

The Execution of the Judgment

Review

1. Again, by way of review, what is the investigative judgment and why is it convened?
 - a. It is an investigation by the heavenly Father into the books of record in view of Satan's serious accusations against His people
 - b. Satan disputes and challenges the ultimate salvation of every believer
 - i. **Jude 9**—Satan disputes the resurrection and eternal salvation of Moses
 - ii. **Rev 12:10**—Satan accuses God's people day and night of the sins
 - iii. **Job 1:8-11**—Satan accuses God's people of selfish motives for their obedience and service
 - c. **Luke 22:31**—Satan also demands the destruction of the transgressors of His law, not their salvation
2. In disputing the eternal salvation of every man, what 2 areas of their lives are Satan's accusations based on? (**PK 588**)
 - a. The sins they have committed
 - b. Their defective characters
3. What two scenarios in the bible portray the Father's investigation into these two areas of dispute?
 - a. the judgment prophecy **Dan 7:9-10**—the Ancient of days investigates the records of sins in the books of record
 - b. the judgment parable of **Matt 22:1-10**—the king in the parable investigates the robes of characters
4. If God's people are to be acquitted of Satan's accusations, their cases dismissed and their eternal salvation guaranteed, what will they need when the Father investigates the record of their lives?
 - a. **Perfect records**—all records of sins committed erased, blotted out from the books
 - b. **Perfect Righteousness**—all character defects, all spots and wrinkles of character removed
5. If these are obtained, then Satan will have no more grounds for pursuing his case against God's people and their salvation is eternally guaranteed
6. Where does Jesus come in, in the investigative judgment? What role does He play?
 - a. The work of Jesus is to fully prepare God's people for examination by providing them with what the Father requires in the investigative judgment
 - b. The work of Jesus in perfecting the characters of God's people and blotting out their sins from the books of record during the final atonement and cleansing is **what actually prepares them** to stand and be approved during the investigative judgment

7. How are we to distinguish between the work of the Father and that of the Son in the investigative judgment?

The Father's role in the investigative judgment	The role of Jesus in the investigative judgment
The Ancient of days (heavenly Father) examines the books of record looking for perfect records; He examines the character looking for perfect righteousness	Jesus investigates the books of record looking for faith and repentance (GC 421, 480)
To those who have these, the Father grants eternal salvation and gives <ul style="list-style-type: none"> • a share in the kingdom and a seat upon His throne (GC 428) • a share in the inheritance of the righteous (COL 310) 	To those who have these, the benefits of the final atonement are given: <ul style="list-style-type: none"> • final cleansing and perfecting of the character • blotting out of sins from the books of record
As presiding Judge (GC 479), the Father ultimately decides whose names are accepted and whose names are rejected in the investigative judgment	As High Priest and Intercessor, Jesus decides whose characters are perfected and sins blotted out, and whose characters remain filthy forever and whose sins remembered, never blotted out

8. **QUESTION:** Whose cases are considered and investigated during the investigative judgment which began in 1844?

9. Let's look at two sets of seemingly contradictory statements from the Spirit of Prophecy regarding whose cases are considered and examined in the investigative judgment

a. One set of statements says

- i. "all nations pass in judgment before God," (**GC 490**)
- ii. "every man's work pass in review before God" (**GC 482**)
- iii. "He will examine the case of each individual" (**GC 490**)
- iv. "every man's destiny is fixed" (**GC 491**)

b. However, another set of statements says

- i. "The only cases considered are those of the professed people of God" (**GC 480**)
- ii. "the lives of all who have believed on Jesus come in review before God" (**GC 483**)

10. **ANSWER:** all men are judged, but only the cases of the professed people of God are actually examined in the investigative judgment

11. In other words, every name is mentioned and everyone's destiny is decided during the investigative judgment, but not all cases are investigated and scrutinized

a. only the cases of God's professed people are actually examined and scrutinized

12. How is this so? Consider the following points:

a. Bear in mind that the only consideration in the investigative judgment is to determine

- i. whether a person is guilty of Satan's charges and therefore eternally lost or
- ii. whether a person is not guilty as charged and therefore eternally saved

- b. **John 3:18, 36**—in the judgment, there will be many who will receive **automatic** and **immediate** condemnation because of unbelief and rejection of the Savior of the world
 - i. there is no need to examine and scrutinize the cases of such individuals to come up with a verdict since it is obvious that they are already condemned!
 - ii. Their cases are therefore, opened and examined during the Millennium
 - iii. **Rev 20:11-14**—this judgment convened during the 1,000 years is called the judgment of the dead
 - iv. The lost are called “dead” because they did not come up at the resurrection of the just
13. **Matt 22:1-6**—In the parable of the wedding garment, those who rejected the invitation to the wedding are immediately and automatically condemned
- a. They receive automatic condemnation without their garments being examined
 - b. The only garments examined by the king are those worn by those in attendance at the wedding
 - c. The guests at the wedding whose garments are investigated by the king, represent those who have accepted the gospel invitation and profess faith in Christ

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14. **QUESTION:** When the destiny of every single person on earth is finally decided in the investigative judgment, what comes next?
15. **ANSWER: Jude 1:14-16; John 5:25-29**—When the investigative judgment which began in 1844 is finished, and the case of every man who ever lived is fixed, then Jesus returns to earth for the “execution of the judgment”

Besides the coming of the Lord to His temple, Malachi also foretells His second advent, His coming for the **execution of the judgment**, in these words: “And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith the Lord of hosts.” Malachi 3:5. Jude refers to the same scene when he says, “Behold, the Lord cometh with ten thousands of His saints, to **execute judgment** upon all, and to convince all that are ungodly among them of all their ungodly deeds.” Jude 14, 15. This coming, and the coming of the Lord to His temple, are distinct and separate events. **GC 425**

16. What is the “**execution of the judgment?**”
17. **Rev 22:12**—It is when the **irrevocable** decisions made during the investigative judgment are executed or carried out
- a. Those whose cases are marked for life receive eternal life
 - b. Those who are sentenced to eternal damnation are destroyed by the plagues or are consumed by the brightness of Christ’s coming if alive when Jesus comes; they are not raised in the resurrection of the just and remain dead for a thousand years
18. **Matt 25:31-34**—Matthew gives us a view of the execution of the judgment when Jesus returns with glory

- a. the inhabitants of this world are divided into 2 groups—goats on the left and sheep on the right
- b. Those on the left represent those who were rejected during the investigative judgment for their **sins of neglect**

A Vision of the Execution of the Judgment

- 19. In 1879, Ellen White was given a most astounding view of the execution of the judgment (**4T 384-387**)
- 20. The vision, which is very vivid and much more detailed than Matthew 25, serves as a warning to every member of the church today living in the time of judgment
- 21. It is the privilege of the church of God in the last days to behold these scenes of the execution of the judgment which Ellen White saw in vision
- 22. It serves as a warning to those in the church who are cold and lukewarm, backslidden and living in sin while professing to know the truth and have faith in Christ

On the morning of October 23, 1879, about two o'clock, the Spirit of the Lord rested upon me, and I beheld scenes in **the coming judgment**. Language fails me in which to give an adequate description of the things which passed before me and of the effect they had upon my mind. 4T 384.1

The great day of the **execution of God's judgment** seemed to have come. Ten thousand times ten thousand were assembled before a large throne, upon which was seated a person of majestic appearance. Several books were before Him, and upon the covers of each was written in letters of gold, which seemed like a burning flame of fire: "Ledger of Heaven." One of these books, containing the names of **those who claim to believe the truth**, was then opened. Immediately I lost sight of the countless millions about the throne, and only those who were **professedly children of the light and of the truth** engaged my attention. As these persons were named, one by one, and their good deeds mentioned, their countenances would light up with a holy joy that was reflected in every direction. But this did not seem to rest upon my mind with the greatest force. 4T 384.2

- 23. In the next paragraphs, the professed people of God whose names were rejected during the investigative judgment are confronted with the records of the sins they have committed and which are still in the books, showing that they were never blotted out during the investigative judgment

Another book was opened, wherein were recorded the **sins of those who profess the truth**. Under the general heading of selfishness came every other sin. There were also headings over every column, and underneath these, opposite each name, were recorded, in their respective columns, the lesser sins. 4T 384.3

Under covetousness came falsehood, theft, robbery, fraud, and avarice; under ambition came pride and extravagance; jealousy stood at the head of malice, envy, and hatred; and intemperance headed a long list of fearful crimes, such as lasciviousness, adultery, indulgence of animal passions, etc. As I beheld I was filled with inexpressible anguish and exclaimed: "Who can be saved? who will stand justified before God? whose robes are spotless? who are faultless in the sight of a pure and holy God?" 4T 385.1

- 24. The next paragraph shows that when they are confronted with the records of their lives, they are self-condemned and understand why they are lost

As the Holy One upon the throne slowly turned the leaves of the ledger, and His eyes rested for a moment upon individuals, His glance seemed to burn into their very souls, and at the same moment every word and action of their lives passed before their minds as clearly as though traced before their vision in letters of fire. Trembling seized them, and their faces turned pale. Their first appearance when around the throne was that of careless indifference. But how changed their appearance now! The feeling of security is gone, and in its place is a nameless terror. A dread is upon every soul, lest he shall be found among those who are wanting. Every eye is riveted upon the face of the One upon the throne; and as His solemn, searching eye sweeps over that company, there is a quaking of heart; for they are **self-condemned** without one word being uttered. In anguish of soul **each declares his own guilt** and with terrible vividness sees **that by sinning he has thrown away the precious boon of eternal life.** 4T 385.2

- a. **Rev 1:7**—those that pierce the Lord are resurrected to hear the sentence of condemnation
- b. **John 5:28-29**—All that are in the grave hear the sentence pronounced on them

25. In the next 2 paragraphs, they are confronted with their sins of neglect, their sins of omission

One class were registered as cumberers of the ground. As the piercing eye of the Judge rested upon these, their sins of neglect were distinctly revealed. With pale, quivering lips they acknowledged that they had been traitors to their holy trust. They had had warnings and privileges, but they had not heeded nor improved them. They could now see that they had presumed too much upon the mercy of God. True, they had not such confessions to make as had the vile and basely corrupt; but, like the fig tree, they were cursed because they bore no fruit, because they had not put to use the talents entrusted to them. 4T 385.3

This class had made self supreme, laboring only for selfish interests. They were not rich toward God, not having responded to His claims upon them. Although professing to be servants of Christ, they brought no souls to Him. Had the cause of God been dependent on their efforts, it would have languished; for they not only withheld the means lent them of God, but they withheld themselves. But these could now see and feel that in occupying an irresponsible position in reference to the work and cause of God they had placed themselves **on the left hand**. They had had opportunity, but would not do the work that they could and should have done. 4T 386.1

The **names of all who profess the truth** were mentioned. Some were reprov'd for their unbelief, others for having been slothful servants. They had allowed others to do the work in the Master's vineyard, and to bear the heaviest responsibilities, while they were selfishly serving their own temporal interests. Had they cultivated the abilities God had given them, they could have been reliable burden bearers, working for the interest of the Master. Said the Judge: "All will be justified by their faith and judged by their works." How vividly then appeared **their neglect**, and how wise the arrangement of God in giving to every man a work to do to promote the cause and save his fellow men. Each was to demonstrate a living faith in his family and in his neighborhood, by showing kindness to the poor, sympathizing with the afflicted, engaging in missionary labor, and by aiding the cause of God with his means. But, like Meroz, the curse of God rested upon them for **what they had not done**. They had loved that work which would bring the greatest profit in this life; and opposite their names **in the ledger devoted to good works there was a mournful blank.** 4T 386.2

The words spoken to these were most solemn: "You are weighed in the balances, and found wanting. **You have neglected spiritual responsibilities** because of busy activity in temporal matters, while your very position of trust made it necessary that you should have more than human wisdom and greater than finite judgment. This you needed in order to perform even the mechanical part of your labor; and when you disconnected God and His glory from your business, you turned from His blessing." 4T 386.3

26. In the next paragraph, they are confronted with their defective characters which shows that they failed to receive the benefit of the final atonement and cleansing; so now, they have to remain filthy forever.

The question was then asked: **“Why have you not washed your robes of character and made them white in the blood of the Lamb?** God sent His Son into the world, not to condemn the world, but that through Him it might be saved. My love for you has been more self-denying than a mother's love. **It was that I might blot out your dark record of iniquity, and put the cup of salvation to your lips, that I suffered the death of the cross, bearing the weight and curse of your guilt.** The pangs of death, and the horrors of the darkness of the tomb, I endured, that I might conquer him who had the power of death, unbar the prison house, and open for you the gates of life. I submitted to shame and agony because I loved you with an infinite love, and would bring back my wayward, wandering sheep to the paradise of God, to the tree of life. **That life of bliss which I purchased for you at such a cost, you have disregarded.** Shame, reproach, and ignominy, such as your Master bore for you, you have shunned. **The privileges He died to bring within your reach have not been appreciated.** You would not be partaker of His sufferings, and you cannot now be partaker with Him of His glory.” Then were uttered these solemn words: “He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.” The book then closed, and the mantle fell from the Person on the throne, revealing the terrible glory of the Son of God. 4T 387.1

27. The final paragraph explains why we need to be grateful to God for the time He has given to prepare for the judgment by faith and repentance and the forsaking of sin

The scene then passed away, and I found myself still upon the earth, inexpressibly grateful that the day of God had not yet come, and that **precious probationary time** is still granted us in which to prepare for eternity. 4T 387.2