

SELECTED WRITINGS: BOOK VII

Order Of Events In The Judgment, Part One



*THE  
EVERLASTING  
GOSPEL*

I AM THE WAY, THE TRUTH,  
AND THE LIFE  
JOHN 14:6

The Truth about God

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## MIRACULOUS POWERS

The following is an account of the wreck of the Brig Commerce on the coast of Africa, on the ninth of August, 1815. Captain Riley, the commander, from whose narrative this account is taken, was once a member of the legislature of the State of Ohio. He has been also a member of the N. Y. Historical Society. The remarkable deliverance related by him is no doubt worthy of the utmost confidence. He says:

"We had got the small boat's sails, consisting of a gib and mainsail, into the boat, with a spar that would do for a mast, and the brig's foremast staysail; the keg of water, a few pieces of salt pork, a live pig, weighing about twenty pounds, which had escaped to the shore when the vessel struck, and which had swum back to us again when we were driven from the shore; about four pounds of figs, that had been soaking in the salt water ever since the brig was wrecked, which had been fished out of her cabin; this was all our stock of provisions. Everything being now ready, I endeavored to encourage the crew as well as I could; representing to them that it was better to be swallowed up altogether, than to suffer ourselves to be massacred by the ferocious savages; adding, that the Almighty was able to save, even when the last ray of hope was vanishing; that we should never despair, but exert ourselves to the last extremity, and still hope for his merciful protection. As we surveyed the dangers that surrounded us, wave following wave, breaking with a dreadful crash just outside of us, at every instant, our hearts failed us and there appeared no possibility of getting safely beyond the breakers, without a particular interference of providence in our favor. The particular interference of providence in any case I had always before doubted; but if there is a general there must be a particular providence. Every one trembled with dreadful apprehensions, and each imagined that the moment we ventured past the vessel's stern would be his last. I then said, 'Let us pull off our hats my companions and shipmates in distress.' This was done in an instant, when lifting my

eyes and soul toward heaven, I exclaimed, 'Great Creator and preserver of the universe, who now seest our distresses; we pray thee to spare our lives, and permit us to pass through this overwhelming surf to the open sea; but if we are doomed to perish, thy will be done; we commit our souls to thee our God who gave them: and O, universal Father, protect and preserve our widows and children.' The wind, as if by divine command, at this very moment ceased to blow. We hauled the boat out; the dreadful surges that were nearly bursting upon us suddenly subsided, making a path for our boat, through which we rowed her out as smoothly as if she had been on a river in a calm, whilst on each side of us, and but a few yards distant the surf continued to break twenty feet high, and with unabated fury. We had to row nearly a mile in this manner; all were fully convinced that we were saved by the interposition of divine providence in this particular instance, and all joined in returning thanks to the Supreme Being for his mercy. As soon as we had reached the open sea, and had gained some distance from the wreck, we observed the surf rolling behind us with the same force as it had on each side of the boat." -- Riley's Narrative, pp. 33, 34.

The following interesting remarks from the author's preface, are worthy of a place here.

"With respect to the extraordinary circumstance mentioned in the narrative of the sudden subsiding of the surf when we were about committing ourselves to the open sea, in our shattered boat, I am aware that it will be the subject of much comment and probably of some railery."

"I was advised by a friend to suppress this fact, lest those who are not disposed to believe in the particular interposition of Divine Providence should make use of it as an argument against the correctness of the other parts of my narrative. This probably would have been good policy in me as a mere author, for I am pretty sure that previous to this signal mercy I myself would have entertained a suspicion of the veracity of a

writer who should have related what to me would have appeared such an improbable occurrence. Sentiments and feelings however of a different kind from any that mere worldly interest can excite, forbid me to suppress or deny what so clearly appeared to me and my companions at the time, as the IMMEDIATE and merciful act of the Almighty at the awful moment when dismay, despair, and death were pressing close upon us, with all their accumulated horrors.

'The waters of the sea had well nigh covered us; the proud waves had well nigh gone over our soul. Then cried we unto thee, O Lord, and thou didst deliver us out of our distresses; the windy storm ceased and turned into a calm.'

SUMMARIZE

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## BIBLE STUDY

Based on Matthew 18:21-35.

Peter had come to Christ with the question, **“How oft shall my brother sin against me, and I forgive him? till seven times?”** The rabbis limited the exercise of forgiveness to three offenses. Peter, carrying out, as he supposed, the teaching of Christ, thought to extend it to seven, the number signifying perfection. But Christ taught that we are never to become weary of forgiving. Not **“Until seven times,”** He said, **“but, Until seventy times seven.”**

Then He showed the true ground upon which forgiveness is to be granted and the danger of cherishing an unforgiving spirit. In a parable He told of a king’s dealing with the officers who administered the affairs of his government. Some of these officers were in receipt of vast sums of money belonging to the state. As the king investigated their administration of this trust, there was brought before him one man whose account showed a debt to his Lord for the immense sum of ten thousand talents. He had nothing to pay, and according to the custom, the king ordered him to be sold, with all that he had, that payment might be made. But the terrified man fell at his feet and besought him, saying, **“Have patience with me, and I will pay thee all. Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt.**

**“But the same servant went out, and found one of his fellowservants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellowservants saw what was done, they were very sorry, and came and told unto their Lord all that was done. Then his lord, after that he**

**had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his Lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.”**

This parable presents details which are needed for the filling out of the picture but which have no counterpart in its spiritual significance. The attention should not be diverted to them. Certain great truths are illustrated, and to these our thought should be given.

The pardon granted by this king represents a divine forgiveness of all sin. Christ is represented by the king, who, moved with compassion, forgave the debt of his servant. Man was under the condemnation of the broken law. He could not save himself, and for this reason Christ came to this world, clothed His divinity with humanity, and gave His life, the just for the unjust. He gave Himself for our sins, and to every soul He freely offers the blood-bought pardon. **“With the Lord there is mercy, and with Him is plenteous redemption.” Psalm 130:7.**

Here is the ground upon which we should exercise compassion toward our fellow sinners. **“If God so loved us, we ought also to love one another.” 1 John 4:11. “Freely ye have received,”** Christ says, **“freely give.” Matthew 10:8.**

In the parable, when the debtor pleaded for delay, with the promise, **“Have patience with me, and I will pay thee all,”** the sentence was revoked. The whole debt was canceled. And he was soon given an opportunity to follow the example of the master who had forgiven him. Going out, he met a fellow servant who owed him a small sum. He had been forgiven ten thousand talents; the debtor owed him a hundred pence. But he who had been so mercifully treated, dealt with his fellow laborer in an altogether different manner. His debtor made an appeal similar to that which he himself had made to the king, but without a

similar result. He who had so recently been forgiven was not tenderhearted and pitiful. The mercy shown him he did not exercise in dealing with his fellow servant. He heeded not the request to be patient. The small sum owed to him was all that the ungrateful servant would keep in mind. He demanded all that he thought his due, and carried into effect a sentence similar to that which had been so graciously revoked for him.

How many are today manifesting the same spirit. When the debtor pleaded with his Lord for mercy, he had no true sense of the greatness of his debt. He did not realize his helplessness. He hoped to deliver himself. **“Have patience with me,”** he said, **“and I will pay thee all.”** So there are many who hope by their own works to merit God’s favor. They do not realize their helplessness. They do not accept the grace of God as a free gift, but are trying to build themselves up in self-righteousness. Their own hearts are not broken and humbled on account of sin, and they are exacting and unforgiving toward others. Their own sins against God, compared with their brother’s sins against them, are as ten thousand talents to one hundred pence—nearly one million to one; yet they dare to be unforgiving.

In the parable the Lord summoned the unmerciful debtor, and **“said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me; shouldst not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his Lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.”** **“So likewise,”** said Jesus, **“shall My Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.”** He who refuses to forgive is thereby casting away his own hope of pardon.

But the teaching of this parable should not be misapplied. God’s forgiveness toward us lessens in no wise our duty to obey Him. So the spirit of forgiveness toward our fellow men does not lessen the claim of



just obligation. In the prayer which Christ taught His disciples He said, **“Forgive us our debts, as we forgive our debtors.” Matthew 6:12.** By this He did not mean that in order to be forgiven our sins we must not require our just dues from our debtors. If they cannot pay, even though this may be the result of unwise management, they are not to be cast into prison, oppressed, or even treated harshly; but the parable does not teach us to encourage indolence. The word of God declares that if a man will not work, neither shall he eat. (2 Thessalonians 3:10.) The Lord does not require the hard-working man to support others in idleness. With many there is a waste of time, a lack of effort, which brings to poverty and want. If these faults are not corrected by those who indulge them, all that might be done in their behalf would be like putting treasure into a bag with holes. Yet there is an unavoidable poverty, and we are to manifest tenderness and compassion toward those who are unfortunate.

We should treat others just as we ourselves, in like circumstances, would wish to be treated.

The Holy Spirit through the apostle Paul charges us: **“If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus.”**  
**Philippians 2:1-5.**

But sin is not to be lightly regarded. The Lord has commanded us not to suffer wrong upon our brother. He says, **“If thy brother trespass against thee, rebuke him.” Luke 17:3.** Sin is to be called by its right name, and is to be plainly laid out before the wrongdoer.

In his charge to Timothy, Paul, writing by the Holy Spirit, says, **“Be instant in season, out of season; rebuke, exhort with all longsuffering and doctrine.” 2 Timothy 4:2.** And to Titus he writes, **“There are many unruly and vain talkers and deceivers.... Wherefore rebuke them sharply, that they may be sound in the faith.” Titus 1:10-13.**

**“If thy brother shall trespass against thee,” Christ said, “go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.” Matthew 18:15-17.**

Our Lord teaches that matters of difficulty between Christians are to be settled within the church. They should not be opened before those who do not fear God. If a Christian is wronged by his brother, let him not appeal to unbelievers in a court of justice. Let him follow out the instruction Christ has given. Instead of trying to avenge himself, let him seek to save his brother. God will guard the interests of those who love and fear Him, and with confidence we may commit our case to Him who judges righteously.

Too often when wrongs are committed again and again, and the wrongdoer confesses his fault, the injured one becomes weary, and thinks he has forgiven quite enough. But the Saviour has plainly told us how to deal with the erring: **“If thy brother trespass against thee, rebuke him; and if he repent, forgive him.” Luke 17:3.** Do not hold him off as unworthy of your confidence. Consider **“thyself, lest thou also be tempted.” Galatians 6:1.**

If your brethren err, you are to forgive them. When they come to you with confession, you should not say, I do not think they are humble

enough. I do not think they feel their confession. What right have you to judge them, as if you could read the heart? The word of God says, **“If he repent, forgive him. And if he trespasses against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.” Luke 17:3, 4.** And not only seven times, but seventy times seven—just as often as God forgives you.

We ourselves owe everything to God’s free grace. Grace in the covenant ordained our adoption. Grace in the Saviour effected our redemption, our regeneration, and our exaltation to heirship with Christ. Let this grace be revealed to others.

Give the erring one no occasion for discouragement. Suffer not a Pharisical hardness to come in and hurt your brother. Let no bitter sneer rise in mind or heart. Let no tinge of scorn be manifest in the voice. If you speak a word of your own, if you take an attitude of indifference, or show suspicion or distrust, it may prove the ruin of a soul. He needs a brother with the Elder Brother’s heart of sympathy to touch his heart of humanity. Let him feel the strong clasp of a sympathizing hand, and hear the whisper, Let us pray. God will give a rich experience to you both. Prayer unites us with one another and with God. Prayer brings Jesus to our side, and gives to the fainting, perplexed soul new strength to overcome the world, the flesh, and the devil. Prayer turns aside the attacks of Satan.

When one turns away from human imperfections to behold Jesus, a divine transformation takes place in the character. The Spirit of Christ working upon the heart conforms it to His image. Then let it be your effort to lift up Jesus. Let the mind’s eye be directed to **“the Lamb of God, which taketh away the sin of the world.” John 1:29.** And as you engage in this work, remember that **“he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.” James 5:20.**

**“But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.” Matthew 6:15.** Nothing can justify an unforgiving spirit. He who is unmerciful toward others shows that he himself is not a partaker of God’s pardoning grace. In God’s forgiveness the heart of the erring one is drawn close to the great heart of Infinite Love. The tide of divine compassion flows into the sinner’s soul, and from him to the souls of others. The tenderness and mercy that Christ has revealed in His own precious life will be seen in those who become sharers of His grace. **But “if any man have not the Spirit of Christ, he is none of His.” Romans 8:9.** He is alienated from God, fitted only for eternal separation from Him.

It is true that he may once have received forgiveness; but his unmerciful spirit shows that he now rejects God’s pardoning love. He has separated himself from God, and is in the same condition as before he was forgiven. He has denied his repentance, and his sins are upon him as if he had not repented.

But the great lesson of the parable lies in the contrast between God’s compassion and man’s hardheartedness; in the fact that God’s forgiving mercy is to be the measure of our own. **“Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?”**

We are not forgiven because we forgive, but as we forgive. The ground of all forgiveness is found in the unmerited love of God, but by our attitude toward others we show whether we have made that love our own. Wherefore Christ says, **“With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.” Matthew 7:2.**

SUMMARIZE

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## THE INVESTIGATIVE JUDGMENT

**"I said in mine heart, God shall judge the righteous and the wicked; for there is a time there for every purpose and for every work." Eccl.3:17**

THE judgment of the great day is an event certain to take place. **"He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained." Acts 17:31.** What God hath appointed is sure to come in due time. The resurrection of Christ is an assurance to all men of the final judgment. It is not the fact of the judgment, however, but the order of its work, that at this time engages our attention. The work to be accomplished is of immense magnitude. The judgment relates (1) to all the righteous; (2) to all the wicked; (3) to all the evil angels. The number of cases, therefore, to be acted upon at this grand tribunal exceeds our powers of conception. We must not, however, suppose that there will be any difficulty on the part of the Judge in acting upon every case individually. Far from this, **"there is a time there for every purpose and for every work."** The judgment, indeed, pertains to an immense number of beings; yet every one of them shall give account of himself to God. Rom.14:12. It will not relate to so vast a number as to make it otherwise than a strictly personal matter. Nor will there be aught of confusion or disorder in that final reckoning. God has plenty of time for the work, and he has no lack of

agents to do his bidding. That he has order in this work, the Scriptures clearly teach.

1. The righteous are to judge the wicked; yet the righteous are themselves to pass the test of the judgment. Whence it follows that the judgment must pass upon the righteous before they can sit in judgment upon the wicked.

This is a very important proposition. That it is truthful we know from the express testimony of the Scriptures.

**"Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?" 1Cor.6:2,3.**

**"And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Rev.20:4.**

**"I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Dan.7:21. 22.**

Here is the exalted work of the saints in the judgment. They are to take part in the examination of the cases of all wicked men and fallen angels. But this is not to be till they have been changed to immortality, and exalted to thrones of glory. They do not, therefore, have their cases decided at the same time with the wicked. We believe the reader will acknowledge the justice of this reasoning. Let us state another proposition:-

2. The trump of God sounds as the Saviour descends from heaven. When that trump is heard, all the righteous are, in the twinkling of an eye, changed to immortality. There can be no examination after this to determine whether they shall be counted worthy of eternal life, for they will then have already laid hold upon it. From this it follows that the examination and decision of the cases of the righteous takes place before the advent of Christ. The resurrection of the righteous to immortality is decisive proof that they have then already passed the test of the judgment, and have been accepted of the Judge. That they are thus raised to immortality the following texts plainly teach:-

**"So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1Cor.14:42-44. 51,52.**

These passages are certainly convincing. The resurrection of the saints is to immortal life, and they are made immortal in the very act of the resurrection. The decision of their cases is, therefore, passed before their resurrection, for the nature of their resurrection is declarative or eternal salvation. But the fact that the decision of the judgment in the case of the righteous precedes the advent is proved by another proposition, as follows:-

3. The righteous are to be raised before the wicked have their resurrection. This shows that the examination of their cases takes place before they are raised, for the final discrimination is made in the very act of raising the just and leaving the unjust to the resurrection of damnation.

**"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev.20:5,6.**

**"But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke 20:35,36.**

**"If by any means I might attain unto the resurrection of the dead."  
(Literally "the resurrection out from the dead ones.") Phil.3:11.**

**"For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first-fruits; afterward they that are Christ's at his coming." 1Cor.15:22,23.**

There is a resurrection which bears the inspired designation of the **"first resurrection."** All who have part in this resurrection are pronounced **"blessed and holy."** On them **"the second death hath no power."** This resurrection is out from among the dead. Paul earnestly labored to attain unto it. It is to be at the coming of Christ. Only those who are Christ's shall have part in it. All that have part in it are the children of God because they are the children of the resurrection to life. These facts clearly prove that the examination of the cases of the righteous precedes their resurrection at the advent of Christ, that event being really declarative of their innocence in the sight of God, and of their eternal salvation. Such as are accepted of God are raised; the others sleep till the resurrection to damnation. These facts are decisive proof that the righteous are judged before they are raised.

But we have a still more explicit statement yet to notice. Says our Lord: **"But they which shall be accounted worthy to obtain that world, and the resurrection from the dead,"** etc. Then it is certain that the act of



accounting worthy to obtain the resurrection from among the dead, and a part in the world to come, does precede the resurrection of the righteous. But this act of accounting men worthy of a part in the kingdom of God is the very act of acquitting them in the judgment. The investigative judgment in the cases of the righteous is, therefore, past before their resurrection. As the resurrection of the just is at the advent of Christ, it follows that they pass their examination, and are counted worthy of a place in the kingdom of God, before the Saviour returns to the earth to gather them to himself.

It is proved, therefore, that the resurrection of the saints to immortal life is declarative of their final acceptance before God. Whatever of investigation is requisite for the final decision of their cases, must take place before the Saviour in mid-heaven utters the word of command to his angels. **"Gather my saints together unto me." Ps.50:5; Matt.24:31.** The act of accounting them worthy must precede all this. The saints alone are to be caught up to meet Christ in the air. 1Thess.4:17. But the decision who these saints are, who shall thus be caught up, rests not with the angels who execute the work, but with the Judge, who gives them their commission. We cannot, therefore, avoid the conclusion that the investigation in the cases of the righteous precedes the coming of the Saviour. Let us now consider an important proposition.

1. This period of investigative judgment is ushered in by a solemn proclamation to the inhabitants of the earth; and this investigative work embraces the closing years of human probation. This is a very important statement. But it is susceptible of being clearly proved.

**"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev.14:6,7.**

The gospel of Christ is **"the power of God unto salvation to everyone that believeth."** Rom.1:16. No other gospel than this can be preached, not even by an angel from heaven. Gal.1:8. Whence it follows that the angel of Rev.14:6,7, preaching the everlasting gospel, represents some part of the great gospel proclamation. It is a part of that preaching which is the power of God unto salvation to everyone that believeth. This fact alone is decisive that this proclamation concerning the hour of God's judgment must be made while human probation still lasts. Two other solemn announcements follows. And it is evident that the human family are still upon probation, when the third angel declares **that "if any man worship the beast . . . the same shall drink of the wine of the wrath of God. . . . Here is the patience of the saints."** This is a consecutive prophecy, as several expressions plainly indicate. And it is to be observed that the Son of man is seen upon the white cloud after all these solemn proclamations have been made.

That this announcement of the hour of God's judgment precedes the advent of Christ, and is addressed to men while yet in probation, the fourteenth chapter of Revelation clearly proves. That this is not some local judgment is proved by the fact that **"every nation, and kindred, and tongue, and people,"** are concerned in it. It is evidently that part of the judgment work which precedes the coming of Christ, and, as has been already shown, this is the work of determining who shall be accounted worthy to have part in the resurrection to immortal life, and, we may add, who also of the living shall be accounted worthy to escape the troubles that shall come in the conclusion of this state of things, and to stand before the Son of man. Luke 20:35; 21:36.

2. When the sins of the righteous are blotted out they can be no more remembered. They are blotted out before Christ comes. There can be, therefore, no act of calling them to account for their sins after the advent of Christ. Thus we read:-

**"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the**

**Lord; and he shall send Jesus Christ, which before was preached unto you." Acts 3:19,20.**

Mr. Wesley, in his "Notes on the New Testament," gives a different translation, which may be more accurate:-

**"Repent ye therefore, and be converted, that your sins may be blotted out, that the times of refreshing may come from the presence of the Lord, and he may send to you Jesus Christ, who was before appointed."**

Albert Barnes, in his "Notes on the Acts," speaking of these two translations, says, "The grammatical construction will admit of either." One of these represents the blotting out to be when the times of refreshing arrive; the other makes it the cause of that refreshing. But neither of them gives the idea that this blotting out takes place when the sinner turns to God. Both of them throw it into the future. Each of them represents it as preceding the second coming of the Lord. But this is especially true of the latter translation, which follows the original in using a conditional verb respecting Christ's advent; not as though that were a doubtful event, but rather as if his coming to the personal salvation of the ones addressed depended upon their having part in the refreshing, and as if that refreshing was to come in consequence of the blotting out of sins.

The sins of the righteous are blotted out before the coming of Christ. They cannot be called to give account of their sins after they have been blotted out; whence it follows that whatever account the righteous render to God for their sins must be before the advent of the Saviour, and not at, or after, that event.

3. The sins of men are written in the books of God's remembrance. The blotting out of the sins of the righteous does therefore involve the examination of these books for this very purpose. That the sins of men are thus written, is plainly revealed in the Scriptures.

**"For though thou wash thee with niter, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God." Jer.2:22.** And thus the Lord speaks of the guilt of Israel: **"Is not this laid up in store with me, and sealed up among my treasures?" Deut.32:34.** And Paul speaks in the same manner: **"But after thy hardness and impenitent heart treasureth up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds." Rom.2:5,6.** These statements of wrath being treasured up can have reference only to the fact that God takes notice of men's sins, and that every sin is marked before him. To this fact all the texts which speak of the blotting out of sins must have reference. Thus David prays that God would blot out his transgressions. Ps.51:1,9. And Nehemiah, and David, and Jeremiah, pray respecting certain persons, that their sin may not be blotted out. Neh.4:5; Ps.109:14; Jer.18:23. And Isaiah, in prophetic language, speaks of this blotting out as if it were a past event, just as in the next verse he speaks of the new creation, and the final redemption. Isa.44:22,23. And in the previous chapter he speaks in a similar manner of this blotting out as necessary in order that the sins of the people of God may be no more remembered. Isa.43:25. These texts plainly imply that the sins of men are upon record, and that there is a time when these are blotted out of the record of the righteous.

SUMMARIZE

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## EXAMINATION OF THE BOOKS

THE existence of records, or books, in heaven and their use in the judgment, is plainly revealed. Thus Daniel says, "**The judgment was set, and the books were opened.**" Dan.7:10. And John says: "**And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.**" Rev.20:12.

It is evident that the utmost importance is attached to the blotting out of the sins of the righteous from these books. When they are blotted out they can never rise up in the judgment against those who committed them; for men give account to God only for those things contained in the books. It is therefore certain that no individual can have his sins blotted out until the close of his probation. But when this work is wrought there must be an examination of the books for this very purpose.

The book of life is to be examined before the resurrection of the just. The words of Daniel render this point perfectly clear:-

**"And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book."** Dan.12:1.

We have seen from other texts that the investigation and decision of the judgment in the cases of the righteous precedes the advent of the Saviour. We have also seen that there is a time before the coming of Jesus when the sins of the righteous are blotted out from the books of

God's remembrance. This is decisive proof that these books are subjected to examination before the Saviour comes again. But we have now another important fact. The book of life is examined before the deliverance of the saints. Daniel says, **"At that time thy people shall be delivered, every one that shall be found written in the book."** The book must, therefore, be examined before the resurrection of the righteous to immortal life. This is another convincing proof that the investigation of the cases of the righteous precedes the first resurrection. This book is referred to in the following passages: Ex.32:32,33; Ps.69:28; 87:6; Isa.4:3; Eze.13:9; Dan.12:1; Luke 10:20; Phil.4:3; Heb.12:23; Rev.3:5; 13:8; 17:8; 20:12,15; 21:27; 22:19.

The book of life is the final means of determining the cases of the righteous in the judgment; for all are delivered who are at the time of deliverance found written in it. But before this book is made the final source of appeal, it is itself to be tested by the books of God's record. For all the names which are entered in this book of life, of those who fail to overcome, are to be blotted out. Yet it is the record of these persons' lives that is to cause their names to be stricken from the book of life. Ex.32:32,33; Ps.69:28; Rev.3:5. We must, therefore, conclude that before the final examination of the book of life in the case of the righteous, there is a prior examination of the books of God's record to determine (1) whose record of repentance and of overcoming is such that their sins shall be blotted out, and (2) to ascertain from this book who have failed in the attempt to overcome, and to strike the names of all such from the book of life. When the books of God's remembrance are thus examined, and the sins of the overcomers blotted out, and the names of those who have not overcome are removed from the book of life, that book becomes the final test, and an examination of its pages concludes the work of investigation preparatory to the deliverance of the saints.

We have seen that though the book of life is the final book of reference to determine who shall have part in the first resurrection, yet it must

itself first be examined by the book of God's remembrance, for the removal of the name of every person who has not completed the work of overcoming.

1. The book **called "the book of remembrance"** is written expressly for the righteous, and is the book which shall determine, in their cases, the decision of the judgment. This book is particularly referred to in the following passages:-

**"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Mal.3:16-18.**

**"Thou tellest my wanderings; put thou my tears into thy bottle; are they not in thy book?" Ps.56:8.**

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

The book of God's remembrance mentioned in these texts pertains only to the righteous; yet it appears to be a different book from the book of life; for though that book belongs alone to the righteous, it seems to be simply the record of their names (Luke 10:20; Phil.4:3; Rev.3:5; 13:8; 17:8), while the book of remembrance is the record of their good deeds. Mal.3:16-18; Ps.56:8; Neh.13:14. But should we conclude that the book of life is identical with the book of God's remembrance, it will not essentially change this argument, for it would still follow that the record of the good deeds of the righteous, if it shows that they have overcome all their faults, and perfected the graces of the Spirit of God in themselves, is that which determines that their names shall be retained

in the book of life, and their sins blotted out of the books which record them. But if the record be not such as God can accept, then their names must be removed from that book (Ex.32:32,33; Ps.59:28; Rev.3:5), and the record of their good deeds also be blotted out to be no more remembered. Neh.13:14; Eze.3:20.

The book of God's remembrance contains the names of all who enter the service of God, and of such only. Yet not every one of these follows on to know him. Many that set out to overcome do not complete the work. That record, however, will show just how far they advanced in overcoming, and how and when they failed. As it contains simply the good deeds of the righteous, it will show their acts of repentance, confession, obedience, and sacrifice recorded therein. When the work is complete, then this record shows them prepared for the examination of the judgment. This, therefore, is the book out of which the cases of the righteous are to be decided, and from whose record they are to be accounted worthy of that world and the resurrection from the dead.

2. The justification of the righteous in the judgment must precede the resurrection which is called "**the resurrection of the just.**" By this designation our Lord speaks of the resurrection of the righteous. Luke 14:14. Paul states that this resurrection shall be at the coming of Christ. 1Cor.15:23,51-54; 1Thess.4:16-18.

**"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."**  
**Matt.12:36,37.**

The justification of the judgment must be when the righteous are accounted worthy of a part in the first resurrection. But before they are thus justified in the judgment they give an account of their words. And this being true, it follows that God preserves a record of the words which we speak; also that our evil words are not blotted out until this account has been rendered. But the acquittal and the blotting out do, of



necessity, precede the gift of immortality to the righteous at the advent of our Lord.

3. The decision of the judgment in the case of the righteous must be when the blotting out of their sins takes place.

**"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl.12:14.**

God brings the conduct of men into the judgment by means of books of record. They are judged **"out of those things which were written in the books, according to their works."** Rev.20:12,13.

But the sins of the righteous are blotted out before the coming of the Lord. Acts 3:19,20. And it is manifest that their sins cannot be brought into the judgment after they are thus blotted out. But the righteous are to be judged as really as are the wicked. Eccl.3:17. It follows, therefore, that their judgment must be at the time of the blotting out of their sins; for then there is an end made forever of the record of their transgressions. Now it is manifest that when this final work is wrought, it will pertain only to those who have fully repented of their sins, and have perfectly accomplished the work of overcoming. This work of blotting out sins brings our Lord's priesthood to an end. He must be priest till then. He is not needed as priest after that. But when our Lord does blot out the sins of his people, he must present their cases individually before his Father, and show from the **"book of remembrance"** that they have severally repented of their sins, and have completed their work of overcoming. Then the Father accepts the statement thus made, and the evidence thus presented in the case of each one, and bids the Son to blot out the record of that person's sins. This is manifestly the very time and occasion at which the righteous are accounted worthy of the resurrection to immortality. Their sins are thus brought into the judgment through their High Priest, and through him the righteous render account of their sins to the Father. This account

being accepted, their sins are blotted out, and themselves pronounced just before God. This is the justification of the judgment.

4. There is a time for blotting out the names of some from the book of life, and of confessing the names of the others before the Father.

**"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Rev.3:5.**

The time of blotting out names from the book of life precedes the deliverance of the saints. For at the time of that event everyone shall be delivered **"that shall be found written in the book."** Dan.12:1. Thus the fearful threatening of Ex.32:32,33; Ps.69:28; Rev.22:19, is executed in the removal of names from this book before the coming of Christ. Those who overcome are the ones who have their sins blotted out. But those who fail to overcome have their names stricken from the book of life. The examination of their record must, therefore, precede both these acts of blotting out, for the express purpose of determining whether they shall have their sins blotted out, or have their names removed from the book of life. We have seen that it is at this very point that the righteous give account of their sins through their High Priest, who, from the book of God's remembrance, shows that they have repented, confessed, forsaken, and overcome, their sinful course; also that they are thus acquitted and justified in order that they may have a part in the resurrection to immortality. Here is also the very act of the Saviour in confessing the names of his people before his Father and the holy angels, that shall close our Lord's priesthood and place his people where they shall be forever free from all their sins. For when the book of God's remembrance is found to prove that the person under examination is an overcomer, it is then the part of the Saviour to confess his name before his Father and the holy angels, and the part of the Father to give judgment that that person's sins be blotted from the record. Surely it is of some account to us that we have part in the fulfillment of the

promise, **"I will confess his name before my Father, and before his angels."** Rev.3:5; Matt.10:32; Luke 12:8.

5. The righteous are not done with their sins till they have rendered account in the judgment. Eccl.3:17; 12:14; Matt.12:36,37. The only account that they can render is to show that they have made perfect work of repentance and of overcoming. This must be done before they are blotted out of the record above. Our Advocate with the Father must hold his office till he has saved his people from their sins. 1John2:1; **Matt.1:21**. He cannot close this work till he has seen them accepted in the judgment. Whence it follows that his office of Advocate will constrain him to confess their names before the tribunal of his Father, and to show that their sins should be removed from the books.

6. When our Lord has thus finished his work as priest, his people are prepared to stand in the sight of God without an atoning sacrifice. The following texts make this very clear:-

**"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea."** Micah 7:18,19.

The Lord, in the promise of the new covenant, says: **"I will forgive their iniquity, and I will remember their sins no more."** Jer.31:34.

Paul, quoting Jeremiah, says: **"Their sins and their iniquities will I remember no more."** Heb.8:12.

**"I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins."** Isa.43:25.

**"In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I reserve."** Jer.50:20.

When these prophetic declarations are accomplished, we shall no longer need an Advocate, Intercessor, Mediator, or High Priest. Our sins will never after that exist even in the record of the court of heaven. Our lost innocence will then have been recovered, and we shall then be like to the angels of God, who walk in their original uprightness.

7. The accomplishment of this work of blotting out the sins of those who overcome is marked by a declaration of awful solemnity:-

**"He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev.22:11,12.**

These words virtually announce the close of our Lord's work as High Priest. They cannot be uttered till he, as our Advocate, has secured the blotting out of the sins of his people at his Father's tribunal. Yet we have seen that this work of blotting out is accomplished before he comes the second time without sin unto salvation. Heb.9:27,28. The text under consideration is in exact harmony with these facts. The solemn announcement, **"He that is unjust, let him be unjust still; . . . and he that is holy, let him be holy still,"** is followed by these words: **"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."** The final work of our Lord for the removal of his people's sins does therefore precede his return in the clouds of heaven to reward every man according to his works.

SUMMARIZE

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## GOD, THE FATHER, THE JUDGE

GOD the Father is in his own right the supreme Judge of men and of angels. He proposes to bring all mankind into judgment. Yet this work is only done in part by himself in person. It is by Jesus Christ that God is to perform the larger part of his immense work. The following proposition is worthy of serious consideration:-

1. God the Father opens the judgment in person, then crowns his Son king, and commits the judgment to him.

**"I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake; I beheld even till the beast was slain and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan.7:9-14.**

The Ancient of Days represents God the Father. That one like the Son of man, who comes to the Ancient of Days, is none other than our Lord Jesus Christ. Matt.26:64; Mark 14:61,62. It is, therefore, not the Son, but the Father who sits in judgment as described in this vision. Those who stand in his presence either to minister, or to wait, are not men, but angels. This is a very important fact. Every student of the Bible is aware that the book of Revelation is a wonderful counterpart to the book of Daniel. This very phraseology respecting those in the presence of the Ancient of Days, is made use of in the Revelation, and with the evident design of showing who are the persons intended by Daniel. Thus John says: **"And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands." Rev.5:11.**

Daniel describes the opening scene of the final judgment. The Father presides as judge. The angels of God are present as ministers and witnesses. At this tribunal the Son of man presents himself to receive the dominion of the world. Here he is crowned King of kings and Lord of lords. But men are not present to witness this part of the judgment, or to behold the coronation of Christ. It is the Father and the Son and the holy angels who compose this grand assembly. Our Lord cannot act as judge so long as he ministers as high priest to make intercession for them that come to God through him. Heb.7:24,25. Nor can he act as judge until he is clothed with kingly power; for it is by virtue of his authority as king that he pronounces the decision of the judgment. Matt.25:34,40. The coronation of our Lord at the judgment-seat of his Father marks the termination of his priesthood, and invests him with that sovereign authority by which he shall judge the world.

2. It is not upon the earth that the Ancient of Days holds the session of the judgment described in Daniel 7.

Those who think this session of judgment by the Father is to be held upon our earth, understand that the **"ten thousand times ten**

**thousand"** who stand before him are the vast multitude of the human family, standing at his bar for judgment. But as this vision represents the Son as coming to the Father when he is thus seated in judgment, it follows that if the Father is already upon this earth judging its inhabitants when the Son of God comes the second time, then the Father does not send his Son to the earth, but he comes first, and then the Son comes and joins him. Yet Peter said of the Father concerning Christ's second advent, "**He shall send Jesus Christ.**" Acts 3:20.

It would also follow that instead of the Son of man coming to gather his saints from the four quarters of the earth, he comes to find all mankind gathered at his Father's bar. But we do know that when the Saviour comes he shall send his angels with a great sound of a trumpet, and shall gather his elect from the four winds, even from the uttermost parts of the earth. Matt.24:31; Mark 13:27; 2Thess.2:1.

But should this difficulty be avoided by adopting the truth that those who stand before the Ancient of Days are angels, as those certainly must be who minister unto him, it follows that our Lord is coming back to our earth thus preceded by his Father and the holy angels, comes unattended and alone. But this cannot be true; for when Jesus comes again it will be with all the holy angels. Matt.25:31; 16:27; 2Thess.1:7,8.

Again the Saviour is crowned king at the judgment-seat of the Father. But that judgment-seat cannot be upon our earth, else the Saviour would have to return to this earth to be crowned; whereas he receives his kingdom while absent, and returns as King of kings, sitting upon the throne of his glory. Luke 19:11,12,15; Matt.25:31; 2Tim.4:1; Rev.19:11-16.

It is certain, therefore, that the judgment scene described in Daniel 7 does not take place upon our earth. Indeed, were it true that immediately preceding the descent of the Saviour to our earth, God the Father should himself descend in his own infinite majesty, and summon mankind to his bar, and enter into judgment with them, the subsequent

advent of Jesus would hardly be taken notice of at all by men. But such is not the truth in the case. Matt.24:29-31; 25:31,32; Mark 13:26,27; Luke 21:25-27,36; 1Thess.4:14-18; 2Thess.1:7-10.

3. This session of the judgment by the Ancient of Days precedes the advent of Christ to our earth.

When the Lord comes again he is a king seated upon his own throne. Matt.24:31; Luke 19:11,12,15; Rev.19:11-16. But the tribunal of the Father is the very time and place where his coronation occurs. Dan.7:7-14. It must then precede his advent.

When he comes the second time it is **"in the glory of his Father."** **Matt.16:27; Mark 8:38; Luke 9:26; 2Thess.1:7,8.** But it is when the Father sits in judgment that he gives this glory to his Son. Dan.7:14. Indeed, the very majesty of the Father as displayed at this tribunal, will attend the Son when he is revealed in flaming fire to take vengeance on his enemies. 2Thess.1:7-10; Matt.24:30,31; 25:31. We are certain, therefore, that the revelation of Christ in his infinite glory is subsequent to that tribunal at which that glory is given to him.

On this occasion the Father is judge in person, and the Son presents himself to receive the kingdom. But when the Son of man comes to our earth, having received the kingdom, he acts as judge himself. 2Tim.4:1. But it is evident that our Lord's work as judge is at a later point of time than that judgment scene at which the Father presides. We are certain, therefore, that the tribunal of Dan.7:9-14 precedes the descent of our Lord from heaven. 1Thess.4:14-18.

4. The coming of the Son of man to the Ancient of Days is not the same event as his second advent to our world.

This has been proved already in the examination of other points. Thus it has been shown from the coronation of Christ that the second advent must be at a later time than the Saviour's act of coming to his Father in Dan.7:13,14, to receive the kingdom. Again, to make this the second advent we must have God the Father and the host of his angels here



upon our earth when the Saviour comes again. But this, as has been shown, involves the contradiction of the plainest facts. We cannot, therefore, doubt that the coming of Jesus to the Ancient of Days as he sits in judgment, is an event preceding his second advent to our earth.

5. The coming of the Ancient of Days, in this vision of Daniel's, is not to this world, but to the place of his judgment scene. With regard to the place of this tribunal we will speak hereafter. We have already proved that this session of the judgment precedes the second advent, and that it is not held upon our earth. This fact establishes the truthfulness of this proposition.

6. The destruction of the power represented by the little horn does not take place at the time when the Ancient of Days sits in judgment, but at a point still later, when the Son of man descends in flaming fire.

We have proved that when our Lord comes to this earth the second time, he comes as king, and must therefore come from the tribunal of his Father; for at that tribunal the kingdom is given to him. But the man of sin, or little horn, is destroyed by the brightness of Christ's coming. 2Thess.2:8; 1:7-10. Whence it follows that the destruction of the Papacy is not at the Father's judgment seat, but at the advent of his Son, at a still later point of time. But were it true that the judgment scene of Daniel 7 is opened by the personal revelation of God the Father to the inhabitants of our earth, we may be sure that there would be no man of sin left to be destroyed afterward by the brightness of the coming of our Lord Jesus Christ.

We have already proved that the destruction of the wicked power is when Christ comes to our earth, and that he does not thus come till he has first attended in person this tribunal of his Father. And to this statement agree the words of verse 11: **"I beheld then because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame."** It appears that even while this grand tribunal was in session, the

attention of the prophet was called by the Spirit of God to the great words which the horn was speaking. **"I beheld then because of the voice of the great words which the horn spake."** But Daniel does not represent his destruction as coming at once even then. He says: **"I beheld even till the beast was slain, and his body destroyed, and given to the burning flame."** The period of time covered by this "till" is thus filled up: The Son of God comes to his Father's judgment-seat and receives the dominion, and the glory, and the kingdom, then descends to our earth in flaming fire, like that which comes forth from before his Father, and by the brightness of his advent destroys the little horn. 2Thess.1,2. It is when our Lord thus comes that this wicked power is given to the burning flame.

And this is really the very point marked in verses 21 and 22 for the termination of the war against the saints: **"I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."** But even while the Most High sits in judgment to determine the cases of his saints, the little horn is, according to verse 11, uttering great words against God. When, however, the saints have passed the test of this examination, and are counted worthy of the kingdom of God, their Lord, being crowned king, returns to gather them to himself. It is at this very point of time, the advent of the Lord Jesus, that judgment is given to the saints of the Most High, as is proved by comparing 1Cor.6:2,3 with 1Cor.4:5. And thus we have marked again the advent of Christ as a point of time for the destruction of this wicked power.

7. The destruction of the Papacy is not the same event as the taking away of his dominion. Compare Dan.7:11 and 26. The one follows after the sitting of the Ancient of Days in judgment; but the other precedes it by a certain space of time. Yet, if we read the chapter without strict attention, we would be very likely to conclude that not the little horn alone, but each of the first three beasts, had their dominion taken away

at the judgment. See verses 11, 12, 26. This, however, cannot be. For the dominion of the first beast was taken away by the second, though his life was spared; and so of each one to the last. But the little horn has a special dominion over the saints for **"a time and times and the dividing of time,"** or 1,260 prophetic days (see verse 25; Rev.12:6,14), which is taken away at the end of that period. There remains even then a space of time to **"the end,"** during which his dominion is consumed and destroyed. He wars against the saints, however, and prevails until the judgment is given to the saints at the advent of Christ. (1Cor.4:5; 6:2,3; Rev.20:4), when he is given to the burning flames. Dan.7:11; 2Thess.2:8.

8. The coronation of Christ at the judgment-seat of the Father is the same event as the standing up of Michael (compare Dan.7:13,14; 12:1); for Michael is Christ, and his standing up is his beginning to reign. Michael is the name borne by our Lord as the ruler of the angelic host. It signifies, **"He who is like God."** This must be our Lord. See Heb.1:3. He is called the archangel. Jude 9. This term signifies prince of angels, or chief of the angelic host. But this is the very office of our divine Lord. Hebrews 1. Michael is the great prince that standeth for the children of God. Also he is called our prince. See Dan.10:21; 12:1. But this can be no other than Christ. Acts 5:31.

The standing up of Michael is his assumption of kingly power. See the use of this term in Dan.11:2,3,4,7,20,21. But it is Jesus, and not an angel, who takes the throne of the kingdom. Dan.7:13,14; Ps.2:6-12. Our Lord receives his dominion at his Father's judgment-seat. Daniel 7. A great time of trouble follows, at which Christ delivers everyone found written in the book. This is a plain reference to the examination of the books shown in the previous vision. Compare Dan.12:1; 7:9,10. This shows that the judgment scene of Daniel 7 relates to the righteous, and that it precedes their final deliverance at the advent of Christ. The thrones of Dan.7:9 will be noticed hereafter.



**begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps.2:6-9.**

It is manifest that the giving of the heathen to the Son by the Father is not for their salvation but for their destruction. It could not, therefore, take place at the ascension of Christ, when he entered upon his priesthood, but must be when the work of that priesthood is finished. Daniel has placed the coronation of Christ at the Father's judgment-seat. And to this fact the words of the second psalm perfectly agree. The priesthood of Christ is closed when the scepter of iron is placed in his hands. The number of his people is made up, the work for their sins is finished, and their salvation rendered certain, when all the rest of mankind are delivered into his hands to be broken by the scepter of his justice. But this cannot be till our Lord, as priest, has blotted out our sins, at the tribunal of his Father; for when the wicked are given into the hands of Christ to be destroyed, it is plain that there is no farther salvation for sinners. When our Lord accepts the iron scepter of justice, he can no longer fill the office of priest, to make atonement for sins. His whole priestly office is finished when he is thus crowned by his Father. But this coronation, which is described in Dan.7:9-14, is simply the transition from the priesthood of Christ to his kingly office. It is plain that our Lord's priesthood is brought to a conclusion at the time when the Ancient of Days sits in judgment. We need him as priest to confess our names at that tribunal, and to show from the record of our past lives that we have perfected the work of overcoming, so that our sins may, by the decision of the Father, be blotted out, and our names retained in the book of life. But when the people of God have thus passed the decision of the investigative judgment, their probation is closed forever, and their names being found in the book of life, when all that have failed to overcome are stricken therefrom, they are prepared

for the standing up of Michael to deliver his people and to destroy all others with the scepter of his justice.

2. The priesthood of Christ continues till his enemies are given him to be destroyed. **"The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning; thou hast the dew of thy youth. The LORD hath sworn, and will not repent. Thou art a priest forever after the order of Melchizedek. The LORD at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries. He shall drink of the brook in the way; therefore shall he lift up the head."** Ps.110:1-7.

The words of verse 1, **"Sit thou at my right hand, until I make thine enemies thy footstool,"** and of verse 4, **"Thou art a priest forever after the order of Melchizedek,"** are addressed by God the Father to Christ, when he enters upon his priestly office, and are equivalent to saying that in due time he should have his enemies given him to destroy, viz., at the close of his work of intercession. For this reason it is that Paul represents him as sitting at the Father's right hand, in a state of expectancy. Heb.10:13. But the words of the second psalm, bidding him ask for the heathen, to destroy them, cannot be uttered till he finishes his work of intercession. It appears that our Lord announces the close of his intercession by saying, **"He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."** Rev.22:11. In response to this declaration of the Intercessor, announcing to his Father the close of his work, the Father bids the son ask of him the heathen that he may devote them to utter destruction. And in fulfillment of the Son's request, the Father crowns him king, as

described in Dan.7:9-14, as he sits in judgment, and commits the judgment into his hands.

3. Christ, as our high priest, or intercessor, sits at the right hand of the Father's throne, i.e., he occupies the place of honor in the presence of one greater, till he is himself crowned king, when he takes his own throne.

The position of the Saviour as high priest cannot be one invariable, fixed posture of sitting. Indeed, although Mark says (chap.16:19) concerning our Lord that **"he was received up into heaven, and sat on the right hand of God,"** yet it is said of Stephen that **"he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God."** Acts 7:55,56. Some time after this, Saul of Tarsus had an actual interview with Christ, that, like the other apostles, he might be a witness in person to the fact of his resurrection. 1Cor.9:1; 15:8; Acts 9:3-5,17,27; 22:6-8,14; 26:15,16.

The fact that Stephen saw our Lord standing at his Father's right hand, and that after this Jesus did personally appear to Saul to constitute him a witness of his resurrection, which, in order to be an apostle, he must be, is not inconsistent with the mandate of the Father, **"Sit thou at my right hand, until I make thine enemies thy footstool."**

The Hebrew word yahshav, rendered sit in Ps.110:1, is used an immense number of times in the Old Testament, and is in a very large proportion of these cases rendered dwell. Thus (Gen.13:12), **"Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain."** Again (Gen.45:10), **"And thou shalt dwell in the land of Goshen."** Also, **"David dwelt in the country of the Philistines."** 1Sam.27:7. These examples could be extended to great length, and kindred uses of the word are very numerous. But it is to be observed that Abraham, and Lot, and Jacob, and David, the persons spoken of in the texts, who

dwelled, or, as rendered in Ps.110:1, who sat in the places named, were not, during the time in which they acted thus, immovably fixed to those several places, but were capable of going and returning during the very time in question. And the Greek word kathizo, used in the New Testament for Christ's act of sitting at the Father's right hand, though more generally used in the sense of sitting, is also used precisely like yahshaw in the texts above.

When our Lord went away, it was not simply that he should act as intercessor for his people, he also had another work to do. He says: **"In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."** John 14:2,3. We cannot doubt that this work is wrought under our Lord's personal inspection; and it is performed during the period that he is at the Father's right hand.

The expression, **"right hand,"** is especially worthy of attention. In defining the Hebrew word yahmeen, i.e., right hand, Gesenius says: **"To sit on the right hand of the king, as the highest place of honor, e.g., spoken of the queen (1Kings 2:19; Ps.14:9); of one beloved of the king and vicegerent of the kingdom. Ps.110:1."**

When our Lord spoke of going away to intercede for his people, he said: **"I go unto the Father; for my Father is a greater than I."** John 14:26-28. In fulfilling his office of intercessor, or high priest, he has assigned to him the highest place of honor in the presence of a greater; for he sits on the right hand of his Father's throne. He is not, however, to sustain this relation always. It lasts while he pleads for sinful men. When it ceases, the impenitent are to be made his footstool, and the dominion, and glory, and kingdom being given him, he sits down upon his own throne. Rev.3:21. This gift of the heathen to Christ is when the Father sits in judgment, as we have seen from Dan.7:9-14. We can well understand that at this tribunal the question is determined as to who has overcome, and that, being settled, all the others are given to Christ



to be broken with his iron scepter. The determination of the cases of the righteous in showing that they have perfected the work of overcoming, and that they are worthy to have their sins blotted out, is the final work of our Lord as high priest. When this is accomplished, his priesthood is closed forever, and he assumes his kingly throne to judge his enemies and to deliver and reward his saints.

4. The Saviour, being crowned king at the close of his priestly office, begins the exercise of his kingly power by delivering his people, and by bringing to trial, and pronouncing judgment upon, and executing, his enemies.

The one hundred and tenth psalm, though it speaks very distinctly of the priesthood of Christ, enters even more largely into the exercise of his kingly office. It very clearly reveals the fact that our Lord acts as judge by virtue of his kingly authority. Thus verse 1 assigns to him, as priest, the place of honor at his Father's right hand, limiting his priesthood, however, by an event which changes his office from priest to king. Verse 2 states the very act of making Christ king, and makes his enemies his footstool. Thus it says: **"The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies."** The first clause of this verse is parallel to **Ps.2:6, "Yet have I set my king upon my holy hill of Zion."** The heavenly Zion (see Heb.12:22; Rev.14:1) is the place of Christ's coronation. The last clause is the very words of the Father to the Son, when he crowns him king. This is sufficiently obvious from our common English version. But it is made still more evident from the French translation of David Martin, in which the two clauses are connected by the words, **"in saying."** Thus: **"The Lord shall transmit out of Zion the scepter of thy strength, in saying: Rule in the midst of thy enemies."**

Our Lord being thus inducted into his kingly office, and proceeding to the exercise of his power against his enemies, the next verse states the sympathy of his people with this work: **"Thy people shall be willing in the days of thy power; in the beauties of holiness from the womb of**

**the morning thou hast the dew of thy youth."** Instead of "**the day of thy power,**" Martin's French Bible reads, "**The day that thou shalt assemble thy army in holy pomp.**" This is the time when the Son of man descends in power and great glory, and the armies of Heaven, i.e., all the holy angels, attend and surround him. Matt.24:30,31; 1Thess.4:16-18; Rev.19:11-21. The people of God are to unite with Christ in his rule over the nations of wicked men. Rev.2:26,27; Ps.2:6-9. The morning of this verse must be the morning of the day which it mentions. One of the earliest events of that day is the resurrection of the just, when, like their Lord, they are born from the dead to life immortal. Rev.20:4-6; Luke 20:35,36; Col.1:18; Hosea 13:13,14; 1Cor.15:42-44,51-54.

The fourth verse of psalm 110 confirms with an oath the priesthood of Christ. His prophetic office is the subject of solemn promise. Deut.18:15-18. His priesthood is established by an oath. Ps.110:4. His kingly office is the subject of a fixed decree. Ps.2:6,7. But the forever of his priesthood, as expressed by this verse, is limited by the fact that at a certain point of time he is to cease to plead for sinful men, and they are to be made his footstool.

It is important to observe that there are in this psalm two Lords, the Father and the Son. One in the original is called Jehovah; the other is called Adonai. The word "LORD" in small capitals is used for Jehovah. But the Lord at his right hand (verse 1) is Adonai, the Son. So we read of the Son in **verse 5. "The Lord at thy right hand shall strike through kings in the day of his wrath."** This will evidently be in the battle of the great day of God Almighty. Rev.6:15-17; 19:11-21; Isa.24:21-23.

Our Lord does not thus destroy his enemies by virtue of his kingly office until he has first judged them, for one of the first acts of his kingly power is to proceed to the judgment of his enemies. He represents himself as judging by reason of his kingly office. Matt.25:34,40. It is in the exercise of this power that he judges his enemies. So **Ps.110:6 reads thus: "He shall judge among the heathen, he shall fill the places with**

**the dead bodies; he shall wound the heads over many countries."** This is the work in the day of his power, and to this work his people shall consent. Verse 3. This is indeed the great day of his wrath, and none shall be able to stand except those whose sins are blotted out. The wicked kings of the earth shall fall before him when he is King of kings and Lord of lords.

Instead of saying, as does our version, "**He shall wound the heads over many countries.**" Martin's bible uses the singular number, and says. "**the chief who rules over a great country.**" This is a plain allusion to Satan. The Hebrew word rendered wound in this text is by Gesenius defined thus: "**To smite through and through; to dash in pieces, to crush.**" And such will be the punishment of Satan when the God of peace shall bruise the prince of darkness under the feet of his people. Rom.16:20; Gen.3:15; 1John 3:8; Heb.2:14.

These passages clearly mark the transition from the priesthood of Christ to his kingly office. Human probation closes with the priesthood of Christ. Those who are found in their sins after our Lord has taken his kingly power, must be destroyed as his enemies. His priesthood terminates when he has obtained the acquittal of his people, and secured the blotting out of their sins at the tribunal of his Father. Then and there he is crowned king; and from that coronation scene he comes as king to our earth to deliver all who at that examination of the books are accounted worthy to have part in the world to come, and in the resurrection of the just. Dan.7:9,10; 12:1; Luke 20:35,36; 21:36.

The righteous dead are "**accounted worthy**" of a part in the resurrection to immortal life before they are raised from among the dead. Luke 20:35,36; Phil.3:11; 1Cor.15:52; Rev.20:4-6. They awake with the likeness of Christ. Ps.17:15. We may be certain, therefore, that the investigation and decision of their cases is an accomplished fact prior to their resurrection; for that event is declarative of their final justification in the judgment.

But Luke 21:36 uses the same expression both in Greek and in English respecting those that are alive and remain unto the coming of the Lord, that Luke 20:35,36 uses respecting those who are asleep. As the latter, before the resurrection, are "**accounted worthy**" to be made like the angels, so the former are "**accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.**" The things that shall come to pass before the deliverance of the saints, are the events of the time of trouble such as never was. Dan.12:1. And those who are accounted worthy to escape these things are also worthy to stand before the Son of man at his appearing.

This act of accounting worthy does, therefore, relate to their eternal salvation, and is performed before they enter that great time of trouble at which they are to be delivered; for that does not commence until the standing up of Michael, which is but another term for the coronation of Christ, or the beginning of his reign upon his own throne. But Michael, or Christ, does not take his throne till he has finished his work as priest at the tribunal of his Father. It is at that tribunal that the righteous dead are accounted worthy of the resurrection to immortality, and the righteous living are accounted worthy to escape the anguish of the time of trouble, and to stand before the Son of man. Those only can be accounted worthy of this whose record in the book of God's remembrance shows them to have been perfect overcomers. The Saviour, while yet high priest, confesses the names of such before his Father and the holy angels, and secures the blotting out of their sins. Those who shall be raised to immortality, and those who shall escape the things coming upon the earth and stand before the Son of man, are severally counted worthy of this before the priesthood of Christ is closed. We cannot therefore doubt that with both these classes the investigation and decision of the judgment is passed before the Saviour takes the throne of his glory and begins the destruction of his enemies.

The righteous dead come first in the order of the investigative judgment; and while their cases are being examined and decided probation continues to the living.

It is certainly most natural that the cases of the righteous dead should be the first to come up in the investigative judgment for their names stand first in the book of God's remembrance. Reason would therefore teach us that these cases must earliest come into account before God. But we are not left simply to the reasonableness of this order of events. We have direct proof that probation to the living continues after the judgment hour has actually arrived:-

**"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like**



## MESSAGES TO THE WORLD

WHILE the judgment hour of Revelation 14 is passing, two solemn proclamations are made to men still in probation. And the judgment scene of Daniel 7 is for the very purpose of closing our Lord's priesthood, and of crowning him King of kings. But the closing work of Christ as priest pertains to the acquittal of his people at his Father's tribunal, the blotting out of their sins, and the decision accounting them worthy of that world and the resurrection to immortality. Our Lord cannot do this for people in a state of probation. His first work must therefore relate to the righteous dead. And while their cases are severally passing under examination and decision, the living righteous are being prepared for the close of their probation, and for the decision of the investigative judgment by the proclamation of the third angel. This work being accomplished, and the living righteous being accounted worthy to escape the things coming upon the earth, and to stand before the Son of man, our Lord is crowned king, and takes his seat upon the white cloud, with a crown of pure gold upon his head.

The priesthood of Christ began when he presented himself before the Father at his ascension as our Advocate. It cannot terminate till he has secured the acquittal of his people, and the blotting out of their sins in the investigative judgment. Then his enemies, at his request, will be given him to destroy. His Father shall crown him king upon his throne, saying to him, "**Rule thou in the midst of thine enemies.**" **Ps.110:1,2; Dan.7:9-14; Ps.2:6-9; Acts 3:19-21; Isa.44:22,23.** His entrance upon the priesthood was marked by the outpouring of the Holy Spirit on the day of Pentecost. John 16:7; Acts 1:4; 2:1-4,16-18. The blotting out of sins, which terminates his priesthood, brings the people of God to the refreshing, from the presence of the Father, which precedes his act of sending his Son from heaven. Acts 3:19-21.

As a priest our Lord presents the merits of his blood in behalf of all who come to God through him. Heb.7:25. Even the cases of the people of

God who lived during the period of the Old Testament, have to be acted upon by Christ as priest. Heb.9:15. They can only have redemption through his blood; and the blotting out of their sins can only be effected through his priestly work. Heb.9,10.

The whole multitude of the redeemed appear before the throne in raiment that has been washed and made white in the blood of the Lamb. Rev.7:13,14. The work of our High Priest in behalf of his people involves an immense number of individual cases. He has not only borne the sin of all these, but he makes intercession for them, and finally obtains the blotting out of their sins on showing from the record that they have completed the work of overcoming. Our Lord does not continue in his priestly office to all eternity. When he comes again it is without sin unto salvation. But he does not leave his work unfinished. He brings every part of this immense work to a conclusion before he lays it down. The following proposition is both reasonable and scriptural:-

There is a period of time at the close of this dispensation devoted to the finishing of the work of human probation, i.e., to the completion of Christ's work as priest, and of his gospel as the means of salvation.

**"But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." Rev.10:7.**

The mystery of God is defined in the following passages:-

**"How that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ); which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel." Eph.3:3-6.**



**“Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.” Col.1:26-28.**

The mystery of God is therefore seen to be the work of salvation for fallen man through the gospel of Christ. It is that which unites Jews and Gentiles in one body as fellow-heirs, having Christ in them the hope of glory. The finishing of the mystery of God is the accomplishment of the work of the gospel. This must have a twofold bearing: 1. Upon the priesthood of our Lord, to bring it to a close by completing all its immense work. 2. Upon the preaching of the gospel to the inhabitants of the earth, in causing the proclamation of its final closing messages of warning.

This work is not closed instantaneously, for a space of time is devoted to its completion. And the finishing of this work pertains both to heaven and to earth; to the priesthood of Christ, and the proclamation of his gospel to men. But the priesthood of Christ, as we have seen, is finished at the time when the Ancient of Days sits in judgment; and it is while that judgment is in session that the latest messages of warning are addressed to men. Rev.14:6-14. We do therefore understand that the period of time devoted to the finishing of the mystery of God is precisely that space occupied by the Father in the work of the investigative judgment.

It is not stated that the mystery of God shall be finished when the seventh angel begins to sound; for this would denote instantaneous completion. But it is said, **"In the days of the voice of the seventh angel, when he shall begin to sound,"** etc. This shows beyond dispute that a period of time is devoted to this work. The days of this prophecy are prophetic days, i.e., years, as are those of the fifth and sixth angels. Revelation 9. These years which are devoted to this finishing of human

probation begin with the sounding of the seventh angel. They are the earliest years of his voice. The sounding of the seventh angel begins, therefore, with the opening of that investigative judgment that finishes human probation, that determines the blotting out of the sins of the overcomers, that accounts them worthy of the world to come, that terminates the priesthood of Christ, and that witnesses the completion of the preaching of the gospel of the grace of God.

But is not the last trumpet of John's series of seven the same as Paul's last trump? The reasons which forbid their identity are perfectly conclusive. The seventh trumpet is the last of a series, no one of which is literally heard by the inhabitants of the earth. It is the accomplishment of certain events that indicates the transition from one of the seven angels to another. The seventh is like each of the preceding six in that it is the trumpet of an angel, and in that it is a symbolic and not a literal trumpet. Revelation 8, 9, 10, 11. But the trumpet which awakens the dead is not blown by an angel, but by the Son of God himself. It is not a symbolic trumpet, for it is literally heard by the inhabitants of the earth. Matt.24:31; Zech.9:14-16; 1Thess.4:14-17. It is called the last trump because when the Almighty descended upon Mount Sinai, in glory and majesty, like our Lord's second advent (Ex.19:16-19; Heb.12:18-27; Matt.16:27; 2Thess.1:7,8), the trump of God was heard, as it will be once more when the dead are raised. 1Cor.15:51,52.

The commencement of the seventh angel's voice, as we have seen, is the signal for the opening of the investigative judgment; and human probation continues for a term of days, i.e., years, after that voice begins. But the trump of God is not sounded till after that investigative judgment has determined the cases of all the righteous; for when it is heard, everyone that has been accounted worthy of a part in the resurrection to immortality, is, in an instant, made immortal. We conclude, therefore, that the seventh angel begins to sound before the

advent of Christ, and that the first years of his sounding are devoted to the finishing of the work of human probation.

The events under the sounding of the seventh angel, though not given in chronological order, are, from their nature not difficult to be arranged in the order of their occurrence.

1. In the days, i.e., years, of the beginning of the voice of the seventh angel, the work of human probation is finished. Rev.10:7. This, as we have seen, involves the closing up of the immense work of our High Priest. It also requires the proclamation of the final warnings to mankind.
2. The most holy place of the temple in heaven is opened. Rev.11:19. This is the place where our Lord's priesthood is finished, and, as we shall hereafter see, is the place where the Ancient of Days sits in judgment.
3. While Christ is finishing his priesthood at the tribunal of his Father, in the holiest of the heavenly temple, the judgment of the righteous dead takes place. Rev.11:18.
4. The coronation of Christ is announced by the great voices in heaven, and by the words of the twenty four elders. Rev.11:15-17. This succeeds the close of his priesthood. When Christ begins his reign, he is invested by the Father with that power which Satan usurped from Adam the first. The reign of the second Adam is the re-establishment of the empire of God in this revolted province. Christ does not take his own throne to rule his enemies with a rod of iron till he has closed up his priestly office at his Father's right hand.
5. The wrath of God comes upon the wicked when Christ begins to rule them with the iron scepter of his justice. It comes in the seven last plagues. Rev.11:18,19; 14:9-11, 18:20; 15:16; 19:11-21.
6. The anger of the nations comes in consequence of the work of the unclean spirits under the sixth plague, who incite them to the battle of the great day of God Almighty. Rev..11:18; 16:13,14; 19:19-21.

7. The giving of rewards to the servants of God is at the resurrection of the just. Rev.11:18; Luke 14:14; Matt.16:27.

The final destruction of them that corrupt the earth is at the end of the 1,000 years, in the second death. Rev.11:18; 20:7-9.

The events of the seventh trumpet do therefore extend over the whole period of the great day of judgment. The mighty proclamation which ushers in the seventh angel and the investigative judgment and the work in the second apartment of the heavenly temple for the completion of our Lord's priestly office, we will now consider.

We have learned that there is a space of time at the beginning of the voice of the seventh angel, which is employed in closing up the work of human probation. During this period the living righteous conclude their probation, and are accounted worthy to stand before the Son of man. Luke 21:36. This is the time of the dead that they should be judged, i.e., the time when the righteous dead are accounted worthy of a part in the first resurrection. Luke 20:35,36; Rev.11:18. It is when the Ancient of Days sits in judgment that Christ is crowned king; and this same event takes place under the sounding of the seventh angel. Dan.7:9-14; Rev.11:15-17. This shows that the judgment scene of Daniel 7 is in the days of the seventh angel, and that the judgment of the dead here brought to view is at the Father's tribunal. Two things next claim our attention: 1. The mighty proclamation which heralds the investigative judgment at the beginning of the voice of the seventh angel. 2. The opening of the most holy place of the heavenly temple for the session of that judgment.

The second and third woes come in consequence of the voices of the sixth and seventh angels. Rev.8:13. There is a short space of time between the second and third woes, and hence such space must exist between the close of the sixth angel's voice and the commencement of the seventh. Rev.11:14. The termination of the hour, day, month and

year of the sixth angel marks the conclusion of the second woe, August 11, 1840. Rev.9:15.

At the close of the sixth angel's voice a mighty angel descends from heaven to herald the sounding of the seventh trumpet. He has a little book open in his hand; and he places his right foot upon the sea, and his left foot on the earth, and cries with a loud voice, as when a lion roareth. The seven thunders utter their voices, but John is forbidden to write what they utter. The angel, having made proclamation to the inhabitants of the earth, lifts his hand to heaven, and swears that time shall be no longer, but that in the days of the beginning of the seventh angel's voice the mystery of God should be finished, as he hath declared to his servants the prophets. Rev.10:1-7.

His act of placing one foot upon the sea, and one upon the land, implies that his proclamation pertains to all the dwellers upon the globe. He cries with a mighty voice like the roar of a lion, but it is a voice that gives instruction and warning to mankind; for he has a little book open in his hand, a fact which indicates that its contents form the subject of his proclamation. When he has finished his announcement he confirms it with a solemn oath. The words of this oath give a definite idea of the nature of his proclamation.

1. That it relates to the definite time of some grand event.
2. That this event is the sounding of the seventh angel.
3. That this proclamation is based upon the prophets.

The book of Daniel contains the prophetic periods which mark the very events of the seventh angel's voice. Among the earliest of these events are the opening of the second apartment of the heavenly temple (Rev.11:19), the judgment of the righteous dead (Rev.11:18), the finishing of the mystery of God (Rev.10:7), and the coronation of Christ for the destruction of his enemies (Rev.11:15-19; Ps.2:6-9). The prophecy of Daniel reveals this very session of the investigative judgment, at which Christ is crowned king upon his own throne

(Dan.7:9-14), and the final work in the sanctuary of God for the closing up of human probation (Dan.8:14), and marks the very time for the beginning of this grand work.

The book of Daniel must therefore be that book out of which the angel makes his proclamation of definite time; for this book alone contains the prophetic periods, unless, indeed, we add the book of Revelation, which is but a second edition of the prophecy of Daniel. Now it is a remarkable fact that the book of Daniel was by divine direction closed up and sealed till the time of the end, when the wise were to understand. Dan.12:4-10. The same power which placed the seal upon it must be employed to take it off. It was by the agency of the angel of God that this book was closed up; and it is by the same means that the seal is removed. And hence when the angel descends to herald the work under the seventh trumpet, that prophecy which reveals the very events of that trumpet, and marks the time of their commencement, is open in his hand. Having made his announcement therefrom, he swears that time shall be no longer, i.e., that the events predicted shall occur where he then stands - at the end of the periods contained in the little book.

The time to the finishing of the mystery of God must be the burden of the proclamation of this mighty angel; for the oath which he utters to confirm his proclamation plainly indicates its nature. He swears that time should be no longer, but that the mystery of God should be finished in the days at the beginning of the seventh angel's voice. The time, therefore, to which he swears must be the time contained in the little book, which reaches to the events of the seventh angel's voice.

That this oath uttered by the angel with the open book relates to prophetic time, is further evident from the record of the oath which was uttered at the time when that book was sealed up; for the man clothed in linen, standing at a time when the prophetic periods all lay in the future solemnly attests with an oath the time contained in the sealed book. Dan.12:6,7. But the angel of Revelation 10, having the book open

in his hand, first proclaims their termination and then swears to the truth of his announcement. His oath marks the end of the time in question. It certainly does not mark the end of time considered as duration, measured by days, or years, for the closing words of the oath speak of days yet future under the seventh angel; nor does it mark the end of human probation, for the words of the oath place this also yet future under the sounding of the seventh angel. Verse 7.

Moreover, after the eating of the book by John, who in this personates the church at the time of the fulfillment of this prophecy, he was bidden to prophecy again before many peoples and nations - a clear proof that there is a message of mercy and of warning to men after the oath of the angel that time shall be no longer. Verses 7-11. We must therefore conclude that this oath has reference to the time which the angel had announced from the book open in his hand. This oath is the complement of that in Daniel 12. In that, the man clothed in linen swears to prophetic time yet to be; in this, the angel having made solemn proclamation from the open book, lifts his hand to heaven and swears to the accomplishment of the time.

What has been said is quite sufficient to show that the work of the mighty angel of Revelation 10 is of the same nature with that of the angel in Rev.14:6,7. His message is uttered while the living are yet in probation. It is termed the everlasting gospel, because it is that which contains the good news of the coming kingdom of God. Like the mighty proclamation of the angel of Revelation 10, which pertains to all the dwellers upon the globe, this also is addressed to every nation, and kindred, and tongue, and people. As the angel of Revelation 10 proclaims definite time connected with the seventh angel's voice, so this angel says with a loud voice, **"Fear God, and give glory to him; for the hour of his judgment is come."** There must be definite time to mark the proclamation of this angel; and as men are addressed while yet in probation, that time must be the prophetic periods of the Bible. And herein have we a parallel to the case of the angel of Revelation 10 with

the open book in his hand, swearing to the fulfillment of time. That relates to the sounding of the seventh angel and the finishing of the mystery of God; this relates to the session of the investigative judgment, which, as we have seen, is the same work. As a further work of prophesying remains after the angel of Revelation 10 swears that time shall be no longer, so in Revelation 14, after the angel has announced that the hour of God's judgment is come, the like work remains to be performed.

The period designated as the hour of God's judgment, or the days when the mystery of God is to be finished, is not therefore ushered in by the advent of Christ, for its work is preparatory to that event. But it is announced to the inhabitants of the earth by solemn proclamation, based on definite time and confirmed by an immutable oath. The time must therefore be given rightly. Whenever, in fulfillment of Rev.14:6,7, the announcement is made, "**The hour of his judgment is come,**" the time must be truthfully given. And certainly when the angel of Revelation 10 swears to the fulfillment of time, that time must there expire. Yet in each case there is a further work of prophesying or proclaiming truth to the children of men.

These scriptures can never have their fulfillment by a succession of time messages, each disproving the truth of its predecessor, and each being in turn disproved by the one which succeeds it. When God gives these announcements they will be rightly given, though they are to be followed by the proclamation of other truths before the coming of our Lord Jesus Christ.

Those time movements which follow the genuine, and which repeat themselves again and again in the persistent effort to fix the time of Christ's advent, never can be in fulfillment of the solemn announcement, "The hour of his judgment is come," or of the solemn oath that time should be no longer; for these later time movements are but a succession of efforts made to fix the definite time of Christ's advent, though that is not revealed in the Bible, and though each



movement is based upon the failure of all which have preceded it. But the genuine is given for the purpose of announcing the investigative judgment, and its truthfulness being attested by the oath of the angel, it will never be retracted to make way for successive announcements of the time of Christ's revelation. The opening of the heavenly temple and the final work therein we will now consider.

The investigative judgment, the finishing of the work of human probation, the close of Christ's priesthood, and his coronation upon his own throne, are events which transpire in the days of the voice of the seventh angel when he begins to sound. They precede the revelation of Christ in the clouds of heaven and are preparatory to that grand event. The field of vision during this closing period of human probation is not simply the earth, where, indeed, the fierce battle between truth and error is being fought, but the temple of God in heaven is opened to our view, and becomes the theme of prophetic discourse. Rev.11:19; 15:5.

We have learned that the priesthood of Christ must continue till he has secured the acquittal of his people at the tribunal of his Father, where their sins are blotted out, and themselves accounted worthy of eternal life. It is at this very time and place that the Saviour changes from his priestly to his kingly office. Hence, wherever our Lord closes his priestly office, there must be the place of the judgment session described in Daniel 7.

SUMMARIZE

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## PROMISE TO LIVE BY

Luke 17:3, If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

James 5:20, Let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.

Daniel 7:9-10, I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened.

Dan.12:1, And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book.

Matt.12:36,37, But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Isa.43:25, I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.

Rev.22:11,12, He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

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