

Study 2 Outline

Adventism's Smoking gun: (Zech 9:9; Lk. 19:40; Mt. 21:9; Mk. 11:9)

Evaluating the evidence:

Big picture:

Frequency/space:¹

Dominion: makes the laws: who will you serve?

Structure:

Josh 1:5-9

A. I will be with thee v. 5

B. Be strong v. 6

C. observe the law v. 7

C. law shall not depart v. 8

B. Be strong v. 9

A. Lord with thee v. 9

Dan. 7:2-14

A. 3 beasts vv. 4-6

B. 4th beast v. 7

C. Little horn v. 8

D. Judgment v. 9,10

D. Books opened v. 10

C. Little horn v. 11

B. 4th beast v. 11

A. 3 beasts v. 12

What is the question being asked? "**Who will you serve?**"

What is the theme? **Judgement**

Judgment:

Job. 12:12 wisdom, understanding (Dan. 7:9,13)

Ruler-=judge (Ex 2:14; 1 Sam. 8:5,20)

Solomon's request (2 Ch. 1:10; 1 Ki. 3:9)

Details:

1st kingdom: Babylon (by parallel)

Lion (Jer 50:17,43,45; 4:7)

Wings (Ez. 17:3,12)

2nd kingdom: MP (by parallel)

Dan. 5:28; 8:20,21; Is. 13:17; 44:27-45:1; Jer. 51:28)

3rd kingdom: Greece (by parallel)

Dan. 8:20,21; 11:2,4

4th kingdom: Pagan Rome and then 10 kingdoms

Little horn:

v. 8 ==> judgment (vv.9,10) ==> beast slain (v. 11)

v. 20 ==> judgment (v. 22) ==> possess kingdom (v. 22)

v. 24 ==> judgment (v. 26) ==> destroyed (v. 26)

During judgment:

Son of man given kingdom (7:14).

Before second coming (Lk. 19:12-15)

The "Alibi": If Daniel 7 does not stand alone, a stronger case is made

Are Daniel 2 and 7 connected? (page 5 in notes)

1. four kingdoms (2:38-40; 7:4,5,23)

2. 4th is strong (2:40; 7:7)

3. 4th iron (2:40; 7:7,19)

4. break in pieces (2:40; 7:19,23)

5. 4th divided into 10 (2:41,42; 7:7,24)

6. end with everlasting kingdoms (2:44; 7:27)

(see board for 7 lines of prophecy)

Other exhibits:

Ex. 32:32,33 sin ==> blot out (again, see Eccl. 12:13,14 for *when*)

Standard of judgment is the law (Rom. 2:12-16; Jas. 2:12)

Damaging evidence?

(Acts. 3:19,20; Is. 43:25;44:22)

Post-trial wrap-up:

Why?

Confess before Father and Angels (Dan. 7:9,10; Rev. 3:5)

He already knows (2 Tim 2:19)

Books?

Knows everything (1 Jn. 3:20)

Before *angels* (Lk. 12:8)

Good news or bad?

Jesus receives kingdom (Dan. 7:14) = to judge

Given judgment (2 Cor. 5:10; Jn. 5:22,27)

Jesus is also mediator/advocate (1 Tim. 2:5)

Our Judge is our Advocate!

Song of Moses and Lamb (Rev. 15:3)

Study 2: The Investigative Judgment Men Before Angels

This study can be broken into two sections. The first is a brief overview and study of the 7th Chapter of Daniel. The second half is a focused study on the doctrine of the investigative judgment. For the sake of time, the spoken lecture itself will jump right into the investigative judgement. For those not familiar with Daniel 7, it would be very helpful to have a “working” knowledge of it and the first half of this written study will help to do that.

Part 1:

The Parallel Prophecies of Chapter 2 and 7

Let’s begin with something simple. Our first objective is to verify whether or not these two prophecies are similar.

Daniel Chapter 2

(What did the king see in the **dream**? verses 31-35)

- A. “This is the dream”
 - 1. Great Image (v.31)
 - Head: Gold (v.32)
 - Breast/Arms: Silver (v.32)
 - Belly/thighs: Brass (v. 32)
 - Legs: iron (v.33)
 - Feet: iron/clay (v. 33)
 - 2. Stone (v.34)
 - Cut without hands (v.34)
 - Smote image (v. 34)
 - Iron/clay/brass/silver/gold broken (v. 35)
 - Stone became great mountain (v.35)

(What was the **interpretation**? Verses 36-45)

- B. “We will tell the interpretation” (v.36)
 - 1. Thou: God gave into thine hand (v.37,38)
 - a. “Thou art this head of gold”*** (v. 38)
 - i. give the prophecy a starting point: Babylon
 - ii. The king is the head of gold when he’s the king, then NEXT king is head of gold. If you believe it’s just talking about one nation, you’ll be totally lost.
 - Compare to Dan. 7:17, 23; 8:20-22
 - b. Nebuchadnezzar dies in 562 BC. Babylon was overtaken in 439.

2. “another **kingdom**...”
 3. “third **kingdom**...” (v. 39)
 4. “fourth **kingdom**” (v.40)
 - a. “strong as iron...” (v.40)
 - b. “kingdom shall be divided...” (v.41)
 - c. “kingdom shall be partly strong, and partly broken” (v.42)
 - d. “mingle...but they shall not cleave” (v.43)
 5. “God of heaven set up a **kingdom**...” (v.44)
 6. “stone was cut out of the mountain without hands...” (v.45)
 - a. mountain = **kingdom** (Jer. 51:25; Is 13:2)
- (*more details to come in Study 6)

Daniel Chapter 7

(What did Daniel see in **vision**? verses 2-14, 19-22)

A. The dream/visions

1. Four winds strove on great sea (v. 2)
2. Four great beasts (diverse) (v.3); dominion taken, lives prolonged v. 12
 - a. lion: eagle’s wings (plucked), feet/heart as man (v. 4)
 - b. bear: one side, three ribs (v. 5)
 - c. leopard: four wings/heads, dominion (v. 6)
 - d. 4th beast: dreadful/terrible strong, iron teeth (vv. 7,19) nails brass (v. 19)
 - i. devoured/break (v. 7)
 - ii. stamped residue (v. 7)
 - iii. diverse (v. 19)
 - iv. ten horns (v. 20)
 - v. slain, body destroyed/burning flame (v. 11)
3. Little horn (v.8) *always *succeeded* by judgment
 - a. from 4th beast, among [the ten] them (v. 8)
 - b. after the 10 (v. 24)
 - c. diverse from (v. 24)
 - d. plucked up three by roots (v. 8)
 - e. eyes: man (v. 8)
 - d. mouth: speak great things (v. 8,20)
 - beheld till great words (v. 11)
 - e. more stout (v. 20)
 - f. made war with saints and prevailed (v. 21,25)
 - g. change “times”*
 - h. change “laws”*
 - i. times, time, dividing of time*

*part of the interpretation, but placed here to identify the little horn

4. Judgment: Ancient of days (See Job 12:12)
 - a. thrones cast down (v. 9)
 - b. sat: throne like fiery flame, wheels fire (v. 9)
 - i. came (v.22)
 - c. white garment/hair (v. 9)
 - d. fiery stream (v. 10)
 - e. angels (v. 10)
 - i. 10,000 x 10,000 stood before
 - ii. 1,000 x 1,000 ministered
 - f. judgment set/books opened (v. 10)
 - g. Son of man given dominion
5. Judgment given to saints (v. 22)
 - a. saints possessed the kingdom (v. 22)

(What was the **interpretation**? Verses 17,18, 23-27)

B. The interpretation:

1. 4 beasts = 4 **kings** (v. 17)
 - a. 4th = 4th **kingdom** (v. 23)
 - i. diverse, devour, tread down, break
 - ii. 10 horns = 10 kings (v.24)
2. “**Another**” arise (v. 24)
 - a. diverse
 - b. subdue three
 - c. great words (v. 25)
 - d. wear out saints (v. 25)
 - e. change times/laws (v. 25)
 - f. time, times, dividing times (v.25)
3. Judgment sit (v. 26)
 - a. take away dominion of horn, consume, destroy
4. Saints take kingdom, possess kingdom for ever and ever (v. 18)
 - a. kingdom/dominion & greatness of kingdom given to saints
 - b. kingdom is everlasting kingdom
 - i. all dominions serve and obey

C. Further breakdown:

1. Four parts: each end in an everlasting kingdom
 - Vision vv. 1-14
 - Explanation vv. 15-18
 - Inquiry vv. 19-22
 - Explanation vv. 23-27
2. Prominent word in this chapter: “Dominion” (v. 6,12,14,26,27)

3. Re-examining the dream v. 1-14: What is this dream about?
- a. Hebrew literature is often written “chiastic structure”. In other words, the literary structure helps to suggest and point out emphasis. Structures can be for instance: ABC...CBA, ABBAABBA, ABBA, etc. Does Daniel 7 have structure to bring out emphasis? Yes. With the “peak” bringing our attention to the what is being emphasized:

b. Three beasts vv. 4-6

Fourth beast v. 7

Little horn (speaking) v. 8

Judgement set vv. 9,10

Books opened v. 10

Little horn speaking v. 11

Fourth beast v. 11

Three beasts v. 12

What is the emphasis of the dream? **Judgment**

- c. Are there other Biblical examples? Many, almost endless

Examples (e.g. Josh 1:5-9; Mt. 6:24; Gen. 37:5-8)

I will be with thee (v. 5)

Be strong and of a good courage (v. 6)

Observe...all the law (v. 7)

Observe...all that is written therein (v. 8)

Be strong and of a good courage (v. 9)

Lord they God is with thee (v. 9)

What’s the emphasis of Josh 1:5-9? Keep the law

4. *Why* is dominion a prominent word?

In ancient times, the king/ruler also sat as judge. (Is. 33:22; Ex. 2:14;

1 Sam 8:5, 20; 1 Ki 3:9; Pr. 29:8; Mt. 19:28; Mt. 25:31,32; Lk.

22:29,30; Rev. 20:4)

Despite the rulership of each successive kingdom, God sits as Judge (Dan. 7:9,10)

Prominent word is **dominion**. Emphasis is **Judgment**.

The one with dominion, judges. (1 Sam. 8:5,20)

Who could ever be wise enough or have enough understanding to render perfect judgment?

He is called the “Ancient of days” (Dan. 7:9)

Why? “With the **ancient** is **wisdom**; and in the length of **days understanding**.” (Job 12:12)

-God is eternally ancient and eternal in length of days, He

has eternal **wisdom** and **understanding**.

Solomon asked for **wisdom**/knowledge (2 Chr 1:10) and **understanding** (1 Ki 3:9). What for? To “**judge** thy people.” (While we do recognize judging means more than passing judgment, but also governing, the point is still made clear regarding God’s right to judge.)

See also Job 32:9; Ps. 2:10; 37:30; Pr. 24:23; 2:9,10; Eccl 8:5)

It’s His right by two factors:

1. He will have final **dominion**
2. He only has the **wisdom** and **understanding** as the Ancient of days

C. Building the case:

1. How do you know they’re the same as Chapter 2?

Dan. 2

Dan. 7

- a. Four kingdoms

“thou art” v. 38

“first” v.4 (lion)

“another kingdom” v.39

“second” v. 5 (bear)

“third kingdom” v. 39

“another” v. 5 (leopard)

“fourth kingdom” v. 40

“fourth”, “fourth kingdom” v.7,23

- b. 4th kingdom “strong”

Aramaic *taqqiyph* v.40

4th kingdom “strong”

Aramaic *taqqiyph* v.7

- c. Strong as “iron”

parzel v. 40

“iron” teeth

parzel v. 7,19

- d. “Breaks in pieces”

dqaq v. 40

“break in pieces”

dqaq v. 19,23

- e. 4th “divided” “kingdoms”

v. 41, 42

10 horns = 10 kings

v. 7, 24

- f. End with everlasting kingdoms

v. 44

v. 27

- g. Hierarchy of metals

(Num. 31:22; 1 Ch. 22:14;
Ex. 25:3; 2 Ch. 2:7,14)

Hierarchy of animals

(1 Sam 17:34,36; Pr. 28:15
Hos. 13:7,8; Amos 5:19; Jer. 5:6)

These are parallel prophecies

D. Breaking down the symbols:

Background: Where did they come from? *Strife, worldwide, populated, kingdoms*

v.2 Four winds: Aramaic (*ruach*) Hebrew (*ruach*)

Activity: Ez. 38:9-14

Strife: Jer. 25:32,33

Four winds/four quarters: *ends of earth* (Jer. 49:36; see also Dan. 8:8; 11:4; Zech 2:6)

Great sea

Mass of *humanity* (Rev. 17:15; Is. 17:12; Jer. 46:7).

v.3 Four beasts

four beasts (4 kings v. 17), fourth beast = *kingdom* (v.23)

God ordained that Israel would be devoured by forces likened to a lion, bear and leopard. (Hos. 13:7,8) These kingdoms would “overturn, overturn, overturn” them. (Ez. 21:25-27)

3. Who is the first kingdom? Babylon

a. By parallel (see above): Babylon (see notes on Daniel 2)

b. Lion = Babylon (Jer. 50:17,43,44; 4:7)

c. Eagles wings (Ez. 17:1-6, 12; Lam 4:19; Hab. 1:6-8) : Swift

4. Who is the second kingdom? Medo-Persia (Dan. 5:28; 8:20; Is. 13:1,17; Jer. 51:1,11,28)

a. By parallel: Medo-Persia (see notes on Daniel 2)

b. Three ribs: Babylon (539), Egypt (525), Lydia (546)

c. One side: compare Dan. 8:3

5. Who is the 3rd kingdom? Greece (Dan. 8:20,21; 11:2,3)

a. By parallel: Greece (see notes on Daniel 2)

b. Four wings: see above on wings

c. Four heads: (like four horns of Dan. 8:8)

a. Many divisions after, but when Antigonus (Macedonian king) was killed (Ipsus 301BC), hope of unified kingdom ended

b. Ruling generals: Cassander, Lysimachus, Seleucus, Ptolemy

6. Who is the 4th kingdom? Pagan Rome

a. By parallel: Rome (see notes on Daniel 2)

b. No animal to describe it because it was “diverse”

c. Conclusions: Must be *after* 301 BC

*Rise of Roman Empire:

197 BC Defeat Macedonia (old Cassander/Lysimachus division)

190 Antiochus III (The Great-Seleucid) defeated

168 Battle of Pydna ended independent Macedonian (Alexander's) monarchy

146 Annexed Macedonia

63 Syria (also Seleucid)

30 Egypt

d. 10 horns: 10 kings (verse 24)

i. If 4 kings = kingdoms (v.17,23)

ii. 10 horns = 10 kingdoms

1. The Saxons, originating the English nation.
2. The Franks, originating the French nation.
3. The Alamanni, originating the German nation.
4. The Visigoths, originating the Spanish nation.
5. The Suevi, originating the Portuguese nation.
6. The Lombards, originating the Italian nation.
7. The Burgundians, originating the Swiss nation.
8. The Heruli, were uprooted.
9. The Vandals, were uprooted.
10. The Ostrogoths, were uprooted.

7. Little Horn: *every time little horn mentioned: *judgment follows*: vv. 9-10, 22, 26

a. Identifying Features

1. Arises among the 10 horns of 4th beast. Therefore after the division of 4th power.
2. Little, but became stout (great, large, big)
3. Three horns plucked up before it
4. Has eyes like a man.
5. Has a mouth speaking great things*
6. Persecutes the saints*
7. Against most High: side of
8. Has dominion for 3 1/2 times
9. Attempts to change times and law*
10. Will be destroyed after decision of court

b. Conclusions of little horn:

1. Religious power (4,5,7)
2. *After* divisions of 10 horns (1)

E. The introduction of time (Dan. 7:25):

1. Relation to other prophecies

Rev. 13:1: Beast from sea, seven heads, ten horns

- Like leopard, feet as bear, mouth lion
- Rev. 13:5
Power for 42 months
- Rev. 11:2,3
42 months = 1,260 days
Bible month = 30 days (Gen. 7:11; 8:3-4)
- Rev. 12:6,14
1,260 days = time, times, half time (3.5 times)
1 “time” = 360 days = 1 year
Bible year = 12 months (I Ki. 4:7; I Ch. 27:1-15)
2. Time of papal persecution: 1260 years, by a solemn oath it will end (Rev. 12:7)
 3. Back to Daniel
 - 7:25 “time and times and the dividing of time.”
 - time= 1 year
 - times=more than 1 year
 - dividing (*plag*) = half
 - 4:16,23,25,32 uses “times” instead of years (see study 4 for more on day/year principle)
 4. Bible must be interpreted as literal unless stated: flood, creation
 - a. Literal Prophecy 1 year = 1 year
Jer. 25:11,12
 5. How do we know this is symbolic? Dan. 7:17,23; Rev. 1:1
 - a. Symbolic Prophecy 1 day = 1 year
Ez. 4:6; Num. 14:34-36

Though not all of Daniel and Revelation is symbolic, it is interpreted as such when it *cannot be otherwise literally interpreted*.

F. Judgment:

1. Two types:
 - a. God’s judgement with *execution* of something, such as the seven plagues (Rev. 16:4-7).
 - b. The other, we are just as familiar with, is the *evaluation* (or investigation) of something (Rom. 2:12; Rev. 20:12)
2. Where?: Son of man came to God is in **heaven** (Dan. 7:13; Mt. 6:9)
Who is the Son of man? Jesus (Mat. 26:64; Mk. 14:61,62)
3. When? **After** work of little horn (Dan. 9-10,22,26)
 - a. was set: or “began to sit”
 - b. **Before** second coming (v. 13,14)
Parable: given dominion, glory, kingdom (Lk. 19:12-15)
prior to 2nd coming
 - c. Comes in Kingdom (Lk. 21:31,27)
4. Why? Use of books should give a clue (Dan. 7:10)

5. Who are the subjects of this book? (Dan. 7:22;12:1)
 - a. How do you get in? (Lk 10:20; Ph. 4:3)
 - b. Who was here at this scene? (v. 9, 10, 13)
 - c. Many books mentioned in Bible, how do we know that this is a book on judgment? (v. 10,22)
also v.26- little horn dominion ends due to judgment, or at least associated with it.
 - d. Rev. 3:5 What is Jesus doing? Confessing our names to Father and angels.
 Father? sitting as Judge (v. 9,13,22)
 Angels? (Lk. 12:8) (v. 10 stood before)
 They conclude: Ps. 19:9, Rev. 16:7; 19:2
This is a judgment apparently for angels to evaluate.
God doesn't need a book (2 Tim 2:19)

6. Is this confirmed in the NT?
Act. 17:30,31; Rom. 2:16

7. God commits judgment to son?
 God judges through Jesus (Act. 17:30,31)
 While conferring the kingdom to Him (Dan. 7:13,14), the authority to judge was also granted to him (II Cor 5:10; Jn. 5:22,27).
 Our judge is our advocate!!

8. What gives the saints the right to judge? (I Cor. 6:2)
 They are made as kings (Rev. 1:6)
 Judgment will pass on final dominion to God's people

Part 2:

The Investigative judgment

I. Introduction:

As we studied in an earlier lesson, the book of Daniel was closed until the “time of the end.” (Daniel 12:9) We suggested that this “time of the end” was after 1798. While *all* the prophecies of Daniel began to garner greater interest during this time, historically much of Daniel was already generally understood. It’s wasn’t in entirety a closed book per se.

Scholars understood the sequence of Babylon, Medo-Persia, Greece, and Rome. Many could positively identify the little horn. Still others understood most of the details of Daniel 11. So what exactly was “opened” to us in the time of the end? It was the nature of the judgment and its relationship to the cleansing of the sanctuary.

II The Controversy

Today, this narrative is not the opinion of the vast majority of the Bible-believing world. Most don't buy into the fact that it was simply more light that God shined on the world at that time. Rather, that the doctrine of the investigative judgment was just a big cover-up for the Great Disappointment. If you hadn't had a chance to study it out for yourself wouldn't you be suspicious as well?

Imagine walking home late at night. You hear a gunshot in the alley and run to see what happened. You see a man bleeding to death on the floor. You see another kneeling beside him, gun in hand. The police come running close behind. They ask you what you saw. Who did it? Is the man guilty?

What did the world see in 1884 and beyond? They saw a bold prediction of Jesus' soon coming. They witnessed thousands prepare repeated times for this event, only to be let down time and again. They saw all but a few abandon their faith; many looking with disdain at those still clinging on to hope. Over the ensuing years a "new interpretation" was suggested. Even the man responsible for writing the hallmark paper for this position eventually repudiated it. Was it more light that these few received at this time? "Hardly," most would protest.

To the world, born from those few that clung onto their hope emerged the doctrine of the investigative judgment. Seriously, what would you have thought? Would you see the smoking gun and assume the story's narrative as well? Or would you weigh the evidence? The circumstances and the timing give stunning suggestion that this was a fabrication; one of the biggest hoaxes in history. As you will see, the Biblical evidence is just as dramatically (or even more so) in favor of it. The world's biggest argument is the smoking gun. Unfortunately, based on this, most have condemned, tried, and passed judgment (on this issue) without personal investigation.

III. It Was Foretold:

Are there any Biblical examples of people misinterpreting prophecy while still playing a part in it? Consider the scene of Christ's final entry into Jerusalem. His manner of arrival was predicted around 500 years before. (Zech. 9:9) Those honoring his entry played a part in the prophecy by their rejoicing. In fact, Jesus confirmed that if they held their peace that the "stones would immediately cry out." (Lk. 19:40).

While the complete understanding of the nature of the investigative judgment and cleansing of the sanctuary was not evident to those few who looked for Christ's coming, prophecy was fulfilled by those very ones who misinterpreted it. Habakkuk (1-2:4), Hebrews (10:35-39), Malachi (2:17-3:6), and Revelation 10 each speak of this same apparent delay that the righteous were called to pass through.

Think this through: Is the failure of understanding a prophecy at that time truly the best way to tell if prophecy was or wasn't fulfilled? Does the historical fact of Jesus riding into Jerusalem on a donkey with the intent to die on the cross become untrue because the rejoicing multitude misinterpreted this event?

IV. The Argument Against:

To those inspecting Adventism, the doctrine of the investigative judgment is the most curious of them all. It's one of the (along with the prophetic gift of Ellen White) teachings that people have the hardest time swallowing, and in turn reject Adventism as a whole: considering it a borderline (if not complete) cult.

On the flip side of the coin, it has been my experience that for those within the church this has been one of the key doctrinal reasons why they eventually leave the church.

The following are some other (on top of the one mentioned above) common arguments against it:

A. Christ's work of redemption was complete on Calvary. By suggesting that there is another work being accomplished, you are diminishing the work of Christ on the cross stating that it was not a complete atonement!

B. It's absurd that there could be any need for an investigation in the first place! Did Jesus (and for that matter God or the angels) need the 1844 Investigative Judgment for the purpose of "determining who are prepared for the kingdom of God"? The Bible tells us that Jesus already knew who are prepared for his kingdom. This is an attribute of God which is called omniscience or having foreknowledge.

C. Jesus went immediately to the right hand of God after his ascension. There was no change in ministry!

D. Peter himself stated that our sins were wiped out when the refreshing occurred (Acts. 3:19). This refreshing came at Pentecost nearly 2000 years ago!

E. God has already determined that the likes of Adam, Abel, Enoch, Noah, and many others in that line were righteous. Why would God "re-try" these cases that He's already determined.

These are some serious charges against this teaching. Many of which have been made against it by those who have committed a lifetime of study to refute it. Could they *all* be wrong?

Are you willing to put your "spiritual" neck on the line for a doctrine that just about EVERY SINGLE other Christian denomination rejects?

I ask the reader not to depend upon my own conclusions just like I wouldn't ask you to depend on the conclusions of those arguing against it. Examine the evidence. Review it later. Let the truth settle in the mind.

V. Is the Judgment an End-Time Issue?

A. Laodicea:

There were many more than seven churches during the time that John wrote the Revelation. Why were specifically seven letters sent? One needs to recall that the entire book of Revelation was given to the seven churches. (Rev. 1:11,19) However, most of the events depicted in the book run far in the future from the literal time of those same churches.

Inspecting more closely the last four churches, we have evidence that time is moving forward. To the church of Thyatira, the message is to "hold fast till I come". (Rev. 2:24) To the church of Sardis comes the warning that Christ "will come on [them] as a thief" if they do not watch. (Rev. 3:3) To the Philadelphia, the urgency seems to even step up a bit as the announcement is given, "Behold I come *quickly*". (Rev. 3:11). [emphasis supplied]

Then comes the curious church of Laodicea. There is actually no message about a soon coming in this passage. In this church age, there is no longer a nearness of the second coming, because it's the age in which the Lord *will* come. The meaning of the name Laodicea? The "judging of the people".

Perhaps the reason why one of the more popular views recommends that all these churches were in the past is that many believe that there will be an age of bliss and righteousness within the church before the Lord returns. This is quite a contrast to how the church of Laodicea is portrayed in this passage.

B. Daniel

Closer study of the life and character of Daniel would give much evidence that he is typical (symbolic) of a last-day church. That specific study is a bit out of the scope of our topic today. However, I simply need to direct the reader to one item for now: his name. The meaning of the name Daniel? "God is my judge".

C. Jesus' prophecy of the end:

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come". (Mt. 24:14)

Look at the sequence of events here:

Gospel ==> preached (all the world) ==> witness (to all nations) ==> the end

We find a similar passage in Rev. 14:6-14

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people...And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.”

Consider the sequence of events:

Gospel ==> preached (all world) ==> vv. 7-13 ==> Jesus with a “sharp sickle”

Sickles are used by farmers during the harvest. The harvest is the end of the world (Mt. 13:39). Putting these passages side by side then, something happens between the preaching of the gospel and the end of the world. One (as mentioned in Matthew) is a “witness” to all nations. Here in Revelation 14 is also a demonstration or witness (of faith) to all nations before the Lord returns. Again, not for this study, but the Three Angels’ Messages should be explored in this context as well.

However, there is something else that happens between the beginning of this preaching and the end: The hour of His judgment is come. (Rev. 14:7).

Are the above conclusive evidence of the investigative judgment? Not necessarily. Yet I would hardly consider the subject of judgment as and end-time as far-fetched. Just based upon these points above, I would suggest that *minimally*, the serious student of the Bible (no matter the denomination) give careful study to the topic of the judgment.

VI. The Biblical Evidence:

To begin with, let us review (or at least some of it is review) the lines of prophecy that we’ve studied. The text in question is this:

“I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.” Dan. 7:9,10

One should notice a couple of things here.

- This event occurs *after* the little horn comes to power
- This event occurs *before* the little horn is destroyed
- All this fire, but what is the first thing Daniel notes? God’s own white robe

Standing alone, this chapter itself should place in the reader’s mind quite a curiosity about the *possibility* of an end-time judgment. The strongest argument for this follows in

the next few pages of this study. That is the lines of prophecy that run parallel to Daniel 7. If you can prove that this prophecy runs in parallel with the others (we already did with Daniel 2 & 7, and will do later with Daniel 7 & 8- see Study 3, page 2,3), you have little choice than to place the judgment as an end-time even. So let's put it all in context

A.The Time Sequence (When does it happen):

1. Line #1: Daniel Chapter 2
 - a. Gold (Babylon)
 - b. Silver (Medo-Persia)
 - c. Brass (Greece)
 - d. Iron (Rome)
 - e. Iron/clay (strong/divided)
 - f. Stone (kingdom of God)

Summary:

Large portion of earth's history passed ==> second coming

2. Line #2: Daniel Chapter 7
 - a. Lion (Babylon)
 - b. Bear (Medo-Persia)
 - c. Leopard (Greece)
 - d. 4th beast (Rome)
 - i. Little horn

Summary:

Large portion of earth's history passed ==> oppression ==> judgment ==> ==> destruction of wicked

3. Line #3: Daniel Chapters 8 and 9
 - a. Ram (Medo-Persia)
 - b. Goat (Greece)
 - c. Little horn (Pagan/papal Rome)

Summary:

Large portion of earth's history passed ==> oppression (vv. 10, 13,24) ==> cleansing of sanctuary (vv. 14) ==> broken (v. 25)

4. Line #4: Daniel Chapters 10-12
 - a. 4 kings of Persia (Dan. 11:2)
 - b. Alexander (Greek king) (v. 4)
 - c. Robbers (First mention of Rome) (v. 14)
 - d. Papacy (v.31)

Summary:

Large portion of earth's history passed ==> Papal authority (many fall)
==> Michael stands (12:1) ==> time of trouble ==> comes to and end

Take home points from the above:

- a. Judgment occurs *after* a large portion of earth's history
- b. Judgment occurs *before* little horn consumed and destroyed (7:26).

(Let's take an assessment of what we've covered thus far. If Daniel Chapter 2,7, 8-9, and 10-12 are parallel prophecies then it should be abundantly clear (four times over) that this judgment (in Chapter 7) is an event that comes after much of earth's history. The other four lines confirm the same. It's cemented in there. There's no way to move it.)

5. Line #5: Revelation 12-14*

- a. Dragon (Satan using Roman power) tries to devour child (Jesus) (Rev. 12:4)
- b. Woman fled 1260 days (12:6,13,14)
- c. Dragon makes war with remnant (12:17; 13:7)
- d. Another beast exercises power of first (13:12)
- e. Announcement of judgment
- f. Second Coming

Summary: Large portion of earth's history is passed ==> Papal authority/"another" authority ==> judgment (14:7) ==> Second coming (Rev. 14:14)

*Rev. 13 beast is an amalgamation of the beasts in Dan. 7

B. More on the Event Sequence:

1. Line #6: Rev. 6:9-11
(picking up with the 5th seal out of 7)

Summary: Large portion of earth's history is passed ==> people slain ==> Judgment ==> Robes given ==> Still "rest" (i.e. before the resurrection)

This is the Seventh-day Adventist view of the investigative judgment.

Let me put it into another visual format:

- a. Large portion of earth's history (6:1-8)

- b. People slain for God's Word (6:9)
- c. Judgment (6:10)
- d. White robes given (6:11)**
- e. Time still left for others that are "killed as they were" (6:11)
- f. Personal appearance of Christ (implied in seeing signs verse 12,13)

2. Line #7: Rev. 3:5
(picking up with 5th church of 7)

Summary: Large portion of earth's history passed ==> overcometh ==> clothed in white/not blot name out

This text holds its value in our study not with the *when*, but with *what* the "white robe" is associated with: not having your name blotted out.

Overcomers ==> get white robe/name not blotted out
Non-overcomers ==> don't get white robe/name blotted out

In other words, those in Rev. 6:11 who obtained white robes did not have their names blotted out (Rev. 3:5). Their names are left in the book then.

3. Looking back at Dan.12:1-2
- Delivered everyone "written in the book"
 - If written *and* delivered, judgment must now be completed
 - Then* special resurrection
 - special resurrection is *before* 2nd coming
 - Once again points to: **pre-advent judgment**

VII. More on Blotting Out:

A. A Singular example?

This is not the first time the concept of blotting out names (or adding names) is introduced. In Exodus 32:32,33 the Lord tells Moses that the names of those that sin (i.e. non-overcomers) will be blotted out. (see also Deut 29:20 and Rev. 22:19)

B. What is the standard for this blotting out?

1. As we read in the preceding passage, those that sin would be blotted out. Does the New Testament teach this?

"For as many as have sinned without the law shall also perish without law: and as many as have *sinned* in the law shall be *judged* by the law." Rom. 2:12 [emphasis supplied] (read also verses 13-16 and Jas. 2:12)

By the law.

C. Again, when?

1. The above passage in Romans continues with *when* this will happen:
“In the day when God shall judge the secrets of men by Jesus Christ according to my gospel” (verse 16).

This states that it’s a future event (to Paul) and that it’s part of the Gospel (Isn’t that what the angel in Rev. 14 said?)

2. “Times of refreshing”:

- a. Here would be an appropriate time to address this point. In Acts 3:19, Peter preaches that those hearing him preach ought to repent. In doing so their sins will be “blotted out”. When? During the times of refreshing of course. This is apparent proof that our sins were blotted out not late in earth’s history, but rather at Pentecost.

But wait. Let’s leave aside that this interpretation would contradict those seven lines of prophecy we’ve just covered. Simply read the next text:

“And he shall send Jesus Christ, which before was preached unto you;” (verse 20).

Was Pentecost a time of refreshing? Certainly. We’re told that there will be a former and latter rain. (Hos. 6:3) The latter rain will also be a refreshing. (Zech. 10:1) How do we know that it’s speaking of the latter? It precedes the *sending* of Jesus Christ: His second coming. It seems convenient that most leave out this verse. In fact, this “presence of the Lord” is not just the outpouring of the Holy Spirit, but Jesus’ actual physical presence at His coming.

3. Prophetic language

Another area that presents some difficulty is the language of certain passages that give the appearance of a *prior* judgment. A couple of examples are Isaiah 43:25 and 44:22. The language speaks in a present tense of a process that should be in the future (blotting out of sins). We need to remember that much of Isaiah (as well as many other portions of the Old Testament) is written in prophetic language; speaking of things in the future as if they were present. Examples include:

In Is. 6:1-5, the prophet is apparently beholding a scene in the sanctuary. Jesus has yet to begin His sanctuary ministration. However passages such as “whole earth is full of his glory” and “house was filled with smoke” help us to understand that this is prophetic language (see Rev. 18:1; 15:8). Many prophecies about the Messiah are also written in the present tense (see Is. 53; Ps. 69:21)

Balaam speaking through the inspiration of the Holy Spirit testifies, “He hath not beheld iniquity in Jacob, niether hath he seen perverseness in Israel.” (Num. 23:21) He could not have been speaking of the Israelites at that time. A nation soon to commit whoredoms with the Moabites. It was a prophecy of the final *future* state of His kingdom.

VII. Summary

Those are seven lines of prophecy (some as supporting passages, and others as passages specifically talking about the judgment) which leave in no uncertain terms the when and what of the investigative judgment. There is no “cover-up” involved. Let’s summarize:

1. Much of earth’s history passes
2. Papal power particularly persecutes the saints
3. Judgment in heaven
 - a. Robes given (name note blotted out)
 - b. or Names blotted out (robe not given)
4. Time still left on earth
5. Visible second coming

VIII. Why the judgment?

A. For God?

1. We left the previous section with the 7th line of prophecy (Rev. 3:5) stating that the names of the overcomers will be confessed before the Father and angels.
2. This is the same scene we’re presented with in Daniel 7 where Jesus comes before the Father and angels during the judgment (Dan. 7:9,10, 13,14)
3. The former text (Rev. 3:5) states that names are being confessed (acknowledged). Does God need a “roll call” to see who are His? The Bible tells us He already knows who are His. (II Tim. 2:19)

4. The latter text (Dan. 7:10) states that books are being opened. Does God need books? Impossible. He knows everything. (I Jn. 3:20)

B. Then for who?

Consider both passages again. Who else was there? Angels. How many? 1,000 x 1,000 and 10,000's x 10,000's. That's at least a hundred million. The books could not have been for God. Apparently, they were for the angels. Elsewhere, Jesus states if we confess Him before men, He will confess us before angels.

“Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: but he that denieth me before men shall be denied before the angels of God.” (Lk. 12:8)

This judgment is for the onlooking universe to acknowledge that God has been and will be just and merciful in His final reckoning. All of these books will be open to examination. In a way, though it is our records that are being judged, it is His justice and mercy that is also being judged (or maybe a better word is demonstrated). Those who are to join these angels in heavenly abodes will have been deemed to be worthy by sacrifice and ministrations of Jesus.

VIII. We Want This to Happen!

A. God commits judgment to the Son? (II Cor. 5:10; Jn. 5:22,27)

In Jewish custom, the ruler served also as judge (Is. 33:22; Ex. 2:14; 1 Sam 8:5, 20; 1 Ki 3:9; Pr. 29:8; Mt. 19:28; Mt. 25:31,32; Lk. 22:29,30; Rev. 20:4)

Therefore, in receiving his *kingdom* (Dan. 7:14), He naturally is given right to *judge*. (see above)

God conferred the right to judge to Jesus (Act. 17:30,31)

Interestingly in this verse, Jesus is referred to as “that man whom He hath *ordained*”. (emphasis supplied)

This was not an accidental choice of words.

“For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and on them that are out of the way; for that he Himself also is compassed with infirmity” (Heb. 5:1,2)

Why did he refer to our Judge as a “man” that was “ordained”? “For there is one God, and one mediator between God and men, the man Christ Jesus.” (1Tim. 2:5)

Did God the Father confer this responsibility because He was tired? Could He not do an adequate job? Of course not!! He would have done a perfect job. Why then?

Our judge is our advocate!!

Why is it that the victors over the beast sing the song of Moses and the Lamb? (Rev. 15:3)

Moses was a type of Jesus, who was made to be **ruler and judge** (Ex. 2:14)

Both were deliverers who would *offer their souls* for the sins of Israel (Ex. 32:31,32; Is. 53:10)

Both were **judge and advocate**

The song was a song of deliverance (GC 648.3)

The judgment message is part of the gospel: It is *both* a warning and an invitation. (Romans 2:16; Rev. 14:6,7)

B. The end of wicked

Part and parcel with the act of executing judgment involves the deliverance of the righteous and the simultaneous punishment of the wicked. In the act of the former, the latter also occurs. (Ps. 72:2,4; Jn. 9:39) Therefore, *all of His ways* are judgment. (Deut. 32:4) Furthermore, the judgment is not only *deciding* who/what is right, but *carrying out* what is right. (Ps. 96:13; 97:2; 35:24)

IX. Consider:

The wise man wrote:

“Fear God, and keep his commandment: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.” (Eccl 12:13,14)

Jesus, through John the beloved reminded us again:

“Fear God, and give glory to him; for the hour of his judgment is come.” (Rev. 14:7)

The first spoke of a future judgment, the second saw in prophetic vision of a judgment going on in the last day. They spoke of the same thing.

A cunningly devised fable? Be careful what you say. A wise man once called it the reason for “the whole duty of man”.

Appendix:

1. Verses on judgment being a future event:

Ps. 96:11-13

Eccl. 3:17;12:14
Dan. 7:10
Acts 17:31
Rom 2:5,6; 14:12
1 Cor 4:5
Rev. 14:6,7 (spoken of in present tense in Johns prophetic vision)

2. Pre-Advent judgment:

1 Cor. 15:42-44,51,52 (In this passage resurrection and passing on of immortality are synonymous, therefor implying previous judgment)
Lk. 20:35,36
Lk. 14:14 if the “just” are resurrected, they must have been judged as thus
Mt. 24:30,31 (the elect must have been determined before second coming)
Acts 3:19,20 (sins blotted out before Jesus is sent)
Rev. 14:6,7,14
Rev. 22:11,12 (Decision made, then second coming)

3. Verses on record of sins and also the use of books (e.g. book of life):

Ex. 32:32,33 (life, can blot out)
Deut 32:34 (sins)
Neh. 13:14 (remembrance)*
Ps. 56:8 (remembrance)*
Ps. 69:28;87:6 (life, can blot out)
Is. 4:3 (life)
Jer 2:22 (sins)
Ez 3:20 (remembrance)*
Ez. 13:9 (life)
Dan. 7:10; 12:1 (life)
Mal 3:16-18 (remembrance)*
Lk. 10:20 (life)
Ph. 4:3 (life)
*the book of life seems to only contain the righteous’ names, whereas the book of remembrance contains their deeds. thus possibly speaking of two different books.
Heb. 12:23 (life)
Rev. 3:5 (can blot out); 13:8; 17:8; 20:12,15; 21:27; 22:19

4. Sins being blotted out (or not):

Ex. 32:32,33
Ps. 51:1,9
Neh 4:5
Ps. 109:14
Is. 44:22,23; 43:25 (in prophetic language speaks in present tense)
Jer. 18:23

5. No more record of sin:

Mic 7:18,19
Jer. 31:34
Heb. 8:12
Is. 43:25
Jer. 50:20

6. Books being examined:

Eccl 3:17;12:14
Dan. 7:10
Mt. 12:36,37

7. Jesus confessing names:

Rev. 3:5
Mt. 10:32
Lk. 12:8

8. Identification of the little horn:

A. Comparison of Christ and Antichrist

The Christ: “anointed”, the Messiah, Son of God

1. Lamb of God (Jn. 1:29, see also Is. 53:7, Rev. 13:8): compared to an animal
2. Ministry began after baptism (Mt. 3:16): rose from water
3. 3.5 year ministry (Jn. 2:13; 6:4; 11:55)
4. In image of, or looks like, Father (Jn. 14:7; Heb. 1:3)
5. Humbled and died (Phili 2:8)
6. Resurrected (Mt. 28:5,6)
7. Has horns (Rev. 5:6)
8. Many crowns (Rev 19:12)
9. Written name on Him (Rev. 19:16)
10. Like a lion, leopard, bear (Hos. 13:4-8)
11. Has all authority (Mt. 28:18)
12. All world gone after Him (Jn. 12:19)

The Anti-Christ

1. Beast (Rev. 13:1)
2. Rise from sea (Rev. 13:1)
3. Power for 42 months (3.5 years) (Rev. 13:5)
4. Power from Dragon (Rev. 13:2,4)
5. Wounded to death (Rev. 13:3)
6. Healed (Rev. 13:3)
7. Has horns (Rev. 13:1)

8. Has crowns (Rev. 13)
9. Written name (Rev. 13:1) : blasphemy
10. Lion, leopard, bear (Rev. 13:2)
11. Given power (Rev. 13:2)
12. All the world wondered after (Rev. 13:3)

The word “Anti-Christ”:

Anti-:

1. over against, opposite to, before (also means...
2. *instead of, in place of*

The actual word mentioned 5 times in NT:

1 Jn. 2:18,19 (2)

last time (Mt. 24:14) issue

many of them

went out from us, not of us ==> to be “manifested”

1 Jn. 2:22,23

Denieth Jesus is the Christ

1 Jn. 4:1-3 (2 Jn 1:7)

Confesseth not Jesus had come in the flesh

Try spirit: test everything

He is an “Insider”

Acts 20: 28-30 Wolves *entering in*

To do what? Draw away disciples after them (see 1 Jn. 2:18, 19)

2 Th. 2:3,4

What “day” shall not come?

Prior to what even? “falling away” or apostasy

Cannot apostatize unless first *with truth*

Then who is “revealed”: Man of Sin (i.e. Son of Perdition)

Who is the “Son of Perdition”: Once Judas referred to this (Jn. 17:12)

Disciple

Trusted (had bag Jn. 12:6; 13:29)

Worked miracles (Lk. 9:1)

What was the anecdote to this work? Act. 20:30-32

The Word of God

Review:

1. Antichrist present in John’s and Paul’s day.
2. Many antichrists
3. Spirit of Antichrist is to work from a trusted position from *within*
4. Goal is to sit in the **place of Christ**

But who is THE Antichrist?

Begin where most scholars agree are speaking of the same thing: Daniel 7 and 2 Thessalonians 2.

Daniel 7 Review

Nations

Babylon

Medo-Persia

Greece

4th : who was next reigning power? (Lk. 2:1)

Order of events repeated in chapter (little horn, judgment, kingdom)

vv. 8-10

1. Little horn (Antichrist)

2. Judgment

vv. 21,22

1. Little horn

2. Judgment

3. Kingdom

vv. 24-27

1. Little horn

2. Judgment

3. Kingdom

Order confirmed in NT? (little horn, judgment, kingdom)

2 Th. 2:7 "...doth already work" (beginnings of little horn, though in Paul's time not yet with military power)

Acts 17:30, 31 "...hath appointed a day, in the which He will judge" (judgment)

Rev. 22: 11,12 "...I come quickly..." (kingdom)

*If God says it twice... (Gen. 41:32)

Are Daniel 7 and Revelation 13 speaking of the same power?

1. Mouth speaks great things (Dan. 7:8,20,25; Rev. 13:5,6)

a. Blasphemy (see later)

2. Political

a. 4 beast = 4 kings (Dan. 7:17)

b. 10 horns = 10 kings (Dan. 7:24)

c. Beast (Rev. 13:1)

3. Greater than others
 - a. Dan. 7:20
 - b. Rev. 13:1,4 “who is like unto”
4. War with saints (Dan. 7:21,25; Rev. 13:7)
5. 3.5 years (Dan. 7:25; Rev. 13:6)
6. Change times and law (Dan. 7:25); blasphemes name (character) (Rev. 13:6)
 - i.e. blaspheming His name (character) is similar work to changing his law (see below)

	God’s is	=	God’s Law
Good	Lk. 18:19		1 Tim 1:8
Holy	Is. 5:16		Rom 7:12
Perfect	Mt. 5:48		Ps. 19:7
Pure	1 Jn. 3:2,2		Ps. 19:8
Just	Deut 32:4		Rom 7:12
True	Jn 3:33		Ps. 19:9
Spiritual	1 Cor 10:4		Rom 7:14
Righteousness	Jer. 23:6		Ps. 119:172
Faithful	1 Cor 1:9		Ps. 119:86
Love	1 Jn. 4:8		Rom 13:10
Unchangeable	Jas 1:17		Mt. 5:18
Light	1 Jn 1:5		Pr. 2:23

THEY ARE THE SAME

Let’s use these two passages to make a composite of who this is:

While not a *positive* identification, a photograph can help most to identify an individual. The first four ID’s are like a “photo”. In other words, while there *still* could be room for doubt, most should be able to *identify* this power with it.

The next nine are the “fingerprint” of the beast. It gives *positive identification* of it leaving no doubt except with those who are intent on arguing the point.

Why I broke up the “photo” from the “fingerprint” is that after naming the first four while giving a Bible study, it’s helpful to see if the student you’re giving the study to can identify the power himself/herself. It makes for a much more convincing study. Then you can go on with the remainder of the identifiers to nail it down.

Photo:

1. Worldwide political power: Dan. 7:17,24; Rev 13:7 (see also Rev. 18:3)
2. Worldwide religious power: Rev. 13:8
3. From “among” European nations: Dan. 7:7,8
4. Commits blasphemy: Rev. 13:1, 5, 6
 - a. Mk. 2:7 forgive sins

b. Jn. 10:33 makes himself as God

Fingerprint:

1. Is a Kingdom (Dan. 7:24)
2. Diverse from the others (Dan. 7:24)
3. Think to “change times and laws” (Dan. 7:25)



4. After the first four (Dan. 7:24)
476 AD
5. Size: “little horn”
 - a. Vatican size 109 Acres
6. Plucked up three:
 - a. Heruli (Removed from Italy 493 AD, Defeated completely 508 AD)
 - b. Vandals (surrendered to Justinian 534 AD)
 - c. Ostrogoths (siege on Rome broken 538 AD, completely defeated in 550’s and 560’s)
7. 1260 days = years (Dan. 7:25; 12:7; Rev. 11:2,3; 12:6,14; 13:5)
 - a. Num 14:34-36
 - b. Ez. 4:6

- c. Fall of Western Rom 476 AD
- d. Last horn plucked up 538 AD
- 8. Eyes of man (Dan. 7:8)
 - human leader
 - eyes= understanding (Eph. 1:18)
- 8. Persecutes saints (Dan. 7:21,25)
 - see: <http://www.ccel.org/f/foxe/martyrs/home.html>
- 9. Religious
 - a. Looks for worship (Rev. 13:4,8,12,15)
 - b. Son of Perdition (Judas)
 - Disciple
 - Judas
 - c. Sits as God (2 Thess. 2:3,4; see also Is. 14:13)
 - d. Attacks God (Dan. 7:25)

Audioverse Sermons:

The Judgment and its Hour (Eugene Prewitt)

<https://www.audioverse.org/english/sermons/recordings/525/the-judgment-and-its-hour.html>

Good News About the Judgment (Chester Clark):

<https://www.audioverse.org/english/sermons/recordings/5174/good-news-about-judgment.html>

The Judgment (Norman McNulty):

<https://www.audioverse.org/english/sermons/recordings/3429/daniel-7the-judgment.html>

Daniel Bible Study: Chapter 7 (Part 1,2,and 3) (Alistair Hong)

<https://www.audioverse.org/english/sermons/recordings/1255/daniel-bible-study-chapter-7-part-1.html>

<https://www.audioverse.org/english/sermons/recordings/1256/daniel-bible-study-chapter-7-part-2.html>

<https://www.audioverse.org/english/sermons/recordings/1257/daniel-bible-study-chapter-7-part-3.html>

Understanding the Judgment (Peter Gregory)

<https://www.audioverse.org/english/sermons/recordings/110/understanding-the-judgment.html>

Online books:

The Judgment: Its Events and Their Order: (JN Andrews)

<http://www.greatcontroversy.org/books/ju/jna-jcon.html>