

## **The Day of Judgment.**

Very confused notions are held by many as to the work of judgment in the future age. The popular idea on the subject being something like this:

The Father, robed as a judge, with silvery hair, and stern aspect, is seated on a great white throne. By his side stands the Saviour with loving eyes and pleading face. The world of mankind is marshalled before him. They come up in close ranks, and with down-cast faces toward the Judge. The very large majority are addressed by him in a voice of thunder, and ordered to depart toward the left. Trembling with despair they hurry away, and are at once seized by a guard of demons, and are swiftly dragged, shrieking with terror, down, down, down. In the advancing crowd, there comes now and then *one*, who is at once recognized by the Saviour as a true Christian; introduced to the Father as such; who with modulated voice welcomes him to the right hand; where he is immediately crowned, and seated with the angels to view the remainder of the solemn scene. This separating work to continue until all who have ever lived have passed the tribunal; the whole period of time occupied being something less than 24 hours, thus constituting "the day of judgment."

While some features of this picture are drawn from symbolic Bible imagery, the conception as a whole is very far from being a scriptural one. As to the gathering of the world before the Judge in a kind of military review, and the immediate separation of the classes, while it is the likeness in the figure, it is of necessity as far from the real, as a type is from its antitype.

### **THREE GREAT PERIODS OF SEPARATION**

are, we think, clearly revealed in God's word: "The separation of the chaff from the wheat." [Matt. 3:10,12](#); "the tares from the wheat." [Matt. 13:37,43](#); "and the sheep from the goats." [Matt. 25:32](#).

The first separation is in the past. Jesus himself, while on earth, thoroughly purged the floor of the Jewish house, gathered the wheat into the Gospel church, and cast the chaff into a fire, which, culminating at the destruction of Jerusalem, burns even yet against the Jew. So far from marshalling that nation in rank and file before him, they were not even aware of the test then made, and were condemned because they *knew not* the day of their visitation.

The second great separation was due to take place at the end of this *aionos* [age] i.e., closing period of the Gospel dispensation. This work has actually been going on in our midst, and the world and worldly church know nothing of it. So in the last great harvest in the age of judgment, God's truth, the two-edged sword, will quietly, but surely, do the dividing work; and that Word not spoken but written, will plainly manifest the sheep and the goats.

### **THE TERM "DAY"**

in Bible times was frequently used, as now, to cover a long but definite period; as, for instance: "The *day*" in which "Jehovah God made the earth and the heavens." [Gen. 2:4](#). "The *day* of the

temptation in the wilderness." [Heb. 3:8](#). [40 years]. "The *day* of salvation." [2 Cor. 6:2](#). [Gospel dispensation].

As to the period comprised in "the day of judgment," if the student will but faithfully use a reference Bible or a concordance, and find the *amount* and *kind* of work to be accomplished "in that day," he will soon be glad to accept of Peter's explanation of it, that "one day is with the Lord as a thousand years;" and believing the Revelation of Jesus Christ, rejoice in the promise there given, to "reign with him a thousand years." As to

### THE KIND OF JUDGING

which is to be carried on, we must consult the Word if we would get the truth. Turn to the book of "[Judges](#)," and we find that after the death of Joshua, the Israelites forsook Jehovah, and worshipped Baal. To bring them to their senses, their enemies were allowed to triumph over them. When they repented, "Jehovah raised up *judges*; who delivered them out of the hand of those that spoiled them." For instance, "When the children of Israel cried unto Jehovah, Jehovah raised up a *deliverer* Othniel. And the spirit of Jehovah came upon him, and he *judged* Israel, and went out to war, and prevailed, and the land had rest for forty years," until Othniel died. Thus it continued through the period of the Judges until Samuel, who "*judged Israel all the days of his life*." When Samuel had grown old, the Elders of Israel asked him for "a *King to judge us* like all the nations." [1 Sam. 8:5,20](#).

A *judge*, then, in those days, was a person eagerly sought after; a *ruler* to be desired; who would deliver his people from oppression, administer justice to the wronged, and bring peace and joy to those over whom he exercised authority.

The world, and even the church, at the present time, led astray by an unscriptural theology, puts far away the idea of Christ's *presence* to judge [rule] the world, as something to be dreaded by all. Not so the Heaven inspired prophets of old. To them it was the one grand and glorious epoch for which, as Paul said, "creation groaneth." Listen to David and the sweet singers of Israel, in the *first psalm* sung, by the first divinely appointed choir, at the home-bringing of the ark.

Let the heavens be glad,  
And let the earth rejoice:  
And let men say among the nations,  
    Jehovah reigneth.  
Let the sea roar, and the fulness thereof:  
Let the fields rejoice, and all that are therein.  
Then shall the trees of the wood sing aloud  
At the PRESENCE of JEHOVAH,  
    BECAUSE HE COMETH  
    TO JUDGE THE EARTH.  
O give thanks unto Jehovah,  
    For he is good,  
FOR HIS MERCY ENDURETH FOREVER.

We might multiply quotations like the above, but they ought to be familiar to the faithful student of the Word.

**WHY** did "all the holy prophets since the world began" long for "that day" when the anointed should be present to rule, to reign, to judge?

**WHY** does all Christendom of this age shrink at the bare mention of that day?

### IN "THE DAY OF THE LORD,"

as in the days of creation, there is an evening and a morning. So the Jews kept their time: beginning their day with evening. It is God's order. First the cross, then the crown. The night was forty years long to the children of Israel. To the Gospel church it has been many centuries. So the nations in the coming age must first run the race before they receive the prize. They have not been on the racecourse—the narrow way—yet. And during their trial, as in ours, there must be "weeping for a night, but joy cometh in the morning."

Many, who have failed to "*search* the scriptures" as commanded, have seen only this night of darkness; and it has hung before them like a funeral pall, cutting off the light of the glory beyond.

### A DARK NIGHT

is indeed closing over a sleeping church, and a blind world; during which many woes will be poured out upon them. But when they have well learned the lesson of obedience *through suffering*, as all past overcomers have, they will reap the blessed reward.

The day of Judgment, then, divides itself into two parts. First, a "time of trouble" during which the nations will be subdued, and humbled, and taught the lesson of Nebuchadnezzar their type, "that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." Secondly, a morning, in which the Sun of righteousness will rise with healing in his wings; driving away the mists of ignorance and superstition; destroying the miasma of sin; and bringing light, and life, and love, to the downtrodden sons of men. During the first named period, such scriptures as the following have a fulfillment:

"Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. [Symbolical of a spiritual night.] And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible." [\*Isa. 13:9,11\*](#). "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potters vessel." [\*Psa. 2:8,9\*](#).

"The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted...come, behold the works of Jehovah, what desolations he hath made in the earth. He maketh wars to cease unto the ends of the earth; he breaketh the bow and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth." [\*Psa. 46:6,10\*](#). How does he make wars to cease? Evidently by the

"desolations" above mentioned. The nations will be so satiated with bloodshed; and by bitter experience will so realize the misery of injustice, and oppression, and sin, that they will loathe themselves and their ways, and will willingly turn and seek for purity and peace. But to produce this effect the command will first go forth: "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come forth:

### **BEAT YOUR PLOWSHARES INTO SWORDS,**

and your *pruning hooks into spears*: let the weak say, I am strong." [Joel 3:9,10](#). The dreadful lesson of the exceeding sinfulness of sin will be learned in time, and well learned, for, "thy people shall be willing in the day of thy power." [Psa. 110:3](#). Then, after they have been brought to a condition of willingness to let "this man reign over" them, we find as a result of his judgeship, they shall

### **BEAT THEIR SWORDS INTO PLOWSHARES,**

and their *spears into pruning hooks*: nation shall not lift up sword against nation, neither shall they learn war any more." [Isa. 2:4](#).

The *preceding verses* tell us when this blessed time will come, and also other events in this glorious day of Christ's presence, as Judge over all the earth. "It shall come to pass in the last days, that the mountain [government or kingdom] of the LORD'S house [Temple: which Temple ye are. [1 Cor. 3:17](#).] shall be in the top of the mountains [great kingdoms of earth], and shall be exalted above the hills [lessor kingdoms]; and all nations shall flow unto it. And many people shall go and say, come ye, and let us go up to the MOUNTAIN of Jehovah, to the HOUSE of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion [the glorified Temple] shall go forth the *law*, and the *word* of Jehovah from Jerusalem [restored earthly Jerusalem and her priesthood. [33:20,21](#)]. We are now prepared to read the *97th Psalm*, which we will quote.

### **"JEHOVAH REIGNETH:**

Let the earth rejoice; let the multitude of isles be glad.  
Clouds and darkness are round about him:  
Righteousness and judgment [justice]  
the establishment of his throne.  
A fire goeth before him,  
And burneth up his enemies round about,  
His lightnings [truth] enlighteneth the world:  
The earth [nations] saw and trembled.  
The hills [earthly governments] melted  
like wax at the **presence** of Jehovah.  
At the presence of the LORD of the whole earth.  
The Heavens [immortalized saints in  
heavenly places] declare his righteousness,  
**and all the people see his glory.**

Zion heard and **was glad:**  
And the daughters of Judah *rejoiced*,  
Because of thy JUDGMENTS, O  
Jehovah.

In view of the glorious prospect before the church and the world, can we not join the prophet in  
the *closing words of this psalm*.

Light is sown for the righteous,  
And gladness for the upright in heart.  
Rejoice in Jehovah, ye righteous; and  
give thanks at the remembrance  
of his holiness.

W. J. M.

R35

### "THE DAY OF THE LORD."

(CONTINUED.)

We now come to the consideration of the *Church's* condition during this period of trouble. We have seen that "great and terrible" things are coming upon *the world*—overturning of all governments, law and order—utter wreck of society. Will the Church go *through* this "time of trouble such as was not since there was a nation?"

The answer, to be understood, must recognize two classes of Christians as being IN THE CHURCH now and during the gospel age, viz., the very few entirely consecrated ones who have "the *same mind* which was also in Christ Jesus," *i.e.*, a mind or desire to do only the *Father's will*; those in whom His Word abides so that they "bring forth much fruit"—"meekness, patience, Godlikeness, brotherly-kindness, charity," etc.—[Gal. 5:22](#). These are the "*little flock*," "the sanctified in Christ Jesus, who have their fruit unto holiness." This small part of the living church will be found *watching*, and are told that, if they do so, they will "*escape* all those things coming on the world." We understand that the escape is effected by their being "caught up to meet the Lord in the air" ([1 Thess. 4:17](#)); yet that their taking will be unseen by the world.

While the few "*escape*," the majority of professing Christians, sincere, earnest, zealous, in *their way*, though they be, are yet, on their own profession, not *entirely* consecrated, and do not wish to be. They are willing to take the Lord as a partner, and defer a little to his wishes in their acts of life. The partnership is composed of Christ, *the world*, and SELF; and these three modify the life and bring it to a "luke-warm" condition. But to cast out the world and to debase self so that the only controlling power is Christ, is to break up all partnership, and brings to the condition Paul expresses: "For me to live is Christ," because Christ reigns supreme.

This class will be overtaken by the "day of the Lord" unprepared. Because, "overcharged with the world, self, and the cares of this life," they are not watching, and are therefore taken "*unawares*," and as in a "*snare*" (see [Luke 21:34,35](#)), "and they shall *not escape*." This

class, sometimes called "carnal-minded, babes in Christ," are blessed in this great trouble; for, though the love of Christ does not constrain them to *entire consecration* because of the great strength of the world and self, yet, when put into this "furnace" of trouble, the miserable dross will be eliminated, their eyes relieved of worldly blindness and anointed with truth that they may truly see; their garments, too, which have become so torn that "the shame of their nakedness appears;" and, spotted by the flesh and soiled by contact with the world, these, with much anguish and pain, shall, during this "day of wrath, *wash* their robes and *make them white* in the blood of the Lamb," and "the Lamb in the throne shall feed them."— [Rev. 7:14-17](#)

When Christ is enthroned, has "taken his great power," and commenced his reign as earth's new King, these judgments of the "great day of wrath" are the first acts, the first evidences to the world that the "Kingdom of Heaven," composed of Christ Jesus and his overcoming Church, above referred to, has been established or "set up." When thus enthroned, the Bride (the "little flock") *is with him*. Who? "They that are with him are *called* and chosen and faithful," and "In righteousness he doth judge and make war. Jesus promised "To *him that overcometh* I will give to sit *with me* in my *throne*,"—"I will give him *power over the nations*."— [Rev. 2:6; 3:21](#)

David shows the position of the *saints* or *overcomers* to be with Christ in POWER, [Ps. 149:79](#): "This honor have all his *saints* to execute the *judgments written*."

It is then, while the "little flock," the "Bride," the "*overcoming* church," is thus enthroned with Jesus, and while she is inflicting the judgments written, and while the other class of Christians in the Church, the carnal-minded ones, left in the world are "washing their robes," that the Lamb feeds *them* with truth, and *leads them* (some quickly, others more slowly) unto living fountains of water, bringing, finally, as many as *will be led* to the heavenly condition, beyond all tears, pain and sorrow, receiving them into his eternal home; and so we see them ([Rev. 7:14](#)) "clothed in white robes and palms in their hands;" and we are told "These are they that came out of" (*gr.*, after or through) "*the great tribulation*, and have washed their robes," etc.; "Therefore are they before the throne and serve God in his temple."

High honor to be a servant in God's temple; but not so great as to be "*the temple*" itself. Glorious position *before* the throne; but not so highly exalted as the "Bride" *in the throne*. Grand to be overcomers of the world, and to carry a palm in hand, even by coming through "the great tribulation;" but not so grand as to be accounted *worthy to escape* and to be *crowned* a conqueror by the King of kings.

"The King's daughter ("the Lamb's wife") is all glorious within; her clothing is of wrought gold; she is brought unto the King in [white] raiment of needlework;" and who will say that her garments are not more grand than those of "the virgins, her companions, who follow her," though they also be clothed in "robes *washed white*"—though they also be brought before the King with gladness and rejoicing? ([Ps. 45:13](#))

But though the "little flock" escape the great tribulation coming on the *world*, there is *another* tribulation coming also *in* "the day of the Lord." It comes before the translation of the overcomers, and is a furnace into which *the Church*, wheat (true and false, whether advanced Christians or babes in Christ) and tares (hypocrites)—*all* go into this trial. Of this Paul says, "The fire will try every man's work of what sort it is."

Every believer in Christ is represented as a builder putting up, from the materials furnished in God's word, a "holy faith and holy life," all assistance and direction being furnished through the Spirit.

Some are building with gold, silver and precious stones—truth; others with hay, wood and stubble—errors;—both build on the *rock—Christ Jesus*; both have a foundation in the rock. The *tares* (hypocrites) know not the rock, and build on the sand. In this illustration by Paul, the two classes of Christians are distinctly seen: the little flock, who have built wisely of truths, the fire of that day does not affect—they receive the reward promised to overcomers; those whose building is burned lose the high calling (the bride's position) though "they themselves be saved yet as by fire." ([1 Cor. 3:11-15](#))

The same trial of the *Church* is shown in [Ps. 91](#). We understand the trial to come through the rise of *infidelity*, which will so shake and shatter all religious beliefs, as to expose the multitudinous *errors* and burn them (errors, "wood, hay, stubble") up, leaving as the representatives of Christianity those who hold *the truth* ("gold, silver," etc.), the "little flock" who, we believe, will shortly after be translated.

This psalm vividly describes, under the symbols of "pestilence, snares, terrors, arrows," etc., the enemy which assaults the Church.

Infidelity is already as a pestilence, a miasma abroad throughout the world. It is in the storeroom, the streetcar, on the railroad, in the newspapers, in the Sunday-schools and in the churches. Everywhere, as a pestilence, it goes suiting itself to the various surroundings. It is in the street outspoken, in the paper a joke or a side-cut at Christianity, in the Sunday-school and pulpit it is toned down, yet none the less powerful, as it suggests that it is not best to think of the seeming incongruities of Jonah and the great fish, or Sampson, or Joshua and the sun. Another form of this pestilence is lack of faith and trust in the promises of God. The promises are quoted in prayer, etc., yet a fulfilment is seldom expected. The doctrines and traditions of men are sought and accepted more readily than the word of God. There is a form of Godliness without the power. It is really unbelief. ("When the Son of Man cometh, shall he find faith on the earth?")—[1 Tim. 3:5; Luke 18:8](#)

Yes, infidelity is systematically and rapidly undermining the confidence of the most enlightened, in sacred things, and its power and influence are increased by the fact that so very many of the doctrines which it assails are really *false*—"wood, hay and stubble." But as one doctrine after another which, once they hold sacred torn to shreds, they begin to doubt all, and are in danger of throwing away truths as well, so great is their disgust.—[1 Cor. 3:11-15](#)

Some will be taken as in a "snare." All who are not *watching* and who have not the *light* of God's word upon the pathway in which they tread, will be ensnared by the strong arguments and deep-laid plans of error. It is only the faith-*full* and trusting that shall be unharmed, those who can say "He is my refuge and fortress, my God, in Him will I *trust*."—[Psalm 91:2](#)

They only will stand "the arrows." (The wicked shoot out arrows, even *wicked words*.) The scoffs and derision which will attach to all who will then claim to bear the name of Christ, will be too much for many. It will pierce and wound them and cause them to retire, unless they have for a shield and buckler God's *truth* (*vs. 4*.) Only a clear and harmonious understanding of God's word (the truth) will enable us to withstand the various and powerful attacks of this time.

The apostle foresaw this time and warns us of "the evil day," ([Eph. 6:11-12](#).) "Put on the whole armor of God that you may be able to stand against the *wiles* of the devil," for we wrestle not against flesh and blood, &c." "Wherefore take unto you the whole armor of God that ye may be able to withstand in *that evil day*." It is a day more for defense than aggressive warfare—*withstanding*.

Paul describes the whole armor; have *you* taken it? Are *you* wearing it now? Unless you have it on *you* are not prepared for the "evil day" into which we are now entering. Some have one part of this armor and some another. Few have it all. There are few who cannot add to their defensive preparation. Some Christians have caught the end of the girdle of truth, wrapped it about them and started with the sword (the word) to attack the powers of darkness. These are they, who have only the intellectual, and not the experimental, knowledge of the word of truth. Stop, brother, put on the *whole armor*. You will need the *helmet* of salvation (the acceptance of Christ's atoning work), the *breast plate* of righteousness, (experimental religion), and a *shield* of faith and trust, else you may be pierced by many an arrow. And do not neglect to have "your feet shod with the preparation of the gospel of peace"—meekness, gentleness, patience, long suffering, love, lest you soon become weary in the rugged way. Others put on the breast-plate and helmet and shield, but lack the girdle and sword. They feel prepared for everything and spend all their time polishing and admiring their armor. These are they who accept of the salvation offered by our Lord and rejoice in it, but who have *little or no intellectual knowledge* or understanding of the matter. They believe, but scarcely know *what* or *why*. They see no necessity for anything but a thread of truth for a girdle, and therefore do not seek to *grow* in knowledge of the *truth*. The *sword*, the word of God, they know little about; it is heavy; they cannot handle it easily—they see little use for it. They used it a little to assist in putting on their breast-plate, but since that it lies idle. Stop, brother, sister, that armor might do you good under some circumstances, but it will not do in this "evil day." The battle will weary you, and you will faint in the way if you have not the *girdle* of truth (a sustaining strength derived from an understanding of the Word) to brace and strengthen you. You may have never so large a *shield* of faith and other armor, but you cannot do without the *sword* (the Word.) The enemy will attack you and *take away* your *shield* and other armor unless you have the sword to defend them.

Yes, friends, we need the whole armor if we would stand. If you have it complete—*head and heart* religion—then you will be of those described as being "able to quench all the fiery darts, arrows of the wicked." "A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee." ([Psa. 91:7](#)) Though thousands of Christians, and ones in whom you had rested much confidence, fall at your side, yet, so armed with the panoply of God, nothing can compel you to doubt the presence and power of our Lord.

Even now many begin to fall. Already *errors* are beginning to raise their heads and taunt with "bitter words" the truth. Errors, which if it were possible, would deceive and ensnare *the very elect*.—[Matt. 24:24](#)

Think not that *you* will not be shaken, that *your faith*—shield—will not need to be defended. "The fire of *that day* shall try every man's work of what sort it is."—[1 Cor. 3:13](#)

"Who shall be able to stand?"

"My soul be on thy guard,  
Ten thousand foes arise;



The hosts of sin are pressing hard,  
To draw thee from the prize."

This fall of Christianity, religious influence and restraint, and the rise of infidelity, prepares the way and is the door by which the trouble upon the world (which quickly follows this upon the church) is introduced. They both are parts of the trouble of "the Great Day of God."

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