

The Final Judgment

THE INVESTIGATIVE JUDGMENT

“I said in mine heart, God shall judge the righteous and the wicked; for there is a time there for every purpose and for every work.” Ecclesiastes 3:17 JEO 5.1

THE judgment of the great day is an event certain to take place. “He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained.” Acts 17:31. What God hath appointed is sure to come in due time. The resurrection of Christ is an assurance to all men of the final judgment. It is not the fact of the judgment, however, but the order of its work, that at this time engages our attention. The work to be accomplished is of immense magnitude. The judgment relates (1) to all the righteous; (2) to all the wicked; (3) to all the evil angels. The number of cases, therefore, to be acted upon at this grand tribunal exceeds our powers of conception. We must not, however, suppose that there will be any difficulty on the part of the Judge in acting upon every case individually. Far from this, “there is a time there for every purpose and for every work.” The judgment, indeed, pertains to an immense number of beings; yet every one of them shall give account of *himself* to God. Romans 14:12. It will not relate to so vast a number as to make it otherwise than a strictly personal matter. Nor will there be aught of confusion or disorder in that final reckoning. God has plenty of time for the work, and he has no lack of agents to do his bidding. That he has order in this work, the Scriptures clearly teach. JEO 5.2

1. The righteous are to judge the wicked; yet the righteous are themselves to pass the test of the judgment. Whence it follows that the judgment must pass upon the righteous before they can sit in judgment upon the wicked. JEO 6.1

This is a very important proposition. That it is truthful we know from the express testimony of the Scriptures. JEO 6.2

“Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?” 1 Corinthians 6:2, 3. JEO 6.3

“And I saw thrones, and they sat upon them, and *judgment was given unto them*; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.” Revelation 20:4. JEO 6.4

“I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and *judgment was given to the saints of the Most High*; and the time came that the saints possessed the kingdom.” Daniel 7:21, 22. JEO 6.5

Here is the exalted work of the saints in the judgment. They are to take part in the examination of the cases of all wicked men and fallen angels. But this is not to be till they have been changed to immortality, and exalted to thrones of glory. They do not, therefore, have their cases decided at the same time with the wicked. We believe the reader will acknowledge the justice of this reasoning. Let us state another proposition:— JEO 7.1

2. The trump of God sounds as the Saviour descends from heaven. When that trump is heard, all the righteous are, in the twinkling of an eye, changed to immortality. There can be no examination after this to determine whether they shall be counted worthy of eternal life, for they will then have already laid hold upon it. From this it follows that the examination and decision of the cases of the righteous takes place before the advent of Christ. The resurrection of the righteous to immortality is decisive proof that they have then already passed the test of the judgment, and have been accepted of the Judge. That they are thus raised to immortality the following texts plainly teach:— JEO 7.2

“So also is the resurrection of the dead. It is sown in corruption; *it is raised in incorruption*; it is sown in dishonor; *it is raised in glory*; it is sown in weakness; *it is raised in power*; it is sown a natural body; *it is raised a spiritual body*. There is a natural body, and there is a spiritual body.” “Behold, I show you a mystery: We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead *shall be raised incorruptible*, and we shall be changed.” 1 Corinthians 15:42-44, 51, 52. JEO 7.3

These passages are certainly convincing. The resurrection of the saints is to immortal life, and they are made immortal in the very act of the resurrection. The decision of their cases is, therefore, passed before their resurrection, for the *nature* of their resurrection is declarative or eternal salvation. But the fact that the decision of the judgment in the case of the righteous precedes the advent is proved by another proposition, as follows:— JEO 8.1

3. The righteous are to be raised *before* the wicked have their resurrection. This shows that the examination of their cases takes place before they are raised, for the final discrimination is made in the very act of raising the just and leaving the unjust to the resurrection of damnation. JEO 8.2

“But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. *Blessed and holy* is he that hath part in the *first* resurrection; *on such the second death hath no power*, but they shall be priests of God and of Christ, and shall reign with him a thousand years.” Revelation 20:5, 6. JEO 8.3

“But they which shall be *accounted worthy* to obtain that world, and *the resurrection from the dead*, neither marry, nor are given in marriage; neither can they die any more; for they are equal unto the angels; and *are the children of God, being the children of the resurrection*.” Luke 20:35, 36. JEO 8.4

“If by any means *I might attain* unto the resurrection of the dead.” (Literally “the resurrection out from the dead ones.”) Philippians 3:11. JEO 8.5

“For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first-fruits; *afterward they that are Christ’s at his coming*.” 1 Corinthians 15:22, 23. JEO 8.6

There is a resurrection which bears the inspired designation of the “first resurrection.” All who have part in this resurrection are pronounced “blessed and holy.” On them “the second death hath no power.” This resurrection is out from among the dead. Paul earnestly labored to attain unto it. It is to be at the coming of Christ. Only those who are Christ’s shall have part in it. All that have part in it are the children of God because they are the children of the resurrection to life. These facts clearly prove that the examination of the cases of the righteous precedes their resurrection at the advent of Christ, that event being really declarative of their innocence in the sight of God, and of their eternal

salvation. Such as are accepted of God are raised; the others sleep till the resurrection to damnation. These facts are decisive proof that the righteous are judged before they are raised. JEO 9.1

But we have a still more explicit statement yet to notice. Says our Lord: "But they which shall be *accounted worthy to obtain that world, and the resurrection* from the dead," etc. Then it is certain that the act of *accounting worthy* to obtain the resurrection from among the dead, and a part in the world to come, does precede the resurrection of the righteous. But this act of accounting men worthy of a part in the kingdom of God is the very act of acquitting them in the judgment. The investigative judgment in the cases of the righteous is, therefore, past before their resurrection. As the resurrection of the just is at the advent of Christ, it follows that they pass their examination, and are counted worthy of a place in the kingdom of God, before the Saviour returns to the earth to gather them to himself. JEO 9.2

It is proved, therefore, that the resurrection of the saints to immortal life is declarative of their final acceptance before God. Whatever of investigation is requisite for the final decision of their cases, must take place before the Saviour in mid-heaven utters the word of command to his angels. "Gather my saints together unto me." Psalm 50:5; Matthew 24:31. The act of accounting them worthy must precede all this. The saints alone are to be caught up to meet Christ in the air. 1 Thessalonians 4:17. But the decision who these saints are, who shall thus be caught up, rests not with the angels who execute the work, but with the Judge, who gives them their commission. We cannot, therefore, avoid the conclusion that the investigation in the cases of the righteous precedes the coming of the Saviour. Let us now consider an important proposition. JEO 10.1

1. This period of investigative judgment is ushered in by a solemn proclamation to the inhabitants of the earth; and this investigative work embraces the closing years of human probation. This is a very important statement. But it is susceptible of being clearly proved. JEO 10.2

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. JEO 10.3

The gospel of Christ is "the power of God unto salvation to everyone that believeth." Romans 1:16. No other gospel than this can be preached, not even by an angel from heaven. Galatians 1:8. Whence it follows that the angel of Revelation 14:6, 7, preaching *the everlasting gospel*, represents some part of the great gospel proclamation. It is a part of that preaching which is the power of God unto salvation to everyone that believeth. This fact alone is decisive that this proclamation concerning the hour of God's judgment must be made while human probation still lasts. Two other solemn announcements follows. And it is evident that the human family are still upon probation, when the *third* angel declares that "if any man worship the beast ...the same shall drink of the wine of the wrath of God.... *Here is the patience of the saints.*" This is a consecutive prophecy, as several expressions plainly indicate. And it is to be observed that the Son of man is seen upon the white cloud after all these solemn proclamations have been made. JEO 11.1

That this announcement of the hour of God's judgment precedes the advent of Christ, and is addressed to men while yet in probation, the fourteenth chapter of Revelation clearly proves. That this is not some local judgment is proved by the fact that "every nation, and kindred, and tongue, and people," are concerned in it. It is evidently that part of the judgment work which precedes the coming of Christ, and, as has been already shown, this is the work of determining who shall be *accounted worthy* to have part in the resurrection to immortal life, and, we may add, who also of the living shall be *accounted worthy* to escape the troubles that shall come in the conclusion of this state of things, and to stand before the Son of man. Luke 20:35; 21:36. JEO 11.2

2. When the sins of the righteous are blotted out they can be no more remembered. They are blotted out before Christ comes. There can be, therefore, no act of calling them to account for their sins after the advent of Christ. Thus we read:— JEO 12.1

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you." Acts 3:19, 20. JEO 12.2

Mr. Wesley, in his "Notes on the New Testament," gives a different translation, which may be more accurate:— JEO 12.3

"Repent ye therefore, and be converted, that your sins may be blotted out, that the times of refreshing may come from the presence of the Lord, and he may send to you Jesus Christ, who was before appointed." JEO 12.4

Albert Barnes, in his "Notes on the Acts," speaking of these two translations, says, "The grammatical construction will admit of either." One of these represents the blotting out to be *when* the times of refreshing arrive; the other makes it the *cause* of that refreshing. But neither of them gives the idea that this blotting out takes place when the sinner turns to God. Both of them throw it into the future. Each of them represents it as *preceding* the second coming of the Lord. But this is especially true of the latter translation, which follows the original in using a conditional verb respecting Christ's advent; not as though that were a doubtful event, but rather as if his coming to the personal salvation of the ones addressed depended upon their having part in the refreshing, and as if that refreshing was to come in consequence of the blotting out of sins. JEO 12.5

The sins of the righteous are blotted out before the coming of Christ. They cannot be called to give account of their sins after they have been blotted out; whence it follows that whatever account the righteous render to God for their sins must be before the advent of the Saviour, and not at, or after, that event. JEO 13.1

3. The sins of men are written in the books of God's remembrance. The blotting out of the sins of the righteous does therefore involve the examination of these books for this very purpose. That the sins of men are thus written, is plainly revealed in the Scriptures. JEO 13.2

"For though thou wash thee with niter, and take thee much soap, yet *thine iniquity is marked before me*, saith the Lord God." Jeremiah 2:22. And thus the Lord speaks of the guilt of Israel: "Is not this *laid up in store with me*, and sealed up among my treasures?" Deuteronomy 32:34. And Paul speaks in the same manner: "But after thy hardness and impenitent heart *treasureth up* unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to

his deeds.” Romans 2:5, 6. These statements of wrath being treasured up can have reference only to the fact that God takes notice of men’s sins, and that every sin is marked before him. To this fact all the texts which speak of the blotting out of sins must have reference. Thus David prays that God would *blot out* his transgressions. Psalm 51:1, 9. And Nehemiah, and David, and Jeremiah, pray respecting certain persons, that their sin may *not be blotted out*. Nehemiah 4:5; Psalm 109:14; Jeremiah 18:23. And Isaiah, in prophetic language, speaks of this blotting out as if it were a *past* event, just as in the next verse he speaks of the new creation, and the final redemption. Isaiah 44:22, 23. And in the previous chapter he speaks in a similar manner of this blotting out as necessary in order that the sins of the people of God may be no more remembered. Isaiah 43:25. These texts plainly imply that the sins of men are upon record, and that there is a time when these are blotted out of the record of the righteous.

EXAMINATION OF THE BOOKS

The Book of Life — The Book of Remembrance — Blotting out of Sins — Blotting out of Names — Judgment Precedes Resurrection — A Solemn Decree — Closing Work of Our High Priest

THE existence of records, or books, in heaven and their use in the judgment, is plainly revealed. Thus Daniel says, “The judgment was set, and *the books were opened*.” Daniel 7:10. And John says: “And I saw the dead, small and great, stand before God; and *the books were opened*; and *another book was opened*, which is *the book of life*; and the dead were judged out of those things which were written in *the books*, according to their works.” Revelation 20:12. JEO 15.1

It is evident that the utmost importance is attached to the blotting out of the sins of the righteous from these books. When they are blotted out they can never rise up in the judgment against those who committed them; for men give account to God only for those things contained in the books. It is therefore certain that no individual can have his sins blotted out until the close of his probation. But when this work is wrought there must be an examination of the books for this very purpose. JEO 15.2

The book of life is to be examined before the resurrection of the just. The words of Daniel render this point perfectly clear:— JEO 15.3

“And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, *every one that shall be found written in the book*.” Daniel 12:1. JEO 15.4

We have seen from other texts that the investigation and decision of the judgment in the cases of the righteous precedes the advent of the Saviour. We have also seen that there is a time before the coming of Jesus when the sins of the righteous are blotted out from the books of God’s remembrance. This is decisive proof that these books are subjected to examination before the Saviour comes again. But we have now another important fact. The book of life is examined *before* the deliverance of the saints. Daniel says, “At that time thy people shall be delivered, every one that shall be found written in the book.” The book must, therefore, be examined *before* the resurrection of the righteous to immortal life. This is another convincing proof that the investigation of the cases of the righteous precedes the first resurrection. This book is referred to in the following passages: Exodus 32:32,

33; Psalm 69:28; 87:6; Isaiah 4:3; Ezekiel 13:9; Daniel 12:1; Luke 10:20; Philippians 4:3; Hebrews 12:23; Revelation 3:5; 3:8; 17:8; 20:12, 15; 21:27; 22:19. JEO 16.1

The book of life is the *final* means of determining the cases of the righteous in the judgment; for all are delivered who are at the time of deliverance found written in it. But before this book is made the final source of appeal, it is itself to be tested by the books of God's record. For all the names which are entered in this book of life, of those who fail to overcome, are to be blotted out. Yet it is the record of these persons' lives that is to cause their names to be stricken from the book of life. Exodus 32:32, 33; Psalm 69:28; Revelation 3:5. We must, therefore, conclude that before the final examination of the book of life in the case of the righteous, there is a *prior* examination of the books of God's record to determine (1) whose record of repentance and of overcoming is such that their sins shall be blotted out, and (2) to ascertain from this book who have failed in the attempt to overcome, and to strike the names of all such from the book of life. When the books of God's remembrance are thus examined, and the sins of the overcomers blotted out, and the names of those who have not overcome are removed from the book of life, that book becomes the final test, and an examination of its pages concludes the work of investigation preparatory to the deliverance of the saints. JEO 16.2

We have seen that though the book of life is the final book of reference to determine who shall have part in the first resurrection, yet it must itself first be examined by the book of God's remembrance, for the removal of the name of every person who has not completed the work of overcoming. JEO 17.1

1. The book called "the book of remembrance" is written expressly for the righteous, and is the book which shall determine, in their cases, the decision of the judgment. This book is particularly referred to in the following passages:— JEO 17.2

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a *book of remembrance was written before him for them that feared the Lord*, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Malachi 3:16-18. JEO 17.3

"Thou tellest my wanderings; put thou my tears into thy bottle; *are they not in thy book?*" Psalm 56:8. JEO 18.1

"Remember me, O my God, concerning this, and *wipe not out my good deeds* that I have done for the house of my God, and for the offices thereof." Nehemiah 13:14. JEO 18.2

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

But if the record be not such as God can accept, then their names must be removed from that book (Exodus 32:32, 33; Psalms 69:28; Revelation 3:5), and the record of their good deeds also be blotted out to be no more remembered. Nehemiah 13:14; Ezekiel 3:20. JEO 18.3

The book of God's remembrance contains the names of all who enter the service of God, and of such only. Yet not every one of these follows on to know him. Many that set out to overcome do not complete the work. That record, however, will show just how far they advanced in overcoming, and how and when they failed. As it contains simply the good deeds of the righteous, it will show their acts of repentance, confession, obedience, and sacrifice recorded therein. When the work is complete, then this record shows them prepared for the examination of the judgment. This, therefore, is the book out of which the cases of the righteous are to be decided, and from whose record they are to be *accounted worthy* of that world and the resurrection from the dead. JEO 19.1

2. The justification of the righteous in the judgment must precede the resurrection which is called "the resurrection of the just." By this designation our Lord speaks of the resurrection of the righteous. Luke 14:14. Paul states that this resurrection shall be at the coming of Christ. 1 Corinthians 15:23, 51-54; 1 Thessalonians 4:16-18. JEO 19.2

"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matthew 12:36, 37. JEO 19.3

The justification of the judgment must be when the righteous are *accounted worthy* of a part in the first resurrection. But before they are thus justified in the judgment they give an account of their words. And this being true, it follows that God preserves a record of the words which we speak; also that our evil words are not blotted out until this account has been rendered. But the acquittal and the blotting out do, of necessity, precede the gift of immortality to the righteous at the advent of our Lord. JEO 19.4

3. The decision of the judgment in the case of the righteous must be when the blotting out of their sins takes place. JEO 20.1

For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecclesiastes 12:14. JEO 20.2

God brings the conduct of men into the judgment by means of books of record. They are judged "out of those things which were written in the books, according to their works." Revelation 20:12, 13. JEO 20.3

But the sins of the righteous are blotted out before the coming of the Lord. Acts 3:19, 20. And it is manifest that their sins cannot be brought into the judgment after they are thus blotted out. But the righteous are to be judged as really as are the wicked. Ecclesiastes 3:17. It follows, therefore, that their judgment must be at the time of the blotting out of their sins; for then there is an end made forever of the record of their transgressions. Now it is manifest that when this final work is wrought, it will pertain only to those who have fully repented of their sins, and have perfectly accomplished the work of overcoming. This work of blotting out sins brings our Lord's priesthood to an end. He must be priest till then. He is not needed as priest after that. But when our Lord does blot out the sins of his people, he must present their cases individually before his Father, and show from the "book of remembrance" that they have severally repented of their sins, and have completed their

work of overcoming. Then the Father accepts the statement thus made, and the evidence thus presented in the case of each one, and bids the Son to blot out the record of that person's sins. This is manifestly the very time and occasion at which the righteous are accounted worthy of the resurrection to immortality. Their sins are thus brought into the judgment through their High Priest, and *through him* the righteous render account of their sins to the Father. This account being accepted, their sins are blotted out, and themselves pronounced just before God. This is the justification of the judgment. JEO 20.4

4. There is a time for blotting out the names of some from the book of life, and of confessing the names of the others before the Father. JEO 21.1

"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. JEO 21.2

The time of blotting out names from the book of life *precedes* the deliverance of the saints. For at the time of that event everyone shall be delivered "that shall be found written in the book." Daniel 12:1. Thus the fearful threatening of Exodus 32:32, 33; Psalms 69:28; Revelation 22:19, is executed in the removal of names from this book before the coming of Christ. Those who overcome are the ones who have their sins blotted out. But those who fail to overcome have their names stricken from the book of life. The examination of their record must, therefore, precede both these acts of blotting out, for the express purpose of determining whether they shall have their sins blotted out, or have their names removed from the book of life. We have seen that it is at this very point that the righteous give account of their sins through their High Priest, who, from the book of God's remembrance, shows that they have repented, confessed, forsaken, and overcome, their sinful course; also that they are thus acquitted and justified in order that they may have a part in the resurrection to immortality. Here is also the very act of the Saviour in confessing the names of his people before his Father and the holy angels, that shall close our Lord's priesthood and place his people where they shall be forever free from all their sins. For when the book of God's remembrance is found to prove that the person under examination is an overcomer, it is then the part of the Saviour to confess his name before his Father and the holy angels, and the part of the Father to give judgment that that person's sins be blotted from the record. Surely it is of some account to us that we have part in the fulfillment of the promise, "I will confess his name before my Father, and before his angels." Revelation 3:5; Matthew 10:32; Luke 12:8. JEO 21.3

5. The righteous are not done with their sins till they have rendered account in the judgment. Ecclesiastes 3:17; 12:14; Matthew 12:36, 37. The only account that they can render is to show that they have made perfect work of repentance and of overcoming. This must be done before they are blotted out of the record above. Our Advocate with the Father must hold his office till he has saved his people from their sins. 1 John 2:1; Matthew 1:21. He cannot close this work till he has seen them accepted in the judgment. Whence it follows that his office of Advocate will constrain him to confess their names before the tribunal of his Father, and to show that their sins should be removed from the books. JEO 22.1

6. When our Lord has thus finished his work as priest, his people are prepared to stand in the sight of God without an atoning sacrifice. The following texts make this very clear:— JEO 23.1

“Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and *thou wilt cast all their sins into the depths of the sea.*” Micah 7:18, 19. JEO 23.2

The Lord, in the promise of the new covenant, says: “I will forgive their iniquity, and I *will remember their sins no more.*” Jeremiah 31:34. JEO 23.3

Paul, quoting Jeremiah, says: “Their *sins* and their *iniquities* will I *remember no more.*” Hebrews 8:12. JEO 23.4

“I, even I, am he that *blotteth out thy transgressions* for mine own sake, and *will not remember thy sins.*” Isaiah 43:25. JEO 23.5

“In those days, and in that time, saith the Lord, the *iniquity* of Israel *shall be sought for*, and there shall be *none*; and the *sins* of Judah, and *they shall not be found*; for I *will pardon* them whom I reserve.” Jeremiah 50:20. JEO 23.6

When these prophetic declarations are accomplished, we shall no longer need an Advocate, Intercessor, Mediator, or High Priest. Our sins will never after that exist even in the record of the court of heaven. Our lost innocence will then have been recovered, and we shall then be like to the angels of God, who walk in their original uprightness. JEO 23.7

7. The accomplishment of this work of blotting out the sins of those who overcome is marked by a declaration of awful solemnity:— JEO 24.1

“He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.” Revelation 22:11, 12. JEO 24.2

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