

# The Hour of God's Judgment is Come - Number One

## *The Judgment of the Living and the Prophetic Significance of 9/11*

Jeff Pippenger

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For quite some time, in fact from immediately after 9/11, we have consistently taught that the judgment of the living began at 9/11. We understood this fact from a multitude of biblical witnesses, which upheld it from completely different directions. Since July 2023, we have understood even more details of the judgment of the living, which began at 9/11, compared to the details discovered shortly after 9/11. Why did the judgment of the living begin at 9/11? What is the biblical judgment of the living?

In the first chapter in the book of Revelation, the main characteristic identified of Christ is that He is Alpha and Omega, the Beginning and Ending, the First and the Last. He provides an example of that very attribute of His character when He commanded John to write the things that were, and in so doing John would also be writing things to come. Jesus always illustrates the end with the beginning. It is who He is.

The Bible identifies Jesus as the Word. The first book in the Bible, Genesis, means 'beginning.' The last book of the Bible is the book of Revelation and the truths first presented in the book of Genesis are addressed in the book of Revelation. Genesis is the Alpha and Revelation is the Omega, and together they are the Word, and the Word is Jesus, who is the Alpha and Omega. God's signature, or His name is written within every passage of biblical prophecy. That signature confirms that the light in the passage is truth.

If an interpretation of a passage of prophecy does not bear the signature of God, which is His name, which is His character; therefore, the interpretation is incorrect. There are other tests which should be brought to bear when interpreting God's prophetic Word, but whichever test a person might apply, the test should be defined within God's Word. If there are no manmade tests, there are less manmade interpretations. So, why? And what? Is the biblical judgment of the living that began on 9/11?

When Christ introduces Himself in the book of Revelation, He identifies Himself as the beginning and ending, and uses the prophet John to illustrate what that attribute of His character represents. He identifies the message of the entire book as a revelation of Himself. He commands John to write what was then existing in John's world, and in so doing John would be recording what shall be at the end of the world. John was one of the twelve leaders at the beginning of the Christian church, and John therefore is illustrating the ending of the Christian church, represented by the one hundred and forty-four thousand and the great multitude in Revelation chapter seven.

The biblical logic is this: Jesus is the Word, by which all things were created, the Word that has always existed with His Father and He is also the Bible, for He is the Word of God. The first attribute of Christ's character that is introduced in the last message of God's Word is that He illustrates the end of a thing, with the beginning of that very same thing. If this truth about God's character is not applied to a person's study of the Bible, they cannot truly know what the judgment of the living is, and why it began at 9/11, and more importantly, why it is almost over.

As an example of the principle of Alpha and Omega, ancient Israel typifies modern Israel, which is a prophetic truth that can also be identified as literal Israel typifies spiritual Israel. No matter how it might be expressed both ancient literal Israel and modern spiritual Israel have a beginning history and an ending history. Three of the four histories are in the past, and we are now in the fourth and final history.

The three past histories represent three witnesses of the last generation of earth's history. Those three past histories identify the generation that is represented as the one hundred and forty-four thousand in the book of Revelation. There are other prophetic lines of history that also address the one hundred and forty-four thousand, but the number of the one hundred and forty-four thousand contains the prophetic symbolism that the one hundred and forty-four thousand are those who are prophetically represented by multiplying the twelve tribes of ancient literal Israel, with the twelve disciples of modern spiritual Israel.

As another example of Alpha and Omega, the three angels of Revelation chapter fourteen represent a beginning and ending history. The Millerite movement represents the beginning history of the three angels, and the movement of the one hundred and forty-four thousand represents the history at the ending of the message of the third angel. The alpha movement announced the opening of the investigative judgment on October 22, 1844. The omega movement announced the opening of the judgment of the living, identifying its commencement as 9/11.

A third example of Alpha and Omega, that is easily upheld by inspiration is that in the beginning is the alpha movement of the Millerites, the parable of the ten virgins was fulfilled to the very letter. Sister White identifies the history of the Millerites in the book, *The Great Controversy* in the context of that parable being fulfilled at that time. She teaches that the omega movement of the one hundred and forty-four thousand will also fulfill the parable of the ten virgins to the very letter. Three brief witnesses of Christ identifying the end with the beginning.

At the beginning of ancient Israel, the Lord entered into covenant with the Hebrews as represented by the blood upon the doorposts, which is of course the very first mention of the Midnight Cry in God's Word. Baptism is a symbol of a covenant relationship with Christ, and Paul teaches us that the Hebrews that left Egypt were all baptized 'in the "cloud" and in the Red "Sea".' Once they were beyond the sea they were given manna, which among other things is a symbol of the seventh-day Sabbath in the context of it being a test.

The "manna" represents their first test and when they failed their tenth and final test when they rejected the message of Joshua and Caleb, the Lord then rejected them as His covenant people and entered into covenant with Joshua and Caleb. When they eventually entered into the Promised

Land, the rite of circumcision was not accomplished upon those men born during the forty years, for the rite was ended at the rebellion of Kadesh, and reinstated at Kadesh just before the entrance. This is a signature of Alpha and Omega.

The forty years wandering in the wilderness began with the rebellion against the message of Joshua and Caleb, and it ended with the rebellion of Moses striking the Rock, and thus misrepresenting God's character and work. The beginning of ancient Israel illustrates the end of ancient Israel.

At the end of ancient Israel, Jesus as the "Messenger of the Covenant" in Malachi chapter three, came to confirm the "covenant" with many for one week, in fulfillment of Daniel chapter nine. As the Messenger of the Covenant, Christ entered into covenant with the Christian church in the very history where He passed by the former covenant people. In the beginning of ancient Israel as God's covenant people the Lord passed by a former covenant people and entered into covenant with a new chosen people. He did the very same thing at the end of ancient Israel.

A symbol of a covenant is the marriage, and from the birth of Christ unto the destruction of Jerusalem in 70AD, prophecy sets forth a progressive divorce of God from ancient literal Israel. So, when was the divorce actually in force, at His birth, His death, the stoning of Stephen or the destruction of Jerusalem?

"Meanwhile worshipers from every nation sought the temple which had been dedicated to the worship of God. Glittering with gold and precious stones, it was a vision of beauty and grandeur. But Jehovah was no longer to be found in that palace of loveliness. Israel as a nation had divorced herself from God. When Christ, near the close of His earthly ministry, looked for the last time upon the interior of the temple, He said, 'Behold, your house is left unto you desolate.' Matthew 23:38. Hitherto He had called the temple His Father's house; but as the Son of God passed out from those walls, God's presence was withdrawn forever from the temple built to His glory." Acts of the Apostles, 145.

The day after the Triumphal Entry Christ proclaimed that the Jew's house was desolate, and the divorce was finalized. So, the divorce was finalized when the sun went down on the day of the Triumphal Entry.

"Jerusalem had been the child of His care, and as a tender father mourns over a wayward son, so Jesus wept over the beloved city. How can I give thee up? How can I see thee devoted to destruction? Must I let thee go to fill up the cup of thine iniquity? One soul is of such value that, in comparison with it, worlds sink into insignificance; but here was a whole nation to be lost. When the fast westering sun should pass from sight in the heavens, Jerusalem's day of grace would be ended. While the procession was halting on the brow of Olivet, it was not yet too late for Jerusalem to repent. The angel of mercy was then folding her wings to step down from the golden throne to give place to justice and swift-coming judgment. But Christ's great heart of love still pleaded for Jerusalem, that had scorned His mercies, despised His warnings, and was about to imbrue her hands in His blood. If Jerusalem would but repent, it was not yet too late. While the last rays of the setting sun were lingering on temple, tower, and pinnacle, would not some good angel lead her to the Saviour's love, and avert her doom? Beautiful and unholy city, that had stoned the prophets, that had rejected the Son of God, that was locking

herself by her impenitence in fetters of bondage,—her day of mercy was almost spent!

“Yet again the Spirit of God speaks to Jerusalem. Before the day is done, another testimony is borne to Christ. The voice of witness is lifted up, responding to the call from a prophetic past. If Jerusalem will hear the call, if she will receive the Saviour who is entering her gates, she may yet be saved.

“Reports have reached the rulers in Jerusalem that Jesus is approaching the city with a great concourse of people. But they have no welcome for the Son of God. In fear they go out to meet Him, hoping to disperse the throng. As the procession is about to descend the Mount of Olives, it is intercepted by the rulers. They inquire the cause of the tumultuous rejoicing. As they question, ‘Who is this?’ the disciples, filled with the spirit of inspiration, answer this question. In eloquent strains they repeat the prophecies concerning Christ:

“Adam will tell you, It is the seed of the woman that shall bruise the serpent’s head.

“Ask Abraham, he will tell you, It is ‘Melchizedek King of Salem,’ King of Peace. Genesis 14:18.

“Jacob will tell you, He is Shiloh of the tribe of Judah.

“Isaiah will tell you, ‘Immanuel,’ ‘Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.’ Isaiah 7:14; 9:6.

“Jeremiah will tell you, The Branch of David, ‘the Lord our Righteousness.’ Jeremiah 23:6.

“Daniel will tell you, He is the Messiah.

“Hosea will tell you, He is ‘the Lord God of hosts; the Lord is His memorial.’ Hosea 12:5.

“John the Baptist will tell you, He is ‘the Lamb of God, which taketh away the sin of the world.’ John 1:29.

“The great Jehovah has proclaimed from His throne, ‘This is My beloved Son.’ Matthew 3:17.

“We, His disciples, declare, This is Jesus, the Messiah, the Prince of life, the Redeemer of the world.

“And the prince of the powers of darkness acknowledges Him, saying, ‘I know Thee who Thou art, the Holy One of God.’ Mark 1:24.” *The Desire of Ages*, 577–579.

The history of Christ’s Triumphal Entry typified the history of the Midnight Cry in the Millerite time period. The passage from Sister White identifies that when the entrance began the people came under the inspiration of the Holy Spirit, and then Christ stopped and wept over Jerusalem. Thereafter He continued the entry, and is then confronted by Jewish leadership. I would like to isolate certain attributes of this story in order to identify waymarks that are repeated in the history of the Millerites. But first I want to make a point about the beginning and ending. What we just cited from Sister White represents the end of a chapter, and the opening of the next chapter says the following.

“The triumphal ride of Christ into Jerusalem was the dim foreshadowing of His coming in the clouds of heaven with power and glory, amid the triumph of angels and the rejoicing of the saints. Then will be fulfilled the words of Christ to the priests and Pharisees: ‘Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord.’ Matthew 23:39. In prophetic vision Zechariah was shown that day of final triumph; and he beheld also the doom of those who at the first advent had rejected Christ: ‘They shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his first-born.’ Zechariah 12:10. This scene Christ foresaw when He beheld the city and wept over it. In the temporal ruin of Jerusalem He saw the final destruction of that people who were guilty of the blood of the Son of God.

“The disciples saw the hatred of the Jews to Christ, but they did not yet see to what it would lead. They did not yet understand the true condition of Israel, nor comprehend the retribution that was to fall upon Jerusalem. This Christ opened to them by a significant object lesson.

“The last appeal to Jerusalem had been in vain. The priests and rulers had heard the prophetic voice of the past echoed by the multitude, in answer to the question, ‘Who is this?’ but they did not accept it as the voice of Inspiration. In anger and amazement they tried to silence the people. There were Roman officers in the throng, and to them His enemies denounced Jesus as the leader of a rebellion. They represented that He was about to take possession of the temple, and reign as king in Jerusalem.” *The Desire of Ages*, 580.

The point I did not want to miss is that Christ’s Triumphal Entry into Jerusalem typifies not only the Midnight Cry of Millerite history, but also the end of the world. It is associated with the return of Christ at the beginning of Revelation chapter twenty’s millennium and also His return with New Jerusalem at the end of the millennium. It is also associated with the death of the wicked at His second coming, and their final judgment at the end of the millennium. The opening of the last paragraph states, “The last appeal to Jerusalem had been in vain. The priests and rulers had heard the prophetic voice of the past echoed by the multitude, in answer to the question, ‘Who is this?’ but they did not accept it as the voice of Inspiration.”

The last appeal was in vain, and the appeal was represented as “the prophetic voice of the past.” The multitude in Christ’s day rejected their last appeal, for they rejected Jeremiah’s counsel to return to the old paths. They also refused the methodology of line upon line, for the disciples had answered the question of “Who is this,” by bringing several witnesses together, line upon line, from here a little and there a little.

When Christ begins the entry into Jerusalem, He stops along the way. It begins with the fulfillment of prophecy as the disciples secure the ass for Christ to ride upon. He had never ridden an animal, and the animal had never been ridden. The logic identifies a miracle, for what animal allows a rider the first time, and who knows how to manage riding an ass that has never done it before. This is similar to when the Philistines placed an offering on the cart, along with the Ark, and hitched up two cows who both were nursing calves, and who had never pulled a cart before, and they immediately deserted the calves and began the trip to return the Ark to the Hebrews. The Ark is on

its way to Jerusalem, and when David finally brings it into Jerusalem, he typified Christ's triumphal entry.

Once Christ is on the ass, the people began lining the street with their coats, cutting down palm branches and the shouts cry out, "Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord! Hosanna in the highest." (Matthew 21:9) The leaders resist and call for Jesus to silence the crowd. They move on and Jesus stops to weep for lost mankind, represented by Jerusalem. Then the procession proceeds and the leaders once again intercede, demanding to know who Jesus is. Then the disciples respond with the line upon line testimony of the prophets.

The history we are now considering was preceded by the resurrection of Lazarus, which marks the first disappointment in the prophetic line illustrated in the parable of the ten virgins, and by Uzzah touching the Ark, in the line of David's triumphal entry into Jerusalem. The first disappointment is associated with a tarrying time, and Christ has tarried when he first heard Lazarus was sick, just as David tarried by leaving the Ark where Uzzah died until he later retrieved it. Lazarus died, and was thereafter resurrected. Lazarus is the one who thereafter leads the ass that Jesus rides upon into Jerusalem.

In Millerite history the second angel arrived on April 19, 1844, at the first disappointment, which marked the beginning of the tarrying time. Thereafter Samuel Snow began to progressively develop the message of the Midnight Cry. The progressive development of that message is represented by Christ's entry into Jerusalem. The progression of Snow's work is also represented in the travels of the Ark, from the Philistines, to the cart, to Uzzah and ultimately into Jerusalem.

The entry has a beginning proclamation of the people when the leaders told Christ to silence the crowd, followed by Christ weeping, then the proclamation of the disciples when the obstinate leaders asked who Christ was. The manifestation of inspiration in the people that produced the first response of the obstinate leaders is repeated by the disciples when they produced "line upon line" a multitude of prophetic witnesses from the past. When the sun set that day, ancient Israel was divorced from God.

In that history we are informed that the disciples did not "comprehend the retribution that was to fall upon Jerusalem." The "retribution" that was to "fall upon Jerusalem" was illustrated for the disciples by "a significant object lesson." The significant object lesson was the cursing of the fig tree. The destruction of Jerusalem, which the disciples did not yet understand was illustrated by the cursing of the fig tree, and also the parable which Christ had previously taught concerning the fig tree.

"The warning is for all time. Christ's act in cursing the tree which His own power had created stands as a warning to all churches and to all Christians. No one can live the law of God without ministering to others. But there are many who do not live out Christ's merciful, unselfish life. Some who think themselves excellent Christians do not understand what constitutes service for God. They plan and study to please themselves. They act only in reference to self. Time is of value to them only as they can gather for themselves. In all the affairs of life this is their object. Not for others but for themselves do they minister. God

created them to live in a world where unselfish service must be performed. He designed them to help their fellow men in every possible way. But self is so large that they cannot see anything else. They are not in touch with humanity. Those who thus live for self are like the fig tree, which made every pretension but was fruitless. They observe the forms of worship, but without repentance or faith. In profession they honor the law of God, but obedience is lacking. They say, but do not. In the sentence pronounced on the fig tree Christ demonstrates how hateful in His eyes is this vain pretense. He declares that the open sinner is less guilty than is he who professes to serve God, but who bears no fruit to His glory.

“The parable of the fig tree, spoken before Christ’s visit to Jerusalem, had a direct connection with the lesson He taught in cursing the fruitless tree.” *The Desire of Ages*, 584.

After the last confrontation with the leaders, Jesus retired to pray through the night, then in the morning as He passed the fig tree He cursed it.

“It was not the season for ripe figs, except in certain localities; and on the highlands about Jerusalem it might truly be said, ‘The time of figs was not yet.’ But in the orchard to which Jesus came, one tree appeared to be in advance of all the others. It was already covered with leaves. It is the nature of the fig tree that before the leaves open, the growing fruit appears. Therefore this tree in full leaf gave promise of well-developed fruit. But its appearance was deceptive. Upon searching its branches, from the lowest bough to the topmost twig, Jesus found ‘nothing but leaves.’ It was a mass of pretentious foliage, nothing more.

“Christ uttered against it a withering curse. ‘No man eat fruit of thee hereafter forever,’ He said. The next morning, as the Saviour and His disciples were again on their way to the city, the blasted branches and drooping leaves attracted their attention. ‘Master,’ said Peter, ‘behold, the fig tree which Thou cursedst is withered away.’

“Christ’s act in cursing the fig tree had astonished the disciples. It seemed to them unlike His ways and works. Often they had heard Him declare that He came not to condemn the world, but that the world through Him might be saved. They remembered His words, ‘The Son of man is not come to destroy men’s lives, but to save them.’ Luke 9:56. His wonderful works had been done to restore, never to destroy. The disciples had known Him only as the Restorer, the Healer. This act stood alone. What was its purpose? they questioned.

“God ‘delighteth in mercy.’ ‘As I live, saith the Lord God, I have no pleasure in the death of the wicked.’ Micah 7:18; Ezekiel 33:11. To Him the work of destruction and the denunciation of judgment is a ‘strange work.’ Isaiah 28:21. But it is in mercy and love that He lifts the veil from the future, and reveals to men the results of a course of sin.

“The cursing of the fig tree was an acted parable. That barren tree, flaunting its pretentious foliage in the very face of Christ, was a symbol of the Jewish nation. The Saviour desired to make plain to His disciples the cause and the certainty of Israel’s doom. For this purpose He invested the tree with moral qualities, and made it the expositor of divine truth. The Jews stood forth distinct from all other nations, professing allegiance to God. They had been specially favored by Him, and they laid claim to righteousness above every other people. But they were corrupted by the love of the world and the greed of gain. They boasted of their knowledge, but

they were ignorant of the requirements of God, and were full of hypocrisy. Like the barren tree, they spread their pretentious branches aloft, luxuriant in appearance, and beautiful to the eye, but they yielded ‘nothing but leaves.’ The Jewish religion, with its magnificent temple, its sacred altars, its mitred priests and impressive ceremonies, was indeed fair in outward appearance, but humility, love, and benevolence were lacking.” *The Desire of Ages*, 581, 582.

We began by raising two questions which we are in the process of answering. Those questions were, “Why did the judgment of the living begin at 9/11? What is the biblical judgment of the living?”

The few lines of prophecy we just put in place are biblical witnesses of the judgment of the living. Those lines of prophecy address much more than simply the “A, B, C’s” of the judgment, but we are first answering the questions of 9/11 and the judgment of the living.

“‘I beheld,’ says the prophet Daniel, ‘till thrones were placed, and One that was Ancient of Days did sit: His raiment was white as snow, and the hair of His head like pure wool; His throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened.’ Daniel 7:9, 10, R.V.

“Thus was presented to the prophet’s vision the great and solemn day when the characters and the lives of men should pass in review before the Judge of all the earth, and to every man should be rendered ‘according to his works.’ The Ancient of Days is God the Father. Says the psalmist: ‘Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.’ Psalm 90:2. It is He, the source of all being, and the fountain of all law, that is to preside in the judgment. And holy angels as ministers and witnesses, in number ‘ten thousand times ten thousand, and thousands of thousands,’ attend this great tribunal.

“‘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. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away.’ Daniel 7:13, 14. The coming of Christ here described is not His second coming to the earth. He comes to the Ancient of Days in heaven to receive dominion and glory and a kingdom, which will be given Him at the close of His work as a mediator. It is this coming, and not His second advent to the earth, that was foretold in prophecy to take place at the termination of the 2300 days in 1844. Attended by heavenly angels, our great High Priest enters the holy of holies and there appears in the presence of God to engage in the last acts of His ministration in behalf of man—to perform the work of investigative judgment and to make an atonement for all who are shown to be entitled to its benefits.

“In the typical service only those who had come before God with confession and repentance, and whose sins, through the blood of the sin offering, were transferred to the sanctuary, had a part in the service of the Day of Atonement. So in the great day of final atonement and

investigative judgment the only cases considered are those of the professed people of God. The judgment of the wicked is a distinct and separate work, and takes place at a later period.

‘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?’ 1 Peter 4:17.

“The books of record in heaven, in which the names and the deeds of men are registered, are to determine the decisions of the judgment. Says the prophet Daniel: ‘The judgment was set, and the books were opened.’ The revelator, describing the same scene, adds: ‘Another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.’ Revelation 20:12.

“The book of life contains the names of all who have ever entered the service of God. Jesus bade His disciples: ‘Rejoice, because your names are written in heaven.’ Luke 10:20. Paul speaks of his faithful fellow workers, ‘whose names are in the book of life.’ Philippians 4:3. Daniel, looking down to ‘a time of trouble, such as never was,’ declares that God’s people shall be delivered, ‘everyone that shall be found written in the book.’ And the revelator says that those only shall enter the city of God whose names ‘are written in the Lamb’s book of life.’ Daniel 12:1; Revelation 21:27.

“‘A book of remembrance’ is written before God, in which are recorded the good deeds of ‘them that feared the Lord, and that thought upon His name.’ Malachi 3:16. Their words of faith, their acts of love, are registered in heaven. Nehemiah refers to this when he says: ‘Remember me, O my God, ... and wipe not out my good deeds that I have done for the house of my God.’ Nehemiah 13:14. In the book of God’s remembrance every deed of righteousness is immortalized. There every temptation resisted, every evil overcome, every word of tender pity expressed, is faithfully chronicled. And every act of sacrifice, every suffering and sorrow endured for Christ’s sake, is recorded. Says the psalmist: ‘Thou tellest my wanderings: put Thou my tears into Thy bottle: are they not in Thy book?’ Psalm 56:8.

“There is a record also of the sins of men. ‘For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.’ ‘Every idle word that men shall speak, they shall give account thereof in the day of judgment.’ Says the Saviour: ‘By thy words thou shalt be justified, and by thy words thou shalt be condemned.’ Ecclesiastes 12:14; Matthew 12:36, 37. The secret purposes and motives appear in the unerring register; for God ‘will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.’ 1 Corinthians 4:5. ‘Behold, it is written before Me, ... your iniquities, and the iniquities of your fathers together, saith the Lord.’ Isaiah 65:6, 7.

“Every man’s work passes in review before God and is registered for faithfulness or unfaithfulness. Opposite each name in the books of heaven is entered with terrible exactness every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every artful dissembling. Heaven-sent warnings or reproofs neglected, wasted moments, unimproved opportunities, the influence exerted for good or for evil, with its far-reaching results, all are chronicled by the recording angel.

“The law of God is the standard by which the characters and the lives of men will be tested in the judgment. Says the wise man: ‘Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment.’ Ecclesiastes 12:13, 14. The apostle James admonishes his brethren: ‘So speak ye, and so do, as they that shall be judged by the law of liberty.’ James 2:12.

“Those who in the judgment are ‘accounted worthy’ will have a part in the resurrection of the just. Jesus said: ‘They which shall be accounted worthy to obtain that world, and the resurrection from the dead, ... are equal unto the angels; and are the children of God, being the children of the resurrection.’ Luke 20:35, 36. And again He declares that ‘they that have done good’ shall come forth ‘unto the resurrection of life.’ John 5:29. The righteous dead will not be raised until after the judgment at which they are accounted worthy of ‘the resurrection of life.’ Hence they will not be present in person at the tribunal when their records are examined and their cases decided.

“Jesus will appear as their advocate, to plead in their behalf before God. ‘If any man sin, we have an advocate with the Father, Jesus Christ the righteous.’ 1 John 2:1. ‘For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.’ ‘Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.’ Hebrews 9:24; 7:25.

“As the books of record are opened in the judgment, the lives of all who have believed on Jesus come in review before God. Beginning with those who first lived upon the earth, our Advocate presents the cases of each successive generation, and closes with the living. Every name is mentioned, every case closely investigated. Names are accepted, names rejected. When any have sins remaining upon the books of record, unrepented of and unforgiven, their names will be blotted out of the book of life, and the record of their good deeds will be erased from the book of God’s remembrance. The Lord declared to Moses: ‘Whosoever hath sinned against Me, him will I blot out of My book.’ Exodus 32:33. And says the prophet Ezekiel: ‘When the righteous turneth away from his righteousness, and committeth iniquity, ... all his righteousness that he hath done shall not be mentioned.’ Ezekiel 18:24.” The Great Controversy, 479–483.

We will continue this study and answer the questions raised in the next article of this series.