teaching on the Holy Spirit works to prevent the error of spiritless religion on one hand (Clouzet pointed out that it’s easier to ignore an “it”) and spiritualism/emotionalism on the other (again, if it’s an “it,” then we use “it” whenever we want a “spirit-filled” experience).

I also saw a slightly more subtle point: Biblical teaching serves to shield Seventh-day Adventists from one compromise of our sanctuary doctrine that tends to discount the ministry of Jesus as our High Priest as He pleads our cases before the Father. Such a view makes Jesus’ primary “mediation” one of helping us “see God.” This is all well and good, but in the presentations I have heard, the Holy Spirit is mysteriously absent. Perhaps He is the one who opens our eyes, day by day, to the loving character of the Father. And while “He” reveals the Father’s character to us, Jesus pleads our case before God.

I want to hear more from Ron Clouzet. Responsible, biblical, articulate teaching doesn’t have to be boring. It can be just as passion-filled and emotion-stirring as the brain candy that is pouring out of the Christian market today. In fact, more so!

Jennifer Schwirzer
Wyndmoor, Pennsylvania

Ron Clouzet has written a comprehensive and insightful article on the personality of the Holy Spirit and of His place in the Godhead. Such an article is timely when some are tempted to depersonalize the Holy Spirit. When faced by the mystery of the triune God, it is at times easy to take a humanistic detour that leads us away from Scripture.

The author reminds us that early Adventism struggled with the doctrine of the Holy Spirit. Those who insist that our safety lies in getting back to historic Adventism should pause for reflection. Our ideas on the Holy Spirit, on Christ, and on the atonement have grown through the years. And Clouzet reminds us that someone responsible for this growth is none other than Ellen White herself. He refers to the appearance of The Desire of Ages in 1898, which was a watershed in our history.

Writing in 1892, Ellen White wrote, “Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed” (Review and Herald, July 26, 1892).

We worship one God manifested in a triune personality.

Eric Webster
Cape Town, South Africa

I REST MY CASE

A confession of faith by one who was once troubled at the thought of his name coming up in judgment

How do you react when you read such solemn pronouncements of the coming judgment as these: “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. 14:7); “God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil” (Eccl. 12:14); “The ungodly 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. 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 actually welcomed even long for the judgment. The plea for judgment appeared shocking enough: “Arise, O God, judge the earth” (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 forest sing for joy before the Lord; for he is coming, for he is

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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.

Assurance of Vindication

When we belong to Christ, the tables are turned in the judgment. No longer do we stand there an accused defendant. As Christ has paid the full price for our acquittal, 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).

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, 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. 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. Those illustrations that picture the repentant sinner standing by himself in the midst of the heavenly tribunal miss the point. “He ever liveth to make intercession for them” (Heb. 7:25). For those in Christ, the heavenly courtroom is a friendly place.

Our 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.’”

Christ is both our Substitute and Advocate and 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 were not enough good news, consider that in this heavenly court, Christ also is our Judge. 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. In order to exonerate us, He tenderly urges us to accept the provisions of the court.

“Therefore I will judge you, O
house of Israel, all of you according to your ways, says the Lord God. Repent and turn from all your transgressions; otherwise iniquity will be your ruin.

"Cast away from you all the transgressions that 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 anyone, says the Lord God. Turn, then, and live" (Eze. 18:30-32, NRSV).

God's multiple function 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. At the city gates, the same elders who rendered the verdict. At the Israelite sanctuary, the priest not only did all this (Deut. 17:8-13) but our Witness, Friend, and Judge, what is entirely in keeping with the biblical concept of administering justice.4 At the city gates, the same elders could convene the judicial proceedings, argue as advocate, give testimony, and render the verdict. At the Israelite sanctuary, the priest not only did all this (Deut. 17:8-13) but also bore the penalty of the sins (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 increasingly 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 them. 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 judgment was faced with false accusers, we can proclaim confidently: "I know that my Redeemer lives, and that at the last he will stand upon the earth; and after my skin has been thus destroyed, then in my flesh I shall see God, whom I shall see on my side, and my eyes shall behold, and not another. My heart faints within me!" (Job 19:25-27, NRSV).

"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."5

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!" Since the death of Abel, the blood of the martyrs has been crying out, "Sovereign Lord, holy and true, how long will it be before you judge and avenge our blood on the inhabitants of the earth?" (Rev. 6:10, NRSV).

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" (Rev. 14:7, NRSV) is part of the "eternal gospel [good news]" (vs. 6, NRSV).

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. Finally the sublime promise jumped out at me from Scripture: "Very truly, I tell you, whoever believes has eternal life."

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"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."6

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 truth, as light too precious to be received.”

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.”

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” and trust wholly in Christ’s righteousness.

How precious is the doctrine of Christian assurance! With joy and confidence, I rest my case on the atoning blood and intercessory merits of Christ.

REFERENCES

1 Unless otherwise noted, all biblical references in this article are from the King James Version.
2 Selected Messages, Book 2, pp. 32, 33.
3 The Great Controversy, p. 484.
5 Our High Calling, p. 361.
7 Selected Messages, Book 1, p. 356.
8 Ibid.

Seventh-day Adventists see their role as a unique and indispensable part of Christianity.

The Seventh-day Adventist Church is a movement within the Christian world calling Christian communities to a return to the spirit of the Reformation, proclaiming the gospel of Jesus Christ to the world in an apocalyptic context at the close of the cosmic conflict between Christ and Satan, and pointing humankind to the return of the Lord. It is their main task throughout the world to lead people to Christ as Savior and Lord. In pursuing their mission, Adventists do not place themselves outside the brotherhood of the Christian communities but in the midst of them, encouraging them to remain loyal to their Lord. Adventists believe that the Reformation of the 16th century came into being under the guidance of the Lord, as an attempt to reform His church. The reformers, particularly Martin Luther, were used by God to lift up the powerful banner of the gospel of justification by faith, which had been cast to the ground by Catholicism. At that time, many

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