

A BRIEF HISTORY OF THE FUTURE

- Next up: the rapture of the church.
- After that, a time of preparation for the final “70th Week of Daniel.” This time of preparation includes the first four seals of the Revelation.
- After that, seven years of Tribulation, as outlined in Daniel and Revelation.
- This period ends with the Battle of Armageddon and the Second Coming. The Lord will slay all the enemies of God at the Battle of Armageddon (Rev. 19:20), and those remaining will enter the Kingdom, either as inheritors (Jews) or subjects (Gentiles) of the Kingdom.

THE FACT OF THE NATIONS IN THE MILLENNIUM IS UNDENIABLE

- Zechariah 8:20-23 makes the presence of non-Jews clear.
- There is nothing in the Bible (though perhaps in the theology books of man) that makes Israel to be the church and Gentile to be the non-Christian.

THE RARELY DISCUSSED PROBLEM: *HOW DID THEY GET THERE?*

- A common answer: “Jewish believers who survive the Great Tribulation will live in Israel during the Millennium while believing Gentile survivors will populate the nations. They and their children will live on Earth during the Millennium.” (<https://gracethrufaith.com/ask-a-bible-teacher/whos-on-earth-during-the-millennium/>).
- The problem with the common answer is that there are no details in the answer, and it doesn’t deal with some difficulties.
- The challenge of gentiles inheriting the Kingdom of God is huge. The Kingdom of God belongs to Israel — specifically its believing remnant:
 - **The Davidic Covenant was made with Israel alone.** Second Samuel 7 sets forth an eternal promise to David’s lineage. There is no hint that Gentiles replace Israel’s role. The Messiah’s rightful throne is “over the house of Jacob for ever” (Luke 1:33). That speaks directly of ethnic Israel.
 - **Israel alone received the covenants and promises.** Paul says in Romans 9:4, “Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, ... and the promises.” The text indicates that even in Paul’s day, those promises still *pertained* to ethnic Israel. It does not suggest any transference of the literal Davidic kingdom to Gentiles.
 - **The Gospels show a kingdom offered to Israel.** John the Baptist and Jesus both declared, “Repent: for the kingdom of heaven is at hand” (Matthew 4:17). Their immediate audience was Jewish. Jesus sent His disciples specifically “to the lost sheep of the house of Israel” (Matthew 10:6). This doesn’t negate Gentile blessings but emphasizes that the Davidic kingdom is Israel’s national inheritance.
 - **Jesus affirmed a future restoration for Israel.** He spoke of a day when the Twelve would “sit upon twelve thrones, judging the twelve tribes of Israel” (Matthew 19:28). That promise is not diluted into a general promise for Gentiles but preserves Israel’s identity and destiny.
 - **Romans 11 predicts Israel’s future salvation as a nation.** “Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved” (Romans 11:25–26). This implies a future, corporate redemption of ethnic Israel that culminates in the fulfillment of her kingdom promises.

PROBLEM #1: THE “JUDGMENT OF THE NATIONS” IN MATTHEW 25:31-46

- Matthew 25:31-46 is often called “The Judgment of the Nations,” and used to describe how these “believing Gentile survivors” (from above quote) get into the millennium.
 - The passage only has two groups in its outcome: sheep and goats (v. 32).
 - The sheep inherit the Kingdom (vv. 33-34). This makes it *impossible* that the sheep can be anyone other than faithful Israel, to whom (and only whom) the Kingdom was promised.
 - The goats **go into everlasting punishment** (v. 46) and thus cannot be in the millennial Kingdom at all.
 - This two-fold outcome leads to *no nations in the millennium*. So...how do they get there?
- Proposing an alternative view to Matthew 25:31-46. *What if this isn’t the judgment of the nations, but the judgment of surviving Israel?*
 - Support for the view:

- If this proposal can pass the test, then the nations in the millennium are not even in view.
- Where does Matthew 25 speak about anything other than Israel?
 - Matthew 25:1-13 is about the Ten Virgins – This passage is about the Kingdom (v. 1), and thus about Israel. Trying to make this about the church requires the development of a works-based salvation. The foolish virgins are *unbelieving, unfaithful Israel*.
 - Matthew 25:14-30 is also about the Kingdom, and the parable of the talents. The **servants** (referred to by the pronoun **them** in v. 14) is a reference to Israel. The point: *not all of Israel is faithful Israel*.
 - If verses 1-30 are about Israel, why not verses 31-46?
- Two objections to this view:
 - Isn't Matthew 25:32 plain, that **all nations** are involved?
 - But: *who are **them** who are being separated?* Could it be *Jews separated from the other nations?* Compare Matthew 24:31.
 - As the nations look on, Israel will be separated.
 - Can unfaithful Israel be referred to as *goats*?
 - Ezekiel 34:17-22 is *exactly* the same context, and God judges between "small livestock."
- My conclusion: *Matthew 25:31-46 says nothing about Gentiles in the millennial Kingdom.*

PROBLEM #2: HOW ARE THERE GENTILES IF THEY ARE DECEIVED ACCORDING TO 2 THESSALONIANS 2:11-12?

- The passage clearly reveals a deception, and all who are under that deception will be **damned** (v. 11).
- The passage itself narrows its focus to those who **received not the love of the truth** (v. 10). Is it required that this be *everyone*?
- Is there any evidence that *some* Gentiles who live in the tribulation are not deceived?
 - Zechariah 14:16 – someone is certainly **left** to worship the King.
 - Revelation 11:13 – some **gave glory to the God of heaven**.
- How will they enter the millennium? The answer is found in Joel 2:30-3:17, with special emphasis on 2:32. There will be *some* (a small few) who will reject the call to fight against Israel, and they will call on the name of the Lord. It is these who will refuse to fight against Israel that will be allowed to become the nations of the millennium.