



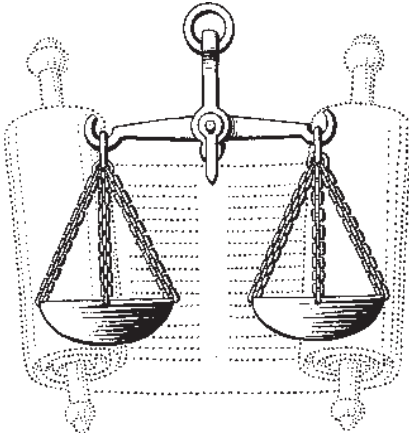
With Open Face

No. 9

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The Judgement of Christians

by David Clayton



A half truth is often one of the most effective untruths. Fixing itself upon some element of fact, it is able to raise itself up on a foundation which, to a superficial examination appears to be sound, and thus, it has the potential to deceive a great many people.

One illustration of the point which I am making is where the Bible states as a fact that Christians are not "under the law." (Rom. 6:14). This fact is used as a foundation for the false teaching that the law has been abolished. Another example is where people make the false statement: "Works have nothing to do with salvation." Such a false statement they base upon the truth that we are saved by grace and not by works. (Eph. 2:8).

Many Seventh-day Adventists over the past century and a half, have had a similar problem in approaching some of the distinctive truths of Adventism. They have focused on one facet of some truth and have become so one-sided and unbalanced in their perception of that truth, that to them, it has seemed to contradict some point of the Advent message. The consequence has often been that they have ended up rejecting Adventism.

In this article, the third in our series on the Sanctuary message, we wish to examine another of our teachings which has become a bone of contention with some who make the claim that, "it contradicts

the scripture." This teaching is that of the **Pre-Advent Investigative Judgement of the Righteous.**

Simply stated, what this doctrine says is that before Jesus returns to this earth to finally deliver His people, there will be, in heaven, an investigation of the life record of every single person who ever claimed to be a Christian, in order to determine, or in order to reveal, whether the person was truly a Christian, or not. This investigation will be a public investigation in the sense that all of the heavenly hosts will be participants. This judgement includes and begins with Christians who are already dead (from the time of Adam) and climaxes with the judgement of living Christians in the final moments of time. When the judgement is over, then Jesus will return to claim those who have been revealed in the judgement to be His genuine followers.

The question is, does the Bible teach such a doctrine, or was this doctrine fabricated by the Adventist pioneers?

We believe and will demonstrate that this is a clear teaching of the Bible in both the Old and the New Testament, and that the doctrine of the investigative Judgement does not depend on the writings of Ellen White, The SDA pioneers, or even on Daniel 8:14 for its foundation.

A SPECIFIC TIME APPOINTED

Let us first of all examine Acts 17:31:

"Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

The first significant point which we need to notice is the fact that God has **appointed** a day of judgement. It is a part of God's plan; His program, His timetable, that there shall be a day of judgement. It is He who has appointed the day! Some question the

need for a day of judgement, using the following argument:

"Why is there the need for heaven to wait until a certain time to judge men? Cannot each person be judged during his lifetime?"

This question is really irrelevant. Notice, it is **GOD** who has appointed a day. It is His wish, His will and wisdom which have ordained that it shall be so. Beyond this it is neither our prerogative, nor is it expedient that we should question.

God appointed a time for His Son to come to earth. Why at that particular time? He appointed a day for the coming of the Holy Spirit at Pentecost. Why at that time? God knows why. There is order and purpose in all that He does, and so, He has appointed a day in which He will judge the world. This is the indisputable teaching of his word.

We need to realise of course that this day of judgement is not a literal twenty-four hour day, but is rather a prophetic day, spanning a thousand years (2 Peter 3:8; Psalm 90:4). A period of time in which God finally settles all the issues concerning the destiny of men (a time also referred to as "The Day of The Lord."). Let us now examine a few facts concerning this "Day of Judgement."

WHO WILL BE JUDGED?

According to the text which we just examined, it is "the world" that will be judged on that day. Does this mean the entire world, good and bad, as well as the dead and the living? Or does it mean only the unrighteous people who are alive in



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With Open Face
Manchester, Jamaica W.I.

March, 1999

With Open Face is dedicated to the promotion of the truths committed to the Advent movement, as believed and taught by the early Adventist pioneers. In particular to the restoration of those truths which have been cast down to the ground and trampled underfoot by the papacy, and adopted by her daughters.

Our purpose is to motivate our readers to commit themselves wholly to the task of personal preparation for the coming of the Lord, and to the taking of the final warning message to every nation, kindred, tongue and people.

With Open Face is published at least once quarterly, and is sent free of cost to all who desire to receive it.

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the world at the time of the judgement? A comparison of this verse with one or two others will give us a clear and unmistakable answer. Consider the following verses:

Rom 14:10-12 :- But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. {11} For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. {12} So then every one of us shall give account of himself to God.

It is not possible to misunderstand this verse. We shall **ALL** stand before Christ's JUDGEMENT SEAT! We who? We Christians! We shall stand there, as well as the unrighteous. We shall stand there, not to praise and give thanks, but to "give an account of ourselves to God!" There can be no question as to the intent of this verse. It is before the judgement seat that we shall stand. A place where sentences are passed, and evidently, where cases are examined, because there, it says, we must "give an account (explain our actions) to God." See how this text is further supported by the words of Jesus in Matthew 12: 36,37:

Mat 12:36-37 :- But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day

of judgment. {37} For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Again, we see the clear teaching that there is a "day," a specific period of time when men must give an account of their deeds. As we are told in Ecclesiastes 12:14, "every work" shall be brought into judgement, with "every secret thing whether it be good or whether it be evil." The examination of the evidence will take in every detail of our lives. Nothing will be passed over. Jesus Himself says that **EVERY** idle word will be considered. Notice that the words of the righteous, as well as those of the unrighteous will be examined. The text says, "by thy words thou shalt be justified." The only people who will be justified are the righteous, so, clearly, the righteous must also give an account on that day.

The question may be asked at this point: Are we to wait until the day of judgement before we are justified? Does not the Bible teach in other places that we are justified the moment we believe? The answer is, yes. We are justified immediately when we accept Christ as Lord of our lives. However, the process is not over. A day is appointed of God when we shall be vindicated; when our sincerity, and the genuineness of our conversion shall be investigated on the basis of an examination of all our deeds, including every word we have spoken, and even, "every secret thing." Then, in another sense, we shall be "Justified," or vindicated.

An examination of the Greek word which is translated "justified" will help us to understand the matter. In the Strong's Greek dictionary, the word is defined as follows:

1344. *dikaioo, dik-ah-yo'-o; from G1342; to render (i.e. show or regard as) just or innocent:—free, justify (-ier), be righteous..*

We see that the word not only indicates being made, or declared to be righteous, but can also mean, to be **SHOWN** to be righteous as well. A person is regarded as righteous, by God, the moment that person "believes" in Jesus. However, this text clearly shows that there is a future time, on the day of judgement, when a person must be **SHOWN** to be righteous as well. (See also Rev. 6:9-11)

At this point, a seeming difficulty ap-

pears. This concept of a future judgement when the saints must give an account of their deeds seems to contradict certain facts.

We know that when Jesus comes again, the saints will be immediately caught up to meet Him in the air and will enter into the joys and reward of the Lord. There will be no judgement and examination at that time. (1 Thess. 4:16,17; Matt. 24:30,31).

Will they, in heaven, be brought before the judgement seat, and demanded to give an explanation of their actions? Clearly the answer must be no. They will not be embarrassed in heaven by having their past sins brought back to them in the presence of millions of other beings.

Therefore, any judgement of the saints must take place **before** Jesus returns (Dan. 7:9,10). It must be pre-advent. When He comes again, those who will be saved are already sealed and their destiny settled forever.

In the light of the above-mentioned facts, the difficulty then, is this: How shall we "appear" at the judgement seat if the judgement takes place **before** Jesus comes again? How shall we "give an account" if we are not present to explain our actions? The answer is very simple. We give an account, and are present at the judgement, not in person, but on the basis of the record of our deeds, minutely recorded in the books of heaven. I do not need to be present, because my life's record, detailed in those books, will demonstrate what my relationship with God was like. In addition, my advocate, or lawyer, Jesus Christ, is present and can argue my case far better than I ever could.

WHAT ABOUT DEAD CHRISTIANS?

2 Tim 4:1 :- "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;"

Two truths are taught in this verse. Firstly, that both the living **and** the dead will be judged. Notice, **will** be judged. Their destinies are not yet determined (except in the foreknowledge of God who knows all things). However, at a certain time, they will be judged. We have seen before, that this period is referred to as "The Day of Judgement," or "The Day of The Lord." The timing of this day is further clarified in this verse. It says that this judgement will take place, "at His appear-

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DID JESUS KNOW HIS OWN IDENTITY?

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3:16)

Each time I read this text nowadays, I find that I must pause for a moment to savour the impact of what it is really saying. The truth expressed in these few lines is so profound, thrilling and uplifting that it will serve as the basis for the research and study of our entire world for a hundred million years. Simply stated, easily read, but vast and comprehensive in its scope, it encompasses the most precious truths ever revealed to the universe!

- God's love for unlovely sinners.
- The unfathomable depths of that love.
- The infinite value of the gift which He gave.
- The simplicity and completeness of the salvation provided.

It seems incredible that a truth so simple and clearly stated, and at the same time so critical to man's recovery from the consequences and penalty of sin should be so desperately and wholeheartedly attacked by men who claim to be believers in the Scriptures. I am frequently amazed at the lengths to which men will go and the devices they will utilize in their attempts to destroy these truths so unmistakably stated in this precious verse.

One man confidently affirms: "Well, you see, the Greek word from which we get the word "begotten" is "monogenes," and it does not really mean, "only begotten," it means "unique."

Another "theologian" confidently asserts, "Jesus was not the Son of God before he came to this earth. You see, He was not begotten until He was born in Bethlehem."

Still another of these learned men scoffs at the ignorance of those of us who believe that Jesus was actually the literal Son of God who proceeded from the Father in the days before time began. "What you need to understand," he says, "is the style of the Bible writers. The term 'son of God' was a Hebrew term which was applied by the disciples to Jesus because in their eyes, He was somebody special."

And so they heap up theory upon theory, all of which are aimed at destroy-

ing the simple truth that Jesus was, and is, the Son of God, begotten of the Father from the days of eternity. It is not surprising that the enemy of truth should try with all his might to destroy or obscure this truth. If he has his way, men will never understand the love of the Father for mankind, for this is the truth which will free us from the bondage of sin. This is the truth which is the central theme of study of the entire universe.

The title, "only begotten Son," was not a title imposed upon Jesus, or chosen by the disciples. If we accept the scriptures as being factual and accurate, then it was Jesus Himself who first referred to Himself as God's "only begotten Son (John 3:16)." We may say that the disciples had confused ideas about who Jesus was, at first. Perhaps some may have thought He was a great prophet. Others, maybe, that He was Elijah returned. Most, perhaps, believed that He was the Messiah (but not necessarily a divine being). But what about Jesus? **Did He know His own identity?** When He referred to Himself as God's "Only Begotten Son," what was He trying to do? Why did He use those words? Was He trying to confuse Nicodemus or to enlighten him? What was the message which He was trying to get across to Nicodemus?

Don't you see that He was trying to get Nicodemus to appreciate the degree of God's love? In essence, he was saying, "Nicodemus, do you know how much God loves men? he loves them so much that he was willing to give His **ONLY BEGOTTEN SON!**" Can you see how critical it is that we understand the meaning of that term, "only begotten Son?" It is only as we understand it that we can begin to comprehend how much God loves us.

In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. (1 John 4:9)

JOHN'S STYLE?

Of all the disciples of Jesus, John is the one who dwells most of all on the theme of the sonship of Jesus. In fact, he is the only one of the Bible writers who refers to Jesus as God's "only begotten Son."

Trinitarians pounce upon this fact and declare that the use of this phrase was just

a quirk of John's style of writing. Is this true? Was it merely John's style of writing that gave Jesus the title, "Only begotten Son," or was John an accurate, truthful, honest Christian who wrote straight facts?

An examination of the circumstances which surrounded the writing of John's letters, his gospel and the book of Revelation, makes it very clear why John had this emphasis in his writings.

It is common knowledge that John was the last of the apostles to die, living until somewhere between the years A.D. 95 - 100. He was also the last of the Bible writers, with his books being the last writings added to the biblical canon. It is believed that Revelation (written A.D. 95) was the first of his writings (of those included in the Bible) being followed by his epistles and the gospel which bears his name.

The epistles of John, written after all the other apostles were dead, reveal that by the time these letters were written, certain deadly influences were beginning to rear their heads in the church. Several references in the epistles of John make it clear that some were beginning to propagate heresies of the most insidious nature. (*1 John 2:18*)

In his first epistle, John emphatically states, several times, that Jesus is the Son of God. Here he describes Him as the, "only begotten Son." What was the reason for the emphasis? Was there a reason why he chose to describe Jesus in such a particular way?

Chapter 2: 22,23, Makes it clear that there were certain people arising in the Christian church who were beginning to teach that Jesus was not the actual Son of God in the truest sense of the word "Son" (the first Trinitarians?). John, the last of the apostles, one of the twelve specially chosen by Jesus to be His special witnesses, one who had "heard, ... seen with our eyes, ... looked upon, and our hands ... handled, of the Word of life" (*1 John 1:1*) found it necessary to repudiate this dangerous false teaching, in clear and unmistakable language. Those who taught this heresy possessed the "*Spirit of Antichrist*." Emphatically, he stated that, Jesus was not only "God's Son," He was God's "only **BEGOTTEN** Son (*1 John 4:9*)." This was not an idea which John fabricated, but was a truth which he had heard



himself from the lips of the Master (John 3:16).

Clearly, he makes it known that this truth is the central pillar which is the basis of all genuine Christian experience. Without this truth, we cannot overcome the world (1 John 5:5). Confession of this truth that Jesus is God's Son, is an indicator that we are abiding in God (1 John 4:15) and through understanding the truth of the relationship between God and His Son, we may appreciate the extent of God's love for us (1 John 4:9).

Why is it that none of the other Bible writers had made the same emphasis? The answer is simple. Note John's words:

"Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. (1 John 2:18)"

It is clear that the denial that Jesus was God's Son was a teaching that had not been around before the time of John's writing. No Christian had ever questioned the fact that Jesus was the Son of God, begotten of the Father, changed into flesh and sent into the world. But now that John was old, the only apostle left alive, the devil focused his attack upon the most critical point of Christian faith: the doctrine of the love of God, revealed in the gift of His Son.

God chose the defender of His truth well. Ellen White has this to say about John:

The Saviour loved all the Twelve, but John's was the most receptive spirit. He was younger than the others, and with more of the child's confiding trust he opened his heart to Jesus. Thus he came more into sympathy with Christ, and through him the Saviour's deepest spiritual teaching was communicated to the people.

The Acts of the Apostles - 545

It was John's deep love for Christ that led him always to desire to be close by his side; and this place was always given him. Jesus loves those who represent the Father, and John could talk of God's love as none of the other disciples could. He revealed to his fellow men that which he felt it to be his duty to reveal, representing in his character the character of God.

The Youth's Instructor - 03-29-00

The Bible has not been warped or dis-

torted by the literary style, or idiomatic expressions of its writers. So called "scholars" would have us believe that the plain, simple words of the Bible are not to be comprehended, believed and accepted until they have first been interpreted by the "men of learning." This fallacy has always been and always will be rejected by those who believe in a sovereign God. One who intends that His word shall be read, understood and obeyed, and who therefore has made it simple enough for even a child, guided by His spirit, to understand.



CAMPMEETING NOTICE

Our next Campmeeting will begin on the morning of Wednesday, August 4, 1999, and will close on Sunday, August 8.

This is just an early reminder so that you can all make arrangements to be there. Since the plan is to have only one general campmeeting each year, you are encouraged to make every effort to attend.

the June edition of *Open Face* will give more details about this campmeeting.

The article below was reprinted from the Anchor

Muting the message of warning, the following advertisement appeared in the East Oregonian, [USA] page 4, Tuesday, Dec.9, 1997

From Your Adventist Neighbors

NATIONAL SUNDAY LAW, By Jan Marcussen, arrived in your mail. It's a harsh and critical book, and doesn't represent the Seventh-day Adventist Church. Marcussen is no longer a member, and this unfortunate publication was not mailed by any Adventist Church.

Adventists are known around the world for humanitarian work, disaster relief, missions, hospitals, and Christian schools. In our community you meet Adventists at the market, at work, and making a positive difference in "Our world!"



Adventists are a Christ-centered, grace-focussed denomination. We apologize for any hurt caused by this book. Call us at 276-0882. We'll gladly send you a book on the *life of Jesus Christ - The Desire of Ages* - that correctly reflects our faith.

PERSONAL MENTION

Neville and Naomi (Joy) Morris were overjoyed a few weeks ago at the safe arrival of their first child, a baby boy. In spite of the trauma involved in getting adjusted to a new member of the family, Neville and Joy are evidently learning the "ropes" very fast and enjoying the job.

Franklin and Andrea Coach welcomed a new addition to their family early in March. Sister Andrea gave birth to their first child, also a baby boy. We join them in giving God thanks for the safe arrival of this newest Israelite and pray with them that he may become a champion in the cause of our Master.

Sister Jacqueline Hutchinson came to the meetings at Peartree almost every night in spite of being in an advanced state of pregnancy. She is one of those who made her decision to give her life to the Lord at these meetings. Since the conclusion of the meetings Sister Jacqueline has given birth to a baby girl.

Mac Lays Down His Armour

Many of us will remember brother Norman McMahon. Sadly, he passed away on the morning of Sunday, March 7. By the time it was discovered that he had cancer, it was too late for human assistance to be of any avail. Many people were praying for him, but the Lord saw fit that he should pass on.

Brother McMahon had been for many years a noted reformer and a Christian who was highly respected by both Seventh-day Adventists, (in and out of the organized Church) and non-Adventists as well.

Though brother McMahon never fully accepted the truth concerning God and His Son, yet he was always courteous and willing to give consideration to the views of those of us who promulgate this truth. It is our sincere hope that we will meet him again in the Father's kingdom.



At Home and Abroad

THE TRUTH WAS MISSING!

During the week which ended on the 13th of February, 1999, repeated announcements were made on the radio of an imminent debate between professed Bible Scholars including Ian Boyne, on the theme, "Is God Unitarian, Binitarian or Trinitarian?" This was too good an opportunity to miss and Brothers Colin Gyles and Lloyd Martin decided to attend, along with the both of us (Wayne and Lorraine Sutherland).

Unfortunately, we arrived late and were only able to hear the Trinitarians' view. The Unitarians and the Binitarians had already presented their arguments. We noted that there were approximately two hundred or more persons who had arrived ahead of us. The subject apparently was one that people were interested in hearing more about.

The views of the trinitarians were based on the usual "proofs" and were not new to us. We waited until the end, and found our attentiveness increasing as questions were allowed from the audience. Some of the more striking questions were as follows:

a. "If the Holy Spirit is a separate being from the Father and the Son, how could He have shed His blood, as recorded in Acts 20:28?" (this is a paraphrase of the question).

b. "Is Christ the blessed and only potentate referred to in 1 Timothy 6:15?"

c. "The Bible teaches that we will see in heaven God the Father, and Jesus His Son sitting on thrones, but no mention is made of the Holy Spirit. Why?"

The answer to question C. was especially interesting as the Trinitarians responded by saying that in heaven, we will see Christ, but in heaven we will not see either the Father or the Holy Spirit. This was a new one to us. Question A. received a feeble answer which we cannot recall, while question B. was ignored altogether.

Then something happened which clearly revealed the hand of God. Brother Colin Gyles did not ask a question, but made a comment in which he stated that although three views had been presented, the real truth was still missing, because

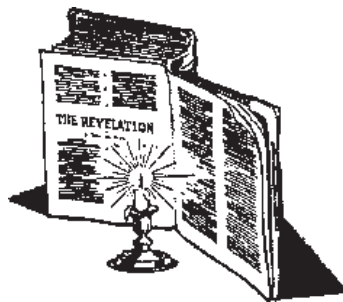
there was a fourth view, which had not yet been heard. In the same breath he asked for permission to distribute some tracts which we had brought along with us, and which presented the truth. To our amazement he had hardly finished speaking before people came streaming from East West North and South of the auditorium anxious to receive one of the tracts, and even though the chairman requested that the people remain seated until after the meeting, they kept on coming.

In a little while the meeting was over, but our wonder continued as we were immediately surrounded by a crowd of people all eager to hear about the missing truth. We split up into four groups and inwardly asking Christ to lead us, we did our best to make the truth known. All went away with new ideas, some convicted, others adamant in their traditions, and others more confused than ever. However, we praised God for the fact that at any rate, for these people, the truth was no longer missing.

The meeting was interesting, and for us, a memorable experience overall. However, we marvelled that the so-called learned men, versed in the dynamics of the Hebrew and Greek languages had succeeded in complicating the simple thus saith the Lord in such a way that what had once been plain and simple was now so entangled and difficult for some people.

It was quite evident to us, however, that people are searching for the truth as it is found in the scriptures, as evidenced by the stampede which they made towards us when they learned that we had some tracts to share. We were grateful to God that though the truth had been initially missing from the meeting, it did eventually arrive.

Contributed by Wayne and Lorraine Sutherland.



ON THE FRONTLINE

Since the beginning of 1999, some of the brethren from Manchester have launched an aggressive tract distribution programme. Already, thousands of tracts have been distributed in, Morant Bay, St. Ann's Bay, Brown's Town, Kingston and other places. The fruit of this work has been good, as several persons have called, wanting to receive more information and additional literature.

Over in Montego Bay Brother's Moni Smith & Franklin Coach have been concentrating on a unique project. They have been giving away sermons on audio cassettes. They have found this to be a very effective way of getting people to learn, since, for many people, it is far easier to listen than to read. So far they have given away hundreds of tapes, and report that the response to this ministry has been very good.

Our meetings in Peartree, Manchester, concluded in mid February. The interest in these meetings was strong, with full house attendance on several nights. At the conclusion of the meetings, members of three families requested further studies, with a view to eventual baptism.

A recent phone call

"Hello, is this Restoration Ministries?"

"Yes it is."

"I found one of your tracts in my shop. How **dare** you write such iniquities about the Catholic Church?!"

"We only write what is true Ma'am."

"**TRUE?**....you....you need to learn some English! **GOOD DAY!**

BANG! (phone slammed down)

The greatest tragedy in life is that most people spend their entire lives indefinitely preparing to live. Live today, as you will wish you had lived when you stand before God.

Judgement

(Continued from page 2)

ing and at His kingdom.” When is this? On the surface it may seem that this “appearing” refers to the time when Jesus appears again in the clouds of heaven to take His saints to heaven. But we have already seen that this is not in harmony with other Scriptures. As we search more closely we see that reference is made to another “appearing” of Jesus, when He does receive a kingdom. We find this in Dan 7:9-14 :-

I beheld till the thrones were cast down, and the Ancient of days did sitthousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.... I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. [14] And there was given him dominion, and glory, and a kingdom....”

In this passage we find the following truths taught:

- (a) There is a judgement which takes place in heaven.
- (b) Hundreds of millions of heavenly beings are present at this judgement.
- (c) This judgement takes place before Jesus returns to this earth.
- (d) This judgement is based on the evidence found in books.
- (e) Jesus is brought before His Father (His appearing).
- (f) Jesus receives an everlasting kingdom.

It should be very clear that the “appearing of Jesus, when He receives his kingdom and judges the quick and the dead, is **before** He returns to earth. This fact is further emphasised in Malachi 3:1-3 and Luke 19:12-15.

EVIDENCE FROM PARABLES

Let us now examine one of the parables of Jesus where once again, the truth that there will be an Investigative Judgement of the entire Christian Church, is clearly and unmistakably taught.

In Matthew Chapter 22:1-14, Jesus told the parable of a king who made a marriage for his son and invited certain guests (the Jews). The guests were un-

worthy and murdered his servants and generally despised the king's invitation. Finally the king sent his armies, and destroyed them and their city (the destruction of Jerusalem in A.D. 70). The king then invited all to the wedding (the gospel invitation to the whole world) and many came in, both good and bad (they became Christians). Finally, the wedding was furnished with guests, all sitting down and waiting for the bridegroom's arrival. However, at this point, something surprising happens:

Mat 22:11 :- And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

What do we see happening here? **The king examines the guests!** What does this mean? Are not all these children of God? People who have accepted the gospel invitation and become Christians? Why does God examine (investigate) them? The answer is found in verse 14.

Mat 22:14 :- For many are called, but few are chosen.

This is the striking truth. All Christians are called, all have responded and come into the Christian fold, but not all are true Christians. There are wolves among the sheep, there are tares among the wheat, and so there has to be a choosing process. God (the king) examines the guests and rejects those who are not prepared for the wedding. Those who are not genuine in their Christianity. This same truth is brought out in the parable of the net:

Mat 13:47,48 :- Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind, Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

In the parable, all the guests are represented as sitting there. In reality, most of these people are actually dead, today, but they are nevertheless among the guests, and according to the parable will be included in the examination.

THE BASIS OF THE JUDGEMENT

Before we conclude, there is just one more point which must be made. It concerns the basis of this judgement. The argument of some is that a judgement based on our deeds is inconsistent with the teach-

ings of the New Testament, because the grounds of salvation is not our works, but rather our faith (Eph. 2:8). The simple answer to this argument is very clearly outlined in James 2:17-20. *“I will shew thee my faith by my works.”* Is that so difficult to understand? My faith can be assessed **only** on the basis of what I **DO**. Not what I say! If we need stronger evidence, let us examine the words of our Master Himself:

Mat 7:20-21 :- Wherefore by their fruits ye shall know them. [21] 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.

Jesus makes it clear that it is not our profession that counts, not our seat among the guests which counts, but our deeds. *“He that **doeth** the will of my Father.”* This is what reveals our true nature. *“By their fruits ye shall know them.”* As Ellen White was told by an angel, *“you shall be justified by your faith, but judged by your works.”*

The doctrine of the Investigative Judgement is a solid biblical truth. It is not surprising that it is rejected and condemned by the greater proportion of Christendom, because the religion of Babylon is based largely upon wishful thinking and a distortion of Scripture. Popular religion has converted Christianity into a sentimental, wishy washy philosophy which lulls men into a false sense of security while they indulge themselves in sin.

Bible religion is different. Saved by grace, through faith, we nevertheless guard carefully against every wrong word and action, recognising that the tree is known by its fruit.



The Lord has a message for His people. This message will be borne, whether men will accept or reject it. As in the days of Christ, there will be the deep plottings of the powers of darkness, but the message must not be muffled with smooth words or fair speeches, crying peace, peace, when there is no peace, to those who are turning away from God. (ABC - 1149)

The following article has been reprinted from the *Sunday Gleaner*, a Jamaican newspaper. We have reprinted it because in our opinion it is a classic illustration of the truth of the Bible text which says, "Professing themselves to be wise, they became fools (Rom 1:22)." Please note that this was intended to be a serious article and was not intended by the author to provide humor.

Creating a world without end

Dr Henry Lowe

OF ALL THE AREAS OF SCIENCE the one I least understand and have more than passing curiosity about, is cosmology. I would not be surprised if this is the position, not only with other persons of science, but also the intellectuals who are fascinated by science.

Perhaps my view is Influenced significantly by my frustrating search to get answers to some of the basic questions about life in general and the universe, in particular.

For example, as a scientist, I have always accepted the "Big Bang Theory" of how the universe was formed, because the theory has good and compelling, scientific and mathematical logic. However, the question which still remains is, what was there before the big bang?

Well in recent times, I have become a little more comfortable about the formation of the universe when I read a report that Professor Stephen Hawking, a mathematics professor at Cambridge University seems to be developing the answer. Many of his colleagues have stated that Hawking may have solved the greatest mystery ever, that of the universe, with his theory of how time began.

Hawking now regarded as one of the greatest scientific thinkers since Albert Einstein, published a book, *A Brief History of Time* which attempted to explain the cause of the Big Bang, which created the universe.

Mr. Hawking believes that just immediately prior to the Big Bang, the universe was about the size of a pea suspended in a timeless void, which then exploded to form the planets, solar systems, etc. and keeps on and will forever be expanding to infinity.

Faith vs science

The big question which Mr. Hawking and his colleagues cannot answer is how did this pea-like universe come about. 'They believe it must have been due to a creator. This, is the biggest challenge to *man's* intellect in demanding that there must either be a denial of a creator due to ignorance, or the acceptance of a creator, based on the facts available.

I believe this has to be where science and faith meet, and I am prepared to accept this explanation which now makes me more comfortable in my search for truth in this matter.

THROUGH FAITH WE UNDERSTAND THAT THE WORLDS WERE FRAMED BY THE WORD OF GOD, SO THAT THINGS WHICH ARE SEEN WERE NOT MADE OF THINGS WHICH DO APPEAR. (HEB 11:3)

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