**The Great White Throne Judgment**

From *The Time of the End* by Arlen Chitwood

Man was created in the beginning to rule the earth in the stead of the incumbent ruler, Satan, who had disqualified himself to continue holding the scepter. And this will be realized yet future when Satan and his angels have been put down and Christ and His co-heirs ascend the throne, holding the scepter of the earth.

But the rule of Christ and His co-heirs over the domain that Satan and his angels will have previously ruled is for *one age only — the Messianic Era*, *lasting 1*,*000 years*.In a larger respect though, man was created *to rule not just the earth but to rule out in the universe*. And the latter will be realized during the ages following the Millennium.

(Man’s rule during the ages following the Millennium will be developed more fully in the closing chapter of this book, chapter 36. Note also closing remarks in the present chapter.)

Understanding the reason for man’s creation in the beginning (*regal*) and the fact that this remains uppermost in God’s mind — not only during *time* (during 6,000 years of redemptive work and a subsequent 1,000 years of rest) but also during *eternity* (the eternal ages beyond the Millennium) — is necessary if one is to properly understand judgments occurring both before and after the Millennium.

All judgments, premillennial or postmillennial, have to do with *the purpose for man*’*s creation*, *which*, *as well*, *is the purpose for God*’*s redemptive work following man*’*s fall*.

All judgments occurring before the Millennium (the judgment of Christians [**Revelation 1:10-3:21**], Israel [**Ezekiel 20:34-44**], saved Gentiles surviving the Tribulation [**Matthew 25:31-46**], and Tribulation martyrs [**Revelation 20:4-6**]) have to do with *the place each individual being judged will occupy in relation to Christ*’*s rule during the Millennium*.

Many of those being judged will be found worthy to occupy regal positions of varying degrees in the kingdom, depending on their faithfulness, which will have resulted in works; but many others, because of unfaithfulness, resulting in the lack of works, will be found unworthy and will be denied such positions.

There will be *no judgment per se* at this time for the unsaved who survive the Tribulation and subsequently enter into the Millennium. The Millennium itself will serve as their judgment, for the Millennium will be 1,000 years of judging as Christ and His co-heirs rule the earth with a rod of iron.

Other than the Millennium itself, the only judgment of the unsaved is seen following the Millennium, proceeding the eternal ages. A judgment of the unsaved simply *does not*, *it cannot*, precede the Millennium, for all judgments preceding the Millennium have to do *solely with the saved in relation to the Millennium*. Millennial issues could have nothing to do with a judgment of the unsaved. Thus, their judgment does not occur until after the Millennium, as seen in **Revelation 20:11-15**.

And this judgment of the unsaved following the Millennium will have to be *all-inclusive* since it does not occur until this point in time. Thus, this judgment will have to include *all of the unsaved dead throughout the entire preceding 7*,*000 years*, extending all the way back to man’s creation, along with those whom Satan will have led astray after the 1,000 years, following his release from his confinement in the abyss.

And this judgment will evidently have to do with *man alone*, not with both man and angels.

It seems clear, from comparing Scripture with Scripture, that *where Satan goes*, *his angels go*.

Sometimes Satan, in relation to his present rule, is spoken of alone; but at other times the angels ruling with him are seen as well (cf. **Isaiah 14:12-17**; **Matthew 25:41**; **Luke 4:6**; **10:18**; **Revelation 12:3-9**).

And the counterpart to this would be that sometimes Christ, in relation to His coming rule, is spoken of alone; but at other times those ruling with Him are seen as well — His co-heirs, Israel, saved Gentiles coming out of the Tribulation, and Tribulation martyrs (cf. **Joel 2:27-32**; **Matthew 25:34**, **46**; **Luke 1:31-33**; **Romans 8:17-19**; **Hebrews 1:9**; **3:14**; **Revelation 11:15**; **20:4-6**).

In short, when Satan is cast into the abyss before the Millennium, his angels will evidently be cast in with him; when he is loosed following the Millennium, his angels will evidently be loosed with him; and when he is cast into the lake of fire, his angels will evidently be cast in with him. And the preceding, at least in the final analysis, could only include the angels seen loosed when the sixth trumpet is sounded and the corresponding sixth bowl (KJV: vial) is poured out in **Revelation 9:13-21**; **16:12-16** (cf. **1 Peter 3:18-20**; **Jude 6**).

Attention is called to this fact because of some who attempt to teach that angels will be judged along with man at the Great White Throne Judgment. The thought of angels also being judged at this time is derived mainly from the statement, “*the sea gave up the dead who were in it*,” in **Revelation 20:13a**. And a basis for seeing Satan’s angels in connection with *the sea* would be **Job. 26:5**, where *Rephaim* tremble beneath the waters (*Rephaim* is another name for the *Nephilim* in **Genesis 6:4**; **Numbers 13:33** [ref. NASB, with *Rephaim* translated “spirits” in **Job** **26:5**; both *Nephilim* and *Rephaim* are transliterated Hebrew words]).

To further support the thought of angels being judged at this time, attention is called to the fact that all of the dead in the human realm would be taken care of by the expression that immediately follows a mention of the sea giving up the dead — “*and Death and Hades* [‘hell’ in the KJV; ‘Hades,’ the place of the dead] *delivered up the dead who were in them*” (**Revelation 20:13b**). And the question is asked: Why single out *the sea* separate from *death and Hades* unless individuals from outside the human realm are being referenced?

But, if Satan’s angels had previously been cast into the lake of fire with him (which would evidently have occurred), there could be no basis for the thought that they would be present and would be judged, along with man, at the Great White Throne Judgment.

And that would be substantiated by noting how the word “sea” is used in this passage. The word “sea” is not only used in **Revelation 20:13** but also in **Revelation 21:1**, at the time that the new heaven and the new earth are brought into existence. And, contextually, it appears evident that the word is used the same way in both verses — not in a literal sense, having to do with a place of angelic confinement, but in *a metaphorical sense*, depicting something other than a literal sea, which would be very much in keeping with the extensive use of metaphors throughout this book.

The expression, “*the sea*,” when used in a metaphorical sense refers to either *the Gentiles* or *the place of death* (e.g., **Jonah 1:11-2:10**; **1 Corinthians 10:2**; **Colossians 2:12**; **Revelation 13:1**). In both **Revelation 20:13** and **21:1**, contextually, *death* would be in view. In both places, “*the sea*” appears in a parallel respect to *death* (cf. **Revelation 20:13a**, **13b**, **14**; **21:1**, **4**). A reference to “*the sea*” giving up *the dead* (**20:13a**) is simply another way of saying the same thing as the text goes on to relate — to “*Death and Hades* [KJV: ‘hell”]” giving up *the dead* (**20:13b**, **14**). The two references form parallel statements, saying the same thing two different ways, providing an emphasis on *the finality of the matter* — an emphasis having to do with *the end of death*.

(Parallels of the nature seen here are very common in the Hebrew text of the Old Testament. And, though less common in the Greek text of the New Testament, contextually, it is quite evident that a parallel of this nature exists in both places in this section of the book of **Revelation**.)

The Great White Throne Judgment depicts *a final judgment of all the unsaved dead*. Those present in that day will have rejected God’s redemptive work and, as a result, can have no part in *God*’*s regal statements regarding man at the time of his creation*. Now they can only be consigned to the same place prepared for the Devil and his angels — a place prepared for those who, not only in the beginning but throughout Man’s Day and at the termination of the Lord’s Day, had rejected God’s supreme power and authority.

In the beginning, Satan had sought to occupy a higher position than the one in which he found himself, the position in which God had placed him; and one-third of the angels ruling with him went along with his God-dishonoring aspirations.

During Man’s Day, Satan and his angels have worked continuously to subvert not only God’s redemptive work but the purpose for this work; and following the Millennium, Satan and his angels will attempt a final work in this respect immediately before they are cast into the lake of fire, where they will reside throughout the endless ages of eternity.

And man, rejecting God’s redemptive work, will, in the final analysis, find himself in this same place, for the same duration, for basically the same reason — residing in the lake of fire throughout the same endless ages of eternity, for he will have rejected God’s redemptive work and the reason for this work.

The Great White Throne Judgment will bring about *an end to sin and death in relation to man*, whom God had created to rule in His kingdom. In the preceding respect, this judgment has to do with *removing from God*’*s kingdom all remaining vestiges of sin and death in the human realm prior to the new heaven and new earth being brought into existence*.

This judgment appears to occur at a time *following* the destruction of the present heaven and earth but *preceding* the existence of the new heaven and earth. In **Revelation 20:11**, the earth and the heaven are seen to *flee away* from the face of the One seated on the throne — “*from whose face the earth and the heaven fled away*” (cf. **Revelation 21:1**). The Greek word *pheugo*, translated “*fled away*” in this passage, could be understood in the sense of “disappear,” or “vanish.”

This judgment appears to occur out in space, with the present earth and heaven possibly having passed out of existence at this time, leaving no place for those appearing before the throne to go. Regardless, they will be left at the mercy of the One seated on the throne, though there will be no exercise of mercy, only justice.

Following their judgment on the basis of works (v. **12**), for that is the only basis upon which they could be judged (they will have already been judged on the basis of non-belief surrounding God’s Son [**John 3:16-18**]), they will be cast into the lake of fire, joining the beast, the false prophet, and Satan and his angels.

And, when this has been accomplished, *sin and death* will have been done away with, allowing the new heaven and the new earth to be brought into existence.

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