

The Judgment Seat of Christ¹

Its Reality

The Judgment Seat of Christ is a theme upon which the mind can be exercised with the greatest profit. The Apostle taught: "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27).

Again: "For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (1 Pet. 4:17).

The Apostles therefore taught that judgment is as inevitable as death: and further: in the principle set forth by Peter they revealed that it will be the first work of Christ following the resurrection. Thus, when we think of the imminence of Christ's return, we should align thought of the Judgment Seat with it. Unfortunately, concept of it is usually somewhat vague and unreal, so much so that some have even reasoned themselves out of it, claiming that we are judged from day to day, and that this constitutes the judgment Seat of Christ. In previous supplements, however, we have advanced Scripture to show that the Judgment Seat will be set up at Sinai, and at the set time already determined of God. The Psalmist declared: "At the set time that I appoint, I will judge with equity" (Ps. 75:4 - RSV).

Again: "He (God) shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with Me by sacrifice" (Ps. 50:4-5).

When will this be? Paul wrote: "We beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him" (2 Thess. 2:1).

These words imply that believers will be brought together to a common locality at Christ's coming, that he might gather them unto himself. Paul wrote to the Ecclesia in Rome: "God will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile" (Rom. 2:7-9).

In passing, we might note that three classes are referred to by Paul in this comment:

- (1) - Those who by patient continuance in well doing receive eternal life;
- (2) - The contentious who refuse to "obey the truth," and who receive indignation and wrath;
- (3) - The habitually evil who will receive tribulation and wrath.

Class No. 2 above, relates to those who know the Truth but refuse to obey it, rejecting the divine offer of mercy associated with baptism. Their stubborn attitude decides their own judgment. There is no need of a formal investigation of their character and doings, for their repudiation of baptism is sufficient to secure their condemnation. They receive wrath and indignation (R.V.) or "thumos" and "orge" as the Greek expresses it. The former signifies the sudden blazing forth of anger from inward feelings: the latter relates to the more settled, lasting emotion that finds its expression in punishment which in this case, will be rejection from the presence of Christ.

Class No. 3, however, refers to those who "doeth (Gr. practises) evil" by disobeying the Law of God, and among this group are found both Jews and Gentiles. It, therefore, relates to those who are in covenant relationship with God by either circumcision or baptism, but who live inconsistently with their high calling. They will be subjected to a personal scrutiny, of motives, habits and character, and will experience tribulation and anguish as their shocking inconsistencies are brought into the open.

When will this judgment take place?

Paul declared: "At the day of wrath and revelation of the righteous judgment of God" (Rom. 2:5). The context shows that both righteous and wicked are judged at the one time, and brought together for the same purpose. It is "the day when God shall judge the secrets of men by Jesus Christ" (Rom. 2:16).

Other references of the Apostle concerning this judgment confirm the exposition above, and are as follows:

- "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God" 1CO 4:5
- "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom 2TI 4:1
- "Why doest thou judge thy brother? Or why doest thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.... Every one of us shall give account of himself to God" ROM 14:10-12

These are the doctrinal facts, but it is difficult to transmit them into reality. This is a difficulty with many in regard to the whole theme of Christ's second coming. It is quite easy to conjure up the steps that will bring Russia down into the Middle East, and before Jerusalem to battle, for they are obvious to us, not only from Bible prophecy, but from the daily news.

But as soon as we attempt to picture Christ's return, and our gathering to him, the whole subject seems divorced from reality. Whilst acknowledging the doctrinal truth of Christ's second coming, the mind finds a difficulty in accepting it as a concrete reality. The Return, the Resurrection, the Gathering to Christ, the Judgment Seat - - all are difficult to conjure up. Will we literally be taken to the Judgment Seat? How will we be conveyed there? What will

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happen to young children? What arrangements will be made for our accommodation and care at the place of Judgment? How long will it take?

Our minds, largely dominated by the symbols of material security and permanence with which we are familiar (homes, motor-cars, businesses, buildings, cities, bank-balances) find it difficult to focus upon such impractical subjects as the Return, the Resurrection, the Judgment, and so forth. Yet it has an historical basis in that it happened before when two million people were suddenly drawn from Egypt, to make their way to the Red Sea, and on to Sinai for a meeting with their God. But there was a difference in that. They knew what they were doing. They willingly left of their own accord, on their own two feet, and with the connivance of Egypt. Granted! That is true, and the call to Christ will not be like that. It will be more in the nature of Enoch's experience. He was removed from his normal place of abode by God that he might not see death (Heb. 11:5). The mysterious and sudden removal of so prominent a person made a tremendous impact upon his neighbours, particularly in view of his preaching. There was a search made for him (as there was later for Elijah) but to no avail: "they found him not" (Heb. 11:5).

Gathered To Christ

So it will be at Christ's return. Those responsible to judgment will be gathered to him, as Paul taught. Their homes will be left empty, their businesses unattended, their meeting places closed, their bills unpaid! We can imagine the impact of this upon their friends, relatives and neighbours! It will be startling, to say the least! As in the case of Enoch, a search will be made, but they will not be found. Perhaps some will then recall what has been proclaimed from platform, by booklet distribution, or by word of mouth, and will begin to seek the signs of Christ's parousia. Certainly they will view the increasing troubles of the times with greater wonder and awe. Perhaps the modern day witness for the Truth will have its greatest impact after the saints have been gathered to the Judgment Seat!

Consider the circumstances in a city such as Adelaide (pop. 700,000). There are well over 1,000 Christadelphians in the metropolitan area, plus their families. Suddenly they are not to be found! A search is made by astonished friends and relatives, but it reveals nothing. At first it might be thought that there is a convention somewhere in the country, but nothing is known of it. As time goes by, an investigation will probably be ordered by worried bank-managers and creditors, as mortgages and loans become due, and as this reveals nothing, wonder and speculation will become rife. Conversations will be recalled, booklets will be found, stacks of the Herald Of The Coming Age will probably be found in Ecclesial cupboards (where they have been stored instead of being distributed as they should have been!), and these will reveal that a basic doctrine of Christadelphians is the second coming of Christ.

The disappearance of this community, will become top-line news in the Press of the English-speaking world, and may be an element in causing Tarshish to be among the first to ultimately submit to the reign of Christ. How grand a testimony it will be if Christ's coming interrupts us in vigorously proclaiming that doctrine. Let us not be discouraged in the preaching of the Word, but do so "in season and in out of season" (2 Tim. 4:2), realising that our "labour is not in vain in the Lord" (1 Cor. 15:58). Moreover, let us "think upon these things," acknowledging that notwithstanding how incredible and remote the return of Christ might appear, it will one day take place with a reality that will be startling both for us and for the world.

Who And How Conveyed To The Place Of Judgment

Christ will return with an innumerable company of angels who will assist him in the work of Judgment:

- "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works" (Matt. 16:27).

These angels will gather the elect together for that purpose (Psalm 50:5). The details of how this will be accomplished are not revealed. It may well be that angels personally will announce to the living saints that the time of judgment has arrived. Alternatively, the fact might well be made obvious by the presence of resurrected saints appearing to the living, somewhat similar to the occasion following Christ's resurrection.

Households being gathered together in communities, they will be instantly and swiftly conveyed to Sinai. There will be no feeling of motion or distance, but an instantaneous removal from one place to another by a means of locomotion known only to Yahweh.

A little thought will reveal that this is not so remarkable as may once have been thought. Even man, with his clumsy contrivances, such as rockets, can span the distance that divides him from Sinai in a very short time: how much more rapidly could the angels do it under divine power! This power has created the speed of light, and even faster speeds, so that the conveyance of the responsible to the place of Judgment presents no problem.

Have we any Scriptural basis for these statements? Certainly we have. Consider the first point made above, that households will be conveyed together to Sinai. Paul makes the point that the elect shall be conveyed "in clouds" (the definite article is missing in the Greek), or companies, for a meeting with the Lord (1 Thess. 4:17), and Isaiah, referring to Israel after the flesh states concerning their restoration: "for they are the seed of the blessed of Yahweh, and their offspring with them" (Isa. 65:23).

If they are restored because they are the "seed of the blessed of Yahweh" and "their offspring" are taken with them, surely the same will apply to the true Israel of God. Support for this is found in Ezekiel 47:22-23 to which reference will be made later. We believe, therefore, that the little ones will be taken with their parents. This was the conclusion of Brother Roberts who commented as follows: "As to children who may be alive when the Lord returns and sends for the members of his household . . . the question is, will no provision be made for the household of the faithful? If we are to judge from the Deity's operations in the past, we are justified in expecting that this will be so. Respect has always been shown to the kindred of those who have been the objects of divine regard. Noah's family is one instance; Lot's family is

another. His sons-in-law were, by command of the angels, invited to escape the impending judgment, but laughed the invitation to scorn. Rahab's family were spared from the destruction that befell Jericho. Is it not possible that similar favour will be shown when the greatest judgment of all arrives? Is it not possible that households may be invited to accompany the saints eastward? As a matter of course, the saints alone are called to judgment, and they alone enter the Kingdom of God, in the sense of obtaining the life, honour, and glory of it; but mortal subjects will have to be provided for as well as kings and priests; and is it not possible the saints may have a commission to secure among these a place for such of their kindred as shall have to leave home and country for the seat of the New Power, there to shelter in the King's refuge until the judgment is overpast, and afterward to settle among the tribes of Israel as strangers sojourning in the Land, to whom a portion will be divided? (Ezek. 47:22). If so, all difficulty about the children would be at an end" (Ambassador, vol. 3, p.185).

Households will thus be conveyed to the precincts of Sinai. But what of accommodation? And food? And clothing? And how long will they be there? The provision of adequate food, shelter and clothing will present no problem to the Lord Jesus, who will be in possession of that power that enabled the nation of Israel to be fed and clothed without lacking any need for forty years in the wilderness, and who, in the days of his flesh, fed some five thousand men, plus women and children, with a few loaves and fishes. Parents, of course, will be required to care for their children as the judgment proceeds, for some time will be spent at Sinai.

Children At The Judgment Seat

He who has invited us to look upon Him as a Father, is not indifferent to the thoughts and feelings of parents towards their offspring. In fact, children are accounted as "an heritage of Yahweh; and the fruit of the womb as His reward" (Ps. 127:3).

The Lord Jesus was never indifferent to the feelings of parents. He manifested deep compassion for the father whose only son was a lunatic, and extended himself to cure him (Luke 9:37-41). On another occasion, he rebuked his Apostles because of their thoughtless action towards a mother whose hospitality they had enjoyed. She had brought her young children to the Lord, that he might lay his hands on them and pray for them; but this had interrupted a discussion that the apostles were having with him, and therefore they rebuked her.

Their action "much displeased" the Lord. Turning to them, he declared: "Suffer the little children to come unto me, and forbid them not: for of such (i.e. those with a childlike disposition as far as faith is concerned) is the kingdom of God" (Mark 10:14).

Consider also the significant and thought-provoking reference from Ezekiel's prophecy, quoted in the extract above from "The Ambassador". It relates to the division of the Land of Promise among the twelve tribes in the Age to come, and it directs: "And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel. And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord Yahweh" (Ezek. 47:22-23).

The reference is to strangers, that is to foreigners, or to Gentiles. But they are not ordinary Gentiles, for whereas all such, in a general sense, will be excluded from the land in favour of the restored twelve tribes of Israel (Ezekiel 48) these not only shall be permitted to remain therein, but shall do so under special privilege, for "they shall be unto you (Israelites) as born in the country among the children of Israel." Thus, though Gentiles by birth, they will be accounted as the Israel of God by privilege. So much so, indeed, that they receive inheritance within the tribe with whom they sojourn.

Who are these who will occupy such privileged status? I believe that they constitute the children of Christadelphian parents who had not reached the age of responsibility at Christ's return. They will occupy a position of privilege, and will justly be associated with Israel, for their parents will constitute part of the true Israel of God. Brought up under the guidance of immortal parents, they will find an inheritance in the Land of Promise.

But they will not be allowed to presume upon their position. It will be required of them that they grow up in understanding, and that they accept the covenant with Yahweh in order to retain their standing and inheritance. This is clearly stated in another comment relating to this prophecy of the Millennial Temple. Ezekiel records: "Thus saith the Lord Yahweh; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel" (Ezek. 44:9).

Once again it should be noted that this statement relates to a privileged class of mortal Gentiles found among the children of Israel, and therefore identified with those more specifically defined in the reference previously quoted. It suggests that more rigorous demands will be made on them than on other mortals. They must be "circumcised in heart" as well as "circumcised in flesh"; in other words, their lives must conform to the external forms required by the King at that time for covenant- relationship.

If they do not, they will be turned away from the Temple, completely disowned and disfellowshipped by the Lord, as well as by their own parents (Zech 13:3). There thus will be the need to carefully educate them in the Truth, and supervise their spiritual development; and their experience at the Judgment Seat of Christ will help in that direction. Certainly, it would make a profound impression upon them such as they are never likely to forget, and which is bound to mould their lives. The reference in Ezekiel's prophecy, of course, relates to the period of life when they have grown to adulthood, for the implication is that the Temple will not be opened for service until fifty years after Christ's return. A child of four years of age when taken to the Judgment Seat, would by then have grown up, married and had children, so that the expressions of Ezekiel relate to adults. How important that we should now commence the education of our

children, and so conduct ourselves, and guide them, as to provide for their future salvation. What a glorious time it will be if we, as family groups, are able to rejoice before Yahweh under such circumstances. Home study and care, family prayers, encouragement in the work of the Sunday School, healthy companionship with other young people associated with the truth, will then be seen as a most valuable investment for the future,

The care and education of children by parents, will continue after Christ's return, both at the precincts of the Judgment Seat as well as afterwards. But what of the children of those parents who will be rejected? If they have neglected the spiritual education of their children so that the latter are following their example, they will doubtless be driven from the presence of Christ in company with their parents, even as the children of the Canaanites were involved in the punishment poured out upon the nation, because Yahweh could see that they would inevitably manifest the same evil characteristics revealed therein as they physically developed.

However, there may well be cases, in which the parents may be rejected, but the children will have manifested qualities that are commendable. For example, a child might be impressed with Sunday School and other studies in spite of the attitude of his parents, and as in the case of Samuel, at a very early age, manifest a childlike reverence for the things of God even before the full knowledge of the truth has dawned (1 Sam. 3:7). The Judge of all the earth will do right in such cases (Gen. 18:25). An example of this is provided in the circumstances of Korah and his family, in the great rebellion against Moses. Though he and his companions died in divine judgment, and in the case of the latter, their families with them (Num. 16:31-35), the children of Korah were spared, doubtless because they disassociated themselves from his action in some way (Num. 26:11). This may well provide a precedence at the Judgment Seat. Where children have manifested a reverential attitude to the Word in contrast to their parents, the grace of Yahweh will ensure that they receive just treatment for their action. Did He not do so in regard to the children of those who came out of Egypt? They entered the land, though their parents died in the wilderness. The same principle of grace may well be manifested in the future; in which case, the care of the orphaned children that remain will be undertaken by adults who find acceptance, and who will occupy the positions of foster-parents.

How Long At The Judgment Seat?

The period spent at Sinai will not be hurried. The indications of Scripture are that several years will be spent in its vicinity during which the world will be left to its own resources, and the invasion of the Middle East will take place. Time is necessary for all that must be done at the Judgment Seat, as this will constitute the most important period in the mortal existence of all taken to it. Yahweh will not hurry over these matters.

We suggest that some ten years will be occupied in judging the responsible, in fraternisation at Sinai, and in outpouring judgment at Armageddon. The latter is symbolised in the Revelation as the antitypical national day of Atonement; and under the Mosaic constitution, that Day was preceded by ten days of preparation, answering to the ten years suggested above.

On the first day of the seventh month there was "a memorial of blowing of trumpets, an holy convocation." In other words, the strident note of the trumpet reminded Israel that the day of Judgment was at hand, and called them together in a "holy convocation." This "blowing of trumpets" suggests the description of Christ's coming by Paul: "The Lord himself shall descend . . . with the trump of God, and the dead in Christ shall rise first" (1 Thess. 4:16).

On the tenth day of the same month, the Day of Atonement, or Coverings was celebrated; and sins were officially blotted out. The ten days represented to the Jews, ten days of repentance. One Jewish commentator has written: "The sound of the Shofar, consisting, as handed down by tradition, of three distinctive Shofar-notes - tekiah, shevarim, teruah - has been looked upon from time immemorial as a call to contrition and penitence, as a reminder of the Shofar-sound of Sinai; and the Day of Memorial, the beginning of the ten days of Repentance, which culminate in the Day of Atonement, as a time of self-examination and humble petition for forgiveness. The Scriptural injunction of the Shofar for the New Year's Day has a profound meaning. It says, "Awake, ye sleepers, and ponder over your deeds; remember your Creator and go back to Him in penitence. Be not of those who miss realities in their pursuit of shadows, and waste their years in seeking after vain things which cannot profit or deliver. Look well to your lives and consider your acts; forsake each of you his evil ways and thoughts, and return to God so that He may have mercy upon you'."

The reference to the New Year's Day in the comment above, is occasioned through this day being celebrated on the first day of the seventh month of the Jewish religious year. The Jews have two years: a religious and a civil year. The religious year commences at Abib, and was so appointed when Israel left Egypt (Exod. 12:2). It is the fifth month of the Jewish civil year, which thus commences at the seventh month of the religious year, and appropriately points to the Millennium.

The ten year period at Sinai is also suggested by a comparison of time periods supplied by Ezekiel and Micah. The former dates the giving of the Temple prophecy on the day of Passover in a Jubilee year (Ezek. 40:1), and from this, as well as from the fact that the prophecy shows the sacrifices as about to be offered, it is assumed that the Temple will be opened for its initial meeting on the Jubilee year after Christ's return. Certainly that would be a most appropriate time for such an occasion, and it is obvious that the dating of the prophecy has some such significance.

Granting that this implication is accepted, how is that period of fifty years divided up? Micah suggests that forty of them will be occupied in the restoration of Israel, and the subjugation of the nations subsequent to Armageddon (Micah 7:15-16), which would leave the remainder of ten years for individual and national judgment. It is accepted that there is nothing direct in Bible prophecy to sustain these periods beyond all doubt, but the implications are strong, and the appropriateness of them to the work in hand is obvious.

Accepting that ten years will be occupied from the time of calling the responsible to Sinai for Judgment, and the pouring out of judgment upon the nations gathered at Armageddon, will the whole of that period be spent in meditation, contrition and penitence, as the Jews are called to do on the ten days preceding the Day of Atonement? The answer is surely in the negative, for it would impose an intolerable and unnecessary strain upon mortals if they had to wait under conditions of such uncertainty for so long a period. No, the ten years are years of judgment, but not exclusively for the saints. In fact, Christ's return will immediately introduce them to the antitypical Day of Atonement as far as they are concerned. This is the teaching of Paul, who declared: "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28).

This is exactly what the high priest did on the Day of Atonement, for he took the token (the blood) of the offering into the Most Holy Place before Yahweh to receive covering for sins committed, and then returned to the people - without sin" (i.e. with their sins forgiven and blotted out) to prepare for the rejoicing that followed during the Feast of Tabernacles which foreshadowed the Millennium (Rev. 7:9). We can, therefore, conclude that whilst ten years may elapse between Christ's coming and Armageddon, the judgment of the household will proceed as quickly as possible.

Why The Period Of Judgment Will Be Short

Many have criticised the idea of personal judgment as time-consuming, awkward, and unnecessary. We desire to show that these criticisms are wrong in every way. Far from being time-consuming it will be conducted speedily, and with the minimum of delay; far from being awkward, it will elevate the dignity of the Judge and the justness of the decision: far from being unnecessary, it will be seen as the final act of mercy in purging character and preparing for the Kingdom of God.

We will show that Christ returns with an innumerable company of angels who will conduct the individual investigation of the Household, which, afterwards, will be separated into two groups to receive the final decision from the lips of Christ. These angels (Matt. 16:27, Mark 8:38) will assist in the judgment, for they are described as "the reapers" (Matt. 13:39), who "sever" the wicked from among the just (v.49).

How shall they do this? Though we are not specifically told, we may, perhaps, be able to reconstruct what shall take place, if we gather together the Scripture references relating to this subject. In any case, the exercise will be helpful, causing us to concentrate upon our responsibilities in regard to judgment.

Firstly, then, we are instructed as to the general purpose of the coming Judgment: it is to make manifest the reason why one is granted life and the other is denied it. Paul taught: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10).

Let us analyze this important verse. Firstly consider the word "appear." It is a translation of the Greek word "phaneroo", to publicly reveal or make manifest. It does not indicate the action of being brought before the Judgment Seat, but the purpose of so doing: that we might be publicly revealed for what we are. The Judgment Seat of Christ, therefore, will strip us of all sham and pretence, and reveal us in our true light.

Secondly, there are words in italics that should be eliminated from the verse: done, his, it be. Remove them, and give the above meaning to the word "appear," and the verse now reads: "For we must all be publicly revealed (for what we are) before the Judgment seat of Christ; that every one may receive the things in (Gr. dia - through) body, according to that he hath done, whether good or bad."

This teaches that first our characters will be publicly made manifest for what they are, and then we will receive through the body either good (eternal life) or bad (death) according to our past actions. In determining the reward, certain things will be brought into the open. The following are some relevant passages:

- "The Lord will bring to light the hidden things of darkness, and make manifest the counsels of the hearts" 1CO 4:5
- "Every man's work shall be made manifest" (1 Cor. 3:4).
- "Every one of us shall give account of himself to God" (Rom. 14:12).
- "The books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works" (Rev. 20:12).

The responsible will be judged according to their works, not what they claim to be, or how they speak, but what they are and what they have done. The Scriptures throughout emphasise this:

- "Unto Thee, O Yahweh, belongeth mercy: for Thou renderest to every man according to his work" (Ps. 62:12).
- "If thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?" (Prov. 24:12).
- "Say ye to the righteous, that it shall be well with him; for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him" (Isa. 3:10-11).
- "He shall reward every man according to his works" (Matt. 16:27).
- "Not the hearers of the law are just before God, but the doers of the law shall be justified" (Rom. 2:13).
- "By works a man is justified, and not by faith only" (James 2:24).

Similar expressions are found in 1 Cor. 4:5; 2 Cor. 5:10; Gal. 6:5-9; 2 Thess. 1:7-10; Rev. 2:23; 11:18; 20:12-15; 22:12, etc.

The Judgment Seat will reveal things that have been kept secret: "For there is nothing covered; that shall not be revealed; neither hid, that shall not be known. Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops" (Luke 12:2-3).

In other words, one's character will be openly revealed for all to see. The secret good will be then made manifest as well as the secret evil: "Thy Father which seeth in secret Himself shall reward thee openly" (Matt. 6:4).

Moreover, sins of ignorance will be brought to our attention, for it is a feature of human nature, to which Christ drew attention, that whilst it can plainly see faults in others, it does not always recognise them in oneself. We are usually excellent physicians when it comes to prescribing what others should do to correct their spiritual ills, but we frequently fail to apply the remedy to ourselves. Christ drew attention to the symbolic beam that shut out all vision from the Pharisees, though they could plainly see the splinter in the eyes of others. They were not unique in that; and we all probably are guilty of the same failing, more or less. Again, we find it easy to justify a course of action that others might criticise, for there are "none so blind as those who will not see."

All such hidden sins of omission and commission will be brought to our notice with infallible wisdom and irrefutable evidence. The revelation of these things, at present hidden from our eyes, will make it completely obvious, that despite all our works, we are not worthy of the Kingdom of God. But how our hearts will fill with love to the Father and His Son when we learn that, in spite of our shortcomings, their joint compassion has made it possible for us to attain unto it. How will these things be brought to our attention? and what will we be required to do in consequence? These questions must await our next supplement.

-H.P.M.

The Judgment Seat of Christ

Part 2

What Will Be The Standard Of Judgment?

Part I above revealed that the responsible will be judged according to their works; not according to what they claimed to be, or how they speak, but what they are and what they have done. What will be the standard set for such judgment? The Lord Jesus revealed that the judgment will concern itself mainly with how an individual reacted to the Word of God - what value he placed upon it, and how he endeavoured to implement its teaching. Yahweh has "magnified His word above all His name" (Psalm 138:2), and He is honored when people respond to its teaching: "Then they that feared Yahweh spake often one to another: and Yahweh hearkened, and heard it, and a book of remembrance was written before Him for them that feared Yahweh, and that thought upon His name. And they shall be mine, saith Yahweh 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" (Mal.3:16).

Christ told the Word-defying Jews of his day: "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day" (John 12:48).

That word will be a "swift witness" against those who have knowingly defied its teaching, or flagrantly refused to obey its instruction (Mal. 3:5). On the other hand, God has declared: "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word" (Isa.66:2).

Again: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock" (Matt.7:24-25).

Naturally, perfect obedience to all the commandments set down in the Word is impossible. We forget, or are taken off guard, our emotions get the better of us. Through very weakness, we constantly sin, and need the forgiving mercy of the Father through the Son, and this is willingly given to those who acknowledge their failings. God knows our weakness, and has provided for it. As the Psalmist beautifully expresses it: "He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is His mercy toward them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us. Like as a father pitieth his children, so Yahweh pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust" (Ps. 103:10- 14).

But though Yahweh makes due allowance for weaknesses of the flesh, He does expect a healthy and hearty respect for His word, such as will enable us to recognise sin when it does occur, and which will cause us to offer Him our hearts in adoration of worship. Where such an attitude exists, and the individual makes a conscientious effort to obey the word of God, he need not fear the future, for Divine mercy will ensure his salvation.

Is The Judgment Seat Necessary?

Is it not a clumsy contrivance to set up a Judgment Seat? Does not Yahweh already know the righteous from the wicked? Does Christ have to review our lives to determine whether we are worthy of the reward or not? Many speak like this, and thus give evidence that they do not appreciate the real purpose of the Judgment Seat. Actually, the appearance of believers before the Judgment Seat, is the final act of mercy on the part of a gracious God, designed to fit them for the Kingdom. If we look inwards, we will recognise that we are not fit for association with Christ, or for the bestowal of divine glory. We are conscious of failings, we constantly sin, often in the same way. True, we bear these up to the Father, and plead His forgiveness, and strive to correct our faults; but then, again, in off-guarded moments, our weakness is again made manifest.

Moreover, we are not always cognizant of our weaknesses. If we believe that we are, let us consider our brethren. Do not we observe faults that they reveal? It is so easy to see failings in others, so difficult to recognize them in us! The appearance of us all before the judgment Seat of Christ will reveal us for what we are in the sight of God, and will so humble us as to empty us of all self-glorification. How does Yahweh accomplish this, for every accepted saint will

recognize the molding influence of God in his life? It is a process that begins when a person first comes to a knowledge of the truth in Christ Jesus, and will continue until he stands before the judgment Seat of Christ. By this process, flesh is humbled and the individual's character is perfected for the bestowal of life eternal. There are three developments to that consummation.

Firstly: by instruction. Christ prayed: "Sanctify them through Thy truth; Thy word is truth" (John 17:17). By this we learn that the Truth is designed of Yahweh for the sanctification of His saints. The Word can mould our lives, and transform us mentally and morally for the Kingdom.

Secondly, by experience. The Apostle wrote: "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not?" (Heb.12).

The experiences of life: the humiliations, frustrations, and problems which beset us, and which God sometimes directs, are designed to purify our characters for the Kingdom. As we experience them, we learn to put no confidence in flesh, and to more ardently desire that time when the Lord shall be again in the earth. Paul reached that exalted state when he could write that he "gloried also in tribulation" (Rom.5:3), for he had learned the purpose designed through it.

Thirdly, by judgment, Paul taught: "For we must all appear before the judgment seat of Christ; that every one may receive the things in body, according to that he hath done, whether it be good or bad" (2 Cor.5:10).

The Judgment Seat Will Reveal Our Real Characters

As we noted in our previous supplement, the word, "appear", is phaneroo in the Greek, and signifies to publicly reveal. The Judgment Seat of Christ is designed to "make manifest" the true characters of all who will appear before it. They will be revealed in their true light, without disguise. All shams, all veils will be drawn aside, and each one will appear in his own sight as he does in that of God.

How will this be done? By revealing that which is found written in the symbolic Books of Remembrance.

There are several references to these throughout the word. Moses prayed: "Yet now, if Thou wilt forgive their sin - and if not, blot me, I pray Thee, out of Thy book which Thou hast written. And Yahweh said unto Moses, Whosoever hath sinned against Me, him will I blot out of My book" (Exod.32:32).

The Psalmist taught that those who resisted Christ will be blotted out of the Book of Life:

- "Let them not come into Thy righteousness. Let them be blotted out of the book of the living, and not be written with the righteous" (Ps.68:28).
- "At that time, thy people shall be delivered, every one that shall be found written in the book" (Dan. 12:1).
- "A book of remembrance written before Him" (Mal. 3:16).
- "My fellowlabourers, whose names are in the book of life" (Phil.4:3).
- "I will not blot out his name out of the book of life" (Rev.3:5).

The reference is probably to the custom of the times, in which kings recorded the notable deeds of their reigns in a book of remembrance. A reference to this is found in Esther 6:1-3. King Ahasuerus found the useful service of Mordecai written up in such a book of national remembrance, and rewarded him accordingly (vv. 5-9).

The Book of Life is not a literal book, of course, but a symbolic reference to the fact that our deeds are recorded by Yahweh for future reference. The Scriptures speak of both "book" and "books" (Dan.12:1; Rev. 20:12). The actions of saints from day to day are kept in what might be styled the "day book," whilst the general account, if assets exceed liabilities, is retained in the Book of Life. The Spirit is the Remembrancer (John 14:26). When Yahweh says that He will remember our sins no more, it is equivalent to saying that they will be blotted out from the book of daily records (Isa.43:25).

The Work Of The Angels

We are not specifically told how the motives and actions of our lives will be brought to our knowledge from the standpoint of God. It could well be the work of the angels. Certainly they will be in the judgment (Mark 6:38; Luke 12:8-9). Christ spake of them separating the tares from the wheat, and severing the wicked from among the just (Matt.13:41-42, 49). The innumerable company of angels who will accompany the Lord on his return, will certainly simplify such labours. Possibly they will accomplish this separating and severing by revealing to each individual saint the strengths and weaknesses of his character, and by so reviewing his life, as to bring to him a sense of his own state before Yahweh, in preparation of him taking his place in one of the two great companies which will be assembled before the Lord, to receive the final verdict: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . . And unto them on his left hand, Depart from me ye cursed . . ." (Matt.25:34).

Are the angels in a position to reveal our true motives and characters unto us? Certainly they are. After all, they have had intimate knowledge of the saints throughout the ages, for they have had the oversight of them in the development of the divine purpose (Heb.2:5).

Consider how intimate is our association with the angels of heaven. Jesus warned regarding those of a child-like faith: "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven" (Matt.18:10).

His words strongly imply that individual angels supervise the lives of individual saints. Jacob spake of the angel whose protecting care overshadowed his life (Gen.48:16); Moses was told that the affairs of Israel had been placed in the charge of a specific angel (Exod. 23:20); David recognised that the angel of Yahweh encompassed those who feared Him (Ps.34:7) ; other references speak likewise (Ecc.5:6; 1 Cor.11:10; Luke 15:10).

Those angels provide a link between heaven and earth, and overshadow the lives of the saints, that they might be disciplined and guided for their good. The degree to which this is so is not apparent at the present, but will be revealed at the Judgment Seat of Christ. The words directed to Israel will then apply to the saints: "They shall know that Yahweh has not done without cause all that He has done" (Ezek.14:23).

Perhaps, prior to being brought before the Judgment Seat of Christ as a member of one of the two great companies of people, we shall be brought face to face with the angel who has overlooked us during the period of our probation. Possibly, through his instrumentality, we shall learn the details of our lives from the standpoint of God. Perhaps, to our astonishment, we will learn that our so-called successes in fact have been failures, whereas our moments of greatest real success have been those times when we meekly submitted to trials and opposition "for Christ's sake."

We suggest, therefore, that our true characters, from the standpoint of God, will be revealed to us by the angels, after which we will be segregated into the company of either "sheep" or "goats" and presented to Christ for the general proclamation of either acceptance or rejection. By such means, our lives will be as ruthlessly displayed to our inspection as are those of David, Hezekiah, and others in the books of the Bible. As the revelation is made, doubtless our experience will be similar to that of natural Israel: "Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations" (Ezek. 36:31).

We will realize then, to an extent that we cannot today, that we are not worthy of all the goodness manifested towards us in the privileges that have been heaped upon us. Thus humbled, completely emptied of self, our hearts will overflow with love for Yahweh as we learn that His mercy and grace are great enough to save us. Of course, this does not mean that we can presume on the forgiveness of God, or that sins today confessed and forgiven will be charged against us again, but it does mean that many things hidden from our sight now, will then be made clear to us, and "we shall see ourselves as others see us." We will realise more than ever before that there is nothing worth preserving in flesh, of itself, and that eternal salvation is dependent entirely upon the grace of God, and to the extent to which we build into our lives those divine qualities worth preserving.

Arguments At The Judgment Seat

What an astonishing revelation the Judgment Seat of Christ will present to those who are self-deceived! And the Scriptures warn us of the ease by which one can be deceived. Even our worship to Yahweh can be an offence to Him. Speaking of the beautiful temple singing of Israelites, the prophet voiced the words of God: "Take away the noise" (Amos 5:23). "Your appointed feasts," God said at another time, "My soul hateth" (Isa.1:14). In the same strain He spake by Malachi: "Oh, that there were one among you that would shut the doors, that ye might not kindle fire on My altar in vain" (Mal.1:10 - RV). These declarations are instructive. They tell us that God's precepts may be observed, and yet the observance prove wholly unacceptable. The worshippers in Israel were completely deceived by their worship. They thought it was so acceptable, yet it was hateful to Yahweh.

There is a need for self-inspection now, before the Judgment Seat, that we are not self-deceived, and face the possibility of rejection in that day. When brought before Christ's representatives, the angels, before being brought before the Lord in the great company of the rejected, there will be many who will question, protest, expostulate and demand explanations as their motives are laid bare. Some might try to argue the value of their work, and the consistency of their attitude. Christ declared: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity" (Mat.7:21-23).

The Lord warned the self-satisfied members of the Laodicean Ecclesia who believed that they had "need of nothing," but "knew not" their true state, that he would spue them out of his mouth. What a surprise awaits them when they appear before the Judgment Seat of Christ. In his parable of the pounds (Luke 19:12-27), Christ describes the surprise and dismay of the rejected servant who returned his pound carefully preserved in a "sweat-cloth" though he had refused to work to increase it. So it will be at the judgment Seat of Christ in regard to those who have merely "accepted" the Truth, but have failed to implement it.

It will be revealed to such, as well as to those who will have labored in the Truth to their own self-aggrandisement, that they have done everything but the things that Christ desired. Their time and energy, their money and strength, have been expended in labor which he will not commend, and in things he has never commanded.

The judgment Seat of Christ, therefore, will not only separate the righteous from the wicked with perfect justice, but will also comprise a necessary act of mercy. It will perfect the humbling of the Lord's true followers, to finally fit them for the glorification that will follow.

Accepted Or Rejected

The proclamation of acceptance by Christ upon the approved will be followed by an instantaneous physical change. Paul taught that "flesh and blood cannot inherit the kingdom of God" (1 Cor. 15:50), and that those who do so will be subjected to a change: "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead (already revived to life) shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption; and this mortal must put on immortality."

They will do so by a change of nature, for, says Paul, "there is a spirit body" (1 Cor.15:45). This nature, in which spirit takes the place of blood (though without the need of coursing through veins), is "divine nature" (2 Tim.1:4). It will

make the approved consubstantial with the Father, whose name they will bear (Rev. 3:12). He is spirit (John 4:24- Gr.), and they, being "equal unto the angels" (Luke 20:36) will also be spirit beings (Heb. 1:7).

The change will not only be of nature, but also of parts. Originally Adam possessed both male and female qualities; and this will be the case with both sexes in the Age to come. In The Law of Moses, Brother Roberts wrote: "Man is for strength, judgment and achievement; woman is for grace, sympathy and ministrations. Between them they form a beautiful unit: 'heirs together of the grace of life.'" (p.220).

These qualities will be fused into all the accepted both male and female, and such changes will take place as to cause marriage, as today instituted, to cease (Luke 20:36). Paul referred to some of these changes in dealing with matters of eating, drinking, and fornication. He taught that the organs of hunger and sex will be done away with in the immortal state: "Meats for the belly, and the belly for meats; but God shall destroy both it and them. Now the body is not for fornication, but for the Lord, and the Lord for the body" (I Cor. 6:13).

God will change those organs of the body that are so essential in the mortal state (see Matt.22:30; Phil.3:21), so that the approved shall "hunger no more" (Rev. 7:16). Obviously the majority of our internal organs will be unnecessary for a body that does not have to eat to live. What food will be eaten (Christ ate with his Apostles after his resurrection) will be instantly absorbed without the need of the intestines as at present. Thus a changed and glorified community will surround their Lord, and rejoice in a new freedom.

But what of the rejected? They will be banished into the world of darkness without, there to live out their hopeless existence until the effects of mortality claim them. For such, there will be degrees of punishment according as they have ignored their opportunities (Luke 12:47). Doubtless the greatest of all will be the bitter remorse that will engulf them in misery and sorrow.

In discoursing with his Apostles on this theme, the Lord declared: "I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left" (Luke 17:34).

Christ was not referring to one being conveyed to the Judgment Seat, and the other left behind, but rather of two who were previously in close association with each other being accepted or rejected by Christ. The word "taken" is from the Greek "paralambano", and signifies to take to oneself as of a wife. The word "left" is "aphiemi", and is compounded of apo, "from" and hiemi, "to send," and thus signifies to send forth or away, to let go from oneself. So one (the approved) shall be taken by Christ to himself as a man would take a bride; and the other (the rejected) shall be sent away. On hearing this, the Apostles asked: "Where, Lord?" Christ replied: "Wheresoever the body is, thither will the eagles be gathered together" (v.37).

The carcass and the eagles can be aligned to both the attack of Rome on Judah in A.D.70, and the attack of the latter-day fourth beast (Russia) on modern Israel. The reference, therefore, can relate to Armageddon, or to the war-engulfed world at that time. In another place, the Lord declared that the rejected would be cast "into outer darkness" (Matt.8:12; 22:13; 25:30). As gross darkness will encompass the world at that time (Isa. 60:1), the reference is obviously to the world without. The rejected will be sent back into the world which they loved so much, and which will be given over to destruction. Like Lot's wife, concerning whom the Lord warned (Luke 17:32), they will be involved in the "time of trouble such as never was" which will involve all nations at that time, and in this holocaust, doubtless, their lives will be mercifully shortened.

THE MARRIAGE OF THE LAMB

Joyous Activity At Sinai

The Judgment Seat of Christ will be followed by the marriage of the Lamb to his bride. Specific reference is made to this in Revelation 19. It will constitute a period of joyous fraternisation among the glorified before going forth to reduce the world into subjection to Christ. "The marriage of the Lamb is come," declares the Revelator (Rev. 19:7), "and his wife hath made herself ready."

In the Greek these phrases are found in the past tense (see Eureka vol. 3), for, as Brother Thomas shows, the marriage takes place before the events narrated in the previous verses in this place. The scene of the marriage will be Sinai, though the marriage feast will be celebrated in Jerusalem.

Paul speaks of the Ecclesia as the Bride of Christ to be united to her Lord in due time "without spot, or wrinkle, or any such thing; but holy and without blemish" (Eph.5:27). The Bride's beauty is derived from the application of the Word, which is designed to mentally and morally transform the believer (John 15:3), in preparation for the physical change at Christ's coming. The union will be effected at Sinai. "They two shall be one flesh," wrote Paul. "This is a great mystery (secret); but I speak concerning Christ and the Ecclesia" (Eph.5:31). This will also fulfil the prayer of Christ: "Neither pray I for these (the Apostles) alone, but for them also which shall believe on me through their word; that they all may be one, as Thou, Father, art in me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me. And the glory which Thou gavest me I have given them; that they may be one, even as we are one: I in them, and Thou in me, that they may be made perfect in one, and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me" (John 17:20-23).

The glorious unity thus established will cause Sinai to reverberate with the praise and singing of the glorified host:

- "Awake and sing, ye that dwell in dust," exhorts Isaiah, "for thy dew is as the dew of lights" (reflective of the glory of the Sun of righteousness - (Isa.26:19; Mal.4:2).
- "Let the saints be joyful in glory" declares the Psalmist (Ps. 149).

Complete and perfect union with Christ in the fulness of the Spirit will cause this joy among the gladdened host. And what a company it will represent. In the multitudinous bride of Christ there will be seen a living history of the

Truth, from the days of faithful Abel, to the coming of the Son of man. Men and women of faith, gathered together out of every age and nation, and sealed in the forehead with the Name of Yahweh will be there (Rev. 14: 1). The past with all its trials will be over, and now each one will be able to look into the countenance of his companion with mutual affection, recognition, and complete understanding. "They shall see Abraham, Isaac, and Jacob, and all the prophets in the Kingdom of God."

That glorious company, rejoicing in the love and pleasure of the Father and the Son, will have been purified by trial. Each one, in the day of his pilgrimage, will have been accounted "a fool for Christ's sake"; many of them will have sealed their pilgrimage by martyrdom; whilst all of them will have been subject to test and trial. But then it will be over, and they can rejoice in each other's company, and in the presence of the beloved Son of God. Faith will be vindicated in all they see about them.

Some time will be spent in the precincts of Sinai in joyous fraternization. This is suggested by the provision of the Law of Moses. It exempted the newly-wedded husband from participation in warfare (Deut.24:5). The type will be fulfilled at Sinai where the Lamb and his Bride will "rejoice together before Yahweh" before proceeding against a war-torn world. True communion will be enjoyed by all the glorified assembly. Each one will have the great privilege of personally meeting his Redeemer, and hearing his words of commendation expressed before the Elohim whose power, glory and wisdom they will now possess (Luke 12:8; 20:36).

What glorious reunions will take place at that time. Some who have been separated by death will be united in a life that shall never end. Others who have forged friendships in adversity will discover that they have the seeds of eternity in them. Those of like precious faith, who have enjoyed sweet fellowship one with the other in days of weakness when opposition to the truth was strong, will renew it as they co-operate together in a greater service under the personal direction of the Lord Jesus himself. What a pleasure to be able to converse with such as Abraham, David, Paul, John, Moses, Enoch, the Apostles! Imagine exchanging reminiscences with such as Noah, and comparing his experience with ours who have lived in times similar to his. The evils of this present probation will be forgotten in the great joy that will then unfold.

How much time will be spent in Sinai is not revealed in the word. As suggested in our previous article, Yahweh is not in a hurry, and sufficient time will be permitted for the elect to thoroughly fraternise together in the happy environment of the post-judgment period. The beautiful language of the Song of Solomon should be considered as being expressive of the joy at the marriage of the Lamb. It records Christ's love for his Bride, her joy at his coming, and their mutual pleasure of each other's presence. He speaks to her thus: "Rise up, my love, my fair one, and come away. For lo the winter is past, the rain is over and gone; the flowers appear on the earth; the time of singing of birds is come, and the voice of the turtledove is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away" (Song.2:10-13).

In the isolation of Sinai, full expression will be given to this love. Christ will "set his bride as a seal upon his heart" with a permanency that nothing can disturb.

Preparations For War

Meanwhile the world will be left to its own resources, and will be engulfed in war. It will be in the midst of that hostile world that the multitudinous Christ will be sent to labor. The Kingdom must be established in its fullness; the little stone must grow into a mountain and fill the whole earth; Yahweh's name must be sanctified in the eyes of many nations; anti-Christ must be destroyed.

For this purpose the saints will be organised into a military encampment (Rev.20:9), on the pattern of that which emerged from Sinai under Moses. Then, the tribes were organised into four divisions with Judah at the head, and the Tabernacle at the heart. In the front of each of the four sections was found one of the four standards of Israel, similar to the four faces of the Cherubim. This was the military encampment of Israel, and the Cherubic figures foreshadowed divine manifestation in the saints in the age to come.

In the days of Moses, Balaam saw a vision of the marvellous military order of the camp of the true Israel of God as it will yet be manifested, when it emerges from Sinai against the world in arms. To the chagrin of the enemies of Israel in his day, Balaam was compelled to proclaim: "From the top of the rocks I see him (the Christ), and from the hills I behold him; lo, the people shall dwell alone, and shall not be reckoned among the nations . . . Let me die the death of the righteous, and let my last end be like his! "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel. Yahweh Elohim, (Christ personal and multitudinous) is with him, and the shout of a king among them. . . How goodly are thy tents. O Jacob, and thy tabernacles O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which Yahweh hath planted, and as cedar trees besides the waters. He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag (Gog), and his kingdom shall be exalted. Elohim (Yahweh in manifestation) brought him out of (spiritual) Egypt; he hath as it were the strength of an unicorn; he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows" (Num. 23:9, 21; 24:5-7).

The judgment of the household being completed that of the nations will now engage Christ's attention, and preparation to that end will be made. The glorified saints will be organised into an army through which Yahweh Sabaoth will manifest His power. Thus the time will come when Sinai will be vacated by Christ and the Saints, and the march commenced which will find its termination in the destruction of the enemies of Israel, and the elevation of the glory of Yahweh throughout the earth.

- HPM