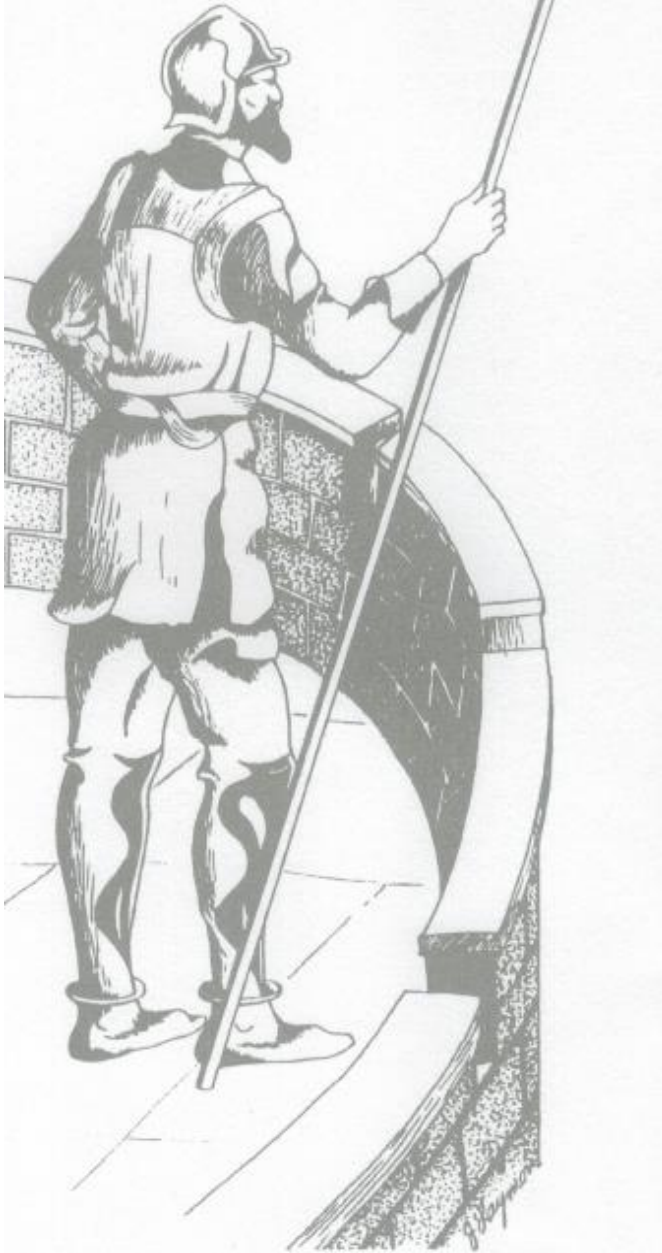


“Watchman,
what of the night?”

“The hour has come, the hour is striking, and striking at you,
the hour and the end!” Eze. 7:6 (Moffatt)



An Inexhaustible Theme—

“ad mathay”

Does the “IJ” line up with John 5:24 —
“ad mathay” — Dan. 8:14 Christ’s High
Priestly Ministration?

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Editor’s Preface

It’s now time for us to have a thoughtful discussion on the “IJ” (i.e. the “Investigative Judgement”). Much could be written about this topic, there has been much confusion and many have walked away from Truth. But there is no need.

What remains steadfast—immutable is “ad mathay” - Dan. 8:14’s 2300 yrs and Dan. 12:11’s 1290 years—**TWO DIVINE CHRONOLOGIES** that prove a Dual Atonement Ministration by Christ in the Heavenly Sanctuary. Not forgetting the New Testament’s Dual Atonement evidence in Heb. 8:3 - 9:23 - even “*two immutable things*” (6:18, c.f. 5:5-6). What we will have to come to terms with is that the “IJ” & Dan. 8:14 are not one and the same precepts. So, let none think that an attack on the “IJ” in any way discredits Dan. 8:14. They are **not** synonymous. We have defended Dan. 8:14 with **TWO DIVINE CHRONOLOGIES** and continue to do so. The question to be considered - is there a distinction between a pre-advent judgment and an “IJ”? The conclusion - however painful - must be seen from the Bible & the Bible only.

Does the “IJ” line up with John 5:24 — “ad mathay” — Dan. 8:14 Christ’s High Priestly Ministration?

What is helpful, and must be understood immediately is to review a *summary* of Bible principles that explain the who - what - why - where - when & how aspects of the **pre-advent judgement of cleansing** that began in 1844.

“Now of the things which we have spoken this is the SUM:
WE HAVE SUCH AN HIGH PRIEST”

Rev. 14:7 reveals the **who** of the **judgement of cleansing**: “*the hour of the judgment of Him*” (Gr.). “Of Him” holds two dictums - 1) not only Himself doing the judging as our Great High Priest for a “*necessary*” cleansing Ministration; but b) it means God Himself came under judgment. Our founding Editor understood this feature and explained it well, and so, I will share as soon as possible.

Dan. 7:10; 8:14 reveals the what of the judgement of cleansing: “the judgment was set, and the books were opened” - “then shall the sanctuary be cleansed”.

Heb. 9:23, 26 reveals the why of the judgement of cleansing: “It was therefore NECESSARY that the patterns of things in the heavens should be purified [cleansed] with these; but the heavenly things themselves with better sacrifices than these” - “now once in the end of the world hath he appeared to put away sin by the sacrifice of himself”.

Dan. 8:14; Heb. 6:19-20; 8:1-2 reveals the where of the judgement of cleansing: “then shall the sanctuary be cleansed” “within the veil; Whither the forerunner is for us entered” “on the right hand of the throne of the Majesty in the heavens...the sanctuary, and of the true tabernacle, which the Lord pitched, and not man”.

Dan. 8:14 identifies when of the judgement of cleansing: “Unto two thousand and three hundred days” 1844.

Heb. 10:10; 8:3 reveals the how of the judgement of cleansing: “through the offering of the body of Jesus Christ once for all” – “wherefore it is of NECESSITY that this Man have somewhat also to offer”.

Divine Insight – Sola Scriptura

In light of the Man in linen’s “Testimony” which is the “Spirit of prophecy” (Rev. 19:10, c.f. Dan. 8:14 & 12:11), we are given Divine Insight concerning the ‘mistake in some of the figures’ [508-538-1798]. The Divine Correction of the “daily” (31 A.D.) and the Transgression & Abomination of Desolation for 1290 yrs starting in 554 is going “UNTO” just what the Man in linen said – “Unto two thousand and three hundred days” 1844.

In light of these ordained Divine Truths, we obtain Divine Insight and are comforted with Divine Corrections through Inspiration about the meaning and purpose of the ‘judgement’ that began in 1844. Like the 538 error, the "IJ" mistake can be seen in light of the Man in linen’s (Testimony) High Priestly Ministration in the Heavenly Sanctuary for a “NECESSARY” judgement of cleansing and NOT an "IJ".

The fact remains, the Bible evidence clearly points to a Dual Atonement of “necessity” & “necessary” in Heb. 8:3; 9:23. The second “immutable thing” is defined by God as an ‘end of the age’ judgement of a “NECESSARY” cleansing of ‘Heavenly Things’ and also a people. In fact, the Divine Dictum of “example and shadow of heavenly things” (8:5) justifies a “NECESSARY” judgement of cleansing. The types of the Sanctuary Services given to Moses reveal a judgement of cleansing, as even ancient & modern Israel consider(ed) the day of atonement a

day of judgement with the knowledge that it was an atonement of cleansing. (See Lev. 16, 23)

The following table is an example of the evidence that sustains the "IJ" in accordance with the “example and shadow of heavenly things”.

.....

That’s right! There is nothing there! The point being is that the SERVICE that was an “example and shadow of heavenly things” contains & holds Not ONE—service or type ritual or ceremonial scenario that could be in any way linked with an ‘investigation’ during the type’s day of atonement. Even so, neither in the great antitypical Day of Atonements could there possibly be an "IJ". The “example and shadow” does NOT permit it!

God said the wicked alone are ‘investigated’ and that during the millennium by the saints. (c.f. 1 Cor. 6:2; Rev. 20:4) So, if we want to hold on to an "IJ", are we then saying we are part of the ‘wicked’?

There is then an "IJ", but NOT of the saints since 1844—rather it’s a judgement of cleansing since 1844. John 5:24 says the saints do not have to face an "IJ" at any time before or after 1844. The wicked however, do face an "IJ".

A theological review of the "IJ"

It was understood and perceived by ancient Israel; as well as modern Israel, that the Day of Atonement was/is considered a day of judgment. Interestingly, there are no atonement services explained in the type that conveys the idea that a review or investigation of the records was performed. Rather, the type reveals a cleansing from sin. (See 1 Jn. 1:7, 9, c.f. Lev. 16, 23.) Is therefore the "IJ" a valid anti-typical theology? No. Why? The record of confessions [of sin] made; as all shall see, was registered during the daily service, and the yearly service provided the complete cleansing.

Had Laodicea defended Christ and her ‘sacred trust’ from the Book of Hebrews, she would never have needed to have opined with Questions on Doctrine. The carnage is spectacular because nearly all ordained ministers who left was over one doctrine alone—the "IJ".

The result of misrepresenting the Bible’s Dual Atonement for the theory of an "IJ" only compounded the problem. Was this all because they could not defend the Dual Atonement? Of course! The church placed a huge emphasis on the “IJ” instead of the Sanctuary Doctrine, the Dual Atonement and the High Priestly Ministration of Christ as revealed in the services of the type (Heb. 8:5).

Is this emphasis really important? An Emphatic YES!

At the very theological core - God's immutability is on the line and lest we forget, it is impossible for God to lie. If you ignore the immutability - what's the result? You remain ignorant of Christ's High Priestly Ministration "*after the order of Melchizedek*", **you are affirming you have no Great High Priest** and God said the result is being "*cut off...destroy[ed] from among His people*" (Lev. 23:29, 30 c.f. 2 Tim. 3:7). Be very careful to infer God lies!

It's an embarrassment. Those who preach the "IJ" cannot reconcile the types, let alone what Jesus said. They offer various reasons but overlook what He said that the saints do not have to face an "IJ".

Jesus said - "*Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation: [κρισις-krisis, judgment] but is passed from death unto life.*" (Jn. 5:24. Εα.)

God said, The Man in Linen provides a 'cleansing' in the final generation (Rev. 14:7 c.f. Dan. 7:10; 8:14). A people will experience a "Cleansing Ministration" in this time of the antitypical Day of Atonements—by Christ their Great High Priest—a Final Atonement. [See WVN XXXVI-7(03)]

Laodicean leadership via the ministerial association led the laity to adopt pagan concepts. The fact is, they became embarrassed and ashamed of the "*Everlasting Gospel*" (Rev. 14:6) when the Evangelicals confronted them; since as they rightly stated the Bible teaches the saints do not face an "IJ".

But Jn. 5:24 in full context of Christ's High Priestly Ministration does not nullify the Sanctuary Doctrine! Why? A forgiven sinner, is one agenda of the sanctuary services. The reason confirms what Christ stated in Jn. 5:24. Is this not sufficient to settle the question? Sadly, not for the many in Laodicea.

What is held as truth ("IJ"); is precisely what Christ denied. What Christ affirmed (a Dual Atonement in reality); is repudiated and cast away by Laodicea to attain Evangelical fraternity? A fellowship of a religious body who was never given the light of the "*Everlasting Gospel*"—the Sanctuary Message! Verily, were never a part of the "*olive tree*", neither partaking of the "*root and fatness of the olive tree...As concerning the gospel*" (Rom. 11:24, 17).

At this point, dear readers, you are now more armed with the Bible facts as to how the '*Spirit of truth*' works - especially how "*ad mathay*" and the Man in linen

[Christ] emphasises a **Dual Atonement Ministration** of "*two immutable things*".

We need to ask ourselves the question: 'If I we were to sum up the whole Laodicean understanding of Daniel 8:14—1844, what would it be?' Answer: They insist it's the beginning of the "IJ"! But what about the Man in linen's High Priestly Ministration of "**NECESSARY**" '**CLEANSING**'? Laodicea omits all these important things!

Laodicea nullifies Dan. 8:14. The Latter Rain of present Truth concerning "*ad mathay*" and the Man in linen's confirmation of a Dual Atonement Ministration of *cleansing* by Christ in the Heavenly Sanctuary is precisely what is missing in the "IJ" theory—doctrine.

Now, I could easily produce belief statements by Laodicea that on the surface sound close to the Man in linen's "*necessary*" 'cleansing'. But in reality, when Laodicea's foundational stance is they '**do not hold any theory of a dual atonement**' [QoD p. 310], therefore, every statement that precedes—follows or surrounds this is then totally meaningless theological banter!

Is it that the "IJ" is a theological cloak and covering of the mystery of iniquity's and the little horn's abomination of desolation gospel? Namely, focusing on our works during the antitypical Day of Atonements through an "IJ" rather than in the reality of Jn. 5:24 & Heb. 9:23. Such opposes the Bible's "*two immutable things*" that reveals a Dual Atonement per Dan. 8:14 & Heb. 8:3 - 9:23-26.

What also will need investigation is whether the "IJ" was original to the Messenger of the Lord or by someone else in the winter 1856 by the name of Elon Everts.

The doctrine of an "IJ" omits the knowledge of the **second immutable thing** (Heb. 5:6; 6:18), even Christ's Perfect Final Atonement's "**NECESSARY**" *cleansing* of a people who are "*wondered at*" (Heb. 9:23; Zech. 3:8).

The Bible's disapproval of an "IJ" theory with regard to the remarkable and advanced light of Jn. 5:24 is not a dismantling of the Sanctuary Doctrine—Daniel 8:14. But rather the opposite holds true—it uplifts it!

Jesus' clarification statement in **John 5:24** holds the absolute Truth of Daniel 8:14. Which then places the "IJ" (at long last) into its proper context as being directed against the wicked and not the Saints—the Saints do not come into judgment.

The judgment in regards to the Saints = a **pre-advent judgment of cleansing**. And not a judgment that requires an "IJ". The wicked = a "IJ". Because *"the foundation of God standeth sure, having this seal, The Lord knoweth them that are his."* (2 Tim. 2:19, ea.) And so, He does not need to investigate as if He forgot, wasn't sure—or didn't know.

For, the Truth of Daniel 8:14 involves a CLEANSING—a way of escaping the "IJ" that the wicked will not escape from. (See Rev. 20:12)

Jesus said – *"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation: [κρισις-krisis, judgment] but is passed from death unto life."* (Jn. 5:24, ea.)

Helps: English- 'and does not come into (an investigative) judgment' - Hebrew- 'and into (an investigative) judgment not comes' [John 5:24, The Interlinear Bible, Sovereign Grace Publishers, brackets add.]

'The process of judgment, κρισις-krisis' John 5:24 He...shall not come into condemnation' [Young's Analytical Concordance to the Bible p. 196]

Thayer explains: 'κρισις...3. Judgment...b...sentence of condemnation, damnatory judgment, condemnation and punishment...In John's usage κρισις denotes ... (5:24) ... to come into the state of one condemned, ib. 24' [Thayer's Greek-English Lexicon of the New Testament. p. 361-362]

John 5:24 'And into **judging not is coming**' [Digital Interlinear Scripture Analyzer, ea.]

The parsing of *"is coming"* [Heb.] is in the 3rd person, singular, present tense, middle voice, indicative mood – exactly as the Parsing Guide to the Greek New Testament explains: 'ερχεται 3 p. sing. pres. mid. ind. ... ερχομαι' [A Parsing Guide to the Greek New Testament, compiled by Nathan E. Han, p. 188, underscore add.]

Conclusion: The Saints (i.e. *"He that heareth my word, and believeth on him that sent me"*) in the present tense from the time Jesus said it—even until this time do not have to face an "IJ" *'but pass from death unto life'*. The type's day of atonement involved more of a judgment of an *atonement of cleansing*, rather than an "IJ" (not found in Leviticus 16's types). The anti-type – Christ's High Priestly Ministration in the Heavenly Sanctuary in regard to the Saints involves a pre-advent judgment—an At-one-ment of *cleansing* without any Bible evidence for an "IJ" of the Saints.

"Truly, truly, I say to you, he who hears my word and believes him who sent me, has eternal life; he does not come into judgment, but has passed from death to life" (Jn. 5:24, RSV, ea.)

To be clear – Jesus said in Jn. 5:24 there is no "IJ" of the saints. He confirmed the Saints do not have to at any time face an "IJ" based on what He said in verse 24; which endures as paramount evidence. This is reserved for the wicked. It's placing the "IJ" into its correct context.

Therefore, Christ's *"necessary"* Final Atonement Ministration commencing from Dan. 8:14's 2300 yrs fulfillment has been an **Atonement of cleansing** and not an "IJ" of those whom He already knows! (2 Tim. 2:19)

Therefore, the burden rests on those who hold to an "IJ" to prove it from the Bible types (Heb. 8:5) or Bible prophecy alone. The doctrine of the "IJ" comes crashing down to the ground in light of what Jesus (Yeshua) said in Jn. 5:24. There are many more proof texts—but even one alone by Christ Himself is sufficient to prove or disprove a doctrine!

Interestingly, in Exo. 28:15, 29-30 the Breastplate is called the *"breastplate of judgment"*. And it is this *"breastplate of judgment"* which the high priest (neither in type nor antitype) does NOT wear on the Day of Atonements. Check Lev. 16:4 and see for yourself. The High Priest wore **only linen** and the emphasis is a cleansing judgement and not an "IJ". (c.f. v. 30) From ancient times the ancients saw the day of atonement as a day of judgment and knew of its **cleansing agendas**. See [5agendas](#)

Does the "IJ" line up with John 5:24 – *"ad mathay"* – Dan. 8:14 Christ's High Priestly Ministration? NO!

Does the **pre-advent judgement of a "necessary" cleansing** line up with John 5:24 – *"ad mathay"* – Dan. 8:14 Christ's High Priestly Ministration? YES—**Sola Scriptura!**

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