

**COMING
JUDGMENT,
PP. 3-82**

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BY

J. H. GARRATT



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PREFACE.

In putting forth this testimony the writer disclaims all attempt at literary effort or effect, realizing it would be utterly out of place, even if he were able, which he is not.

It is a serious matter, and therefore seriously dealt with. Utmost plainness of speech has been intentionally used. The book is for instruction, not entertainment. There has been a searching of foundations, in order that the false may be shown up and the true brought to light; that we may get down through all shifting and unstable "sands" of tradition to the bed-rock of God's Word, "that liveth and abideth forever."

The writer is not a novice, having been a "believer" for nearly thirty years, though with many years of most unfaithful walk, falling into grievous sin and consequent obscurity of faith and testimony. In fact, the fall into sin was occasioned largely by the existence of the very evils spoken of in this testimony; and thus, after restoration, there has been the desire to give the warning cry, for having felt the heavy chastening rod of God, and thus been brought to renewed repentance and faith in the Lord Jesus, there has been an "enlightening of the eyes of the understanding" also, especially on seeing the dulness of conscience among Christians concerning personal sinning, and the general indifference to coming judgment. How can the world be expected to have any fear of coming judgment when Christians do n't appear to believe in it, or Christian preachers proclaim it?

Having waited for years for some one else to do this, and only one or two small tracts being known to exist on the subject, very insufficiently stated, the writer now puts forth this, with the prayer that God would overrule anything contrary to His mind and Word, and use

it to open the eyes of His dear children to these things, that they may separate from all that is evil, and honor Him by a renewed allegiance to His Word.

These prefatory remarks will be better understood, perhaps, after reading the book.

THE AUTHOR.



COMING JUDGMENT.

The Word of God teaches definitely the facts of sin and salvation, of judgment and perdition. Although it is taught that every soul of man must give account to God, yet the phrase "great and general judgment" is not found in the Scriptures. It was coined by preachers of the past generation.

There have been in the past several judgments, as the flood, the destruction of Sodom and Gomorrah, etc., undoubtedly premonitory of greater judgment to come.

It is stated in II Peter 3:7 that the world, once destroyed by water, will be destroyed again by a judgment of fire.

Although all must appear before God, yet it is true that those who are in Christ Jesus will never come into a condemnatory judgment (see Rom. 8:1), their sins having been judged by the Lord Jesus on the cross, when he died as their sin-offering. But their works must be tried by fire, as a preliminary to their receiving rewards from His hand.

In Peter's epistles it is said that "judgment must begin from the house of God."

Paul speaks of the present age as *man's* judgment

day (I Cor. 4:3, margin) in distinction, undoubtedly, from God's judgment day, which is still future.

Evidently God is to bring different classes into judgment at different times. There is the judgment of the living nations recorded in Matt. 25, at the time "when the Son of Man shall come in his glory;" the judgment of Christendom at the close of this age; then the judgment of all the wicked dead, raised from the dead for judgment, — this at the close of the thousand years' reign of Christ with his church.

It is not proposed to speak at length concerning all these judgments, but that one only that most concerns the church at present, viz., the judgment of, or "cutting off" of, Gentile Christendom at the close of, and which will constitute the closing of, this age or dispensation.

In the eleventh chapter of Romans we read that Israel is, because of unbelief, cut off from something styled an olive root, and the Gentiles grafted in in their place. What is this olive tree trunk upon which this cutting off and ingrafting takes place? Evidently it is dispensational privilege or blessing.

Israel had enjoyed this blessing ever since they were a nation. At the first they had a God-given law, tabernacle, sacrifices, and ordinances. God-given leaders and prophets. Yet from the first, also, there were continual lapses into idolatry, and the "unbelief" was more and more manifested in ever-increasing perversion of the truth, till when Christ came there was but little of the original sacrifices and ordinances to be seen. There was a general following of "traditions" instead of the

definite God-given "law and testimony." This caused such spiritual blindness that they failed to recognize their Messiah when he appeared, resulting in his rejection and crucifixion. Then came their "cutting off" from this dispensational privilege, and the transfer of this privilege to the Gentile world, — styled ingrafting into the olive root. But it is accompanied by a definite warning (vs. 21, 22) that if they continue not in His "goodness," *they too shall be cut off*, which practically is a prophecy, as history proves, that just that thing will in the end happen.

Probably one reason why the teaching in this chapter is so little recognized is the taking it to mean individual salvation, as if Christ were the "olive tree" into which believers are ingrafted individually. But that it cannot be is evident, for there is no "cutting off" of believers who are really once "baptized by one spirit into the one body." Besides Israel as a whole is spoken of, therefore it is the Gentiles as a whole also that are "grafted in." The olive root that Israel is cut off from isn't Christ or salvation, for they were not in Him, nor were they saved. It is therefore evident that it is dispensational privilege or blessing.

What has occurred in the Gentile world during the two thousand years since this transfer of dispensational privilege was made?

The gospel has been preached and Christianity has grown and spread, like the tree in the parable, till it has covered the whole earth. It is seen in the form of great religious systems, calling themselves