

Lesson 14--The 75-Day Interval, the Final Judgment & the Millennium

Recap from last week: The Campaign of Armageddon

The Reason the Battle of Armageddon is referred to by many authors as the "Campaign of Armageddon" is because there are more battles than just one battle and because there are different sites that this Campaign of battles are fought. We saw last week that Armageddon was merely a gathering place for the armies of the anti-Christ. No battles will be fought on this ground.

The battle to eliminate the Jewish people will be first fought in Bozrah (or Petra) where the LORD is protecting the Remnant of Israel in a sheepfold-like place. The battle will then rage from Bozrah northward all the way to the walls of the city of Jerusalem. The LORD will be the One who is victorious in the end. Once He is victorious, His feet will touch down on the Mt. of Olives on the East side of Jerusalem, resulting in the Second Coming of Christ. **Acts 1:11** records the two angels present with all those looking on Jesus' ascension after His resurrection (after His First Coming), and they say, "Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven will come in just the same way as you have watched Him go into heaven." These Men of Galilee were standing on the Mount of Olives when Jesus ascended from the Mount of Olives and into heaven. It will be the fulfillment of prophecy when Jesus will come the second time out of the same heavens He ascended into and land on the same Mount of Olives.

Previous to the battle that begins at Bozrah, while the armies of the anti-Christ are still gathering in Armageddon, the Gentile Believing Earthly Armies of the LORD will decimate Babylon, and Babylon will fall completely, in one day, and in one hour. All those who had previously done business in Babylon will weep and mourn for her for she will be no more.

Day 1 **The 75 day interval between the end of the Tribulation and when the Messianic Kingdom (the Millennium) begins**

Please read **Daniel 12:11-12**. Through out the Tribulation we have been working with "7 years," "3 ½ years," "42 months," "times, time and ½ time," and "1260 days." We have now come to a passage of Scripture that has two other markers. What are these markers?

What is significant about 1290 days?

What is significant about 1335 days?

What is the difference between 1260 and 1290 days? And what is the difference between the 1260 and the 1335 days?

So what is the total difference in days between the end of the Tribulation and the beginning of the Millennial Kingdom (or Messianic Kingdom)?

What will be the sign the Tribulation period for the Jewish people has begun? Who will recognize this sign?

What will happen at the mid-point of the Tribulation to the Jewish Temple in Jerusalem?

How many days will there be after the mid-point of the Tribulation before the demise of the anti-Christ? Is this a fixed number of days?

How many days after the mid-point of the Tribulation will Jesus Christ come for the second time? Is this a fixed number? In other words, can a Believer in the Tribulation Period know the exact day Jesus will come back the second time?

Does your answer invalidate Christ's response to His disciples in **Matthew 24: 36**? If it doesn't invalidate Christ's response, why doesn't it? What has been left out of our understanding that balances this equation?

He came for His Church at the Rapture, but for whom will He come the second time at the end of the Tribulation?

Why will there be an extra 30 days after the Tribulation has ended before the Abomination of Desolation is removed from the Jewish Temple? This is a think question. Clue: This is the third Temple or the Tribulation Temple. God will never sanctify this Tribulation Temple. See **Isaiah 66**.

What is this passage in **Daniel 12: 12-13** saying about those who will not make it to the 1335th day?

Who will enter the Messianic Kingdom?

A number of events will happen in the 75-day interval between the end of the Tribulation Period and the Beginning of the Messianic Kingdom. There is no way to know in what order these will occur.

The removal of the Abomination of Desolation

What does the word “abomination” imply? What is set up in the Jewish Temple at the Mid-point of the Tribulation?

Why is the Abomination of Desolation allowed to stay 30 days beyond the end of the Tribulation? See “think” question above.

The anti-Christ and the False Prophet

See **Revelation 19:20**. Who do the anti-Christ and the False Prophet represent of the counterfeit Trinity?

What will happen to the anti-Christ in **Revelation 19:20**?

What does **2 Thessalonians 2:8-9** tell us about the anti-Christ? Will he be a casualty of the Second Coming of the Messiah?

How soon will the anti-Christ be killed during the Campaign of Armageddon?

So how can the anti-Christ be *cast **alive** into the lake of fire* after having ***been killed*** during the Campaign of Armageddon?

Please read **Isaiah 14:20**? Will the body of the anti-Christ ever see burial?

“The Messiah was the ‘first-fruits’ of the first resurrection,” (which is the resurrection of all the righteous – all though it comes in stages). “The irony to be found here is that he who would be “the counterfeit son,” will be allowed to act out the counterfeit role to completion by becoming the first fruits of the second resurrection. But the result of his resurrection will be the *lake of fire*.”⁵¹

Who else is mentioned to end up in the *lake of fire* in **Revelation 19:20**?

What part of the counterfeit Trinity did this person play?

Does this mean that the anti-Christ and the False Prophet alone will occupy the lake of fire for the first thousand years after the Tribulation Period?

The Confinement of ha-Satan

According to **Revelation 20:1-3**, which abode of ha-Satan will he be confined to for 1000 years?

What is the “Abyss?”

Why will he be confined in the “Abyss” for 1000 years?

Will he ever be released?

Why will he be released after 1000 years of confinement?

In the Millennial Kingdom, will there be sin?

In the Millennial Kingdom, there will be no such thing as satanic temptation. From where will this sin that is present in the Millennial Kingdom come?

The resurrection of the Church and Tribulation Saints

Please read, **Rev 20:4**.

Who will be raised from the dead in the first resurrection (although it comes in stages)? Sort the three sets of saints who will be raised from the dead in **Rev 20:4**.

⁵¹ Arnold G. Fruchentbaum, The 75-Day Interval, Ariel Ministries, p. 3.

Massive Hint: the tribulation saints will be divided between those who die during the first part of the Tribulation and also those who die during the last part (last 3 ½ years) of the Tribulation.

Please see *Day 4*, “the church saints and the tribulation saints.”

What will be the purpose of the church saints and the tribulation saints during the Millennial Kingdom?

Will the Church saints be resurrected after the Rapture? Will the Tribulation saints be resurrected during this 75-day interval after the Great Tribulation is finished?

Bonus question: when will the Old Testament saints be resurrected? See **Isaiah 26:19, Dan 12:2**.

Dr. Fructenbaum says that the participants of the First resurrection will be all the righteous ones. The second resurrection will be 1000 years later than the first resurrection and this resurrection will be for all the “damned.”⁵²

Day 2 **The Judgment of the Gentile Nations**

The judgment of the Gentiles also occurs during the 75-day interval between the end of the Great Tribulation and the Beginning of the Millennial Kingdom. This time will coincide with the re-gathering of the Israelites back into their land.

Please read **Joel 3:1-3**

The Valley of Jehoshaphat is right outside of Jerusalem. Remember, the battle at Bozrah is moved northward all the way back to the walls of Jerusalem. This valley is also called the Kidron Valley. It is this valley that separates the city of Jerusalem and the Mount of Olives. This is where the Campaign of Armageddon comes to a close. This is also where Jesus judges the Gentile Nations during the 75-day interval between the end of the Tribulation and the beginning of the Messianic Kingdom. Dr. Fructenbaum believes this judgment should be taken as an individual judgment and not as a national judgment, for he claims “the nations” here should be translated as

⁵² Ibid, pp. 9-10.

“the Gentiles.” The destiny of the individual Gentiles is either an eternity of life or an eternity of Hell.⁵³

What will be the basis for this judgment of the Gentiles?

Do you remember from our studies in the past, the blessing and the cursing for those who bless or curse Israel? Please also read **Matthew 25:34-46** at this time.

Who are the goats?

Who are the Sheep?

Where are the goats gathered in relationship to Christ?

Where are the sheep gathered in relationship to Christ?

The basis for this judgment of the nations (the Gentiles) will be anti-Semitism or pro-Semitism. Is the one being judged for the Jew or not for the Jew? In the Joel passage above there are three specific sins committed against the Jews by the Gentile nations. These three sins in Joel are the scattering of the Jews, the parting of the land of Israel, and the selling of the Jews into slavery. Each individual Gentile living at the time of this Gentile judgment will be judged on their participation or their refusal to participate in these sins of anti-Semitism. This Scripture is part of the Olivet Discourse and is spoken by Christ. The goats are those who have been anti-Semitic and the sheep are those who have been pro-Semitic. The goats and the sheep are separated, the goats are on Christ's left, and the sheep are on Christ's right. The goats go into eternal destruction and the sheep are welcomed into Christ's kingdom. Those who are pro-Semitic and have helped the Jews through this awful Tribulation time will attain to the 1335th day from the mid-point of the Tribulation and will be the ones who will populate the Gentile nations in the Millennial Kingdom. Those who are anti-Semitic and have aided the anti-Christ with his evil plan to annihilate the Jewish people will spend eternity in hell. Fructenbaum goes on to say that the basis of this judgment is not salvation, but on what have they done with the Jewish people. How does this all jive with our understanding of salvation, especially since the Scripture is so clear that salvation is not obtained on the basis of works, but on the basis of faith?

⁵³ Ibid, pp. 5-6.

During the Tribulation, the Jews will become the dividing line for those who are Believers and those who are not. The Believers actions towards the Jews will show their faith by their works as we have learned from **James 2:18**.

Some of you have questioned me about the passage in **Matthew 24:36-41**. Who will be the two men in the field, one taken and the other left? Or the two women grinding at the mill, one taken and the other left? Is this representative of the separation of the believers from the unbelievers during the Tribulation, those who help Israel versus those who help the anti-Christ in his wicked schemes to annihilate the Jews? If this is about the Jewish people during the Tribulation, who will be taken off to eternal hell? And who will be left on the earth to enter the Millennial Kingdom?

Days 3-4 The Messianic Kingdom

Basis for the Messianic Kingdom Belief: unfulfilled promises of Jewish Covenants and unfulfilled prophecies of Jewish prophets

The figure of **1000 years** as the duration of the Messianic Kingdom is only mentioned in the book of Revelation chapter 20, but here in this chapter '1000 years" is mentioned six times. Up to this point in the book of Revelation, we have had no reason to doubt that when John writes down years, i.e., 3 ½ years he means years. When John writes down months, i.e., 42 months, he means months. When John writes down days, i.e., 1260 days, he means days.

The whole "idea" of the Messianic Kingdom does not rest on just this one chapter with the six uses of "1000 years." The doctrine or the teaching concerning the "Messianic Kingdom" or the "Millennial Kingdom" or the "Millennium" comes from the unfulfilled promises of the covenants made by God to the Jewish people and also the unfulfilled prophecies that were uttered by His prophets and were about the Jewish people. How can one say God is not a liar and yet He uttered promises and prophecies that have not come to pass for the Jewish people? There must be something left out of our understanding and another time out there (like the Millennial Kingdom) that some people just refuse to recognize and therefore refuse to account. This is what God says about Himself in **Numbers 23:19** through Balaam's mouth, " God is not a man, that He should lie, nor a son of man that He should repent; Has He said, and will He not do it? Or has He spoken, and will He not make it good?" So there are prophecies and there are promises made to the people of Israel for whom God will make good. First we will look at the unfulfilled promises of the Jewish Covenants, then the unfulfilled prophecies of the Jewish prophets.

The Unfulfilled Promises of the Jewish Covenants

God works with Man in covenant. God works with Israel in covenant. There are four unfulfilled promises of the covenants God made with Israel. Is God a liar? Or will He fulfill these promises? Have you heard in your lifetime study of the written Word of God, “God’s promises to the Israelite people are ‘yeah’ and ‘amen?’”

Please read **Genesis 13:15**. The Abrahamic Covenant promised Abraham’s descendants (his seed) that they would become a nation, of which they did 430 years into the future after God made this covenant with Abram in **Genesis 15**. He also promised them: they, as a nation, would possess the Promised Land with some definite borders. These definite borders are given in several different references in the Scripture. The nation of Israel has always existed since they became a nation inside the borders of Egypt. However, never have they possessed all of the land with the specific borders God promised them. Therefore there must be a future kingdom, yet to be revealed.

Please read about the Palestinian Land Covenant in **Deuteronomy 30: 1-5** and **Isaiah 11:11**.

This covenant speaks about the worldwide “gathering again” of the Jews and their repossessing of the Land following their dispersion in all the earth. I have not understood this Palestinian Land Covenant correctly for all of my Bible study life and I have taught this incorrectly for all of my Bible study teaching life: The Jews are presently not back in the land for the second time. They are presently in the land after being dispersed into the entire world, for only the first time. The first time the Jews were dispersed it was only to Babylon. The first dispersion of the nation into all parts of the world was in A.D. 70 when the Romans destroyed their Temple in Jerusalem and dispersed them to “all parts of the world.” The first re-gathering of the Jewish people from the Roman dispersion was in 1948. The second re-gathering spoken of in **Isaiah 11:11** is still future. It has not happened yet. In 1948, they did not return to Israel “in belief,” but they will at the very end of the Tribulation Period of time when they all with one accord cry out to Him to come back. They will never be taken out of the land again after their return the second time. They will be returned to the land “in belief” next time. Therefore there must be a future kingdom, yet to be revealed.

Please read about the Davidic Covenant in **2 Samuel 7:11-16** and **1 Chronicles 17:10-14**.

In this covenant, David was promised an eternal dynasty. His throne would be established forever. The One who would sit on the throne forever would be the descendant of David. The Gospel accounts of Matthew and Luke give the genealogy of Jesus Christ all the way back to Abraham and Adam through two of David’s sons, Solomon and Nathan. Jesus Christ in His humanity was a son of David. Is Jesus Christ sitting on the throne of David today? Has this promise of God made to David in this

covenant, been fulfilled? Therefore again, there must be a future kingdom, where Jesus Christ will yet sit on a literal political throne of David.

Please read about the New Covenant as it pertains to the Jewish people in **Jeremiah 31: 31-34** and **Ezekiel 36:22-28**.

This New Covenant speaks of a nation wide renewal or salvation of the people of Israel. They do not as of yet believe that Jesus is their Messiah. They will. But this then leads us to believe that there must be a future kingdom in which God will fulfill this promise He has made for them.

The Unfulfilled Prophecies of the Jewish Prophets

There is a huge amount of material written in the Old Testament about the Millennial Kingdom (the Messianic Kingdom), but in order to understand this massive body of work, one must take the prophecies literally. There are at least two prophecies spoken by the Jewish prophets which have not yet been fulfilled: these include the coming of the Messiah who will reign on David's Throne and His rule will be over a peaceful kingdom.

There are only two things about the Millennial Kingdom that are written in the book of Revelation that are not revealed in the Old Testament writings. These are:⁵⁴

1. The Messianic Kingdom will last for only 1000 years
2. The events that will occur at the end of the Messianic Kingdom which will then lead into the Eternal Order.

Day 5 **The Characteristics of the Millennial Kingdom**

Please read **Isaiah 65:17-25**. What are some of the characteristics from this passage of Scripture that we will see in the Millennial Kingdom? Write your thoughts below:

⁵⁴ Arnold G. Fructenbaum, The Messianic Kingdom, Ariel Ministries, 1983, p. 6.

1. There will be a renovation of the present heavens and earth
2. There will be a miraculous renovation made possible by God alone
3. The land will also undergo a renovation process
4. The exceedingly high mountain in the middle of Israel will be brand new – Jerusalem?
5. There will be a Millennial Jerusalem
6. No longer any infant mortality
7. All who are born in MK will reach age of 100 – people have until age 100 to believe/ if they rebel, they will not see their 100th birthday
8. Limits the people dying at the age of 100 to those who are sinners (unbelievers) – therefore Death in MK will be for unbelievers only
9. When the kingdom begins, all natural men (both Jews & Gentiles) will be believers
10. The Jews just prior to the 2nd Coming of Jesus will be saved in their entirety – they will live for the entire 1000 years of the MK and they will not die (honestly, I don't know how this will work – their bodies will still be their sinful bodies they began with).

Please read **Isaiah 2:2-4, Isaiah 11:6-9**. What are some of the characteristics from these passages of Scripture that we will see in the Millennial Kingdom? Write your thoughts below:

It will be a time of universal and personal prosperity & peace between man and man, between animal and animal, and between man and animal, with many but not all of the effects of the curse removed.⁵⁵

1. Universal peace
2. Universal peace extended to the animal kingdom
3. Universal peace permeates entire kingdom w/ Israel 's total allegiance being to God
4. Absence of war

Please read **Ps 15:1-5, Ps 24:1-6**. What are the characteristics from these passages below?

⁵⁵ Ibid, pp. 7-8.

Righteousness will characterize a citizen of the kingdom & a man rightly related to God⁵⁶

1. The kingdom will be a time of Israel's total allegiance being to God
2. A time characterized by truth, holiness, and righteousness, with justice continually being dispersed from Jerusalem, a time of labor in building and planting with guaranteed results and the promised enjoyment of these labors

Please read **Micah 4:1-5**. What are the characteristics of the Millennial Kingdom from this passage?

Total renovation of present heavens and earth of the Millennial Kingdom⁵⁷

1. The Mountain of Jehovah's House will become the center of attention of the world's Gentile population
2. The kingdom will be characterized as a time of messianic teaching
3. The absence of war
4. A time of personal peace and prosperity
5. Israel's total allegiance being to God

⁵⁶ Ibid, p. 7.

⁵⁷ Ibid, p. 10.