The Hour of God's Judgment



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Enter The Ark of Hope

The Great Controversy between God and Satan is primarily over

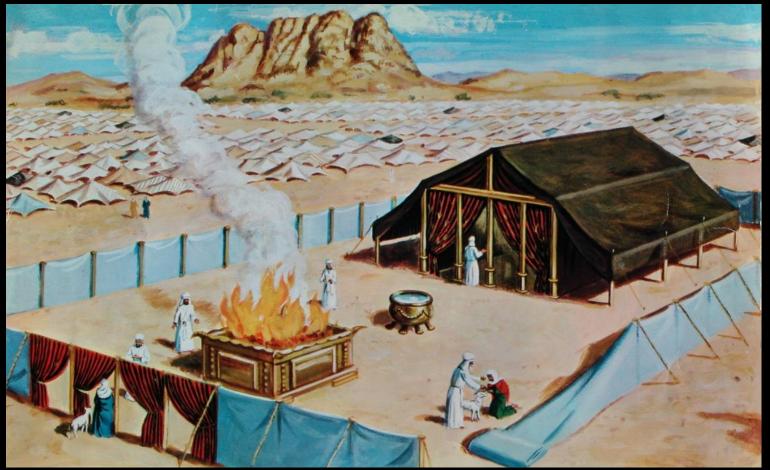
"WORSHIP"

Who will you Choose?



Get into the Ark Sanctuary





And let them make me a sanctuary; that I may dwell among them.

Exodus 25:8

Psalms 77:13



Health Snippet – Air: Pollution Indoors

It's easy to believe that the air quality outside is worse than the air quality inside. Air pollution and acid rain, we can see smoke and smell exhaust, and we might even hold our breaths when we see that semi truck spew thick clouds of black smoke ahead of us in traffic.

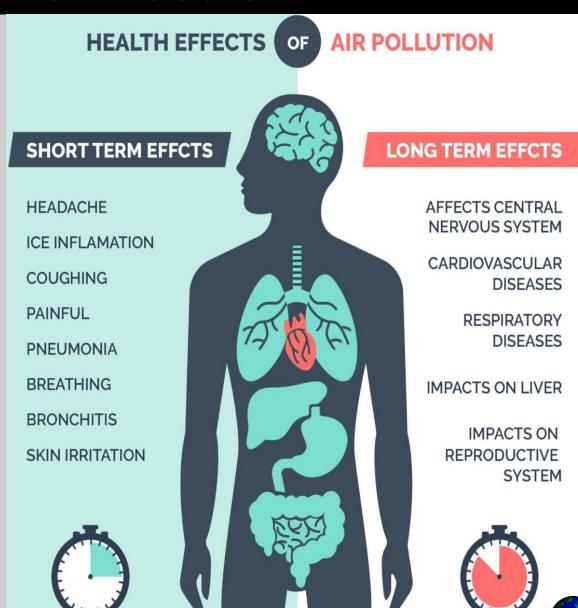
According to the EPA: however, the levels of indoor air pollutants are often 2 to 5 times higher than outdoor levels, and in some cases these levels can exceed 100 times that of outdoor levels of the same pollutants.

Needless to say: the more the particles in the air you breather the more difficult for the lungs to remove them.

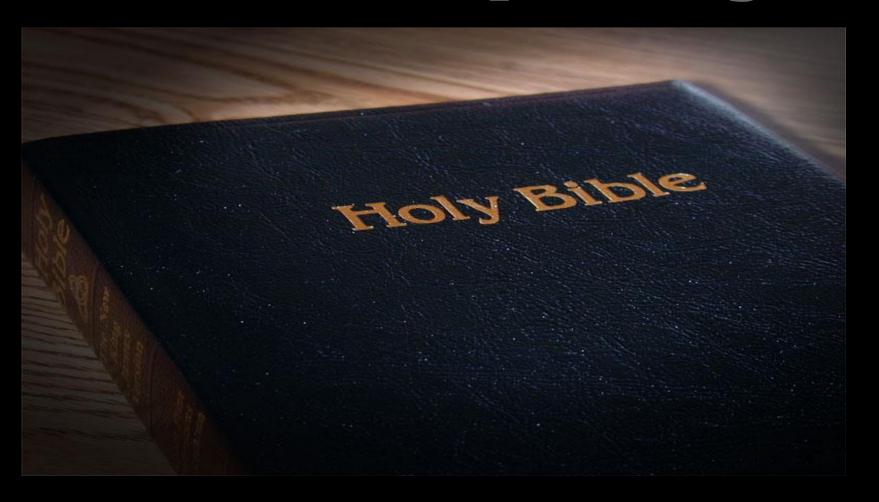
breathe, the more difficult for the lungs to remove them.

Studies have linked a number of health problems to particle pollution, including: Premature death in people with heart or lung disease, Nonfatal heart attacks, Irregular heartbeat, Asthma, Decreased lung function, Respiratory problems, etc...

- Poor air harms anyone regardless of age, children more susceptible to particle pollution than adults due to high minute ventilation and higher levels of physical activity.
- Make sure you have adequate ventilation always indoor
- Always open windows or go outside for fresh air daily.



Can We Trust Bible Prophecy?





Yes we Can!





The Hour of God's Judgment



Past > Present > Future



Introduction

The book of Revelation, in large part, portrays the fortunes of the church of God throughout the Christian Era. The "woman clothed with the sun . . . and upon her head a crown of twelve stars" Revelation 12:1 represents God's church. The "great whore" arrayed
in purple and scarlet (Revelation 17:1-6) represents the embodiment of apostate religion in deadly conflict with the church of God. The unrelenting enmity of Satan against the people of God through the ages is represented by the dragon who—persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. The serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood - Revelation 12:13-15.

Under the figure of the apostate little horn, Daniel prophesied of the same power who would "wear out the saints of the most High ...until a time and times and the dividing of time" (Daniel 7:25; 8:24).

The war between the church of God and the demonic powers reaches its climax in the last days in a final effort to destroy God's people.





Introduction (cont'd)

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.

In this final conflict all men will be called on to choose sides. The dragon, the beast, and the false prophet, operating in unison, seek to extend their authority over all that dwell on the earth (Revelation 16:13, 14). The beast that magnified itself against the God of heaven and blasphemed God's sanctuary and sought to eradicate the people of God from the earth now seeks to make itself the centre of worship (Revelation 13:4-8). It causes the false prophet to deceive them that dwell on the earth by means of those miracles which he had power to do (Revelation 13:11-15). It establishes an economic boycott over those who refuse to worship the beast and his image and who remain loyal to God. Those who choose to worship the beast and his image receive the mark of the beast (Revelation 13:16, 17). Those who keep the commandments of God and remain loyal to Jesus, have the seal of God (Revelation 14:12; Revelation 7:3-5).





The seventh-day of the week.

Last message of Love from God

The remnant church of God (Seventh-day Adventist – Revelation 12:17) is to proclaim God's last word to a doomed world. This final message is symbolized by three angel proclamations and is followed immediately by the return of Christ.

The first angel proclaims the everlasting gospel and the startling truth that the divine judgment, so long spoken of by prophets and apostles as a judgment to come, has now begun.

The second angel proclaims, "Babylon has fallen."

The third issues a solemn warning against worshiping the beast and his image and receiving his mark.

This judgment-hour message is God's last effort to save men, to lead them to obey and worship the true God. The result is a twofold harvest—the righteous and the wicked, climaxed with the second advent of Christ (see Revelation 14:6-20).





The Hour of His Judgement Has Come!

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

- Revelation 14:6-7.

The use of the word hour refers to a time of great crisis for mankind. It has all the quality of God's distinctive personal action concerning the destiny of men. Christ also used the word with reference to the crisis of the cross.

The hour is come, that the Son of man should be glorified. . . . Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour (John 12:23-27).





The crisis hour of the world has arrived

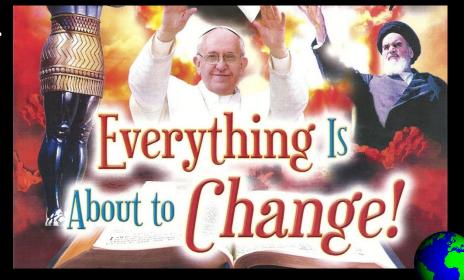
In the book of Revelation "hour" refers to the final crisis of the last days. It is "the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown" (Revelation 3:10, 11).

It is the hour of final struggle between Christ and Satan, an hour of victory for Christ and an hour of defeat for His enemies (Revelation 17: 12-14). It is the hour for the complete fall of Babylon, a symbol of false religion and worship (Revelation 18:10, 17, 19).

The crisis hour of the world has arrived with the proclamation that the hour of God's judgment has come. It is the last time, therefore the church must herald the message in the power of the Holy Spirit in a last effort to warn and to save man.

Christ's death was God's supreme and complete act for the redemption of the world. As the crisis of the cross is to be understood in terms of Christ's atonement for the sins of the world, so "the hour of judgment" is to be viewed in relation to and leading to His second coming.

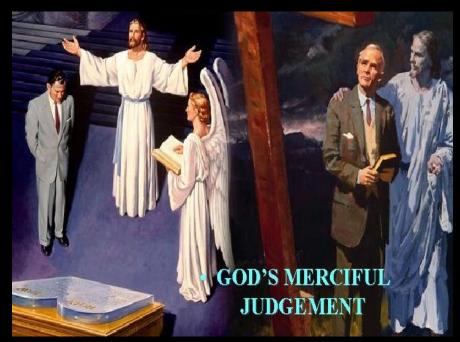


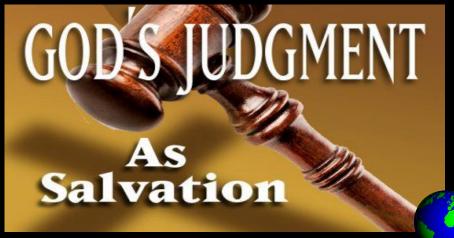


Let's understand "Judgment"

The two most important Greek words translated "judgment" are *krisis* and *krima*. *Krisis* refers to the act or procedure of judging, usually independent of the verdict to be rendered. The root meaning is "to separate," to distinguish between the righteous and the wicked. *Krima*, on the other hand, is the verdict, the decision arrived at as a result of the judicial process.

Krisis the word used in Revelation 14:7. It refers to the hour of God's judging, or separating, the saved and the lost. Most of the visions and messages of the **Apocalypse are concerned with events and judgments** that pertain to the time of the end prior to Christ's return. For those who commit themselves wholly to Christ, the hour of the Lord's judging will result in their vindication; for those who worship the beast, his image, and receive his mark, the judgment will result in condemnation. The Apocalypse affirms, as no other book in the New Testament, that prior to the return of Christ, by a judicial procedure in the heavenly sanctuary, God will clearly separate the righteous from the wicked, the true from the false.



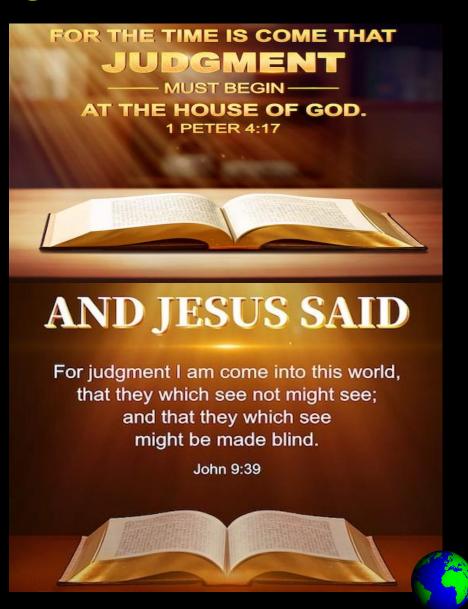


What is the hour of God's judgment?

Furthermore, the text declares, "Judgment has come." The Greek aorist tense means that the judgment is now, not some time in the future. God is now in the process of judging. Therefore God calls to men while there is yet time. There would be no point to God's appeal to men were it not a pre-Advent judgment. While God's process of judging continues, probationary time still lingers. The judgment-hour message calls to "every nation and tribe, language and people" to turn to Him before it is too late.

One might assume that "the hour of God's judgment" means God's action against unrighteousness comparable to the Flood or the destruction of Sodom and Gomorrah. But this judgment is lifted out of this category and placed right with the final movements that precede Christ's return.

God's purpose is not to be accomplished by force, otherwise He could have eradicated sin by this method at its inception. Judgment here is integral to the consummation of all things. What is at stake is the vindication of God and His ways with men, angels, and His creatures throughout the universe.



Judgement began in 1844 – Daniel 8:14

We are now living in the great day of atonement. . . . When the work of the investigative judgment closes, the destiny of all will have been decided for life or death. Probation is ended a short time before the appearing of the Lord in the clouds of heaven.—*The Great Controversy*, pp. 489, 490.

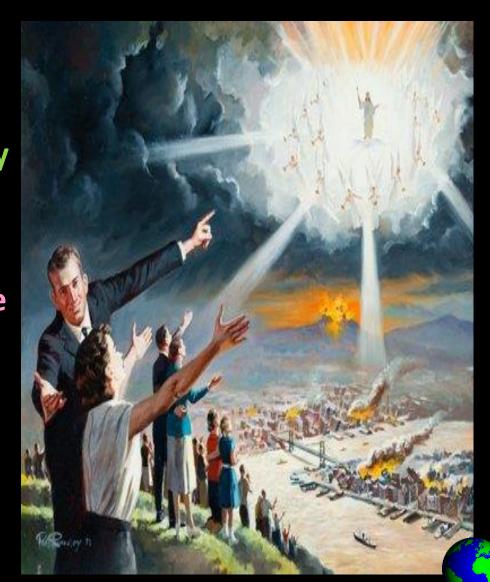
While the Father and the Son are now judging the cases of men, men must view this judgment with a profound concern as a matter of eternal life or eternal death. Otherwise, what are we to make of this terrible urgency to choose between the seal of God and the mark of the beast? The bearing on men's lives of this judicial proceeding in the heavenly sanctuary is supremely important. It is part of the final phase of the priestly ministry of our Lord. It constitutes for all mankind the last chance to repent and the final hour of our world.

The three phases of the judgment			
Second coming of Christ Holy City descends			
		1000 years	
	Phase #1	Phase #2	Phase #3
1. Who	1. God &	1. God &	1. God, angels
judges?	angels	righteous	& righteous
2. Where conducted?	2. In heaven	2. In heaven	2. On earth
3. For whose benefit?	3. Angels	3. Righteous	3. Wicked, Satan & evil angels

Christ will bring time and history as we know it to a full stop

The eschatological visions of the books of Daniel and Revelation point to the ultimate triumph of the church of God. They speak of the final events of this world's history now taking place. Only the action of judgment by the living Christ can possibly end the conflict, banish sin, and establish righteousness. Salvation history could not end otherwise. Christ will bring time and history as we know it to a full stop. The remnant church of God reaches forward in eager expectation to the visible return of her living Lord. The call of God is to worship him that made heaven, and earth, and the sea, and the fountains of waters" (Revelation 14:7).

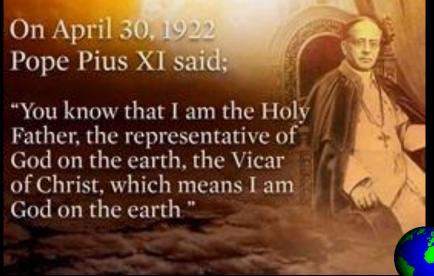
Are good and evil to continue to reign with equal right? Or will righteousness prevail and the earth be restored to its original Edenic state? The goal of history is a matter of vital concern. Sin is a usurper. The last days will be dark days of advanced spiritual apostasy from God.



The apostle Paul prophesied of the day of the Lord:

2 Thessalonians 2:3-12 - 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 opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ve not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but hád pleasure in unrighteousness.





Ultimate triumph and eternal blessedness for the saints

This tragic world condition will be met by decisive action on the part of God from His sanctuary in heaven. Whatever have been the trials of the people of God, we may be sure that "the hour of God's judgment" will mean ultimate triumph and eternal blessedness for the saints. The Bible claims for our world nothing less than complete harmony with God. It will be effected by God's hour of judgment and not man's, and will silence forever the rebellion of men and angels. Sin has been allowed time in which to reveal its true character until the crisis hour is reached. That hour has come. God will intervene to establish His righteousness and His church, and bring the world to an end by the visible personal return of Jesus Christ.

Most of the religious and scientific world of our time expresses the development of truth, religion, culture, and civilizations in terms of limitless duration.

Solutions to the problems of our world are believed to take place within the present historical process.

But the fulfilment of the Word and the prophecies of God require the time of the end, the end of history as man has known it for the past six thousand years.

Bible Genealogies

Present - time of Jesus: 2,000 years

Jesus - Abraham: 2,000 years

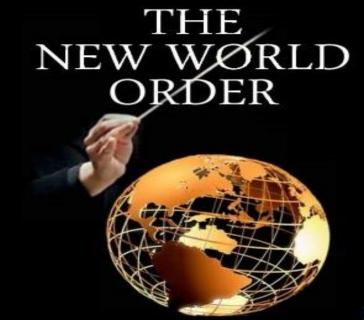
55 generations - Luke 3:23-34

Abraham - Adam: 2,000 years

20 generations - Luke 3:34-38

• The total time: 6,000 years

a young earth



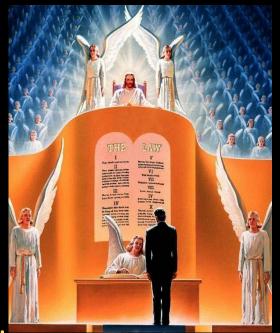


What is the need of the hour today?

The climax of history is here, when the promises of God for a new heaven and a new earth, the restoration of all things to complete harmony with God, are soon to be realized. Even now God is ordering the course of the world and directing this last stretch of time. The key of the ages, the clue to the present time, comes to man from the heavenly sanctuary. That fact should never be lost sight of.

In the light of this judgment now taking place and the imminent appearance of Jesus Christ, the church's mission is not social reform or world peace or the removal of poverty in the world—although by virtue of the gospel and the love of Christ, social reform does take place. The mission is the regeneration and transformation of men by the power of the gospel and by the sanctifying power of God's truth by the Holy Spirit.

All need a knowledge for themselves of the position and work of their great High Priest. Otherwise, it will be impossible for them to exercise the faith which is essential at this time, or to occupy the position which God designs them to fill. Every individual has a soul to save or to lose. Each has a case pending at the bar of God. Each must meet the great Judge face to face. How important, then, that every mind contemplate often the solemn scene when the judgment shall sit and the books shall be opened, when, with Daniel, every individual must stand in his lot, at the end of the days.—*The Great Controversy*, p. 488.



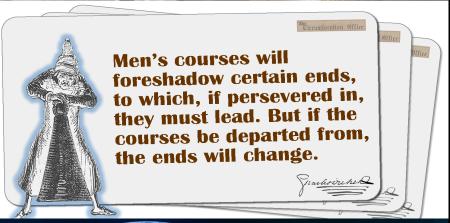


The age-long development of evil will come to an end

The judgment message proclaims in unmistakable terms God's control of history and His jurisdiction over His church. By this message God will bring the world of men and nations to its consummation. The present movements in the world can be explained only in terms of God's climactic hour. At the end God will make one last invasion into history in the visible personal return of His Son. Man's day will have run its course. The age-long development of evil will come to an end. The old order will pass away. A new creation will prevail, with the glad acceptance by all His creatures of the sovereign rule of Jesus Christ.

By this judgment message men are called upon to give their total allegiance to Christ. Beyond lies the vista of glorious triumph for those who make this decision. By the proclamation of this last message in the power of the Holy Spirit the earth will be lightened with the glory of God:







The fourth Angel gives great power to the 3 Angels messages

Revelation 18:1 - And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

• The truth of God will be so clear and complete, and the judgment so final, that it will call forth man's total commitment to the God of heaven, and eternal praise with the triumph of righteousness.



Time for Judgment

To what period of time do the words "judgment has come" apply? In the context of Revelation 14, the hour of God's judgment precedes both the wrath of God in terms of the seven last plagues and the second coming of Christ (read Revelation 14:10, 15, 16). This judgment is coincident in point of time with the worldwide preaching of the gospel. Just as the everlasting gospel, with the opportunity to believe and be saved, is a present reality, so the divine judgment is spoken of as having come. Both these aspects of the last message to the world are complementary to each other. Verses 6 to 12 of Revelation 14 describe both a judgment taking place and a gospel being preached prior to the return of Christ, while the door of salvation is still open. Verses 14 to 20 of Revelation 14 refer to the time when the work of God is finished on the earth.

Revelation 16



Need now to be clothed in the righteousness of Christ

Those who hear and accept the gospel and who are vindicated in that heavenly court will be reaped when Christ comes. Through the judgment and the gospel message they have heard the voice of the Son of God. They have been clothed in the righteousness of Christ. They thereby stand, as it were, before the judgment seat of Christ. By the opening of the books of record, by the confessing of their names before the Father and the angelic host, the Son performs an act of judgment in order that at His coming He may reward "every man according as his works shall be" (Revelation 22:12).

The picture of the Great Reaper seated on a white cloud with a sharp sickle in His hand is symbolic. At the completion of His priestly ministry as Redeemer and Judge, the Son of man leaves the sanctuary along with His angels to reap the harvest of the earth. In this great passage Christ is directed by the angels from the heavenly sanctuary to reap the harvest of the earth (Revelation 14:14-20). The time to sow the seeds of truth and warn the world is past. The time to reap has come.



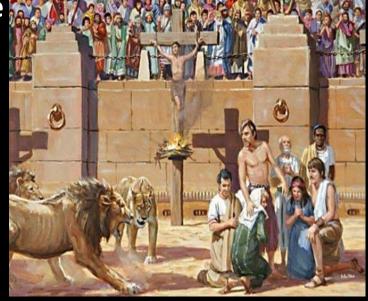


Father and the Son have come to judgment

Furthermore, it is important to notice that John's picture of the pre-Advent judgment stands side by side with that of Daniel in chapter 7. According to Daniel's prophecy, "the judgment shall sit" following the wearing out of the saints. Verses 21 and 25 describe the horn waging war with the saints and the saints being delivered into his power for a time and times and half a time. Verses 22 and 26 refer to the judgment that follows the 1260 years of the church's oppression and persecution.

The time sequence is important. Here in Daniel 7 while the return of Christ is not specifically mentioned, this is definitely implied in the words "the kingdom and dominion..., shall be given to the people of the saints of the most High" (verse 27). The Father and the Son have come to judgment prior to the giving of the kingdom to Christ and His people.

These two pictures of and references to the judgment are complementary and each should be studied in the light of the other. In both visions Christ comes to the judgment to effect the final purpose of God and to consummate the plan of redemption. As a consequence of this judgment the controversy ends with the triumph of Christ and His people.





Jesus is in the most holy since 1844

In the vision of Daniel 8 the cardinal feature is the cleansing, or the justifying, of the heavenly sanctuary at the end of the 2300 years. The seventy weeks of years of Daniel 9, which begin the interpretation of the 2300-year prophecy, starting with the command of Artaxerxes to restore and rebuild Jerusalem, can be dated from 457 BC. This brings the terminal date of the 2300-year prophecy to A.D. 1844.

During much of the Christian Era the great controversy revolved around the ministry of Christ our High Priest in His conflict with those apostate powers who had usurped the functions and authority of God. For centuries men had to settle for the laws and the judgments of an apostate religion, thereby blaspheming

judgments of an apostate religion, thereby blaspheming God's sanctuary and denying men the truth of Christ's ministry of righteousness and judgment.

The vision of this chapter asserts that the deceptive dominating rule of the usurpers will ultimately be destroyed by a revelation and understanding of Christ's work in the Most Holy of the heavenly sanctuary.





The Time of the End

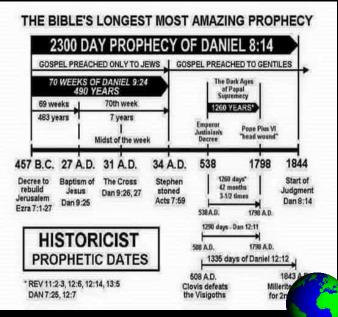
Justification or cleansing of the sanctuary means that there is an eternal principle of justice and righteousness that will prevail above the deceptions and injustices of men. Beginning in 1844 the priestly ministry of Christ and the sacredness of the law of God will be seen as the one righteous solution to the sin problem. Thus the heavenly sanctuary would "be restored to its rightful state" (Daniel 8:14). It would then begin to "emerge victorious". Christ will vindicate Himself and His people by so doing.

It is worthy of note that church leaders and religionists toward the close of the eighteenth and the first half of the nineteenth centuries interpreted these time prophecies regarding the judgment and the sanctuary as pointing to the end of the world and the return of Christ by 1844.

They were mistaken. Seventh-day Adventists believe they refer to the beginning of "the hour of God's judgment," which began in the heavenly sanctuary at that time.

Thus the great time prophecies of world history locate this judgment to follow the 1260 years of tribulation of the church, or shortly after 1798. The 2300-year prophecy identified that new phase of Christ's judgment ministry as beginning in 1844. The Bible calls this the time of the end climaxed with the return of Christ.





The Temple in Heaven

The New Testament teaching on the mediatorial ministry of Christ is an essential part of the gospel message. As High Priest, Christ does fulfil both the "daily" and the "yearly" ministry of the earthly sanctuary. Since His ascension to the sanctuary in heaven, Christ our mediator and intercessor has ministered continually His forgiveness and salvation to repentant sinners. The final work of atonement or reconciliation typified by the Levitical Day of Atonement involves a climactic work of judgment, with Christ as judge, that will usher in the rule of righteousness and the triumph of His people.

In the Apocalypse this final aspect of Christy's ministry is very much in evidence. Throughout the book the work of judgment is closely associated with the temple or the sanctuary of God. Events connected with the time of the end occupy most of the book. The frequent reference to the temple in heaven is significant.

Two Greek words are translated "temple" in the New Testament. The first word is hieron. It refers to the entire consecrated enclosure which, for example, constituted the Temple at Jerusalem. The second is naos, or sanctuary. It includes the holy place and the holy of holies, as distinguished from the hieron, and "refers more specifically to the sanctuary."—The New Bible Dictionary p. 1247.





The Sanctuary in heaven & earth

In the Apocalypse the word for "temple" is *naos*. It is used fifteen times. Not once is the word *hieron* used. Thus the temple or Holy of Holies in heaven is said to contain "the ark of his covenant" (Revelation 11:19; 15:5). There is also "the golden altar which was before the throne" (Revelation 8:3; & 9:13). Throughout the book John in vision is shown that heavenly sanctuary. In eighteen of the twenty-two chapters reference is made either directly or indirectly to the temple or the sanctuary. Frequently John is carried in vision into the dwelling place of God to witness the priestly ministration of Christ. Ministering angels are represented time and again as coming forth from the sanctuary or from the altar or from the temple, with directions from God in the divine work of salvation and judgment (see Revelation 15:5; 14:15, 17, 18; 18:1, 8). John's frequent reference to the sanctuary is strikingly similar to the earthly sanctuary as Moses saw and built it. However, with Moses, action proceeded in and from the earthly sanctuary. With John, action proceeds from the heavenly sanctuary.





Eradication of sin will not take place piecemeal

Biblical translators often translate the word naos as "sanctuary" rather than "temple." However we want to conceive the word in our own minds, it is clear from the context in which the word is used that nothing less than Christ's priestly work is involved, both redemption and judgment. Seventh-day Adventists believe that this closing ministry of Christ in the sanctuary constitutes the antitypical Day of Atonement, that it calls for a judgment-hour message to the world, and that theirs is a sacred responsibility to proclaim it.

As the Levitical Day of Atonement proclaimed the good news of God's "cleansing" or justifying the sanctuary and the people of God, so the good news by means of Christ's final work of atonement will mean the triumph of His people and the destruction of sin. John makes this extraordinarily clear in his frequent references to God's action in and from the sanctuary (see Rev. 4 & 5; 6:9, 10;8:3-5; 9:13; 11:1,2,19; 14:1,15,17,18; 16:1, 7, 17; 19:1-5). The vindication of the saints and the eradication of sin will not take place piecemeal. Ultimate triumph will be the result of the priestly ministry of Jesus Christ.

Whether it be the sins of pride or gluttony or lust or envy or fill in the blank, sin continues to win in our lives because we have adopted a strategy of management instead of eradication.

The Great Controversy

In the great controversy, God fights against this misrepresentation.

"The history of the great conflict between good and evil, from the time it first began in heaven to the final overthrow of rebellion and the total eradication of sin, is also a demonstration of God's unchanging love." (Patriarchs and Prophets, p. 33)

To follow Christ in the sanctuary is to understand the final movements in our world

The sanctuary in heaven is the very centre of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should thoroughly investigate these subjects, and be able to give an answer to every one that asketh them a reason of the hope that is in them.—*The Great Controversy*, pp. 488, 489.

There is a door. God has opened it. A throne is set in the sanctuary, the throne of judgment. Christ comes to the Father to take the scroll from the Father's hand. The climax is the handing over of the sealed scroll to the Lamb of God (Revelation 5). Christ opens that scroll. In Daniel 7 this is stated as the opening of the books. The purpose of the negotiations before the Father in the sanctuary and those seated is the choice of someone worthy to open the scroll that lies in the hand of God. The contents of that scroll are not only the judgments that are to come upon the world but also the revelation of those whose names are inscribed and whose destinies are to be decided.

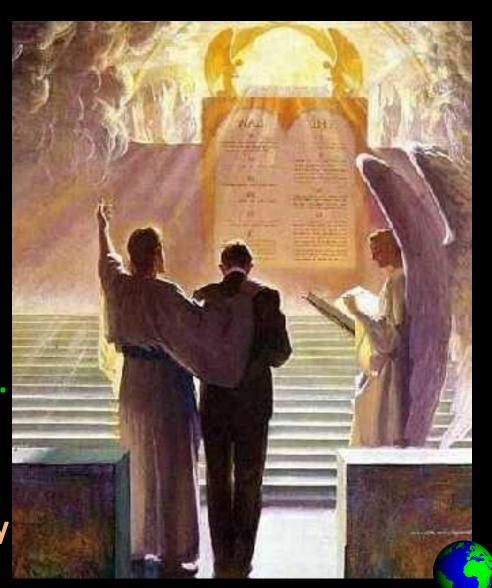




Destiny of man decided by records

The books of record in heaven, in which the names and the deeds of men are registered, are to determine the decisions of the judgment. Says the prophet Daniel, "The judgment was set, and the books were opened."—*The Great Controversy,* p. 480.

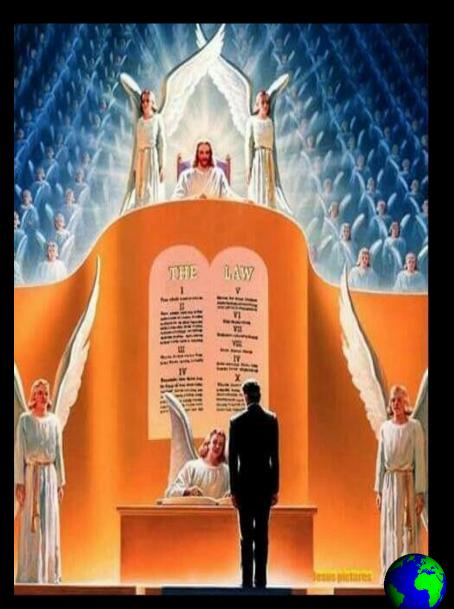
The opening of the scroll, or the books, involves some kind of examination or revelation or investigation or giving account. The divine records are being made available as part of the closing ministry of Christ. The destiny of men will be decided in accordance with the facts revealed in the books of record. Some names will be approved. Others will be rejected. The revelation of who the true saints are is pictured in the opening of the books. The judgment does not question the standing or security of God's people. It manifests them. The saints are not in jeopardy. God will finally fulfill the plea of the martyrs and of all His people.



God's law has to be honoured

Judgment will be shown to be an essential factor in the eternal security of the saints and the blotting out of sin. Repentance does not eradicate the account of a man s sinful past, with its indelible record sealed up in the books for the day of judgment. What is sought is the universal approval of God's judgment on individuals, the guarantee that there will be no resurrection of the past. Accusations and doubts from any source will be forever answered and silenced.

In the judgment it will be seen that God's love and justice have acted in concert; God's law has been honoured. Henceforth eternal righteousness will be universally acclaimed, approved by ten thousand times ten thousands of angels and the creatures on a million worlds. The universe of moral intelligences will see that God has upheld the honour of His righteous character, that God has in no way compromised His holiness in saying the sinner. The pre-Advent judgment will win from all a united verdict asking God to resurrect the dead in Christ and translate the living.



The Investigative Judgment

How can a Christian in this life be sure of his destiny and future with God until the pre-Advent judgment has laid bare the facts of each person, and judgment is pronounced?

If we are to understand the relation of the saints to the judgment, we must adhere strictly to the Word of God. There is ample evidence in Scripture that affirms the security and assurance of those who commit their lives to Jesus Christ.

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. — John 5:24.

Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. – 2

Peter 1:10-11.

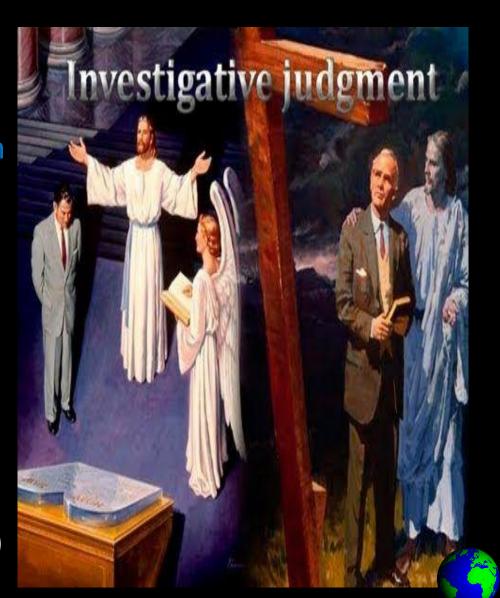


The Investigative Judgment (cont'd)

The Bible gives the intensity and the nature of divine judgment that is to befall mankind in the last days. In face of the hatred of men and the most desperate attacks upon the church of God, the child of God has nothing to fear (see Revelation 7:9, 13, 14; 14:1-5; 15:2-4; 19:1-9; 20:4, 6).

Please also read - Romans 8:12; 2 Corinthians 5:10; 1 Corinthians 4:3-5; Ecclesiastes 12:13-14; Romans 14:11,12; see also Matthew 12:36; Luke 16:2; Hebrews 13:17; 1 Peter 4:3-7; Romans 8:14-16; 1 John 4:13-17.

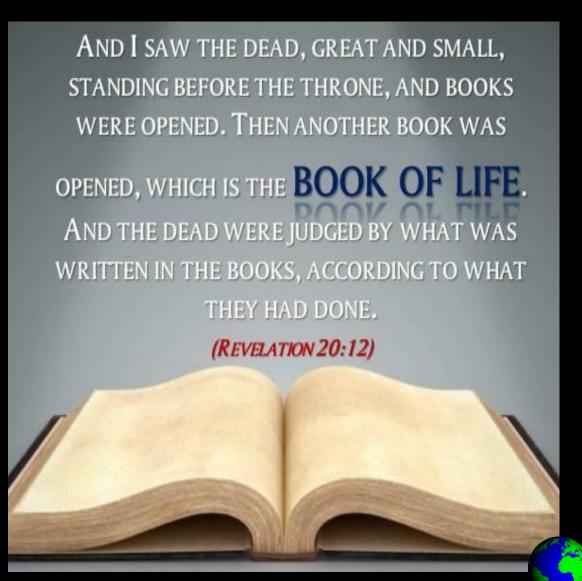
That the saints are involved in the judgment is evidenced also by the opening of the books of record. This includes the book of life with the names of all those who have professed the name of Christ (see Malachi 3:16; Philippians 4:3; Revelation 3:5; 13:8; 20:15; 22:19). "The judgment was set, and the books were opened" (Daniel 7:10) at the specific time indicated in the vision.



Nothing is left out or forgotten

No other symbol can so vividly convey the fact that nothing is left out or forgotten. The books are the unerring transcript of the life. The records of the lives of all men are being opened before God in heaven. They are not available to men or to churches on earth.

Every man's life will appear in all its true proportions, open not only to God but to the entire universe of intelligent beings. Even as there are acts and deeds and motives in all men that render judgment necessary, so there are requirements in the heart and the law of God that make this necessary. Man is being judged by the Son of man. The departures from truth and righteousness cannot be measured except by the standard of God's law and character. When men meet Christ at the judgment seat, all will be perfectly plain.



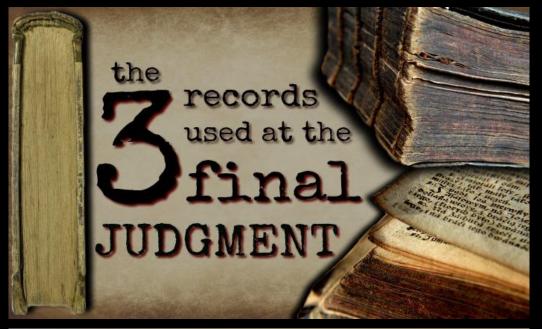
Accountability implies rendering an account

James 2:10-11 - For 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.

The Bible presents the judgment so that all men shall feel its certainty.

The opening of the books in the judgment will either bring man nearer to the One sitting on the throne or drive him farther away.

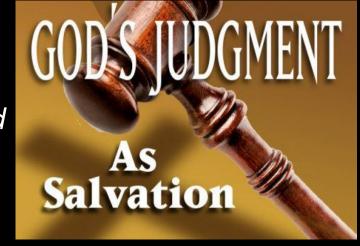
Accountability implies rendering an account. This implies a judgment. Therefore it should be remembered that God's throne of judgment is now set. The most imperative moral need of this age is the firm belief that the requirements of God's eternal law are now in full force, asserting its majesty and its eternality and that man will be judged by it.



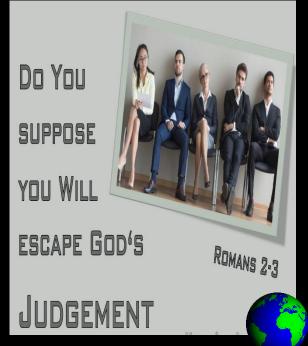


A Judgment to Be Desired

Revelation 6:9-11 - And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.



At the fifth seal we pass within the veil of the heavenly sanctuary. In vision John sees the "souls" of the martyrs who have perished because of their loyalty to God. These are those who through the long period of persecution during the 1260 years constituted the church of God. Even as the blood of Abel cried out for justice (Genesis 4:10), so at the close of this long period the impatient voices of the martyrs cry to God: "How long, O Lord, holy and true, must it be before You will vindicate us?" Such a plea from those who loved not their lives unto death must surely bring speedy deliverance. But they are told to wait a little while, until those who were to follow them manifested a dedication to Christ equal to their own. As the martyrs gave everything they had, so will those who are called upon to be true in face of the command to worship the beast and his image and receive his mark.



The time of the 5th seal is located also in relation to the seal to follow

The sixth seal opens to us a vision of the breakup of the natural world and the cry of the lost at the return of Christ.

Each of these martyrs beneath the altar was given a white robe. This is clearly an allusion to the righteousness of Christ. No accuser can deprive them of that. The white robe of Christ's righteousness assures them of the right to eternal life. Whatever lay in the future, they had nothing to fear. Their only question had to do with time. How long before they would be vindicated? The answer was that they must wait a little while. They would receive God's final justification along with their brethren to follow. If they had stood in jeopardy before God, such expressed confidence would have been misplaced. The most difficult trial at the bar of God would still have been ahead of them. For them the battle was over. They could say with Paul as he faced martyrdom:

2 Timothy 4:6-8 - For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.





Certain conclusions are warranted from this revelation concerning the martyred saints:

First, this judgment involves the entire church of God, past and present. The church of the past and the church of the present are one. The hour of God's judgment will bring to light who the saints are that constitute the true church in every age.

<u>Second</u>, God's people have nothing to fear from the judgment. The saints of the last days can also find confidence and security in facing the judgment when their names are confessed before the Father and the angelic host.

Third, the "little while" of waiting represents the period from 1798 to the return of Christ.

Fourth, God's answer to their plea for judgment is met by the divine words "the hour of God's judgment has come." God will now answer His saints.

How shall we understand the "investigative judgment" of God's people? Such a judgment can hardly mean that God needs to make such an investigation on the presumption that He is ignorant of the facts about His people.

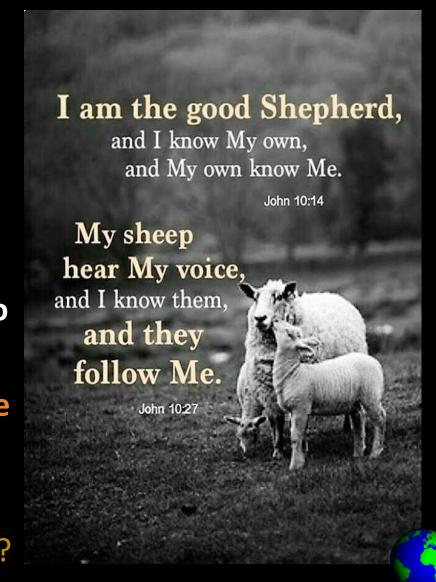
2 Timothy 2:19 - Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.



I am the good shepherd, and know my sheep, and am known of mine (John 10:14)

Obviously, there can be no doubt or question in the mind of God concerning those who have kept the faith. Through all the years the saints cannot stand in jeopardy until the judgment hour. What about Enoch, Moses, and Elijah in heaven, and the multitude of captives resurrected when Christ had completed His work on earth, and taken to heaven? Do they have to wait until the pre-Advent judgment begins to learn whether their position in heaven is secure? Do they anticipate the possibility of a reversal of the divine verdict that led God to resurrect and translate them to heaven? Obviously not.

If God needs no investigation, then why have one? If God has known all along who are saved and who are lost, why bring the saints to judgment? If a person is a forgiven, redeemed child of God to the end of his life, why bring up the past for consideration? What then is the purpose of the investigative phase of the pre-Advent judgment so far as God's people are concerned?

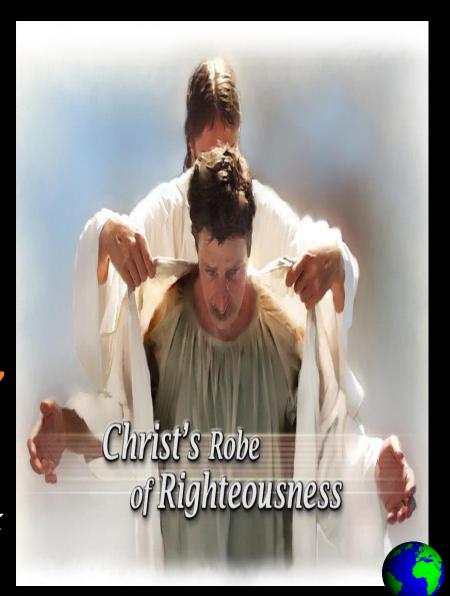


The time has come to set the record straight

The people of God know that Christ judges in righteousness (Revelation 19:2); that God's judgments are true and righteous (Revelation 16:7). When God takes up their cases from 1844 to the close of probation, they will stand fully vindicated before the entire universe.

This judgment hour points to the time when God will fulfill His promises to the redeemed. Christ comes to the Father to receive His kingdom—not territory, but people who belong to Him. The hour is near for Christ's return. Then He will resurrect all the millions who have kept the faith. If He left them in their graves, death would be the victor. Satan would triumph. While on earth Christ promised to confess the names of the redeemed before the Father: Matthew 10:32.

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



God's judgments are public, not private

Evidently this is a public confession when Christ stands up for His people. Daniel says that there are "ten thousand times ten thousand" present when the judgment opens (Daniel 7:10). Why are angels present at the judgment? Is their witness needed? Are not the records of the books sufficient? God condescends to show them His justice and His righteousness in His dealing with sinners. Man is prone to blame God, to question and to doubt His character of love and justice.

Since the angels are "ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Hebrews 1:14) and play an important part in the lives of men, and have observed the truth about each person, judgment is done in their presence and for their approval.

All of God's justice and judgments are public, not private. God does nothing in a corner, where the rest of the universe cannot see and know, for the destiny and security of the universe is at stake. All of God's creatures have been threatened by the work of Satan. The enemy of God has had much success in enslaving millions of God's children.





As the record books of heaven are opened, Christ rises to claim His own

Consequently, when God proposes to bring the redeemed back from the dead and translate the living righteous, the security of God's subjects must be guaranteed. Sin must not be allowed to rise the second time. Only a united universe, a universe fully reconciled and in harmony with God, can guarantee that. The divine Intercessor presents the plea that all who have overcome through faith in His blood be forgiven their transgressions, that they be restored to their Eden home, and crowned as joint-heirs with Himself to the "first dominion." ... He asks for His people not only pardon and justification, full and complete, but a share in His glory and a seat upon His throne.—*The Great Controversy,* p. 484.



Satan disputes Christ's claims to the very end

In His teachings, Christ sought to impress men with the certainty of the coming judgment, and with its publicity. This is not the judgment of a few individuals, or even of a nation, but of a whole world of human intelligences, of accountable beings. It is to be held in the presence of other worlds, that the love, the integrity, the service, of man for God, may be honoured to the highest degree. — Review and Herald, Nov. 22, 1898.

Inasmuch as God submits this hour of judgment to public inspection, can there be anyone who will dispute Christ's claims? Is there anyone who will seek to defeat Christ's plans to take His people from the grave?

Satan is the accuser. He has no intention of relinquishing any sinner to God if he can do otherwise. He will dispute Christ's claims to the very end. It is part of the spirit and work of Satan to accuse all repentant sinners and make a claim for them as belonging to him.



Satan the accuses the people of God

Satan had accused Jacob before the angels of God, claiming the right to destroy him because of his sin. . . ; Satan endeavored to force upon him a sense of his guilt, in order to discourage him, and break his hold upon God. . . . As he [Satan] accused Jacob, he will urge his accusations against the people of God. He numbers the world as his subjects. . . . He does not know that their cases have been decided in the sanctuary above. He has an accurate knowledge of the sins which he has tempted them to commit, and he presents these before God in the most exaggerated light, representing this people to be just as deserving as himself of exclusion from the favour of God. He declares that the Lord cannot in justice forgive their sins, and yet destroy him and his angels. He claims them as his prey, and demands that they be given into his hands to destroy. As Satan accuses the people of God on account of their sins, the Lord permits him to try them to the uttermost. Their confidence in God, their faith and firmness, will be severely tested. . . . They lay hold of the strength of God as Jacob laid hold of the Angel.—The Great Controversy, pp. 618-620.

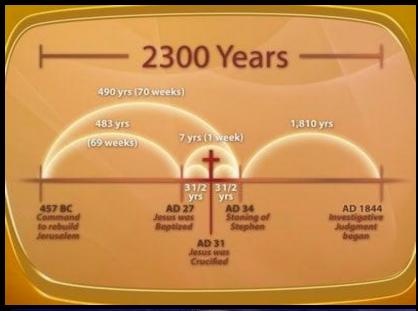


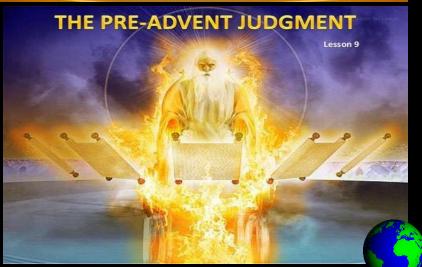
This investigation is no hasty judgment

With the opening of the books and the records made clear, whose claims are to stand—Christ's or Satan's? One must conclude from this extraordinary situation that the records of the lives of all are known both to Christ and to Satan. But not until now are the decisions of God revealed. This "investigation" is no hasty judgment. Regarding the final vindication of the saints of God, this is not play acting. The claims of Christ for His redeemed are disputed by Satan to the very end. If Satan's claims were to stand, the plan of redemption would have failed. Satan would have been right in his charges that free creatures could not obey the law of God and fulfill His requirements, that left to themselves to make their own choice they would all have followed him.

However imperfect may be our knowledge of all the proceedings of the pre-Advent judgment in the heavenly sanctuary, it means a great deal both to the righteousness of God and the ultimate salvation of His people.

On the bare record, no man can possibly meet the charges or silence the accusations of Satan. Unless those who profess to follow Christ are clothed in the garments of Christ's righteousness, the claims of Satan will be upheld.





God will uphold the honour of His character, reflected in the mirror of His holy law

In his own strength, man cannot meet the charges of the enemy. In sin-stained garments, confessing his guilt, he stands before God. But Jesus, our Advocate, presents an effectual plea in behalf of all who by repentance and faith have committed the keeping of their souls to Him. He pleads their cause, and by the mighty arguments of Calvary, vanquishes their accuser. . . . He claims from His Father mercy and reconciliation for guilty man. To the accuser of His people He declares: "The Lord rebuke thee, O Satan. These are the purchase of My blood."

All who have put on the robe of Christ's righteousness will stand before Him as chosen and faithful and true. Satan has no power to pluck them out of the hand of the Saviour. Not one soul who in penitence and faith has claimed His protection will Christ permit to pass under the enemy's power.—*Prophets and Kings,* pp. 586, 587.

Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. — Jude 9

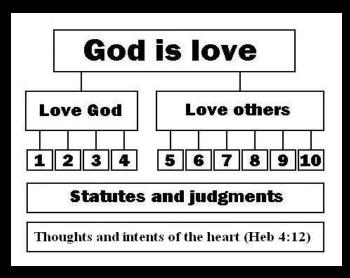


Here lies the very heart of the judgment of the saints

God will show in the judgment that there can be no tolerance of any departure from His will either by man, church, or devil. There will be no hushing up of unsettled accounts. None of the accusations that Satan makes against the saints before the celestial court will have any validity. The blotting out of sin will mean no less than the silencing of all the accusations for eternity. God's judgments will be true and will stand forever.

Jesus affirms no condemnation of His people and at the same time no excuse from judgment. He rests the investigative judgment on the firm foundation of what each man is in the sight of all heaven when clothed with His righteousness. In no way does Christ anticipate protests from any except Satan himself. Christ stands before the Father and the angelic hosts with complete certainty about His redeemed. In Christ's parable, the only guest at the wedding feast who stood in jeopardy was the man without a wedding garment (see Matthew 22:1-14).

The five wise virgins who took oil in their lamps went in to the marriage. They were close friends of the Bridegroom. There was no chance of their being excluded. They were secure. But the five foolish virgins who made no preparation were shut out from the marriage (Matthew 25:1-13).

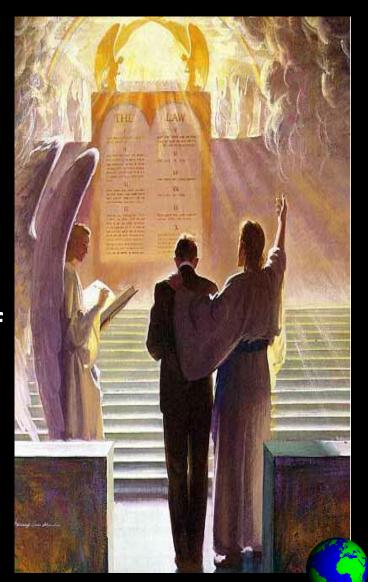




Summary

For the saints of God, the judgment will mean fulfilment, not apprehension. It will be an honourable presentation before the Father and His angelic host. Christ Himself will stand up for His people. The very presence of their Advocate before the Father is their security. Beyond all questions and theories and human judgment, Jesus will make known His sheep. As soon as their names are raised in the presence of the Father, all will be well. The investigative judgment is a revelation of love and loyalty to God at its best.

Men everywhere ought to acknowledge the responsibility of a present judgment. Jesus Christ is the most dominant and revolutionary Person ever of human history, from whose circle of influence and destiny none can tear himself. No one who follows Him and remains faithful to Him here will stand before God and be afraid. As soon as men realize the tremendous significance and finality of this judgment, they lose the right to be morally and spiritually indifferent. One Person men cannot avoid. One question men must face: What must I do with Him who is called the Christ? The spiritual majesty of the God-man will arraign men at His bar from which they cannot depart with security unless He confesses them as His disciples and not His enemies.



Conclusion

The anticipation of our being called to appear by our record and give account to God does not exert the power over men's lives that it should. In view of Christ's life and death for mankind, no man can seriously believe that the living Christ will not judge every individual.

It is surprising that as men view the appalling sweep of evil and rebellion in our world today, they can remain indifferent to God's last message, the "hour of God's judgment," that involves the destiny of all men. This message is God's last word of revelation prior to the close of probation; it is given for this hour and this time.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. . . . I Jesus have sent mine angel to testify unto you these things in the churches. . . . and the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. . . . He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus (Revelation 22:14-20).



The observance of the Lord's memorial, the Sabbath instituted in Eden, the seventh-day Sabbath, is the test of our loyalty to God.
{Last Day Events, 220.5}

Seal of God

Mark of the Beast

- True Worship
- Adoration to the Creator
- Commandment of God
- Protection signal
 Placed on the forehead
- False Worship
- Adoration to the Beast
- Commandment of man
- Sign of condemnationOn the forehead & in the hand

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SABBLITE

666

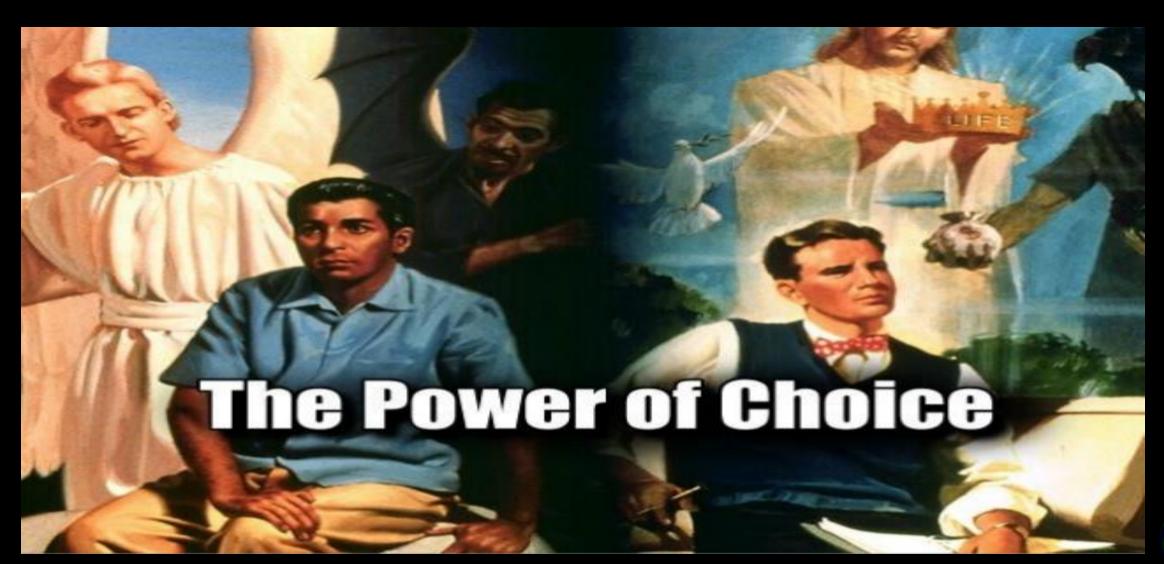
Sabbath

Revelation 12:17 & 14:12

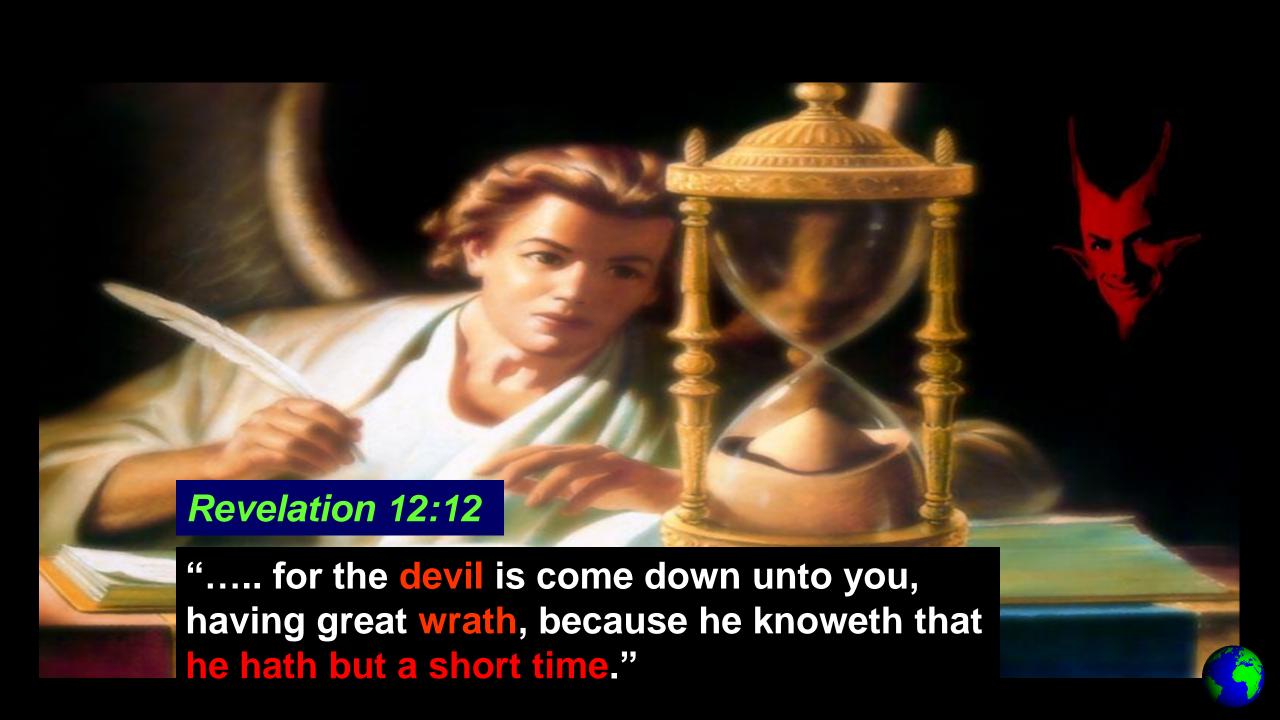
Sunday
Revelation 13:16

When the observance of Sunday be mandatory, each person must decide whether to accept the sign of authority of God (Sabbath) or the authority of men (Sunday).

God has given all:







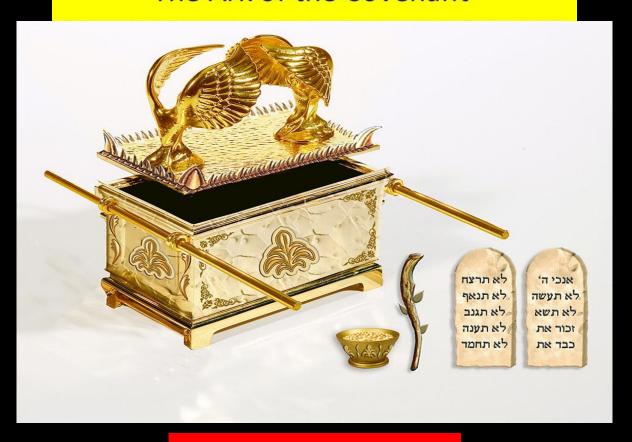
Enter The Ark of Hope

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

- John 10:16



The Ark of the Covenant



Psalms 77:13

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. -Revelation 3:20

