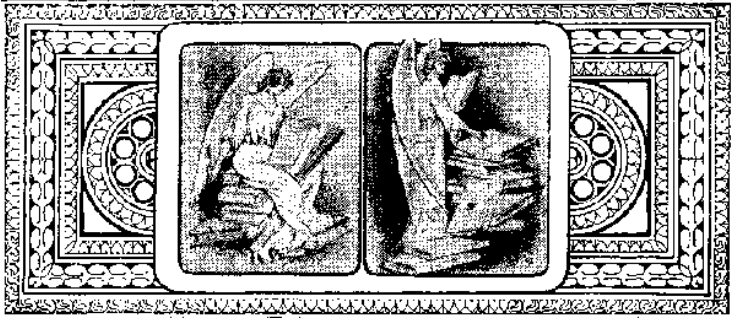


## 28. The Investigative Judgment.



“I beheld,” says the prophet Daniel, “till thrones were placed, and One that was ancient of days did sit: His raiment was white as snow, and the hair of His head like pure wool; His throne was fiery flames, and the wheels thereof 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.”<sup>835</sup>

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. Says the psalmist, “Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.”<sup>836</sup> It is He, the source of all being, and the fountain of all law,

<sup>835</sup> Dan. 7:9, 10, R.V.

<sup>836</sup> Ps. 90:2.

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.

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“And, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away.”<sup>837</sup> 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.

In the typical service, only those who had come before God with confession and repentance, and whose sins, through the blood of the sin-offering, were transferred to the sanctuary, had a part in the service of the day of atonement. 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. “Judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel?”<sup>838</sup>

The books of record in heaven, in which the names and the deeds of men are registered, are to determine the decisions of

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<sup>837</sup> Dan. 7:13, 14.

<sup>838</sup> 1 Peter 4:17.

the judgment. Says the prophet Daniel, "The judgment was set, and the books were opened." The revelator, describing the same scene, adds, "Another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."<sup>839</sup>

The book of life contains the names of all who have ever entered the service of God. Jesus bade His disciples, "Rejoice, because your names are written in heaven."<sup>840</sup> Paul speaks of his faithful fellow-workers, "whose names are in the book of life."<sup>841</sup> Daniel, looking down to "a time of trouble, such as never was," declares that God's people shall be delivered, "every one that shall be found written in the book." And the revelator says that those only shall enter the city of God whose names "are written in the Lamb's book of life."<sup>842</sup> [481]

"A book of remembrance" is written before God, in which are recorded the good deeds of "them that feared the Lord, and that thought upon His name."<sup>843</sup> Their words of faith, their acts of love, are registered in heaven. Nehemiah refers to this when he says, "Remember me, O my God, ... and wipe not out my good deeds that I have done for the house of my God."<sup>844</sup> In the book of God's remembrance every deed of righteousness is immortalized. There every temptation resisted, every evil overcome, every word of tender pity expressed, is faithfully chronicled. And every act of sacrifice, every suffering and sorrow endured for Christ's sake, is recorded. Says the psalmist, "Thou tellest my wanderings: put Thou my tears into Thy bottle: are they not in Thy book?"<sup>845</sup>

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<sup>839</sup> Rev. 20:12.

<sup>840</sup> Luke 10:20.

<sup>841</sup> Phil. 4:3.

<sup>842</sup> Dan. 12:1; Rev. 21:27.

<sup>843</sup> Mal. 3:16.

<sup>844</sup> Neh. 13:14.

<sup>845</sup> Ps. 56:8.

There is a record also of the sins of men. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." "Every idle word that men shall speak, they shall give account thereof in the day of judgment." Said the Saviour: "By thy words thou shalt be justified, and by thy words thou shalt be condemned."<sup>846</sup> The secret purposes and motives appear in the unerring register; for God "will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts."<sup>847</sup> "Behold, it is written before Me, ... your iniquities, and the iniquities of your fathers together, saith the Lord."<sup>848</sup>

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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.

The law of God is the standard by which the characters and the lives of men will be tested in the judgment. Says the wise man: "Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment."<sup>849</sup> The apostle James admonishes his brethren, "So speak ye, and so do, as they that shall be judged by the law of liberty."<sup>850</sup>

Those who in the judgment are "accounted worthy," will have a part in the resurrection of the just. Jesus said, "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, ... are equal unto the angels; and are the children

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<sup>846</sup> Eccl. 12:14; Matt. 12:36, 37.

<sup>847</sup> 1 Cor. 4:5.

<sup>848</sup> Isa. 65:6, 7.

<sup>849</sup> Eccl. 12:13, 14.

<sup>850</sup> James 2:12.

of God, being the children of the resurrection.”<sup>851</sup> And again He declares that “they that have done good” shall come forth “unto the resurrection of life.”<sup>852</sup> The righteous dead will not be raised until after the judgment at which they are accounted worthy of “the resurrection of life.” Hence they will not be present in person at the tribunal when their records are examined and their cases decided.

Jesus will appear as their advocate, to plead in their behalf before God. “If any man sin, we have an advocate with the Father, Jesus Christ the righteous.”<sup>853</sup> “For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.” “Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.”<sup>854</sup>

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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. Names are accepted, names rejected. When any have sins remaining upon the books of record, unrepented of and unforgiven, their names will be blotted out of the book of life, and the record of their good deeds will be erased from the book of God's remembrance. The Lord declared to Moses, “Whosoever hath sinned against Me, him will I blot out of My book.”<sup>855</sup> And says the prophet Ezekiel, “When the righteous turneth away from his righteousness, and committeth iniquity, ...

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<sup>851</sup> Luke 20:35, 36.

<sup>852</sup> John 5:29.

<sup>853</sup> 1 John 2:1.

<sup>854</sup> Heb. 9:24; 7:25.

<sup>855</sup> Ex. 32:33.

all his righteousness that he hath done shall not be mentioned.”<sup>856</sup>

All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven; as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life. The Lord declares, by the prophet Isaiah, “I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins.”<sup>857</sup> Said Jesus: “He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels.” “Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven.”<sup>858</sup>

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The deepest interest manifested among men in the decisions of earthly tribunals but faintly represents the interest evinced in the heavenly courts when the names entered in the book of life come up in review before the Judge of all the earth. The divine Intercessor presents the plea that all who have overcome through faith in His blood be forgiven their transgressions, that they be restored to their Eden home, and crowned as joint-heirs with Himself to the “first dominion.”<sup>859</sup> Satan, in his efforts to deceive and tempt our race, had thought to frustrate the divine plan in man's creation; but Christ now asks that this plan be carried into effect, as if man had never fallen. He asks for His people not only pardon and justification, full and complete, but a share in His glory and a seat upon His throne.

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<sup>856</sup> Eze. 18:24.

<sup>857</sup> Isa. 43:25.

<sup>858</sup> Rev. 3:5; Matt. 10:32, 33.

<sup>859</sup> Micah 4:8.

While Jesus is pleading for the subjects of His grace, Satan accuses them before God as transgressors. The great deceiver has sought to lead them into skepticism, to cause them to lose confidence in God, to separate themselves from His love, and to break His law. Now he points to the record of their lives, to the defects of character, the unlikeness to Christ, which has dishonored their Redeemer, to all the sins that he has tempted them to commit, and because of these he claims them as his subjects.

Jesus does not excuse their sins, but shows their penitence and faith, and, claiming for them forgiveness, He lifts His wounded hands before the Father and the holy angels, saying, "I know them by name. I have graven them on the palms of My hands. 'The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise.'"<sup>860</sup> And to the accuser of His people He declares, "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?"<sup>861</sup> Christ will clothe His faithful ones with His own righteousness, that He may present them to His Father "a glorious church, not having spot, or wrinkle, or any such thing."<sup>862</sup> Their names stand enrolled in the book of life, and concerning them it is written, "They shall walk with Me in white: for they are worthy."<sup>863</sup>

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Thus will be realized the complete fulfilment of the new-covenant promise, "I will forgive their iniquity, and I will remember their sin no more." "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found."<sup>864</sup> "In that day shall the branch of the Lord be beautiful

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<sup>860</sup> Ps. 51:17.

<sup>861</sup> Zech. 3:2.

<sup>862</sup> Eph. 5:27.

<sup>863</sup> Rev. 3:4.

<sup>864</sup> Jer. 31:34; 50:20.

and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem.”<sup>865</sup>

The work of the investigative judgment and the blotting out of sins is to be accomplished before the second advent of the Lord. Since the dead are to be judged out of the things written in the books, it is impossible that the sins of men should be blotted out until after the judgment at which their cases are to be investigated. But the apostle Peter distinctly states that the sins of believers will be blotted out “when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ.”<sup>866</sup> When the investigative judgment closes, Christ will come, and His reward will be with Him to give to every man as his work shall be.

In the typical service the high priest, having made the atonement for Israel, came forth and blessed the congregation. So Christ, at the close of His work as mediator, will appear, “without sin unto salvation,”<sup>867</sup> to bless His waiting people with eternal life. As the priest, in removing the sins from the sanctuary, confessed them upon the head of the scapegoat, so Christ will place all these sins upon Satan, the originator and instigator of sin. The scapegoat, bearing the sins of Israel, was sent away “unto a land not inhabited;”<sup>868</sup> so Satan, bearing the guilt of all the sins which he has caused God's people to commit, will be for a thousand years confined to the earth, which will then be desolate, without inhabitant, and he will at last suffer the full penalty of sin in the fires that shall destroy all the wicked. Thus the great plan of redemption will reach its accomplishment in the

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<sup>865</sup> Isa. 4:2, 3.

<sup>866</sup> Acts 3:19, 20.

<sup>867</sup> Heb. 9:28.

<sup>868</sup> Lev. 16:22.

final eradication of sin, and the deliverance of all who have been willing to renounce evil.

At the time appointed for the judgment—the close of the 2300 days, in 1844—began the work of investigation and blotting out of sins. All who have ever taken upon themselves the name of Christ must pass its searching scrutiny. Both the living and the dead are to be judged “out of those things which were written in the books, according to their works.”

Sins that have not been repented of and forsaken will not be pardoned, and blotted out of the books of record, but will stand to witness against the sinner in the day of God. He may have committed his evil deeds in the light of day or in the darkness of night; but they were open and manifest before Him with whom we have to do. Angels of God witnessed each sin, and registered it in the unerring records. Sin may be concealed, denied, covered up from father, mother, wife, children, and associates; no one but the guilty actors may cherish the least suspicion of the wrong; but it is laid bare before the intelligences of heaven. The darkness of the darkest night, the secrecy of all deceptive arts, is not sufficient to veil one thought from the knowledge of the Eternal. God has an exact record of every unjust account and every unfair dealing. He is not deceived by appearances of piety. He makes no mistakes in His estimation of character. Men may be deceived by those who are corrupt in heart, but God pierces all disguises, and reads the inner life.

How solemn is the thought! Day after day, passing into eternity, bears its burden of records for the books of heaven. Words once spoken, deeds once done, can never be recalled. Angels have registered both the good and the evil. The mightiest conqueror upon the earth cannot call back the record of even a single day. Our acts, our words, even our most secret motives, all have their weight in deciding our destiny for weal or woe. Though they may be forgotten by us, they will bear their testimony to justify or to condemn.

As the features of the countenance are reproduced with unerring accuracy on the polished plate of the artist, so the character is faithfully delineated in the books above. Yet how little solicitude is felt concerning that record which is to meet the gaze of heavenly beings. Could the veil which separates the visible from the invisible world be swept back, and the children of men behold an angel recording every word and deed, which they must meet again in the judgment, how many words that are daily uttered would remain unspoken; how many deeds would remain undone.

In the judgment, the use made of every talent will be scrutinized. How have we employed the capital lent us of Heaven? Will the Lord at His coming receive His own with usury? Have we improved the powers intrusted us, in hand and heart and brain, to the glory of God and the blessing of the world? How have we used our time, our pen, our voice, our money, our influence? What have we done for Christ, in the person of the poor, the afflicted, the orphan, or the widow? God has made us the depositaries of His holy word; what have we done with the light and truth given us to make men wise unto salvation? No value is attached to a mere profession of faith in Christ; only the love which is shown by works is counted genuine. Yet it is love alone which in the sight of Heaven makes any act of value. Whatever is done from love, however small it may appear in the estimation of men, is accepted and rewarded of God.

The hidden selfishness of men stands revealed in the books of heaven. There is the record of unfulfilled duties to their fellow-men, of forgetfulness of the Saviour's claims. There they will see how often were given to Satan the time, thought, and strength that belonged to Christ. Sad is the record which angels bear to heaven. Intelligent beings, professed followers of Christ, are absorbed in the acquirement of worldly possessions or the enjoyment of earthly pleasures. Money, time, and strength are sacrificed for display and self-indulgence; but few are the mo-

ments devoted to prayer, to the searching of the Scriptures, to humiliation of soul and confession of sin.

Satan invents unnumbered schemes to occupy our minds, that they may not dwell upon the very work with which we ought to be best acquainted. The arch-deceiver hates the great truths that bring to view an atoning sacrifice and an all-powerful Mediator. He knows that with him everything depends on his diverting minds from Jesus and His truth.

Those who would share the benefits of the Saviour's mediation should permit nothing to interfere with their duty to perfect holiness in the fear of God. The precious hours, instead of being given to pleasure, to display, or to gain-seeking, should be devoted to an earnest, prayerful study of the Word of truth. 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.

All who have received the light upon these subjects are to bear testimony of the great truths which God has committed to them. The sanctuary in heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should thoroughly investigate these subjects, and be able to give an answer to every one that asketh them a reason of the hope that is in them.

The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, "whither the Forerunner is for us entered."<sup>869</sup> There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption. The salvation of man is accomplished at an infinite expense to heaven; the sacrifice made is equal to the broadest demands of the broken law of God. Jesus has opened the way to the Father's throne, and through His mediation the sincere desire of all who come to Him in faith may be presented before God.

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy."<sup>870</sup> If those who hide and excuse their faults could see how Satan exults over them, how he taunts Christ and holy angels with their course, they would make haste to confess their sins and to put them away. Through defects in the character, Satan works to gain control of the whole mind, and he knows that if these defects are cherished, he will succeed. Therefore he is constantly seeking to deceive the followers of Christ with his fatal sophistry that it is impossible for them to overcome. But Jesus pleads in their behalf His wounded hands, His bruised body; and He declares to all who would follow Him, "My grace is sufficient for thee."<sup>871</sup> "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."<sup>872</sup> Let none, then, regard their defects as incurable. God will give faith and grace to overcome them.

We are now living in the great day of atonement. In the typical service, while the high priest was making the atonement for

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<sup>869</sup> Heb. 6:20.

<sup>870</sup> Prov. 28:13.

<sup>871</sup> 2 Cor. 12:9.

<sup>872</sup> Matt. 11:29, 30.

Israel, all were required to afflict their souls by repentance of sin and humiliation before the Lord, lest they be cut off from among the people. In like manner, all who would have their names retained in the book of life, should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin and true repentance. There must be deep, faithful searching of heart. The light, frivolous spirit indulged by so many professed Christians must be put away. There is earnest warfare before all who would subdue the evil tendencies that strive for the mastery. The work of preparation is an individual work. We are not saved in groups. The purity and devotion of one will not offset the want of these qualities in another. 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. Every one must be tested, and found without spot or wrinkle or any such thing. [490]

Solemn are the scenes connected with the closing work of the atonement. Momentous are the interests involved therein. The judgment is now passing in the sanctuary above. For many years this work has been in progress. Soon—none know how soon—it will pass to the cases of the living. In the awful presence of God our lives are to come up in review. At this time above all others it behooves every soul to heed the Saviour's admonition, "Watch and pray: for ye know not when the time is."<sup>873</sup> "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."<sup>874</sup>

When the work of the investigative judgment closes, the destiny of all will have been decided for life or death. Probation is ended a short time before the appearing of the Lord in the clouds of heaven. Christ in the Revelation looking forward to that time, declares: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him

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<sup>873</sup> Mark 13:33.

<sup>874</sup> Rev. 3:3.

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be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be.”<sup>875</sup>

The righteous and the wicked will still be living upon the earth in their mortal state,—men will be planting and building, eating and drinking, all unconscious that the final, irrevocable decision has been pronounced in the sanctuary above. Before the flood, after Noah entered the ark, God shut him in, and shut the ungodly out; but for seven days the people, knowing not that their doom was fixed, continued their careless, pleasure-loving life, and mocked the warnings of impending judgment. “So,” says the Saviour, “shall also the coming of the Son of man be.”<sup>876</sup> 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.

“Watch ye therefore: ... lest coming suddenly He find you sleeping.”<sup>877</sup> Perilous is the condition of those who, growing weary of their watch, turn to the attractions of the world. While the man of business is absorbed in the pursuit of gain, while the pleasure-lover is seeking indulgence, while the daughter of fashion is arranging her adornments,—it may be in that hour the Judge of all the earth will pronounce the sentence, “Thou art weighed in the balances, and art found wanting.”<sup>878</sup>

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<sup>875</sup> Rev. 22:11, 12.

<sup>876</sup> Matt. 24:39.

<sup>877</sup> Mark 13:35, 36.

<sup>878</sup> Dan. 5:27.