

Events in the 75 Days

📖 Revelation 20:1-6

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Q: From time to time in Scripture an angel morphs to take human form to deliver messages or they maintain their angelic form. Can fallen angels (demons) also morph to take human form or do they just take possession of a suitable unbeliever? I only find biblical reference for the latter.

A: It's true that angels at times do appear in human forms to deliver messages. In Genesis 19 "two angels came to" Lot in "Sodom." However, they did not appear as angels but as "men." Also, in John 20 when Mary Magdalene was at the tomb weeping she looked into the tomb and saw two angels in white, whereas in the parallel in Luke 24 the two angels are referred to as two men. Further, in Acts 1, when Christ ascended there were two men who we consider to be angels who asked them why they stood looking into the sky. It seems that there is good evidence that good angels can appear as men. As far as angels merely maintaining their angelic form, that would only be the case when a prophet was in vision or dream. No one has seen an angel in angelic form in normal reality. As far as whether fallen angels can morph or take human form, the only passage that could be used for support is the controversial Genesis 6. In that passage the sons of God came into the daughters of men. Some hold that the sons of God were fallen angels that intermarried with human women and produced a strange offspring. However, there are several problems with this view. First, the phrase "sons of God" is never used of fallen angels. It's only used of good angels (Job 1:6; 38:7) and believers (Matt 5:9; Rom 8:14, 19), and never once of fallen angels. Second, the context of Genesis 6 concerns what men did that resulted in God bringing about a Flood, not what angels did. In verse 1 "men were multiplying on the face of the earth." In verse 3, God said, "My Spirit will not strive with man forever, because he also is flesh." It never says anything about God striving with angels. In verse 4 the offspring of the intermarriage were called "mighty men of old, men of renown." In verse 5 the Lord saw that "the wickedness of man was great on the earth." In verse 6 "the Lord was sorry that He had made man on the earth." It never says anything about angels. So in verse 7 He said, "I will blot out man whom I have created." Over and over the subject is man and what man had done, and why God was sending a Flood on the earth is because of what man had done, not what angels had done. And still we hear people say over and over that it's about angels and what angels had done. They're not reading the text. Their reading apocalyptic texts like the Book of Jubilees and Enoch and reading into the biblical text what their eyes want to see and

interpreting texts like Jude and Peter in strange ways. Furthermore, there are serious problems saying that fallen angels could transform into true humanity with all the genetic makeup of a human, including the ability of producing sperm with 23 chromosomes that could viably combine with a human female egg. And anyone who knows even the slightest about reproduction knows that even a tiny problem in the chromosomal makeup of an individual could be fatal. The whole idea would be borderline heretical, because it would posit that fallen angels were creating material with the laws of chemistry and biology and physics. Another problem is it would violate the kind barrier. God created each kind to reproduce after their own kind. The angel kind cannot reproduce with man-kind to produce a new kind. The problems with this kind of idea go on and on. So what I would say is that we have no evidence that a fallen angel can morph into a human being. What they can do is three things; they can tempt believers and unbelievers to sin, influence believers and unbelievers by false teaching and occult activity and possess or indwell unbelievers.

Today we come to Rev 20 and the millennial kingdom. We have a lot to talk about since this series is coming to a close soon, and we want to tie together all the prophecies we've been studying. Last time I took you on a tour of several of the passages that deal with events around the Second Coming, mainly reviewing passages we have seen from Daniel, Zechariah and Matthew, and adding Revelation 19. Everyone who is orthodox holds to a future Second Coming. The only groups that don't are theological liberals, who don't believe any of the Bible anyway, and full preterists. A full preterist thinks that the Second Coming occurred in AD70. They hold that the Second Coming is non-literal, that Jesus came in and through the Roman armies to destroy Jerusalem. But apart from those fringe groups, everyone believes in the Second Coming. We are premillennialism dispensational futurists, which basically means that Jesus is coming back in the future to establish the millennial kingdom, which is what today's lesson is about in Rev 20. But to gear up for that, according to Matt 23:39 Jesus will not come back again until the nation Israel says, "Blessed is He who comes in the name of the Lord." Zechariah describes the events that will lead them to say this. The nations of the world will gather against Israel and Jerusalem. They will capture the city and kill two-thirds of the inhabitants of the land. Then the Lord will pour out His Spirit on the one-third who remain and they will recognize Jesus as the Messiah. The Lord will strengthen them to fight against their enemies and they will recapture the city of Jerusalem. Then they will call on the Lord to return and He will come back and fight as when He goes out to fight on a day of battle. Isaiah 63 describes Him putting on His blood drenched battle fatigues. Revelation 19 describes Him coming back on a white horse with the armies in heaven following Him on white horses. He will defeat the armies of the anti-Christ with a mere word and He will arrest the anti-Christ and the false prophet and cast them alive in the lake of fire. Then He will set His feet down on the Mount of Olives. At this point Daniel was told that there would be 77 days of transition to the blessing of the kingdom. So when Jesus comes, He comes in His kingdom, but the blessings of the kingdom will not begin until

75 days later. And not a few parables hinge on understanding this distinction. Take Matthew 13, the parable of the wheat and the tares. It says that when the Son of Man returns He will send forth His angels to gather out of His kingdom all those who commit lawlessness. And so there are unbelievers in the kingdom when Jesus first comes, but by the end of the 75 days they are all cast out because they cannot enter into the blessing of the kingdom. Another parable that hinges on understanding that when He comes He comes in His kingdom but there must be judgments before the blessings of the kingdom begin is Matthew 22:1-14, the parable of the wedding banquet. This is the story of the king who had a wedding banquet for his son. The kingdom is like this, because the kingdom is a time of joy and celebration. The invitation to come to the wedding went out to Israel and they rejected, the invitation went out again and it was rejected again. Then the king sent his armies to destroy their city, which is Jerusalem in AD70. Finally, the king sent the invitation out to any and all who would come, who are Gentiles. Now when the king came to look over his guests, he saw a man not wearing wedding garments. This man was cast out into outer darkness, where there is weeping and gnashing of teeth. In other words, this man survived the Tribulation and went into the kingdom, but he did not survive the judgments preceding the kingdom blessing, 75 days later. So there are many things that will take place during the 75 days, and most of them have to do with judgment. Matthew 24:31 says the Lord will send forth His angels to gather Jews in the dispersion who survived the Tribulation. Ezekiel 20:34-38 says they will be taken to judgment outside the land, in the wilderness of the Gentiles and those who are believers will enter into the bond of the new covenant, while the unbelievers will be cast out of the kingdom. Parallel to the diaspora Jewish judgment in Ezekiel 20 are Matthew 24:46-51, the parable of the householder, where the faithful and prudent householder enters into the blessings of the kingdom and the evil householder is cast out where there is weeping and gnashing of teeth. That's a judgment on the leadership of Israel for entrance and blessing in the kingdom. Matthew 25:1-13 is the parable of the ten virgins. This is also describing a judgment on Jews who survive the Tribulation and describes the prudent Jew. The prudent Jew is the one who is prepared for the King's arrival, and so will enter into the kingdom, while those who are not prepared will not be granted entrance. Matthew 25:14-30 is the parable of the talents. This is also a description of a judgment of surviving diaspora Jews and describes faithfulness. Those who are faithful with a little, showing preparedness for His return, will enter the kingdom with blessing. Those who are not faithful, showing lack of preparedness, will be cast into outer darkness, where there is weeping and gnashing of teeth. So at least four passages describe the surviving diaspora Jews going to judgment to decide kingdom entrance and blessing during the 75 days. Since they will still be in mortal bodies, they will be able to marry in the kingdom and re-populate the nation Israel. Matthew 25:31-46 describes another judgment during the 75 days, it's the parable of the sheep and the goats. This describes a judgment on Gentiles who survive the Tribulation. Those who gave aid to Israel are said to be righteous. They will enter the kingdom in their mortal bodies and so will be able to marry in the kingdom and re-populate the nations.