

THE HOUR OF GOD'S JUDGMENT

1926

An Explanation of That Great Line of Bible Prophecy Which Forms the Key stone in the Arch of Divine Prediction, Dealing with the Priestly Ministry, the Intercession, and the Sanctuary of Christ in the Heavens, and the Judgment.

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1926

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“Our Lord's Return”

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“Satan-His Origin, Work, and Destiny”

“Twelve Great Signs of the Return of Jesus”

“Spiritualism Versus Christianity”

“On the Eve of Armageddon”

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“What Is Coming?”

SIGNS PUBLISHING COMPANY

(A.C.A. Ltd., Proprietors)

Warburton, Victoria, Australia.

THE HOUR OF GOD'S JUDGMENT

TABLE OF CONTENTS

1	The Sin Question
2	The True Sanctuary and Priesthood in the Heavens
3	The True Mediatorial System and Its Counterfeit
4	The Twenty-three Hundred Years
5	Cleansing the Heavenly Sanctuary and Finishing the Work of the Gospel
6	Completing the Unfinished Reformation
7	The Remnant Church and Its Message
8	The Judgment, Which Closes the Priestly Work of Our Lord
9	Judgment Passing from the Dead to the Living
10	The Standard of the Judgment

THE HOUR OF GOD'S JUDGMENT

1. The Sin Question

GOD made the world to be the eternal home of a sinless race. And God will yet fully carry out His purpose. He will have both a sinless race and a sinless universe.

God did not plan for sin. This evil thing was not in His purpose for mankind or for the world.

But sin came, contrary to the purpose of God. Its coming did not surprise Him. He knew it would come; and He was fully prepared to meet it and ultimately to destroy it. From the time it raised its ugly head, God has had no other purpose toward it than complete annihilation.

The gospel, the glad tidings, is the message of salvation from sin, which is brought to sinners through Jesus Christ. To save sinners from the guilt, the power, and the penalty of sin, is the great work of our Lord, worked out by His sacrifice on the cross, His mediation in the heavenly sanctuary, and His coming again in glory.

Sin is an intruder in God's universe. It originated in a revolt against His rule. It broke the connection between heaven and earth. It marred the harmony of the universe, and it has produced every evil in the world.

In the very nature of things, so long as God and sin exist they must be antagonistic. Sin is against God; God is against sin. They must always be opposed to each other. The issue between them can be settled only by the overthrow of one of them. There can be no drawn battle between them. There can be no peace between them. There can be no cessation of opposition on either side. The conflict will never end except in the destruction of the one or the other.

From the beginning of sin, it has been the purpose of God to destroy it. He can never take any other attitude toward it. And He is determined to bring about its destruction in such a way as to make it possible to save sinners, while destroying sin. He will not relent toward sin; it must go. But it is His desire to save the sinner.

If sinners are saved, however, they must break with sin. Sin is to be destroyed, and the sinner must be destroyed with it unless he will separate from it. But God makes it possible for him to separate from it, and himself be saved.

God's purpose to destroy sin is revealed throughout the Scriptures. He is destroying sin now in the believer; and He will destroy sin from the universe when His purpose for man and the world is completed. How He destroys sin now, by removing it from the sinner, is revealed clearly in the types and shadows of the Old Testament and in the atoning sacrifice of Christ, as recorded in the New Testament.

This work of dealing with sin, disposing of sin, removing sin from the sinner, destroying sin, and utterly driving it from the universe, while saving the sinner, is the chief work of God, and from the time that sin began has constituted the supreme work of Christ.

In dealing with sin in order to destroy it, and in dealing with it in order to separate the sinner from it, a system of sacrifices and mediation is made necessary. In such a system sacrifices and a mediatorial priesthood are the essential features. These are set forth in the Old Testament in type and shadow, and in the New Testament find their fulfillment in the expiatory sacrifice and mediatory priesthood of the Lord Jesus Christ.

Christ as "the Lamb of God, which takes away the sin of the world"; Christ as the divine Son of God; Christ as the Incarnate God, virgin born; Christ as the great teacher and example;

An illustration of our Lord seeking and saving the lost. Christ as the miracle worker; Christ in His substitutionary, propitiatory death; Christ in His miraculous resurrection and ascension, are all well known and fully accepted by loyal Bible Christians. But the priesthood of Christ, His mediation in the heavenly, His intercession with the Father, His ministry in the sanctuary above, His dealing with the sins confessed to Him, the application of His shed blood to remove sin from the sinner, and His final disposition of sin, and His salvation of the sinner. These have been left in the, realm of misty speculation. They have not been clearly comprehended by the people of God. But they may now be clearly understood, for great light is shining from the rapidly fulfilling prophecies upon these essential features of the work of Christ.

We enter upon the study of the great Bible prophecy which this book is to discuss because we believe a proper understanding of the truth it contains must be obtained before the other prophecies of God's word, regarding the future kingdom of Christ and the closing Work of the gospel among men can be properly understood. This prophecy is in the eighth and ninth chapters of Daniel, and is the, key prophecy of the Bible unlocking the treasure house of the prophetic, scriptures.

THE HOUR OF GOD'S JUDGMENT

2. The True Sanctuary and Priesthood in the Heavens

EARLY nineteen centuries have passed since Jesus ascended to heaven. But the words He spoke before He went away, "If I go, . . . I will come again, and receive you unto Myself," are still the hope of His people. Without losing any of their force, they have reached over nineteen hundred years of busy human activity, and are today believed more firmly and more universally than ever before.

During these nineteen centuries Christ has been bodily absent from the earth, engaged in priestly ministrations in the courts of the heavenly temple. Before He comes the second time from heaven, He will finish His work as priest, and make final disposition of the sins of His people. Then, too, He will reach a decision regarding the reward He is to bring them at the time of His coming.

HISTORY OUTLINED IN SYMBOLS

What Christ is now doing in heaven, how He will finally dispose of sin, and the basis upon which He will reach a decision regarding the reward of the righteous, will be evident from a study of the prophecy contained in the eighth and ninth chapters of Daniel.

In these chapters is a prophecy outlining in symbols the history of the world from the time of Babylon to the end. The eighth chapter opens with a description of "a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great." Verses 3 and 4.

MEDO-PERSIA

The identity of the power here symbolized is clearly pointed out to Daniel by the angel Gabriel: "The ram which thou saw having two horns are the kings of Media and Persia." Verse 20.

This ram, therefore, is a symbol of the empire of Medo-Persia. The two elements in the Medo-Persian Empire, the Medes and the Persians are represented by the two horns. The fact that the Persian element became the stronger in the later history of the empire, is shown by the statement that "the higher came up last." The direction in which Medo-Persia pushed its conquests over surrounding nations is shown by the ram pushing westward, and northward, and southward, until there was no power that could "stand before him."

GREECE

Then another symbol is presented to Daniel: "As I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler [anger] against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. Therefore the he-goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven." Verses 5-8.

The angel Gabriel also explained this symbol to Daniel, as follows:

"The rough goat is the king of Greece: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power." Verses 21, 22.

The empire of Greece, according to this explanation, is represented by the goat. Alexander the Great, the first king of united Greece, is represented by the great horn. The war between Greece and Medo-Persia, by which the latter, was completely overthrown, is represented by the struggle between the ram and the goat. The four divisions into which the empire of Greece was divided after the death of Alexander are represented by the four horns. These four divisions were the kingdoms of the west, north, east, and south, ruled over respectively by Cassander, Lysimachus, Seleucus, and Ptolemy.

THE HOUR OF GOD'S JUDGMENT

ROME

Still another empire was shown to the prophet: "Out of one of them [the four horns] came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the Prince of the host, and by him the daily sacrifice was taken away, and the place of His sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced and prospered." Verses 9-12.

This power that was to succeed Greece is described as becoming "exceeding great"; and of it the angel Gabriel gives the following explanation:

"In the latter time of their kingdom [that of the four horns], when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand." Verses 23-25.

Following, as it does, the kingdom of Greece, the power represented by the symbol of the little horn can be no other than Rome. The little horn is brought to view as a great power in opposition to God and His truth, and must therefore include not only pagan but papal Rome. This is further shown by the statement that the little horn symbol carries on its awful work until it is "broken without hand" at the coming of Christ.

A DARING ASSUMPTION OF DIVINE PREROGATIVES

The marked characteristic of this power is its daring assumption of divine prerogatives. Not content with having "waxed great, even to the host of heaven" (the people of God), and having cast down to the ground and stamped upon "some of the host and of the stars" (leaders of God's people), it dares to magnify itself "When to the Prince of the host" (Christ Himself). All this pagan Rome did in its persecution of the followers of Jesus, and, through Pilate, in the crucifixion of the Son of God. And all this papal Rome did through its persecution of the Christians and by its putting forth the claim that the pope of Rome is the vicar of Christ, His representative on earth, endowed with all the power of Jesus Himself.

When Rome conquered Macedon, it was the beginning of her career as a world power, and she soon became mistress of the East and of the world.

The very height of daring, however, is foretold in the statement that this power should take away from Christ the "Daily sacrifice." It is the special work of Jesus in behalf of fallen men, as their great High Priest, in His relation to "sacrifice" and the "sanctuary," to minister pardon and grace. As He is their Advocate with the Father, One who "ever lives to make intercession" for them, it is the privilege of every man to "come boldly unto the throne of grace," that he may obtain mercy.

"For we have not an High Priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Hebrews 4:15. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9.

ACCESS TO CHRIST CONCEALED

The most precious heritage of Christ's followers is the privilege of a personal, intimate relationship to Christ as their High Priest.

"Truly our fellowship is with the Father, and with His Son Jesus Christ." 1 John 1: 3.

What greater affront, therefore, could be offered to the Son of God than to conceal from men this great privilege of access to Him, and to lead them to look to their fellow men for pardon and grace? Yet this is what is done by any system that directs its adherents to confess their sins to a fellow mortal, and to receive from a human priest, through a man-made confessional, the words, "Ego te absolvo." Is not this taking away from Christ His mediation in behalf of man, and attacking the very heart of His ministration for sinners?

The sanctuary where Christ ministers in behalf of humanity is in heaven. (Hebrews 4:14; 8:1.) The only mediatory Priest of the new covenant is in heaven. To that sanctuary and to that Priest sinners should look for forgiveness. Only that Priest, in that sanctuary, can deal with, and dispose of and give absolution for, the sins of men. Any system of priesthood on earth is a counterfeit system, and it can not provide those it pretends to serve with anything but a false absolution. It places the souls of men in positive jeopardy. It

THE HOUR OF GOD'S JUDGMENT

can only deceive and ensnare. It offers the sinner an absolution which it can not supply. It thus interposes itself between the sinner and his only savior. And in doing this, it substitutes for the mediatorial work of Christ a purely man-made mediatorial system, which can never take away sin.

3. The True Mediatorial System and Its Counterfeit

NOT openly does the false priesthood oppose the true. "Through his policy ... he shall cause craft to prosper in his hand." Daniel 8:25. Opposition to the truth is carried on under the outward forms of Christianity. Professedly Christian, it will set itself against the truth.

God calls the name of such a system, "Mystery" (Revelation 17:5). That is, something which has a false appearance, which does not manifest its true self to the world, which pretends to be what it is not, and which hides its true character under an outward appearance of great sanctity.

These specifications are met in every particular in the history of the development of that system which is known as Papal Rome. During the growth of this power, the pure, unadulterated truth of God nearly disappeared from the earth; and there appeared in its place, claiming to be the very gospel itself, a false and spurious system. Instead of being the gospel, however, this was but a perpetuation, with Christian nomenclature, of the essence of the paganism of ancient Babylon. In substantiation of this statement, we quote the words of a noted writer, John Henry Newman:

"We are told in various ways by Eusebius, that Constantine, in order to recommend the new religion to the heathen, transferred into it the outward ornaments to which they had been accustomed in their own.... The use of temples, and these dedicated to particular saints, and ornamented on occasions with branches of trees; incense, lamps, and candles; votive offerings on recovery from illness. Holy water, asylums; holy days and seasons, use of calendars, processions, blessings on the fields. Sacerdotal vestments, the tonsure, the ring in marriage, turning to the east, images at a later date, perhaps of the ecclesiastical chant, and the Kyrie eleison, are all of pagan origin, and sanctified by their adoption into the church." – "Development of Christian Doctrine," pages 372, 373. London: Longmans, Green & Co., 1906.

A SUBSTITUTION FOR THE TRUE FAITH

The paganism from which all these practices were received into the church was but Satan's counterfeit of the worship of Jehovah,-a substitution for true faith in that which would satisfy the instinctive demand of men for an object of worship, without changing their hearts. This, in his warfare upon the church of Christ, Satan has worked through a great system, which, professing to be the representative of Christ, has perpetuated this pagan counterfeit of the true gospel, adapting it to the gospel dispensation. As one writer has said:

"Romanism is the same perversion of Christianity that paganism was of patriarchal truth; and its false Christ is morally identical with the false Christ of paganism." – "The True Christ and the False Christ," J. Garnier, page 104. London: George Allen, 1900.

It should be noticed that in the doing of this work against Christ, against His people, against His truth, and against His sanctuary, this power "will prosper." "His power shall be mighty, . . . and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people." Daniel 8: 24.

When the Christians of the church of Thessalonica were laboring under the misapprehension that the Second Coming of Christ would take place in their day, Paul wrote thus to them:

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition. Who opposes and exalts himself above all that is called God, or that is worshiped; so that he as God sits in the temple of God, showing himself that he is God." 2 Thessalonians 2:3, 4.

USURPING THE PLACE OF GOD

From a study of this prophecy, it will be clear that its fulfillment will involve the appearance on earth of not only an antichristian system, a system that would be opposed to Christ, but also a system that would be a complete counterfeit of the whole work and gospel of Christ. This system will present itself to the world, claiming to be the true church and to be proclaiming the true gospel, while at the same time it

THE HOUR OF GOD'S JUDGMENT

will be in every part and in every detail nothing but a substitution for, and a counterfeit of, the true church and the true gospel. While it will be “the man of sin” and “the son of perdition,” it will claim for itself all the worship that is due to God alone, and will actually usurp the place of God, “so that he as God” will sit “in the temple of God, showing himself that he is God.”

Clearly this is the power mentioned in the prophecy of Daniel that would cast down Christ's sanctuary. It is the power that would “cast down the truth to the ground”; and we read: “It practiced, and prospered.”

Now, in order for such a system to prosper in the accomplishment of such a work, it would, of necessity, be compelled to appear to men as similar in all points to that of which it is a counterfeit; therefore, this counterfeit of the gospel must, at least in outward appearance, possess all the features of the gospel.

A MAMMOTH DECEPTION

It will use Christian terms and maintain Christian forms and ceremonies and institutions. It will look like a church; it will have all the appurtenances of a church; it will act like a church; it will claim to be the only church; and it will present to men a scheme of salvation that will appear very like the genuine. It will be in every detail an exact counterpart of that which it claims to be; and yet, under this outward appearance, its sole work will be to “cast down the truth to the ground.” It will do the work of Satan while professing to do the work of Christ. It will ruin souls while professing to save them. It will cast down the truth while professing to defend and to teach it. It will lead men away from Christ to perdition while professing to lead them to Christ. In short, it will be the very masterpiece of the devil's cunning and deception while claiming to be the only true church of Christ.

And in all this work it will “prosper.” Millions will be deceived by it. Millions will accept it as the genuine. Millions will live and die in its fold; and, dying, will believe it to be the true instead of the false. Millions will give it their allegiance, thinking thereby they are loyal to Christ. They will be so deluded by it as to be led to believe the true gospel to be really a falsehood.

But during all its history among men it always has been, is now, and ever will be, solely and altogether a mammoth deception and fraud. This deception is not a conscious deception on the part of its human leaders and followers; rather, they themselves are the victims of deception by the great arch deceiver and adversary of God.

Speaking of this power, Gabriel said: “His power shall be mighty, but not by his own power.” Daniel 8: 24.

There is a power in this system that is above the power of man, there is a wisdom behind it that far surpasses human wisdom. One is unable to study it without a profound conviction that such an organization could not be produced by man. It has outlived, through the centuries, every other human organization. It has witnessed the rise and fall of great empires. Its history was centuries old when nearly every nation now existing was born; and still it continues with apparently unabated vigor. The magnificence of its rites and ceremonies is well calculated to impress the masses. There is a solemnity about its worship that grips and holds the worshiper. There is a pomp and a pageantry about its services that appeal irresistibly to the natural human heart. It is wonderful in its workings, and it compels admiration for the perfection of its organization. It is the surpassing product of Satan's genius and ingenuity.

But let it ever be remembered that its sole and only purpose, the one thing for which it was brought into existence and for which it has worked, is working, and ever will work, is the complete destruction of the truth and church of God. It was born in sin, shaped in iniquity, and designed solely to stamp out and to take the place of the gospel of Christ.

It is interesting to notice how faithfully Satan has copied all the truths and institutions of the gospel; for there is nothing true in the gospel that does not have its counterfeit in this false system.

A TRUE AND A FALSE GOD

In the gospel of Christ there is the truth of a true God whom the gospel leads us to worship. This God is King of all the heavenly universe, glorious in power and might, omnipotent, omnipresent, and omniscient.

In the false system there appears a counterfeit God, even “the man of sin” and “son of perdition; who opposes and exalts himself above all that is called God, or that is worshiped; so that he as God sits in the temple of God, showing himself that he is God.” But in order that the substitution may not be too apparent, it is claimed that the false god is the “vicar of God” on earth.

THE HOUR OF GOD'S JUDGMENT

A TRUE AND A FALSE SAVIOR

In the gospel of Christ there is a true Savior, who can save -into the uttermost all who come unto God by H n. This is our Lord Jesus Christ, the Son of God, who came to this earth, and who laid down His life that sinners might be saved. Through Him, and through Him alone, sinners may find salvation.

In the false system there is a counterfeit savior, who, in order that the false may not appear to be departing too far from the genuine, is called "the mother of God." Thus Mary is put in the place of Christ as the savior of the world. In a book called "The Glories of Mary," by Liguori, whose writings two popes declared free from error and who was made a doctor of the church by Pope Pius IX, such expressions as the following occur: "All those who are saved, are saved solely by means of this divine mother." Page 19. "The salvation of all depends upon preaching Mary, and confidence in her intercession." - Page 20. "Hail, defense of the faithful, and salvation of the world!" - Page 1-17. "The salvation of all men is made dependent upon her good pleasure."- Page 181. "Have recourse to Mary, and thou wilt be saved." - Page 237.

Thus the place of Christ as the Savior of the world is, by this false system, given to His human mother. And as Mary is dead and in her grave and Christ is living and at the right hand of God interceding for His people, so a dead savior is presented instead of a living Savior.

A TRUE AND A FALSE MEDIATOR

In the gospel of Christ there is a true mediator between God and man, Himself both God and man, the Man Christ Jesus. All the blessings that have ever come to the world have come through Him. He spoke the world into existence. The only connection between man and God is through Him. He is our Advocate with the Father, offering His blood in our behalf, and making intercession for us.

In the false system there is a counterfeit mediator. This is also Mary, "the mother of God." In the book, "The Glories of Mary," such expressions as the following occur: "Ordaining that all graces which are dispensed to men should pass through the hands of Mary." - Page 28. "Mary is ordained to be the mediatrix of peace between the sinner and God." - Page 82. "God pardons all sinners who place themselves under her protection." - Page 86. "The great privilege has been granted to Mary to be the mediatrix of our salvation." - Page 169. "Can she be otherwise than full of grace, who has been made the ladder of Paradise, the gate of heaven, the most true mediatrix between God and man?" - Page 170. "In her He [the Lord] has placed the fullness of all good, that henceforth we may recognize as coming from Mary whatever of hope, grace, or salvation we receive." "All the mercies ever bestowed upon men have come through Mary." Page 176. "Mary is called the gate of heaven because no one can enter heaven if he does not pass through Mary, who is the door of it." Page 177.

A TRUE AND A FALSE FOUNDATION

In the gospel of Christ there is a true foundation for the faith of the Christian, which is the word of God, as revealed in the Old and the New Testament. This is the inspired and authoritative revelation of the will of God to man. This and this alone, is the religion of the church of Christ.

In the false system there is a counterfeit foundation, the Bible and tradition; but tradition is taught to be the safer of the two. The Bible can be used only when it is first interpreted by the priest and the church.

A TRUE AND A FALSE VICEGERENT

In the gospel of Christ there is a true vicegerent, or representative of Christ on earth. This is the Holy Spirit, the third Person of the Godhead, who has been sent into the world to lead men into all truth and to convict of sin. While Christ is in heaven, the Holy Spirit takes His place on earth.

In the false system there is a counterfeit vicegerent of the Son of God on earth, even he who has assumed the position without any authority at all, and yet who claims to speak with authority for Christ. This is the pope.

A TRUE AND A FALSE SANCTUARY

In the gospel of Christ there is a true sanctuary, "which the Lord pitched, and not man" (Hebrews 8:2), which is in "heaven itself" (Hebrews 9:24), where our great High Priest offers His blood for His people as their Intercessor and Advocate.

In the false system there is a counterfeit sanctuary on earth, which man pitched and not the Lord,

THE HOUR OF GOD'S JUDGMENT

which claims all the sanctity and holiness that belong alone to the true. As the true sanctuary is the dwelling place of the true God, so the counterfeit sanctuary is the dwelling place of a false and counterfeit god.

A TRUE AND A FALSE SACRIFICE

In the gospel of Christ there is a true sacrifice, which was made "once for all" (Hebrews 10: 10), the sacrifice of Christ on the cross. Of Christ as priest it is written, "Who needs not daily to offer up sacrifice: . . . for this He did once, when He offered up Himself" (Hebrews 7:27). "So Christ was once offered to bear the sins of many" (Hebrews 9:28); "but this Man, after He had offered one sacrifice for sins forever, sat down on the right hand of God" (Hebrews 10:12). This sacrifice was so complete and so all-sufficient that, by virtue of it, every human being can secure salvation.

In the false system there is a counterfeit sacrifice, the sacrifice of the mass, which must be offered continually, and which is a purely idolatrous service. In the "Catechism of the Council of Trent" are the words: "We, therefore, confess that the sacrifice of the mass is and ought to be considered one and the same as that of the cross, as the victim is one and the same; namely, Christ our Lord." - Page 226. Dublin: James Duffy, Soils & Co.

A TRUE AND A FALSE PRIESTHOOD

In the gospel of Christ there is a true priesthood, of which Christ is the High Priest.

In the false system there is a counterfeit priesthood, of which the Bishop of Rome is the head. This false priesthood claims all the honors, prerogatives, and power that are Christ's alone, going so far as to claim power to forgive sins.

A TRUE AND A FALSE CONFESSION

In the gospel of Christ there is a true confession of sin to a true high priest in heaven, who gives true absolution and forgiveness.

In the false system there is a counterfeit confession of sin to a counterfeit priesthood on earth, which bestows a counterfeit absolution and forgiveness.

A TRUE AND A FALSE BAPTISM

In the gospel of Christ there is a true baptism, burial by immersion, a symbolic death and resurrection, being the outward testimony to the inward experience of the death and burial of the old nature, and the rising to walk in newness of life of the new nature. (Romans 6:3-6; Colossians 2:12.)

In the false system there is a counterfeit baptism, which is the sprinkling of water on the head of the candidate.

A TRUE AND A FALSE COMMUNION

In the gospel of Christ there is a true communion table, the Lord's Supper, which is, to the Christian, a memorial of the crucified Lord, a communion, a feast of thanksgiving.

In the false system there is a counterfeit ceremony for the Lord's Supper, in which the celebrant pretends to offer, both for the living and for the dead, a repetition of the sacrifice on Calvary. And it includes the belief that the priest actually changes the elements of the bread and wine into the real body and blood of Christ.

A TRUE AND A FALSE LAW

In the gospel of Christ there is a true law, the very foundation of the government of God, and which existed from the very beginning. This law God spoke to men in the thunders of Sinai (Deuteronomy 4:12), and wrote with His own finger on two tables of stone (Exodus 31:18). It is "right . . . true," and "good" (Nehemiah 9:13), and "perfect" (Psalm 19:7). Christ did not come to destroy or to abolish this law (Matthew 5:17); but it will endure while heaven and earth stand (Matthew 5:18; Luke 16:17). It is a "law of liberty" (James 2:12), which is established by faith in Christ (Romans 3:31), and is "spiritual" and "holy, just, and good" (Romans 7:14, 12). This law contains "the whole duty of man." Ecclesiastes 12:13. It is the "royal law." James 2:8. It is the law which Jesus came to magnify and to make honorable (Isaiah 42:21); and it must be kept as a condition of eternal life (Matthew 19:16-19; Revelation 22:14), for it is the law by which the world will be judged (James 2: 12).

In the false system there is a counterfeit law, which is, in some parts, similar to the law of God, having ten commandments; but it is supported by the authority of the church rather than by the authority of

THE HOUR OF GOD'S JUDGMENT

God.

A TRUE AND A FALSE SABBATH

In the gospel of Christ there is a true Sabbath that was made by the Creator, Christ (John 1:1-3; Colossians 1:13-17; Hebrews 1:1, 2), out of the seventh day (Genesis 2:1-3), by resting upon it, blessing it, and making it holy (Genesis 2:1-3). The day was given to all mankind (Mark 2:27) as a perpetual memorial of the exercise of God's creative power in the making of the world, and He designed it should be kept forever (Psalm 111:7, 8; Isaiah 66:22, 23). This Sabbath is the seventh day of the week, beginning at sunset Friday night, and closing at sunset Saturday night.

In the false system there is a counterfeit Sabbath, which is no Sabbath at all, as it is founded not on any command of God but solely on the authority of the Roman Catholic Church. This counterfeit Sabbath is the first day of the week the day of the sun, Sun-day. It is the old heathen festival day of the ancient sun worshipers.

Thus in all points there is a complete counterfeit of the work and gospel of Christ. The truth of God has been changed into a lie, and that lie has been handed down and accepted as the truth by many millions of people.

The time has now come when the truth must be restored to its rightful place. Our Lord must be acclaimed as the only Priest, the only Mediator, the only Advocate with the Father. Instead of looking to other human beings, sinful and fallen as themselves, men must be taught to look alone to Jesus for forgiveness. A counterfeit earthly priesthood has placed itself as a mediator in the place of Christ in His ministry for men. The true mediatorial system must be allowed its true place in the church. Jesus alone is "the way, the truth, and the life." In Him alone is salvation.

4. The Twenty-three Hundred Years

FOLLOWING the presentation to the prophet of the symbols of the vision that is recorded in the eighth chapter of Daniel, the ram, which Daniel was told represented Medo-Persia; the goat, which he was told represented Greece; and the little horn, which represented Rome, both in its pagan and papal phases, he then received a prophecy relating to time:

"Then I heard one saint speaking, and another saint said unto that certain saint which spoke, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8: 13, 14. .

The use of time in connection with symbolic prophecy makes it necessary to consider the time used as symbolic. In prophecies of this character, there is a divine rule given for reckoning such time. This will be found in connection with a symbolic prophecy in the book of Ezekiel, and reads, "I have appointed thee each day for a year." Ezekiel. 4:6, last clause.

It is therefore plain that every day mentioned in the long time prophecy in Daniel 8:13,14 is a symbol of a year, the 2300 days representing 2300 years. At the end of this time, some work, called the cleansing of the sanctuary, was to be accomplished.

GABRIEL, COMMISSIONED TO INSTRUCT DANIEL

After Daniel had seen the symbols of this chapter, and had heard the statement regarding time, he then continued his narrative:

"It came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision." Daniel 8: 15, 16.

In obedience to this command, the angel Gabriel came to Daniel and showed him the meaning of the vision. He declared the ram to represent Medo-Persia (verse 20). The goat to represent Greece, its great horn being the first king (verse 21); the four horns to represent the four divisions of Greece (verse 22). And the little horn to represent a great power opposed to God, which we have seen to be Rome (verses 23-25); and then the angel refers to the 2300 days, without explaining them or making Daniel understand them (verse 26). This chapter closes (verse 27) with the statement that the vision was not understood.

THE HOUR OF GOD'S JUDGMENT

This thought is somewhat puzzling to Bible students. The angel Gabriel was told to make Daniel understand the vision; and he made quite an extensive explanation of it. Certainly Daniel understood the meaning of the ram, for he had been plainly told that it represented Medo-Persia; he understood the meaning of the goat and its great horn, for the angel told him that this goat stood for Greece, and the horn its first king; he understood the little horn to symbolize a great persecuting power, for the angel had fully explained it. To what, then, did he refer when he said he did not understand? -Plainly it was the prophecy of the 2300 years. Because Daniel fainted, the angel could not make plain to him the meaning of it; and therefore Daniel did not understand it.

Putting these things together, it is clear that the commission which had been given to the angel to make Daniel understand, while partially carried out, was not completely accomplished; and it was to be expected that he would return to accomplish the unfulfilled commission. In obedience to God's command, he would surely make Daniel know the meaning of the 2300 days.

DANIEL SEEKS TO UNDERSTAND

Passing on now to the first four verses of the ninth chapter of Daniel, we find the prophet, by study and prayer, seeking to pierce the veil of this mystery. At this time Jerusalem was in ruins, and the temple of God in ashes. Daniel had been shown that within 2300 years the sanctuary would be cleansed. Naturally, he connected this prophecy with the temple at Jerusalem, which had been destroyed; and he seemed inclined to believe that he had been given a promise regarding the time when this temple would be built again, and the services of God carried on in it. He made a most careful study of the writings of Jeremiah, to whom, before the captivity of the Jews, God had declared, "After seventy years be accomplished at Babylon I will visit you, and perform My good word toward you, in causing you to return to this place." Jeremiah 29:10.

In spite of this prophecy of Jeremiah's, however, the matter was not clear to Daniel, and he began to pray for light, thus setting a good example for all the people of God in dealing with these great prophecies. In response to his prayer, the angel Gabriel returned to carry out his instruction to make him understand the vision.

THE RETURN OF GABRIEL

"Whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision." Daniel 9:20-23.

From the words in which Daniel describes the second visit of Gabriel it is plain that the angel had come to explain to him that part of the vision in the eighth chapter which he did not understand: "I am now come forth to give thee skill and understanding," he said. Understanding in what? Very clearly an understanding of the 2300 years, that part of the prophecy not before made plain. Notice again: "I am come to show thee. Therefore understand the matter." From this statement it is obvious that there was some thing which Daniel did not understand and which Gabriel had come to show him; therefore, said the angel, "Consider the vision," recall the vision, bring it back to your mind. That thing, then, which Daniel did not understand was part of the vision.

In obedience to the command of the angel, Daniel recalled the vision. In his mind's eye he again saw the ram, which he understood was Medo-Persia; the goat, which he understood was Greece. The great horn between the goat's eyes, which he understood to be the first king of Greece; and the four horns, which he understood to represent the four divisions of Greece after the death of its first king. And then the little horn, which he understood was a great persecuting power that would attempt to destroy God's truth, God's people and God's sanctuary. This was all clear to him. He understood it.

GABRIEL EXPLAINS THE 2300 YEARS

The part of the vision that Daniel did not understand was the part concerning the 2300 years, at the end of which the sanctuary was to be cleansed. As he considered it, Gabriel began to explain it. The heavenly visitor did not again go over the meaning of the entire vision; all this had been explained on his former visit to Daniel, and he did not need to repeat it. He began his explanation at the exact point where he had left off, with the time period, the 2300 years. And of this great period, he says:

THE HOUR OF GOD'S JUDGMENT

“Seventy weeks [of this 2300-day period] are determined [or cut off] upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.” Daniel 9:24.

THE 2300 YEARS DIVIDED

In this explanation, the 2300-day period is divided into two parts, and there is an account of what would take place during the first part of it but no time is given for the beginning of it.

The two parts into which the period was thus divided are: the first part of 70 weeks, or 490 days; the second part, or the whole remainder, which would be 1810 days. As these days stand for years, there are two periods: one 490 years in length, the other 1810 years, 2300 years in all.

THE STARTING POINT OF THE 2300 YEARS

The following verse in the chapter gives us the starting point of the entire period and at the same time divides the first period of 490 years into three smaller periods.

Artaxerxes wrote the decree to restore and build Jerusalem in his seventh year which was BC 457. See Ezra 7:7, 11-26. Here began the 2300 days of Daniel 8:14, and the first seventy weeks of years of that period. (Daniel 9: 24, 2B.)

“Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.” Daniel 9: 25.

Here at last is the starting point of the 490 years, and consequently of the 2300 years. This long prophecy is to begin with some decree, or commandment, to restore Jerusalem; and from the time that that decree went into operation it would be just 2300 years until the time when the sanctuary would be cleansed.

THE 490 YEARS DIVIDED

Here, also, the first period of 490 years is divided into three smaller periods,-seven weeks, or 49 years; 62 weeks, or 434 years; and one week, or seven years (remembering that in symbolic prophecy a day stands for a year).

During the first period of 49 years, the city of Jerusalem was to be rebuilt. At the end of the second period of 434 years, the Messiah was to appear to His people; and the full end of the 490 years given to the Jewish people was to be reached at the end of the third period of seven years. After this, there would still remain 1810 years of the 2300; and at the end of this last period, the sanctuary would be cleansed.

It is plain that before the expiration of any of these periods of time can be determined, we must learn the date of the beginning of the whole period of 2300 years. And this, in the words of the angel, is at “the going forth of the commandment to restore and to build Jerusalem.” The date of this commandment must now be decided upon.

THE DECREE TO RESTORE JERUSALEM

As the broken-down walls of Jerusalem must have been viewed by Nehemiah before he began building. Nehemiah 2:11-16. In the last work of Nehemiah, 408 BC was ended the first seven weeks of years. Daniel 9:25.

Providentially, not only the date of this commandment, but the very commandment itself, has been preserved in the Bible. It is found in the seventh chapter of Ezra, and the date given in the margin, a date which has been confirmed by exhaustive research, is 457 BC. The decree itself begins in the twelfth verse of the chapter, and reads as follows:

“Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time. I make a decree, that all they of the people of Israel, and of His priests and Levites, in my realm, which are minded of their own free will to go up to Jerusalem, go with thee.”

The decree conferred full authority on Ezra to do anything that was found necessary in the restoration of the temple and the city of Jerusalem.

The date 457 BC fixes the starting point of the 2300 years, the 490 years, the 483 years, and the 49 years of the prophecy. Forty-nine years after, 457 BC Jerusalem was to be completely rebuilt and restored; 483 years, or “seven weeks, and threescore and two weeks,” from 457 BC was to reach to the appearance of “Messiah the Prince” to His people. 490 Years from 457 BC would extend to the end of the time allotted to the Jewish people; and 2300 years-from 457 BC would mark the time of the cleansing of the sanctuary.

THE HOUR OF GOD'S JUDGMENT

THE DATE OF THE MESSIAH'S APPEARANCE

We begin our consideration of this time prophecy with the period of 483 years, which were to reach to the appearance of the Messiah. The words of the angel to the prophet are:

"From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks."

In all, this would be 69 weeks, in which period there are 483 days, each day representing a year of actual time, or 483 literal years. To state it another way: Four hundred and eighty-three years after 457 BC the Messiah was to appear to His people, the Jews.

To what, year would this point? Four hundred and eighty-three full years from the first day of 457 BC would reach to the last day of 26 AD. Therefore, if the decree to restore Jerusalem did not go into effect until the autumn of 457 BC, which is the time it did become operative, the 483 years would reach to the autumn of 27 AD. In this way the prophecy points directly to the year 27 AD as the year when the Messiah would appear to His people. This does not point to the birth of Christ, for the wording of the prophecy is, "Unto the Messiah the Prince."

What is the meaning of the word "Messiah?". It means the same in the Hebrew as the word "Christ" does in the Greek. "Messiah" means "the Anointed"; "Christ" means "the Anointed." (John 1:41, margin.) Therefore the date of the anointing of Jesus of Nazareth must be sought for.

This anointing took place at His baptism (Matthew 3:13-17), and the date is given in the margin of the Bible at this place as 27 AD. This is verified by Bliss's "Sacred Chronology"; "The New International Encyclopedia," Art. "Jesus Christ"; and Weiseler's "Chronological Synopsis of the Four Gospels," page 183.

"THE TIME IS FULFILLED"

Immediately after this anointing, Jesus was in the wilderness of temptation for forty days. After this He "came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent you, and believe the gospel." Mark 1:14-15.

The attention of the reader is directed to the significance of this expression of Christ's, "The time is fulfilled." It was at this point that the 69 weeks, or 483 years, of the prophecy of Daniel ended. It is at this point that the Messiah, the Anointed, was to appear to His people; and it was at this very time that the Messiah did appear, being anointed at His baptism, and then preaching the message, "The time is fulfilled." He directed their attention to the very prophecy that proves His Messiahship.

There is one more week of the seventy that were given to the Jewish people to be accounted for. The sixty-nine weeks ended in 27 AD.

"Jesus came . . . preaching the gospel of the kingdom of God, and saying, "The time is fulfilled." Mark 1: 14, 15. This was the time prophesied by Daniel (9:25), "unto the Messiah, the Prince," 69 weeks of years, 434 years.

There is now another week of years. And when this is added to the 69 weeks, which ended in 27 AD, the year 34 AD is reached, the close of the seventy weeks. In the midst of the week, our Lord died, and the typical ministrations ended. (Daniel 9: 27)

In the midst of this last week, something takes place which is especially noted in the prophecy:

"He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease." Daniel 9:27.

In the "midst" of the final week given to the Jewish people, "the sacrifice and the oblation" were to cease. And during the entire week (seven years), from 27 to 34 AD, the covenant was to be confirmed with many; that is, with the Jewish people, for this period was given specially to them.

IN THE MIDST OF THE WEEK

The "midst" of the week was just three and one-half years from the baptism of Christ. At that very time Christ was crucified, thus causing the whole system of "sacrifice and the oblation" to cease. This sacrificial system was all typical of Christ, the great Sacrifice; and when Christ died on the cross, type met antitype, and the typical system came to an end. This was shown by the rending in twain of the veil of the temple at the time of the death of Christ. (Matthew 27:51.)

THE END OF THE SEVENTY WEEKS

The full period of seventy weeks, or 490 years, given to the Jews, the peculiar people of God,

THE HOUR OF GOD'S JUDGMENT

terminated in 34 AD. And at this point the prophecy meets its fulfillment by the Official rejection of the gospel of Christ by the ruling body of the nation, the Sanhedrin, in its persecution of the disciples and the martyrdom of Stephen. From this date onward the apostles turn to the gentiles. It was about this time, too, that the great apostle to the gentiles, Paul, was converted.

The first division of the 2300 years, which was 490 years long, ended in 34 AD. Adding to this the 1810 years remaining of the 2300, we find that the year 1844 AD stands out as the great terminal point of the entire period of the 2300-year prophecy. And it should be added that the accuracy of this date can not be successfully challenged; it is based on the central facts of the gospel of Christ,—His baptism, His ministry, and His crucifixion.

In accordance with this prophecy, then, the cleansing of the sanctuary was to begin in 1844. And with this fact determined, the way is open to pass on to the consideration of what the sanctuary is, and what is meant by its cleansing.

5. Cleansing the Heavenly Sanctuary

THERE is no escaping the conclusion that the longest time prophecy in the Bible, the 2300 years, of Daniel 8: 14, terminated in the year 1844 AD. The prophecy declares that at the end of this time, "Then shall the sanctuary be cleansed." What this cleansing of the sanctuary in 1844 meant, must now be considered.

At the time when God brought the children of Israel out of Egypt into the wilderness, He gave Moses instruction to build a sanctuary in order that He might have a dwelling place among His people. This instruction was given at the time Moses communed with God forty days on Mount Sinai. The Lord's words were: "Let them make Me a sanctuary; that I may dwell among them." Exodus 25: 8.

After describing a number of the articles of furniture that were to be placed in the sanctuary when it was completed, the Lord said to Moses:

"According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall you make it." "And look that thou make them after their pattern, which was showed thee in the mount." Exodus 25:9, 40.

From these passages it is clear that Moses received instruction on Mount Sinai, not only to build the sanctuary, but was also shown a pattern, which he was to take as a model in building it. It is plain, too, that he was shown more than the pattern of the sanctuary as a whole; he must have been shown a pattern of every article of furniture to be placed in this structure.

Obedying this instruction, Moses and the children of Israel built the sanctuary in exact conformity with the pattern which Moses had been shown. Chapters 25 to 40 of the book of Exodus contain a full and detailed description of this sanctuary and the building of it.

Briefly described, the sanctuary was built as follows: In the center of the camp a court was erected, and in this court the sanctuary was raised. The court was oblong in shape, and was composed of hangings of fine-twined linen. There were but two articles of furniture in the court, the brazen altar and the brazen laver.

THE HOLY AND THE MOST HOLY

The sanctuary proper was constructed with two rooms, or apartments, the first of which was called the holy place, and the second, the most holy place. The holy place contained three articles of furniture: the table of show bread, the golden candlestick, and the altar of incense. A veil, embroidered in gold thread with the figures of angels, divided the holy place from the most holy place. In the most holy place, which was the innermost apartment of the sanctuary, there was but one article of furniture, the ark of the covenant. This ark was a hollow chest containing the two tables of stone upon which were written the Ten Commandments. The cover of this ark was called the mercy seat, and was made of one piece of solid gold. On each end of it was the figure of an angel, or cherubim. These angels, with outstretched wings, stood as if in worship of that which they beheld between them. Between them was a bright, shining light, called the Shekinah, which was the manifest presence of God among His, people.

It was in this building that the Israelites worshiped for a long time. The book of Leviticus describes in much detail the services which were here performed daily. These services were as follows:

THE HOUR OF GOD'S JUDGMENT

SIN, THE TRANSGRESSION OF LAW

Whenever one of the Israelites committed sin, he broke the law which was in the most holy place. "Sin is the transgression of the law." 1 John 3:4. Which law it is that reveals sin, and the transgression of which is sin, the Bible makes clear: "I had not known lust, except the law had said, Thou shall not covet." Romans 7:7.

The law that reveals sin, and the transgression of which is sin, is plainly the law which declares, "Thou shall not covet." This is the law of Ten Commandments, which was written on stone and placed in the ark of the covenant in the most holy place of the sanctuary.

When this law was broken, or when sin was committed, it condemned the sinner to die. It demanded his life. It placed him under the sentence of death, for "the wages of sin is death" (Romans 6:23), "and without shedding of blood is no remission" (Hebrews 9:22).

Before the sin of the individual could be remitted, the law demanded blood. In response to this command, the man who had sinned brought to the gate of the court his offering as appointed by the law. See Leviticus, chapters 1-6. He then confessed his transgression upon the head of this offering, in type transferring his sin to his substitute. As the sin now rested upon the offering, the condemnation of the law was now directed against it; and it was its blood which the law demanded. After the transgressor had confessed his sin upon the beast, he slew it; and as the blood gushed forth, it was caught in a basin and taken into the holy place by the priest, and sprinkled before the Lord. All of this was to show that the demands of the law had been met, and that blood had been shed for the remission of the sin that had been committed.

In this way the man was set free, and the lamb suffered in his place. This ceremony prefigured the vicarious atonement of Jesus Christ. It was an object lesson, pointing forward to the coming of "the Lamb of God, which takes away the sin of the world." It was also evidence of the sinner's faith in Christ.

Thus throughout the years, blood was flowing constantly at the gate of the sanctuary. Because of the sins of the people, the service of the sacrifice for sin kept the priest busy day by day, offering blood before the broken law. In this way the sins of the entire encampment accumulated in the sanctuary.

The ark of the covenant, the center of all the worship. Inside were the two tables on which were engraved by Jehovah the Ten Words of His holy law the Ten Commandments, which pointed out sin. Over the ark, the cover in it was the mercy seat over which were the cherubim. Here the sprinkled blood brought mercy to the sinner.

THE SANCTUARY CLEANSED

Once each year the time came when it was necessary to cleanse the sanctuary from the sins of the people. On the day of atonement, the tenth day of the seventh month, a change was made in the services of the sanctuary. The high priest himself on this day took charge of the services, a description of which will be found in the sixteenth chapter of Leviticus. On the morning of the day of atonement, two goats were brought before the high priest at the door of the sanctuary. By casting lots, one was selected as the Lord's goat, and the other as the scapegoat.

The Lord's goat was on that day to die for the sins of the people, which had been accumulating in the sanctuary for the entire year. He was to die for these sins, and his blood was to make an atonement for them once for all. The Lord's goat was killed by the high priest, the blood being taken into the most holy place, before the law itself, and there sprinkled for the remission of the sins that had been confessed and brought into the sanctuary. Then, bearing these accumulated sins upon his own body, after making atonement for them, the high priest passed out of the most holy place, through the holy place, into the court, and brought these sins to the scapegoat, which stood at the gate of the court. He then confessed all these sins upon the head of the scapegoat.

At the close of the year's typical ministration, on the day of atonement came the judgment day of the year, when the priest placed the confessed sins Of the people upon the head of the scapegoat. See Leviticus 16.

"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities unto a land not inhabited. And he shall let go the goat in the wilderness." Leviticus 16:21, 22.

The sins of the people were in this way forever separated from them. The service by which this

THE HOUR OF GOD'S JUDGMENT

was done was called the cleansing of the sanctuary. It was performed, once every year. These sacrifices, offerings, and services were all typical of the work of Christ. As was true with the old covenant, the new covenant has a sanctuary of its own. It has a priesthood, as well as did the old; it also has a sacrifice, for sin. And the new covenant has a service for cleansing the sanctuary as well as did the old. And more, the new covenant has a scapegoat, which is the antitype of that of the old covenant.

THE NEW COVENANT PRIESTHOOD

Dealing with this matter, the writer of the book of Hebrews says:

"We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Hebrews 8:1, 2. And again he writes of this:

"Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the show bread; which is called the holy [margin]. And after the second veil, the tabernacle which is called the holiest of all, which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy seat; of which we can not now speak particularly!" Hebrews 9:1-5.

Speaking of the services which were conducted in this first sanctuary, Paul says:

"Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people!" Hebrews 9: 6, 7.

The meaning of all these services is plainly stated:

"The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing. Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience. Which stood only in meats and drinks, and divers washings, ' and carnal ordinances, imposed on them until the time of reformation. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us." Hebrews 9: 8-12.

The explanation which is given in these passages makes it plain that there is a sanctuary now in heaven, in which our Lord as the High Priest, offers His own blood for the remission of the sins that are confessed to Him. Such expressions as, "The true tabernacle, which the Lord pitched, and not man," "A figure for the time then present," "By a greater and more perfect tabernacle, not made with hands," and "Is set on the right hand of the throne of the Majesty in the heavens," show conclusively that there is a heavenly sanctuary, the services of which are conducted by Jesus Christ. The instruction contained in these passages also makes clear what the work is that Christ has been doing in heaven since His ascension. .

When Christ ascended to heaven, forty days after His resurrection, He entered upon His priestly work in the "holy place" of the heavenly sanctuary. (Hebrews 9: 12.) Since 31 AD, when He ascended, He has been ministering there. As His people have confessed their sins to Him, He has presented His own blood before the broken Jaw for their remission, and the Father has accepted His sacrifice in our behalf, thus enabling Christ to forgive men their trespasses.

THE FINAL SERVICE OF CHRIST'S MINISTRY

For nineteen centuries, then, the sins of God's people have been accumulating in the heavenly sanctuary above. The time has now come when these sins must be forever blotted out by the final service of Christ's ministry. The time when this great service was to begin is very clearly pointed out by the prophecy of the 2300 hundred years. "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8: 14.

The 2300 years of this prophecy, as has been shown, ended in 1844. In that year there was but one sanctuary, and that was the heavenly sanctuary. The earthly sanctuary, which had been merged into the great temple at Jerusalem, was destroyed nearly eighteen centuries before 1844. This prophecy of the 2300 years, therefore, can have reference only to the heavenly sanctuary. And the prophecy is given for the purpose of directing attention to the exact year for the beginning of the closing work of the gospel, the blotting out of sins once for all.

THE HOUR OF GOD'S JUDGMENT

The event predicted by the 2300-year prophecy, to take place in 1844, was the transfer of Christ's ministry in the heavenly sanctuary from the holy place to the most holy place. It was in that year that He began the work called in the prophecy the cleansing of the sanctuary. Of this we read in the book of Hebrews:

“Almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens [the earthly sanctuary] should be purified with these [the blood of animals] ; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true. But into heaven itself, now to appear in the presence of God for us; nor yet that He should offer Himself often, as the high priest entered into the holy place every year with the blood of others. For then must He often have suffered since the foundation of the world. But now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.” Hebrews 9:22-26.

On the day of atonement, the earthly sanctuary was cleansed with the blood of animals. This was typical of the cleansing of the heavenly sanctuary with the blood of Christ. Christ does not, however, according to the passage just quoted, engage in the work of cleansing the heavenly sanctuary as often as the earthly sanctuary was cleansed, which was once every year. The heavenly sanctuary is cleansed but once, and the time for the beginning of its cleansing is fixed in the Scriptures by the prophecy in the eighth chapter of Daniel. That cleansing began in 1844.

Peter undoubtedly referred to this time when he said:

“Repent you therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.” Acts 3: 19.

The time has actually been reached, then, for the beginning of the work that will end with the final blotting out of sin. This work began in 1844, and has been going forward ever since that time. Without question, this is the most important and solemn period in the history of God's dealings with men.

Much more than the cleansing of the sanctuary is involved in this closing work of the gospel. In connection with it, there is also going forward in heaven the work of examining the life and character of every child of God. And upon earth there is being preached to every kindred, tongue, and people, the closing message of the gospel, a message in which is restored every lost and perverted truth that has been hidden by that system of counterfeits, which Satan, during the Dark Ages, substituted for the gospel.

6. Completing the Unfinished Reformation

ACCORDING to the prophecy of the eighth chapter of Daniel, the false system that was to oppose the gospel of Christ was to “cast down the truth to the ground”; it was to take away from Christ His continual mediation and ministry; it was to “cast down” “the place of His sanctuary”; and for the work and gospel and truth of Christ on earth it was to substitute a false and spurious system, which was to be, in every detail, a counterfeit of the teachings and truths of Christianity.

And this system, doing this work, was to practice and prosper. It was to be successful in hiding from the minds of men the true system of the gospel, and the true priesthood and mediation of Jesus Christ; while it substituted in their place the falsehoods and counterfeits composing its body of teaching, and directed the minds of men to a human priesthood and mediation.

The prophecy, however, indicates that the light of truth is not always to be obscured by the darkness of error. It directs our attention to the end of the 2300 years as the time when truth was to be proclaimed, the time when a great message was to come into the world containing the very fullness of the truth of God, a message which would again set before the whole earth those truths which had been hidden for so long by the error of the false system.

The 2300 years ended in 1844, as has been shown. It is to that time that the prophecy directs our attention. At that time, a work was to begin in heaven, called the cleansing of the sanctuary.

At that same time a message of truth was to begin on earth that would restore every lost and perverted truth of the gospel. These two were to go forward together, the work of Christ in heaven in the most holy place, and the work of His church on Earth, that of proclaiming His message of truth.

And they are to close together. When the message has reached every nation and has been preached in all the world as a witness, then the work of Christ in heaven will close, and He will lay aside His priestly

THE HOUR OF GOD'S JUDGMENT

robes, and prepare to come the second time to this earth.

A twofold work, then, was to begin in 1844, the cleansing of the sanctuary in heaven and the closing message of the gospel on the earth. This message "was to incorporate in itself all those doctrines and ordinances that were known and practiced in the apostolic church, but that had been perverted and counterfeited in the false system, which was to "cast down the truth to the ground," and take away from Christ His true work and place.

THE PRESENT, APPALLING CRISIS IN THE CHURCHES

Such a message, if we believe this prophecy, must be in this world today, for it was to begin in 1844. And there is great need of such a message.

The most appalling crisis in its entire history now confronts the Christian church. The faith of the people in the Bible as the inspired and authoritative word of God is being destroyed, not by attacks from outside the church, but by those who occupy the foremost positions of trust in the church. The poisonous influence of such errors as higher criticism, spiritualism, modernism, and evolution, and the unwillingness of many leaders in the ministry of the various churches to accept the plain teaching of the Bible, is leading the people of God away from the great fundamental truths of the Scriptures.

The drift in the Christian world is away from the simple truths of God's word. This is due to the fact that there have arisen in the church many false theories, all of them of mere human devising. The tendency of these theories is to lead men to place their trust for salvation in men, in human efforts, in man-made systems, instead of in God and the plan of salvation that He has ordained for the salvation of the human race. Such principles and theories are taking the place, in the minds of the people, of the pure gospel of Christ.

These false teachings are sweeping away the faith of the people in the Bible as the word of God. And, as we have said, this attack upon the fundamental truth of Christianity is not, as in the past, from outside the church. There was a time when the church was compelled to defend itself from outside antagonists. Infidels, atheists, and agnostics have always found delight in pointing out what they regarded as the errors of the Bible, and in ridiculing what they termed the credulity of the people of God in believing the Bible. But they were avowed enemies of the cross of Christ, and it was never a very difficult matter to meet and defeat their attacks.

A NEW ATTACK AGAINST THE WORD OF GOD

Now the situation has changed. Today the enemies of the truth are inside the church, entrenched in positions of greatest power 'and influence in the pulpits, in the theological seminaries, in the great Christian publishing houses. And from these points of vantage, they are leading a new attack, a most formidable attack, against the word of God and its inspired teachings.

This is, in reality, a new apostasy. Sapping the very foundations of its power, poisoning all its life springs, these forces are attempting to wreck the church. Professing to be its friends, they prove to be its destroyers. Like its divine Master, the church today is being wounded in the house of its friends.

Hence the call today is for a new proclamation of the ancient truths, a return to the primitive faith of the Bible. The great need of the hour is not only for a Christian faith, but also for a Christian experience, an experience founded on the Bible and the Bible alone; an experience based upon a personal connection with our Priest and Savior, Jesus Christ Himself.

During the Dark Ages, the truth of the gospel was eclipsed by the darkness and error of false doctrines that were brought into the church from paganism. Superstition and ignorance reigned supreme in the hearts of men, and crowded out the knowledge of many of the Bible's glorious truths.

Martin Luther was most prominent among those who were called of God to lead the world out of the darkness of the medieval and false system of religion into a purer faith. He was devoted, ardent, zealous. He knew no fear but the fear of God, and acknowledged no foundation for religious faith but the Holy Scriptures. He was predominantly the man for the time. And through this man and his faithful coworkers, God accomplished a great work for the reformation of the church and the enlightenment of the world.

A CREED SPELLS STAGNATION

But God did not reveal all His truth to Luther. He designed that the work of the Reformation should be progressive, and that men should keep their minds open in their study of the Scriptures, and be always ready to accept such new light as, in His providence, He should send them. But when Luther died,

THE HOUR OF GOD'S JUDGMENT

those who had been associated with him did not go on to learn the whole truth of God. His followers gathered together what he had believed, and out of it they made a creed. Then they crystallized their belief into a creed as if they had advanced as far as it was possible to go in the knowledge of truth.

God had other truths to reveal to the world; but the forming of a rigid creed and a denomination based upon Luther's belief, made it impossible for God to send more truth to the world through that channel. When a body of people declare that they can accept nothing more than is contained in their creed, then, if God has additional truth to reveal to the world, that body is shut away from this new light by their refusal to go beyond the narrow limits of that creed.

So God called other men to advance the work of the Reformation. He called Knox and Calvin, and, through them, He did a great work for the advancement of the principles of the gospel. And that work should have continued to grow through constant study of the Bible, and thus His church have come to the knowledge of more and more truth, and the presentation of it to the world. But instead of doing this, the followers of Knox and Calvin made the same mistake that was made before. Another denomination was formed, which constructed a creed out of the teachings of Knox and Calvin, and settled down on that creed as if it were the end of all truth.

THE TRUTH CARRIED FORWARD

God caused still other men to advance His truth. He purposed to reveal to the world the truth in all its fullness, and sought for men through whom this could be done. Reformers arose in England, but, although they renounced some of the errors of Rome, they retained many of her forms. Thus, while the authority and creed of the Roman Church was rejected, not a few of her customs and ceremonies became incorporated into the worship of the Church of England. "The entrance of Thy words gives light." Psalm 119: 100,

Then God gave the Puritans more light and truth, and they earnestly desired to return to the simplicity and purity of the apostolic church; but they were persecuted and driven out of England. That some among them plainly discerned the attitude that all men should assume toward the truth is evident from the statements contained in the farewell address of one of their pastors, John Robinson, delivered on the shores of Holland when the Puritan Pilgrims were about to depart for America. He said:

"Brethren, we are now ere long to part asunder, and the Lord knows whether I shall ever live to see your faces more; but whether the Lord hath appointed that or not, I charge you before God and His blessed angels to follow me no further than I have followed Christ. If God should reveal anything to you by any other instrument of His, be as ready to receive it as you ever were to receive any truth by my ministry. For I am very confident that the Lord hath more truth and light yet to break forth out of His Holy Word.

"For my part, I can not sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go no further than the instruments of their reformation. The Lutherans can not be drawn to go any further than what Luther saw; and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented; for though they were burning and shining lights in their time, yet they penetrated not into the whole counsel of God, but were they now living, would be as willing to embrace further light as that which they first received.

"Remember your church covenant, in which you have agreed to walk in all the ways of the Lord, made known and to be made known unto you. Remember your promise and covenant with God and with one another, to receive whatever light and truth shall be made known to you from His written word. But, withal, take heed, I beseech you, 'what you receive as truth. Examine it, consider it, compare it with other scriptures of truth before you receive it; for it is not possible that the Christian world should come so lately out of such thick antichristian darkness, and that perfection of knowledge should break forth at once.'" – "A History of the United States," by Bancroft, Vol. I, chapter 8.

This certainly was most excellent counsel, and should have been carefully heeded and obeyed. But when kindred Puritans established themselves in the New World, they violated vital principles of Christianity and ' Protestantism by establishing a theocracy, and going into the business of persecuting dissenters. They themselves would not advance, neither would they permit anyone else to do so.

THE REVELATION OF TRUTH RETARDED

The Wesleys were called of God, and did a mighty work for the gospel. New light was still gradually coming to the world. But there was so much truth which God desired to reveal to men, that, when creeds were made of that which they already knew and men thus rejected everything not contained in these creeds, the revelation of the fullness of God's truth was delayed longer than it should have been. Wesley's

THE HOUR OF GOD'S JUDGMENT

followers made the same mistake as did those who had preceded them. They selected a few of the many truths which God had for the world, and built upon these few a great denominational structure, thus making it necessary for God to go outside of that organization to find leaders who would receive advanced light and truth and take it to the world.

One of the most solemn and yet most glorious truths revealed in the Bible is that of the Second Coming of Christ to this Earth to complete the work of redemption. This truth is the very keynote of the Sacred Scriptures, for it is the consummation of all the hopes of the Christian church.

The time drew near when this great truth should be preached to the world. God purposed to reveal this doctrine to, and have it preached by, those whom He had called to be leaders in the work of reformation. But by their course, they had shut themselves away from this new light. Therefore, when the time came to have the message of His coming preached in all the world, He was obliged to go again outside of the established churches, and to institute another movement, which would take to the end of the earth the proclamation of Christ's Second Coming.

And God designed that all the truths which had been falsified and hidden during the Dark Ages should be connected with the message of His coming, and again be made clear to the human family, so that, at His coming, the fullness of the truth might be revealed to the world.

THE FULLNESS OF THE TRUTH

And in 1844, the time for the revelation of the fullness of gospel truth came. If the prophecy of Daniel eight be fulfilled, and assuredly it must be, then in 1844, we must confidently look for the beginning of a movement and a message which not only will complete an arrested Reformation, but also will disclose again to the knowledge of mankind all those truths which have been counterfeited during the centuries of the Middle Ages.

To bear this message to the world, it was necessary that God institute another movement and raise up another people, separate from the established churches that had refused to walk in advancing light. This great threefold message is given in the fourteenth chapter of the book of Revelation:

"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 ascends up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receives 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 looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle." Revelation 14: 6-14.

There are these things in this threefold message that are worthy of special attention: It brings back in its purity and power the primitive, eternal good tidings; it bears a message to all the world. It calls men back to the fear (or reverence) of God, which is the beginning of wisdom; it preaches the hour of God's judgment as present; it restores again the worship of the Creator; it notes the fall of creed bound churches. It warns against the worship of the beast and his image in contrast with the worship of the Creator; it tells what to do as well as what not to do; it tells souls how to get the victory.

A MESSAGE FOR TODAY

This message, then, fits the present situation. It is a message given for this particular time and to meet the special conditions that prevail on the earth today.

This final message of the gospel of Christ will so fully prepare those who receive it to meet God that they are said to be without fault before His throne. (Revelation 14:5.) It is therefore evident that the message borne by the third angel will contain all the truth of God. It is through the truth (John 17:17) that the people of God are sanctified; and if those who accept the third angel's message become without fault before the throne of God, it will be because they have the full and complete truth of the gospel.

THE HOUR OF GOD'S JUDGMENT

"This gospel of the kingdom," the message of the coming kingdom, will also "be preached in all the world for a witness unto all nations," not that all will be converted, but "for a witness," "and then shall the end come" (Matthew 24:14). That is, a people will be raised up, as was John the Baptist, who will take the message of the coming Savior and the fullness of the truth of His gospel to all the world before His Second Coming. And when they have completed this task, when they have warned the world, and given it the truth, and the world has rejected the message, "then shall the end come."

7. The Remnant Church and Its Message

ALL lost truths of the gospel are to be recovered. All truths which have been perverted are to be restored. All hidden truths are to be brought to the light. The gospel in its primitive fullness and simplicity is to be preached to the world again. The deceptions, the delusions, the errors that have gained an entrance into the body of Christian teaching are to be cast out. The truth of the Lord Jesus in all its glory and power is to be presented to the world in the final gospel message.

This message is to have its beginning in 1844, at the close of the 2300 years of Daniel 8:14. The very heart and center of it is to be Jesus, our great High Priest. He is to be restored to His rightful place as "the way, the truth, and the life." The attention of the world is to be directed to His expiatory, propitiatory, and mediatorial work.

The movement that God institutes to carry His final message to the world will emphasize the fundamental truths of the gospel. It will turn away from all the perversions of truth, from all the errors which men have brought in, and point alone to Jesus as the author and finisher of faith. It will maintain the historic faith, the apostolic faith, of the Christian church, and make the person of our Lord the central feature of its teaching.

It will emphasize His preexistence as the divine Creator. It will uphold the Scriptural record of His virgin birth. It will present the truth, of His divine Son ship. It will insist on His authority as the Teacher sent from God. It will defend His miracle-working power. It will cherish His enduring words. It will maintain the essential truth of His substitutionary death. It will hold to the certainty of His miraculous resurrection and ascension. It will understand and teach His divine intercession and - priesthood. And it will confidently look for His literal, bodily, imminent return.

THE LAST CHURCH

This last church, which will be the full fruition of the Reformation, will have revealed to it all the truths of the gospel, the truths which Satan has so successfully hidden under the great, counterfeit system during the centuries of the Dark Ages. It will, therefore, preach not only the message that the Lord is soon to come, but it will also possess and teach the truth concerning the true God, the true Savior, the true sanctuary, the true priesthood, the true law, the true Sabbath, and those other truths that have been perverted. The remnant church will, among other fundamentals, "uphold the Scriptural record of His virgin birth."

The people, then, who will deliver the final message of the gospel to the world will believe in God the Father as the great King of the universe. They will believe in His infinite love for all His creatures, and in His great plan for the salvation of sinners.

They will believe in and preach Christ as the only Savior from sin. They will present Him to the world as the great sin bearer for the human race, and will show that, whereas He was in the image of God, He emptied Himself and was made in the form of man, and then humbled Himself to die the death of the cross, being both human and divine.

They will believe and preach Christ as the only mediator between God and man, that all blessings which have ever come from the hand of God to the human race have come through Him, and that through Him the whole creation was brought into existence. (John 1:1-3,14; Colossians 1:13-17; Hebrews 1:1,2.)

They will believe and preach Christ as the only true Advocate with the Father, offering His blood, constantly in our behalf, our Intercessor, who presents for us the merits of His own, sacrifice for sin.

They will believe and teach that the Bible is the only true, full, and complete revelation of the will of God to men; that it is the inspired and authoritative word of the living God.

They will believe and teach that the Holy Spirit is the only true vicegerent of the Son of God on

THE HOUR OF GOD'S JUDGMENT

earth; and will accept no other.

They will believe and teach the truth regarding the sanctuary,-the true sanctuary, which the Lord pitched and not man; the heavenly sanctuary, in which the Lord Jesus is our High Priest; the sanctuary which was to be cleansed in 1844, the end of the long prophetic period of 2300 years. (Daniel 8:14; see also the chapter "The 2300 Years.")

They will believe and teach the truth concerning the true sacrifice once offered on Calvary for the origins of the human race; and they will show that this one sacrifice for sins was sufficient, without the idolatrous sacrifice of the mass.

They will believe and teach the truth concerning the true priesthood of Christ, who was made a priest forever after the order of Melchizedek, a priest who stands at the head of the new creation, who, by offering Himself, interceding through His own blood in the heavenly sanctuary, is able to save unto the uttermost all who come unto God by Him.

They will believe and teach the truth concerning the necessity of confessing their sins to the High Priest above, and not to any earthly priest.

They will believe and teach the truth concerning the fullness of the forgiveness of the sins that are confessed to this High Priest, and the completeness of His cleansing of the sinner from all unrighteousness.

They will believe and teach the truth of true baptism; that it is a burial and a resurrection, that it typifies the complete death of the "old man" of sin, "the body of sin," and its burial, and then a resurrection to "walk in newness of life."

They will believe and teach the truth concerning the true Communion, the Lord's Supper.

They will believe and teach the truth regarding the true law of God, which existed in the very beginning, was given in thunder tones on Mount Sinai, and is the perpetual standard of righteousness, the very foundation of the government of God.

They will believe and teach the truth regarding the true Sabbath, which was made 'by the Creator, and given, in Eden, to the human race as a perpetual memorial of the exercise of the creative power of God. They will discard the false and counterfeit Sabbath, as they will also all the counterfeits of the false system; and they will observe only the true Sabbath of Jehovah, the seventh day. This they will present as the sign between Jehovah and His people. (Ezekiel 20:12-20.)

They will teach also the truth of the nature of man, the state of the dead, the reward of the righteous, and the fate of the wicked, all of which have been perverted in the false system. Instead of preaching a purgatory or a conscious state of existence in death, they will teach the truth of the Bible, that the dead are unconscious (Psalm 146:3-4); that "they know not anything" (Ecclesiastes 9:5,6). That man is mortal (1 Timothy 6:13-16; 1 Corinthians 15:51-54); and that the time of rewards and punishments will take place, not at death or in death, but at the resurrection from the dead.

A GREAT WARNING AGAINST THE BEAST

Thus this people, through whom God chooses to deliver His final message of truth, will believe and teach every truth that has been perverted in apostate Christianity. The message they will present to the world will obviously, in every part and detail, be the exact opposite of the papacy, and therefore, when it is preached, it will constitute a great warning against "the beast and his image" and against the reception of his mark.

Inasmuch as this last church of Christ is the exact opposite of the system that Satan has designed shall take the place of the gospel, it is not to be wondered at that "the dragon" makes special war against this remnant, which "keep the commandments of God" and deliver the last message of God to the world. (Revelation 12,17.)

That this church which stirs the wrath of the dragon is the same as that which gives the warning message against the beast and his image is evident from the fact that it is described in almost identical terms. (Revelation 14:12; 12: 17.) Those, who give God's final message will be commandment keepers, and therefore will observe the seventh-day Sabbath.

PREACHED IN ALL THE WORLD

This last message of the gospel, containing the full truth of God, will not be preached in a corner to just a few persons; it will be taken to all the earth, "preached in all the world for a witness unto all nations." When it has been taken to all the earth, Jesus will come the second time, and the great controversy between Christ and Satan will come to a final end.

Just such a people as is described in this chapter as the remnant church, have been raised up, and

THE HOUR OF GOD'S JUDGMENT

they are now engaged in the very work called for in the prophecy, that of taking the final and complete message of truth to all the world.

A thoughtful study of this movement and its message, with the time of its arising, discloses the following facts:

It followed the churches of the Reformation, and has gone beyond them into advanced light.

It is in very truth delivering to the world the message of the coming of Christ.

It meets all the specifications of various prophecies regarding the last movement of the gospel.

It teaches the observance of the Ten Commandments, in fulfillment of these same prophecies.

It teaches Sabbath keeping.

It is the very opposite of the papacy in every part and detail.

It is preaching the warning message against the beast and his image.

All the fundamental truths of the gospel of Christ are contained in its message.

The writer has no hesitation, therefore, in expressing his sincere conviction that this movement is in very deed and truth what it purports to be the final work of the gospel among men.

Satan has swept all the world into one deception or another. He has turned the truth of God into a lie, and has succeeded in getting men to believe that lie. His last attempt against the church of Christ will be made with the intention of destroying from among men this remnant, which is carrying the banner of truth to the world. He will bend all the energies of his master mind to the work of bringing these servants of God to destruction, and with them the truth they bear to the world.

He knows that he has but a short time in which to work. The controversy between himself and God which began in heaven, is fast closing and he realizes that what he does he must do' quickly. He is determined to destroy the truth of God from the earth, and also the people of God. Therefore, "the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12:17.

8. The Judgment, Which Closes the Priestly Work of Our Lord

CAREFUL study of the long prophecy of the 2300 years, convincingly demonstrates the Bible teaching that Christ, as our High Priest, is now engaged in a service in the most holy place of the sanctuary in heaven. This service is the closing work of the gospel,- a work of cleansing the sanctuary of the accumulated sins of His people, and finally completely blotting out those sins.

Before the sins of God's people are completely disposed of, our Lord engages in a very close examination of the characters of His people. By this examination, He discloses which of them are worthy to have their sins blotted out. In 1844 Jesus began a work of judgment,-not an executive judgment, but an investigative judgment; a work which is plainly necessary before sin can finally be disposed of. This is the closing work of the gospel; for, when it is completed, which will be in the near future, the day of salvation will be closed, the work of the gospel in saving men will be finished, and Jesus will come forth from His priestly work to lay the sins of His people upon the antitypical scapegoat, to receive His people unto Himself, and to establish the kingdom of God.

Let us now consider the special work in which Christ is at this time engaged in the heavenly sanctuary, in connection with this great judgment of the people of God. Perhaps it will be well, however, first to give attention to the teaching of the Scriptures that just such a work of judgment as this will precede the return of Christ to this earth.

According to the teaching of the Bible, there will be a judgment of all men, both of the righteous and the wicked. "I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and every work." Ecclesiastes 3:17. And the Bible just as clearly teaches that the time for the beginning of, the judgment has already been appointed. "Because He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." Acts 17:31.

Some definite time, then, has been appointed by God for the judgment, and, without question, this points directly to the prophecy of the 2300 years. It was to begin at the end of this long period of time, in the year 1844.

The judgment begins with the people of God, for we read: "For the time is come that judgment

THE HOUR OF GOD'S JUDGMENT

must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" 1 Peter 4: 17.

JUDGMENT PRECEDES THE RETURN OF JESUS

A moment's consideration will show how necessary it is that this judgment of the people of God should precede the Second Coming of Christ. At His Second Coming, Christ will bring rewards to His people, and will bring forth the sleeping saints from their graves. This work can not be done, however, until some investigation has taken place to determine who, among the professed people of God, are worthy of having a part in the resurrection, and also in the rewards to be given. It must be remembered that the people of God receive their reward at the time of Christ's Second Coming, and that this reward is based on their work and life in this world. "And, behold, I come quickly: and My reward is with Me, to give every man according as his work shall be." Revelation 22:12.

From this it is plain that, as the reward is based upon what a man's work is, there must be an examination of the record which each man has made before the reward can be properly decided upon. And inasmuch as the reward has already been determined upon at the time Christ comes and is actually brought by Christ when He comes, this examination must take place some time before the Second Coming of Christ.

THE RESURRECTION OF THE RIGHTEOUS

It is at the return of Christ also that the righteous dead are raised from their graves. In 1 Thessalonians 4: 16, it is said: "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first."

A great part of the reward of the righteous is the privilege of participating in the first resurrection. "Blessed and holy is he that hath part in the first resurrection." Revelation 20:6.

Before the return of Christ it must be decided who is worthy to have a part in this resurrection. After He comes, there is no time to decide this, for the sleeping saints will rise just as soon as He comes. It is plain, therefore, that this momentous decision must be arrived at before His coming. In order to make such a decision, the entire record of each child of God must be examined; and the decision whether or not he is worthy to have a part in the first resurrection is based on what is found in the record. Some are to be accounted worthy; some will be accounted not worthy. This is clearly taught in the passage, which reads: "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage." Luke 20:35.

Attention is directed to the expression in this passage "accounted worthy." It clearly teaches that an accounting regarding a person's worthiness will be made before the resurrection; that is, before the Second Coming of Christ, which is the time of the resurrection of the righteous. This work of accounting is the same as the work of the investigative judgment, which began in 1844. The destiny of every soul with which it deals is to be decided by this judgment, and that solemn work is calculated to impress upon the heart of every thinking child of God a feeling of solemn responsibility, and also to act as a great incentive to walk carefully.

THE RECORD OF THE BOOKS OF HEAVEN

At the time this judgment began in 1844, both the righteous and the wicked dead were still in their graves. On the books of heaven, however, is the record of each life, and it is by this record that the characters and deeds of each individual will be judged. The decision made in each case is to be based upon what is found written in the books. "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." Revelation 20:12.

There is in heaven, then, a book called "the book of life," upon the pages of which are written the names of the candidates for eternal life. "I entreat thee also, true yoke fellow, help those women which labored with me in the gospel, with Clement also, and with other my fellow laborers, whose names are in the book of life." Philippians 4: 3.

Recorded on the pages of this book of life is every act which has ever been committed by the child of God. Written down there is every secret thing which he has ever done. These things are now passing in review before God. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecclesiastes 12:14. "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 shall be justified, and

THE HOUR OF GOD'S JUDGMENT

by thy words thou shall be condemned." Matthew 12:36, 37.

Certainly, if these verses mean anything, they mean that an impartial and very accurate record is kept of the life of every man. The judgment that is now going on in the courts of heaven will not be based upon some specific charge against a man; it will cover the entire life of every individual. The hidden things in that life will be brought to light, and they will be open to the eye of the Judge of all the earth. Every deceitful thing, every act of injustice, every evil deed, everything dishonest in the life, will come before God. They are all written in the records of the book of life. But this record will also contain an account of all unselfish, loving deeds, all lofty thoughts, all worthy efforts; and above all, will be recorded whether the evil things have been confessed and forgiven, whether the sinful life has been surrendered to Christ and His grace accepted to cover it.

It may come as a new thought to some who read this that such a record of the lives of men should be kept in heaven, but this is clearly taught in the Bible. One of the books of heaven which is especially mentioned in the Scriptures, is the "book of remembrance." In Malachi 3:16, we read: "Then they that feared the Lord spoke 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."

Certainly such considerations are calculated to solemnize the mind, to bring us as lowly suppliants to the throne of grace, and to lead us to watchfulness and prayer. More solemn than any other time is this time of the judgment, when the destiny of souls is being decided. The eternal salvation of every man is being determined. And the Lord Jesus is engaged in this closing work of the gospel. He is preparing rewards for His people. He is about to come the second time.

A true conception of our Lord's present work as priest and judge, and a consciousness of His speedy return is well calculated to produce soberness as well as decision of character and conduct. No man is likely to halt between two opinions or to pursue a lukewarm course, who believes his Judge is weighing his case, and is about to make a decision. The whole tenor of such a life is influenced and regulated by such an expectation.

Especially appropriate just now in this time of judgment is the admonition of the Savior, Be you "like unto men that wait for their Lord." The believer in the prophecies knows it is the will of his absent Lord that he should be prepared; he knows his Lord may return speedily; he knows how terrible His return will be for those who do not watch; and he is, therefore, on guard.

Over his engagements, over his liabilities, over his habits, over his pursuits, the thought of the judgment taking place in heaven, and the coming of the Savior, exercises a strong control. The love of gain may beset him, but the reward now being prepared in heaven, and soon to be conferred, is an effectual counterpoise. The love of pleasure may be strong, but the anticipated joys of the return -of Jesus are calculated to quench the unhallowed flame. The love of ease may be felt, but it is overcome by the hope of eternal rest when the decisions of the heavenly judgment are made known.

As he contemplates the glories of the future, the objects of human esteem become insignificant. The love of man's applause and the dread of many censure are minimized by the consciousness of standing before the judgment bar of God. He is little likely to attach weight to the applause or censure of men while waiting for the smile or frown, of God. The power of the world is disarmed by the vision of things invisible. All its pomp and circumstance, its pageants and applause, its triumphs and its fame, have no glory for the one whose mind is filled with heavenly faith, and who is waiting for the glory that excels.

How solemn, how grand, how calculated to excite the deepest interest, how truly stupendous, is the fact of the judgment now going on in heaven! An account is being taken of the deeds done in the body, an account which is to decide the weal or woe of all. The secrets of the heart are being disclosed, and judgment is being passed upon every action. These are no idle speculations, no vain imaginings. They are the certain truth of the Holy Scriptures. They are the sure realities of the word of God.

9. Judgment Passing from the Dead to the Living

THE work of judgment has already begun. Solemn however, as such a thought is, it is intensified by the further consideration that yet a little while and "we shall all stand before the judgment seat of Christ." And in that day every one of us shall give account of himself to God." We each have a case pending in the court of the Judge of all the earth. That case is about to be called.

THE HOUR OF GOD'S JUDGMENT

Had all men a deep sense of this, how different our lives would be! For no more powerful motive can be conceived to impel us to live righteously. Truly, the belief that "the Judge stands before the door," and that we are shortly to stand before Him, is to strengthen our hands in all that is good, and deter us from all that is evil.

The solemn scenes connected with the investigative judgment in heaven in 1844 were shown to Daniel in vision: "I beheld till the thrones were cast down [placed], 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." Daniel 7:9, 10.

Over the judgment God Himself presides. Assisting Him are "ten thousand times ten thousand," and "thousand thousands" of angels. Pleading in behalf of His people before the judgment seat of God, is Jesus Christ, our Advocate with the Father. He offers His blood and covers the sins of all who have sincerely repented and confessed those sins to Him.

Connecting this description of the judgment work in heaven with those passages which have been considered in the previous chapter, we obtain a very clear view of what took place when the judgment began in 1844.

JUDGING THE DEAD

The judgment opened with the cases of those who are dead. When, in 1844, the book of life was opened, the name of Abel, the first man who ever died, appeared. His life's record was carefully examined, every act, word, and thought being investigated. This was done, not in order to discover character but to manifest it, to disclose it. Whether his sins had been all confessed and forgiven was noted in the record. His acceptance of the Savior was there recorded. And when this had all been carefully weighed, a decision was reached regarding the nature of the reward that should be brought to Abel when Christ comes the second time.

Following the decision made in this case, the page was turned, and there came up in the judgment another case, that of the next man who died; and this case was similarly weighed and examined, and decided. Again the page was turned, and in this way through the years that have elapsed since 1844, this work has been carried forward. And when it is closed, the cases of the millions of God's people, all who have their names written on the pages of the book of life, will be eternally settled and decided.

TWO DECISIONS POSSIBLE

Two decisions are possible in each case recorded in the book of life. Either the name of the person or the record of his sins may be blotted out. If the person has accepted the sacrifice of Christ in his behalf, and Christ has, as a result, brought his life into harmony with the law of God, his sins will be blotted out. But if this has not been done, his name will be blotted out, and that person will not come up in the first resurrection.

The Bible clearly teaches that the names of those who are candidates for eternal life may be blotted out of the book of life. "He that overcomes, 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." Revelation 3:5. The names which are blotted out are the names of those who persist in sin. "And the Lord said unto Moses, Whosoever hath sinned against Me, him will I blot out of My book." Exodus 32:33. "But when the righteous turns away from his righteousness, and commits iniquity, and does according to all the abominations that the wicked man does, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." Ezekiel 18: 24.

FROM THE DEAD TO THE LIVING

When the time comes in ' the work of judgment that the names of all God's people who are dead shall have been examined and their cases decided, the judgment will then pass from the dead to the living. When the next page is turned, there will appear on it the name of a person who is still living on the earth. No one knows today when his own name will come up in review before God in the judgment work in heaven. And when our names do appear, when the page is turned which contains our names, yours and mine, what will be the record written there? If Felix trembled before Paul when he thought of "Judgment to come," ought not we, who live in the very time of the judgment, to feel upon our hearts constantly the

THE HOUR OF GOD'S JUDGMENT

fearful responsibility of this present hour? Very soon, it may even be today, our cases will come up before God for decision. Doubt it, dispute it, deny it now as we may, we must meet it then.

Can we meet it without alarm? We can, if we choose, drive the thought from us. Christ's resurrection in God's infinite pledge of life to all believers. No matter; we still stand before the Judge. There is no escape. Are we ready for the judgment? How is it with you who read these words? Have you heard God's call? Have you repented of all your sins and confessed them to Christ? Have you cast yourself on His mercy and received His pardon and peace? Have you publicly confessed your faith, and been "buried with Him [Christ] by baptism into death?" Romans 6:4. Do you know Him as your Savior, Prince, and King? If not, let me entreat you to seek the Lord while He may be found, and to call upon Him while He is near. Soon the Master is coming with rewards. What reward will He bring to you? "And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming." 1John 2:28. "Herein is our love made perfect, that we may have boldness in the day of judgment. Because as He is, so are we in this world." 1 John 4: 17.

THE KINGDOM SUBJECTS DETERMINED

The subjects of the coming kingdom of Christ are to be determined by the investigative judgment now taking place in heaven. When this is finished, and every case has been decided for life or death, Christ will lay aside His priestly garments, and pronounce this decree: "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." Revelation 22: 11.

When this decree is proclaimed, the destiny of every human soul will be fixed for eternity. It is then that Christ finishes His work of ministry in the heavenly sanctuary, and the plagues of God's wrath fall upon the earth. Christ prepares to lay the sins that have been cleansed from the heavenly sanctuary upon the antitypical scapegoat, which is Satan. Having caused the people of God to commit these sins, Satan will be then made to bear them himself and to receive the punishment belonging to them. He will be led away "into a land not inhabited" (Leviticus 16:22), the desolate earth during the millennium.

It is at the close of the judgment, at the time the subjects of the kingdom have been determined, that Christ will receive His kingdom from His Father. "There was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him." Daniel 7:14.

The subjects of the kingdom of heaven having been determined upon, Christ will then come to receive them and take them to Himself, and they will live and reign with Him in heaven for the thousand years. "He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matthew 24:31.

THE RESURRECTION

The decision reached in the investigative judgment will then begin to be carried into effect, and those who have been accounted worthy to obtain the resurrection from the dead will be raised. "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and, with the trump of God: and the dead in Christ shall rise first." 1 Thessalonians 4: 16.

Then all the saints, those raised from the dead and those who are living when Christ comes, - will be changed into the likeness of Christ, and be given immortal bodies. "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. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Corinthians 15:51-54.

Having been changed from mortal to immortal, the righteous will be caught up to meet the Lord in the air, as it is written: "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4: 17. They will all be taken with Christ to heaven, to be given those mansions which Christ is now preparing. "In My Father's house are many mansions," Jesus said: "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 you may be also." John 14: 2, 3.

THE JUDGMENT OF THE WICKED

At the time of the Second Coming of Christ, the wicked dead are not raised (Revelation 20:5), and

THE HOUR OF GOD'S JUDGMENT

the wicked living will be put to death by the glory attending His coming (2 Thessalonians 2:8). It is at the close of the millennium that the resurrection of the wicked takes place.

While they are in heaven during the millennium, the righteous will themselves enter into a work of judgment. This judgment is that of the wicked; it will not be an actual executing of punishment upon the wicked, but an investigation into their records, to determine what their punishment will be, for the wicked, too, are to be judged according to their works. "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." Daniel 7:21, 22.

This work of judging the wicked will continue for one thousand years, or during the millennium. "I saw thrones, and they sat upon them, and judgment was given unto them: . . . and they lived and reigned with Christ a thousand years." Revelation 20: 4.

Doubtless it is at this time that not only the cases of the wicked will come up in review before the righteous, but also the cases of the angels who followed Satan in his rebellion against God, and who were cast out of heaven with him into this earth. "Do you not know that the saints shall judge the world? And if the world shall be judged by you, are you unworthy to judge the smallest matters? Know you not that we shall judge angels? How much more things that pertain to this life?" 1 Corinthians 6:2, 3.

EXECUTING THE JUDGMENT

It is at the time that this work of judgment is completed, that is, at the end of the thousand years of the millennium, that the wicked dead are called forth to receive their doom. The work of executing this judgment is given into the hands of Christ. "Out of His mouth goes a sharp sword, that with it He should smite the nations; and He shall rule them with a rod of iron: and He treads the winepress of the fierceness and wrath of Almighty God." Revelation 19:15.

The end of the great conflict that has been waged in this world between Christ and Satan will be the utter destruction of Satan and his angels and all the host of wicked men who have allied themselves with Satan. The fires of God will descend from heaven and consume them, leaving them neither root nor branch. These fires, which consume the wicked, will also purify the earth, burning out of it all the works of sin, until the earth is fully cleansed from every stain of evil. It is at this time that the holy city will become the capital of the regenerated earth; and the whole earth will become like the Garden of Eden, the wilderness and the solitary place blossoming as a rose. This renewed, regenerated, and purified earth will then become the eternal home of the people of God.

WE NEED AN ADVOCATE

How fearfully solemn do such considerations of the judgment appear! And how profoundly thankful should those be who have, and avail themselves of an advocate with the Father - Jesus Christ!

Certainly each one will need such an advocate. Not only actions will come under review, but words as well; for "Every idle word which men shall speak, they shall give account thereof in the day of judgment." Matthew 12: 36. There will be disclosed, too, every circumstance that accompanied every word or action and lessened or increased the goodness or badness of them. Not only the hidden works of darkness, but also the very thoughts and intents of the heart will be brought to light.

Nothing can be hidden in the judgment. God knows all about us. He has been by our beds and by our paths, and has searched out all our ways. He has searched our "reins and hearts" and understands all our thoughts. (Revelation 2:23.) "All things are naked and opened unto the eyes of Him with whom we have to do." Hebrews 4:13. Darkness is not darkness to Him, but the very night shines as the day. Since "hell is naked before Him, and destruction hath no covering" (Job 26:6), how much more open to Him are the hearts of the children of men!

So in the judgment there will be disclosed every inward working of every human soul. The complex character of each person, together with every appetite, passion, inclination, affection, and the various combinations of these which affect the temper and disposition and go to make up that character-all will be open to the eye of the Judge of the whole earth. And it will thus be clearly and infallibly determined who is righteous and who unrighteous, and to what degree every action, person, or character is good or evil. "There is nothing covered, that shall not be revealed; and hid, that shall not be known." Matthew 10:26. Oh, how much, then, do we need an advocate! Our Lord stands ready to plead our case. How good, how precious, it is that we can leave the matter in His hands! He has already dealt with our sins. He has made provision to pardon them. He has taken them all away. He has cleanses our corrupt hearts. He has supplied His own life to us. He substitutes His own record for ours. And His record is perfect. In Him we are made

THE HOUR OF GOD'S JUDGMENT

complete. And we stand justified in the sight of God. Thus do we benefit by the mediatorial priesthood of our Lord.

10. The Standard of the Judgment

CONNECTED with the subject of the judgment, there is there can be, no more important questions than these: What will be the standard of righteousness which will be applied to each individual case and by which the lives of God's people will be judged? What is the divine rule by which each one will stand or fall? Has each individual to decide for himself what is right and what is wrong? Or is there some fixed and revealed standard by which the records will be weighed and measured?

The very statement of these questions makes it obvious at once that the Judge of all the earth will not, in heaven, judge His people by some rule unknown on earth. To do this would be unjust; and God is a God of justice. No, God will first reveal to His people the rule of righteousness by which ' they will be judged. He will earnestly encourage them to heed it, and provide them with power to obey it.

What, then, is this great rule of righteousness that will be the standard of the judgment? The answer should be well considered. It is this: The standard of the judgment is the law of Ten Commandments, the law of God.

It was this law that was the standard of righteousness in the typical service of the earthly sanctuary and on the typical day of atonement, the day when the earthly sanctuary was cleansed. And it is this same law that is now the standard in the antitypical service of Christ in the heavenly sanctuary, in this antitypical day of atonement during which the heavenly sanctuary is being cleansed.

That this is a true statement regarding the standard of the judgment will be made plain by the following passages:

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak you, and so do, as they that shall be judged by the law of liberty." James 2: 10-12.

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it, be evil!" Ecclesiastes 12: 13, 14.

JUDGED BY THE LAW

The text last quoted declares that it is the duty of every person to fear God and keep His commandments, because God is to bring every work into judgment. There would be no propriety or reason in thus connecting the law and the judgment unless it was true that men will be judged by the law. The first text speaks of being judged by the law, and makes it very clear which law it is. It is that law which declares, "Thou shall not commit adultery" and "Thou shall not kill." This certainly is the law of Ten Commandments.

From what has already been said, it is clear that the judgment of the people of God is now taking place in heaven, and that Christians are now being judged in accordance with the precepts of this law. No one should enter into the judgment ignorant of the very standard by which his life will be measured and judged. What does this law require? How does it instruct men to live? And above all, are we now living in accordance with its teachings?

The Ten Commandment law is that part of the Bible, and the only part of the Bible, that is beyond inspiration. The law was too important for God to commit it to man to write. Jehovah Himself came down to earth and spoke the words of it aloud in the hearing of millions of people, and then inscribed it with His own finger on two tables of stone. This reveals the high importance that God attaches to the principles this law contains. Since all the teachings of the Bible are given by inspiration, they are, of course, of great importance. But larger, and of even more vital importance, are the commandments of this law that was in existence from the creation of the world and that was reiterated by God Himself on Mount Sinai.

THE GREATEST OF ALL CODES

Any code of laws partakes very largely of the character of its author, and, in human estimation, is

THE HOUR OF GOD'S JUDGMENT

held to be of greater or smaller importance, according to the standing of its author, There are several systems of law in this world, that stand out above others. The Napoleonic code is great because its author was great. The code of Justinian, which is the ancient Roman law, is clothed with dignity, not merely because its author was great, but also because of the greatness of the empire governed by that law. Then there is that great document, the British Magna Charta, so vital to the liberties of mankind. And greater than these, is that magnificent statement of fundamental principles known as the Constitution of the United States. Looming far above all that have been or can be mentioned, however, is that great code of law which God spoke with His own voice amid the thunders of Sinai. This law, spoken before multitudes more than thirty centuries ago and preserved intact through all the changes of passing ages, has worked its way among the inhabitants of the earth to a greater extent than has any other, and has influenced humanity as no other law has ever done.

No great human intellect has ever produced anything that can compare with God's Ten Commandments. The code is short, but it is all inclusive. There is nothing in the human life that it does not cover. It is a perfect rule of action and conduct. It prescribes not only man's duty to God and to his fellows in external behavior, but reaches also to the most secret thoughts and intents of the heart. It comprehends and includes all possible conditions of life. It covers all man's relations to his Creator and to his fellow beings. Not one single defect has been discovered in it by all the combined wisdom of the ages; all the learning and philosophy of the schools have not been able to point to one error in it. All virtues known to men are there inculcated; not one is lacking. All the vices of humanity, even in their most vague and doubtful forms, are there prohibited. It was delivered to men in the earliest dawn of civilization, but it has not been left behind in the progress of the race; indeed, it still stands far ahead, beckoning men to still grander heights. Its divine origin is attested by its perfection.

A complete and perfect law is not an easy thing to produce. The codes of the very wisest lawgivers, from Lyeurgus, Draco, Solon, and Numa down to Justinian and Napoleon, exhibit many defects; but the law of Ten Commandments is a code which forbids all sin and inculcates all virtue. It is a law, also, that has outlived the laws of all ancient emperors and conquerors, a law which has entered into the jurisprudence of the world, and which, even to-day, exercises a greater influence on the morals and manners of mankind than has any other law that was ever made.

HAS OUTLIVED ALL OTHER LAWS

The authority of all other ancient codes has died away. The worship of all other gods who were served in the time when Jehovah spoke this law has passed out of mind, and is forgotten. If we should travel through Bible lands to-day, we should not now find one instance of the idolatrous worship which, in the time of Moses, overspread the Old World. False gods are still worshiped in these ancient lands, it is true; but they are not the same gods as were worshiped when Moses received from God's hands the law of Ten Commandments.

The ancient deities are not worshiped by any man today. They are remembered only because of the ugly sculptures, the embalmed carcasses, the indefinite traditions, and the indecent monuments that still remain. Their temples are in ruins, and their authority has passed beyond recall. But rolling down through thrice one thousand years there comes a voice, reaching over the wreck of ruined temples and fallen images and idols, which have been cast to the moles and bats, and sounding forth not only throughout the civilized world, but even to those nations that still sit in darkness and in the shadow of death, and that voice still proclaims: "I am the Lord thy God. . . . Thou shall have no other gods before Me."

And that word is heard and obeyed. Dumb are the ancient oracles; forsaken are the images of Egypt; lost in eternal oblivion are the idols and idolatries, that in those days were sacredly regarded by the cultured, the learned, the rich, and the mighty. But held in everlasting remembrance are the words God spoke from the holy mount in the hearing of all Israel. Those words have been published in all lands; they have been printed in more tongues than has any other law. And to-day, wherever one finds righteousness and truth, purity, intelligence, science, art, invention, discovery, education, order, morality, and good government, he will find, that this law of God has preceded these things as "a schoolmaster" to bring men to Christ, that they may learn of Him the way of life and peace.

Let the testimony of the Scriptures with regard to the Author of this law be noticed:

"The Lord spoke unto you out of the midst of the fire: you heard the voice of the words, but saw no similitude; only you heard a voice. And He declared unto you His covenant, which He commanded you to perform, even Ten Commandments; and He wrote them upon two tables of stone." Deuteronomy 4:12,13.

THE HOUR OF GOD'S JUDGMENT

“The Lord said unto Moses, Come up to Me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou may teach them.” Exodus 24:12.

“And He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God.” Exodus 31:18.

This law, having been given by a perfect God, is itself perfect. “The law of the Lord is perfect, converting the soul.” Psalm 19:7.

AN ETERNAL LAW

There are some to-day who claim that this law was given for a limited time, and that it was intended to be superseded by the gospel at the time of the death of Christ. The teaching of the Bible utterly overthrows this claim, and sets forth the law of Ten Commandments as eternal and unchangeable. Every one of God's commandments will continue in force through all ages. We read: “The works of His hands are verity and judgment; all His commandments are sure. They stand fast forever and ever, and are done in truth and righteousness.” Psalm 111: 7, 8.

“If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” 1 John 1: 9.

The New Testament, as well as the Old, teaches the perpetuity of the Ten Commandment law. Thus we find Christ Himself teaching that He did not come to abolish or change the law, but to fulfill it. “Think not that I am come to destroy the law, or the prophets.” He said: “I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.” Matthew 5: 17-19.

This law is a summing up of the righteousness and the truth of God; it is the foundation of all truth and righteousness. “Thy righteousness is an everlasting righteousness, and Thy law is the truth.” Psalm 119:142. “My tongue shall speak of Thy word: for all Thy commandments are righteousness.” Verse 172.

FAITH IN CHRIST ESTABLISHES THE LAW

This Ten Commandment law is not made void to the believer by faith in Christ. On the contrary, faith establishes this law. Paul says: “Do we then make void the law through faith? God forbid: yea, we establish the law.” Romans 3:31. Those who profess to be the children of God and refuse to keep His commandments are completely mistaken as to what constitutes true worship. In the following words God points out their mistake: “He that said, I know Him, and keeps not His commandments, is a liar, and the truth is not in him.” 1 John 2: 4.

Those who find the preaching of the law so distasteful that they refuse to hear it, even their prayers are said to be an abomination to the Lord: “He that turns away his ear from hearing the law, even his prayer shall be abomination.” Proverbs 28: 9.

The love of God and the truth of His righteousness are summed up in the law, for we read: “This is the love of God, that we keep His commandments: and His commandments are not grievous.” 1 John 5:1

Since the law of the Ten Commandments, then, is the standard by which God will judge the lives of His people, it most assuredly becomes our duty, especially at this time, in view of the judgment that is taking place in the heavenly courts above, to examine our lives very earnestly in the light of that law. Are we obeying it? Do we keep the Ten Commandments? Do we keep every one of them? A mistake here may be fatal to our salvation; therefore there must be no mistake. Let the reader examine every commandment of this law carefully, to see if his life is in harmony with the divine precepts.

CHRIST GIVES POWER TO OBEY

And let it be borne in mind that without Christ the life can not be brought into harmony with God's law. No man possesses the ability or the power to keep the commandments of God. That power comes only as the heart is opened to receive Christ. When Christ dwells within, He lives in us the same kind of life He lived on earth, a commandment-keeping life. “Behold, I stand at the door and knock.” Revelation 3: 20.

What we need, then, is Christ. He is the only hope of the soul. He is the only Savior. In the judgment He is the Advocate of His people. He substitutes His life for theirs, and He gives freely to them His power to obey God's law. This power, which is His life, bestowed through that divine agency, the Holy

THE HOUR OF GOD'S JUDGMENT

Spirit, we must have if we are to meet Him in peace when He comes.

And all may have it. In Christ each one may come into harmony with God's law; may be a commandment keeper. Shall we not, then, surrender ourselves to Him without reserve, submitting our wills to His, and thus receive from Him that grace and power which will enable us, not only to live His life here on earth, but also to meet Him in peace when He comes?

May God prepare us all to hail that day with gladness, and to see our Savior face to face. May you and I, my reader, be able to say in that day, "Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isaiah 25:9.