

DN-18 - Supplement

There are seven Biblical terms which describe the judgment by which people are selected for Christ's kingdom. These seven terms are listed as follows. The assignment is to look up the texts/ SOP statements (if any) and tell in your own thoughts, based on those texts what is meant by each term and why is it important.

1. The Investigative Judgment

[Dan 7:10; Rev 20:12 (same scene) Rev 11:18; Jer. 17:10; Matt 22:11; Luke 12:8]
The most high keeps a record of every man's life in the Books in heaven. Every human being has an account where his thoughts, words and actions are recorded God searches the heart and mind in the Investigative Judgment of every soul who has named the name of Christ. Why? To show the universe whether His child of His confesses His name as genuine. Does he/she have repentance and faith in the life? The judgment begins with the righteous dead.

Additional thoughts—Recall the first several events in Genesis (The Fall, Cain/Able, the Flood, Tower of Babel, Sodom and Gomorrah) all contain elements of the Investigative aspect of Judgment. It is necessary not just for us individually, but for God, for at least a couple reasons. 1) He will not afford permitting sin back into His Kingdom, thus the examination of their character is essential. 2) He must be cleared in the judgment of all of Satan's charges. This happened in one Man at the Cross, but must happen again for the last generation, especially the 144,000. These who will be "blameless and without fault" will permit God to reveal, release and replace all their unbelief {with the faith of Jesus}, due to the lies of Satan which have prevented them from fully believing/ receiving Christ's righteous and holy character through much of their lives. This process is known as the "Cleansing of the Sanctuary", the second biblical term discussed below.

2. The Cleansing of the Sanctuary

[Dan 8:14; Heb 9:26,27; Lev 16:30,33,34] -its ok to consider typology and in #3 & 4.
Much can be garnered from these verses—

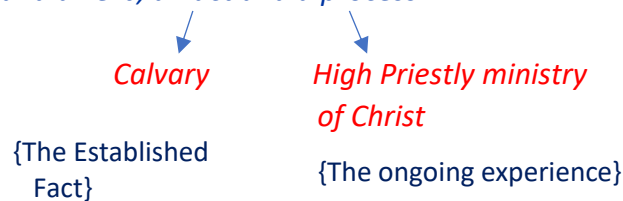
1. Dan 8:14 –Reveals that after the 2300 years, God would cleanse His sanctuary (heavenly, the earthly is no more). This involved the cleansing of His people referred to in Heb. 9:26,27.
2. Heb 9:26,27 --Christ as **High Priest** at the end of the world (DOA) will appear for the purpose of cleansing His people **by the sacrifice of Himself**.
[cf Isaiah 4:4—the Lord will wash away the filth of His people and purge their blood by the spirit of judgment and burning.]

3. Lev 16:30,33,34 –Details the ceremony of the cleansing of God’s temple and people on the DOA. [cf Zechariah 3—this whole chp provides an outline of the judicial proceeding involved in the cleansing (blotting out) of sin.]

In Lev 16, at the end of the chp, we find the purpose of the DOA summarized:

- A) **The priest** makes **atonement** to cleanse God’s people corporately (you)
- B) **He** makes the **atonement** for i) the holy sanctuary ii) the tabernacle iii) the altar iv) for the **priests** v) for all the people of the congregation.
- C) This shall be an everlasting stature to make an **atonement** for the children of Israel for all their **sins** once a year.

The word **“Atonement”** in these verses is a unique word.
It is both a noun and a verb, an act and a process.



The word in Daniel 8:14 refers to three concepts:

- **Justified** –Courtyard / **Calvary**
- **Cleansed** –Holy Place / **Mind of Christ**
- **Vindicated** –Most Holy Place / Habit formation
(Character Sealed)

3. The Day of Atonement

[Lev 16:29, 30, 16, 33; GC 489.1,3; 490.1; Zech 3:9b]

Some of these subjects overlap, no doubt. But anciently we learn that vs. 29 from Lev.16 tells us that Israel was to “afflict their souls” during the DOA. This implies a humbling of heart in penitence for sin by each one, but also a “signing and crying” for “the abominations” i.e. the sinful practices in the church as Ezekiel 9:4 brings out. This was required lest they be cut off from among the people.

Application to today: All those who would keep their names retained in God’s Book of Life, must in similar fashion “afflict their souls” by “sorrow for sin and true repentance”. As Paul states in 2 Cor 13:5, we must ‘examine ourselves’ by close “searching of heart” to see if we be in the faith. Each must engage in “earnest warfare” against “evil tendencies that strive for the mastery”. This “work of preparation” can only be accomplished individually, for God’s judgment examines each case individually. {Quotes taken from GC statements above} Time is given to each to remedy the “defects in his/her character” and “cleanse the soul temple of every defilement.” {5T 214.2} If that work is done faithfully, than when can have confidence and “assurance in the day of judgment” that we will be sealed with the seal of the living God at the close of the Day of Atonement. Then the Bridegroom and His Bride will be At-one-ment for ever.

4. The Blotting Out of Sins

[Lev 16:9, 15; Acts 3:19; GC 486 (whole page)]

*When: At end of DOA, at the time names come up in judgment (dead first, then living)
This occurs at the “times of refreshing” which comes at the presence of the Lord.
According to GC 611.3, this passage in Acts 3:19, 20, occurs at the time of the
latter rain when the gospel dispensation closes.*

*How: According to what is written in the books, does God then determine if names or
sins are blotted out {GC 486}.*

5. The Marriage

[Matt 22:1-14; GC 426.1; 427-428.1]

*This parable of the Wedding Feast in Matt 22 includes three invitation calls during the
gospel dispensation to servants and more servants, and finally to those in the highways
bidding all, both good and bad to come “and the wedding was furnished with guests.”
(vs.10). “The king came in to see the guests” in (vs. 11,12), indicates a process of
“examination.” There he found a man without “a wedding garment” and asked him how
this happened. {This examination/ investigation process always entails individual
questions God asks to get at the truth.} This parable clearly represents “the investigative
judgment... as taking place before the marriage.” {GC 428.1} Additional understanding is
further given on the subject in the parable below.*

*The parable of the Ten Virgins (Matt 25) also indicates when Christ comes to the Most
Holy Place in 1844 to cleanse the sanctuary as GC 426 brings out. There the ten virgins
were expecting to go into the marriage without delay, but only five made provision if
delay occurred. As Matt 24:13 tells us, only those who endure till the end shall be saved.
Luke 12:36 reveals that the followers of Christ are to “wait for their Lord, when He will
return from the wedding.” GC 427 sheds additional light on this subject. God’s people are
“to understand His work, and to follow Him by faith as He goes in before God....All who
through the testimony of the Scriptures accept the same truths [the sanctuary teaching
and “Christ’s change of ministration”], following Christ by faith as He enters in before
God to perform the last work of mediation, and at its close to receive His kingdom—all
these are represented as going in to the marriage.*

*In this last generation, those preparing to be among the ‘five wise virgins’ perceive that
the prophetic event so long waited for--Sunday law crisis—will in effect give voice as a
‘last call’ as seen in the parable, “Behold the Bridegroom cometh....”*

6. The Seal of God

[Rev 7:2, 3; Ezek 9:4; Zech 3:4; 5T 472-5 (Though a few pages, it's a worthwhile read) *These Scriptures are clear along with the SOP passage referenced above. The Seal of God is a unique doctrine in Scripture that primarily deals with the last generation. Yes, the concept of all God's people being sealed for eternity can be shown from other passages in the Bible, such as Ephesians 1:13, 14; 4:30. But the majority of the passages in the N.T. dealing with the sealing involve the 144,000, which are found in the book of Revelation—for these have no guile in their mouths and they are without fault before the throne of God. These follow the Lamb wherever He goeth.*

The sealing is part of the final cleansing and blotting out of sin. It involves the putting away of every sin which so easily besets us. This is only possible through the power and transforming grace of Christ in consent and cooperation of the human agent.

For more information on the Seal of God, refer to "The Seal of God" Study found at this link: <https://www.themindofchrist.net/revelation-7>. I recommend going through the sealing study guides for a greater breadth and scope on this subject, which includes all these other subjects in this Supplement. These study guides can be downloaded from: <https://www.themindofchrist.net/the-sealing-study-guides>.

7. The Change of Raiment

[Zech 3:3; Rev 3:5, 18; 5T 467-476 {Chp. 32 "Joshua and the Angel"} -note these pages overlap the reading above under #6- The Seal of God, but the reason I've given here again, due to the added pages. The whole chapter uses many concepts to describe "The Change of Raiment" in the Judgment. See how many you can find.

How you do with this lesson, will determine how well you can answer the questions below in this Exhibit A, which I handed out weeks ago. We won't get to it til the next few weeks, but you can be thinking about it, since it is related to this topic we will go over Monday night.

EXHIBIT A

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 488.2

1. What is the relationship between the four circles, especially the red to the green?
2. The last half of the paragraph she focuses on the judgment. Give one reason why the Spirit of God is so pointed on this matter?
3. Are you prepared to share, as a Seventh-day Adventist 'the position' and 'work' of your great High Priest if you were called to do so in a court of law?
 - a) Why it's important for Salvation?
 - b) Can you show support from the Scriptures, why you believe this statement above to be true?