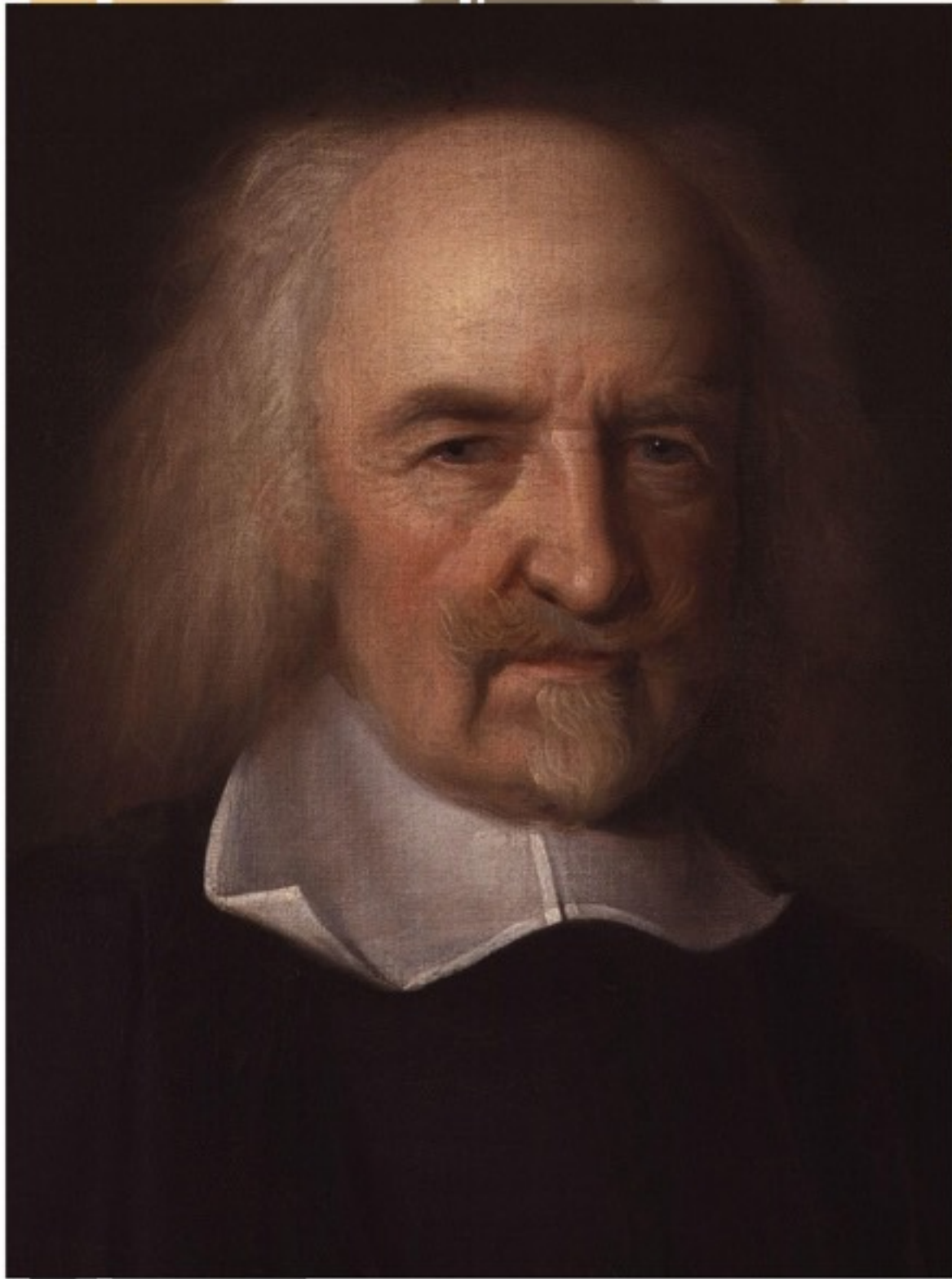
**“Thus he said:
‘The fourth beast shall be a
fourth kingdom on earth
which shall be different
from all other kingdoms,
and shall devour the whole
earth, trample it and break
it in pieces.’”**

**“The ten horns are ten kings
Who shall arise from this kingdom.
And another shall rise after them;
He shall be different from the first
ones, And shall subdue three kings.”**

“He shall speak pompous words against the Most High, Shall persecute the saints of the Most High, And shall intend to change times and law . . .”

The little horn arose out of pagan Rome. Papal Rome, of course, arose from pagan Rome.





British philosopher, Thomas Hobbes, who lived in the 1600s, wrote: “If a man consider the origin of this great ecclesiastical dominion, he will easily perceive that the papacy is no other than the ghost of the deceased Roman empire, sitting crowned on the grace thereof.” (Thomas Hobbes, Leviathan, p. 250).



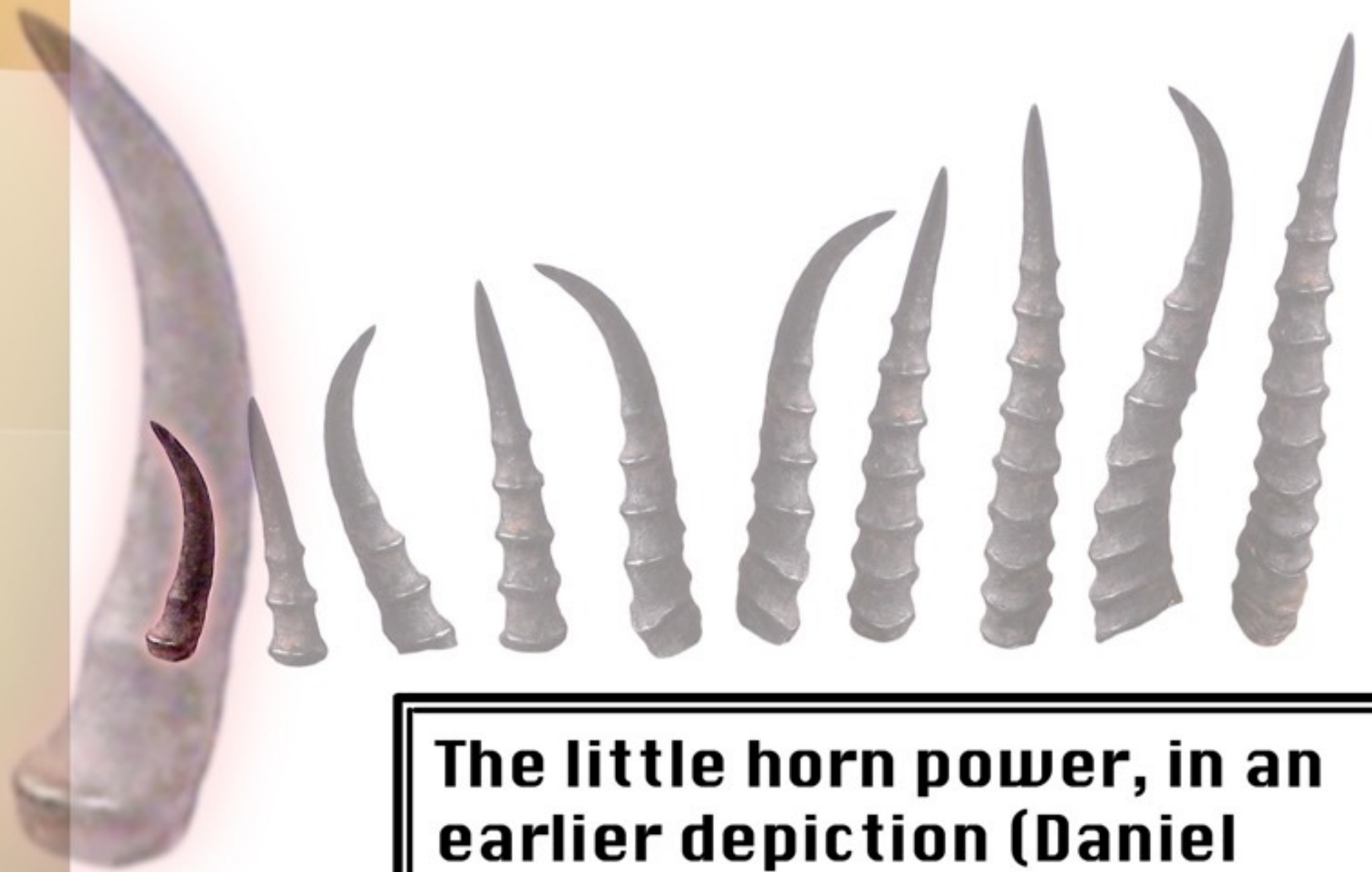
The little horn came up among the ten horns that were part of the fourth beast. The pagan Roman Empire, instead of completely disappearing, simply was picked apart by various barbarian tribes, the ten horns seen on the beast. Among those tribes another was this new little horn, another tribe. The papacy did just that, arising among these tribes.

Verse 24 said that it would “subdue three kings,” meaning three of those tribes, which the papacy did uproot.

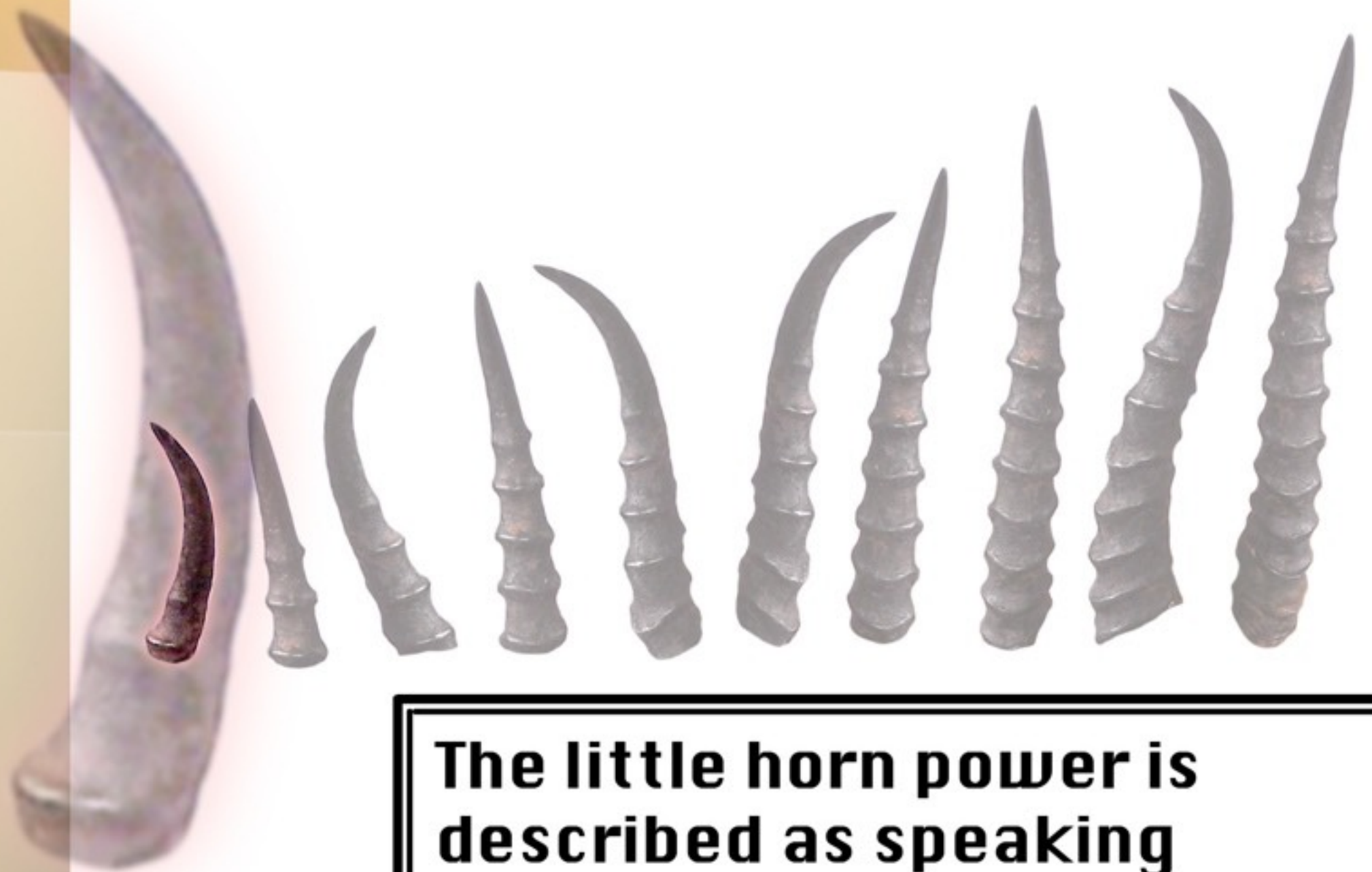




The little horn was described as “different” (Daniel 7:24) from the other ones, and certainly the papacy was different from anything that came before it.



The little horn power, in an earlier depiction (Daniel 7:20), was described as “greater” than the other powers, which it obviously was because it alone became dominant.



The little horn power is described as speaking “pompous words against the most High” (Daniel 7:25; see also Daniel 7:20).

**The little horn “shall
persecute the saints of the
Most High” (Daniel 7:25).**



The little horn power will “intend to change times and law “ (Daniel 7:25). Again, what Adventist doesn’t know how central Papal Rome was in the “official” change of the seventh-day Sabbath to Sunday?





Peter R. Kraemer, Catholic Church Extension Society (1975), Chicago, Illinois.

“ We Catholics do not accept the Bible as the only rule of faith. Besides the Bible we have the living Church, the authority of the Church, as a rule to guide us. We say, this Church, instituted by Christ to teach and guide man through life, has the right to change the ceremonial laws of the Old Testament and hence, we accept her change of the Sabbath to Sunday. We frankly say, yes, the Church made this change, made this law, as she made many other laws ”



“Then the saints shall be given into his hand for a time and times and half a time.”

(DANIEL 7:25)



We have three and a half years.

REVELATION | 12:14

“And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.”

REVELATION | 12:6

**“And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.”
(Revelation 12:6).**



“A thousand two hundred and three score days,” or 1260 days, is the same as the “time, times, and dividing of time.”



REVELATION | 13:5

“A nd there was given
unto him a mouth **speaking**
great things and blasphemies;
and power was given unto
him to continue **forty and two**
months.”

“He shall speak pompous words against the Most High . . . Then the saints shall be given into his hand for a time and times and half a time.”

**“And there was given
unto him a mouth speaking
great things and blasphemies;
and power was given unto
him to continue forty and two
months.”**

● One year equals **360** days

● ● Two years equals **720** days

● Half a year equals **180** days

1260

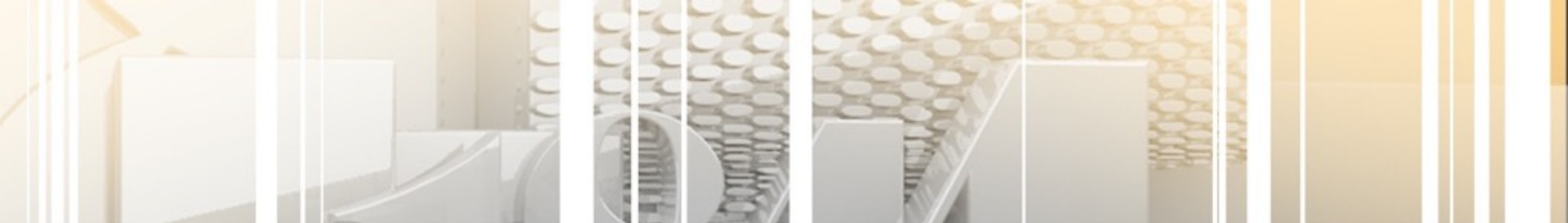


Thus, 1260 days is the same as three and half years, which is the same as 42 months.

Our first time prophecy here, in Daniel 7:25, is three and a half years, or 42 months, or 1260 days.

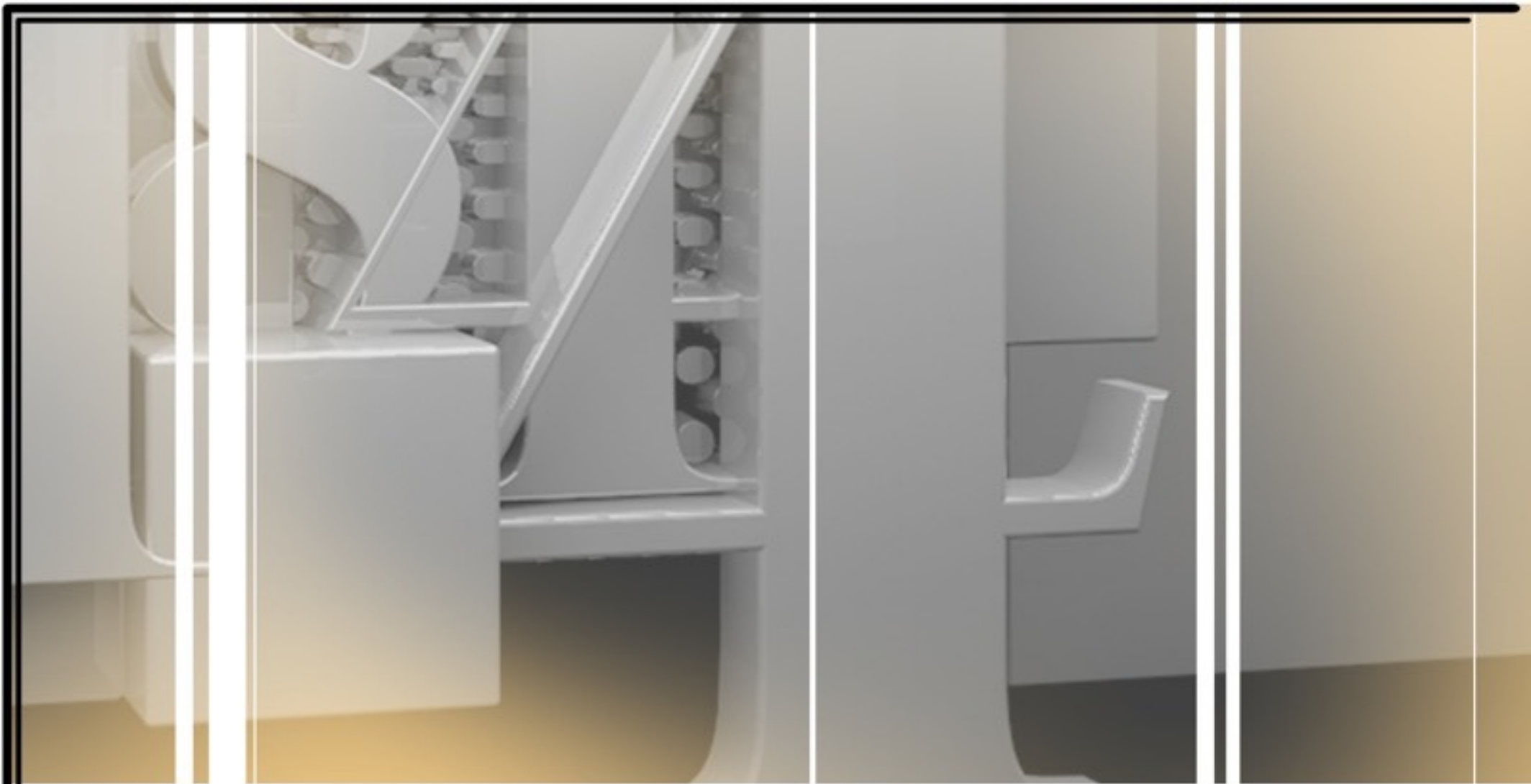
“According to the number of the days in which you spied out the land, forty days, for each day you shall bear your guilt one year, namely forty years, and you shall know My rejection.”

“And when you have completed them, lie again on your right side; then you shall bear the iniquity of the house of Judah forty days. I have laid on you **a day for each year.”**



Considering the whole scope of prophecy, would not applying the day-year principle--meaning it would cover 1260 years as opposed to 3 1/2 years--make better sense, given the vast context of what is being talked about in the chapter, a context that covers long epochs and ages?

**And so amid all these prophetic symbols,
none of which are to be taken literally,
should not the time prophecy be seen as
symbolic and not literal as well ?**





First—the little horn power in Daniel 7 is Papal Rome. It can be nothing else.

Second—we must apply the day-year principle to the “time, times, and dividing of time” in Daniel 7:25, which comes out to 1260 years.

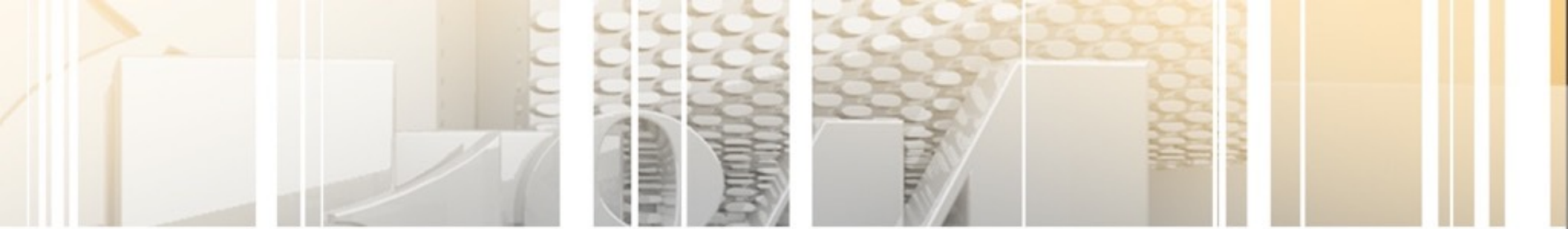
1260



— 1260



Thus, again, with just two firmly established points, the little horn is the papacy and the “times, time and dividing of time” needs the day-year principle, we have the basic time frame of the persecution depicted in the prophecy.



Daniel 7

Babylon

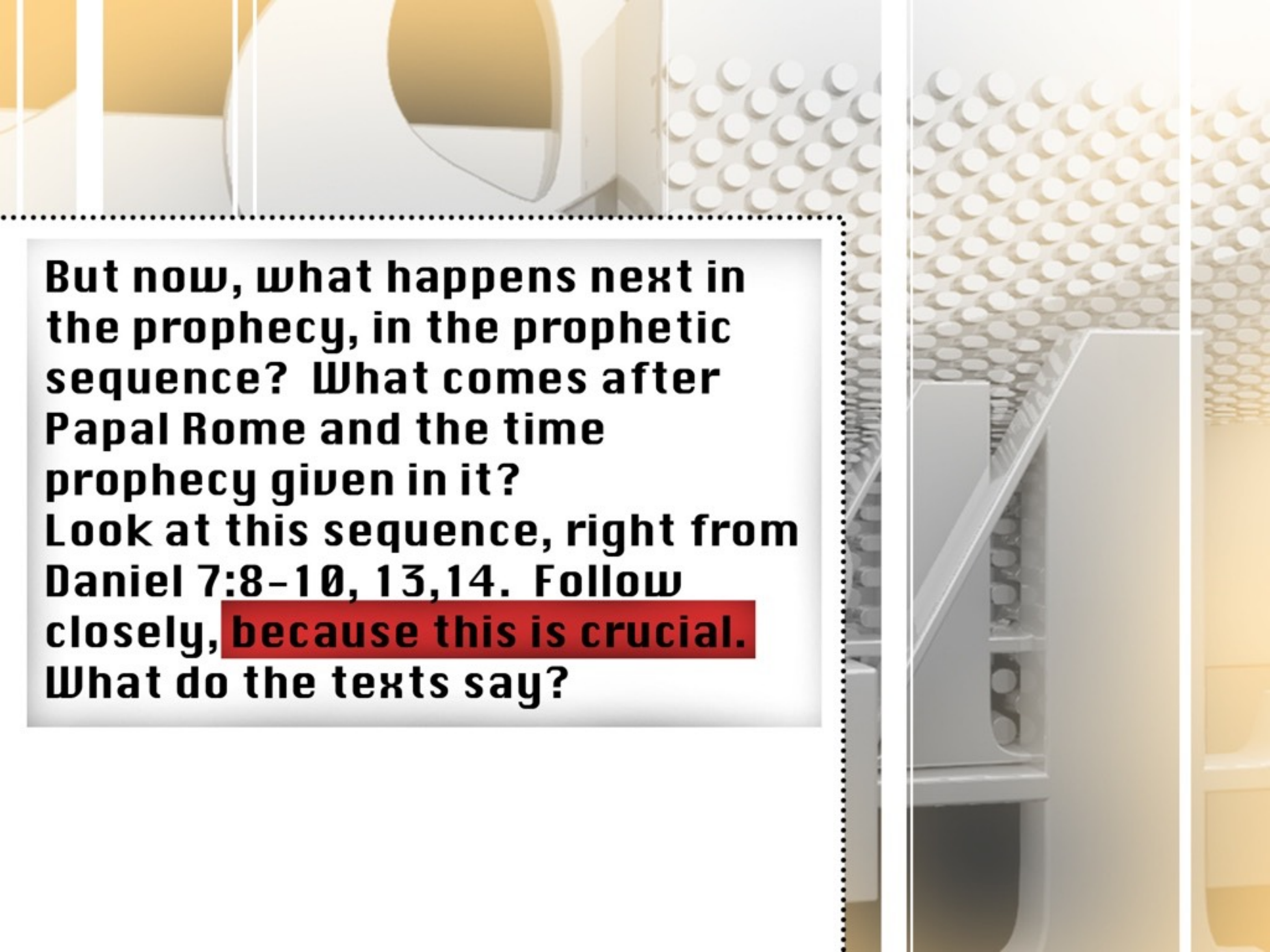
Media-Persia

Greece

Pagan Rome

Papal Rome

(with first time prophecy, from 500s to late 1700s, or 538–1798 AD).



But now, what happens next in the prophecy, in the prophetic sequence? What comes after Papal Rome and the time prophecy given in it? Look at this sequence, right from Daniel 7:8-10, 13,14. Follow closely, **because this is crucial. What do the texts say?**

DANIEL | 7:8-10, 13, 14

“I considered the horns, and, behold, there came up among them another little horn. . . in his horn were eyes like the eyes of man, and a mouth speaking great things.

I beheld till the thrones were cast down . . . the judgment was set, and the books were opened And there was given him dominion, and glory, and a kingdom . . . which shall not pass away, and his kingdom that which shall not be destroyed.”

**Little horn
(Papal Persecution)**



Judgment



**God's Kingdom,
or the Second Coming**



“I beheld, and the same horn made war with the saints, and prevailed against them; Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.”

“The fourth beast shall be the fourth kingdom upon earth. . . And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them. . . and they shall be given into his hand until a time and times and the dividing of time *[1260 years]*. But the judgment shall sit . . . 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. . .”

**Little horn (phase ending in late 1700s
or, more specifically 1798 AD)**

Judgment in Heaven

God's kingdom established

Daniel | 7



Babylon



Media-Persia



Greece

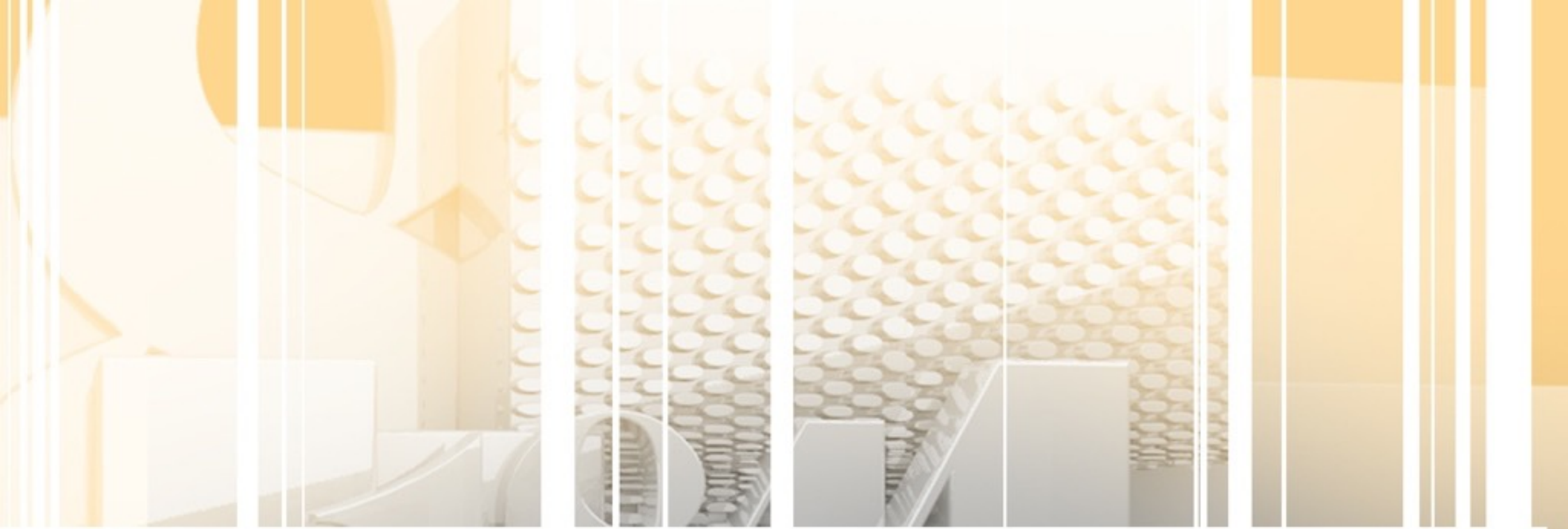
Rome (pagan, then Papal)



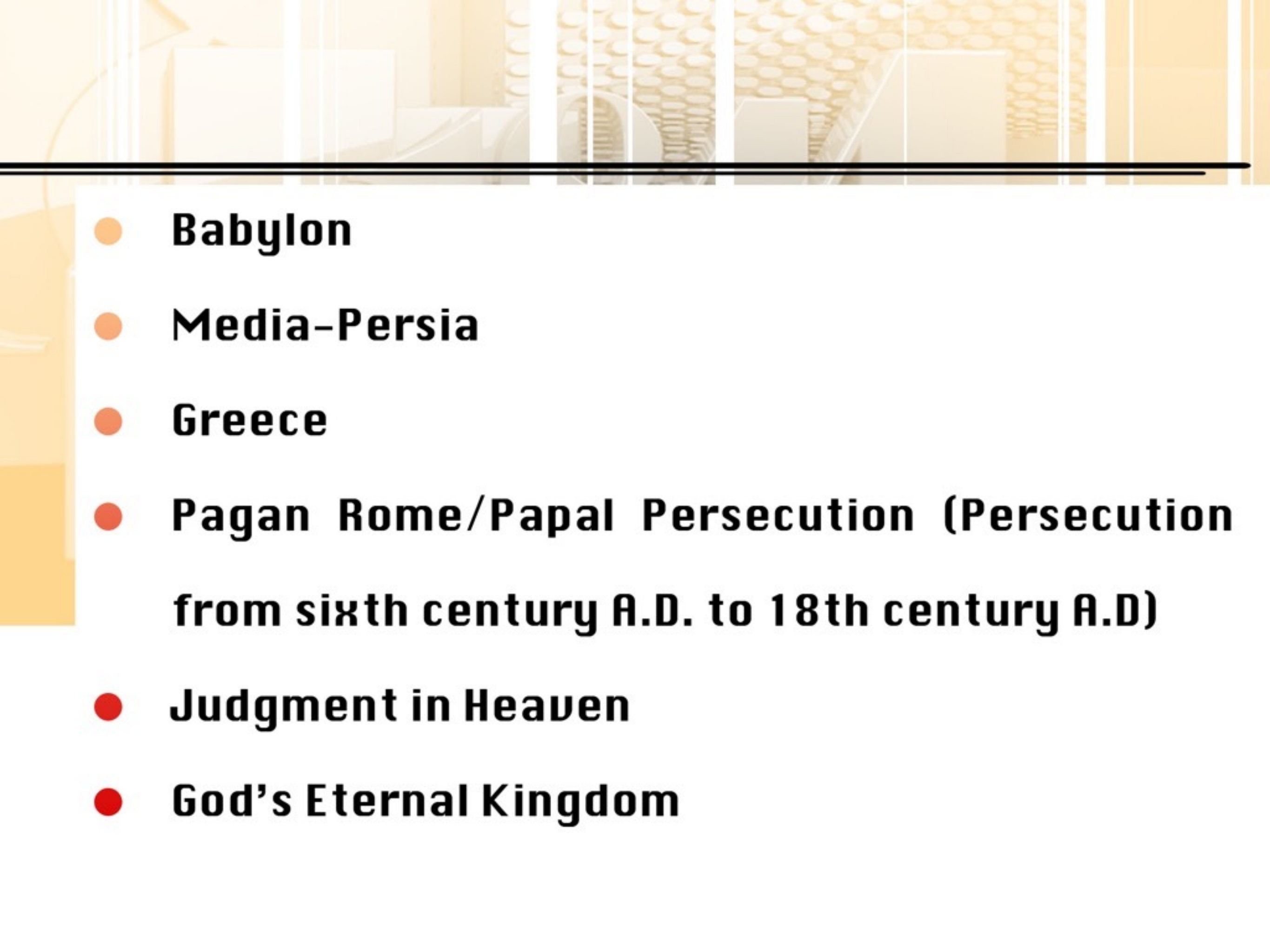
[A]nd they shall be given into his hand until a time and times and the dividing of time.

But the judgment shall sit . . .

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. . . .”



This judgment, this massive end-time pre-Advent judgment, is what leads right into the Second Coming itself.

- 
-
- **Babylon**
 - **Media-Persia**
 - **Greece**
 - **Pagan Rome/Papal Persecution (Persecution from sixth century A.D. to 18th century A.D)**
 - **Judgment in Heaven**
 - **God's Eternal Kingdom**



Daniel 2

Babylon

Media Persia

Greece

Rome

God's Final Kingdom

Daniel 7

Babylon

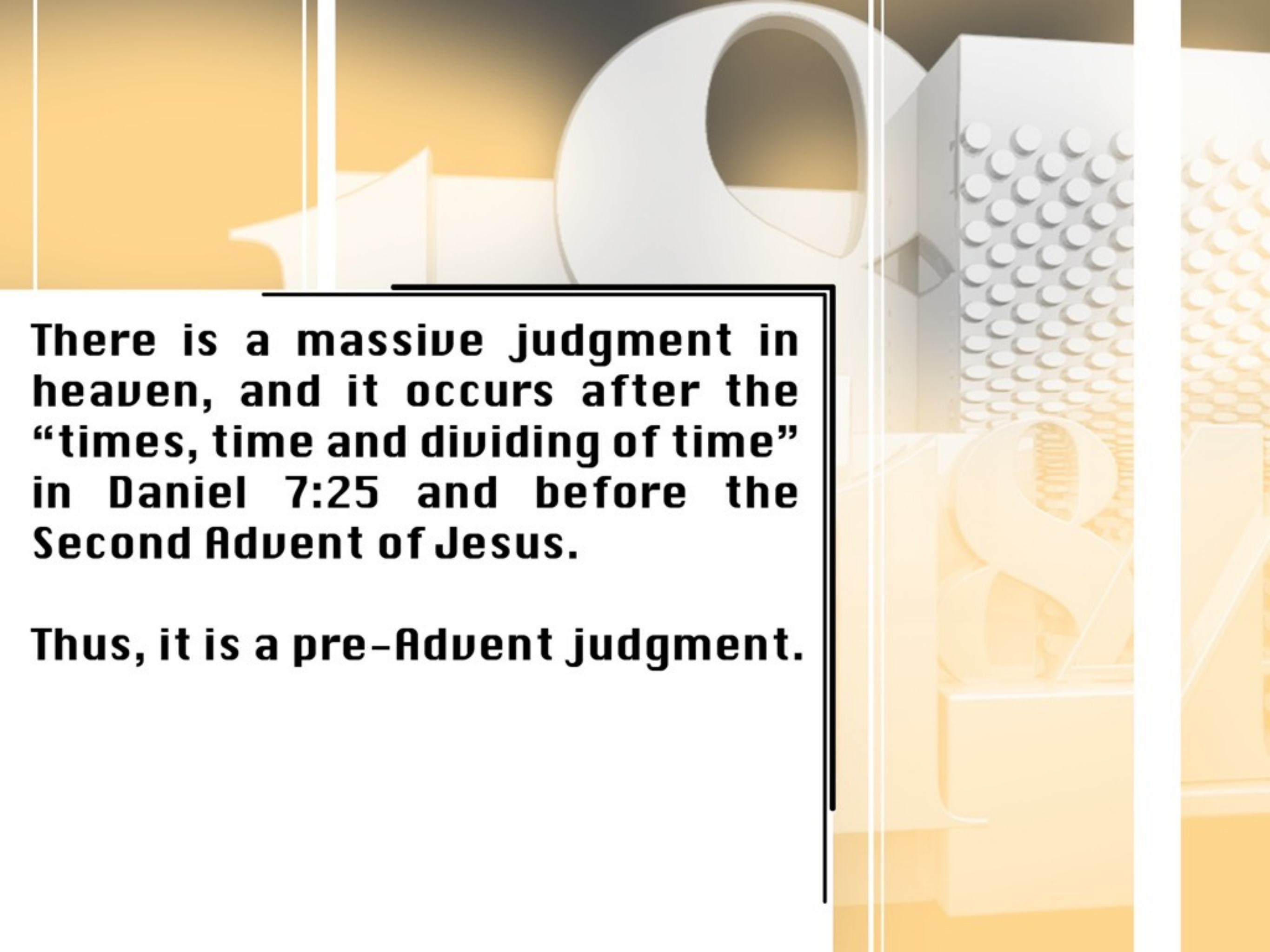
Media-Persia

Greece

**Rome (Phase ending
in 1798)**

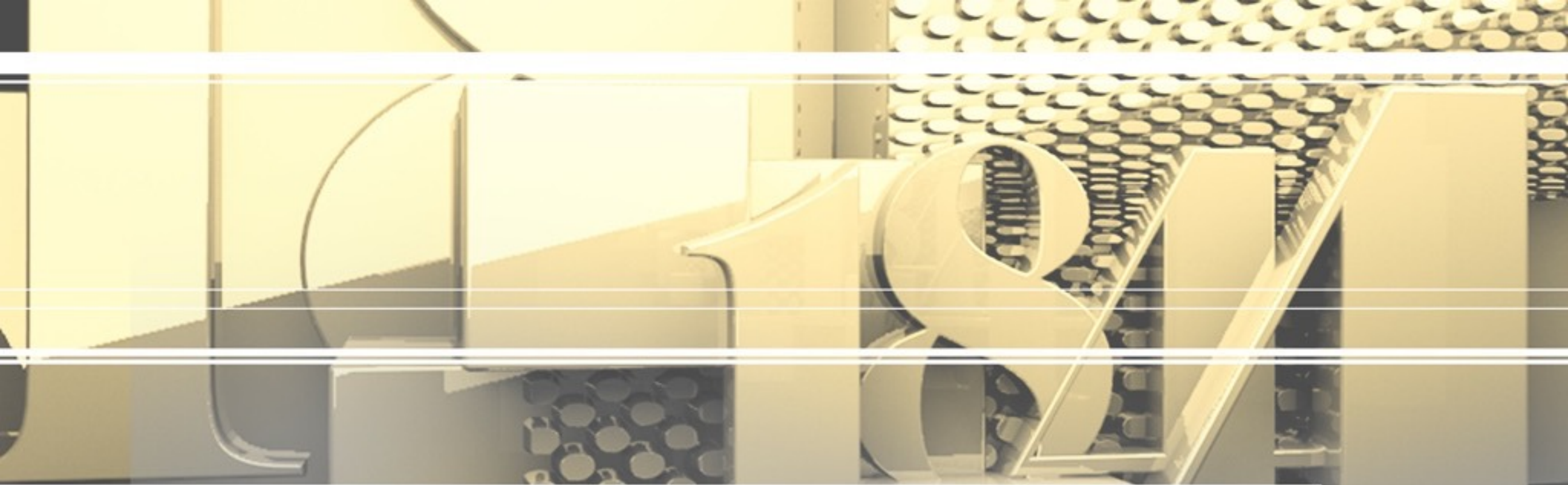
Heavenly Judgment

God's Final Kingdom



There is a massive judgment in heaven, and it occurs after the “times, time and dividing of time” in Daniel 7:25 and before the Second Advent of Jesus.

Thus, it is a pre-Advent judgment.



Daniel 8

“In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first.”

DANIEL | 8:3

**“Then I lifted up mine
eyes, and saw, and, behold,
there stood before the river a
ram . . .”**

DANIEL | 8:5

**“And as I was considering,
behold, an **he goat. . .**”**

DANIEL | 8:9

**“And out of one of them
came forth a little horn...”**

**“And he said unto me,
Unto two thousand and three
hundred days; then shall the
sanctuary be cleansed.”**

- **Daniel 8**
- **Ram**
- **He Goat**
- **Little Horn**
- **Sanctuary Cleansed**



DANIEL | 8:20

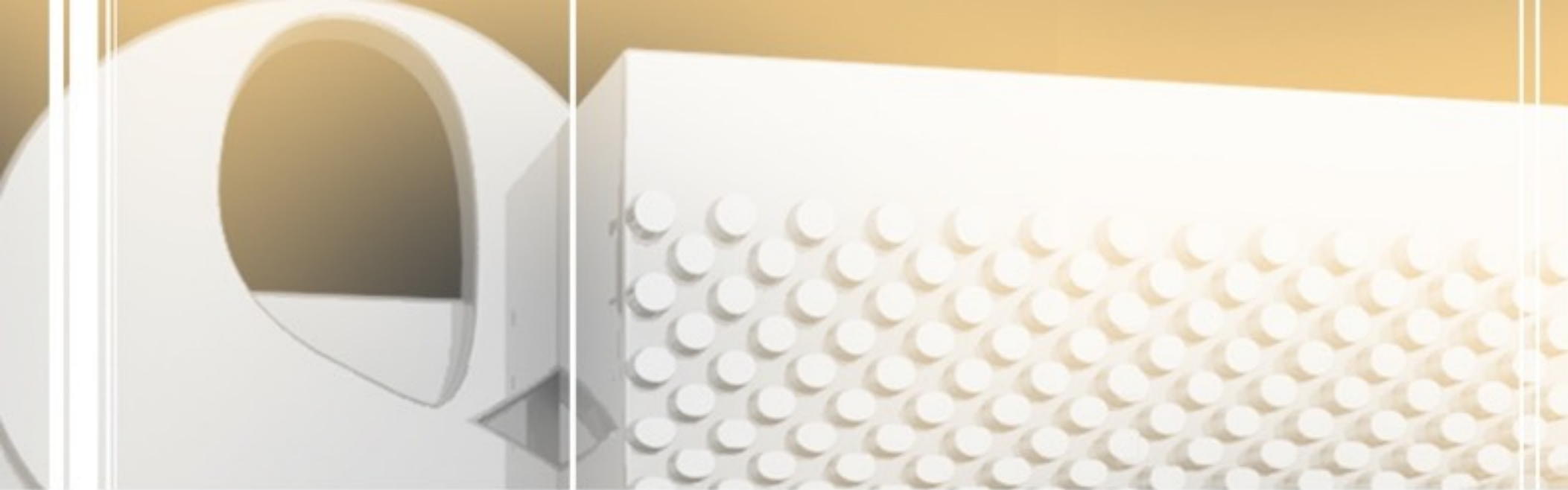
**“The ram which thou
sawest having two horns are
the kings of Media and Persia.”**

DANIEL | 8:21

**“And the rough goat is the
king of Grecia. . .”**

“A king of fierce countenance . . . shall stand up. . . and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people . . . he shall also stand up against the Prince of princes; but he shall be broken without hand.”

“You watched while a stone was cut out without hands, which struck the image on its feet of iron and clay, and broke them in pieces.”



The final power in Daniel 8 arises **after **Greece** and extends to the end of the world, where it is supernaturally destroyed.**
What is the only power that could be?
Of course, Rome.

First, in the vision itself, the ram is described as “great” (v.4). Thus Media-Persia is depicted as great.

The goat, which followed, is described as “very great” (v. 8). Thus Greece is described as “very great.”

Then comes the little horn, which is described as “exceeding great” (v.9).

Thus, whatever the power is that arises after these two is greater than both of them.



Parallels Between the Little Horn of Daniel 7 and the Little Horn of Daniel 8

Both are depicted by the same symbol, a little horn.

Both arise after Greece.

Both are persecuting powers (Daniel 7:21, 25; Daniel 8:10, 24).

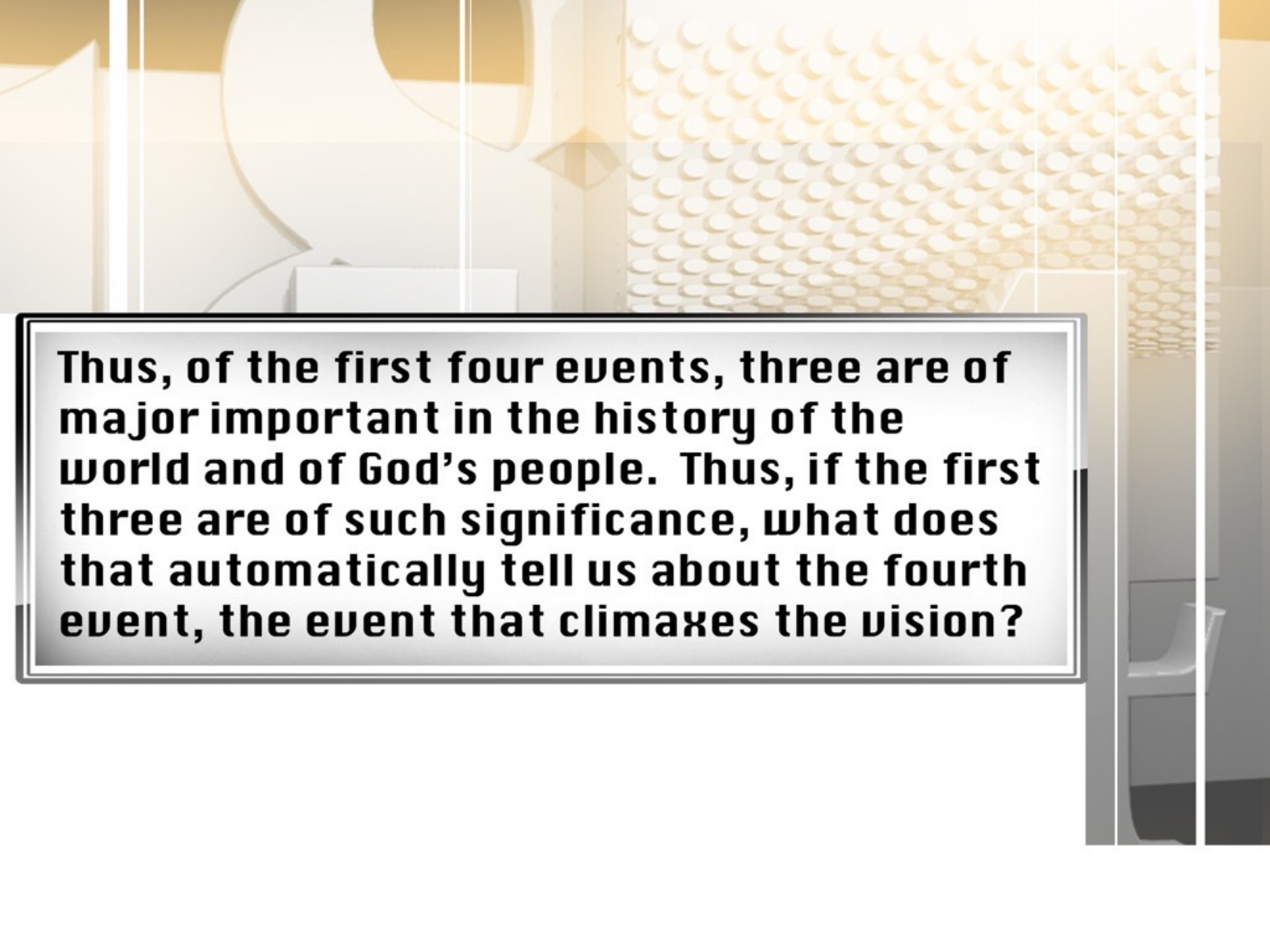
Both are blasphemous powers (Daniel 7:8, 20, 25; Daniel 8:10, 11, 25).

Both are supernaturally destroyed by God in the last days (Dan 7: 26; Daniel 8:25).

“And the vision of the evening and the morning [Daniel 8:14] which was told is true . . . and I was astonished at the vision, but none understood it.”

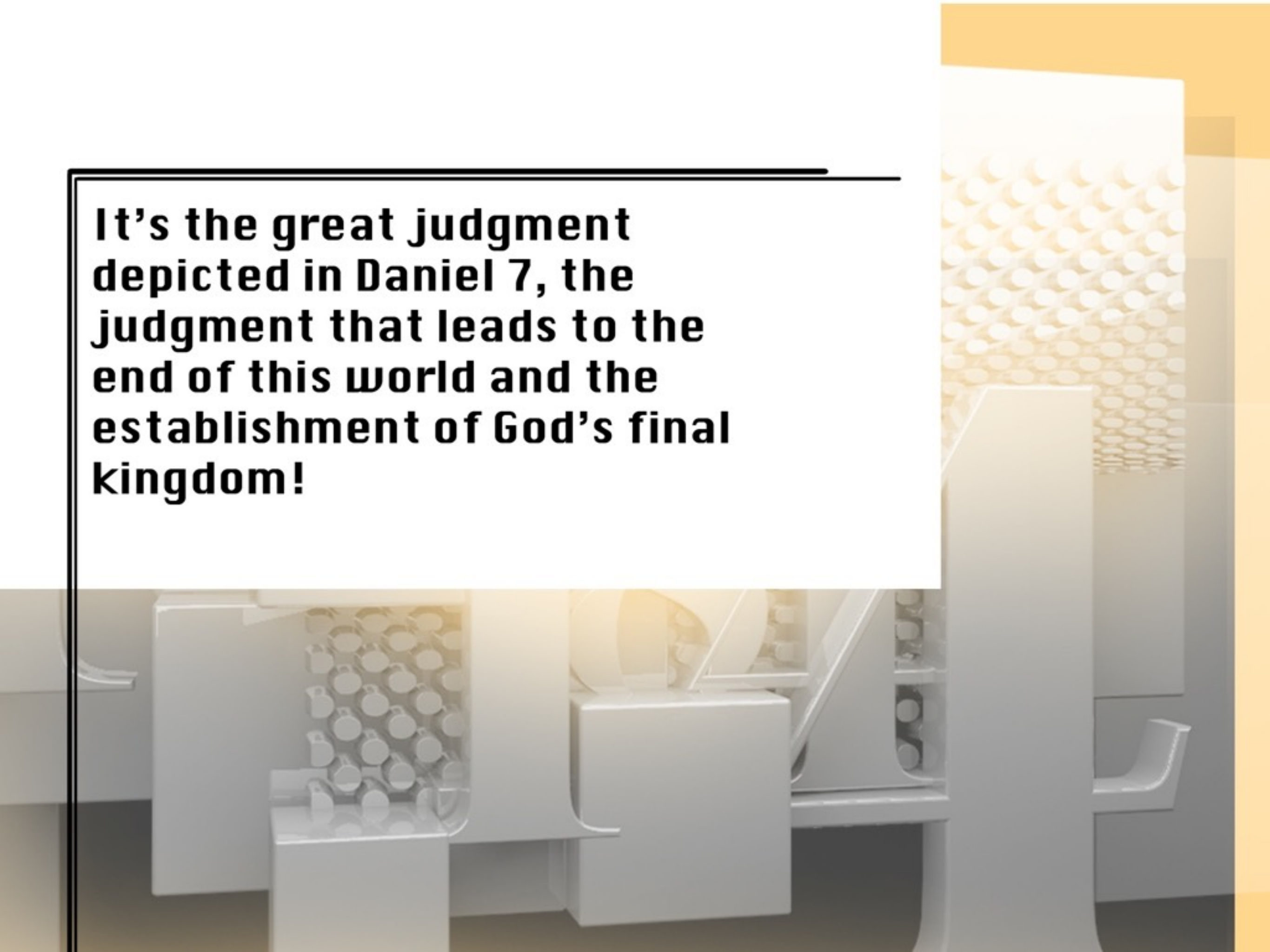
- **Daniel 8**
- **Media Persia (Ram)**
- **He Goat (Greece)**
- **Little Horn (Pagan, Papal Rome)**
- **Sanctuary Cleansed**



The background features a complex geometric design. On the left, there are large, overlapping shapes in shades of beige and light brown. To the right, a grid of small, raised, circular or dome-like structures is visible, creating a textured effect. The overall color palette is warm, dominated by beiges, tans, and light browns.

Thus, of the first four events, three are of major importance in the history of the world and of God's people. Thus, if the first three are of such significance, what does that automatically tell us about the fourth event, the event that climaxes the vision?

**It's the great judgment
depicted in Daniel 7, the
judgment that leads to the
end of this world and the
establishment of God's final
kingdom!**



Daniel 2**Babylon****Media-Persia****Greece****Rome**

.....

God's Kingdom**Daniel 7****Babylon****Media-Persia****Greece****Rome (538-1798)****Heavenly Judgment****God's Kingdom****Daniel 8**

.....

Media-Persia**Greece****Rome****Sanctuary Cleansed**

.....

- **Babylon**
- **Media-Persia**
- **Greece**
- **Pagan Rome/ Papal Persecution (Persecution from 6th century A.D. to 18th century A.D., specifically 1798)**
- **Judgment in Heaven/Cleansing of the Sanctuary**
- **God's Eternal Kingdom**

Again, God has given us a foundation as solid as unmovable and as verifiable as world history itself, and it's on this incredibly firm foundation of world empires that He has revealed to us not only the pre-Advent judgment but the general time for it: **after 1798 but before the Second Coming of Jesus.**

1798

“And the vision of the evening and the morning [Daniel 8:14] which was told is true... and I was astonished at the vision, but none understood it.”

Daniel 2

Daniel 7

Daniel 8

Dream

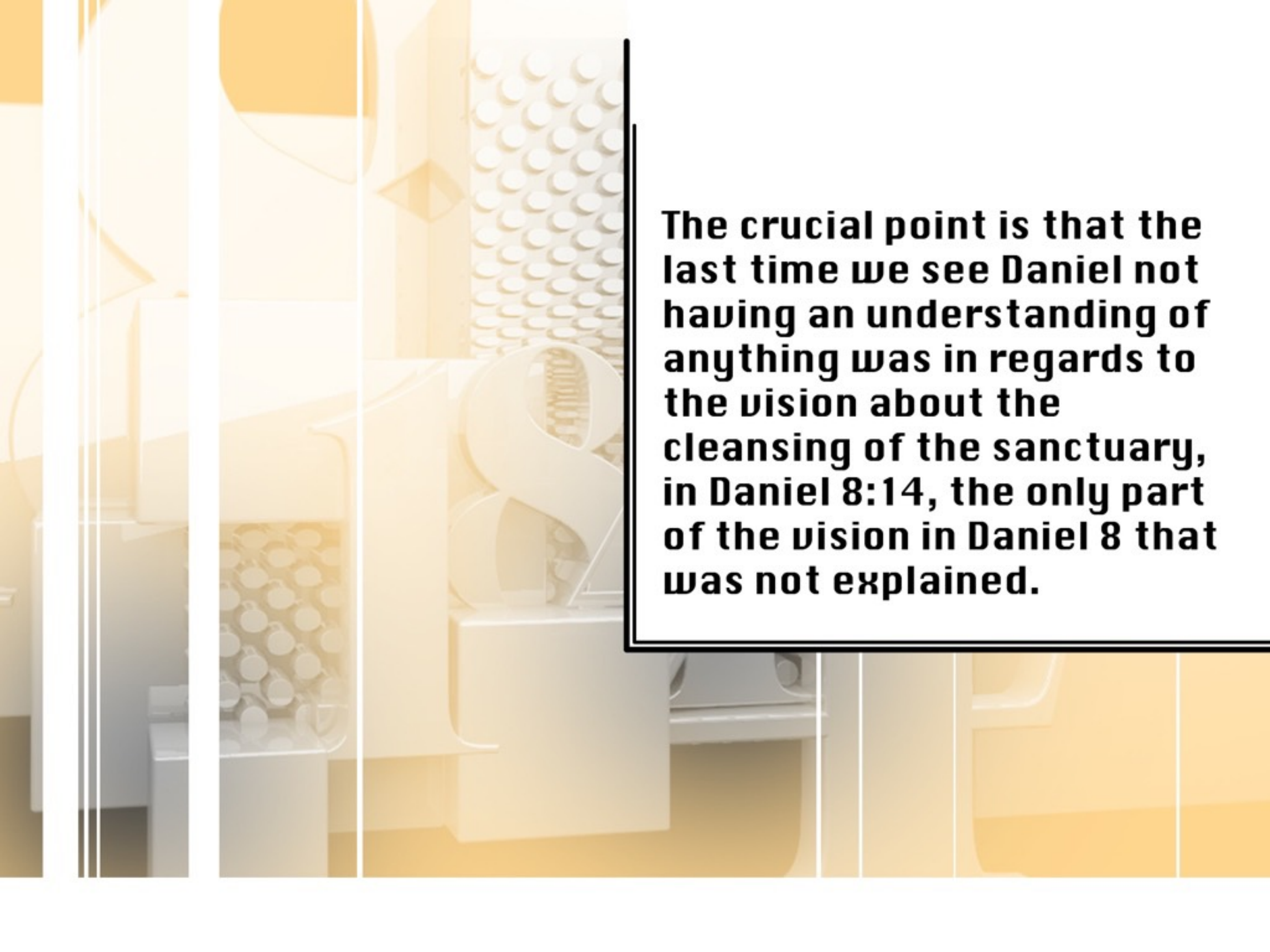
Vision

Vision

Full Explanation

Full Explanation

Partial Explanation



The crucial point is that the last time we see Daniel not having an understanding of anything was in regards to the vision about the cleansing of the sanctuary, in Daniel 8:14, the only part of the vision in Daniel 8 that was not explained.

The background of the slide is a complex, abstract composition. It features a large, stylized white number '1' on the left side, set against a yellow and grey gradient. Below this, there are various geometric shapes and patterns, including a red and white polka-dot pattern, a green and white pattern, and a yellow and white pattern. The overall design is modern and artistic.

DANIEL 9

The last time we see Daniel needing any explanation was about the vision of the 2300 evenings and mornings.

2300

“Yea, whiles I was speaking in prayer, even the man **Gabriel, whom I had seen in the vision at the beginning. . . . And he . . . said, O Daniel, I am now come forth to give thee **skill and understanding.**”**

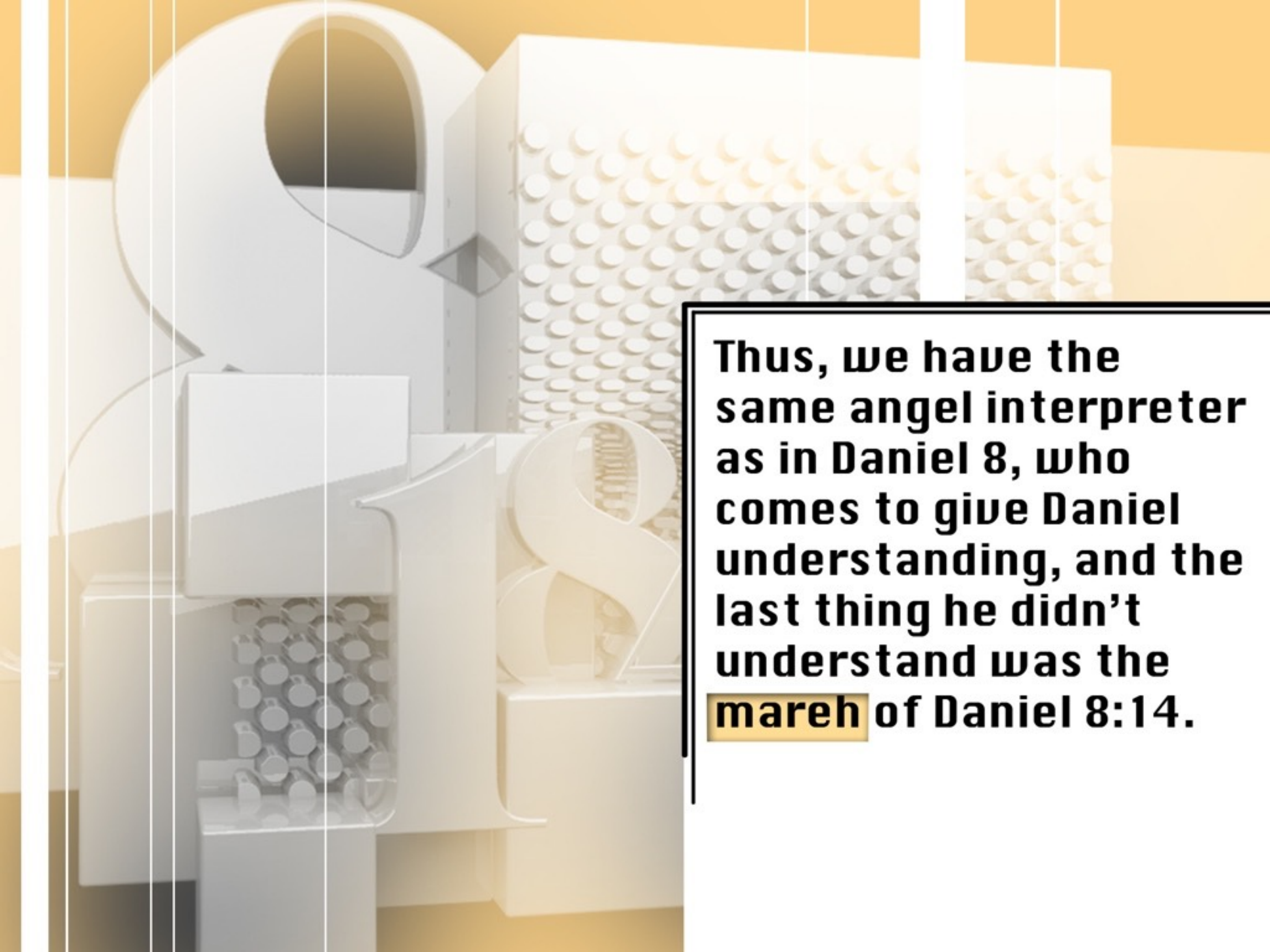
“And I heard a man’s voice between the banks of Ulai, which called, and said, **Gabriel, make this man to understand the vision.”**

“Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning. . . . O Daniel, I am now come forth to give thee skill and understanding. . . . therefore understand the matter, and consider the vision.”

“In the third year of the reign of king Belshazzar a vision [hazon] appeared unto me, even unto me Daniel. . . . And I saw in a vision [hazon]; and it came to pass . . . and I saw in a vision [hazon], and I was by the river of Ulai.”

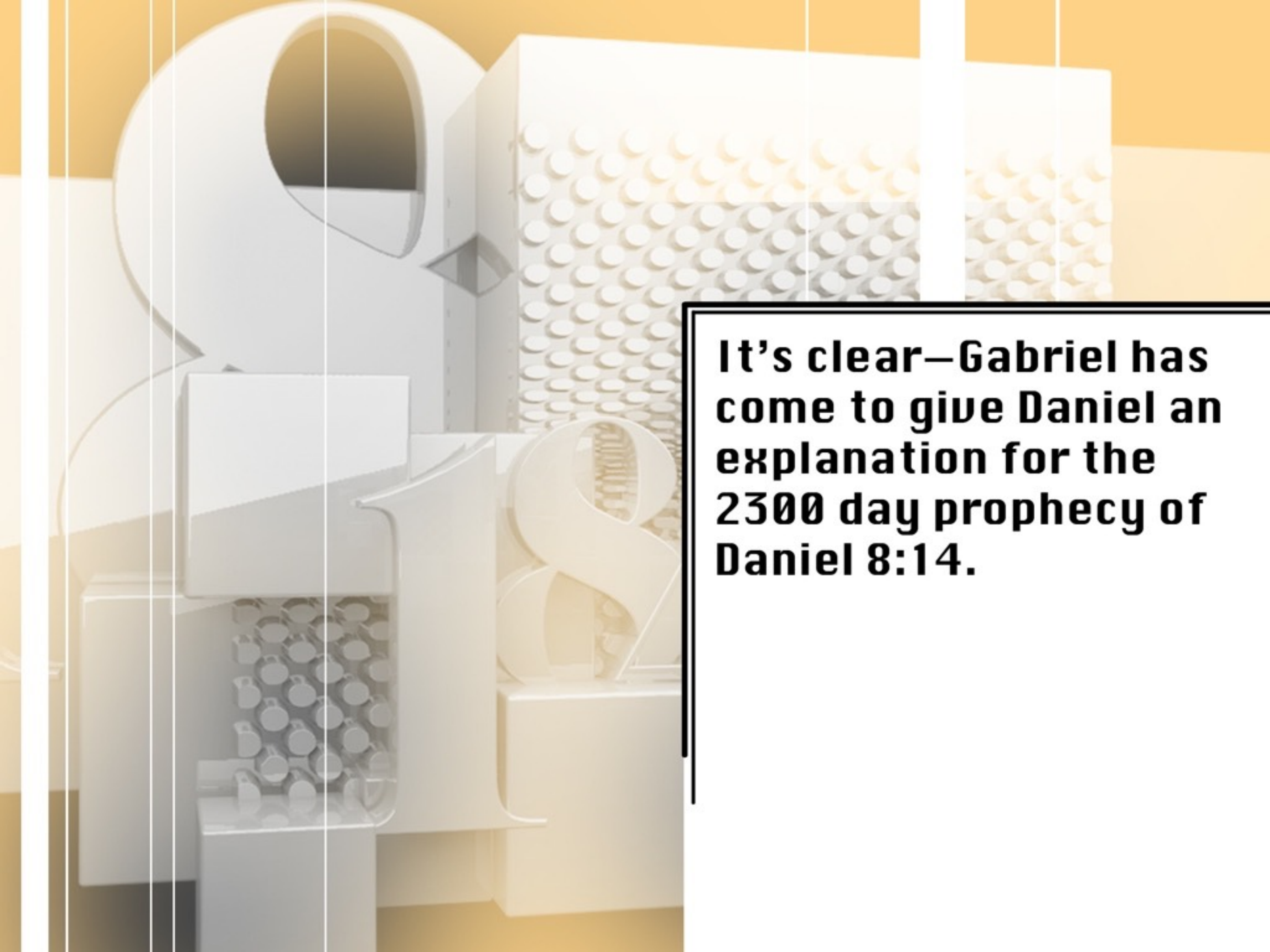
“And the vision [mareh] of the evening and the morning which was told is true... and I was astonished at the vision [mareh], but none understood it.”

“Yea, whiles I was speaking in prayer, even the man **Gabriel, whom I had seen in the vision at the beginning. . . . O Daniel, I am now come forth to give thee skill and understanding. . . . therefore understand the matter, and consider the **vision [the mareh]**.”**

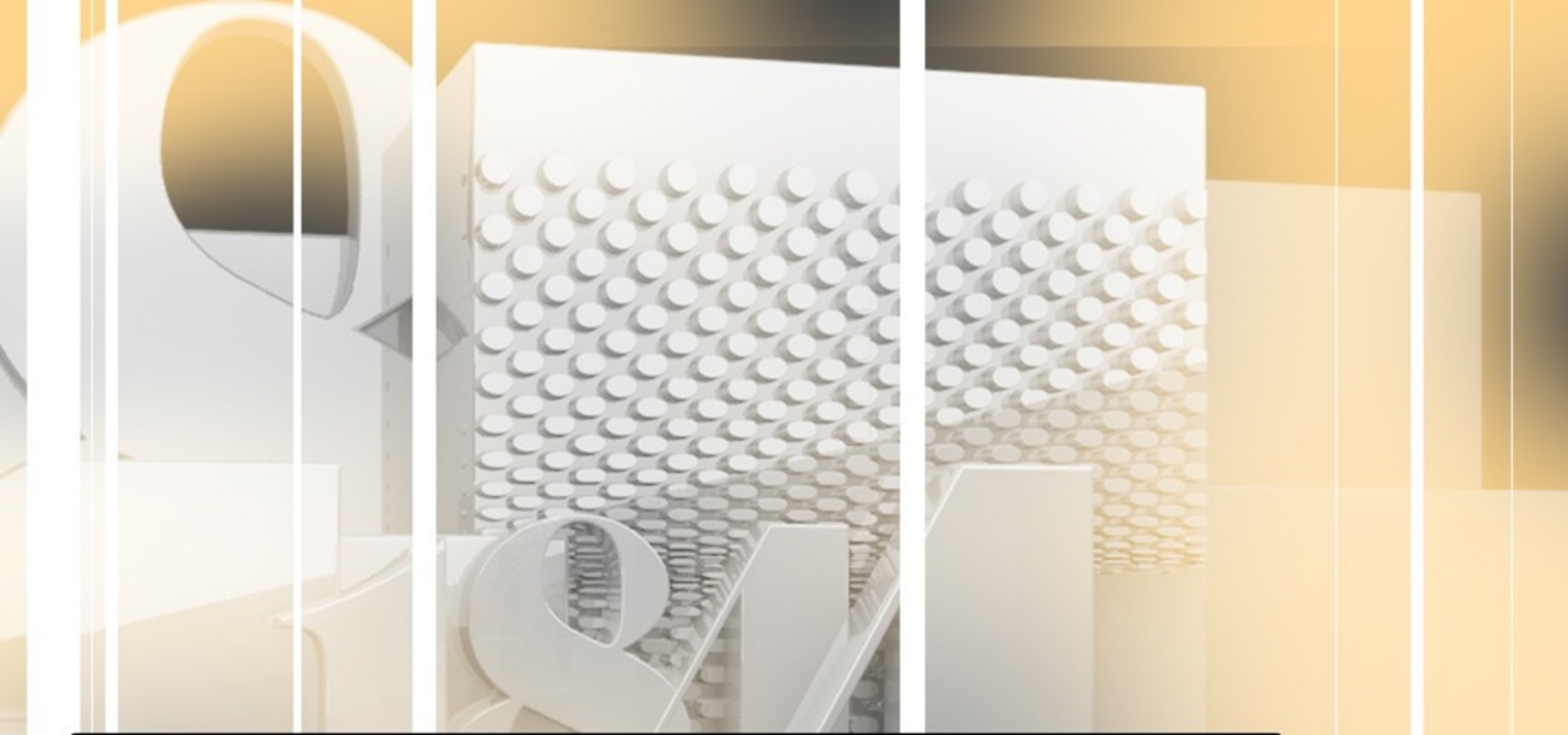


Thus, we have the same angel interpreter as in Daniel 8, who comes to give Daniel understanding, and the last thing he didn't understand was the **mareh of Daniel 8:14.**

“At the beginning of thy supplications the commandment came forth, and I am come to shew thee... understand the matter, and consider the **mareh. **Seventy weeks** are determined upon thy people”**



**It's clear—Gabriel has
come to give Daniel an
explanation for the
2300 day prophecy of
Daniel 8:14.**



We've seen that the judgment of Daniel 7 is the same thing as the cleansing of the sanctuary in Daniel 8. And it happens after 1798, but before the Second Coming.

The mareh, the vision of Daniel 8:14, the vision about the cleansing of the sanctuary, was the only part of Daniel 8 not explained to Daniel.

In Daniel 9, the next chapter, the same angel that appeared in Daniel 8, who was told to explain the vision to him, reappears, and says that he has come to give Daniel understanding. And the last thing Daniel did not understand was the mareh, the vision of the 2300 days.

2300

**Gabriel then, specifically, tells Daniel to consider
the vision [mareh]” (*DANIEL 9:23*).**

What mareh?

Obviously, the mareh of Daniel 8:14.



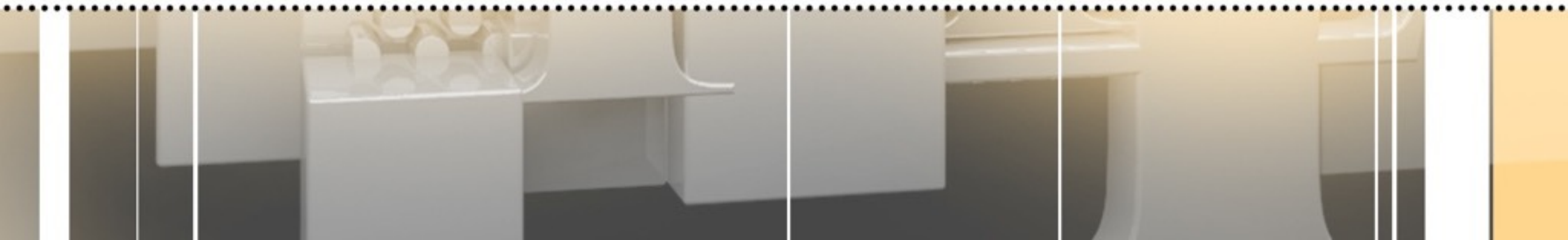
Thus, we can see that the explanation that comes in Daniel 9, the **seventy-week time prophecy, is the explanation for the part of Daniel 8 that wasn't explained, **the 2300 day prophecy**.**



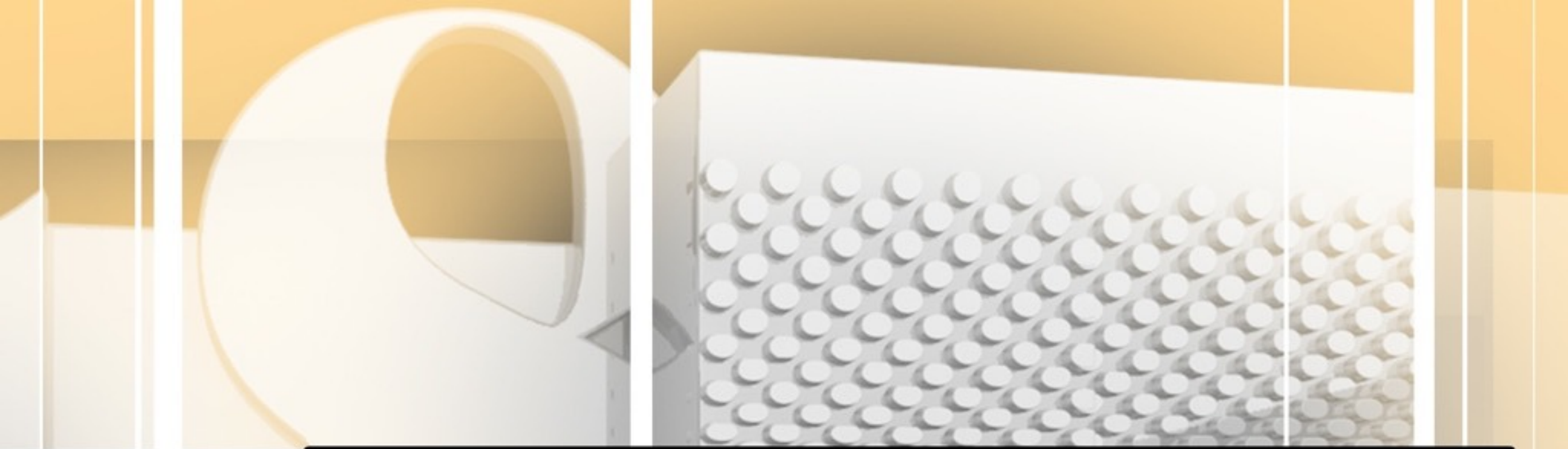


2300 *DAYS (YEARS)*

70 *WEEKS (490 YEARS)*



“Seventy weeks are determined upon thy people . . . know therefore and understand, That from the going forth of the command To restore and build Jerusalem Until Messiah the Prince, There shall be seven weeks and sixty-two weeks . . . ”

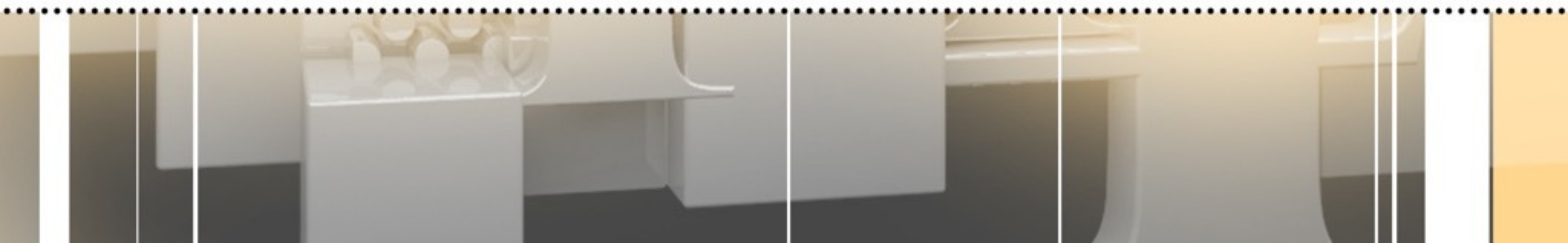


So, from the command to rebuild and restore Jerusalem, until the Messiah Jesus, is 69 weeks?



2300 *DAYS (YEARS)*

70 *WEEKS (490 YEARS)*

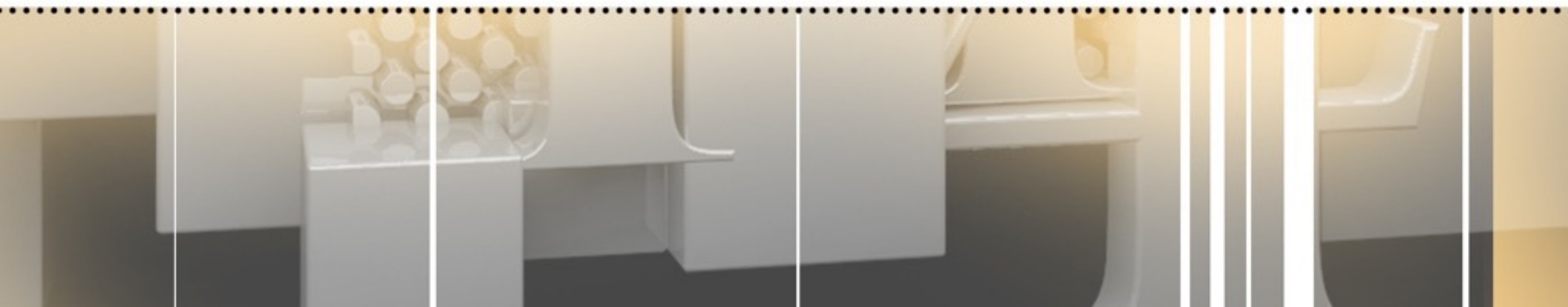


“Know therefore and understand, that from the going forth of the command to restore and build Jerusalem until Messiah the Prince, there shall be seven weeks and sixty-two weeks”

483 YEARS

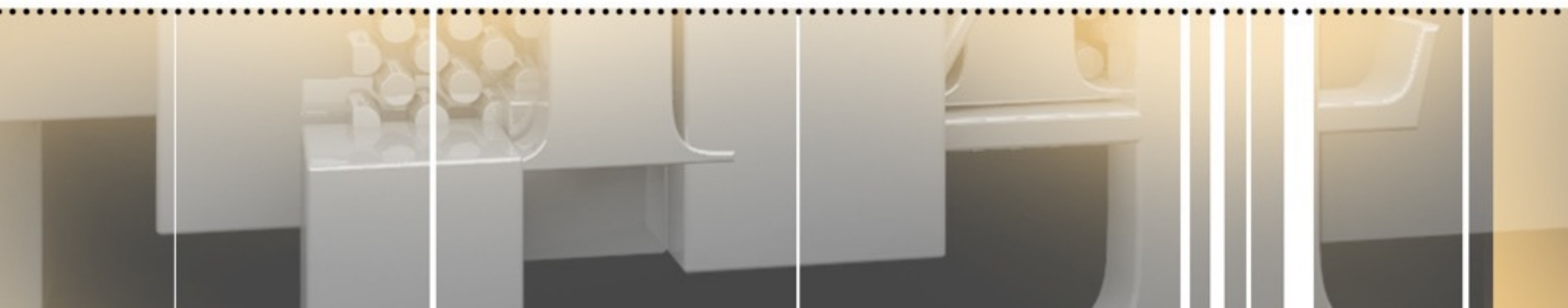
457 B.C.

JESUS (A.D. 27)



483 YEARS OF THE 490 YEARS
69 OF THE 70 WEEKS

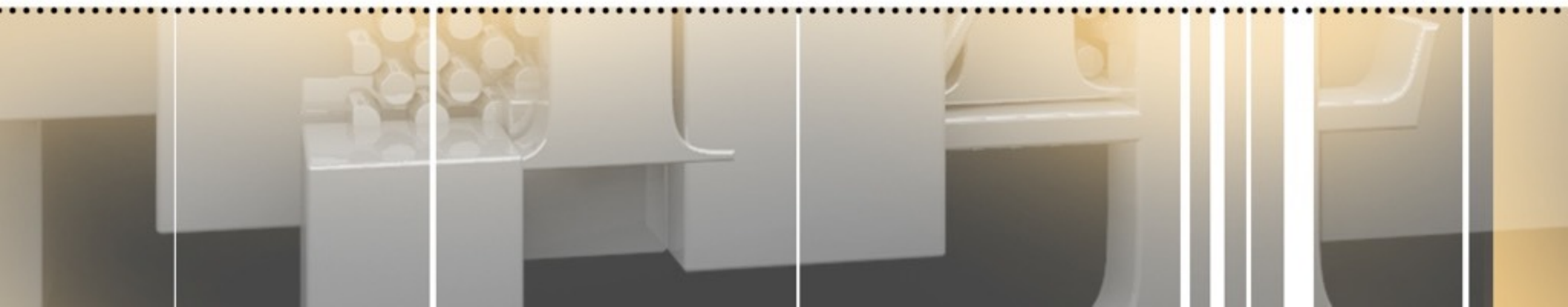
|-----|
457 B.C. **A.D. 27**



490 *YEARS*

457 *B.C.*

A.D. 27





**First, the 490-year prophecy is
“cut off” from the larger
2300-year prophecy;**

**Second, the starting point of the
490 years—and, hence the 2300
years (which was not given a
starting point in Daniel 8)—is 457
B.C.**

490 *YEARS*

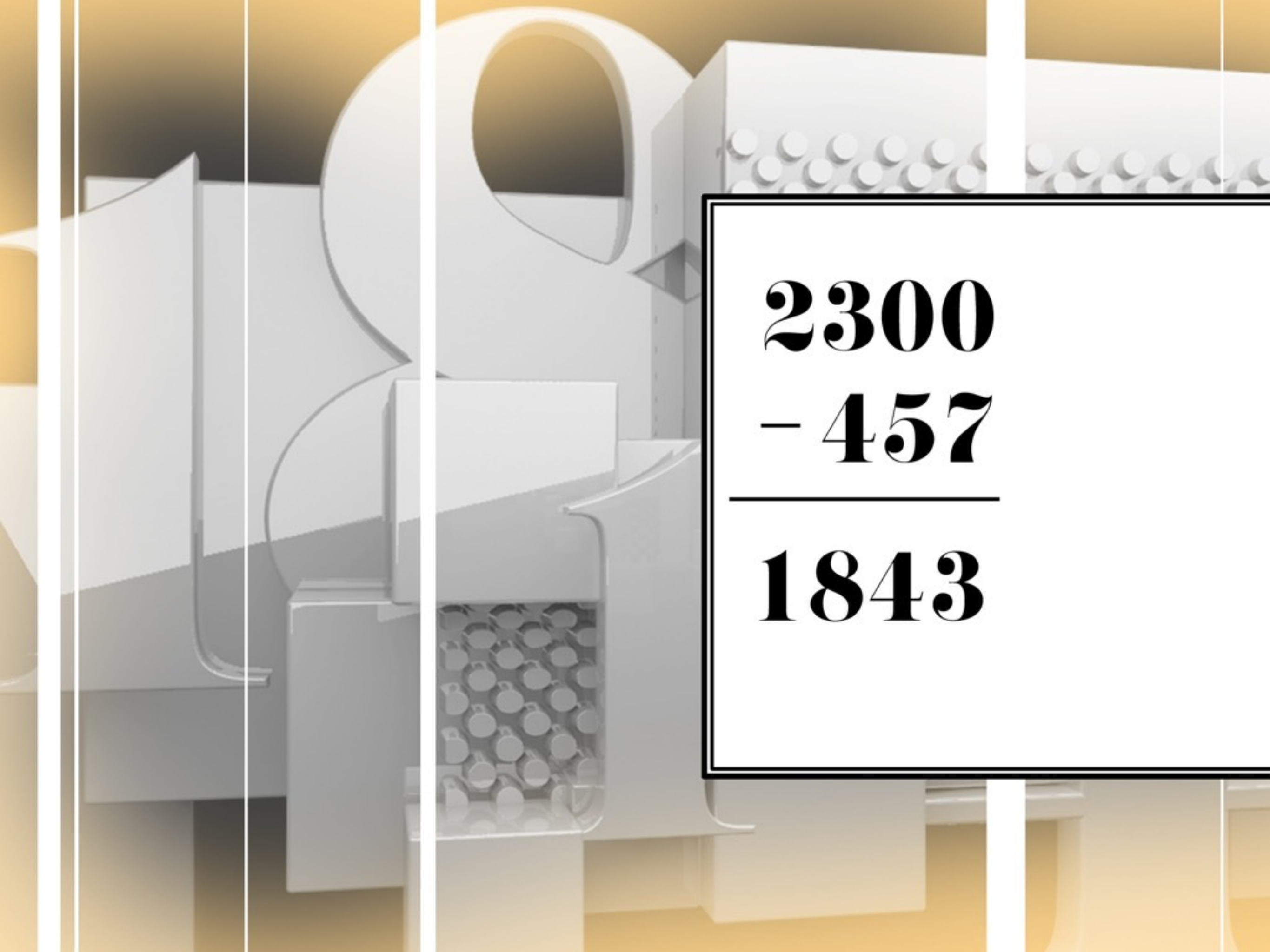
457 B.C. **34 A.D.**

2300 *YEARS*

Now, the whole idea of being “cut off” implies what?

They are part of the same thing. This is really one prophecy, but in two parts; otherwise the idea of “cutting off” makes no sense.

You don’t “cut off” five meters of a pipe that is not already part of a larger pipe.

The background features a complex arrangement of light gray and white geometric shapes, including rectangles, circles, and a large circular cutout. A grid of small circles is visible in the lower-left quadrant. The overall color palette is warm, with shades of yellow and orange.

2300

– 457

1843



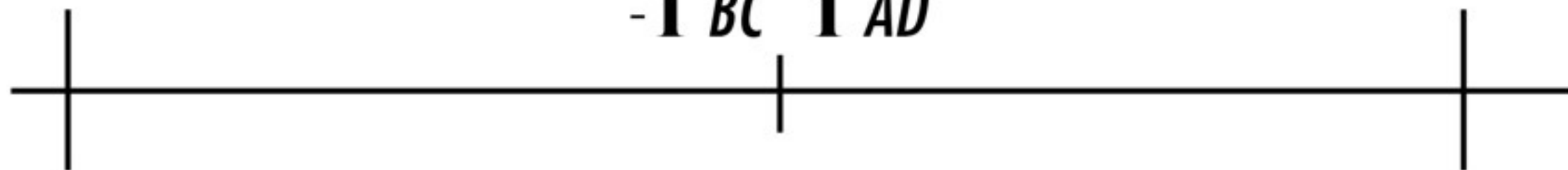
2300 *YEARS*



457 *B.C.*

1844

-1 *BC* **1** *AD*



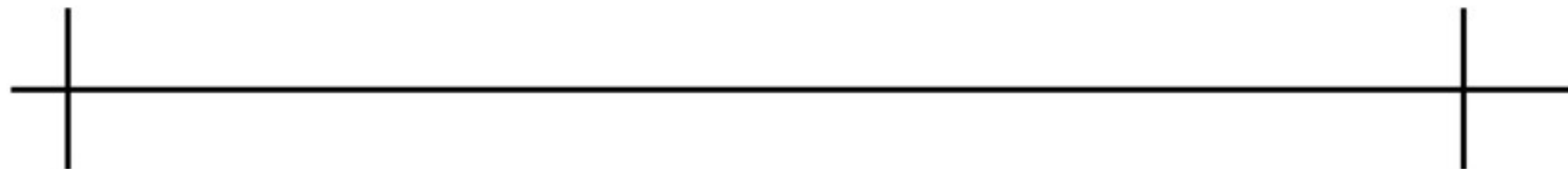


2300 YEARS



457 B.C.

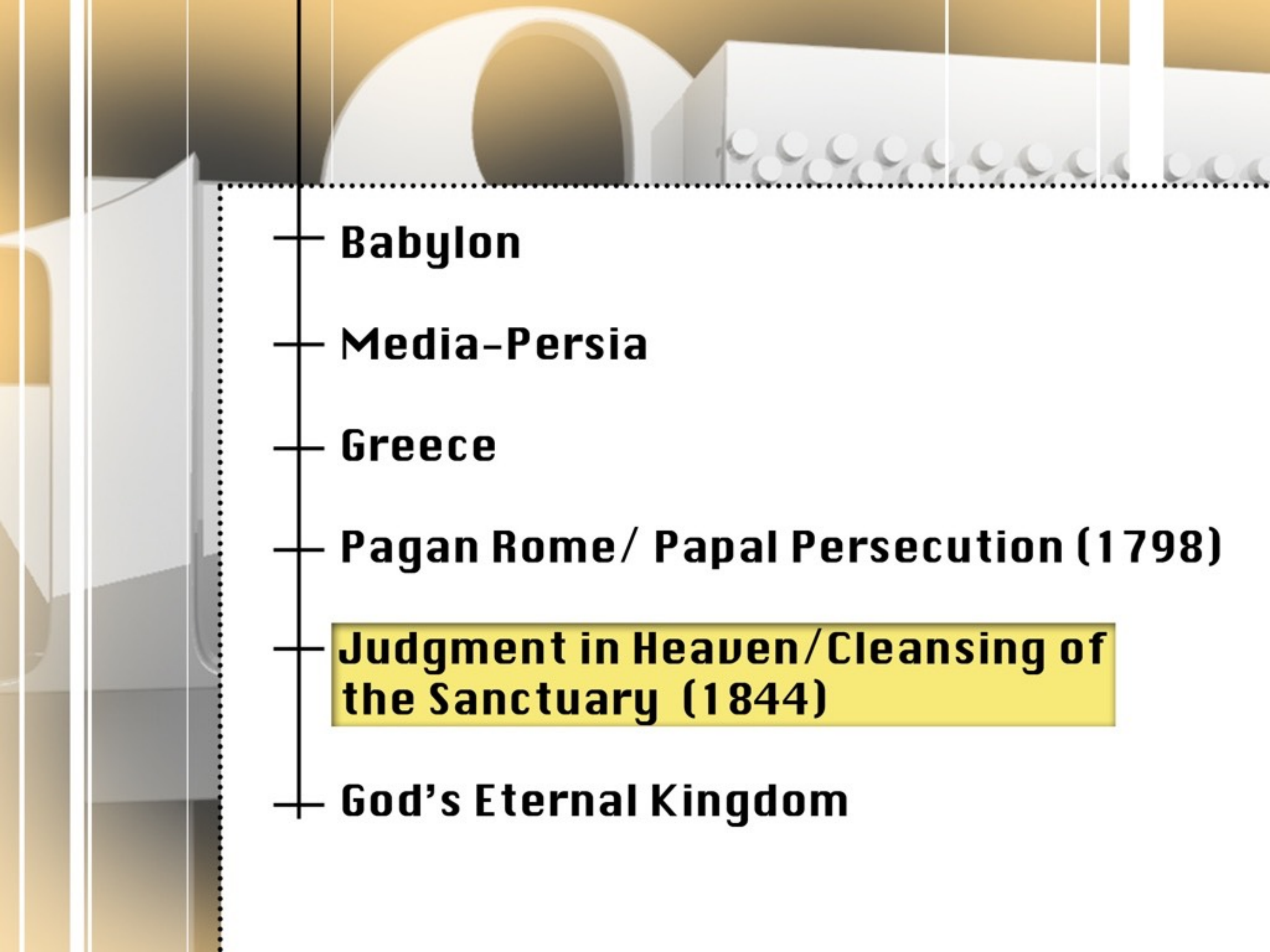
1844



MEDIA-PERSIA

GREECE

ROME (PAGAN/PAPAL)

- 
- **Babylon**
 - **Media-Persia**
 - **Greece**
 - **Pagan Rome/ Papal Persecution (1798)**
 - **Judgment in Heaven/Cleansing of the Sanctuary (1844)**
 - **God's Eternal Kingdom**

Daniel 2**Babylon****Media-Persia****Greece****Rome**

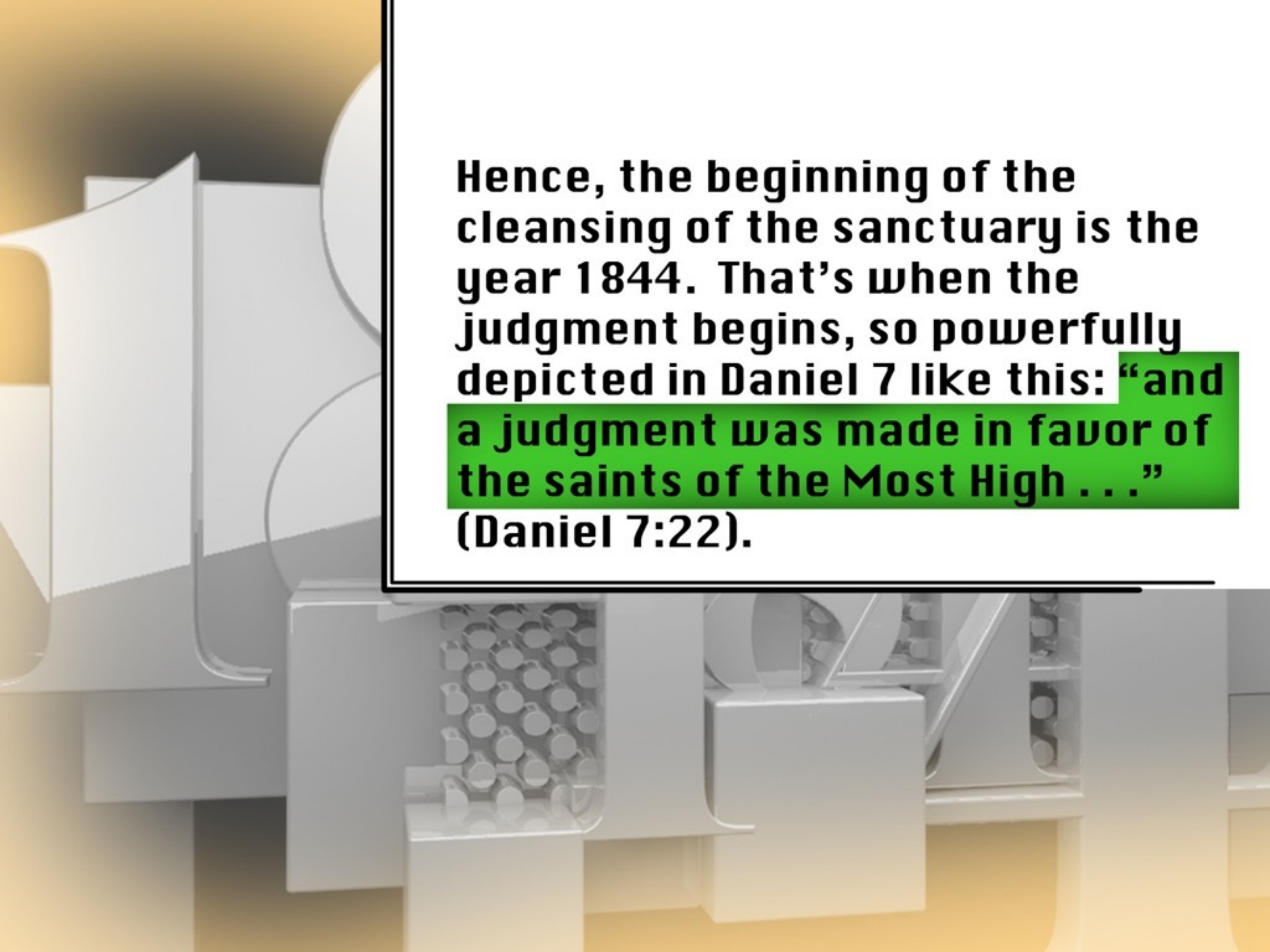
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God's Kingdom**Daniel 7****Babylon****Media-Persia****Greece****Rome (538-1798)****Heavenly Judgment****God's Kingdom****Daniel 8**

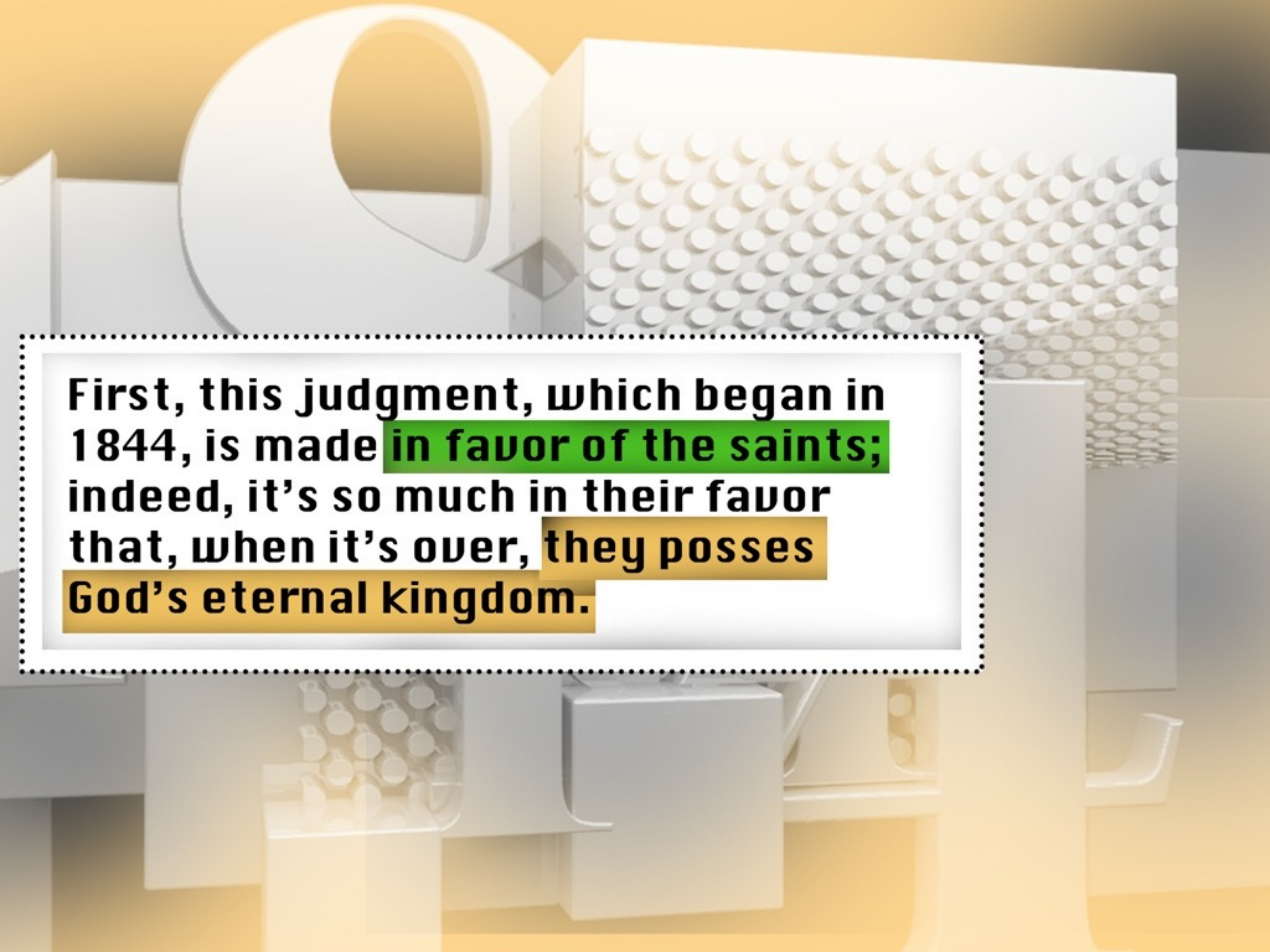
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Media-Persia**Greece****Rome****Sanctuary Cleansed**

.....



Hence, the beginning of the cleansing of the sanctuary is the year 1844. That's when the judgment begins, so powerfully depicted in Daniel 7 like this: “and a judgment was made in favor of the saints of the Most High . . .” (Daniel 7:22).



First, this judgment, which began in 1844, is made **in favor of the saints; indeed, it's so much in their favor that, when it's over, **they possess God's eternal kingdom.****

DANIEL 7:22

Judgment in favor of saints

DANIEL 8:14

Sanctuary Cleansed



**“And he shall make
an atonement for the holy
place, because of the
uncleanness of the children
of Israel, and because of
their transgressions in all
their sins . . . in the midst
of their uncleanness.”**

Look at the parallel here:

DANIEL 7:22

Judgment in favor of saints

DANIEL 8:14

Sanctuary Cleansed



“For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.”

“Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens...”

Also, though the High Priest goes into the Most Holy Place, where the law is stored in the Ark of the Covenant, it's important to remember in Leviticus 16 one crucial point:

The law never comes into view.

No, the emphasis the whole time is on the blood of the sacrifices.



It is because the law is bad, or voided, or of none effect? Of course not. No, it is because this is the **Day of Atonement, and atonement is not made through the law but through the blood of the sacrifices.**



The pre-Advent judgment shows us that when our name comes up in judgment, the blood of Jesus covers us. The pre-Advent judgment gives us assurance of salvation, because it shows us that Jesus is our substitute in the judgment--when we need Him the most!



The judgment is not a time when God decides to accept or reject us; the judgment is the time when God finalizes our choice whether or not we have accepted or rejected Him, a choice made manifest by our works.

**“Yea, a man may say,
Thou hast faith, and I have
works: shew me thy faith
without thy works, and I will
shew thee my faith **by my
works.”****

Instead, our attitude should be that of the publican: “and the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.”

“And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls”

And this is the message, the message of assurance of salvation, even when we are judged by works. Daniel 8:14 shows us that our works, which reveal our faith, also reveal our need of grace--a grace especially made manifest to us on the Day of Atonement ritual.

וַיֹּאמֶר אֱלֹהֵי עֶד עֶרֶב בִּקְרֹא אֶלְפִּים
וּשְׁלֹשׁ מֵאוֹת וְנִצְדָּק קֹדֶשׁ: