

The Investigative Judgment & The Two Bloods

By

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&

Friends

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Question: Why are people willing to reject the Investigative Judgment?

Answer: The Bible teaches us that we are justified by Christ and it is a free gift. But **Justification** is only the beginning of the process – **Sanctification** is the work of a lifetime.

Unfortunately, many are not willing to die to self, and the very thought of an **Investigative Judgment**, prior to the blood offered on the **Day of Atonement** to blot out their sins, is a fearful event.

As a result, many try to ease their fears by rejecting the doctrine of the **Investigative Judgment**.

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GC 488 says, “The subject of the sanctuary and the Investigative Judgment should be clearly understood by the people of God.”

Isa. 13:12 states, “I will make a man more precious than fine gold; . . .” (save you from your sins).

Acts 3:26 says, “Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities.”

He will do so by the power of the Holy Spirit as demonstrated in the sanctuary service. This is what we believe lays at the heart of the sanctuary message: the cleansing of us from sin.

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Question: Why?

Answer: To sanctify us. *Remember Lev. 10:3.*

If we were to take one word that typifies this cleansing wrought by the cross, the sanctuary and the priestly service, that word would be **ATONEMENT**.

The atonement in its broadest sense refers to all of God's activities that are designed to deal with the sin problem and to effect unity and bring harmony back to this world and to the universe.

Now, on close examination of the sanctuary we find that there were and are **two separate and distinct services offering blood to accomplish this...**

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... (cont)

1. The first blood was offered during the **DAILY** or continually, on the Altar of Incense (Holy Place). **Lev. 4:6,7**

2. **Lev. 16:2** states that the second blood, placed on the Mercy Seat (Most Holy Place), was offered on the **Day of Atonement** during the cleansing of the sanctuary, as Daniel refers to it.

Both of these bloods and their function are mentioned in

Neh. 4:5 which reads, “And **cover not** their iniquity [1st Blood] and **let not their sin be blotted out** from before thee [2nd Blood].”

“atonement” = to cover/cleanse/cancel/forgive (Strong’s **Hb. 3722**)

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We will find that it is through the first blood that we are entitled to take part in the Investigative Judgment. Because the record to be examined is revealed in the blood itself.

We will now explain them both.

The **first of two cleansings**: The blood offered on the **DAILY** was for the forgiveness of sins **and** a record of sins made. The sinner's sin was brought into the sanctuary by the sin offering (Christ) and covered up by His blood.

It is important to note that through this first service (the **DAILY**) the **sin was covered and not blotted out**. *Therefore there remains a remembrance of sins.*

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Heb. 10:1-4 says, “For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually [the **DAILY** and the **Day of Atonement**] make the comers thereunto perfect.”

vs. 2, “For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.”

vs. 3, “But in those sacrifices there is a remembrance again made of sins every year.”

vs. 4, “For it is not possible that the blood of bulls and of goats should take away sins.” That’s why we read:

Heb. 9:9 which says, “Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;”

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Therefore, **two bloods** are needed to cleanse the conscience. **If** this could be accomplished by the first blood – **there would be no need** for the second, i.e. there would be no need for the **Day of Atonement**.

PP 357 says, “The blood of Christ, while it was to release the repentant sinner from the condemnation of the law, was not to cancel the sin; it would stand on **record** in the sanctuary until the final atonement; so in the type the blood of the sin offering removed the sin from the penitent, but it rested in the sanctuary until the **Day of Atonement**.”

In other words, as long as imperfection requires continuing atonement, (i.e. Daily or substitutionary atonement) we are under solemn obligation to retain our consciousness of sins, that is, our sense of guilt before God. Although He takes our guilt upon Him, we ourselves are not entirely released from it.

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Question: When are we released from Guilt?

NOTE: If the first blood could cleanse our conscience then there would be no need for the second offered on the **Day of Atonement.**

It is **only** through the **second blood** that our sins are blotted out and our conscience of sins removed.

Isa. 66:24 speaks of the **worm of life**; *Refer to the lecture **The Wrath of God***

The “Worm of Life” is a symbol of guilt. Worms cultivate the ground to soften it for sowing, so in the spiritual world guilt and remorse in a small degree will help us from becoming complacent, self satisfied, or self-sufficient.

Question: Why is it important that we retain our conscience of sins?

Answer: We know that sanctification is a lifetime process;...

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...our conscience of sins **helps us to realize our need of a Savior** and is a constant reminder of that fact.

One way to determine whether or not your sins are blotted out is to ask yourself, do I have any remorse and guilt for my past sins? If the answer is yes, then that is proof that your sins have not been blotted out – yet.

Remorse: “A gnawing distress arising from a sense of guilt for past wrongs.” Webster's Dictionary

Note: Acts 3:19 says, “Repent ye therefore and be converted, that your sins may be blotted out when the times of refreshing [Latter Rain] come.”

It is through the first blood that man is justified by Christ's willingness to pay the penalty for our sins. That is why we read:...

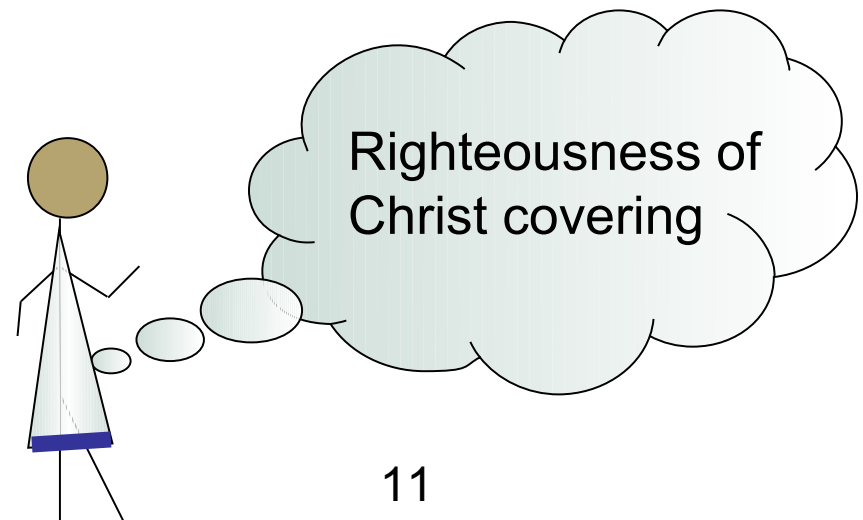
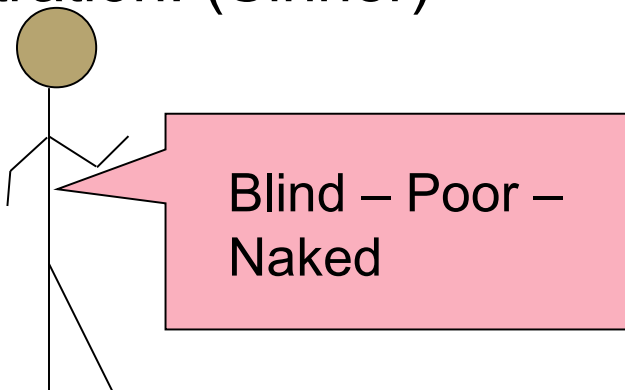
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Rom. 5:18: “...even so by the **righteousness of One** the free gift came upon all men unto justification of life.”

Rom. 4:7 states, “Blessed are they whose iniquities are forgiven, and whose sins are **covered.**” [The 1st blood covers the sin].

“**covered**” = cover as one’s self/conceal/hide (Strong’s **Gr.** 1943)

Illustration: (Sinner)



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Gal. 3:27 says, “For as many of you as have been baptized into Christ have **put on Christ.**”

Col. 3:3 states, “... your life is hid with Christ...”

Rom. 8:1: “There is therefore now no condemnation to them which are in Christ Jesus,...”

You are no longer under the penalty of the law even though you retain your consciousness of sins **if you remain hid in Christ.** This is very important to understand.

Christ covers our sins with His righteousness and from that point on... **1 Jn 1:9** says, “If we confess our sins, He is faithful and just to forgive us our sins,...” [and keep them covered.]

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ST 6/16/1890 reads, “When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man’s best service, and He makes up for the deficiency with His own divine merit.”
Because of this;

DA 357 says, “The Father beholds not your **faulty character**, but He sees you as clothed in My perfection.”

Question: What kind of character?

Answer: Faulty!

Jude 24 says, “Now unto Him that is able to keep you from falling, and to present you **faultless** before the presence of His glory with exceeding joy,”

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But, this is **not** the end of the process. It is only the beginning.

Question: Was the thief on the cross perfect when he died? concerning his character?

Answer: No! Sanctification is not instant, it is the work of a lifetime and the **physical world** teaches this.

Example: You don't put a tomato seed in the ground and pick a tomato seconds later.

It was during the first blood that the sinner's sins were brought into the temple and recorded by the blood of the victim. It was now necessary to have the record removed or in other words, the sins **blotted out**.

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It is the purpose of the second blood to finish the process, and for the dead in Christ, this process will be accomplished while they are asleep.

Keep in mind that the whole purpose of these two bloods was for the cleansing of the sanctuary (our body temple).

As the **Day of Atonement** was for cleansing the sanctuary of its blood defilement and the **blotting out** of sins, so, the second blood offered on the final **Day of Atonement** would make the corners perfect as pertaining to the conscience.

blot=to erase (Strong's **Hb. 4229**)

Acts 3:19 says, "Repent and be converted that your sins may be **blotted out** when the times of refreshing shall come." (times of refreshing=latter rain, this would coincide with Pentecost.)

blotted=to smear out, i.e. obliterate (Strong's **Gr. 1813**)

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NOTE: If the second blood didn't exist on the **Day of Atonement** and we were saved only through the first blood, then we would have to believe in "instant sanctification" as well as the doctrine "once saved always saved." But as it is, the **sanctuary service teaches us that two bloods are necessary.**

Question: But what must take place first in order for the sinner to receive the second and final atoning blood?

Answer: There has to be an investigation of one's record.

Eccl. 12:14 tells us, "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." In other words, every thought and intent, advantage and disadvantage.

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Question: Why is there an investigation?

Answer: There are some who are abusing grace.

Matt. 7:21 tells us not everyone who says, “...Lord, Lord, shall enter into the kingdom of Heaven;...”

GC 486 says, “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.... 17

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...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.”

Rom. 6:3 states, “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?” Your life’s record must reveal that it was your desire to develop the fullness of God whether you achieved it or not.

Unfortunately self did not die. For many they were **not willing** to die to self. They were **not willing** to pick up the cross and follow. It is the purpose of the **Investigative Judgment** to reveal this.

SC 57,58 states that “The character is revealed, not by occasional good deeds and occasional misdeeds, but by the tendency of the habitual words and acts.”

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Since the final judgment took place on the **Day of Atonement** anciently which occurred in the **Most Holy Place**, we would then naturally conclude that the **Investigative Judgment** started in 1844 when our **Great High Priest** (Jesus) moved His ministry into the **Most Holy Place**. Thus starting His third and final phase of a three phase ministry. This movement can be substantiated through one of the longest time prophecies in the Bible.

Dan. 8:14 says, “And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” (The 2300 Day Prophecy)

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Thus we read:

Dan. 7:10: “...the judgment was set and the books were opened.”

We see similar scenes:

Rev. 20:4, Rev. 20:12.

Notice: Rev. 20:12 refers to books (plural).

Books:

1. The **Book of Life** (faithful of all ages **PK 591**)
2. The **Book of Remembrance** (good deeds **GC 481**)
(good words **4BC 1183**)
3. The **Book of Iniquity** (**EW 52**)

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1. **Book of Life – Phil. 4:3, Rev. 3:5, Rev. 20:12, Rev. 20:15, Rev. 21:27, Rev. 22:19.**

Question: Can your name be taken out of the book of life? If so, on what basis is this determined?

Ps. 69:28 talking about those who participated in the plan of salvation but eventually chose not to continue, says, “Let them be **blotted out** of the Book of the living, and not be written with the righteous.”

Eze. 18:24 also talks about this issue.

Question: How does this take place?

Answer: By an investigation of the books.

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1. Book of Remembrance – This book contains the good deeds of the individual's life.

Mal. 3:16 says, “Then they which feared the Lord spoke often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name.” And again we read:

Neh. 13:14: “Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof.”

As long as we are advancing in Christ-likeness, then this gives Christ the **legal right** to dispute Satan's claims and to finish the process of sanctification for those who have fallen asleep in Christ. This will be explained in detail in our next lecture, ***Who are the 144,000?***

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1. **Book of Iniquity – Jer. 2:22, Isa. 65:6,7, Eze. 18:21-24, Eccl. 12:14, Lk. 12:2.**

After the investigation of the sleeping saints, many will have received the final atoning blood of Christ. But unfortunately the wicked will be blotted out as our texts indicate in **Ps. 69:28** and **Eze. 18:24**.

The Bible teaches us, in the Sanctuary Service, that if the individual who participated by bringing a sacrifice earlier that year, did not come back on the **Day of Atonement**, he was forever **cut off** from the house of Israel. This would be tantamount to having his name removed from the **Book of Life**. He had a change of **heart** (no remorse for his sin).

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This service reveals that the **Investigative Judgment** is for the purpose of separating the righteous from the wicked, as **Matt. 25:32** states (“...sheep from the goats:...”).

GC 480 says, “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 **final Day of 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.”

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1 Pet. 4:17 says, "...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 of God?"

Question: Why is the **Investigative Judgment** coming under attack?

Answer: Because our people want an easier faith, because they want both the world and heaven. They want the world because they haven't fallen in love with Jesus. Unless these tremendous truths find their way into our hearts, it will be disastrous, not to mention that this whole system of atonement becomes **academic**.

2 Tim. 3:5 reads, "Having a form of godliness, but denying the power thereof: from such turn ~~as~~ away."

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Sadly enough, for many, God will say:

Matt. 7:23: "...I never knew you: depart from me, ye workers of iniquity."