

THE INVESTIGATIVE JUDGMENT

by W. H. Olson

Is it going on now?
Is your name liable to come up in secret judgment today?
What is the purpose of the Investigative Judgment?

These and a host of similar questions come to one's mind when presented with the teaching of the Investigative Judgment as taught by the Seventh-day Adventist denomination.

The writer well remembers a number of years ago while attending a denominational school how the ministers would urge those who belonged to "the remnant church" to remain true to "the message" while others were urged to become members. "For," we were told, "your name may come up in the judgment even this very moment and your case settled for eternity." No doubt such a teaching did bring some into the church--but, is such a teaching Scriptural? Where are we given the account of such a teaching being taught by Christ or His disciples?

It is my prayer that you will heed the advice of Sir P. Sidney when he said, "In forming a judgment, lay your hearts void of foretaken opinions, else, whatsoever is done or said will be measured by a wrong rule: like them who have the jaundice, to whom everything appeareth yellow." Better still I trust you will follow the wish of Mrs. E. G. White as she said, "Suppose a brother held a view that differed from yours, and he should come to you, proposing that you sit down with him and make an investigation of that point in the Scriptures; should you rise up filled with prejudice, and condemn his ideas, while refusing to give him a candid hearing? The only right way would be to sit down as Christians and investigate the position presented in the light of God's Word, which will reveal truth and unmask error." Gospel Workers, by Mrs. E. G. White, p. 127.

Perhaps it may be well to go back through the years and take a glimpse at the early history of the Advent movement. This will help us to better understand just why the Investigative Judgment became a teaching in the movement known later as the Seventh-day Adventist Church.

We shall draw the bulk of our information from a source common to all concerned, namely, the writings of the pioneers such as James White, Ellen G. White, Captain Bates, and others and of course, the writings of the Bible.

After the great disappointment of October 22, 1844, the advent believers lived in almost daily expectation of the Lord's return. As they continued to look and wait they were plunged into deeper and deeper perplexity. Explanations of their disappointment multiplied. As new theories were advanced the Advent band was divided into many factions. There were two outstanding differences of interpretation which resulted in parting the Advent believers into two hostile camps. These two teachings related to the close of probation and the termination of the 2300 days. The division became very pronounced before the introduction of the seventh-day Sabbath.

Early in 1845 one group began teaching that they had made a mistake in their reckoning and therefore the 2300 days did not end in 1844. They readjusted their figures and continued to set dates for the termination of the prophetic periods and the coming of the Lord. For a time they also taught the "Shut Door" theory, but in April 1845, they met in conference at Albany, N. Y. and repudiated the "Shut Door" theory and went to work

to convert sinners. This group, called "First-day Adventist," is now known as "Advent Christian Church."

The other group, led by James White and wife, Joseph Bates, and others, continued to stand stoutly for the termination of the 2300 days of October 22, 1844, the "Shut Door" and later, for the Sabbath. They, of course, were called by the name, "Seventh-day Adventists." These outstanding differences, which distinguished the two groups, no well-informed, sincere Adventist denies.

Both factions continued to set times for the Lord to return: the one by readjusting the time of the termination of the 2300 days; the other by speculating on what was going on in heaven.

Early in their disappointment, the Seventh-day Adventists taught that Christ went into the presence of the Father to receive His Kingdom and that He would therefore return to the earth after the coronation. This was of short life. Then the idea was advanced that He had gone into the Most Holy to make atonement. Later it was decided that they had to be sealed with the Sabbath. The last and most permanent theory, the one still taught, is known as the Investigative Judgment. It was the outgrowth of a series of very grievous disappointments.

The Investigative Judgment Defined

We will let James White and Mrs. E. G. White define what is meant by this teaching. "The Investigative Judgment takes place prior to the second advent and the resurrection of the just, that it may be known who are worthy of the first resurrection. Life Incidents, James White, p. 323.

"This work of examination of character, of determining who are prepared for the Kingdom of God, is that of the Investigative Judgment, the closing work in the sanctuary above," Great Controversy, p. 428.

We are aware of the fact that some of the present-day leaders are trying to deny the teachings of the pioneers. An editorial in the Review and Herald, October 29, 1931, affirms that the Investigative Judgment is not to inform God, because He knows, "because He is infinite; but men and angels do not know because they, both men and angels, are finite. The reason for a judgment, then, is that finite beings may not only believe that God is just, but that they may know both the perfection of His justice and the depth of His mercy."

In this statement the denominational paper puts itself squarely against their own prophet in two points. First, Mrs. White and all denominational literature teach that the Investigative Judgment is for the purpose of informing God; and second, Mrs. White repeatedly stated the angels do know as well as God. In Testimonies, vol. 1, p. 544, she says: "Heavenly angels are acquainted with our words and actions, and even with the thoughts and intents of the heart." See also vol. 2, pp. 181, 442.

The Bible teaches that the dead are unconscious until the resurrection, therefore no investigative judgment can inform the dead until after the coming of Christ when they will have been returned to life. Also, the denomination, including Mrs. White, teaches that the Investigative Judgment is finished before the resurrection, that God "may know who are worthy of the first resurrection." If the Investigative Judgment is all finished before

the first resurrection, then poor, finite men will never have the privilege of knowing either "the perfection of his justice" or the "depth of His mercy."

Then how inconsistent to teach that an Investigative Judgment began in 1844, if God and the angels know "every secret sin" and "the thoughts and intents of the heart," and the dead are unconscious until the Investigative Judgment is all finished.

If the Investigative Judgment is for the purpose of the enlightenment of "finite beings," wouldn't it be much more sensible to wait until they are resurrected so that they may understand? Neither the dead nor the living are getting any benefit from the judgment they claim is going on in heaven today. We, as well as the dead, will have to wait until Christ comes to get any of the results of the work the Father, the Son, and the heavenly angels have been carrying on in the most holy apartment of the heavenly sanctuary for over one hundred years. The Investigative Judgment is both unscriptural and unreasonable from whatever point you care to view it.

Thus far we find that the Investigative Judgment, which teaches that an investigation is necessary before God knows who to resurrect and to whom to grant eternal life, is not in harmony with the Word of God, for we read in 2 Tim. 2:19, "The Lord knoweth them that are His." How often we have sung that wonderful verse written by Fanny J. Crosby:

O the pure delight of a single hour
That before Thy throne I spend
When I kneel in prayer and with Thee my God
I commune as friend with friend.

This is the heart-felt testimony of every born-again child of God, for truly Jesus is a friend to all who call upon His name. We are children of His possession. If a sparrow cannot fall to the earth without the Father knowing it, surely we, for whom He gave His Son, are known of God.

Job had this same conviction when he wrote, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another: though my reins be consumed within me." Job 19:25-27.

The assurance that the blood of Christ, shed on the Cross of Calvary, made a complete atonement was the firm conviction of every New Testament writer. Hear the Apostle Paul express it in Rom. 5:9-11. "Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." Again in 2 Tim. 4:6-8, we find that Paul was not hoping that he would pass the Investigative Judgment at some distant future time, for he knew all his guilt was washed away in the flow from Calvary's Hill. There was no doubt about his future state in relationship to God. He had met Christ on the way to Damascus: he had accepted the sacrifice that was made for him. He believed on the Lord Jesus Christ so fully that his testimony was, "For I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness

which the Lord, the righteous judge, shall give me at that day: and not to me only but unto all them also that love his appearing." 1 Tim. 4:6-8.

Paul nowhere spoke of a long drawn-out investigative judgment such as Mrs. White spoke of when she wrote, "The judgment is now passing in the sanctuary above. Forty years has this work been in progress. Soon--none know how soon--it will pass to the cases of the living." Spirit of Prophecy, vol. 4, P. 315, pub. 1884. If it had been in progress for forty years in 1884, it now has been in progress for over one hundred and thirty-two years (1976) and the end is not yet.

James White Opposed the Investigative Judgment

The theory of the Investigative Judgment is not only contrary to the Scriptures, but it is also contrary to the teachings of the pioneers. Captain Bates taught it not many years after the disappointment, but James White vigorously combated Bates' theory. After quoting Matt. 25:31-33, he says: "This scripture evidently points out the most important events of the day of Judgment. That day will be a 1000 years long 2 Pet. 3:7, 8. The event, which will introduce the Judgment Day, will be the coming of the Son of Man to raise the sleeping saints, and to change those that are alive at that time. . . It is not necessary that the final sentence be given before the first resurrection, as some have taught; for the names of the saints are written in heaven, and Jesus and the angels will certainly know who to raise and gather to the New Jerusalem." A Word to the Little Flock, pub. 1847, p. 24.

But we have more positive evidence on the part of James White against the Investigative Judgment. In the Advent Review of September 1850, James White says: "Some have contended that the day of judgment was prior to the second advent. This view is certainly without foundation in the word of God. . ."

"Daniel, in the night visions, saw that 'judgment was given to the Saints of the Most High,' but not to mortal saints--not 'until the Ancient of days came,' and the 'little horn' ceased prevailing, which will not be until he is destroyed by the brightness of Christ's coming."

"I charge thee before God, and the Lord Jesus Christ who shall judge the quick and the dead at (not before) his appearing and his kingdom." 2 Tim. 4:1.

"The advent angel (Rev. 14:6,7) saying with a loud voice, "Fear God and give glory to him for the hour of his judgment is come," does not prove that the day of judgment came in 1840 or 1844, nor that it will come prior to the second advent." (The above 25 lines and Scriptural references are those used by Elder White.)

Language could not be stronger to show that James White did not in any way believe in an Investigative Judgment up to the close of 1850, six years after the disappointment. Notice some of the strong expressions in the article: "that the day of judgment was prior to the second advent... is certainly without foundation in the word of God." Notice that he also states that the first angel's message "does not prove that the day of judgment came in 1840 or 1844, nor that it will come prior to the second advent."

Also it is worthy of note that Elder White uses Dan. 7:9-11, to prove that the judgment could not begin prior to the second coming of Christ. For many years this Scripture has been used by the denomination to prove that the Investigative Judgment began in

1844, while Brother White uses it as forcibly to prove that it could not begin prior to the first resurrection.

From about 1857 until a few years ago the denomination was united in teaching that Dan. 7:9, 10, 13, and 14 announced the beginning of the Investigative Judgment. Of the many proofs in support of this fact we cite but one. After quoting the above Scripture Mrs. White said: "Thus was presented to the prophet's vision the opening of the Investigative Judgment." Spirit of Prophecy, vol. 4, p. 307.

Some of the Bible students in the denomination have recognized the shallowness of such an application and have tried to correct the error. In the Sabbath School Quarterly for the third quarter, 1927, p. 30, is found a lesson on the Investigative Judgment. We reproduce two questions from this study: "Question 17: Who are to be judged after the saints are taken with Jesus to heaven? 1 Cor. 6:2, 3:2, Pet. 2:9. Question 18: How is this judgment scene described? Rev. 20:4, Dan. 7:9, 10." This interpretation of Daniel 7:9, 10 agrees with the position of James White in 1850.

Another worthy effort has been made to correct this long-standing error. In the April 1, 1929, edition of Present Truth is given a Bible reading. Question No. 3 reads, "When the papacy falls what will take place?" In answer they quote Dan. 7:13, 14, 27.

The Sabbath School Lesson teaches that Dan. 7:9-14 describes a judgment scene "after the saints are taken with Jesus to heaven," and the Present Truth teaches that it takes place after the "papacy falls," while Mrs. White claims it describes the opening scenes of the Investigative Judgment which began in 1844.

Can you not see the many perplexing situations that Mrs. E. G. White has lead you into? Did the papacy fall in 1844? Have the saints been taken to heaven? Which one of these positions is correct? Is it any wonder then that many, many, members leave your fellowship once they discover these and scores of kindred mistakes occur in the writings of one whom they have been taught only wrote by direct revelation or inspiration? These mistakes in many cases have been purposely omitted from her publications so as to keep them from the membership. But, does the Holy Spirit operate that way?

The Investigative Judgment--Slow in Adoption

The Investigative Judgment, as held today, was not introduced into the denominational literature aside from Captain Bates' privately published pamphlets, for at least 10 years after the disappointment.

In the Review and Herald of January 29, 1857, James White reversed himself and endorsed the teaching of the Investigative Judgment. For a number of years after the 1844 disappointment they floundered without any definite message regarding the advent. They felt most keenly the lack of something to mark the close of the 2300 days. Every explanation thus far had proved to be a failure. The First-day Adventists were teaching that the 2300 days did not terminate in 1844. This the Seventh-day Adventists most stoutly combated. The people were demanding an explanation of what did take place in 1844 if the 2300 days ended at that time. They were completely without an answer. They had to find something to mark the termination of this long period or capitulate to their most bitter critics, the First-day Adventists. The Investigative Judgment offered their only escape. Therefore James White shut his eyes to his former position and enthusiastically supported the Investigative Judgment theory which a few years before he had stoutly combated.

In 1855 James White prepared a pamphlet of 48 pages on The Four Universal Monarchies and Uriah Smith wrote one of 32 pages on The 2300 Days and the Sanctuary. These two documents were bound together. There is not the first mention of the Investigative Judgment in either of these. This is positive evidence that it was not believed by them as late as 1855. No treatise of the sanctuary teaching since that date fails to deal with the Investigative Judgment.

"Within the Vail"... Its Application

The Investigative Judgment stands or falls on the meaning of the term, "within the vail." For many years the denomination has taught that "within the vail" meant in the holy or first apartment of the heavenly temple. Space permits but one testimony in proof that this is their stand.

"The ministration of the priest throughout the year in the first apartment of the sanctuary "within the vail" which formed the door and separated the holy place from the outer court, represents the work of ministration upon which Christ entered at His ascension." Great Controversy, p. 420.

We shall show that the term "within the veil" refers to the most holy place, and not to the first apartment, and that Christ entered into the most holy place at His ascension and NOT to the holy place there to remain until October 22, 1844, as taught by the Seventh-day Adventist Church.

If it can be shown from the Bible that the expression "within the vail" is applied to the most holy apartment of the sanctuary, then Christ entered that apartment at His ascension and did not wait until 1844.

"Within the Vail" is a Bible term, therefore, we must go to the Bible to find its meaning. Every christian is always satisfied to let the Word of God be the standard of belief in every Bible discussion.

The phrase "within the vail" is found but once in the New Testament, but it appears five times in the Old. It being a borrowed term from the time of the tabernacle, we must go to the Old Testament for an explanation of its meaning. For your convenience we reproduce every example in the Old Testament and in the order in which they appear.

"And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy." Ex. 26:33.

"And the Lord said unto Moses, Speak unto Aaron, thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat." Lev. 16:2.

"And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail!" Lev. 16:12.

"Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat and before the mercy seat:" Lev. 16:15.

"Therefore thou and thy sons with thee shall keep your priest's office for everything of the altar, and within the vail;..." Num. 18:7.

There are no other examples of the term "within the vail" in the Old Testament. Without exception the term is used to indicate the most holy place of the sanctuary. In no case does it refer to the holy place.

If within the vail refers to the second apartment then without the vail must apply to the first apartment in which were located the candlestick, the altar of incense, and the table of shewbread. This expression is found four times in the Bible. They are as follows:

"And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side." Ex. 26:35.

"And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always. In the tabernacle of the congregation without the vail, which is before the testimony..." Ex. 27:20, 21.

"And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail," Ex. 40:22.

"Without the vail of the testimony, in the tabernacle of the congregation shall Aaron order it (the lamp) from evening unto morning before the Lord continually..." Lev. 24:3.

As truly as the term "within the vail" refers to the most holy place so the term "without the vail" refers to the holy place. There are no exceptions.

"Before the vail" like "without the vail" always refers to the first apartment. It is used but four times, as follows:

"And thou shalt put it (the altar of incense) before the vail that is by the ark of the testimony..." Ex. 30:6.

"And he put the golden altar in the tent of the congregation before the vail," Ex. 40:26.

"And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the vail of the sanctuary." Lev. 4:6. The fourth is in Lev. 4:17, and is used as in the 6th verse.

The word "vail" as applied to the tabernacle, is found 25 times in the Old Testament, and in every case it is applied to the curtain between the first and second apartments. True, the door of the tabernacle was a curtain, but the Old Testament writers never called it a vail, much less "the vail." It is called "the hanging for the door" or "the door of the tabernacle," and "before the door of the tabernacle" always refers to the court in front of the tabernacle.

In the New Testament the word "vail" (or veil, as it is spelled) referring to the temple, is found six times. In Matt. 27:51, Mark 15:38, and in Luke 23:45, we find the account of the rending of the veil at the death of Christ. That the veil in these three gospels refers to the curtain between the first and second apartments is recognized by all. All Seventh-day Adventists must agree, for Mrs. White recognized this: "At the moment in which

Christ died, there were priests ministering in the temple before the veil which separated the holy from the most holy place. Suddenly they felt the earth tremble beneath them, and the veil of the temple, a strong, rich drapery that had been renewed yearly, was rent in twain from top to bottom by the same bloodless hand that wrote the words of doom upon the walls of Balshazzar's palace. The most holy place, that had been sacredly entered by human feet only once a year, was revealed to the common gaze." Spirit of Prophecy, vol. 3, pp. 166, 167, See Desire of Ages, pp. 165, 756.

These quotations show that Mrs. White taught that when the New Testament uses the term "the veil" without qualification, it means the curtain between the two apartments. And let no one try to dodge the force of this fact by affirming that the temple in the time of Christ had but one curtain, for Mrs. White, at least twice, speaks of the curtain that was rent at the time of Christ, as the inner veil. See Desire of Ages, pp. 165, 756. If there was an inner veil there must have been an outer veil.

The other three uses of the word "veil" in the New Testament are to be found in the epistle to the Hebrews: Heb. 9:3, "And after the second veil, the tabernacle which is called the Holiest of all." All agree that this refers to the most holy place. The fact that it calls it "the second veil" has no significance whatever, only to show that there was a curtain at the door, which no one denies.

Hebrews 10:20, "By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh." The 19th verse shows that it applies to the holiest.

The Final Conclusion

We now come to the climax of the controversy; what does "within the veil" mean in Hebrews 6:19, 20? It reads, "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec."

In every other place where the phrase, within the veil, is used in the entire Bible, it always, without exception, refers to the most holy place. Wherever the word "vail" or "veil" is found in the entire Bible, it is used to indicate the curtain between the first and second apartments. This is true whenever it is used in connection with the sacrificial services.

The reference to it in Heb. 6:19 is no exception. Mrs. White, herself, defines "the veil" when used without qualification, as the curtain dividing the two apartments.

With all this array of evidence, what authority has anyone to teach that "within the veil," in Heb. 6:19, refers to the first apartment? There isn't a teaching in all the religious world so hopelessly without Bible foundation as the teaching that "within the veil" means the first apartment of the heavenly sanctuary, or the holy place.

If Seventh-day Adventist ministers have the right to teach that "within the veil" means in the first apartment, then the Sunday advocate has an equal or greater right to teach that the Sabbath in the New Testament means the first day of the week. Both are alike, groundless.

Since within the veil means the most holy place of the heavenly sanctuary, then Christ was in the most holy when Paul wrote the letter to the Hebrews. And since Christ was

in the most holy place, in the days of Paul and other New Testament writers, it follows that He did not move from the Holy to the Most Holy in 1844.

Christ At the Right Hand of God

Whenever the position of Christ in the heavenly sanctuary is mentioned He is always placed in the presence of the Father. Here are some of the texts which we as christians must believe and accept as true.

"He was received up into heaven, and sat on the right hand of God," Mark 16:19. Peter places Him "by the right hand of God exalted," Acts 2:33. And, "Who is gone into heaven, and is on the right hand of God," 1 Peter 3:22.

Stephen saw Him "standing on the right hand of God," Acts 7:55.

The apostle Paul places Christ in his day in the very presence of God. "... it is Christ that died, yea, rather, that is risen again, who is even at the right hand of God," Rom. 8:34. "... and set Him at his own right hand in the heavenly places," Eph. 1:20. "... where Christ sitteth on the right hand of God," Col. 3:1. "... when he had by himself purged our sins, sat down on the right hand of the Majesty on high," Heb. 1:3. "... we have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens," Heb. 8:1. But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God," Heb. 10:12. "... is set down at the right hand of the throne of God," Heb. 12:2.

It is indeed strange that anyone would have the desire to refute these Bible writers and even make an attempt to retain Christ in the first apartment, away from the presence of God, for over 18 centuries or until October 22, 1844. The Holy Spirit never leads one away from the Bible, and Bible truth, but rather it leads to it in every instance.

The teaching of the Investigative Judgment has produced a feeling of insecurity and uncertainty of salvation in the rank and file of the Seventh-day Adventist Church that is really appalling.

This teaching and kindred errors are largely responsible for thousands of members leaving their ranks each year. It produces a luke-warmness that is felt in almost every meeting they conduct. If we are not certain that we are saved, if we are not certain that Christ met the requirements of the broken law, then we have no hope in this life nor in the life to come. Please prayerfully note 2 Cor. 5:18, 19, "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." Again in 1 John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

1 John 2:2, tells us, "And he is the propitiation for our sins..." None of the Bible writers ever dreamed that this "propitiation," this "reconciling," this "atonement," would be made at some distant date almost 2000 years after their day, or rather in the year of 1844.

Can you reconcile the above with Mrs. White's statement in Christ's Object Lessons, p. 155? "Those who accept the Saviour, however sincere their conversion, should never be taught to say or to feel that they are saved. This is misleading." Paul and Silas

believed in a positive knowledge of salvation, and it caused them to sing songs at midnight in the cold Philippian jail. All the martyrs of the Dark Ages believed in a positive knowledge of salvation, and they died most ignominious deaths in testimony of their faith in the shed blood of the Son of God.

They were not looking forward to the date of October 22, 1844, when Christ, as Mrs. White said, "... Jesus entered the most holy of the heavenly, at the end of the 2300 days of Daniel 8, in 1844, to make a final atonement for all who could be benefited by His mediation and thus to cleanse the sanctuary," Early Writings, p. 253.

Retaining Christ in the Holy Place for Over 1800 Years

It is one of the great facts of the gospel that Christ, after His death and resurrection, ascended to heaven and took His place at the Father's right hand. This place, in the immediate unveiled presence of Almighty God, is plainly taught in the Scriptures to be the highest and holiest in all the universe. This must of necessity follow, for the Scripture could not be broken, for God, himself, by the mouth of David proclaimed, "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." Psalms 110:1.

If we can show from the Bible that the most holy place was the throne room, then we can say without fear that Christ entered into the most holy place--to the very presence of God at His ascension, and did not wait or remain in the first apartment of the sanctuary until October 22, 1844.

The Old Testament record clearly shows that the supreme holiness of the inner sanctuary was due to the personal presence of God... "for I will appear in the cloud upon the mercy seat." Lev. 16:2. "And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony..." Ex. 25:22. "And thou shalt put the mercy seat upon the ark of the testimony, in the most holy place." Ex. 26:34.

To the above Scripture, Mrs. White is in full agreement. Please note: "In the sanctuary and the temple, that were the earthly symbols of God's dwelling place, one apartment was sacred to his presence. The veil inwrought with cherubims at its entrance was not to be lifted by any hand save one. To lift that veil, and intrude unbidden into the sacred mystery of the most holy place was death. For above the mercy seat and the bowed, worshipping angels, dwelt the glory of the Holiest--glory upon which no man might look and live. On the one day of the year appointed for ministry in the most holy place, the high priest with trembling entered God's presence, while clouds of incense veiled the glory from his sight." Testimonies for the Church, vol. 8, p. 284.

Nowhere in the Scriptures are we taught that the throne of God dwelt in the first apartment, neither of the earthly nor heavenly sanctuary. It therefore follows, since He ascended to the throne of God, and to the very presence of God, He (Christ) without a doubt entered into the holy of holies "within the veil" at that very time.

To retain Christ in the first apartment for over 1800 years has no Biblical foundation whatsoever and should never be taught by anyone who claims to be a follower of Christ.

Moving the Throne of God

The denominational teaching of retaining Christ in the Holy Place or first apartment until 1844 necessitates a moving of God's throne to that apartment at least until October 22, 1844.

"When Christ commenced His ministry above, on the throne of His Father, that throne was in the first apartment of the heavenly sanctuary." By Uriah Smith, in Looking Unto Jesus, p. 134.

"Thus the scene opens with the commencement of Christ's ministry, and at that time the throne of God was in the first apartment of the sanctuary, where the anti-type of the golden candlestick was seen. Ib.

"Christ's mediation in the holy place of the heavenly sanctuary ceased in 1844; and His mediation in the most holy commenced. This must be so or our views of the sanctuary subject are all wrong." The Visions, p. 28, by Uriah Smith. This is the same Uriah Smith who wrote Daniel and the Revelation.

"The ministration of the priest throughout the year in the first apartment of the sanctuary, "within the veil" which formed the door and separated the holy place from the outer court, represents the work of ministration upon which Christ entered at His ascension." Great Controversy, p. 420.

This teaching is out of balance with the Scripture and brings many unanswerable questions to mind. If the throne of God was moved into the first apartment at the ascension of Christ, did that include the Ark? If God moved His throne into the first apartment and left the Ark and mercy seat, did He move the center of salvation away from the Law of God?

Did God minister pardon for eighteen centuries from a throne which was not the mercy seat but which was separated from that mercy seat by a separating veil? In other words did God minister the gospel for eighteen centuries from a seat whose foundation was not His eternal law, and from a throne which was divorced from that law by a separating veil?

If God could minister the gospel for 1800 years divorced from the Law, why can He not continue to do so, as taught by the No-law advocates?

Did Christ as High Priest plead His blood for 18 centuries before a throne, whose foundation was not the broken law which demanded the blood of the transgressor?

The reader will recall that in the earthly sanctuary the first apartment never contained either the law or the mercy seat.

If the teaching of the denomination is true, and the mercy seat of Ex. 25:17 is a type of the throne of grace of Heb. 4:16, then it must follow that if the throne of God was located in the first apartment of the heavenly sanctuary from the ascension of Christ until 1844, then the real Ark was in the first apartment during all this time. However this view becomes unscriptural, for it does violence to the type which puts the Ark in the second apartment with a veil between it and the rest of the furniture of the sanctuary. It also does violence to the type by putting all the furniture of the heavenly sanctuary in one apartment and leaving the holy of holies empty and abandoned for 1800 years.

There is no way to harmonize the question of the Investigative Judgment, either with the Bible or the writings of Mrs. White. For she says, "And what was done in type in ministration of the earthly sanctuary, is done in reality in the ministration of the heavenly sanctuary." Great Controversy, p. 420.

Nowhere in the Scriptures are we taught that God's throne or His immediate presence was in the first apartment of the earthly sanctuary, or that at any time He vacated the Most Holy to be with the high priest in the first apartment. Therefore if "in reality in the ministration of the heavenly sanctuary," God vacated the Most Holy in order to be with Christ in the first apartment, it was done contrary to type and contrary to what the Bible tells us on the subject.

In the chapter entitled "End of the 2300 Days" of Early Writings, by Mrs. E. G. White, we read on page 55, "I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and sit down." Please note that both the Son and the Father are in the holy place (first apartment) and seated on the throne, then the Father arises and passes into the holy of holies within the veil (note the term within the veil is used correctly to refer to the most holy place, and not the first apartment or holy place as she incorrectly does on page 420 of Great Controversy.)

She further states (Early Writings, p. 55) "Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him." Apparently both the Father and Son leave the throne remaining in the holy place (contrary to type) for she says, "Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way." Early Writings, p. 55.

Please note carefully there is no indication of the throne being moved into the "holy of holies." She states further, "Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat." Ib.

That the throne remained in the holy place while the Father and Son passed into the most holy place is certain for she says, "Satan appeared to be by the throne trying to carry on the work of God. I saw them look up to the throne, (still in the holy place) and pray, "Father, give us Thy Spirit." Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy and peace. Satan's object was to keep them deceived, and to draw back and deceive God's children. Early Writings, p. 56.

Thus the members of other churches who did not know of the move by the Father and the Son from the holy to the most holy on October 22, 1844, had their prayers answered by Satan, merely because after the date of October 22, 1844, they should have directed their prayers to the place where the Father and the Son now (since October 22, 1844) resided.

Mrs. White was most emphatic about this. She says, "I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness." Early Writings, p. 55.

On page 261 of Early Writings we read, "like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed christians to himself. . ."

If Satan answers all the prayers of all the members of all other churches, as Mrs. White states, then how is it possible for such a member to ever escape and become a member of the Seventh-day Adventist Church?

The Date of the Day of Atonement

"The tenth day of the seventh month, the great day of atonement, the time of the cleansing of the sanctuary, which in the year 1844 fell upon the twenty-second of October, was regarded as the time of the Lord's return." Great Controversy, p. 400.

It will be a shock to many to know that the day of atonement in 1844 did not fall "upon the 22nd of October" but did fall upon the 23rd of September in that year. For proof consult any Jewish Almanac or calendar. Both the Karaite and Rabinnical Jews celebrated the day of atonement on Monday, September 23 in the year 1844.

If the Father and Son did move (which is unscriptural) from the holy to the most holy on the day of atonement in 1844, they moved just 29 days before Mrs. White said they would, for the true date for the day of atonement in 1844 was September 23--not October 22.

Using her own judgment on her own people we must conclude that the whole Advent band, for 29 days, offered "up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare." Early Writings, p. 261.

This placed them all "in perfect darkness" without "one ray of light," and further, it resulted in her having her own prayers answered by Satan for this period of 29 days.

There is no way to dodge the force of this logic, if logic it is to teach that Christ was retained in the holy place for over 1800 years. I am appealing to everyone who takes the Word of God seriously to flee from such unscriptural teachings as that of the Investigative Judgment. The teaching of the Investigative Judgment is as void of truth as a perfect vacuum is of air.

We also affirm that the sins of mankind are not transferred "to the heavenly sanctuary by the blood of Christ" as claimed by Mrs. White, but are forgiven, never to appear before us again. In Jesus there is total forgiveness, for when God forgives, He forgets. The blood of Christ is represented as a cleansing agency--never as an agency of defilement.

Rest assured that your name is not under consideration in the Investigative Judgment today nor will it ever be. Romans 8:1 assures us, "There is therefore now no condemnation to them which are in Christ Jesus..." Christ met the condemnation and judgment for us. Through His blood we have forgiveness of sin. If "the blood of Christ" transferred sin to the sanctuary, then only the confessed sins of christians are able to defile it. This position is unscriptural. It was the act of committing sin which defiled the sanctuary--NEVER confession. Note Num. 19:20, "But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the Lord..." See Lev. 20:1-3; Deut. 12:5,6; Lev. 15:31. Sin defiles; confession and a "shedding of blood" (Heb. 9:22) cleanses.

Certainly Elder James White was correct when he said, "... the names of the saints are written in heaven, and Jesus and the angels will certainly know who to raise and gather to the New Jerusalem." A Word to the Little Flock, p. 24.

What will you do, dear reader, with the case that is before you? There are no two ways around the question. You must decide for your self which way you will go. It must be

either with the Bible or without it. You can take the writings of man, which teach this unscriptural and unsound doctrine of the Investigative Judgment, or the plain Word of God.

If one continues to support such an unscriptural teaching as that of the "Investigative Judgment," either morally or financially--can he lay claim of discipleship through Jesus Christ? "If ye have love one to another" is the test of a true disciple. If true love exists in the heart it will find expression in teaching only Bible truth. No one can knowingly teach or support the teaching of error out of a heart filled with love for his fellowman.

Why not drop off error as it is pointed out to you, thus drawing nearer to Him, in whose mouth was found no guile? He is our great example but He never taught nor expounded an erroneous doctrine.

The Holy Spirit directed "holy men of old" to tell us that the term, within the veil refers without exception to the most holy place. New Testament writers guided by the same Holy Spirit tell us time and time again that Christ at His ascension went to the "right hand" of God, into His very presence, "who is even at the right hand of God," Romans 8:34.

The same Holy Spirit directed Paul to write, "The Lord knoweth them that are his," and in 1 John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Hear the words of Christ in John 10:14, "I am the good shepherd, and know my sheep, and am known of mine."

How foolish then to say, "The Investigative Judgment takes place prior to the second advent and the resurrection of the just, that it may be known who are worthy of the first resurrection," Life Incidents, p. 323.

Or how inconsistent to believe, "This work of examination of character of determining who are prepared for the kingdom of God is that of the Investigative Judgment, the closing work in the sanctuary above," Great Controversy, p. 428.

No one will be saved because an "examination of character" showed him to be right with God. We are right with the Father because of the blood atonement of the cross. To illustrate--we are not saved because we observe the seventh-day Sabbath. The observing of the true Bible Sabbath is the result of accepting the atonement on the cross and thereafter walking as He walked. We must not take the view we are saved because of works--but being converted, born-again, does produce good works. It shows the necessity of observing every one of the Ten Commandments.

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