

MEETING THE GREAT JUDGE FACE TO FACE

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.**

Biblical Support for the Pre-advent Investigative Judgment

1. The bible teaches that God has appointed a day in which to judge the world
2. The rationale for and nature of the investigation
 - a. **Eccl 3:17; Eccl 11:9; Eccl 12:13-14**
 - b. **Matt 12:36-37**
 - c. **1 Pet 4:5**

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. **Everyone** must be tested and found without spot or wrinkle or any such thing. **GC 489**

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.**

- d. **Dan 7:9-10--** the prophet Daniel is given a graphic portrayal of the great day of judgment

[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**

- e. **Rev 14:6-7**, the judgment which the prophet Daniel prophesied in his day finally arrives
 - i. *"the hour of judgment is come"*
 - ii. The inhabitants of the earth are called upon to "fear God, give glory to Him and worship Him" in view of the solemn, fearful scenes connected with the judgment going forward in heaven
 - iii. This is the time we are living in

A Typical Pictorial Rendition of the Investigative Judgment

3. The picture at the end of this study shows a heavenly courtroom scenario that graphically depicts the investigative judgment narrative of **Dan 7:9-10**
4. **Q:** If you were this individual in the picture, will you survive and receive a favorable sentence in the judgment?
5. **A:** The answer is a resounding no!
6. **Two serious flaws in the picture:**
 - a. The man in the picture is still wearing the “*common citizen dress*” and not the white wedding garments which represents the perfect character of Jesus
 - b. Jesus is acting as Advocate and defense Attorney for the man
7. it is commonly taught that the issue in the investigate judgment is not so much a person’s performance but whether he has accepted Jesus as personal Saviour
 - a. that as long as we have faith in Jesus and are confessing our sins, and showing that our lives have changed, then Jesus He will defend us when our names come up in the investigative judgment and our lives are examined
8. In other words, our characters may still be defective when our names come up in the judgment, as long as we have faith in Him and are confessing our sins and there is change in our lives
9. This understanding commonly held by many Christians regarding the judgment is misleading, and leads to a false sense of security in the judgment

The Dilemma of the Investigative Judgment

10. The parable of the marriage supper in **Matt 22:1-14** gives a clear-cut explanation of the investigative judgment which is presided by the Ancient of days, God the Father and sheds light on the true nature of His work of the investigative judgment
 - a. **The king**—represents God the Father
 - b. **The son**---represents Jesus, the son of God
 - c. **The guests**--- Jews and the Gentiles (in other words, the entire human race)
 - d. **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;
 - e. **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 fullest extent
 - f. **The marriage**—the union of the divine and the human; for it is only through the combination of the human agent with the divine that he can obey every one of God’s precepts (**COL 314**); the only way in which the human agent can stand perfect before a holy Law
11. **IMPORTANT OBSERVATION:** in the parable, the son (Jesus) is not the one doing the work of investigation; it is the king, or the Ancient of days (**Dan 7:9-10**), the heavenly Father is doing it

The guests at the marriage feast were inspected by the king. Only those were accepted who had obeyed his requirements and **put on the wedding garment**. So it is with the guests at the gospel feast. All must pass the scrutiny of the great King, and only those are received who have put on the robe of Christ’s righteousness. **COL 312**

12. The purpose of the work of investigation by the Father is to examine the character of the guests to see if they are wearing the wedding garment; He is not looking for faith or repentance; He is examining the books to see if our characters match the perfect character of His Son
13. In this work of investigation, there is no defense attorney to rely on

14. No Intercessor who will plead to cover defects of character
15. We must be holy and without blemish
16. All our sins erased, must be blotted out from the books if we are to pass the intense scrutiny

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.**

17. Q: Why the man wearing the suit in the picture is bound to be rejected in the judgment

When the king came in to view the guests, the real character of all was revealed. For every guest at the feast there had been provided a wedding garment. This garment was a gift from the king. By wearing it the guests showed their respect for the giver of the feast. But one man was clothed in his **common citizen dress.** He had refused to make the preparation required by the king. The garment provided for him at great cost he disdained to wear. Thus he insulted his lord. To the king's demand, "How camest thou in hither not having a wedding garment?" he could answer nothing. He was self-condemned. Then the king said, "Bind him hand and foot, and take him away, and cast him into outer darkness." **COL 309**

The man who came to the feast without a wedding garment represents the condition of many in our world today. They profess to be Christians, and lay claim to the blessings and privileges of the gospel; yet they feel no need of a transformation of character. They have never felt true repentance for sin. They do not realize their need of Christ or exercise faith in Him. They have not overcome their hereditary or cultivated tendencies to wrongdoing. Yet they think that they are **good enough in themselves,** and they **rest upon their own merits** instead of trusting in Christ. Hearers of the word, they come to the banquet, but they have **not put on the robe of Christ's righteousness.** . . .

The righteousness of Christ will not cover one cherished sin. A man may be a law-breaker in heart; yet if he commits no outward act of transgression, he may be regarded by the world as possessing great integrity. But God's law looks into the secrets of the heart. Every act is judged by the motives that prompt it. Only that which is in accord with the principles of God's law will stand in the judgment. **COL 315-316**

The Good News of the Investigative Judgment

18. Up to now, we have been discussing the great subject of the investigative judgment only in connection with the role of the Father, the Ancient of days as the Judge of all the earth
19. It is frightful, fearful, hopeless scenario
20. Where does Jesus come into the investigative judgment?
21. Again, we are told that *"All need to understand the **position and work** of their great high priest, otherwise, it will be impossible for them to exercise the faith that is essential at this time and to occupy the position 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."* GC 488
22. This **work** of our great high priest in the investigative judgment essentially boils down to two things:
 - a. to **prepare** us to meet the judge face to face, and then
 - b. to **present** faultless before the throne of His Father (**Eph 5:27; Jude 24; GC 484**)
23. Christ's work of preparing God's people to stand before the Father in judgment includes
 - a. Giving them the white raiment
 - b. Blotting out their sins from the books
24. Christ's work of preparing us to meet the Father in the investigative judgment is presented in four different places in the bible; each passage focusing on a particular aspect of that preparatory work,

to help us “clearly understand the position and work of our great high priest and be able to exercise the faith that is essential at this time”

The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in **Daniel 8:14**; the coming of the Son of man to the Ancient of Days, as presented in **Daniel 7:13**; and the coming of the Lord to His temple, foretold by **Malachi**, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of **Matthew 25. GC 426**

25. Why Jesus suddenly comes to His temple (**Mal 3:1-4; Eph 5:27; Jude 24**)—to purify the characters of God’s people

God declares: "Behold, I will send My messenger, and he shall prepare the way before Me; and the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in; behold He shall come, saith the Lord of Hosts." The Lord comes to His temple to find those who are sincere. He measures the worshippers. He knows those who are **true-hearted** and **self-sacrificing**. "Who may abide the day of His coming; and who shall stand when He appeareth?" **Who will stand in the day of investigation. This does not mean the time when the books are opened. It is a preparatory work.** "For He is like a refiner's fire and like fuller's soap." To those who have felt unconcerned, the Spirit comes as a reprove, and shows them that they need to do something to cleanse the temple. **Australasian Union Conference Record 1899, 7.28**

26. Why Jesus comes to the Ancient of days in **Dan 7:13**—to engage in His last act of ministration and make a final atonement for those entitled to receive its benefit

- a. To perform a work of investigative judgment
- b. To make an atonement for all who are shown to be entitled to its benefits

[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.**

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.**

27. Why Jesus cleanses the sanctuary (**Dan 8:14**)—to blot out the sins of the penitent believers from the books, so that when the Ancient of days opens them, there are no more sins remaining against their names (**Lev 16:30**)

28. Why Jesus goes into the marriage chamber (**Matt 25**)—to provide the wedding garment to those who are wise and not foolish **Rev 19:7-8**

- a. **The marriage**--in this parable is the same marriage Daniel describes in **Dan 7:13-14**;
- b. **The wise virgins**-- Those who Christ will find worthy to receive the benefit of His final atonement; those who have faith in Christ’s final ministration and follow that work by faith

- c. **The foolish virgins**—on the other hand, those who, in the judgment, are found unworthy to receive the benefit of Christ' final atonement; those who fail to follow Jesus into the marriage chamber for lack of understanding and faith in His work in the heavenly sanctuary
- d. **The door was shut**—probation is ended for the individual and he must now stand at the bar of God

29. In this work of preparing God's people for the judgment, Christ is opposed by Satan (**Zech 3:1-5**)

30. In our defense against Satan's attack, Jesus does not excuse their sins, but points

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." Psalm 51:17. 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?" Zechariah 3:2. 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." Ephesians 5:27. 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." Revelation 3:4. **GC 484**

Final Thoughts

- 31. **John 5:22**-- The Father has committed all judgment to the Son; it is Jesus who decides who receives the white raiment and who do not; who is saved and who is lost; the Father merely examines the books to see who have received the white raiment, but does not decide who gets it and who does not; this work He has committed entirely to His Son; He merely affirms the decision made by Jesus
- 32. In the investigative judgment, the Father is not offering the white raiment in the judgment; He is requiring it of us
- 33. On the other hand, in the investigative judgment, Jesus is not requiring the white raiment, He is offering it to us as a gift; **Rev 3:18**—"buy of me. . . the white raiment"
- 34. In the investigative judgment, we come to Jesus wearing filthy garments; in the investigative judgment, we go to the Father wearing the wedding garment
- 35. In the investigative judgment, Jesus is not looking for the white garment; He is looking for faith and repentance; it is the Father who is looking for the white raiment
- 36. So many in Laodicea are like the foolish virgins in the parable and are in danger of being found wanting in the investigative judgment

In 1844, our great High Priest entered the most holy place of the heavenly sanctuary, to begin the work of the investigative judgment. The cases of the righteous dead have been passing in review before God. When that work shall be completed, judgment is to be pronounced upon the living. How precious, how important are these solemn moments! Each of us has a case pending in the court of heaven. We are individually to be judged according to the deeds done in the body. In the typical service, when the work of atonement was performed by the high priest in the most holy place of the earthly sanctuary, the people were required to afflict their souls before God, and confess their sins, that they might be atoned for and blotted out. Will any less be required of us in this antitypical day of atonement, when Christ in the sanctuary above is pleading in behalf of His people, and the final, irrevocable decision is to be pronounced upon every case?

What is our condition in this fearful and solemn time? Alas, what pride is prevailing in the church, what hypocrisy, what deception, what love of dress, frivolity, and amusement, what desire for the supremacy! All these sins have clouded the mind, so that eternal things have not been discerned. Shall we not search the Scriptures, that we may know where we are in this world's history? Shall we not become intelligent in regard to the work that is being accomplished for us at this time, and the position that we as sinners should occupy while this work of atonement is going forward? If we have any regard for our souls' salvation, we must make a decided change. We must seek the Lord with true penitence; we must with deep contrition of soul confess our sins, that they may be blotted out. **1SM 125**

