But here a serious difficulty occurs. It may be said, "If the law of God is the rule of judgment, and if all sins are brought into judgment, then certainly every human being must be condemned; 'for all have sinned, and come short of the glory of God.' According to this view, none can be saved." To remove this difficulty, let it be remembered, that besides the book of the law, there is another book which will be produced there, written from the foundation of the world. This is called the Book of Life. This contains the names — and they shall never be blotted out — of all those who have washed their robes and made them white in the blood of the Lamb. These he has undertaken to present to God without spot or wrinkle, or any such thing. They will appear on that day clothed with the righteousness of the Redeemer. The Judge on the throne is their covenanted Surety. He answers to every accusation made against them. But notwithstanding "there is no condemnation to them that are in Christ Jesus;" notwithstanding none can "lay any thing to the charge of God's elect;" yet they also shall be brought into judgment. When all things are prepared, and the whole assembly is collected before the august tribunal, a separation will be made of the great congregation into two parts, the righteous, and the wicked. The former will be placed on the right hand of the Judge, and with them he will commence. But no sooner shall their numerous sins be brought to view, that it will be made to appear that they are pardoned through the blood of Christ. When the books are opened, a long account will appear against them; but on the other hand, it will be seen that the whole is freely forgiven through the riches of grace in Christ Jesus. But a most exact account will be taken of all their good works; and they will be mentioned to their honor, and rewarded as though no imperfection had cleaved to them. The least act of kindness done to any of Christ's followers will be magnified and rewarded as if done to Christ himself. Even the giving a cup of cold water to a disciple, in the name of a disciple, shall not lose its reward. Persons in the lowest state, servants and slaves, who performed their duty faithfully, shall not be forgotten in that day, for "whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." Ephesians 6:8. But they who suffered persecution and death for righteousness' sake, will be most highly distinguished, and most signally rewarded. "Blessed are ye when me shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceedingly glad; for great is your reward in heaven." Matthew 5:11,12. They also who have labored much in promoting the
Redeemer's kingdom, will receive a reward proportioned to their works of faith and labors of love. But none who have done good shall fail of their reward. Every one shall receive according to what he hath done; and every one will be satisfied; for the lowest place in glory is a situation too dazzling for our present conceptions, and the whole is a matter of pure grace. These works, considered in themselves, deserve no reward. But it is the will of God that every holy desire, every good word and work, in the members of Christ's body, should receive a mark of his favor, to the honor and glory of him who is their Head, and who died for their salvation.

When the gracious sentence, "Come, ye blessed, inherit the kingdom prepared for you from the foundation of the world." is pronounced, the righteous shall be caught up to the Lord, and shall be seated by his side, and be united with him in the remaining transactions of that great day; for it is written, "The saints shall judge the world," and, "Know ye not that ye shall judge angels?"

The case of the righteous being disposed of, then will come the awful transaction of pronouncing sentence on the wicked. They will, indeed, have anticipated the sentence. By this time they will be certain of their doom; but the scene itself will far exceed all apprehensions before entertained. To behold the face of inflexible justice turned toward them — to hear the irreversible sentence of condemnation, and that too from the mouth of the benevolent Son of God — to feel in the inmost soul the justice of the sentence — to be as certain of everlasting damnation as they are of existence — are things concerning which we can speak now, but of which we can form but very feeble conceptions, compared with the dreadful reality. In all his existence there will probably be no moment in which the sinner's anguish will be so poignant as in this, when the Judge shall say, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." Matthew 25:41. Every word in this tremendous denunciation will pierce through the soul with more insufferable pain than the thousand daggers. It is reasonable to think that every person against whom it is pronounced, will endure as much misery at that moment as in the nature of things is possible. And if this were all, the prospect would be appalling; but to be doomed to endless misery in fire, with the devil and his angels! — who can bear the thought without horror and dismay? Yet, as sure as God is true, will this sentence be executed on every impenitent sinner. Men may reason and cavil now, but then every mouth shall be stopped. That the cry of despair and horror will be heard through the great multitude, is certain — such a great and bitter cry as was never heard before. But it is all in vain; repentance comes too late. The day of grace is for ever past. The gospel dispensation is ended. This is the consummation of all things. No change in condition can ever be expected. They that are saved, have their salvation secured by the oath and promise of God; and they who are lost, have their damnation sealed for ever and ever by a judicial sentence which can never be revoked. And from this sentence there is no appeal. There is no higher tribunal to which the cause may be transferred. Neither can any resistance be made to the execution of the sentence. They who are now bold and daring in their
blasphemies and rebellion, will then find that they are in the hands of a sin-
авenging God. It will belong to the holy angels, who are mighty in power, to 
execute the sentence of the Judge. "So shall it be," said our blessed Saviour, "at 
the end of the world: the angels shall come forth, and sever the wicked from 
among the just, and shall cast them into the furnace of fire: there shall be wailing 
and gnashing of teeth." Matthew 13:49,50. And it will be as impossible to escape 
as to resist. The rocks and mountains will not cover them. They cannot cease to 
exist. Go where they will, God is there to execute deserved wrath upon them. 
They will therefore be obliged "to go away into everlasting punishment." Matthew 
25:46.

The devil and his angels will also be judged on that day; but of the particular 
nature of the trial we are not informed. All that we know is, that "the angels which 
kept not their first estate, but left their own habitation, he hath reserved in 
everlasting chains under darkness unto the judgment of the great day." Jude, ver. 
6. They are now miserable, but their cup is not full; therefore they cried out when 
they saw Jesus, "Art thou come to torment us before the time?" Matthew 8:29. At 
the breaking up of this great assembly, the present system of the world will be 
destroyed. For "the heavens and the earth, which are now, by the same word are 
kept in store, reserved unto fire against the day of judgment and perdition of 

Reader, deeply fix in your mind the certainty and importance of the transactions 
of this last, great day. Meditate upon it as a reality in which you have a 
momentous interest. Let every other day, as it passes, put you in mind of this in 
which all others will end. Consider also that is draws near. Every moment bears 
us on towards the great tribunal. Mockers may say, Where is the promise of his 
coming? "But the day of the Lord will come as a thief in the night; in the which the 
heavens shall pass away with a great noise, and the elements shall melt with 
fervent hear; the earth also, and the works therein, shall be burned up." 2 Peter 
3:10.

O reader, whoever thou art, let me entreat you to inquire without delay, whether 
you are prepared for the scrutiny and judgment of this coming day. Have you 
made you peace with God? Have you repented of all your sins? Are you in union 
with Christ by faith? Have you any clear scriptural evidence that your sins are 
pardoned? What says conscience to these inquiries? Be assured, if your own 
heart condemns you, God, who is greater than your heart, and knoweth all 
things, will much more condemn you. But your situation is not like that of them 
whose day of grace is ended. You are yet in the place of reconciliation. You have 
yet a little time before you — God only knows how much. Now, then, hear the 
voice of warning — hear the voice of mercy. Now "strive to enter in at the strait 
gate." Now forsake your sins, and live. Accept the offered grace — "lay hold on 
eternal life."

Let no consideration induce you to delay your conversion. The importance of
salvation — the uncertainty of life — the danger of provoking the Holy Spirit to abandon you — the example of thousands who have perished by procrastination — should urge you to lose no time, but to fall in with the gracious invitation of the gospel. But if you will refuse, then prepare to meet an angry God. Harden yourself against the terrors of the Almighty; summon all your fortitude to hear your dreadful doom from the Judge of quick and dead. But I forbear — there is no fortitude or patience in hell.

Reader, art thou advanced in years? Let thy gray hairs and pains and wrinkles admonish thee that thou art near to judgment; for what if death intervene, yet after death all preparation is impossible. Just as death finds us, so will judgment. "In the place where the tree falleth, there it shall be." Ecclesiastes 11:3. Consider also that the number of your sins is in proportion to the number of your days. Long life will prove a dreadful curse to those who die in their sins.

But if thou art in youth, or in the vigor of manhood, remember that thy life is a vapor; that most men do not live out half their days: and that of those who shall appear before the judgment-seat, comparatively few will have finished their course of threescore years and ten. "Remember now thy Creator in the days of thy youth." Ecclesiastes 12:1 "Behold, the Judge standeth before the door." James 5:9. Others have been suddenly taken away from your side. They also intend to make preparation hereafter; but while they were pleasing themselves with the prospect of many years, and were saying, "Soul, take thine ease, thou hast much goods laid up for many years" God said, "Thou fool, this night thy soul shall be required of thee. Be ye therefore ready also, for at such an hour as ye think not, the Son of man cometh." "Behold, the axe is laid at the root of the tree," and now perhaps thou art spared, on account of the prayer of some kind intercessor, for one year. This, for aught thou knowest, may be thy last year. If so, it behooves you to make good use of your time and privileges. Let the idea of the judgment be ever before your mind. There you must appear — there you must stand and render up your account — there you must be filled with overwhelming shame and terror — there you must hear the awful final sentence, which will fix your doom irreversibly, unless by a speedy repentance, and by faith in Jesus Christ, you flee from the wrath to come.

May God, of his infinite mercy, cause the truths which you have read in this tract to sink deeply into your mind; and by the light of his Holy Spirit lead you to just views of your own condition, and to saving views of the Lord Jesus Christ, the only Redeemer of lost sinners. Amen.
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