

ABSOLUTELY NOWHERE !

The Lord Jesus Christ did not wait more than 1800 years to fulfill the promise of the Father. The resurrected Son of God went immediately to the Father's right hand at His ascension. There are more than two dozen references in the Old and New Testament predicting and describing that the place of the ascended Son of God is at the Father's "right hand." The most quoted Messianic Psalm in the New Testament says, *"The Lord says to my Lord: 'Sit at My right hand until I make Your enemies a footstool for Your feet'"* (Psalm 110:1 NASU).

There is not and never were two compartments in Heaven, where the Son would be isolated from the Father for over 1800 years and then enter the second apartment in 1844. Deuteronomy 6:4 says clearly that God is "one". One member of the Godhead can never dwell apart from the other. At the moment of Jesus death on the cross, the curtain in the Jewish temple, which separated the Holy place for the Holy of Holies, was torn from top to bottom; from heaven to earth. The way was now open, by the torn veil of Jesus flesh to unite a holy God and a sinful man.

"And Jesus cried out again with a loud voice, and yielded up His spirit. And behold, the veil of the temple was torn in two from top to bottom;" (Matt 27:50-51 NASU).

*"Therefore, brethren, since we have **confidence to enter the holy place** by the blood of Jesus, by a new and living way which He inaugurated for us through the veil, that is, His flesh" (Heb 10:19-20 NASU).*

The same word in the original language for "veil" is used in both passages and is a technical term referring to the inner veil of the temple separating the two compartments. Not only did Jesus go into the Holy of Holies at His ascension to be seated at the Father's right hand, but He took believers with Him who now would have "**confidence**" in God's very presence. Believers could now have certainty and security in their salvation not uncertainty and insecurity. Believers may not only enter confidently into the Holy of Holies from the very beginning of believing, but believers are also seated with Him in heavenly places:

*"...which He brought about in Christ, when He raised Him from the dead and **seated Him at His right hand in the heavenly places**, far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come" (Eph. 1:20-22, NASU).*

*"...and [God] raised us up with Him, and **seated us with Him** in the heavenly places in Christ Jesus, so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus" (Eph. 2:6-7, NASU)*

The original language views this event of His place before the Father and the believer's place with Him as an accomplished fact, not some kind of

future "hope so."

The Son obeyed the Father's command to be seated at His right hand, not sitting in the waiting room for 1800 plus years. Hebrews 1:13 clearly says, *"Sit at my right hand, until I make your enemies a footstool for your feet" (NASU).*

Not only was the Son at the Father's right hand from the finish of His earthly ministry, but there was an eye witness to that fact from Stephen as he was being stoned to death, recorded in Acts 7:55-56:

"But being full of the Holy Spirit, he gazed intently into heaven and saw the glory of God, and Jesus standing at the right hand of God; and he said, 'Behold, I see the heavens opened up and the Son of Man standing at the right hand of God'" (NASU).

What have we learned so far?

1. The Lord Jesus, at His ascension, went to His Father's right hand into the heavenly Holy of Holies.
2. The Lord Jesus gives believers confidence to be with Him there.
3. The Lord Jesus has seated us with Him at the Father's right hand.
4. The Lord Jesus makes us secure and certain **now** of Salvation.

The Lord Jesus not only has done these things for His Believers, but He has assured us that our redemption and the certainty of having personal salvation now is an accomplished fact and that His death and resurrection guarantee our security. We are seen now by the Father as perfect by this "once and for all" event of the cross.

*"By this will we have been sanctified through the offering of the body of Jesus Christ **once for all**. Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins; but He, having offered one sacrifice for sins for all time, **SAT DOWN AT THE RIGHT HAND OF GOD**, waiting from that time onward **UNTIL HIS ENEMIES BE MADE A FOOTSTOOL FOR HIS FEET**. For by one offering **He has perfected for all time those who are sanctified**" (Heb. 10:10-14, NASU).*

The believer can now exchange insecurity and uncertainty for security and certainty. Ellen White used the word "probation" over 1000 times in her writings. The word probation is never used once in the Bible. Our salvation is finished, unconditional, and certain according to Scripture. There is no hint in God's Word that believers' are undergoing the "...searching scrutiny of His investigative judgment...to determine if they are worthy of eternal life." The Scripture leaves nothing open to question or uncertainty. All believers are with the Son of God in the Holy of Holies, "seated together with Him."

Not only is the believer "anchored" securely in the Holy Place of God's presence now but he has a high priest interceding for him and His prayers

of this high priest have **always** been answered.

*"This hope we have as an anchor of the soul, a hope both sure and steadfast and one which **enters within the veil, where Jesus has entered** as a forerunner for us, having become a high priest forever according to the order of Melchizedek" (Heb. 6:19-20, NASU).*

In John 17:9-12 in His high priestly prayer to the Father, He asks that those that are His be kept safely.

"I ask on their behalf; I do not ask on behalf of the world, but of those whom You have given Me; for they are Yours; and all things that are Mine are Yours, and Yours are Mine; and I have been glorified in them. 'I am no longer in the world; and yet they themselves are in the world, and I come to You. Holy Father, keep them in Your name, the name which You have given Me, that they may be one even as We are. 'While I was with them, I was keeping them in Your name which You have given Me; and I guarded them and not one of them perished but the son of perdition, so that the Scripture would be fulfilled'" (John 17:9-12, NASU).

Please read carefully this passage from the Hebrews as if your very destiny for eternity depended on it, and it does.

*"but Jesus, on the other hand, because He continues forever, holds His priesthood permanently. Therefore He is able **also to save forever those who draw near to God through Him, since He always lives to make intercession for them**" (Heb. 7:24-25, NASU).*

Because He has always been in the Holy of Holies, which is where the high priest always serves, His eternal intercession guarantees the safety and security and the forgiveness now, **not later**, for all who believe in His name.

Another Gospel And Another Jesus

There is not only a danger of getting it wrong about where Jesus went and what He did when He ascended to Heaven, but there is also the danger of getting the wrong Lord Jesus and a different Gospel. Not only does the teaching about a delayed and uncertain outcome of Christ's work on the cross contradict Scripture, but this belief not only compromises but removes from the Lord Jesus Christ the full attributes of Deity which the Bible ascribes to Him, which inevitably leads to another Jesus.

Dr. Angel Rodriguez, recent chairman of the Adventist Biblical Research committee said, "without the 1844 and doctrine of the sanctuary...this may sound strong to you, but I have already published it...**there is no reason for us to exist.**" One must ask how this doctrine affects the Biblical view of the person and work of Christ. This teaching of Adventism is no small issue.

All Adventist theologians agree that the basic doctrine of the Investigative Judgment was designed to explain the “failure” of Jesus to return to earth as expected and predicted on October 22, 1844. In actuality, it is taught, He simply changed locations from the outer to the inner sanctuary in Heaven where He would cleanse it from the believers sins. There He would spend the balance of His time until His actual return to earth. It is taught that while in the inner sanctuary, Jesus is reviewing the lives of all believers from Adam forward including the lives of those living to determine “by His searching scrutiny...whether individuals were worthy of eternal life.”

The Jesus of the Investigative Judgment is no longer the omniscient Son of God.

He now no longer knows all things, but must take over 170 years so far to figure out who is guilty and who is innocent. God declares “*the beginning from the end*” (Isaiah 46:10, NASU). This same Jesus says of Himself:

“Behold, I am coming quickly, and My reward is with Me, to render to every man according to what he has done. I am the Alpha and the Omega, the first and the last, the beginning and the end” (Rev. 22:12-13, NASU).

In Isaiah 9:6, in the famous Messianic passage, Jesus is not only described as “Mighty God” but also as the “Father of Eternity.” Why then does the Lord Jesus, the God/Man Savior, need **TIME**, to discover and to figure out the ultimate state of the believers? *“And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do” (Heb. 4:13, NASU).* Perhaps this new and man-made attribute of a non-omniscient Savior explains why He doesn’t already know the beginning from the end.

The Investigative Judgment robs The Lord Jesus Christ of His omniscience and hence one of His attributes of Deity. Perhaps this lack of discernment and knowledge by Jesus Himself, explains why the Son did not listen to nor understand the promise of the Father that “your sins and iniquities I will remember no more.” This is the central promise and condition of the New Covenant found in Jeremiah 31:31-34, Hebrews 8:6-13; 10:14-18. Perhaps the Lord Jesus had forgotten “your sins and iniquities I will remember no more” and that the New Covenant was ratified and instituted “in my blood.” I Cor. 11:25 Why is He still trying to figure out the “cases” of all the believers? The answer is that He is no longer the God who “knows all things” and has simply forgotten the promise of the Father. He is no longer the creator and sustainer of all things.

The Jesus of the Investigative Judgment is no longer the omnipresent Son of God.

The doctrine of the omnipresence of God teaches that there is nowhere that He is not present. Psalm 139:7-12, Matthew 28:20. The Bible teaches

and the Church has always taught that the Triune God is One (Deuteronomy 6:4, NASU). How could the Son be separated from the Father’s presence for over 1800 years? Adventists claim the Father was in the Holy of Holies and the Son was no longer sharing the glory He had with the Father from the beginning. (John 17:5) The Lord Jesus declared in John 10:30 that He and the Father “are one.” The Lord Jesus is denied another central attribute of his Deity. There is *no place where He is not present*. How can the one who is the “mercy seat” be kept from the mercy seat of the Heavenly Tabernacle? (In 1 John 4:10 propitiation means the mercy seat of the tabernacle where the blood was applied for forgiveness).

The Jesus of the Investigative Judgment is no longer the omnipotent Son of God.

Who or what has the power and authority to prevent the Lord Jesus from keeping His promise to go to the Father’s right hand? Who or what could have kept the Lord Jesus from fulfilling His role on behalf of the believer as the “high priest forever after the order of Melchisedek? Who can block access to the Heavenly Holy of Holies of the One who has “all power and authority in heaven and earth?” (Matthew 28:18, NASU). The belief in the Investigative Judgment robs the Lord Jesus of His authority and power to be at the Father’s right hand, to seat believers with Him, and to be a priest forever interceding for believers at the moment of His ascension. This is not the Lord Jesus of Scripture who is the all powerful one who called the creation into existence and “upholds all things by the Word of His power.”

Conclusion

The Jesus of the Adventist is “another Jesus” (2 Corinthians 11:4) and the Adventist gospel is a “different Gospel” (Galatians 1:6-9). The teaching of the Investigative Judgment is not Biblical but is the “doctrine of demons.” (I Timothy 4:1). You are urged “to take no part in the unfruitful works of darkness, but to expose them.” (Ephesians 5:11)

The offering of the blood of Christ was accepted by the Father as complete payment for sin’s penalty. The one who believes in His finished work at the cross is saved when he believes. The believer receives the Lord Jesus Christ as Savior and enters into the very presence of God and is safe eternally with the Lord Jesus Christ as his advocate, protector, and high priest forever in the presence of God. Please turn from your “evil heart of unbelief” and “call upon the name of the Lord and be saved.”



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Where did Jesus go on October 22, 1844?

