

The duration of the great tribulation as forty-two months is confirmed by Revelation 11:2; 13:5, which is considered equivalent to the “time, times, and a half” of Daniel 7:25 and 12:7. Why then are thirty days added to the 1,260 days? This question is further complicated by verse 12:12 which states that there is a special blessing for the one who attains to the 1,335 days. This is another forty-five days beyond the limit of verse 11.

Although Daniel does not explain these varying durations, it is obvious that the second coming of Christ and the establishment of His millennial kingdom requires time. The 1,260-day period or precisely forty-two months of thirty days each, can be regarded as culminating with the second advent itself. This is followed by several divine judgments such as the judgment of the nations (Matthew 25:31–46), and the regathering and judgment of Israel (Ezekiel 20:34–38). These great judgments beginning with the living on earth and purging out of unbelievers who have worshiped the beast, although handled quickly, will require time. By the 1,335 days, or seventy-five days after the second advent, these great judgments will have been accomplished and the millennial kingdom formally launched. Those who attain to this period are obviously those who have been judged worthy to enter the kingdom.<sup>4</sup>

8. Following the 1,260 days, or three and one-half years of the Great Tribulation, the resurrected and evaluated members of the Church Age return with Christ at His Second Advent.
9. Jesus will conduct clean-up operations in preparation for His establishment of the Millennium. He will judge unbelievers who lived through the Tribulation and sentence them to the Torments compartment of Hades. Matthew 25:31–46 describes this evaluation following His Second Advent indicated in Matthew 25:31 with the phrase, “... when the Son of Man comes in His glory, and all the angels with Him.”
10. What occurs over these 75 days includes two “baptisms of fire,” the judgment of individual Gentiles and Jews are described by the Lord with parables. First, we’ll note are Gentiles who remain alive at the end of the Tribulation:

**Matthew 25:32**      All the nations  
[ **Gentiles; Goyim** ] will be gathered before Him,  
and He will separate them from one another, as the  
shepherd separates the sheep from the goats.

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<sup>4</sup> John F. Walvoord, *Daniel: The Key to Prophetic Revelation* (Chicago: The Moody Bible Institute of Chicago, 1971), 295–96.



**Matthew 25:33** and He will put the sheep on His right, and the goats on the left.

**v. 34** “Then the King will say, to those on His right, ‘Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.’”

11. Secondly, Gentile unbelievers of the Tribulation are addressed:

**Matthew 25:41** “Then He will also say to those on His left, ‘Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels.’”

12. There is seemingly an early sentence of Gentile unbelievers into the lake of fire as opposed to others who will not be incarcerated until the end of human history. Dr. Lewis Sperry Chafer addresses this issue:

Falling at it does at the end of the great tribulation, the judgment of the nations concerns that one generation that will have afflicted Israel during the time of Jacob's trouble. With all the present sufferings of Israel at the hand of certain Gentile peoples, there is still no situation in the world today which would serve as a basis upon which the nations might be judged as they will be judged in that coming day. It is probable, however, that their departure to the lake of fire is that which belongs to them because of their lost estate and that the actual casting of them into the lake of fire is deferred until the hour described in Revelation 20:11–15 (cf. Matthew 13:30).<sup>5</sup>

13. Thus, the phrase “Depart from Me ... into the eternal fire,” refers to the conviction of these unbeliever Gentiles with their sentencing to occur following the Millennium, noted in Revelation 20:11–15.
14. The Lord also deals with the Jews who remain alive at the Second Advent. That evaluation is called the “baptism of fire” for the Jews. He gathers them before His tribunal to separate them in the same way He did the Gentiles.
15. The Lord's teachings on the baptism of fire for the Jews are found in Matthew 25:1–30. In that dissertation He uses two parables to provide examples of how these people will be distinguished from one another.
16. The first is the parable of the ten virgins who went out to meet the Bridegroom, five prudent and five foolish, five who took oil for their lamps and five who did not.

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<sup>5</sup> Lewis Sperry Chafer, *Systematic Theology: Christology* (Dallas: Dallas Seminary Press, 1948), 5:140.

17. The bridegroom arrived suddenly at midnight and the virgins needed to light their lamps. The prudent ones had oil to sustain their lamps while the foolish did not. They begged the prudent for oil but the prudent said they only had enough for their lamps and advised them to go and buy their own.
18. During the absence of the foolish virgins, the bridegroom came and the prudent virgins went with him to the wedding feast. Later the foolish virgins arrived at the wedding feast appealing the Lord to “Open up for us,” to which the Lord replied:

**Matthew 25:12** ‘Truly I say to you, I do not know you.’

**v. 13** “Be on the alert then, for you do not know the day or the hour.”

Matthew 25:1–13 teaches the importance of preparation as well as the unexpectedness of the King’s return. Israel is enjoined to *watch*. The virgins are Israel; according to certain Greek manuscripts the value of which is unquestioned, these virgins go forth to meet the Bridegroom—Jesus Christ—and the Bride—the church. The event is the return of Messiah to the earth, and it is Israel’s portion to welcome Him and to enter with Him and His Bride into the marriage feast here on earth. It is clearly declared that a large portion of the virgins will be refused entrance into the feast, which is equivalent to failure to enter the kingdom [Millennium].

19. These two evaluations occur after the Second Advent. Both Jews and Gentiles are made up of those who survived the horrors of the Tribulation. Some placed their personal faith in Jesus Christ during the Tribulation while some did not.
20. Those who are Gentiles will be separated by our Lord into two groups, believers as sheep and unbelievers as goats. Sheep will go into the kingdom, i.e., the Millennium while the Goats will go to Torments.
21. Likewise, those who are Jews are separated into two groups, believers as prudent virgins and unbelievers as foolish virgins. The prudent will go into the kingdom, i.e., the Millennium, while the foolish will go to Torments.
22. There is one other parable the Lord uses to teach these evaluations, The Parable of the Talents in Matthew 25:14–30. The final verse refers to that group’s transfer to Torments:

**Matthew 25:30** “Throw out the worthless slave into the outer darkness; in that place there will be weeping and gnashing of teeth.”



## D. Application of the Evaluation Tribunal of Christ

**Romans 14:10** You there, why do you judge your brother? Or you also, why do you regard with contempt your brother? For all believers will be present at the judgment throne of God [ **the Evaluation Tribunal of Christ** ].

**v. 11** It stands written, “As I live, says the Lord, every knee shall genuflect to Me, and every tongue shall give praise to God.”

**v. 12** So then each one of us will give an account to God concerning himself.

**v. 13** Therefore, let us no longer judge each other, but rather, determine this, not to place an obstacle or a distraction in front of his brother.

1. Every believer is a royal priest and represents himself before God. The advance to the sophisticated spiritual life places a believer in spiritual independence and functions under the privacy of the priesthood.
2. When the believer advances to the level of unconditional love toward other believers, he stops interfering in and tampering with the lives of others.
3. Believers are not given the right to judge other believers. That duty is assigned to Jesus Christ.
4. Each believer should be primarily concerned with his own spiritual life while allowing the lives of others to do the same.
5. When a believer regards another believer with contempt it indicates his failure to make the advance to unconditional love.
6. Failure to do so puts an obstacle between you and other believers by judging, maligning, revenge motivation, guilt trips, etc.
7. Each believer is responsible for his own decisions. The biblical way to avoid judging or distracting other believers is by tolerating them from virtue developed from unconditional love.
8. Every believer must give an account for his own thoughts, decisions, and actions. There is no virtue in self-righteous arrogance that inspires judgment of others.
9. Avoidance of judging other believers is by toleration that accompanies unconditional love.
10. To make a good report before the Tribunal, believers must grow in grace all the way to spiritual maturity and occupation with Christ.



11. All of us must stand alone before the Evaluation Tribunal of Christ. All of us hope that this event could occur any day now. In case not, we have some time to prepare for a more honorable presentation once it does.
12. In James 2:12, the apostle indicates that believers should be applying doctrine as those who are about to receive judgment based on the law of freedom.
13. The judgment is the Evaluation Tribunal of Christ. The law of freedom has to do with the fact that believers function and operate in an environment of freedom based on the fact that our volition is free.
14. We are free agents with regard to our decision-making capacities. We prepare our volition to acquire guidance from the Word of God, recall that information in our decision-making processes, and pull that volitional trigger to put our thoughts into action.
15. Volition is a part of the soul. It is our system of making decisions. The decisions we make are the result of freedom and when we make them we do so under the law of freedom.
16. Put another way, we are personally responsible for our own decisions! Nobody else is. We must therefore get it through our heads that when we make decisions, they are our own and we must take responsibility for them.
17. An extremely high inventory of biblical ideas should be the inventory you seek to accumulate in order to best function under the law of freedom.

**James 2:12** In light of these things, keep on speaking or communicating and keep on applying just as those who are about to receive judgment by the law of freedom. (EXT)

**James 2:13** For judgment will be merciless to one who has shown no mercy; mercy triumphs over judgment. (NASB)

1. This verse begins in the English translation with a dire warning that serves as a heads-up for those who are impressed with their exploits in the production of human good.
2. The verse indicates that justice will judge the one “who has shown no mercy to others” in time. This is a disconcerting statement since it inspires a frantic inventory of one’s decisions to recall times he has “shown no mercy” to others.
3. This is a matter of great concern, but after we break it down exegetically and doctrinally, we will discover that there is a lot of divine mercy available to those who orient to the full meaning of the verse.

