

The Time of the End – Part Three
A Series on the Book of Revelation
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Adapted from Arlen Chitwood's Book; Presented by Jeanne Alley

Revelation 1:7

Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

The part of the *apokalupsis* (apocalypse) dealt with in the Book of Revelation – an unveiling of Jesus Christ, seen through an unfolding of events in the Book of Revelation – has to do with end-time events occurring immediately preceding, at the time of, and following the Son's return to the earth. And verse seven of the eight introductory verses brings this facet of the book into full focus.

Although in verse 7 here we can see a definite literal future point in time, when Christ literally returns to the earth in the exact way that He left, what is encompassed in v. 7 has to do with more than just Christ's return immediately following the Tribulation. It also covers events immediately preceding the Tribulation, because these events have to do with His return as well. Scripture deals with Christ's coming as a whole gambit of time and events, but deals with His return as *one coming* or *one return*. So we, too, must view it in this way, rather than seeing it as two comings or two returns, as is often taught.

What we will see is that Christ's Second Coming encompasses events surrounding the removal of the Church preceding the Tribulation, AND also events surrounding Israel and the nations following the Tribulation. And even though these two events are separated by 7 years of time, they both are in reference to Christ's Second Coming. Failing to understand *the singular sense* of Christ's return as presented in Scripture can sometimes lead into a false teaching surrounding the timing of the removal of the Church. Some erroneously teach that there are *two returns*, one before the Tribulation *for the Church* and the other after the Tribulation *to deal with Israel and the nations*. Others correctly see that Scripture deals with Christ's return in *a singular sense*, but they often erroneously see this return occurring only at the end of the Tribulation, when His feet actually touch the ground. If one views Christ's return in this way, then they bring the removal of the Church into this singular sense of Christ's return by moving the timing of this removal to the END of the Tribulation, where it doesn't belong at all.

This is but one example of one error fostering another, which is often the case when error in Biblical interpretation begins to surface (something we are all too often accused

of doing). However, the simple truth is that all biblical pictures must line up, and Scripture cannot contradict itself. So, when one looks hard enough one will find that only one real answer remains. Remaining with Biblical terminology and understanding matters after the manner in which they are presented in Scripture is of vital importance. For example, word definitions need to be scripturally discerned by their usage in the Scripture, not culturally discerned by Webster's usage. Another example would be the seven-day , which must be understood in order to grasp God's overall context of restoration for man, otherwise it is all too easy to go astray when one deals with end-time events.

But let's remember that it is not necessary to understand all of the details in order to simply accept the matter as Scripture presents it; otherwise we would never truly believe anything until it was proven beyond a shadow of doubt (something which rarely, if ever, happens). Details surrounding a matter can be, and WILL BE, progressively learned over time. The important thing is *to stay with truth and not be led into error; and if led into error allow Scripture to lead you back to truth.* This requires a lifetime of work, studying and seeking.

When Christ returns, whether at the time of the removal of Christians preceding the Tribulation or at the time when He deals with Israel and the nations following the Tribulation, He will be accompanied by *angels*. In Scripture, God is seen using angels in all facets of His activity. God is seen *acting directly in all matters*, but such actions are invariably brought to pass *through angelic activity*. One of many examples can be seen in the following passage –

Exodus 3:1-7

1 Now Moses was pasturing the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the west side of the wilderness, and came to Horeb, the mountain of God. **2** And the angel of the LORD appeared to him in a blazing fire from the midst of a bush; and he looked, and behold, the bush was burning with fire, yet the bush was not consumed. **3** So Moses said, "I must turn aside now, and see this marvelous sight, why the bush is not burned up."

4 When the LORD saw that he turned aside to look, God called to him from the midst of the bush, and said, "Moses, Moses!" And he said, "Here I am." **5** Then He said, "Do not come near here; remove your sandals from your feet, for the place on which you are standing is holy ground." **6** He said also, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." Then Moses hid his face, for he was afraid to look at God. **7** And the LORD said, "I have surely seen the affliction of My people who are in Egypt, and have given heed to their cry because of their taskmasters, for I am aware of their sufferings."

- You can see that there appeared an angel of the Lord, yet God spoke to Moses from that burning bush, clearly speaking in the first person, singular.

What we see in Scripture over and over again is that God has established fixed laws, and angels act under these fixed laws. And, with angels acting under these fixed laws, their actions become God's actions.

Another good example of this is when we read of the destruction of the cities of the plain in Genesis chapters 18 and 19. In the destruction of the cities of the plain we read this –

Genesis 19:12-13

Then the men said to Lot, "Whom else have you here? A son-in-law, and your sons, and your daughters, and whomever you have in the city, bring them out of the place; 13 for we are about to destroy this place, because their outcry has become so great before the LORD that the LORD has sent us to destroy it."

It says here that two angels revealed that *they* would destroy these cities, for the Lord had sent them to destroy the cities (referring to Sodom alone in the passage, though four cities were destroyed [Deut. 29:23]). Then in Gen. 19:24, this is recorded –

Genesis 19:24-25

Then the LORD rained on Sodom and Gomorrah brimstone and fire from the LORD out of heaven, 25 and He overthrew those cities, and all the valley, and all the inhabitants of the cities, and what grew on the ground.

Scripture says that *the Lord* destroyed these cities. If one understands how God uses angels in all facets of His activities, it's then pretty easy to establish the truth behind the seeming disparity. The two angels, acting under fixed laws established by God, destroyed the cities. And their actions, because of the manner in which they were performed, were viewed as the Lord's actions as well.

Another example is the giving of the Law, which occurred in the same manner. Though God is seen giving the Law in a direct manner –

Exodus 31:18

And when He had finished speaking with him upon Mount Sinai, He gave Moses the two tablets of the testimony, tablets of stone, written by the finger of God.

It is also spoken of in this way –

Acts 7:52

Which one of the prophets did your fathers not persecute? And they killed those who had previously announced the coming of the Righteous One, whose betrayers and murderers you have now become; 53 you who received the law as ordained by angels, and yet did not keep it."

Galatians 3:19

Why the Law then? It was added because of transgressions, having been ordained through angels by the agency of a mediator, until the seed should come to whom the promise had been made.

Hebrews 2:2

For if the word spoken through angels proved unalterable, and every transgression and disobedience received a just recompense...

The two are synonymous: God did it, and the angels did it. We can see why there was such a judgment given to Satan and the 1/3 of his angels that rebelled. They, as all angels, were charged with implementing God's will, without inserting or maligning it with any self-guided desires. Satan, as we know, chose to act in accordance with *his own will* and thereby ceased doing *God's will*. For this he was judged and sentenced, and forever is cast from the fellowship of God.

There is another example of this same type interchange between God and angels which can be seen at the time of Christ's return. Though Christ will be directly involved with Christians, Israel, and the nations at this time – even "face to face" (Rev. 1:12-19; Ezek. 20:35), *angelic activity* is also seen throughout.

The voice of the archangel will be heard at the time of Christ's shout surrounding the resurrection and removal of Christians from the earth (which occurs *prior* to the Tribulation). And multiplied thousands, possibly millions, of angels will accompany Christ, not only at this time, but also in connection with judgment to follow –

Matthew 16:27

"For the Son of Man is going to come in the glory of His Father with His angels; and WILL THEN RECOMPENSE EVERY MAN ACCORDING TO HIS DEEDS.

Jude 1:14

And about these also Enoch, in the seventh generation from Adam, prophesied, saying, "Behold, the Lord came with many thousands of His holy ones, 15 to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him."

The judgment spoken about in these previous verses is that which is dealt with in the opening three chapters of the Book of Revelation. And you can clearly see that angelic activity will be involved.

Then, in connection with that facet of Christ's return when He deals with Israel and the nations (at *the end* of the Tribulation), again innumerable angels will accompany Him –

Revelation 19:13

And He is clothed with a robe dipped in blood; and His name is called The Word of God. 14 And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses. 15 And from His mouth comes a sharp sword, so that with it He may smite the nations; and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty.

Matthew 25:31

"But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. 32 "And all the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats...

It is specifically stated that the God of Israel, following Israel's repentance, will *personally* take care of matters –

Ezekiel 34:13

"And I will bring them out from the peoples and gather them from the countries and bring them to their own land; and I will feed them on the mountains of Israel, by the streams, and in all the inhabited places of the land.

Ezekiel 37:12

"Therefore prophesy, and say to them, 'Thus says the Lord GOD, "Behold, I will open your graves and cause you to come up out of your graves, My people; and I will bring you into the land of Israel. 13 "Then you will know that I am the LORD, when I have opened your graves and caused you to come up out of your graves, My people. 14 "And I will put My Spirit within you, and you will come to life, and I will place you on your own land. Then you will know that I, the LORD, have spoken and done it," declares the LORD."

However, it is also specifically stated that God will accomplish this task through angelic activity in connection with His Son's return –

Matthew 24:29

"But immediately after the tribulation of those days THE SUN WILL BE DARKENED, AND THE MOON WILL NOT GIVE ITS LIGHT, AND THE STARS WILL FALL from the sky, and the powers of the heavens will be shaken, 30 and then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the SON OF MAN COMING ON THE CLOUDS OF THE SKY with power and great glory. 31 "And He will send forth His angels with A GREAT TRUMPET and THEY WILL GATHER TOGETHER His elect from the four winds, from one end of the sky to the other.

The preceding should shed light on something extensively seen throughout most of the Book of Revelation. This book deals *far more extensively* with angelic activity in connection with God's activity than any other book in Scripture. Though such activity exists throughout these other books and is, at times, mentioned or dealt with, the Book of Revelation really stands alone in fully opening up and revealing this activity for all to see. And this would be in complete keeping with the fact that this book completes the full revelation, from the Old Testament, of not only the Son but the Father as well (Rev. 1:1; 10:7).

The Son seen returning "with clouds" in Rev. 1:7 may very well be a dual metaphorical reference to both *Deity* and *angels*. "Clouds" are sometimes used in Scripture in connection with Deity -

Exodus 13:21

And the LORD was going before them in a pillar of cloud by day to lead them on the way, and in a pillar of fire by night to give them light, that they might travel by day and by night.

Psalm 104:3

He lays the beams of His upper chambers in the waters; He makes the clouds His chariot; He walks upon the wings of the wind...

Isaiah 14:14

'I will ascend above the heights of the clouds; I will make myself like the Most High.'

1 Corinthians 10:1

For I do not want you to be unaware, brethren, that our fathers were all under the cloud, and all passed through the sea; 2 and all were baptized into Moses in the cloud and in the sea...

And the reference to “clouds” surrounding the Coming of Jesus could very well include *the myriads of angels* (i.e., clouds of angels, connected with Deity, with their actions being the Lord’s actions, as we have just been looking at).

One erroneous teaching that is believed by many today is the idea that Christians will return back to the earth with Christ at the end of the Tribulation. This is based on the following verse from Revelation –

Revelation 19:14:

“And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.”

Some expositors seek to limit this reference to Christians alone, and others seek to see a reference to not only Christians but to angels as well. Both of these interpretations present the following problems:

1. Any time those returning with Christ are identified, they are *always identified as angels*, sometimes referred to as “holy ones” [Heb., *kodesh*; Gk., *hagios*; cf. Deut. 33:2; Matt. 16:27; Jude 14].

The translators of the Septuagint [Greek version of the O.T.] rendered the word *kodesh* in Deut. 33:2 as *aggeloi* [angels] rather than a plural form of *hagios*, “holy ones.” Thus, they provided commentary rather than a translation of the word, knowing that the use of “holy ones” was a reference to *angels* in this text.

2. Biblical typology would show the fallacy of the teaching that Christians [still Christ’s bride at this time, about to become His wife] will return to the earth with Christ. For example, when Joseph dealt with his brethren, his wife was in another part of the palace. And Moses’ wife only went part way with him when he returned to Egypt to deal with His brethren [Gen. 45:1ff; Ex. 4:20-31; 18:2].

Later we will deal with the fact that Christ’s bride, having previously been revealed through decisions and determinations at the judgment seat (Rev. 1b-3), *will not become His wife until the completion of all the judgments revealed by the breaking of the seals on the seven-sealed scroll in Rev. 5*. And these judgments will not be complete until Christ returns and overthrows Gentile world power, seen in Rev. 19:11-21. The marriage of Christ and His bride are part and parcel with these judgments.

As in Biblical typology, Christ’s bride [not yet, but about to become His wife] will not be with Him when He returns to the earth to deal with His brethren in the antitype of that seen in the accounts of Joseph and Moses. Moses’ wife returning part way with him

may show Christ's bride also returning part way with Him, but remaining in the New Jerusalem above the earth while Christ, accompanied by angels, returns on to the earth to deal with Israel and the nations.

Another thing concerning the fallacy of the teaching that the Church returns to the earth with Christ is simply that Christ's bride in that day would not be described as "the armies which were in heaven," as seen in Rev. 19:14. This is a description used of *angels*, never of a bride or wife.

Following the "rapture" and resurrection of all Christians from the Earth, but preceding the Tribulation, Scripture makes it clear that ALL Christians WILL SEE Christ. Additionally, all of those surviving the judgments of the Tribulation, among the nations of the earth, will see Him at the completion of His return *following* the Tribulation.

Before we look at Revelation 1:7 relative to "every eye shall see Him," let's deal with a biblical concept that has the potential to get us confused. Sometimes the words "every" or "all" are used in Scripture in a sense which is not necessarily all-inclusive. For example, let's see the following verses -

Matthew 3:5

Then Jerusalem was going out to him, and all Judea, and all the district around the Jordan; 6 and they were being baptized by him in the Jordan River, as they confessed their sins. 7 But when he saw many of the Pharisees and Sadducees coming for baptism, he said to them, "You brood of vipers, who warned you to flee from the wrath to come?"

This states that "Jerusalem, and all Judaea, and all the region round about Jordan" not only went out to hear John but "were [all] baptized of him in Jordan, confessing their sins." But in the very next verse (v. 7), that stated about the Pharisees and Sadducees clearly excludes them from what would appear to be an all-inclusive statement in the previous two verses. So it is evident from the context how the word "all" is being used, that it isn't all-inclusive, but rather more loosely used.

Something similar is seen through that stated about the signs being manifested in Israel's presence -

Matthew 4:23

And Jesus was going about in all Galilee, teaching in their synagogues, and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness among the people. 24 And the news about Him went out into all Syria; and they brought to Him all who were ill, taken with various diseases and pains, demoniacs, epileptics, paralytics; and He healed them..

“All” is used several times in these verses, and, again, it is evident from the context that the word is not used in an all-inclusive sense. Rather, the word is used in a more exclusive sense, having to do with activity where Christ was ministering or where word concerning His ministry had spread, not necessarily as a reference to every single part of the region or to every sick person in that region.

And bringing this back to Revelation 1:7, where we read, “**Behold, he cometh with clouds; and every eye shall see him,**” this same idea could only be true concerning Christ’s return, with “every eye” seeing Him. People seek to envision how this will occur, seeing it perhaps occurring via TV or internet, or other similar means. But all the speculation is unnecessary. “Every eye” may not necessarily see Christ as some may think of this *at the exact time of His return at the end of the Tribulation*. He will return to a point in the Middle East (to the Mount of Olives, east of Jerusalem), and as we know, individuals at that time will be residing at various places worldwide.

Activity will be centered in the Middle East, and those there will see Him in a very personal manner, particularly those present when He “treads the winepress” (Isa. 63:1-6). The Gentile nations coming against Israel and Israel’s Messiah in that day will be brought into complete disarray, followed by the complete and utter destruction of Gentile world power.

If the reference in Rev. 1:7 is thought of in the sense of “every eye” seeing Christ at *the exact time of His return*, then we can think of it in more of a relative rather than absolute sense. But, if “every eye” seeing Christ is thought of in a larger context (over ensuing time), then we can think of it in an absolute or all-inclusive sense.

This would most aptly fit that idea of “every eye” being *all-inclusive, over time*: Christians throughout the present dispensation (both those raised from the dead and those removed without dying) will, individually, stand before Christ as He sits upon His judgment seat, with *every Christian* seeing Him. Then, after numerous individuals in the Middle East have personally seen Christ, He will reign for 1,000 years both on and over the earth, where *every individual* living during that time will be able to personally see the One Who, at long last, will have brought peace to a troubled earth. And then *all of the unsaved dead* will one day see Him at the Great White Throne judgment following the Messianic Era.

Then in the middle of Rev. 1:7, Israel is specifically singled out from among the nations of the earth (“they also who pierced him”), from among those on the earth who will see Him in that day. And if *every single Jew* still alive and on the earth does not see Him at the exact time of His return, that is immaterial for they will see Him at later points in time, and that still keeps us within a correct interpretation of the verse.

Something often overlooked in connection with Israel and the nations seeing Christ at the time of His return is the fact that Israel will be regathered from a worldwide dispersion *before* Gentile world power is destroyed.

Let's set the stage for what we just said. In the middle of the Tribulation, the Jews in the land of Israel (forming the present nation of Israel) are going to be uprooted and driven out among the Gentile nations once again. An Israeli nation, as it exists in the Middle East today, *will not exist* during the last half of the Tribulation –

Matthew 24:15-21

"Therefore when you see the ABOMINATION OF DESOLATION which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand), 16 then let those who are in Judea flee to the mountains; 17 let him who is on the housetop not go down to get the things out that are in his house; 18 and let him who is in the field not turn back to get his cloak. 19 "But woe to those who are with child and to those who nurse babes in those days! 20 "But pray that your flight may not be in the winter, or on a Sabbath; 21 for then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever shall.

Luke 21:20

"But when you see Jerusalem surrounded by armies, then recognize that her desolation is at hand. 21 "Then let those who are in Judea flee to the mountains, and let those who are in the midst of the city depart, and let not those who are in the country enter the city; 22 because these are days of vengeance, in order that all things which are written may be fulfilled.

Israel's future removal from the land and dispersal among the nations once again will occur, if for no other reason than *because God has decreed that He will deal with His disobedient son, His adulterous wife, out among the nations, not in the land –*

Leviticus 26:33

'You, however, I will scatter among the nations and will draw out a sword after you, as your land becomes desolate and your cities become waste.

Once all of the Jewish people have been dispersed out among the Gentile nations again, occupying the position depicted by *the harlot* in Revelation chapters seventeen and eighteen, along with the first six verses in chapter nineteen (which we will see in detail later), God will then deal with the nation in such a manner that *Israel's harlotry will be done away with* (17:16; 18:8-10, 21; 19:2, 3). And to accomplish this, God will use Gentile persecution of *such an extreme nature* that "except those days should be shortened, there should no flesh be saved"; but "for the elect's sake [for Israel's sake, *for whom this type Gentile activity will exist in that day*], those days shall be shortened" (Matt. 24:22).

Israel, through Gentile persecution, will be brought to the place of repentance. Then God, in accord with His promise -

Leviticus 26:40-42

'If they confess their iniquity and the iniquity of their forefathers, in their unfaithfulness which they committed against Me, and also in their acting with hostility against Me-- 41 I also was acting with hostility against them, to bring them into the land of their enemies--or if their uncircumcised heart becomes humbled so that they then make amends for their iniquity, 42 then I will remember My covenant with Jacob, and I will remember also My covenant with Isaac, and My covenant with Abraham as well, and I will remember the land.

--- will send the Deliverer, Who will not only remove His people from the nations but will then destroy Gentile world power.

Ezekiel chapters 33 through 48 present a somewhat complete picture of this whole matter — from the beginning of the Times of the Gentiles during the days of Nebuchadnezzar to that future time when the Messianic Kingdom has been established. The material throughout chapters 33 through 39 presents different facets of Israel's past disobedience and Israel's future deliverance. Then chapters 40 through 48 present different things pertaining to Israel during the Messianic Era.

The timing of events depicted in Ezekiel 38 and 39 is often misunderstood (events concerning the attack by Gog and Magog in which God intervenes and saves Israel from their onslaught), mainly because of a misunderstanding of the nature of the existing Israeli nation in the Middle East today. The people in the land today, that we call the Nation of Israel, are often incorrectly understood as having been regathered there by God in accord with the prophecies seen in the preceding chapters of Ezekiel chapters 33 - 37. God surely had a hand in regathering a remnant into the land where they now dwell, for a nation must exist in that part of the world for events during Daniel's unfulfilled Seventieth Week to be fulfilled, but in no way is it in fulfillment of His prophecy concerning the dry bones (and such) of Ezekiel chapters 33-37.

The regathering in these chapters in Ezekiel's prophecy has to do, not with any type present return of the Jews, but with the Jewish people removed from the nations after Israel's repentance and after God has sent His Deliverer back to a repentant nation.

Here is another place that those who study prophecy go awry. To associate the present return in 1948 of a remnant under a Zionist movement with God's promise to one day restore His people to their land has aided many in wrongly putting the rapture and resurrection of the Church in either a mid-Trib or post-Trib position. This error in biblical interpretation results from a complete misunderstanding of *the purpose* for the

Times of the Gentiles as it relates to Israel, as well a complete misunderstanding of God's specified way of dealing with Israel relative to getting her to repent.

Therefore, the timing of the events in Ezekiel chapters 38 and 39 can only be after Messiah's return, after Israel has been regathered from the nations, and at the time of the destruction of Gentile world power – something repeatedly seen, not only in these chapters but in the previous chapters leading into these two chapters (*cf.* 38:8, 14-16; 39:4-8, 21-29). (So sorry, Tim LaHaye and Jerry Jenkins. You did get it wrong ☺)

Then when we get into Ezekiel chapters 40 - 48, we see the depiction of Israel in the Messianic Era following their regathering and the destruction of Gentile world power. *The sole reason* for the Times of the Gentiles, wherein Gentile world power is exhibited, is *Israeli disobedience*. Not only is the existence of Gentile world power the result of Israeli disobedience, but God designed it this way in order to bring Israel to the place of repentance, so that Israel's calling relative to the nations might ultimately be realized.

And unfortunately, this is something not being realized in any way through the remnant presently in the land. In fact, with the sceptre still in the hands of the Gentile nations, the existence of a remnant in the land today (a remnant which has returned before it is time for the nation to return, prophetically speaking) is only making matters worse (*actually, much, much worse*) in an already troubled world.

So once Israel has been brought to the place of repentance, there will no longer be a need for Gentile world power. In fact, Gentile power of a nature which exists today *will have to be done away with*, for, during the Messianic Era Israel is to hold the sceptre, with the nations being both subservient to, and blessed through, Israel. And this *cannot occur* as long as the Gentiles hold the sceptre, as they have done for over 2,600 years, since the days of Nebuchadnezzar.

Revelation 1:7 states that "all shall wail" when Christ returns to the earth at the end of the Tribulation, when He returns to the Mount of Olives, east of Jerusalem, to a land which will then be inhabited and controlled by the Gentiles (not to a land inhabited and controlled by the Jews). But at this time, He will not immediately overthrow Gentile world power. Instead, His actions will be directed first and foremost toward His brethren, the Jewish people.

In accord with the order of that foreshadowed by three of the seven Jewish festivals in Leviticus chapter 23 -- Passover, First fruits, and Pentecost – the national conversion (Passover), resurrection (Firstfruits), and regathering of the Jewish people (Pentecost) will then have to occur. Israel has *slain the Lamb*, but the nation has yet *to apply the blood*, which they will do in that day; *the resurrection* of multiplied millions of Old Testament saints will then occur, followed by *the regathering* of the Jewish people back to the land,

with the resurrected dead returning with the dispersed living. Then, once the Jewish people have been regathered back to their land in their repentant state, Christ will deal with the Gentile nations. Gentile world power will be completely destroyed, and the sceptre will then be given to the one nation – God’s firstborn son – whom God recognizes as *the only nation, among all the nations, possessing the rights of the firstborn* (possessing kingly, priestly, and double portion rights). Then, the Gentile nations will not only be subservient to Israel but will be blessed through Israel.

The Jewish people, in that coming day, when they see their Messiah at the time of His return and realize what the nation did at the time of Messiah’s first appearance (rejected and crucified their Messiah), are going to be troubled beyond a degree which words can really express. They are going to be as Joseph’s brethren at the time Joseph revealed himself to them (“agitated,” or “inwardly trembling”), or as Paul when Christ revealed Himself to him as he traveled from Jerusalem to Damascus (“afraid” and “astonished”).

Note Zechariah’s description of their reaction to Christ’s presence in that day:

Zechariah 12:11a, 12a; cf. v. 10).

“In that day shall there be a great mourning in Jerusalem [a reference to the Jewish people]... And the land [again, a reference to the Jewish people] shall mourn, every family apart...”

Matters will then continue exactly as seen in the types. As Joseph brought his brethren into a state where they went forth proclaiming “Joseph is yet alive, and he is governor over all the land of Egypt” (Gen. 45:26), Christ is going to bring His brethren into a state where they will go forth proclaiming “Jesus is yet alive, and He is governor over the entire earth.” Or, as seen in Paul’s conversion and his carrying this message throughout the Gentile world of that day, Israel will do exactly the same thing in that coming day.

But before Israel goes forth with this message, Gentile world power will, of necessity, be destroyed. And the Gentile nations, *having held the sceptre for over 2,600 years*, are not going down without a fight (actions to be exhibited by Satan as well, *having held the sceptre since time immemorial*). And, under Satanic leadership, the nations’ actions will be directed against God’s two firstborn Sons, Christ and Israel.

But the battle will be completely one-sided as the nations come against Christ and His brethren. That which will occur in that day is revealed in a succinct manner in Rev. 19:17-21, though dealt with in more detail numerous places throughout the Old Testament (*e.g.*, Ps. 2:1-6; Isa. 63:1-4; Ezek. 38, 39; Dan. 2:44, 45; Joel 3:9-17).

Revelation 19:17-21

And I saw an angel standing in the sun; and he cried out with a loud voice, saying to all the birds which fly in midheaven, "Come, assemble for the great supper of God; 18 in order that you may eat the flesh of kings and the flesh of commanders and the flesh of mighty men and the flesh of horses and of those who sit on them and the flesh of all men, both free men and slaves, and small and great." 19 And I saw the beast and the kings of the earth and their armies, assembled to make war against Him who sat upon the horse, and against His army. 20 And the beast was seized, and with him the false prophet who performed the signs in his presence, by which he deceived those who had received the mark of the beast and those who worshiped his image; these two were thrown alive into the lake of fire which burns with brimstone. 21 And the rest were killed with the sword which came from the mouth of Him who sat upon the horse, and all the birds were filled with their flesh.

And though the Gentile nations will have no knowledge of the fact at that time, all of this will occur, not to their detriment, but *for their ultimate good*. Major changes will be necessary, allowing all things to be aligned with God's designed plan for mankind.

Only then can blessings flow forth through Israel to the nations of the earth.

Next week we will be moving on in Revelation Chapter One to verses 8 and 9, and will specifically pay closer attention to the author, John, and *where* and *when* he received this revelation.