

The Hour of His Judgment Is Come

The subject of the **sanctuary** and the **investigative judgment** should be **clearly understood** by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise it will be impossible for them to exercise the faith which is essential at this time or to occupy the position which God designs them to fill. Every individual has a soul to save or to lose. Each has a case pending at the bar of God. Each must meet the great Judge face to face. How important, then, that every mind contemplate often the solemn scene when the judgment shall sit and the books shall be opened, when, with Daniel, every individual must stand in his lot, at the end of the days. **GC 488.**

Deafening Silence on the Investigative Judgment

1. Is the topic of the investigative judgment still relevant to Seventh-day Adventists today? Is it still present truth? Why spend time learning about the subject when it no longer seems to be at the forefront of the church's theology?
2. So, the question comes, why is the doctrine of the investigative judgment (along with its sister doctrine, the sanctuary), no longer being promoted in the mainstream Adventist churches? Why the deafening silence on these topics?
3. The topic can also be very confusing if not **clearly understood**: Consider the following apparently contradictory statements by Ellen White regarding whose cases are considered in the investigative judgment:

All to be judged. . .	Only professed people of God judged. . .
Thus was presented to the prophet's vision the great and solemn day when the characters and the lives of men should pass in review before the Judge of all the earth, and to every man should be rendered "according to his works." GC 479	So in the great day of final atonement and investigative judgment the only cases considered are those of the professed people of God . The judgment of the wicked is a distinct and separate work, and takes place at a later period. GC 480.
Every man's work passes in review before God and is registered for faithfulness or unfaithfulness. Opposite each name in the books of heaven is entered with terrible exactness every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every artful dissembling. . . GC 482.	As the books of record are opened in the judgment, the lives of all who have believed on Jesus come in review before God. Beginning with those who first lived upon the earth, our Advocate presents the cases of each successive generation, and closes with the living. Every name is mentioned, every case closely investigated. GC 483.
Though all nations are to pass in judgment before God, yet He will examine the case of each individual with as close and searching scrutiny as if there were not another being upon the earth. Everyone must be tested and found without spot or wrinkle or any such thing. GC 490.	
Silently, unnoticed as the midnight thief, will come the decisive hour which marks the fixing of every man's destiny , the final withdrawal of mercy's offer to guilty men. GC 491.	

- a. The teaching of a pre-advent judgment scares people: "fear God, for the hour of his judgment is come" (**Rev 14:7**)

Every man's work passes in review before God and is registered for faithfulness or unfaithfulness. Opposite each name in the books of heaven is entered with terrible exactness every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every artful dissembling. Heaven-sent warnings or reproofs neglected, wasted moments, unimproved opportunities, the influence exerted for good or for evil, with its far-reaching results, all are chronicled by the recording angel. **GC 482.**

4. Questions we need to be asking ourselves at this point:
 - a. What is the **investigative judgment** and what does it mean to clearly understand the subject of the investigative judgment?
 - b. How is the sanctuary service and the investigative judgment related?
 - c. Why did Ellen White say **everyone will be judged** on one hand, and **only the professed people of God are considered in the judgment** on the other?
 - d. Is the teaching of an investigative judgment that began in 1844 just a face-saving device?
5. To clearly understand the investigative judgment, one needs to realize (contrary to common belief), that there is more than one line of investigation taking place:
 - a. An investigative judgment conducted by the Father (**Dan 7:7-10; Matt 22:1-13**)
 - b. An investigative judgment conducted by Jesus (**Dan 7:13-14; Matt 25:1-14**)
6. Although these two lines of investigation are related and concurrent with each other with reference to time, they are different from each other and must be clearly distinguished from each other;

The Investigative Judgment by the Ancient of Days

7. **Rev 14:7--The hour of his judgment is come**--This announces a work of judgment that is convened before the second coming of Christ in **Rev 14:14-20**; this is why it is also called pre-advent judgment;
8. **Dan 7:9-10**--this is the same judgment prophesied by Daniel which comes after the powers symbolized by the lion, bear, leopard and little horn ear appear one after the other and disappear from the stage of action; Daniel places the investigative judgment after 1798, during the time of the end;
9. EGW's comments on **Dan 7:9-10** clearly shows that the line of investigation described in the passage is that being conducted by God the Father Himself:

[**Daniel 7:9-10** quoted]. Thus was presented to the prophet's vision the great and solemn day when the characters and the lives of men should pass in review before the **Judge of all the earth**, and to every man should be rendered "according to his works." **The Ancient of Days is God the Father. . . It is He, the source of all being, and the fountain of all law, that is to preside in the judgment.** And holy angels as ministers and witnesses, in number "ten thousand times ten thousand, and thousands of thousands," attend this great tribunal. **GC 479.**

10. The parable of the marriage supper in **Matt 22:1-14** gives a clear-cut explanation of the investigative judgment as conducted by God the Father; it sheds light on the nature of this work of investigation;
 - a. **The king**—represents God the Father
 - b. **The son**---represents Jesus, the son of God

- c. **The marriage**---Jesus receiving His kingdom from the Father in marriage (**Dan 7:13-14; GC 426**)
- d. **The guests**--- Jews and the Gentiles (in other words, the entire human race)
- e. **The wedding garment**—the character that each must possess to be fit for the marriage supper (**COL 307**); Christ’s perfect character which every man must have to be approved in the judgment;
- f. **The examination of the guests just before the marriage**—represents a work of investigation by the King (the Father) to see if the characters of the guests conform to the image of Christ to the full extent; the son is not the one doing the investigation in the parable;

11. It is the Father who conducts this investigation to see who is worthy to receive a share in the kingdom and a seat upon His throne; to determine who are fitted to share in the inheritance of the righteous:

Previous to the wedding the king comes in to see the guests, to see if all are attired in the wedding garment, the spotless robe of character washed and made white in the blood of the Lamb. Matthew 22:11; Revelation 7:14. He who is found wanting is cast out, but **all who upon examination are seen to have the wedding garment on are accepted of God and accounted worthy of a share in His kingdom and a seat upon His throne.** This work of examination of character, of determining **who are prepared for the kingdom of God,** is that of the investigative judgment, the closing of work in the sanctuary above. **GC 428.**

By the king's examination of the guests at the feast is represented a work of judgment. The guests at the gospel feast are those who profess to serve God, those whose names are written in the book of life. But not all who profess to be Christians are true disciples. Before the final reward is given, **it must be decided who are fitted to share the inheritance of the righteous.** This decision must be made prior to the second coming of Christ in the clouds of heaven; for when He comes, His reward is with Him, "to give every man according as his work shall be." Revelation 22:12. **COL 310.**

12. The Father examines the records of “every man,” all nations,” “every man’s work,” “each individual” and decides “every man’s destiny;” (**GC 479, 482, 489, 491**); in the parable, both Jews and Gentiles are invited to the wedding;

The Investigative Judgment by the Son of Man

13. Whereas the focus of the investigative judgment in **Dan 7:9-10** is the "Ancient of days," in **Dan 7:13-14**, the focus shifts to the "Son of Man" (Jesus Christ);

- a. The addition of the Son of Man in the picture introduces an aspect of the investigative judgment that is not clearly understood and appreciated by God's people;

14. Why does the Son of man comes to the ancient of days? EGW’s comments below on **Dan 7:13-14** clearly shows that a second line of investigation is being conducted by Jesus the nature of which must be clearly distinguished from that being done by the Father;

15. This work of investigation being conducted by the Son of man must not be confused with the work of investigation being conducted by the Ancient of Days, or the heavenly Father (the King in the parable):

[Dan 7:13-14 quoted.] The coming of Christ here described is not His second coming to the earth. He comes to the Ancient of Days in heaven to receive dominion and glory and a kingdom, which will be given Him at the close of His work as a mediator. It is this coming, and not His second advent to the earth, that was foretold in prophecy to take place at the termination of the 2300 days in 1844. Attended by heavenly angels, our great High Priest enters the holy of holies and there appears in the

presence of God to engage in the last acts of His ministration in behalf of man--**to perform the work of investigative judgment and to make an atonement for all who are shown to be entitled to its benefits. GC 480.**

16. Jesus went into the Father in the Most Holy Place in 1844—
- a. to receive a kingdom from the Father in marriage (**Dan 7:14**)
 - b. to perform His "last act of ministration" which itself is composed of two parts:
 - i. To perform a work of investigative judgment, and
 - ii. To make a final atonement for all who are entitled to its benefits

17. Why does Jesus need to conduct His own work of investigation when the Father is already doing it?
 ANSWER: ". . .to determine who will receive the benefit of His final atonement" --which is the taking away of the filthy garments and replacing it with His own perfect character upon those who are entitled to the benefit of His final atonement, i.e. those who are going through the Day of Atonement process of soul affliction (**Lev 16:30; PK 591**)

As the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded. But before this can be accomplished, there must be an examination of the books of record to determine who, through **repentance** of sin and **faith** in Christ, are entitled to the benefits of His atonement. **The cleansing of the sanctuary therefore involves a work of investigation--a work of judgment. GC 421-422.**

18. This work of making final atonement and receiving the white raiment is what prepares God's people to stand before the King in the examination of the guests in the parable of the wedding garment;

The Two Lines of Investigation Compared

19. The distinction between the two lines of investigation, one conducted by the Father and the other one by the Son must be clearly understood:

The Investigative judgment done by the Father	The investigative judgment done by the Son
Done by the Father (Ancient of Days of Dan 7:9-10);	Done by the Jesus (Son of Man of Dan 7:13-14)
Explained more fully in the parable of the wedding garment (Matt 22:1-13)	Explained more fully in the parable of the 10 virgins (Matt 25:1-14)
The purpose is to determine who has on the white robe (Matt 22:1-14); to determine who will have a share in the kingdom; and a seat upon His throne (GC 428); to determine who will have a share in the inheritance of the righteous (COL 310)	The purpose is to determine who will receive the white robes in preparation for the examination by the Father (GC 480, 421-422)
The Father is looking for character perfection (the wedding garment)	The Son is not looking for character perfection; He is looking for faith and repentance (GC 421-480)
The Father examines each name, everyone in the books	The only cases considered are the cases of God's professed people

The Parable of the Ten Virgins

20. The work of investigative judgment done by Jesus to determine who receives the white raiment is forcibly set forth in the parable of the 10 virgins in **Matt 25:1-13**;
- a. **The marriage**--in this parable is the same marriage Daniel describes in **Dan 7:13-14**;

The Little Open Book Ministry

<http://www.lobm.org>

- b. **The wise virgins**-- Those who are found worthy, in the judgment, to receive the benefit of His atonement are presented in the parable as the 5 wise virgins who are able to follow Jesus into the marriage chamber (the Most Holy Place) in answer to the call "the bridegroom cometh, go ye out to Meet Him;"
- c. **The foolish virgins**—on the other hand, those who, in the judgment, are found unworthy to receive the benefit of Christ' final atonement are presented in the parable as the 5 foolish virgins who fail to follow Jesus into the marriage chamber for lack of spiritual insight; lack of understanding of the work in the heavenly sanctuary where Jesus is doing His final ministration;
- d. **The door was shut**--close of human probation

Go Ye Out to Meet Him

21. The call at midnight "**Go ye out to meet him**" was first given by the Advent believers in the summer of 1844 and was believed to be a call to be ready for the second coming of Jesus in the Fall of 1844 (Oct 22, 1844); called the Midnight Cry;
- a. Those who gave the Midnight Cry was called the 7th month movement because they taught that Jesus was coming on the Jewish Day of Atonement of the 10th day of the 7th month (Oct 22, 1844)
 - b. Spearheaded by Samuel S. Snow who discovered that the termination of the 2300 year prophecy should be in the autumn and not in the Spring 1844 (as earlier believed by the Millerites), because the decree by the Persian king Artaxerxes to free the Jews was made in the autumn of 457 B.C. and not in the spring of that same year as previously thought;
22. **IMPORTANT:** The disappointed Adventists were approved of God even though their understanding of the real meaning of the Midnight Cry was wrong, because their hearts were right with God and they gladly responded to the invitation to "go ye out to meet him;"

Near the close of the second angel's message, I saw a great light from heaven shining upon the people of God. The rays of this light seemed bright as the sun. And I heard the voices of angels crying, "Behold, the Bridegroom cometh; go ye out to meet Him!"

This was the midnight cry, which was to give power to the second angel's message. Angels were sent from heaven to arouse the discouraged saints and prepare them for the great work before them. The most talented men were not the first to receive this message. . . . This work did not stand in the wisdom and learning of men, but in the power of God, and His saints who heard the cry could not resist it. The most spiritual received this message first, and those who had formerly led in the work were the last to receive and help swell the cry, "Behold, the Bridegroom cometh; go ye out to meet Him!"

The saints anxiously waited for their Lord with **fasting, watching, and almost constant prayer**. Even some sinners looked forward to the time with terror; but the great mass manifested the spirit of Satan in their opposition to the message. They mocked and scoffed, repeating everywhere, "No man knoweth the day nor the hour." Evil angels urged them on to harden their hearts and to reject every ray of light from heaven, that they might be fastened in the snare of Satan. Many who professed to be looking for Christ had no part in the work of the message. **The glory of God** which they had witnessed, the **humility** and **deep devotion of the waiting ones**, and the overwhelming weight of evidence, caused them to profess to receive the truth. . .

A spirit of solemn and earnest prayer was everywhere felt by the saints. A **holy solemnity** was resting upon them. Angels were watching with the deepest interest the effect of the message, and were **elevating** those who received it, and drawing them from earthly things to **obtain large supplies from salvation's fountain**. God's people were then **accepted of Him**. **Jesus looked upon them with pleasure**, for **His image was reflected in them**. They **had made a full sacrifice, an entire consecration**, and expected to be changed to immortality. But they were destined again to be sadly disappointed. **EW 238-239.**

23. How was the Midnight Cry to be correctly understood then? The midnight cry was a call to enter with Jesus by faith

. . .All heaven watched with the deepest interest the reception of the first angel's message. But many who professed to love Jesus, and who shed tears as they read the story of the cross, derided the good news of His coming. Instead of receiving the message with gladness, they declared it to be a delusion. They hated those who loved His appearing and shut them out of the churches. Those who rejected the first message could not be benefited by the second; **neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary.** And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel's message, which shows the way into the most holy place. **EW 260-261.**

24. These disappointed but nevertheless faithful ones will condemn those of us today who profess to be God's people but are unable to find their way in to the second apartment of the heavenly sanctuary because they willfully refuse to "trim their lamps"--to study the part of the word of God which gives light on the ministration going on in the heavenly sanctuary;
25. They will also condemn those who have the right understanding of the work of Christ in heavenly sanctuary, but who by their words and actions deny Jesus and refuse to follow Him into the heavenly sanctuary through a work of faith and repentance
26. Answering the midnight cry "go ye out to meet him" gives one entrance into the marriage chamber and results in an experience that entitles one to receive the benefit of the final atonement--the wedding garment;
27. It goes without saying that failing to enter the marriage chamber is fatal; it means failing to receive the wedding garment (the spotless robe of Christ's character and therefore lacking the preparation needed to stand before the Ancient of Days in the final examination of the character;

Conclusion

28. When the subject of the investigative judgment is clearly understood, one realizes that what God requires in the judgment (i.e. perfect character), He Himself provides through the powerful final ministration of Jesus in the heavenly sanctuary; believed and embraced, this truth is what removes the fear of the judgment.