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**A0629 – July 16, 2006 – Rev 19-20 – The 75 Day Interval**

**VI.   EVENTS ON THE DAY OF THE SECOND COMING (THE GREAT AND TERRIBLE DAY OF THE LORD, THE REVELATION)**

- A.   Heavenly hosts praise YHWH (Rev 19:1-6)
- B.   Christ will be installed in the office of King (Dan 7:13-14; Rev 19:6)
- C.   Christ will give the Church her wedding apparel and she will make herself ready (Rev 19:7-8)
- D.   The surviving remnant of Israelites who have not yet believed in Jesus as the Messiah will believe and the nation will be born again (regenerated) in a single day (Isa 66:8; Ezek 36:24-27; Hos 6:1-3)
- E.   The nation will call upon the name of the Lord for deliverance (Isa 53; Matt 23:39)
- F.   The Mount of Olives will be split in its middle from east to west creating a large valley so that half the mountain will move north and the other half south (Zech 14:4). This will create a way for the Jews in Jerusalem to flee to safety (Zech 14:5)
- G.   Christ will mount a white cherub (Ps 18:10; Rev 19:11) in heaven clothed in His blood-dipped holy-war apparel (Rev 19:13), his soldiers (the Church) also sit on white cherubs (Rev 19:14)
- H.   The Antichrist and his armies will be assembled (Rev 19:19) to make their final assault on Israel and to make their stand against God and His anointed (Ps 2)
- I.   The sky will be completely blacked out (Zech 14:6; Matt 24:29)
- J.   Sign of the Son of Man will appear in the sky (Matt 24:30). The sign is probably the Shechinah Glory
- K.   When the tribes of the earth see the sign they will mourn because they are not prepared with salvation (Matt 24:30)

- L. The Son of Man will come on the clouds of the sky to save all Israel (Matt 24:30; Rom 11:26)
- M. With lightning quick rapidity Christ will descend and slay the Antichrist and the false prophet (Dan 8:25; 11:45; 2 Thess 2:8; Rev 19:20)
- N. Christ will then kill the rest (Rev 19:21)
- O. The blood will be ~ 4 feet deep and stretch for 192 miles beginning in Edom, going north through the valley of Jehoshaphat and on up to the valley of Armageddon (Megiddo) (Isa 63:1-6; Joel 3:12-14; Rev 14:20)
- P. The Antichrist will be thrust down into Sheol, resurrected before the Millennium and cast into the lake of fire (Isa 14:9, 11, 15ff; Rev 17:8, 11; 19:20)
- Q. Jesus will stand victorious on the Mount of Olives (Zech 14:4)
- R. Angels will gather the elect nation of Israel from the whole world (Matt 24:31)

Now, we're going to take our time here between Rev 19 & 20 because there is a dispensational shift here and it's not every day you run into one of these in the text of Scripture. We'd call this the shift from the dispensation of grace to the dispensation of the kingdom. Fortunately, dispensations and dispensationalism have been on the agenda in Sunday School this last few weeks so that will help if you've been there. Now, dispensation is a scriptural word that comes from the Greek stem *oikonom-* and its derivatives are used 20 times in the NT and the word is a compound word coming from the roots *oikos* meaning house and *nomos* meaning "law". So, the word basically means "house" law", that is "the law of the house". Now, if you are a parent you understand this because you set the laws of your house. Now, the world is God's household and he sets the laws for mankind. And so, He has the authority to change the laws of the house at His own discretion and whoever lives in His house is responsible to follow His laws at that time. That's the scriptural concept or of the word.<sup>i</sup>

Now, it also has a theological usage or definition. And theologically it has been defined in various ways. Early Dispensationalist, C. I. Scofield, emphasized the element of *time* when he defined it as "a period of time during which man is tested in respect of obedience to some *specific* revelation of the will of God."<sup>ii</sup> Scofield's definition has been criticized because it emphasizes *time* rather than a *household* arrangement. Ryrie therefore tried to remain more in touch with the scriptural use defining it as "a distinguishable economy in the outworking of God's purpose."<sup>iii</sup> This is still too complex

for some so I like to define it simply as **“a distinct household arrangement in God’s unfolding plan.”**

Most authors, beginning with Isaac Watts in the late 1600’s have said there are seven such dispensations. Today they are usually referred to as Innocence, Conscience, Human Government, Promise, Law, Grace, and Kingdom. Three of these are explicitly taught in Scripture. First, the dispensation of Law. Turn to John 1:17. Now turn to Rom 10:4. Ok, so we see a difference between the Law which was operational before Christ and the time after Christ. Second, the dispensation of Grace. Turn to Eph 3:2ff. Third, the dispensation of the Kingdom or the fullness of times. Turn to Eph 1:9-10. So, we clearly have Law, Grace and Kingdom. Now, the other four have all the elements of a dispensation and so we also believe them. But, the number is not the most important thing and hopefully later we’ll get to what is important.

Now I just want to point out that there are three characteristics of a dispensation.

1. Special Revelation from God Revealing Man’s Responsibility
2. Failure of Man to Meet His Responsibility
3. Judgment by God for Man’s Failure

Now, between Revelation 19 & 20 we are shifting from the dispensation of grace to the dispensation of the kingdom. The dispensation of grace began in Acts 2 on the Day of Pentecost and ultimately man will fail and the Tribulation is God’s judgment. So, I see no validity in making the Tribulation a separate dispensation though some Bible teachers have. I think it is simply God’s judgment for man’s failure under the dispensation of grace.

Now, there is a 75-day interval between the Tribulation and the Kingdom that Daniel talks about. So this makes it pretty difficult to say where the Dispensation of Grace ends exactly and no one really talks about this so we’re kind of left on our own here. So, let’s turn to Daniel and see about these 75 days. Dan 12:11-12. Now, as I said, a dispensation always ends in God’s judgment and of course, the Tribulation is a judgment on the whole world but we also have the Day of the Second Coming which is the greatest judgment of all and that’s why Joel and Malachi call it the great and terrible day of the Lord and I take it that the Second Coming actually takes place the day after the last day of the Tribulation. Turn over to Matt 24:29 to see this. So, you can see that if we still have judgments going on its hard to say that the dispensation of Grace ends at the Tribulation. You also have the judgment of regathered Israel that Ezek 20 talks about that happens

after the Second Coming so it must be during that 75 day interval. To see this turn over to Ezek 20:34-38. Now turn over to Matt 23:39. We have some tension here in these texts. We know that for Christ to come back Israel must be in belief but we also know that when He comes back there will still be some rebel unbelievers and they have to be purged. So, I take it that the vast majority of Jews living on earth on the Day of Christ's Second Coming will have already believed and been regenerated and Hosea 6:1-3 talks about this. But there will still be some that have not believed. Now, some Bible scholars have rejected this and said that the tribulation is Israel's judgment and there won't be a judgment for Israel after Christ's Second Coming because all Israel must be in belief before Christ returns. I don't think that's right and I'll tell you why. I've looked at this problem a lot and I think Matt 24 is a key. Matt 24:32 and following warns the Israelites to be on the alert. Matt 24 has nothing to do with the Church. You'll foul everything up if you think Church in Matt 24. It's about Israel, Israel, Israel. And they are being warned to be alert because they don't know what hours He's coming. And that has nothing to do with the rapture but everything to do with the Second Coming. And there you have the passage about two women grinding at the mill and one will be taken and the other left. Now, these are two Jewish women and one was ready and one was not ready. One had believed in Jesus as Messiah and one had not and so one was left and the other taken. People always mess this up and I've thought about it a lot and compared Scripture with Scripture and here's what it means. One will be left, that woman is a believing Jew, she will be left on earth to enter the Millennial Kingdom and re-populate the Jewish people. One will be taken, that woman was not ready, she had not believed and been clothed with the Messiah's righteousness, and so she was taken, taken where. Well, we don't have to wonder because the parallel passage in Luke 17:37 tells us that she will be taken in judgment so that she is killed and can't enter the Millennial Kingdom. Now, since Matt 24 teaches that some Jews will be ready and some will not be ready at Christ's Second Coming then a judgment after He comes is implied and I think Ezekiel's 20th chapter backs this up. Now, this means that Matt 24:31 has to be understood correctly so turn there. The elect here are not individual believers but the elect nation of Israel. Now, that's the only possible interpretation without making nonsense of the text because if the elect here means believers then why are some of them taken in judgment and others left to re-populate the Millennial Kingdom. Makes no sense. So, the grand point is that it seems that the Dispensation of Grace, since it ends in judgment, has to extend into the 75 day interval. Now, after this judgment of living Israel, and I stress after, there will be a judgment of living Gentiles, those men, women and children who did not gather at Armageddon for that great battle. Matt 25 talks about this and we call it the sheep/goat's judgment. Turn over to Matt 25:31-46. Daniel said that the one who made it to the 1,335th day was blessed, obviously because he will enter the next dispensation, the

kingdom and the only one's who can enter the kingdom are those who have been born again, regenerated (John 3:5). So, that, of course, will include all the born again up to that point, from Adam to the end of the Tribulation. So, the resurrection of OT. Church, and Tribulation saints is implied. Our text in Rev 20 will talk about this resurrection.

A couple of other things happen during this 75 day interval that you should know about. First, the building of a Millennial Temple. This temple is described in excruciating detail in Ezek 40-46 including the mention of sacrifice. I do not take the view that the sacrifices are memorial like the Lord's Supper. I take it the view of Arnold Fruchtenbaum and John Whitcomb, that they are for ritual cleansing. Whatever the case the Millennial Temple will be built during this 75-day interval.

Lastly, and there are probably other things we're not aware of, but the land distributions to the 12 tribes must take place. These are described in Ezek 47-48. So, of course, the New Covenant will be fulfilled. It has not been fulfilled in the church, not even partially. The New Covenant was made with the house of Israel and the house of Judah, the northern and southern kingdoms and they can only be fulfilled to them. If you think the New Covenant is fulfilled to the Church then I ask you, "Are you from the house of Israel or the house of Judah?" "And which tribe are you from?" Ok, so we don't fulfill the New Covenant but we partake in some of the spiritual blessings of the New Covenant. We can partake of Israel's covenants but we can't take over Israel's covenants. There's a difference between partaking of Israel's covenants, that is enjoying the spiritual benefits, and having Israel's covenants fulfilled in the Church in which case there would be no need for a Millennial Kingdom. Ok, now, how did we get here? How did we get to this understanding of Scripture?

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<sup>i</sup> In terms of usage *oikonomia* is used 20 times in the NT (Lk. 12:42; 16:1ff, 8; Rom. 16:23; 1 Co. 4:1f; 9:17; Gal. 4:2; Eph. 1:10; 3:2, 9; Col. 1:25; 1 Tim. 1:4; Tit. 1:7; 1 Pet. 4:10) and 15 times in the LXX, the Greek translation of the Hebrew Old Testament (1 Ki. 4:6; 16:9; 18:3; 2 Ki. 18:18, 37; 19:2; 1 Chr. 29:6; 1 Es. 4:47, 49; 8:64; Est. 1:8; 8:9; Isa. 36:3, 22; 37:2). *oikonomia* and its derivatives are variously translated as "household, to be a steward, a manager, stewardship, dispensation, administration, job, commission, treasurer." In English we get the word "economy" from *oikonomia*.

<sup>ii</sup> Ryrie, Charles C., *Dispensationalism* (Chicago, IL: Moody Press, 1995), 23.

<sup>iii</sup> *Ibid.*, 23.

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