

# The Final Judgment Event

***That Impending Event which evokes Great Apprehension among a majority of People remains generally misunderstood even among Main Stream Christians.  
When will the “Final Judgment” actually take place?***

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Though the Christian message is represented as a message of great hope, the vast majorities of humans who have ever lived, seem to be facing a situation that to them appears anything but hopeful. Even the children of Israel, who had the religion of God available to them in their lifetimes, went to their graves lamenting their hopeless condition, seemingly cut off from the blessed condition they once had envisioned for themselves and their nation. We can read this expressed in places such as Ezekiel 37:11-14.

Even non-religious people today carry in their mind a subliminal apprehension of some form of punishment that awaits them after their death. Those who disbelieve that there is any kind of ‘afterlife’ often can’t fully dismiss the idea that there might still be repercussions for their life choices.

But what is curious is how few ‘believers’ really understand the dynamic of Judgment as it applies to all of humanity. We have to wonder why that is.

## ALL Stand in Judgment

It is well known that we all must appear before the Judgment Seat of Christ, in order to receive due recompense for the things done in our lifetimes. That fact is clearly stated in a number of places, most notably Romans 14:10,<sup>1</sup> while 2<sup>nd</sup> Corinthians 5:10 adds a reason for such an appearance. It’s for each to be assigned our due ‘reward’ for our situations, whether commendation or condemnation.<sup>2</sup>

<sup>1</sup> “... for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. **Rom. 14:10-12**

<sup>2</sup> “Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.” **2<sup>nd</sup>. Cor. 5:9-10.**

## Apprehension as to the Outcome

While the usual regard for such an appearance is to receive punishment, this second reference in 2<sup>nd</sup> Corinthians 5 makes clear that those who are to be judged positively are also to stand before Christ.

But, when will this event happen?

If you were to ask the typical religious person, he would likely answer that this occurs after the time of ones’ decease. That would reflect the common belief system that people ‘go to heaven’ (or hell) at death. It would be very strange to many to hear that there is to be some Judgment event at a much later date, yet we are told that such Judgment IS reserved until a later time. In fact, at a MUCH later time!

In 2<sup>nd</sup> Peter 2 we read: “*For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; (then what of us?) ... The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:*” (Verses 4 & 9) In this passage, we can see that such Judgments, though the person’s sentence is pre-determined earlier, are not imposed until a particular point in time.

Jude 6 adds to the realization that Judgment (the actual event) is to occur at a particular time.<sup>3</sup> It is not an ongoing process as we die as far as the imposition of the appropriate personal sentence is concerned.

Like with these rebelling angels, a person’s destiny may be determined by the end of their lifetime, but the actual imposition of their sentence is ‘reserved’ until one designated time. The time of Judgment, also called “the Judgment of the Great Day”.

<sup>3</sup> “*And 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 6**

## WHEN is that “Great Day”?

When this event is something that most churchgoers are woefully under-informed about. The actual Plan of God as it regards the imposition of a Sentence (whether a good one or bad) is obscured by the common belief system of the ‘immortal soul’ and each individual being consigned either to heaven or hell at the time of their death.

No, what actually happens is that the deceased go to their graves unconscious, remaining in that state until they are resurrected.<sup>4</sup> The event of being Sentenced to ones’ appropriate Destiny is to occur only after that General Resurrection where all people are raised back to life.<sup>5</sup> No one will be sentenced while dead and unconscious. As Romans 14:10 makes clear, these awaiting sentence will STAND (alive and conscious) before Christ’s Judgment Seat and will cognitively answer for their situation.

That picture bears no resemblance to the typical teachings of what is regarded as the Christian religion! Why haven’t people noticed? Why have they not questioned?

### Where the Resurrection Factors-In

Then we are faced with another consideration: the only resurrection in the pre-millennial age (another clear Biblical teaching that is not well understood) is to occur with the Second Coming, and involves the Righteous only! What happens with all the rest?

Revelation 20:5 is explicit in explaining that these referred to as ‘the rest of the dead’ remain in their graves (unaware of the passing of time) until some point in time after the millennium.<sup>6</sup> So their time of Judgment must occur more than 1000 years after the Second Coming. Does your denomination teach this? It’s not inconsequential.

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<sup>4</sup> The article: “*What Happens at Death?*” and the booklet “*Death’s Dark Door*” explains what Scripture reveals about the state of being of those who have died.

<sup>5</sup> The converted Saints are shown to be exempt from this final event in that they are raised from the dead to their Spirit-body existence at the moment of Christ’s Second Coming. Places such as Rev. 20:6 and John 5:24 reveal this predetermination.

<sup>6</sup> “*But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.*” This prior event is called the first resurrection, leaving it clear that there will be another, a second resurrection.

But then, there’s another curious consideration that emerges from this picture. It is the awareness that there will be BOTH righteous and unrighteous peoples raised together at that time of “Judgment” that we realize is to be THE Final Sentencing Event.

With ALL of the Righteous (to the point in time of the Second Coming and the Last Trump) resurrected (or changed while alive) into their Spirit-form bodies, made immortal at that moment, then where do these ‘other’ Righteous people come from who rise in the subsequent resurrection more than ten centuries later? At the Final Sentencing Event we see the righteous and wicked raised together, needing to be separated out from among one another, before being assigned to different destinies!

Both Paul and Christ address this consideration. Paul in 1<sup>st</sup> Corinthians 15 & 1<sup>st</sup> Thessalonians 4:16-17, and Christ in Matthew 25:31-46.<sup>7</sup> Where Paul explains the first resurrection, Christ presents a scene that is vastly different. He presents another resurrection involving a contingent of additional righteous peoples! Where do they come from?

### Why Such a Delay?

Just the fact of there being a delay in sentencing of all but those first resurrected should alert the discerning Bible student to considerations that have long escaped traditional Christian denominations. Why would it not be logical to assign each and every individual to their Just Destinies as their individual lives end? For what reason is this event ‘reserved’ to a particular ‘day’ and time, when ALL are to be raised up and then sentenced together?

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<sup>7</sup> **1<sup>st</sup> Corinthians 15:51-54** “*Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.*” **Matthew 25:31-46** “*When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left....*”

To understand why sentencing of the vast majority of humanity – all who have ever lived – is reserved (deferred) to a particular time, requires that we set aside the structured traditional belief system of “heaven & hell” being each person’s immediate and perpetual destiny. With it, the idea that the “immortal soul” remains ever-conscious. The New Testament makes it clear that death is a sleep-like state,<sup>8</sup> and that those in their graves remain unconscious until the time when they are raised back to life.

### **Resurrections are Essential!**

Hebrews 6 explains that the resurrections from the dead and eternal judgment are two of the six fundamental doctrines of the Christian Faith. It is the rare churchgoer who has a comprehensive grasp of these elements in God’s Plan for His creation. Any Final Sentencing event (the Judgment) must first involve a resurrection.

As to the Righteous in this age, Paul explains that IF there is no resurrection, we are of all people in a most miserable situation.<sup>9</sup> That should make it abundantly clear that deceased Saints ‘souls’ are not presently in a blissful conscious state “ever with the Lord” up in heaven. From this, we can see that even these – whose Destiny is certain – await their resurrection (in this case the first) in order to receive their ‘eternal reward’!

Based on that it shouldn’t be difficult to realize that the unconverted (I didn’t say ‘wicked’ at this point) are similarly assigned their own resurrection event. Knowing that only the Righteous are included in the first resurrection, the rest of humanity must be assigned to the one that is identified in Revelation 20:5 as occurring after the 1000-year Millennial Age is completed.

What we haven’t considered to this point is whether or not this ‘after the millennium’ resurrection is the one that provides the rest that “Great Day” sentencing situation.

The simple fact of there being a sheep-from-the-goats separation situation would exclude such an idea in that there would be no “sheep” in that contingent, unless there was a time of opportunity after the Second Coming for additional peoples to

become converted. This is a profound consideration that also has been dismissed on a broader scale.

### **ONLY Day of Salvation?**

Where it’s the prevailing opinion that this present age is the **only** day of salvation, the very fact of additional “sheep” being separated from among all those resurrected after the millennium suggests otherwise. The startling realization is that people will live out normal lifetimes during the millennium and will within that timeframe also have opportunity for salvation. This is that “whosoever wills” period of time spoken of by Christ in John 7:37 and Revelation 22:17. (The “Last Great Day”)

What hasn’t received adequate notice is the clear distinction spoken of earlier by Christ. His statement a chapter earlier (John 6:44) explains that there is a limited ‘calling’ necessary for any person to be drawn to Him.<sup>10</sup> It requires being personally drawn of the Father, and responding individuals are reserved to a resurrection at the end of this age. (A different ‘last day’ in this case.). But then, in chapter 7, the opportunity to come to Christ appears to be wide open to all! Anyone can then respond if they so choose,<sup>11</sup> providing only that they will to.

These verses seem to be describing two distinctly different situations. And, in fact they DO!

### **Seasons of Opportunity**

What traditional Christianity has overlooked (or has deliberately set aside) is the Plan of Salvation as it’s revealed in the Biblical Holy Days. You see, the John 6:44 statement was made in the context of the Spring Holy Day season. John 7:37 was related a season later, in the fall. John 6 was a Passover / Days of Unleavened Bread season (v. 6:4) but the seemingly contradictory statement was made in the context of the fall Holy Days, in particular, the Day following the seven days of Tabernacles. (v. 7:2)

It is important to recognize the distinction, as this is crucial to understanding when the “Judgment” of all of humanity is to occur.

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<sup>10</sup> “No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.” **John 6:44.**

<sup>11</sup> “In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.” **John 7:37**

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<sup>8</sup> Daniel 12:2; 1<sup>st</sup> Corinthians 15:18 & 51; Ecclesiastes 9:5-6.

<sup>9</sup> 1<sup>st</sup> Corinthians 15:17-19.

## Evaluation Before Sentencing

It is also essential to recognize that “judgment” involves two phases. First is the Evaluation phase, where people are monitored as to their actions and attitudes, but their final situation isn’t established until the end of their lives. Once their evaluation is complete, then a Just Sentence can rightfully be applied. But the question still remains: when?

The particular meaning of “judgment” in those places where it’s used must be correctly recognized if we are to come to a right conclusion. Is it speaking of evaluation or of sentencing? Places like 1<sup>st</sup> Peter 4:17<sup>12</sup> and Revelation 14:7<sup>13</sup> make reference to an evaluative period, not one of condemnation.

The statement by the Apostle Peter shows that the Church is being evaluated separately at this time, not necessarily involving those not called presently. John in Revelation 14 shows that the angels who are addressing the survivors of the Great Tribulation – the founding generation of the Millennial Age – announce when the rest of living humanity will then come under the same evaluative judgment as the Church had been in the pre-Advent age. Why would the angel at that time instruct them to fear and worship God properly if that was the time of their imminent sentencing to destruction? What possible advantage would such true worship have for already condemned persons?

It should be apparent at this point that the traditional denominations have missed things.

## Holy Days are NOT Irrelevant

It would be relevant at this point to mention that the Holy Days that the pre-Christian worshippers and the Early New Testament Church recognized and observed reveal a greater Plan of Salvation than is acknowledged among traditional Christianity.

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<sup>12</sup> “For the time is come that 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 of God?” 1<sup>st</sup> Pet. 4:17.

<sup>13</sup> “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.” Rev. 14:6-7.

The spring set of Holy Days deals with the essential considerations of Personal Salvation. (Passover, the Days of Unleavened Bread and Pentecost) While the fall set deals with World Salvation. (Trumpets, Atonement, the Feast of Tabernacles and the Last Great Day) Taking notice of these days and what they help us understand is a great tool to identify the sequence and reason for certain events, not the least being: the question of **when** is Final Judgment?

But it’s that “Last Great Day”, the eighth day of the fall Festival season, mentioned in Leviticus 23:39 and John 7:37 that is central to our understanding of exactly when the Final Sentencing Event will take place. This **eighth day** has proven enigmatic in both the Christian and Judaic worlds.

There is a period of open opportunity for salvation after the first resurrection which occurs at the Second coming. Each is bracketed by (preceded by and followed by) a resurrection. The millennium begins after the first resurrection and ends with another. (Rev. 20:5 as referenced earlier). But the eighth day, occurring immediately after the seven days of Tabernacles is also bracketed by resurrections. This Eighth Day is distinct from the previous seven, and has a special significance in God’s Plan.

## No Sentencing without Opportunity.

It is recognized among those who have come to understand what God’s Holy Days reveal, that there is yet to be a period of opportunity afforded to all those who died in past ages. That opportunity period is to be afforded to those who are referred to as “the rest of the dead” which we read of in Revelation 20:5. That ongoing period of opportunity, is extended to those who never had a chance in their first lifetimes. No sentence could rightfully be imposed on them if they never were called or never even knew of the True God.

While the 1000 years represented by the Feast of Tabernacles provides opportunity to those who live in that age, a similar period of opportunity will be afforded to “the rest of the dead”: Those who died prior to the Second Coming, who hadn’t truly had any opportunity and who had not rejected becoming converted in their first lifetimes.

Those who did receive God’s Holy Spirit and who “made shipwreck of themselves” will not be among

these raised in the post millennial resurrection.<sup>14</sup>

### Satan to be BOUND!

And, it would be important to realize that during the millennial age and during the Last Great Day it will be without influence of Satan and his demons. Revelation 20 explains this rather clearly.

That leaves it obvious that there is to be yet another resurrection which is the event Christ spoke of in Matthew 25:31-46. With the post-millennial resurrection being one that involves those as yet unconverted individuals, and NOT those who lived and died during the millennium, we are forced to realize that there's yet one more Great General Resurrection where uncountable billions are all to arise from their graves together! Some described as spiritual "Sheep" and others not. "Goats" as they are called.

### THE Final Sentencing Event

This all-inclusive assembly for Final Sentencing is to be so vast that physical heaven and earth are to be spread back to allow space for them all. Revelation 20:11-14 presents this scene: "*And I saw a **great white throne**, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the (resurrected) dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is **the second death**.*" (So, for this to be a second death, the persons involved must have died once and have been raised to life once again!)

So this "Day" too is bracketed by resurrections. It begins with one and ends with another. That final resurrection will raise ALL of the remaining dead (those who died during the millennium, and those who had rejected their opportunity for salvation in

the ages before the Second Coming). ALL will stand physically alive together AT THAT TIME for Final Sentencing.


As Christ said, He will separate His Sheep from the Goats, assigning the Sheep to inclusion into the Family of God as ever-living Spirit Beings as had been experienced by all those raised in the First resurrection. (Except their status in the Family will be as "children" of Christ and His Bride, not given the special status that His Bride is to enjoy.<sup>15</sup>)

This "Last Great Day" opens with an extended period of opportunity, and after those generations has had sufficient time to pursue salvation, it will end with the Sentencing Event! That is the Judgment of the Great Day, spoken of in Jude 6.

Where it is the positions of some that this Final Sentencing resurrection involves the "wicked only", we must factor-in the descriptions of this scene as related in Matthew 25 and Revelation 14:14-20.

### The White Cloud Harvest

Designated angels are clearly presented as being the final harvesters (reapers) in places such as Matthew 13:39. Revelation chapter 14:14-20 presents a comprehensive picture of the Final Sentencing Event. We see Christ first reaping His final contingent of Saints, He then leaves the scene, turning His back on those destined for Wrath in the Second Death. Two designated angels then justly reap the wicked into "the Winepress of God's Wrath". This graphic scene is very reminiscent of the sheep-from-the-goats prophecy discussed earlier.

This largely overlooked passage pictures the actual event of Final Sentencing, the Judgment at the End that's the matter of interest here. It occurs after all who have ever lived have each been provided their individual opportunity period for salvation. At such point in time when no further ripening of the Harvest of Humanity is to happen, when all who will ever repent and become converted have done so, it will then be the time for the second Harvest of Saints to be brought into the Family of God, and for the remaining incorrigibly un-repentant ones to experience their second and just final death. 

<sup>14</sup> "Holding faith, and a good conscience; which some having put away concerning faith have made **shipwreck**..." 1<sup>st</sup> Tim. 1:19 "For if we sin willfully after that we have received the knowledge of the truth, there remains no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries". Heb. 10:26-27

<sup>15</sup> Rev. 22:17 "And the Spirit and the Bride say, "Come!"... spoken to those being called thereafter.