MTS-13 Mighty Truths Series

INVESTIGATING THE INVESTIGATIVE JUDGMENT, II

Answer to Objection #3: Only the wicked are judged, but not God's people; they are exempt from this judgment

1. This objection contemplates the idea of a pre-advent investigative, but only for the wicked (selective judgment); the saints are "exempt" from the investigative judgment according to this objection; their cases are not examined because of their faith in Christ
    a. **Desmond Ford**--claims that yes, there is an investigative judgment in heaven, but that it is only the oppressive kingdom symbolized by the *"little horn"* power that is judged, not the saints; the saints are exempt from this judgment
    b. **Walter Martin**—an Evangelical author and apologist in the 60s and 70s and strong opponent of the Adventist teaching of the investigative judgment wrote--

"*Since our Lord knows the disposition of cases allegedly being reviewed in heaven, qwhat need is there of an investigative judgment? We believe that the Scriptures decidedly do not warrant such a doctrine*" (The Truth About Seventh-day Adventism, p. 182)

"*The Greek deals a devastating blow to the Seventh-day Adventist concept of investigative judgment: 'He that hears my word and believes on Him that sent me has everlasting life and shall not come under judgment but has passed from death to life.' Christians therefore, need not anticipate any investigative judgment for their sins*." –ibid, p. 178

2. Walter Martin concludes from Greek text of **John 5:24** that there is no pre-advent investigative judgment of the saints
    a. Since the Greek word "*krisis*" translated "*condemnation*" in **John 5:24,** KJV, is translated as "judgment" in **Rev 14:7**, he assumed that **John 5:24** teaches that the believers do not go through the judgment;
    b. But that Greek word is also rightfully translated "*condemnation*" in **John 3:18**
    c. Also, the verb "*come under condemnation*" in **John 5:24** is in the **present tense Indicative**, not future tense. "*Shall not come under condemnation*" therefore in the KJV is more accurately translated as "***is not come under condemnation***." John 5:24 is not speaking of judgment in the future eschatological sense, but rather of the **current Christian status**; this is also indicated by the verb "*is passed*" (present tense) "*from death unto life*;"
    d. **John 5:24** parallels Paul's statement in **Rom 8:1** about the Christian's present standing: "*There is therefore <u>now</u> no condemnation to them which are in Christ Jesus*"
3. If Dr. Martin teaches that there is no **future judgment of the saints**, then he is in plain disagreement with the Scriptures which declares that everyone, including the saints pass through a future judgment which is convened before Jesus comes
    a. **2 Cor 5:10**--"*For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad*"
    b. **Rom 14:10**--For we shall all stand before the judgment seat of Christ" (a future event)
    c. **Heb 10:30**--The Lord shall judge **his people** (not just the wicked)
    d. **1 Pet 4:17**—judgment beings at the house of God

    e. **Eccl 3:17--** I said in mine heart, God shall judge the **righteous** and the **wicked**: for there is a time there for every purpose and for every work (future)
4. **Matt 22**--Also, that believers in Christ are included in the judgment (not exempted), is obvious in the parable of the wedding garment of Matt 22
    a. Guests at the wedding---Those who accept the wedding invitation are those who have accepted the gospel proclamation and have become professors of faith in Christ and become guests at the wedding
    b. The examination of the guests---a work of investigation to determine who possess Christ's righteousness and those who do not
    c. It is a pre-advent judgment—this work of examination is pre-advent because it is done prior to the marriage supper, and end-time eschatological event (Rev 19)
    d. It is done to determine who are allowed to have a part in that event
5. It seems that Martin tries to build an argument from one Greek word
    a. without considering the whole meaning of the passage
    b. without finding out whether John 5:24 is speaking of the Christian's current standing before God or whether it has in mind the future, eschatological aspect of judgment.
6. Dr. Martin and others like him, have failed to take into consideration the larger body of Scripture that argues more strongly for a future judgment for the saints

Answer to Objection #4: The Adventist teaching of an investigative judgment robs the Christian of the assurance of present salvation

    a. **1 John 1:9**—if my sins have already been forgiven, why keep records of them in books to be investigated later?
    b. **Rom 5:10—**We have been reconciled to God by the death of His Son, so why an investigate my records
    c. **Rom 5:1**--If we have justified by faith and have peace with God, why an investigative judgment?
    d. **1 John 5:12**-- If those who have the Son already have life, then what is the point of an investigative judgment?
    e. **Rom 8:1; Rom 8:31-34**—if Christians are no longer under condemnation in Christ, why investigate their cases?
7. In short, if I already have peace with God and reconciled with Him and have eternal life, what is the point of convening a judgment to investigate my case?
    a. Why keep a record of sins that have already been pardoned, to be investigated later?
    b. Why put me on trial when I have been justified by faith and have already been pronounced just and innocent by faith in Christ?
8. This is probably the most serious objection to the Adventist teaching of the investigative judgment
9. **E. J. Waggoner--**In a letter written just before he died in 1916, he expressed the same sentiments expressing opposition to the Adventist belief of an investigative judgment, along with his objections to the cleansing of a sanctuary in heaven and the meaning of the 2300-days prophecy of Dan 8:14

The Investigative Judgment Is God's Response to Satan's Challenge

10. First of all, it must be understood that the Adventist doctrine of the Investigative Judgment is spin-off or a byproduct of a larger theme taught by them called--the Great Controversy
11. The concept of the Great Controversy and the Investigative Judgment go hand in hand
12. The four-fold role of Satan In the Great Controversy
    a. First: Satan makes the lives of those men and women that seek deliverance from his control miserable

b. Second: Satan thinks he has legitimate claims even over every redeemed sinner; he therefore disputes Christ's right to wrest souls from under his control and dominion (**Jude 9**)
c. Third: Satan accuses God's people of wrongdoing so they will not find favor with God (**Rev 12:10; Zech 3:1-5)**
    i. Satan accused Job of selfish motives in his obedience to God (**Job 1:6-12)**

Satan has an accurate knowledge of the sins that he has tempted God's people to commit, and he urges his accusations against them, declaring, that by their sins they have forfeited divine protection, and claiming that he has the right to destroy them. He pronounces them just as deserving as himself of exclusion from the favor of God. "Are these," he says, "the people who are to take my place in heaven, and the place of the angels who united with me? They profess to obey the law of God; but have they kept its precepts? Have they not been lovers of self more than lovers of God? Have they not placed their own interests above His service? Have they not loved the things of the world? Look at the sins that have marked their lives. Behold their selfishness, their malice, their hatred of one another. Will God banish me and my angels from His presence, and yet reward those who have been guilty of the same sins? Thou canst not do this, O Lord, in justice. Justice demands that sentence be pronounced against them." **PK 588**

d. **Fourth: Luke 22:31-32**—Satan then pleads for the souls of those he has tempted to sin so he can destroy them

The Investigative Judgment Is Part of the Redemptive Process

13. **IMPORTANT**: The investigation of the records contained in those books is therefore necessary because **Satan challenges the ultimate salvation of each man**
14. This is the reason why God keeps a meticulous record of men's words and actions; **not for Himself** but for the universe to examine
15. Angels faithfully record our good deeds and misdeeds, acts of faith, instances of repentance in the books of heaven, not for God's own benefit (He already knows who are His) but for the benefit of an onlooking universe
    a. **The book of life**—contains the names of those who have professed faith in Christ and are employed in God's service
    b. **The book of sins**—record the sins committed
    c. **The book of remembrance**—record the good deeds of men; their acts of faith and repentance
16. The main purpose of the investigative judgment is to vindicate the saints against Satan's accusations; **it is part of the redemptive process**

But while the followers of Christ have sinned, they have not given themselves up to be controlled by the satanic agencies. They **have repented of their sins and have sought the Lord in humility and contrition**, and the divine Advocate pleads in their behalf. He who has been most abused by their ingratitude, who knows their sin and also their penitence, declares: "The Lord rebuke thee, O Satan. I gave My life for these souls. They are graven upon the palms of My hands. **They may have imperfections of character; they may have failed in their endeavors; but they have repented, and I have forgiven and accepted them**." **PK 589**

17. This investigative judgment **reveals God's love and justice** in saving the elect and shows that there is no basis for Satan's accusations

18. **God' people vindicated in the investigative judgment (Dan 7:22)**—The examination of the books of heaven in the investigative judgment results in the vindication of the saints against the accusations of Satan; "judgment given to the saints" or in favor of the saints against Satan's charges
19. It **silences the accuser** and secures their place in heaven
20. This is why the investigative is good news to the church; it is not something that believers need to murmur about and complain! It is not something genuine Christians need to be afraid of
21. The redemption of the soul is sealed forever through a work of vindication in the judgment
22. The investigative judgment therefore does not rob the Christian of present salvation, but establishes it even more; moreover, it gives him assurance of salvation in the future judgment
23. **God vindicated in the investigative judgment**--The investigation of the records in the books before the onlooking universe also vindicates God; this work clearly explains why God and His Son allow some to be saved and some to be lost

The Investigative Judgment Is Part of the Everlasting Gospel

24. We will never understand why the investigative judgment is proclaimed as part of the everlasting gospel of Rev 14, until we see its redemptive significance
25. To deny the truth of a work of judgment is to destroy the completeness of the gospel proclamation and the work of redemption
    a. **Rev 14:6-7**—the everlasting gospel and the hour judgment proclaimed in unison
    b. **Rom 2:16**---gospel and the judgment go together
    c. **John 16:8**—the work of the Holy Spirit is to convict the world of sin, of righteousness (gospel) and of judgment; again, the gospel and the judgment go hand in hand in the work of the Holy Spirit
26. Hence, to accept the gospel while denying the investigative judgment destroys the completeness of the redemptive work of Jesus Christ
27. The objection therefore has no basis and is the result of not understanding the intended purpose of the investigative judgment

The Investigative Judgment Is Part of Christ's High Priestly Work

28. The Investigative judgment is part and parcel of Christ's High Priestly ministration and scratching it out diminishes that work
    a. The ministration of Christ as High Priest includes the following function
        a. Intercession (**Heb 7:25; Rom 5:10; Rom 8:24; Acts 5:31**)
        b. Helper--Succoring his people (**Heb 2:17-18; Heb 4:15-16**)
        c. Advocate or Mediator (**1 John 2:1; John 16:26;1 Tim 2:5; Heb 9:15**)
        d. Director of His church on earth (Rev 1:1-3)
        e. Judge of all men—(**John 5:22, 27**; **Rev 2:23**) Jesus investigates hearts and reins
    b. Specially in Day of Atonement ministration is His role as Judge manifest
        a. **Lev 23:29-30**--A work of investigative judgment is implied in the mandate to cut off certain individuals on the Day of Atonement, because only through that work can it be ascertained who among the congregation are worthy of such punishment
    c. Christ's High Priestly work of investigative judgment is also implied in **Rev 6:9-10**, for how else can it be determined who among the dead, are worthy to receive Christ's white robe of righteousness, unless there is a work of investigation of the books of records first?

The Investigative Judgment Is Part of the Day of Atonement

29. Even the Jews understood that the Day of Atonement was a day of judgment
30. In traditional Judaism, Yom Kippur or the Day of Atonement marked the climax of the 10 -day period of repentance called the **Days of Awe**

31. According to the rabbis, on this day, the cases of the righteous and wicked are investigated; the destiny of the *tzaddikim* (the righteous) was inscribed in the **Book of Life**, while the destiny of the r*esha'im* (the wicked) was written in the **Book of death**
32. On Yom Kippur, every soul's name was sealed in one of these two books
33. Those that are found worthy are entered in the Book of Life (**Ex. 37:32; Isa. 4.3; Ps. 69:29; Dan. 12:1**)
34. Hence the prayer: "*Enter us in the Book of Life*" on the day of atonement ("inscribe us", "seal us," that is, "seal our fate")—in the closing prayer on the Day of Atonement)
35. Hence also the formula of **salutation on New-Year's Eve**: "*May you be inscribed in the Book of Life for a happy year*."

We are now living in the great day of atonement. In the typical service, while the high priest was making the atonement for 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. Everyone must be tested and found without spot or wrinkle or any such thing**.

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." Mark 13:33. "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." Revelation 3:3. GC 489-490