

THE GOOD NEWS OF YOM KIPPUR

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How do you react when you read such solemn pronouncements of the coming judgment as: "The judgment was set, and the books were opened" (Dan. 7:10). "Fear God, and give glory to Him, for the hour of His judgment is come" (Rev. 14:6, 7). "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil"? (Eccl. 12:14). "Therefore the wicked shall not stand in the judgment" (Ps. 1:5)?

Are these passages good news, or do they have an unsettling effect? I have not always considered the judgment as part of the assuring good news of the gospel.¹ While growing up in the Seventh-day Adventist Church, I used to shudder at the mention of the investigative judgment. The prospect of my name coming up in the heavenly court, with all my sins brought before God and the onlooking universe, made me think, "I'll never make it! I hope my name doesn't come up today."

Imagine my surprise when I first came across a number of prayers in the book of Psalms in which the Psalmist seemed to actually welcome, and even long for the judgment. The more general plea for judgment appeared shocking enough: "Arise, O God, judge the earth" (Ps. 82:8). Even more startling were the expressions of joyous exuberance at the coming judgment: "Let the heavens be glad, and let the earth rejoice; . . . Then shall all the trees of the wood sing for joy before the Lord, for he comes, for he comes to judge

the earth" (Ps. 96:11-13, RSV). But simply beyond my comprehension were the passages where David longed for *his own case* to come up in judgment. Numerous times David prayed, "Judge me, O Lord!" (Ps. 7:8; 26:1; 35:24; 43:1). He seemed to be saying, in effect, Hurry up, Lord! Send the judgment. Let my name come up. I can't wait!

Is the judgment good news for you in the way it seems to have been for David? Perhaps a practical test of whether or not it is good news in your life is to ask yourself: Have I ever prayed David's prayer? This morning, did I pray, "Judge me, O Lord; please let my name come up in judgment?"

How could David pray such a prayer? With his record of heinous sins—adultery, murder, lying, to name a few. Did he not understand the sinfulness of sin, the seriousness of the judgment?

He understood. Note his prayer of deepest repentance after the affair with Bathsheba and the murder of her husband:

For I know my transgressions, and my sin is ever before me. Against thee, thee only, have I sinned, and done that which is evil in thy sight, so that thou art justified in thy sentence and blameless in thy judgment (Ps 51:3, 4, RSV).

David comprehended the heinousness of his sin and the reality of the judgment. But he also understood the message of righteousness by faith. He recognized that, sinful though he was, his sins could be covered and cleansed by the blood of the Substitute. He prayed: "Purge me with hyssop [the agent used to apply the blood of the sacrifice, Lev. 14:4-6; Num. 19:18; Ex. 12:22], and I shall be clean" (Ps. 51:7). In joy he could cry out, "Blessed is he whose transgression is forgiven, whose sin is covered" (Ps. 32:1).

Scripture consistently upholds the seriousness of sin and the certainty of the judgment. But it also reveals that the Lamb of God, our Substitute, has been accepted in our place. As we receive Christ, we are covered with the robe of His righteousness. God says to the great Accuser, "The Lord rebuke thee, O Satan" (Zech. 3:2). We are acquitted, pardoned, and cleansed. We no longer are "anxious about what Christ and God think of us, but about what God thinks of Christ, our Substitute."²

Assurance of Vindication

When we belong to Christ, the tables are turned in the judg-

ment. No longer do we stand there an accused defendant. Christ has paid the full price for our acquittal. Now we become the plaintiff, calling for vindication against the false charges of Satan. Now, with David, we can long for and welcome the judgment. We can pray, "Judge [vindicate, RSV] me, O Lord my God, according to thy righteousness" (Ps. 35:24).³

The outcome of this judgment is certain. It is "in favor of the saints of the Most High" (Dan. 7:22, NIV). Not only is Christ our Substitute, having paid the penalty for our sins with His blood. But He also is our Advocate, our Lawyer who never has lost a case that has been committed to Him. Eloquently and persuasively He pleads our case in the heavenly assize.⁴ Those illustrations that picture the repentant sinner standing by himself in the midst of the heavenly tribunal miss the point. "He [our Advocate] ever lives to make intercession for them" (Heb. 7:25). For those in Christ, the heavenly courtroom is a friendly place.

Our heavenly Lawyer stands beside them with his arm around them, as it were; He "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 upon the palms of My hands."⁵

Not only is Christ our Substitute and Advocate, He is the star witness in our behalf! As the Faithful and True Witness (Rev 3:14), He brings evidence that vindicates us before the heavenly jury, and silences the false accusations of the adversary.

To top it all off, as if that is not enough good news, consider that in this heavenly court Christ also is our Judge.⁶ This Judge has never made a mistake, and He is on our side. He is not a stern, harsh magistrate seeking to damn all He can, but a loving, gracious God seeking to save all He can. With tender pleading He urges us to accept the provisions of the court in order to exonerate us:

Therefore I will judge you, O house of Israel, every one according to his ways, says the Lord God. Repent and turn from all your transgressions, lest iniquity be your ruin. Cast away from you all the transgressions which you have committed against me, and get yourselves a new heart and a new spirit! Why will you die, O house of

Israel? For I have no pleasure in the death of any one, says the Lord God; so turn, and live" (Eze. 18:30-32).

The multiple function of a single individual in the judgment may seem strange to our modern Western legal system, but it is entirely in keeping with the Biblical concept of administering justice.⁷ At the city gates the same elder(s) could convene the judicial proceedings, argue as advocate, give testimony, and render the verdict. At the Israelite sanctuary the priest not only did all of this (see Deut. 17:8-13) but also bore the penalty of the sins (see Lev. 10:17).

With Christ as our Substitute and Surety, our Advocate and Mediator, our Witness, Friend, and Judge, what better news can we ask?

This incredibly good news about assurance of vindication in the judgment will become more and more precious to us as the fires of persecution are kindled, as false witnesses accuse God's people of causing all the calamities in the land, and as the highest earthly tribunals render guilty verdicts against us. In the face of such a bleak outlook, we can have hope and confidence that in the investigative judgment the truth will come out. Like Job, who in a setting of investigative judgment⁸ was faced with false accusers, we can proclaim confidently: "For I know that my Vindicator [RSV margin] lives, and at last he will stand upon the earth; and after my skin has been thus destroyed, then from my flesh I shall see God, whom I shall see on my side" (Job 19:25-27, RSV).⁹

Ellen White poignantly depicts our final vindication in the investigative judgment:

John in holy vision beholds the faithful souls that come up out of great tribulation, surrounding the throne of God, clad in white robes, and crowned with immortal glory. What though they have been counted the offscouring of the earth? In the investigative judgment their lives and characters are brought in review before God, and that solemn tribunal reverses the decision of their enemies. Their faithfulness to God and to His Word stands revealed, and Heaven's high honors are awarded them as conquerors in the strife with sin and Satan.¹⁰

Thus the investigative judgment reveals to the universe the saints' standing before God. It does not put the salvation of God's

people in jeopardy. While it is a fearful thing to those who have neglected and rejected the provisions made for their salvation, for those in Christ the investigative judgment is a reason for singing. Since 1844, God's saints can proclaim, "Finally it's here!" For 6,000 years (since the death of Abel) the blood of the martyrs has been crying out, "O Sovereign Lord, holy and true, how long before thou wilt judge and avenge our blood on those who dwell upon the earth?" (Rev. 6:9, 10). At last the time has come. Yom Kippur is here. The final judgment has begun—the process of investigation, followed by the millennial review and the final execution of the sentence. At last, Satan is to be silenced. The truth will be seen that vindicates God's people. Truly the first angel's message—"The hour of his judgment has come"—is part of the "eternal gospel [good news]" (Rev 14:6, 7, RSV).

Vindication in the judgment and assurance in the judgment *is* good news—almost too good to be true. I hardly dared to believe it, even as a theology major in college, as a seminary student, and as a young pastor. Inspired statements, such as the following, kept ringing in my ears: "Those who accept the Saviour, however sincere their conversion, should never be taught to say or to feel that they are saved."¹¹ What I did not understand was that in such statements Ellen White was refuting the erroneous belief of "once saved, always saved." I thought she meant that one could never have present assurance of salvation. How tragic that I did not see in the very same paragraph God's assurance that we can "give ourselves to Christ and know that He accepts us." For more than two years I preached sermons about Christ, but they were devoid of assurance. Finally, through a chain of marvelous providential leadings, the beauty and simplicity of the gospel began to dawn on me.

The sublime promises jumped out at me from Scripture: "Truly, truly, I say to you, he who believes *has* eternal life" (John 6:47, RSV). "I write this to you who believe in the name of the Son of God, that you may *know* that you *have* eternal life" (1 John 5:13, RSV; see vss. 11, 12). I found the same glorious revelation in the words of Ellen White:

If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted

righteous. Christ's character stands in place of your character, and you are *accepted* before God just as if you had not sinned.¹²

The marvelous news that I am "accepted in the beloved" (Eph. 1:6), that Christ is my righteousness, brought to my soul a joy and peace like that described by those who heard the gospel message in the wake of the 1888 General Conference session. Ellen White captured my feelings as she depicted the experience of many at the Ottawa, Kansas, camp meeting in 1889:

Light flashed from the oracles of God in relation to the law and the gospel, in relation to the fact that Christ is our righteousness, which seemed to souls who were hungry for the truth, as light too precious to be received.¹³

I felt like the young pastor at that Kansas camp meeting who "saw that it was his privilege to be justified by faith; he had peace with God, and with tears confessed what relief and blessing had come to his soul."¹⁴

Since that experiential introduction to gospel assurance when I was a young pastor, the beauty of righteousness by faith has grown ever more precious. I must confess that sometimes it still seems almost too good to be true. I catch myself unconsciously falling back into old habit patterns of trying to be good enough to deserve salvation, and have to discover anew the joyous truth of "laying the glory of man in the dust"¹⁵ and trust wholly in Christ's righteousness.

How precious, then, is the doctrine of Christian assurance! On Yom Kippur, the Day of Atonement, this assurance is no less sure than at other times. In ancient Israel on the Day of Atonement, the daily (*tamid*) sacrifice continued to burn on the bronze altar (Num. 28:2-7; 29:7-11), and the incense continued to waft over the inner veil and cover the holy ark (Ex. 30:7-10). Since 1844 we still are accepted by God solely on the basis of the atoning blood and intercessory merits of Christ.

The Cleansing of the Sanctuary

Of course, the Day of Atonement, while maintaining the continual (*tamid*) ministry, also adds an additional service—the cleansing of the sanctuary—that involves the removal or blotting out of

sins. Some have become nervous about the Adventist teaching on the final blotting out of sins. They quote such passages as Isaiah 43:25: "I, I am He who blots out your transgressions for my own sake, and I will not remember your sins" (RSV) and argue that the blotting out of sins comes when one first confesses his sins and receives forgiveness. But this concern arises from a failure to understand the eschatological context of Isaiah 43 and a failure to grasp the nature of the eschatological fulfillment of the Old Testament promises.

New Testament eschatology has both an inaugurated and a consummated aspect. The great gospel themes have both an "already" and a "not yet" dimension in the Christian era.¹⁶ Thus we now are justified by faith (Rom. 3:28), yet await the final justification (James 2:22, 23). We now are redeemed (Gal. 3:13; 1 Pet. 1:18), yet await final redemption (Eph. 4:30). We now are adopted (Rom. 8:14-17), yet await the final adoption (Rom. 8:23). Now we are saved (2 Tim. 1:9), yet await final salvation (Matt. 24:13).

Similarly, in the earthly sanctuary the sins of the penitent were atoned for through the daily service, yet there was a final atonement¹⁷ at the end of the year to deal in a final way with all their sins (see Lev. 16:16) through the cleansing of the sanctuary. Likewise, sins are blotted out when they are confessed and forgiven (as in Ps. 51:1, 9), yet the final blotting out or removal of the record of these sins takes place in connection with the investigative judgment. (See Rev. 3:5; Ex. 32:33; Heb. 10:14-18; Dan. 12:3; Matt. 10:32, 33).

Seventh-day Adventists have not misapplied Acts 3:19 in connection with the blotting out of sins, although they may not have always recognized its breadth of meaning. The context of this passage contains both the "already" and the "not yet"—the time of Peter's first-century appeal to the Jews (vss. 17, 18) and also the second advent (vs. 20). The "times of refreshing" thus encompass both the early rain at Pentecost (and after) and the Latter Rain preceding the second advent.

The blotting out of sins likewise refers to the immediate forgiveness of sin and at the same time alludes to the apocalyptic blotting out of sin in connection with the latter rain.

The sanctuary doctrine of the final atonement, or blotting out

of sins as emphasized by Seventh-day Adventists, is but the consistent climax to the Biblical teaching of Christian perseverance: "He that endures to the end shall be saved" (Matt. 10:22). In no way is assurance jeopardized. After all, the final blotting out of sins is still "by virtue of the sin offering."¹⁸ The blotting out of sins is good news. The record of sin is removed from the sanctuary forever. The defilement is gone, the camp is clean—for eternity.

While the blotting out of sins is by virtue of Christ's blood alone, it is true that prior to the blotting out of sins there is an examination of the heavenly records. According to historic Adventist understanding, the cleansing of the sanctuary involves an investigative judgment, in effect, a judgment by works.

We Can Hold to Both Assurance and Investigative Judgment

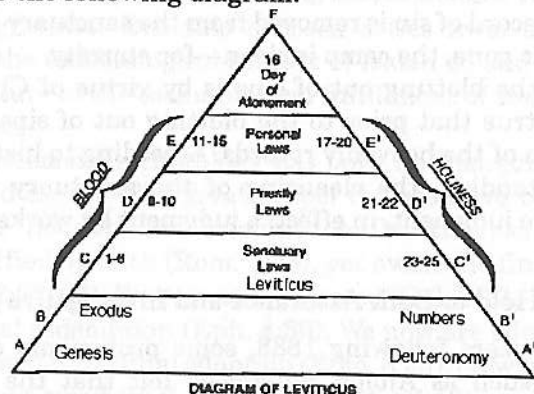
In the years following 1888, some proponents of Christian assurance (such as Albion Ballenger) felt that the doctrine of assurance of salvation could not be reconciled with the Adventist teaching concerning the pre-Advent investigative judgment of the saints. They consequently chose to retain the former and reject the latter.¹⁹ This view once again has been championed by some Adventists in recent years. But the Biblical evidence forthcoming (especially since 1980) from the Daniel and Revelation Committee and other sources is persuasive: it is not a matter of choosing either Christian assurance or the investigative judgment. Both are solid Biblical doctrines.²⁰ What is more, the judgment involves an examination of the saints' works, as Adventists have consistently maintained.²¹

The Christian church long has wrestled with how we can have assurance of salvation totally by grace, and yet be judged by our works. But I have become convinced that Seventh-day Adventists, with their unique message of the antitypical Day of Atonement now in heavenly session, can preach these two doctrines with greater harmony, clarity, and power than any preceding generation. The Day of Atonement contains the key to holding in balance the relationship between grace and works, assurance and judgment.

This balance is illustrated by the literary placement of the most crucial Day of Atonement passage, Leviticus 16. Recent studies have shown that the entire Pentateuch (five books of Moses) is

arranged in a chiasmic, or “mountain” structure, in which the two “sides” of the Pentateuchal “mountain” match each other and the apex of the “mountain” contains the central focusing point of the whole.²²

Observe the following diagram:



Note that the central chapter of the book of Leviticus, and of the entire Pentateuch, is Leviticus 16, which focuses upon the Day of Atonement. Here in the Torah, the foundational revelation for all of Scripture that follows, Yom Kippur is the focal point, the apex.

This should not really surprise us if we think about the importance of this day in the Israelite calendar. Yom Kippur was the holiest day of the year, during which the holiest person in Israel (the high priest) went into the holiest place on earth (the Most Holy Place) to perform the holiest work of all (the cleansing of the sanctuary, the work of final atonement).

If Leviticus 16, the Day of Atonement, forms the apex of the entire Torah given to ancient Israel, certainly we as spiritual Israel need not be ashamed to proclaim the antitypical Day of Atonement as the crucial and unique present truth for the end of time. Think of it—the holiest period of salvation history, during which the holiest Person of all intelligences, goes into the holiest Place in the universe, to do the holiest work of all time—and we have the privilege of preaching this message to the world!

But the placement of the Day of Atonement in the heart of the Pentateuch has more to say to us than underscoring its importance. Notice from the diagram that the book of Leviticus is divided into

two halves, each with a different emphasis. In chapters 1-15 the underlying theme is blood. Almost everywhere we find blood, sacrifice, and substitutionary atonement. But in the latter half of the book, chapters 17 and onward, blood is almost never mentioned. Instead, the overriding theme becomes holiness. Right in the middle stands chapter 16, the Day of Atonement.

I am convinced that we can only fully appreciate the *significance* of the Day of Atonement when we see it in its setting in Leviticus. Building up to the Day of Atonement, we see blood, substitutionary sacrifice—in New Testament terms, justification. Assurance on the Day of Atonement is based solely upon the blood of the substitute. Yet from Leviticus 16 onward, the rest of the book presents a call to holiness, to sanctification. The Day of Atonement thus ties together blood and holiness, justification and sanctification.

The very structural setting of Leviticus underscores the balanced gospel message: we are saved by blood, by grace, alone; but we are judged by our works of holiness, the natural fruit of atoning grace. The efficacy of the blood becomes manifest to all by its holy fruit.²³

Assurance and judgment—in the Day of Atonement these two concepts meet and take on ultimate meaning. This balance between root and fruit, justification and judgment, is found not only in the structural placement of Leviticus 16, but also in the *theological content* of this chapter and its companion, Leviticus 23. Here we have not only the priestly ritual to be followed on the Day of Atonement, but also the specific responsibilities of the congregation on that day.

So What?

Most of the recent scholarly discussion of these chapters has focused upon demonstrating the theoretical Biblical basis for the investigative judgment. But both Leviticus 16 and 23 also contain information concerning the experiential relevance of the pre-Advent judgment. Here we have instruction for the congregation of ancient Israel as they approached the Day of Atonement. Here in the type we have answers to the practical questions: so what if the historic Adventist message concerning the antitypical Day of

Atonement is true? What difference does it make in our personal lives? How does the doctrine of the investigative judgment impinge upon our lifestyle, upon our posture as a church since 1844?

There is no better place to find the answer to these practical "so what?" questions than in Leviticus 16 and 23, where the role of the congregation is so clearly spelled out. These chapters outline five duties of the people of Israel during the Day of Atonement, each of which is instructive for spiritual Israel in the antitypical Yom Kippur.

The five activities are as follows: (1) gather at the sanctuary for a holy convocation (Lev. 23:27); (2) identify with the ritual of the priest as he presents an offering by fire (Lev. 23:27); (3) refrain from work (Lev. 16:29; 23:28, 30, 31); (4) engage in affliction of soul (Lev. 16:29, 31; 23:27, 29, 32); and (5) undergo a work of cleansing (Lev. 16:30). Let us explore each of these in turn, with a view toward its application at the present time in the antitypical Day of Atonement. In particular we will note how each maintains a balance of faith and works.

The first responsibility is come to the sanctuary. As ancient Israel gathered at the sanctuary on Yom Kippur for a holy convocation, antitypical Israel has the privilege of coming by faith to the heavenly sanctuary. Here is the call to turn away from ourselves to Jesus, to focus upon Him and His work in our behalf. Now is the time for riveting our minds upon the present truth of the sanctuary and its meaning for our lives.

God's people are now to have their eyes fixed on the heavenly sanctuary, where the final ministration of our great High Priest in the work of the judgment is going forward, where He is interceding for His people.²⁴

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 essential at this time, or to occupy the position which God designs them to fill.²⁵

Since "The correct understanding of the ministration in the heavenly sanctuary is the foundation of our faith,"²⁶ it behooves us to make it the focus of our study.

In particular, as a second activity, we are to identify with the

priest's offering by fire. We are to focus upon our Substitute, who "so immortalized Calvary that though He liveth unto God, He dies continually to sin."²⁷ As we have already seen, only in Christ's substitutionary sacrifice is found the basis of our assurance and joy in the judgment. As we will see shortly, only here is the secret of successfully accomplishing the other responsibilities devolving upon us on the Day of Atonement. Only by focusing upon Christ our sacrifice will we be able to offer ourselves a living sacrifice to God as we are challenged to do in Romans 12:1.

Thirdly, we are to observe a "sabbath of solemn rest." Obviously this does not mean that since 1844 Christians are to do no physical labor. Hebrews 4 is helpful at this point in explaining the attitude of "sabbath rest" that should pervade the Christian's life. Here again we have the emphasis upon justification by faith, laying the glory of man in the dust,²⁸ experiencing the rest of grace,²⁹ ceasing from our own works.

The special kind of Sabbath reform appropriate for the time of the Day of Atonement is set forth in Isaiah 58. As I have shown elsewhere³⁰ this chapter is set in the context of the Day of Atonement. The antitypical Day of Atonement will involve a "repairing of the breach" in the divine law by the restoration of the Sabbath truth.³¹ Isaiah 58 describes in detail Day-of-Atonement style Sabbath keeping (vs. 13). The implication of this chapter (especially vs. 14) is that the weekly Sabbath experience of exquisite delight in the holy fellowship with the Lord will spill over into all of life.³²

The fourth activity of the congregation on Yom Kippur is afflicting of soul. The Hebrew word for "afflict" (*anah*) literally means "to abase, lower, humble," and thus we here have another affirmation of justification by faith. In the time of the judgment we are to "lay the glory of man in the dust"³³ by ceasing to trust our own works and looking unto our perfect Substitute.

The "affliction of soul" is a posture of humble submission before God, both in attitude and action. It involves fasting and prayer, deep searching of heart, sorrow for sin, and sincere repentance.³⁴

It is a time of solemnity, realizing the seriousness, the heinousness, of sin. There is a recognition that one *cherished* sin can neutralize the entire power of the gospel, and can make it possible

for Satan to take control of the mind and life.³⁵ This is the reason for Ellen White's strong appeals and warnings in her descriptions of the investigative judgment.

At the same time, "The character is revealed, not by occasional good deeds or occasional misdeeds, but by the tendency of the habitual words and acts."³⁶ This balancing perspective is illustrated dramatically in Ellen White's 1879 vision of the investigative judgment recorded in *Life Sketches*, pp. 241-244. In this vision, people were classified under different headings that best represented the trend of their lives. For example, "One class were registered as cumberers of the ground;" and on the positive side Ellen White wrote, "Upon one page of the ledger, under the head of 'Fidelity,' was the name of my husband."³⁷ Even though in James White "Self has at times been mingled with the work,"³⁸ yet the trend of his life was one of fidelity.

The solemn work of humble repentance does not mitigate against the joy of Christian assurance. In Psalm 51, David shows how the believer's life is a spiral of ever-deepening repentance and ever-increasing joy. The closer we come to Jesus and gaze upon His loveliness, the more we see our own sinfulness by contrast. This drives us back in deeper repentance to Jesus for pardon and cleansing, which once received, leads to greater joy.³⁹ Isaiah 58, which gives an inspired interpretation of the true fast during the time of the Day of Atonement,⁴⁰ shows how the liberating, redemptive activities lead to an experience of joy, light, healing, satisfaction, and even holy celebration.⁴¹

This fourth posture of soul affliction during the antitypical Day of Atonement is perhaps more instructive than has been generally recognized with regard to particular lifestyle issues currently being discussed in the church. Just as the first three duties of the congregation involve experiential issues—the sanctuary focus, justification by faith, and Sabbath reform—so the call to afflict our souls seems to point to specific areas of Christian behavior.

For ancient Israel "the affliction of soul" was regarded as a call to fasting [Ps. 35:13; Isa. 58:3, 5] and in the antitype we may see a parallel in the message of health reform. God calls his end-time remnant to a life of true temperance, abstaining from everything

hurtful and using judiciously that which is healthful.⁴² Besides all the other good Biblical and scientific reasons for abstaining from alcohol, is there an additional one in the sanctuary message? After the death of Aaron's inebriated sons, who brazenly ventured into the sanctuary, God instructed that no one entering the sanctuary was to partake of strong drink. It is particularly noteworthy that this whole incident is then explicitly connected with the revelation concerning the Day of Atonement (Lev. 10:1-2; 16:1). Should we who by faith join Christ in the heavenly sanctuary, particularly in the time of the Day of Atonement, adopt the appropriate posture of sobriety, signaling our identification with the work that is going on there?

The Day of Atonement posture also may provide further substantiation for the historic Adventist position regarding adornment, and in particular, the wearing of jewelry. Our church rightly has explored underlying principles of modesty, economy, and humility. But perhaps there is an even deeper theological issue at stake. First we must correct the mistaken notion too common among many that jewelry per se is somehow "filthy," defiling, cheap, or bad. The Bible is plain: jewelry is beautiful. God made it. And He loves it! Before sin arose in the universe Lucifer was decked with jewels; "every precious stone was . . . [his] covering;" it was beautiful, splendid, and prepared by God (Eze. 28:13). In the Old Testament God likens His salvation to the ornaments of a bride (Isa. 49:18; 61:10). At the end of the millennium the holy city will descend, "prepared as a bride adorned for her husband" (Rev. 21:2).

A primary principle then is that jewelry is beautiful and approved by God. But to this must be added another principle. From the Old Testament record it appears that in a time of corporate investigative and/or executive judgment God regularly asks His people to remove their ornaments as an outward symbol of the special judgment setting.

The clearest example of this is recorded in Exodus 33:5, 6. After Israel's idolatry at Mt. Sinai, God commanded:

So now put off your ornaments from you, that I may know what to do with you [this last phrase indicates the investigative judgment setting]. Therefore the people of Israel stripped themselves of their ornaments from Mt. Horeb onward.⁴³

Jewish interpreters have recognized that the principle set forth in this passage applies to the Day of Atonement. Observant Jews still wear no ornaments of gold on Yom Kippur, the Jewish Day of Judgment par excellence.

Other Old Testament passages seem to reinforce this principle. In the time of the Divided Monarchy, as the Northern Kingdom faced imminent judgment by captivity, in a setting of divine covenant lawsuit or investigative judgment, God indicated that he would take away the finery of the daughters of Zion, including in particular their jewelry. (See Isa. 3:13, 14, 16-23).⁴⁴ The same pronouncement is given in the investigative judgment upon the Southern Kingdom two centuries later (Eze. 16).⁴⁵

At the same time, these latter passages introduce a final principle. Jewelry in ancient Israel, when mentioned favorably, is almost always connected with bridal ornaments.⁴⁶ For example, in the allegory of Ezekiel 16 God marries Israel, and then adorns her with the bridal jewels (vss. 8-14).

Putting these principles together, is it possible that since 1844 Seventh-day Adventists have the privilege of refraining from wearing jewelry as a special outward sign of the unique present truth that they are Laodicea, "people of the Judgment;" that they live in the time of the investigative judgment? Is it possible that Adventists adopt this posture also because, although the church is spiritually espoused to Christ (Eph. 5; 2 Cor. 11:2), the wedding is not yet consummated (Rev. 19:7, 8)? For those who understand the deeper issues, taking on the bridal ornaments before the wedding is the posture of Babylon the harlot (Rev. 17:4, 5) not the true church (Rev. 12:1). It is not that wearing jewelry is wrong—but we have the privilege of waiting to do so until the wedding feast, when Jesus Himself will adorn His bride with jewels.⁴⁷ This discussion calls for further investigation, but it illustrates how the posture of "afflicting our souls" on the Day of Atonement may inform the practical lifestyle issues in our church.

The fifth and final responsibility devolving upon the congregation of Israel during the Day of Atonement was a work of cleansing. As the heavenly sanctuary is being cleansed there is a corresponding work of cleansing to be accomplished in the soul

temple of each individual worshiper.⁴⁸ Malachi 3:1-3 describes this special work, as does Ezekiel 36:25-28.

The Day of Atonement brings a call to holiness. But we must immediately add that even the life of holiness is rooted in justification by faith in the atoning blood of Christ.⁴⁹ Only as we trust wholly in the merits of our Substitute and Surety can we truly obey God in spirit as well as in letter.

Before internalizing the good news of justification by faith, I had tried to "depend upon watchfulness against temptation, and performance of certain duties for acceptance with Him," and discovered that indeed there are no victories in this kind of faith." Then came the glorious revelation:

There is need of constant watchfulness, and of earnest, loving devotion; but these will come *naturally* when the soul is kept by the power of God through faith. . . . God will accept every one that comes to Him trusting wholly in the merits of a crucified Saviour. Love springs up in the heart. . . . Duty becomes a delight, and sacrifice a pleasure.⁵⁰

It also is crucial to note that the call to cleansing of the soul temple does not rob us of our assurance nor detract from the basis of our salvation. The Christian life is a matter of continual growth, and if in the growing process I make mistakes, this does not destroy my assurance. In the same way that a child taking his first steps is not disowned by his father when he trips and tumbles, our heavenly Father does not cast us off when we slip and fall. (See Ps. 37:24.)

I've often had to bow down and weep at Jesus' feet because of my shortcomings and mistakes, yet on divine authority I am not to be discouraged. Even if I am overcome by the enemy, I am not cast off, not forsaken, not rejected by God.⁵¹ Christ's perfect holiness atones for my shortcomings; when I do my best, He becomes my righteousness.⁵² The Father beholds not my faulty character, but sees me as clothed in Christ's perfection.⁵³

As John the beloved put it: "I am writing this to you so that you may not sin; but if any one does sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1, RSV). What reassurance of assurance God has given!

I am thankful that this assurance is not dependent upon my feelings. I cannot look within myself for evidence of my acceptance

with God, for I will find there nothing but that which will discourage. My only hope lies in looking to Jesus, my righteousness, my consolation, and my rejoicing.⁵⁴

As a final, and probably the most important point regarding the cleansing work of the investigative judgment, we must note *who* does the cleansing. "On this day shall atonement be made for you, to cleanse you" (Lev. 16:30).

For He [the messenger of the covenant] is like a refiner's fire and like fullers' soap; He will sit as a refiner and purifier of silver, He will purify the sons of Levi and refine them like gold and silver, till they present right offerings to the Lord (Mal. 3:2, 3)

I will sprinkle clean water upon you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. A new heart I will give you, and a new spirit I will put within you; and I will take out of your flesh the heart of stone and give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes and be careful to observe my ordinances (Eze. 36:25-27).

The good news of Yom Kippur is that God Himself will take responsibility for the cleansing work.

What a marvelous work He promises to accomplish! At every stage of our growth in grace we are perfect in Christ,⁵⁵ but at the consummation of history, in the investigative judgment, God promises to bring the complete fulfillment of the new covenant blessings. He promises to pour out the latter rain to make the harvest "fully ripe" (Rev. 14:15). As we continue to focus upon Christ our righteousness, the assured result is inevitable: by beholding we will become changed—"transformed into his likeness with ever-increasing glory" (2 Cor 3:18, NIV).⁵⁶

We will become fully settled into the truth as it is in Jesus so that we would rather die than disobey our loving Lord. Sealed as the spiritual 144,000, we will have the name (or character) of the Lamb and the Father written on our foreheads (Rev. 7:4; 14:1). Then the investigative judgment can close for the living⁵⁷ and Christ can come to put the finishing touch of immortality and glorification upon His faithful saints (1 Cor. 15:35-58). What glorious good news!

The Vindication of God

This good news of cleansing on Yom Kippur has implications far beyond our personal experience. The plan of redemption focuses not only (or even primarily) upon our personal salvation. The Bible presents a theocentric view of salvation history. For example, Ezekiel, in the larger context of the earthly type of the investigative judgment,⁵⁸ underscores the "big issue"—the cosmic dimension. In Ezekiel 36:22, 23; 39:27, 28, God reveals to Judah the ultimate result of their judgment: "through you I will vindicate my holiness before their eyes [the eyes of the onlooking nations]." It is for their sakes, to vindicate the character of God before the onlooking intelligences, that God acts. The investigative judgment is not conducted to reveal to God who are His and who are not. He who is omniscient knows who are His (John 10:4, 14, 27; Isa. 46:9, 10; Heb. 4:13; 2 Tim. 2:19). It is for the sake of the onlooking universe who serve as the jury in the cosmic review. God, who through history has consistently set forth the evidence in open court before closing probation upon any individuals or nations,⁵⁹ does not depart from this procedure in the final review.⁶⁰ At the end of the Great Controversy, the entire universe will have opportunity to witness "one great and final reaffirmation of all that He [Christ] has accomplished through the plan of salvation."⁶¹ and they will be able to attest to the justice and truthfulness of God's dealings with mankind. Satan's charges against God will be proven false.

The mind-boggling aspect about this cosmic trial is that we have a part in vindicating the character of God. In Ezekiel 36:23 (RSV) God says that "through you I vindicate my holiness before their eyes." In succeeding verses, He describes the work of cleansing that He will perform for His people.

In the type, Israel's sins and the resulting captivity caused surrounding nations to charge that God could not keep His promises to His people. In gathering them from captivity and cleansing them He vindicated his holy character from such false accusations. (See Eze. 26:17-32). In the antitype also, against Satan's false claim that God cannot fulfill His new covenant promises, God gathers an entire generation to Himself at the consummation of history who demonstrate the ultimate effectiveness of the gospel. The new covenant promise, "I will put my spirit within you, and cause you

to walk in my statutes and be careful to observe my ordinances"—will find complete fulfillment among God's remnant people. No glory will accrue to the people. "It is not for your sake that I will act, says the Lord God; let that be known to you" (Eze. 36:32, RSV). To God alone be the glory!

Not only do the *saints* serve to vindicate God's character. Ezekiel uses the same language to describe the final judgment upon the *wicked*, and in particular their leader:

In the latter days I will bring you [Gog, symbol of Satan leading his wicked hordes] against my land, that the nations may know me, when *through you, O Gog, I vindicate my holiness before their eyes*. . . . With pestilence and bloodshed I will enter into judgment with him [Gog]; and I will rain upon him and his hordes and the many peoples that are with him, torrential rains and hailstones, fire and brimstone. So I will show my greatness and my holiness and make myself known in the eyes of many nations. Then they will know that I am the Lord (Eze. 38:16, 22, 23, RSV).

The final judgment reveals not only the ultimate effectiveness of the gospel but also the full ripening of iniquity. In Revelation 16, the seven last plagues serve the purpose of revealing that God's final judgments find no answering chord of repentance in the hearts of the wicked—they only curse God all the more (Rev. 16:9, 11). God is shown to be just and yes, merciful, in bringing the Great Controversy to an end. Before it is over, even the rebels, although still unrepentant, will admit that God is just. (See Rom. 14:11; Isa. 45:20-23; Phil. 2:10, 11).

At the grand climax to the Great Controversy, there will be a time of great rejoicing. The great good news will be the vindication of God in the judgment. The redeemed will sing the song of Moses and of the Lamb:

Great and wonderful are thy deeds,

O Lord God the Almighty!

Just and true are thy ways,

O King of the ages! (Rev. 15:3, RSV).

The angel of the water will say, "Just are thou in these thy judgments, thou who are and wast, O Holy One" (Rev. 16:5, RSV).

The altar will cry, "Yea, Lord God the Almighty, true and just are thy judgments!" (Rev. 16:7).

After this is heard "the loud voice of a great multitude in heaven, saying, 'Hallelujah! Salvation and glory and power to our God, for his judgments are true and just'" (Rev. 19:1, 2, NRSV).

The message of Yom Kippur—of the final judgment, including the investigative trial, millennial review, and execution of the sentence—is good news vindicating our great God.

Conclusion

In this article, we have explored three major reasons why Yom Kippur is Good News. It is good news because: (1) it restores the gospel to its rightful place, bringing to the believer assurance and vindication in the judgment; (2) it accomplishes the cleansing of the heavenly sanctuary and its earthly counterpart, the soul temples of the saints; and (3) it vindicates the character of God.

This three-fold glad tidings is summarized in Daniel 8:14 in a single word: "unto two thousand and three hundred evening-mornings, then shall the sanctuary be cleansed [*nitsdaq*]." The three extended meanings of *nitsdaq* are "restore, cleanse, and vindicate."⁶² Notice how they match the three problems mentioned in the previous verse (vs. 13). The gospel of justification by faith—the daily ministration of Christ in the heavenly sanctuary which was eclipsed by the little horn—is to be *restored*. The transgression of the saints, which causes horror in the heavenly sanctuary, is to be *cleansed*. And the character of God, which is defamed by the downtrodding of the saints and sanctuary, is to be *vindicated*. Praise God for the restoring, cleansing, vindicating good news of Yom Kippur!

Endnotes

¹ The written portrayal of my personal experience and some other parts of this article are revised from my previous article, "Assurance in the Judgment," *Adventist Review*, Jan. 7, 1988, pp. 18-20.

² Ellen G. White, *Selected Messages*, Bk. 2, pp. 32, 33.

³ See also the following passages properly translated by the RSV as they relate to the *vindication* of God's people: Deut. 32:36; 1 Kgs. 8:32; 2 Chr. 6:23; Job 6:29; 13:18; 19:25 (margin); Ps. 7:8; 17:2; 24:5; 26:1; 35:27; 37:6; 43:1; 54:1; 103:6; 135:14; Isa. 50:8; 54:17; 62:1, 2; 63:1; Jer. 51:10; Joel 2:23.

⁴ Note that the word "plead" here and in Ellen White's descriptions of the investigative judgment, is a legal term and does not refer to "begging" the Father for mercy, as some have construed it. The Father does not need to be begged—He has placed Christ there to be our Representative. He is on our side.

⁵ *The Great Controversy*, p. 484.

⁶ See John 5:22, 27, 30; Ellen G. White comments, *Seventh-day Adventist Bible Commentary*, vol. 7, p. 989; idem, *Desire of Ages*, p. 210; idem, *Testimonies for the Church*, vol. 9, p. 185. It is true that, according to Daniel 7, the Ancient of Days presides in the investigative judgment (*The Great Controversy*, p. 479), but it appears that when the investigative judgment is over, Christ then assumes the role of Supreme Judge in order to pronounce the sentence and execute the judgment. See the analysis of the pertinent Ellen White quotations in Robert W. Olson, compiler, "The Investigative Judgment in the Writings of Ellen G. White," Ellen G. White Estate pamphlet, Feb. 25, 1980.

⁷ See Hans J. Boecker, *Law and the Administration of Justice in the Old Testament and Ancient Near East* (Minneapolis, MN: Augsburg Press, 1980), pp. 34, 35; cf. Gerald Wheeler, "The Judge is on Our Side," *Insight*, Nov. 2, 1982, pp. 8-10.

⁸ For recent analyses of the book of Job as a *rib* or covenant lawsuit, see especially B. Gemser, "The *Rib* or Controversy Pattern in Hebrew Mentality," in *Wisdom in Israel and in the Ancient Near East*, eds. Martin Moth and D. Winton Thomas, *Vetus Testament Supplements* (1955), 3:122-125; Heinz Richter, *Studien zu Hiob* (Berlin: Evangelische Verlagsanstalt, 1959); Sylvia Scholnick, "Lawsuit Drama in the Book of Job" (Ph.D. diss., Brandeis University, 1976); and Claus Westermann, *The Structure of the Book of Job* (Philadelphia: Fortress, 1981).

⁹ See the analysis of this passage by Gordon Christo in his forthcoming doctoral dissertation on "The Eschatological Judgment in Job 19:23-29" for Andrews University. According to my literary analysis of the book of Job, this passage stands at the chiasmic apex of the book.

¹⁰ *Our High Calling*, p. 361.

¹¹ *Christ's Object Lessons*, p. 155.

¹² *Steps to Christ*, p. 62.

¹³ *Selected Messages*, p. 356.

¹⁴ *Ibid.*

¹⁵ *Testimonies to Ministers and Gospel Workers*, p. 456.

¹⁶ See my discussion in *Typology in Scripture: A Study of Hermeneutical Typos Structures*, Andrews University Seminary Doctoral Dissertation Series, vol. 2 (Berrien Springs, MI: Andrews University Press, 1981), pp. 391-397. Note that there are actually three phases of NT eschatology: inaugurated, appropriated, and consummated. The "already" can be seen to encompass the first and second phases—what Christ has done in His earthly ministry (inaugurated) and the gospel realities flowing from His work that are now available to us through the Spirit (appropriated).

¹⁷ Day of Atonement or Yom Kippur is literally in Hebrew *Yom Hakippurim*, Day of Atonements—complete or final atonement.

¹⁸ *Patriarchs and Prophets*, p. 358.

¹⁹ See the analysis and critique of Ballenger's view in Roy Adams, *The Sanctuary Doctrine: Three Approaches in the Seventh-day Adventist Church*, Andrews University Seminary Doctoral Dissertation Series, vol. 1 (Berrien Springs, MI: Andrews University Press, 1981), pp. 91-164.

²⁰ See especially Ivan Blazen, "Justification and Judgment," in the *Seventy Weeks, Leviticus, and the Nature of Prophecy*, ed. Frank Holbrook, Daniel and Revelation Committee Series, vol. 3 (Washington, DC: Biblical Research Institute, (1986), pp. 339-388.

²¹ *Ibid.*, pp. 353-368, examines the major passages supporting this position (2 Cor. 5:9, 10; Rom. 14:10, 12; Rom. 2:16; 1 Cor. 3:13; 4:5; Col. 3:5, 6; 1 Thess. 4:6; Gal. 5:21; 1 Cor. 6:9; Eph. 5:5, 6; Gal. 6:7, 8; Rom. 8:5-13; Heb. 2:1-3; 10:26-31). It also reviews various attempts to resolve the tension between justification and judgment and shows the Biblical mandate to retain the tension and understand it in terms of the "dynamic, salvation-historical" perspective of the "already" and the "not yet" which we have discussed above.

²² See Yehuda Radday, "Chiasm in Tora," *Linguistica Biblica* 19 (1972): 21-23; idem, "Chiasmus in Hebrew Biblical Narrative," in *Chiasmus in Antiquity*, ed. John Welch (Hildesheim: Gerstenberg Verlag, 1981), pp. 84-86; and William Shea, "Literary Form and Theological Function in Leviticus," in *Seventy Weeks*, pp. 131-168.

²³ *Christ's Object Lessons*, p. 312 (discussing the investigative judgment): "Righteousness is right doing, and it is by their deeds that all will be judged. Our characters are revealed by what we do. The works show whether the faith is genuine." Blazen, *Seventy Weeks*, pp. 379-380, summarizes succinctly: "The investigative judgment, rightly understood, is in harmony with justification by faith and judgment according to works. It encompasses within itself the ingredients of these two fundamental teachings. . . . Plainly, the investigative judgment does not deal merely with the sins of mankind but with the forgiveness of Christ. Consequently, when the whole package is put together, and justification by faith and future judgment according to works are seen as the content of the investigative judgment, it can be stated that there are two questions this judgment answers. First, has the sinner sought and received Christ's forgiveness of his sins? Second, has this forgiveness brought forth good fruit in his life? . . . Only when the answer to such questions is a fundamental Yes can the final revelation of God's forgiveness and mercy be extended to believers."

²⁴ White, *Life Sketches*, p. 278.

²⁵ *Spirit of Prophecy*, p. 313.

²⁶ *Evangelism*, p. 221.

²⁷ *Selected Messages*, Bk. 1, p. 343.

²⁸ *Testimonies to Ministers*, p. 456.

²⁹ Ellen G. White Comments, *Seventh-day Adventist Bible Commentary*, vol. 7, p. 928.

³⁰ Richard M. Davidson, *A Love Song for the Sabbath* (Washington, DC, Hagerstown, MD: Review and Herald Publishing Assoc., 1988), pp. 91, 107.

³¹ The LXX translation of Isaiah 58:12 and the consonantal Hebrew text supports the connection of verse 12 with the Sabbath instruction in the following verse. See the discussion in the unpublished paper by Ron du Preez, "Isaiah 58:13, 14: Its Unity with the Rest of the Chapter, Its Meaning and Implications for Sabbath Observance," 1988, TMs [photocopy], pp. 17-23, Adventist Heritage Center, James White Library, Andrews University, Berrien Springs, MI; and White, *Great Controversy*, Chapters 25, 26, pp. 433-460. Note further that the First Angel's Message (Rev 14:6, 7) also connects the judgment with the Sabbath—see Davidson, *Love Song*, pp. 77, 78.

32 See the discussion and substantiation of this point in Davidson, *Love Song*, pp. 118-121.

33 *Testimonies to Ministers*, p. 456.

34 See especially Psalm 35:13; *Great Controversy*, pp. 420, 490.

35 *Patriarchs and Prophets*, p. 452; idem, *Steps to Christ*, p. 34; idem, *Great Controversy*, p. 489.

36 *Steps to Christ*, pp. 57, 58.

37 *Life Sketches*, p. 242.

38 *Ibid.*, p. 243.

39 Note how David's prayer for forgiveness and cleansing (in vss. 9, 10) leads to joy of salvation (vs. 12) and to deeper contrition (vs. 17). See *The Acts of the Apostles*, p. 561; idem, *Christ's Object Lessons*, p. 160; idem, *Steps to Christ*, p. 65 for descriptions of this spiral.

40 See note No. 30 above.

41 See Isa. 58:6-14. Those who take the position that during the antitypical Day of Atonement there is "no time to celebrate" have not grasped the balanced perspective of Scripture and the writings of Ellen White. Isaiah 58:13, 14 shows the mood of "exquisite delight" that accompanies Day of Atonement Sabbath keeping. We celebrate in fellowship with God our Creator, Redeemer, Sanctified, and Glorifier. [See Davidson, *Love Song*, passim.] Jesus' parable concerning the investigative judgment (Matt. 22) shows the *wedding* context of the Day of Atonement. Those invited to the feast who have accepted the King's gift of the wedding garment may begin celebrating even as the King inspects the guests. Ellen White clearly points out the seriousness of the investigative judgment and just as clearly calls us to times of celebration. For example, "well would it be for the people of God at the present time [during the investigative judgment!] to have a Feast of Tabernacles—a joyous commemoration of the blessings of God to them" (*Patriarchs and Prophets*, pp. 540, 541) Although we live in the antitypical Day of Atonement, we may also *proleptically* (in anticipation) celebrate the joys of the Feast of Tabernacles.

42 *Patriarchs and Prophets*, p. 562; *Temperance*, p. 138.

43 Note that the NIV incorrectly reads "at Mt. Horeb" whereas the *mem* prefix clearly indicates "from Mt. Horeb [onward]", as rendered by the RSV. It appears that much of this jewelry was devoted to the building of the sanctuary (Ex. 35:22). Throughout most of Israel's wilderness sojourn the people were in a period of judgment: there was no circumcision nor keeping of the Passover for 38 years after Kadesh until they entered the Promised Land under Joshua (Josh. 5:2-12; cf. *Patriarchs and Prophets*, pp. 485, 486).

44 Note the explicit reference to the covenant *rit* in Isa. 3:13, 14.

45 The entire chapter follows the classic structure of the covenant lawsuit or investigative judgment: preamble (vs. 1); historical prologue (vss. 3-14); indictments (vss. 15-34); judicial sentence of covenant curses (vss. 35-52); witnesses (vs. 37). The trial is explicitly mentioned in verse 38.

46 For example, Isa. 49:8; 61:10; Jer. 2:32; Eze. 16:8-14.

47 Rev. 21:2; see Rev. 2:10; 4:4, 10; 1 Pet. 5:4; James 1:12; Zech. 9:16; Dan. 12:3; *Early Writings*, p. 288.

48 Lev. 16:30; *Testimonies*, vol. 5, p. 214.

49 See Lev. 16:30, where it states that "on this day [Yom Kippur] shall atonement be made for you, to cleanse you; from all your sins you shall be clean

before the Lord." Note that the focus of even the people's "cleansing" is upon the atonement made by the blood of the Substitute.

50 *Selected Messages*, Bk. 1, pp. 353, 354.

51 *Steps to Christ*, p. 64.

52 *Selected Messages*, Bk. 1, p. 368.

53 *The Desire of Ages*, p. 357.

54 *Steps to Christ*, pp. 64, 65; cf. Ps. 51; Isa. 6.

55 *Christ's Object Lessons*, p. 65.

56 See *Christ's Object Lessons*, p. 160; idem, *Steps to Christ*, p. 65.

57 See Doug Bennett, "The Good News About the Judgment of the Living," *Adventist Review*, June 16, 1983, pp. 14, 15, for evidence that probation does not close upon the living until after the latter rain and the sealing; see *Selected Messages*, Bk. 1, p. 66; idem, *Early Writings*, pp. 85, 86.

58 See Richard M. Davidson, "In Confirmation of the Sanctuary Message," *Journal of the Adventist Theological Society*, 2/1 (Spring 1991): 97-100.

59 See Davidson, "In Confirmation of the Sanctuary Message," pp. 96-100, for discussion of this consistent procedure of God throughout history.

60 In a sense the investigative judgment may also be viewed as an accountant's *final audit* at the end of the year. The records are faithfully kept throughout the year, and the auditor verifies the completeness and accuracy of the accounts. The audit is a public vindication of the one being audited, that he has conducted his affairs with integrity, in accordance with accepted business practices. At the end of history, God opens the books, as it were, for a public audit of His business practices. The auditors testify to His *impeccable integrity*.

61 William Shea, "Theological Importance of the Preadvent Judgment," in *Seventy Weeks*, p. 327. Richard Rice, "The Relevance of the Investigative Judgment," *Spectrum*, 14/1 (1983): 32-38, rightly emphasizes the larger issue in the Great Controversy of demonstrating the character of God and rightly shows how this must take place at the end of history to reveal the *ultimate effect* of God's saving work in the light of the whole of history that precedes. Unfortunately, Rice goes contrary to the Biblical evidence by further insisting that the investigative judgment is also necessary to inform God, because He is not all-knowing with regard to the future.

62 Davidson, "In Confirmation of the Sanctuary Message," pp. 105, 106.