

The Second Coming & Reversal of the Rapture

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A young man who was preaching his first sermon announced his text in Revelation 22 and read, "Behold I come quickly." At that point his mind went blank and he couldn't think of anything else to say. Then he remembered being told that if this happens to you, just repeat your text. So he said again, "Behold I come quickly." But he still couldn't remember what to say. Frustrated he decided to raise his voice and say it again. Just as he did he tripped and fell into the lap of a little elderly lady sitting in the front row. Very embarrassed, he told the lady how sorry he was. She said, "Don't feel bad sonny, you warned me three times you were coming quickly and I still didn't get out of the way."

This is a study on the prophetic subject of the Second Coming. We have dealt with the Secret Coming of the Rapture in another study which is when Christ returns seven years earlier, prior to the Tribulation Period. The chart below reminds us of the different timing of these two events. The RAPTURE was a SECRET (mystery) from the standpoint of prophetic revelation and was not revealed until Jesus presented it in John 14 and Paul in 1 Corinthians 15.



In this study, we are going to discover that at Christ's Second Coming to EARTH, there will actually be a reversal of the Rapture. Matthew 24 teaches that at the Second Coming the unsaved will be raptured or taken to judgment ("the one shall be taken, and the other shall be left" – Luke 17:34). In the context of the Second Coming, it's the unsaved person that is raptured away to judgment. A reversal of the Rapture.



I remember starting my riding lawnmower when I was tired. I stepped on my pedal and thought I was going to move in the forward direction. To my surprise, I went in reverse! I had not stepped on the pedal correctly. In the Rapture, God's children (the saved) are raptured and taken back to Heaven to the Father's House (John 14:1-3). However, at the Second Coming, the devil's children (the unsaved) are raptured to a place of examination and judgment prior to the establishment of the Millennial Kingdom.

When Jesus returns to earth the unsaved will be raptured to judgment.

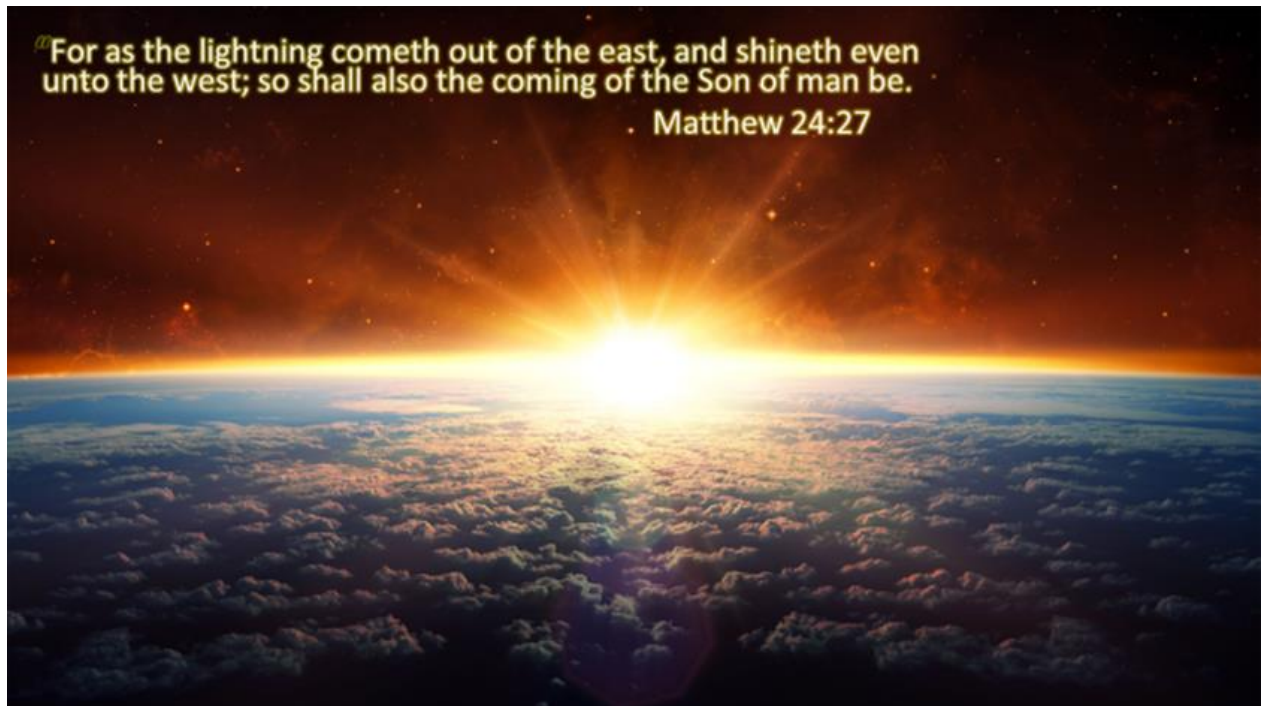
This is revealed in the Matthew 24-25.

I. The real context of the Second Coming

Matthew 24 is NOT speaking of the Rapture (the secret coming) and a Church generation that will be living at the time of the Rapture. This is not Jesus coming in the *Rapture* but His *revelation* (apocalypse) at the Second Coming to earth. I want to spend some time explaining Matthew 24 and 25 since there has been a lot of confusion over these passages. Some have taught that what is explained in these chapters is actually the Rapture of the Church but this cannot be the correct understanding of these chapters.

There are six simple reasons why Matthew 24-25 cannot be referring to the Rapture.

- 1. The Second Coming is a visible display of Christ's glory to the world.**



This is not what is going to occur at the Rapture. Christ's radiant glory will not be displayed to the entire earth but only to His beloved children of the Church. At the Rapture, only His people see Him (1 John 3:2). At the Second Coming, everyone on planet earth visibly sees Christ return in a blaze of spectacular and awesome glory.

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 Second Coming a visible worldwide display of Christ to everyone in the world.

- The Second Coming occurs AFTER the Tribulation Period – not after the Rapture.

Matthew 24:21 is placed in the context of the Tribulation Period:

"For then shall be great tribulation (*second three and one half years of the Tribulation Period*), such as was not since the beginning of the world to this time, no, nor ever shall be.

Matthew 24:29 speaks of the same context:

“Immediately after the tribulation of those days (after the seven-year Tribulation has expired) shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.”

In the Rapture Jesus comes for His Church BEFORE the Tribulation Period (Rev. 3:10; 1 Thess. 1:10; 5:1-10). Therefore, this cannot be referring to the Rapture. By this time the Church has already been raptured and enjoying the Father’s House for seven years (John 14:1-3). The Rapture does not occur AFTER the Tribulation Period, although some teach this who are posttribulational.

- The Second Coming results in Christ establishing His Earthly Kingdom.

Matthew 25:31 point to the kingdom context:

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.”

Matthew 25:34

“Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”



This does not occur at the Rapture for Christ returns to the Father’s House with His people (the Church). Christ will not establish His Kingdom until after the seven-year Tribulation Period has run its course (Revelation 20:1-6).

- The Second Coming results in unsaved people being judged.

Matthew 25:41

“Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.”

Judgment of people does not occur in connection with the event of the Rapture. There is no mention of unsaved people being judged and experiencing God's wrath. However, in Matthew 24-25 we are going to discover that unsaved people are judged (both Jews and Gentiles) in connection with Christ's Second Coming to earth. They are cast into Hades. Again, this will not occur at the Rapture. The Rapture is ONLY for saved people – Church Age saints.

- In the Second Coming the angels are involved in gathering people together – both the saved and unsaved.

Matthew 25:31-32

“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats.”

We will look at the role angels will play in the Second Coming later. Angels gathering people from all over the world does not occur at the Rapture. There is no mention of this in any Rapture passage.

- At the Second Coming, many specific signs will occur to signify His Second Coming is near.

Matthew 24:33

“So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.”

Signs are for Israel - not the Church. There are specific signs which MUST occur before the Second Coming so His national people, whose backs will be against the wall under the Antichrist, will turn to Him and receive Him as His Second Advent. By contrast, the Rapture is a SIGNLESS event that can occur at any moment (“Maranatha, our Lord cometh” - 1 Cor. 16:22). Paul said, “We look for the Saviour” (Phil. 3:20). The Rapture was intended to be an imminent event. We are to be LOOKING for the Savior – not for signs to be fulfilled. We are to be LISTENING for the sounds (1 Thess. 4:16) and not expecting signs to be fulfilled. The Rapture is not dependent or contingent upon specific signs coming to pass, while the Second

Coming of Christ to earth is to be preceded by mandatory signs (Matt. 24:3) and make His coming to earth very predictable.

All that must happen before Jesus returns in the Rapture – is for Jesus to return! There are no specific signs that must come to pass before Jesus returns in the Rapture or else the event could not be imminent. That is why we pray, “Even so come, Lord Jesus” (Rev. 22:12). However, the Second Coming is an event preceded with many specific and spectacular signs for Israel (Matthew 24:1-36) which occur BEFORE and AFTER the seven-year Tribulation, when Jesus comes back to earth WITH His saints (Rev. 19:14).

Matthew 24:32-34

“Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh: So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors. Verily I say unto you, This generation (*a generation of Jews living during the time of the Second Coming*) shall not pass (*die off*), till all these things be fulfilled.”

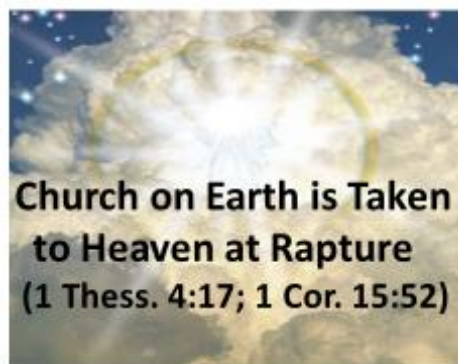
Christ’s contemporaries were the Jewish people and this is whom He is referencing in Matthew 24. The immediate context reveals this to us. Some prophetic writers and preachers have suggested over the years that a “generation” living within the Church is in view here. They claim that the generation that has witnessed the rebirth of Israel, which is a picture of the budding of the fig tree (1948), would also experience the Lord’s visible return. Since a generation is supposed to be about forty years, they surmise that Christ would return in the “rapture” and some have said it would occur around 1988. Of course, these are fanciful ideas – not Scriptural truth. This is NOT a church generation but a Jewish generation who is alive at the Second Coming. They will visibly see the ominous signs that will occur in the heavens and on earth before the Second Coming occurs. Jesus is addressing His Jewish disciples in this chapter (Matt. 24: 2-3, 15-16, 31, 34).

II. Those raptured at the Second Coming

The Second Coming is actually a reversal of the Rapture. At the Rapture the *saved* are taken to Heaven (John 14:1-3) and the *unsaved* are left behind (“them that dwell upon the earth” - Rev. 3:10). At the Second Coming the *unsaved* are taken away to judgment (Matt. 24-25) and the *saved* are left behind to enter and enjoy the Millennium (Rev. 20:1-7).

Matthew 13:41 reveals that the unsaved will be gathered and taken away:
“The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity.”

This is where we see the reversal of the Rapture. At the Second Coming the unsaved will be raptured away to judgment by the assistance of angels. Notice the difference between the Rapture and Second Coming. In the Rapture the saved are taken to Heaven but in the Second Coming the unsaved are taken to judgment (Hades).



Unsaved on Earth are Taken to Hades at Second Coming
(Matthew 24:41)



Matthew 25:31-32

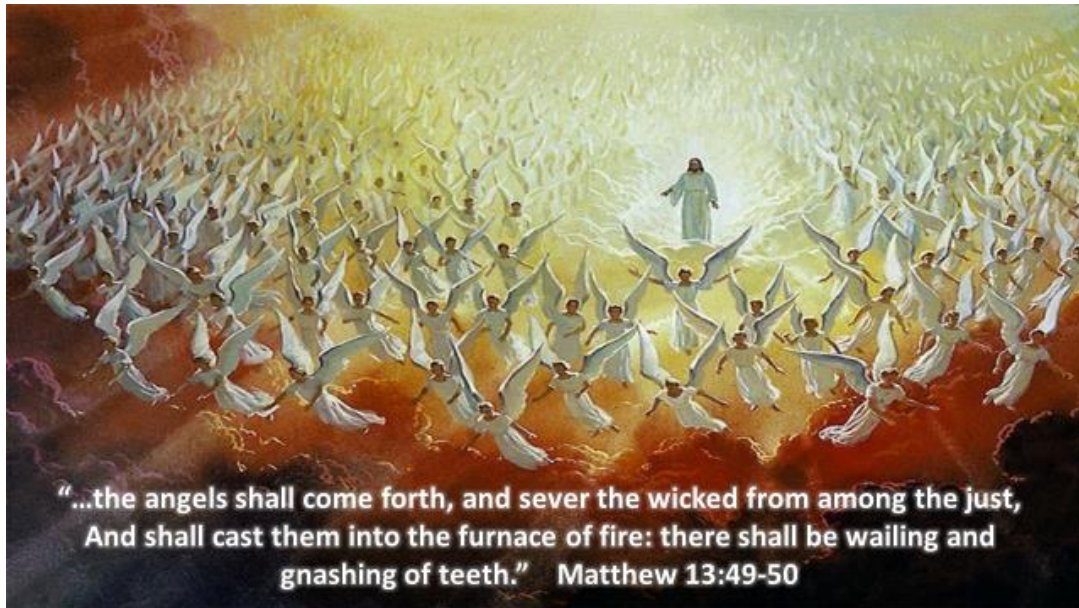
“When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats.”

Matthew 25:46

“And these shall go away into everlasting punishment: but the righteous into life eternal.:

The angels are repeatedly seen to be part of the judgment scene at the Second Coming, taking (rapturing) the unsaved to the place of judgment. As stated previously, there are not Rapture passages that talk about angels rapturing people

to a place of judgment. After the Rapture, people are left to dwell on earth to be judged during the seven-year Tribulation Period (“to try them that dwell on the earth” – Rev. 3:10).



2 Thessalonians 1:7-8 reveals that Christ will return to earth with His “mighty angels” to assist Him in judging planet earth with what is termed as His “flaming fire” (an expression of His wrath and judgment). The good angels will have a very important role to fulfill at the Second Coming of Christ. They will make sure the unsaved are judged for their wicked deeds and cast into Hades.

Matthew 13:47-50 points to this same judgment at the Second Coming:

“Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.”

Again, the unsaved are raptured and taken to judgment. These verses are also placed within the context of the Second Coming and reveal that the angels will be the reapers of a harvest of humanity (Matt. 13:41) who is doomed for judgment. The unsaved will be raptured with the assistance of angels, who will snatch them away and bring them to the place of judgment called Hades, which is a temporary

place of judgment until the Great White Throne Judgment (Rev. 20:11-15). Let's get more specific on who will be raptured and judged at the Second Coming.

A. Unsaved Jews will be raptured to judgment by the angels.

This is illustrated in seven ways.

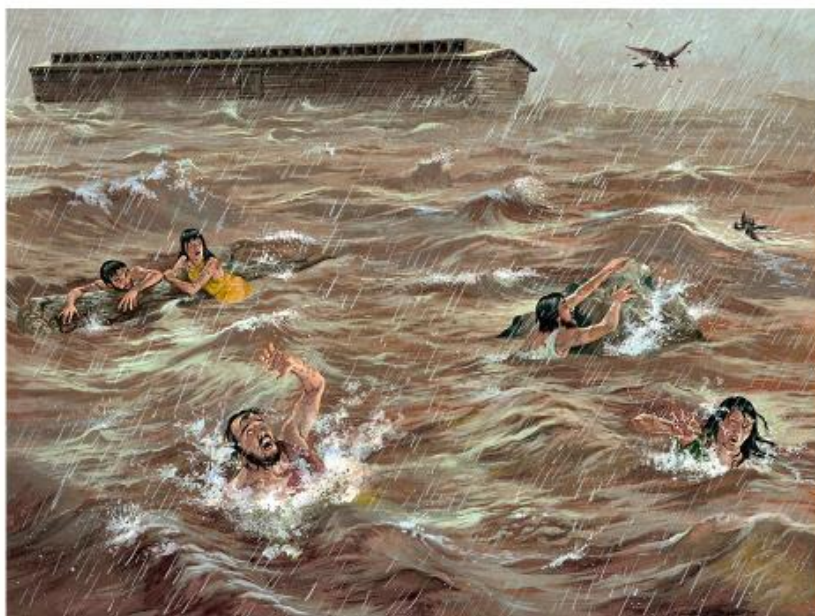
➤ **The unsaved people were taken away in the Flood**

A previously mentioned, Jesus has been addressing His Jewish disciples in this chapter (Matt. 24: 2-3, 15-16, 31, 34). Therefore, the immediate context indicates that Jesus is speaking of a Jewish judgment at the Second Coming, as He begins to reveal and interpret these various illustrations.

Matthew 24:36-39

“But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only. But as the days of Noe *were*, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, **and took them all away** (*to death and judgment in the flood*); so shall also the coming of the Son of man be” (*the Second Coming*).

At the Creation Museum in Kentucky they have built the replica of Noah's Ark. My wife and I were able to see this wonderful crafting of Noah's ark, according to the specs given in Genesis. There was only one thing about it that was not Scriptural. There were EXIT signs in the ark! I don't think Noah had any exit signs on the ark!



Jesus gives us an illustration about Noah's ark and the judgment that took place in the day when Noah and his family went into the ark. Who were the people that were taken way to judgment during the days of the Genesis Flood? Was it the saved or unsaved? Of course, it was the UNSAVED who were taken into judgment and those who were SAVED (Noah and his family) were left to populate the earth. So, at the Second Coming, Jesus taught it would be similar to this. The unsaved would be taken (Raptured) to judgment by the angels. Jesus relates this Biblical account of Noah's Flood to the way it will be in His Second Coming to earth. The UNSAVED are taken away (RAPTURED) to judgment just like the unsaved living during the days of the Flood were taken away to judgment. However, the SAVED who are still alive at the Second Coming (like Noah and his family who survived the Flood), will remain on earth to enter into the Millennial Kingdom.

There can be no doubt about it. During the days of Noah, it was the wicked who were taken into judgment (the judgment of the Genesis Flood). The unsaved were taken away or washed away by the Flood and experienced God's judgment. The same will be true at the Second Coming. At the Second Coming of Christ the angels will come and snatch away (RAPTURE) the unsaved from the earth and take them to Hades. This same scene is depicted in the rest of the illustrations. Once we understand who was taken to judgment in Noah's Day, we can fully grasp what Jesus is teaching by the rest of the illustrations.

- **The unsaved person in the field is taken to judgment.**

Surviving Jews and Second Coming



We can now read Matthew 24:40 with the correct illustration of the Flood in our mind: “Then shall two be in the field; the **one shall be taken** (*taken judgment like the unsaved in the days of Noah*), **and the other left** (*left to go into the Millennial Kingdom like Noah and his family were left to inhabit the new world of the post-Flood world*).

The angels will assist Christ in snatching away the unsaved (“the one shall be taken” – vs. 40) and take them to judgment as it was in the days of the Flood. The context of the Second Coming is repeatedly talking about people being taken to judgment (Matthew 24:51; 25:30).

My wife and I were watching an old 70’s film called “A Thief in the Night.” I noticed that they got this passage (Matthew 24:40 – “the one shall be taken”) mixed up with the Rapture. Maybe you have as well. It’s easy to do. This is not talking about the Rapture but the Second Coming.

- In the Secret Coming (mystery return for the Church) the **SAVED** are raptured to Heaven (1 Thess. 4:13-18).
- In the Second Coming back to earth the **UNSAVED** are raptured to Judgment (Matt.24-25).

➤ **The unsaved woman grinding will be taken to judgment.**

Matthew 20:41 says: “Two *women shall be grinding at the mill*; **the one shall be taken** (*taken to judgment like the unsaved in Noah’s day*), **and the other left** (*to go into the Millennium like Noah and his family after they stepped off the ark into the New World*).” This can be the **ONLY** correct interpretation according to what Jesus taught.

Luke’s record gives us one more illustration not found in Matthew account.



- The unsaved sleeping in bed will be taken to judgment.

Surviving Jews at Second Coming

“Two *men* (not in original text – italicized) in one bed; the one shall be taken (taken to judgment as the unsaved were in Noah’s day), and the other shall be left”
 Luke 17:34



Luke 17:34 says: “I tell you, in that night there shall be two *men* (not in original text – italicized) in one bed; **the one shall be taken** (*taken to judgment as the unsaved were in Noah’s day*), and **the other shall be left**” (to enter the Millennium).

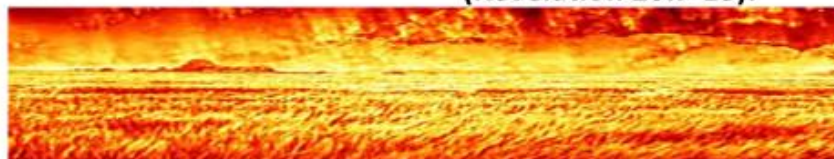


Again, all these illustrations portray a REVERSAL of the Rapture. In the Secret Coming (Rapture) the SAVED are taken to Heaven and rescued from God’s judgment and the UNSAVED are left on earth to pass through the Tribulation Period (John 14:1-3; Rev. 3:10; 1 Thess. 5:2-3). However, in the Second Coming of Christ to earth, the UNSAVED are raptured from earth and taken to the judgment of Hades, while the SAVED are left on earth to enter and populate the Millennial Kingdom.

At the Second Coming, the unsaved will be cast into Hades for 1,000 years (Luke 16:20-31).



After the Millennium, they are raised to stand at the Great White Throne Judgment and cast into the Lake of Fire (Revelation 20:7-15).



Those Jews who REJECT Christ's offer of salvation will NOT enter the Millennial Kingdom but be cast into Hades by the angels. Unsaved Jews, presumably atheistic Jews and perhaps non-messianic Jews, will mourn or wail with other unsaved people (Matt. 24:30; Rev. 1:7) at the Second Coming, realizing that the Jesus they still reject is about to judge them!

In the final three illustrations that Jesus gives, the Jews are likened to slaves, virgins and stewards. Again, Jesus had been speaking to and about His Jewish people in the first part of the Olivet Discourse (Matt. 24: 2-3, 15-16, 31, 34; Matt. 25:1-29).

The unsaved Jews who will be judged are pictured in the Jewish context of Matthew 24 and the first part of Matthew 25 as evil slaves who are hypocrites (Matt. 24:48-51), foolish virgins who have prepared no oil in their lamps who have the door to the Millennial Kingdom shut before them (Matt. 25:1-13), and as an unfaithful and lazy steward who will be judged by Jesus Christ as His Second Coming (Matt. 25:14-30). Instead of entering the Millennium (the 1,000-year reign of Christ) the unsaved Jews will be judged in Hades.

Unsaved Jews at Second Coming

Evil Servant

(Matthew 24:44-51)

Foolish Virgins

(Matthew 25:1-13)

Wicked and Lazy Steward

(Matthew 25:14-30)

Raptured Away to Judgment!

- **The wicked servant will be taken to judgment.**

Wicked and Evil Servant



Matthew 24:48-51 portrays the Jews as a wicked and evil servant: "But and if that evil servant shall say in his heart, My lord delayeth his coming; And shall begin to smite *his* fellowservants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of, And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth."

- **The five foolish virgins without oil will be taken to judgment.**



Matthew 25:10-13 speaks of Israel as five virgins without oil in their lamps: “And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and

said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.”

What door was shut to the unwise virgins (representing of Israel)? It was the door or entranceway into the Millennium (earthly Kingdom or 1,000 years). Yes, the door was shut! These are the saddest words in the Bible! The unsaved Jews will be raptured to judgment (Hades) and not enter the earthly theocracy.

“...and the door was shut”



- **The wicked and lazy steward will be taken to judgment.**

Wicked and Lazy Steward



Matthew 25:30 portray unsaved Israel as a wicked and lazy steward: “And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.”

Like the previous illustrations, these unsaved Jews (*the wicked servant, virgins without oil, lazy steward*) will be raptured away to judgment by the assistance of angels.

Raptured (taken) to Judgment by Angels at Second Coming



In this worldwide judgment at the Second Coming, we repeatedly discover from the prophetic and parabolic teaching of Christ that it's always the wicked (the unsaved) who are raptured and taken away to judgment.

Matthew 13:30 gives us this picture:

“Let both (*the tares and wheat*) grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, **and bind them in bundles to burn them** (*a picture of judgment upon the unsaved at the Second Coming*): but gather the wheat into my barn” (*a picture of the messianic kingdom*).

Matthew 13:39-41 interprets this parable:

“The enemy that sowed them (*the tares among the wheat*) is the devil; the harvest is the end of the world (*age*); and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world (*pre-messianic age*). The Son of man shall send forth his angels, **and they shall gather out of his kingdom all things that offend, and them which do iniquity.**”

Matthew 13:47-50 interprets another parable:

“Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world (*the age before Messiah rules*): the angels shall come forth, **and sever**

the wicked from among the just, And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.”

Once again, only the SAVED people of planet earth who have survived the seven-year Tribulation Period will enter the earthly Kingdom. UNBELIEVERS will be raptured away and cast out of the restored earthly kingdom at its inception or beginning. Right now we are still focusing on the unsaved Jews being raptured to judgment at the Second Coming. The unsaved Jews are like the tares among the wheat.

Jesus taught this same truth in Matthew 8:11-12:

“And I say unto you, That many (*many Gentiles*) shall come from the east and west (*from all parts of the world*), and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven (*the Millennial Kingdom – the time that Heaven rules the earth*). But the children of the kingdom (*the natural descendants and heirs of the kingdom promises won't get in to the Millennium for their rejection of the Messiah*) **shall be cast out into outer darkness** (*the judgment of Hades*): **there shall be weeping and gnashing of teeth**” (*a reference to pain and to anger against God*).

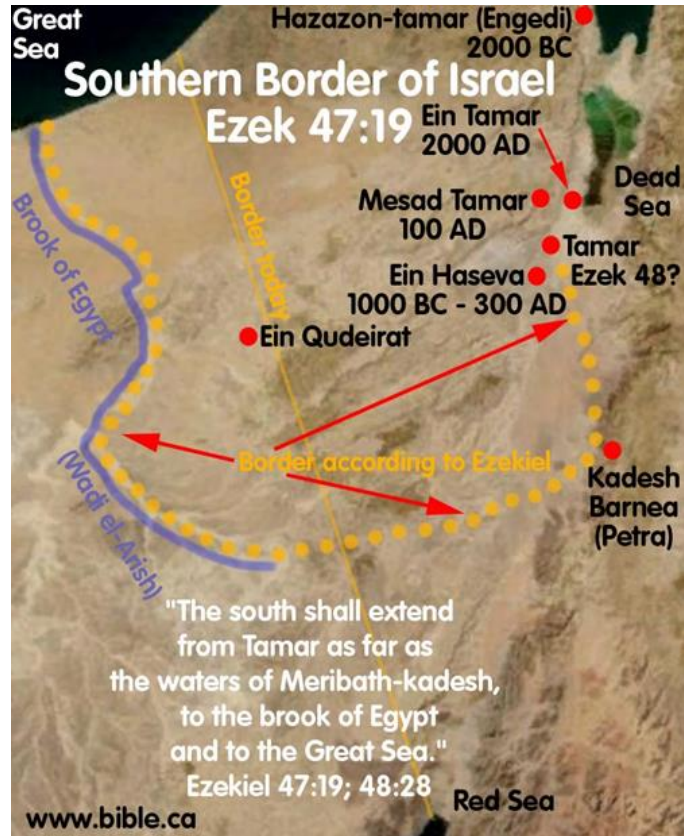
Ezekiel 20:38 prophetically mentions the same time when the “**rebels**” (unsaved Jews) from within the nation of Israel will be purged out and not enter the blessing of the Millennial Kingdom. The place of judgment for unsaved Israel will be at the entrance to the land of Palestine (Kadesh-Barnea). Ezekiel 20:34-38 reveals this amazing prophecy. This is actually a picture of unsaved Israel (atheistic and non-messianic, Christ rejecting Jews) being regathered for Judgment. “And I will bring you out from the people, and will gather you out of the countries (*the regathering of unsaved Israel*) wherein ye are scattered (*through angelic assistance*), with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: **And I will purge out from among you the rebels, and them that transgress against me** (*unsaved Jews*): I will bring them forth out of the country where they sojourn (*by angelic assistance*), **and they shall not enter into the land of Israel** (*they do not enter the Millennium but are judged prior to the 1,000 years*): and ye shall know that I am the LORD.”

This picture shows a shepherd holding out his rod and forcing the sheep to pass under it single file for counting (Jer. 33:13). The shepherd would let those sheep which were his own sheep to enter the fold, a place of protection. The other sheep could not enter the fold. It seems that UNSAVED Jews are the ones gathered by the angels to this place in the wilderness. The judgment of unsaved Jews will occur at the southern entrance to the land of Palestine in the place called Kadesh-Barnea (Ezekiel 20:34-38). Remember, it's the unsaved Jews who will have the door of the Kingdom shut on them (Matt. 25:10) and they will not enter the earthly theocracy (Matt. 24:50-51; 25:30-31). Not all the Jews will enter the Kingdom but only those deemed as "righteous" will enter the Millennium (Matt. 13:43 – "The righteous shine forth as the sun in the kingdom of their Father"). Once again, it's the unsaved Jews, presumably atheistic Jews and perhaps non-messianic and other Christ rejecting Jews, will mourn or wail (Matt. 24:30; Rev. 1:7) knowing that the Jesus they still reject is about to judge them.

This place of gathering being described in Ezekiel 20:34-38 is likely describing Kadesh Barnea. It was at Kadesh Barnea where the people were historically examined for their faith and judged by the Lord for their lack of faith or unbelief (Numbers 13:26-14:1-35).

Numbers 13:26 reveals this:
 "And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land."

By correctly mapping the southern border of Judah, we can prove beyond any doubt that Kadesh Barnea was located in the Transjordan area. The border goes up south of Kadesh and terminates south of Kadesh (Numbers 34:3-5; Joshua 15:1-4). Since we know



Kadesh is not within the promised land, the only place that you can locate Kadesh is on the north-south portion of the southern border, east of the Arabah Valley. Petra fits perfect.

This prophetic scene described by Ezekiel 20:34-38 and many other texts is yet future. Another day of examination and judgment is coming to Israel and unsaved Israel will not enter into the Millennial Kingdom. Once again, the purging process will occur by angelic assistance. The angels will pick out and rapture the unsaved Jews from among the saved and transport them to this place in the wilderness. In the Jewish context of the Second Coming the Bible clearly reveals that Jesus will “turn away ungodliness from Jacob” (Rom. 11:26). This means that the unsaved Jews will not inherit the covenant promises. Only a saved nation of Jews will come into their covenant promises in the land of Israel. When the angels gather together unsaved Israel and they pass through the rod of Christ’s judgment, then there will be left a “nation” of Jews who are saved and it’s these Jews who will enter the Millennium.

After the unbelievers are RAPTURED and separated from the nation, or after the judgment is passed upon every living Jew on earth, there will be an entire nation of Jews left that are saved and ready to enter the Millennial Kingdom. Therefore, it can be said that Israel as an entire believing nation is saved and is spiritually prepared to enter the age when Messiah rules. This universal regathering and salvation of Israel, as a believing nation, will set the stage for Messiah’s Millennial Kingdom.

Romans 11:26 states:

“And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.”

You will note that Israel’s salvation occurs at the Second Coming which is confirmed by Zechariah 12:10 -13:1. The Second Coming is the time when the Messiah officially offers the New Covenant to Israel (Ezek. 36:26-29). The term “all Israel” (Rom. 11:26) speaks of the future conversion and salvation of national Israel. It does not mean that every Jew will be saved that is regathered. What it means is that after the judgment is passed upon every living Jew on earth, there will be an entire nation of Jews left that are saved and ready to enter the Millennial Kingdom. The “all Israel” would then refer to the remnant of Jews that survive the Tribulation

Period which are saved in conjunction with Christ's Second Coming. It would include the redeemed remnant of Jews that are already in the land and all of regathered and redeemed Israel from all parts of the earth. Together these two groups of Jews will make up the national salvation of Israel.

Many of the Jewish people from all over the earth, including the remnant in Palestine, will mourn or wail as they see the Messiah returning in His Shekinah Glory (a brightness, splendor, radiance) and they will receive Him as Savior.

Matthew 24:30 prophetically reveals:

“And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.”

A large company of Jews will repent of their sins and turn to faith in the returning Messiah and enter the earthly theocracy that Jesus is going to establish. They are termed as the “elect” or saved Israel who enter the Millennial Kingdom (Matt. 24:31). But the unsaved Jews will have the door shut on them (Luke 13:25) and they will not enter the earthly theocracy.

Matthew 24:31 records this:

“And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.”

Saved Israel (the elect) is regathered to enter the Millennium with the assistance of angels. Their regathering to their beloved homeland for the Millennium will be a longer process. This involves the gathering of those who will have become believers during the Seventieth Week of Daniel (seven-year Tribulation Period) and who will have been scattered into various parts of the world because of persecution (Matt. 24:16).

It must be stressed once again that Jesus had been addressing His Jewish brethren (Matt. 24:1, 14, 16-26, 33) and therefore is relating all these illustrations presented in Matthew 24 - 25:1-30 to the Jewish regathering at the Second Coming. Later on in the Olive Discourse, Christ switches to the Gentile regathering that will occur at His Second Coming (Matt. 25:31-46). This is where our study now brings us.

B. Unsaved Gentiles are raptured to judgment by the angels.

The next group of people that Jesus dealt with in the Olivet Discourse are the Gentiles. The unsaved Gentiles will also be gathered by the angels and be raptured to judgment. Matthew 25:31-32 prophetically speaks of Christ's Second Coming and states: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory (*David's earthly throne in Jerusalem – Matt. 19:28 with Luke 1:32-33*): And before him shall be gathered all nations ("*ethnos*" = *the gathering of Gentile masses through angelic assistance*): and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats."

**Surviving Gentiles at
Christ's Second Coming**

**The saved and unsaved
Gentiles are illustrated as:**

<p>Sheep (saved)</p> 	 <p>Goats (unsaved)</p>
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This prophetic scene has been called "The Judgment of the Living Nations" or the judgment of those Gentile people who survive the Tribulation Period. It pictures or envisions the time when all the Gentile people who survive the Tribulation Period will be gathered by angels to be judged by Christ.

In the previous parables found in Matthew 24-25, Jesus described what will happen to the remaining Jews on earth at the Second Coming. Now he moves to the remaining Gentiles who are still alive and on the earth at the Second Coming. The remaining Gentiles will be supernaturally gathered (raptured) by the angels to face the King and determine what their destiny will be. If they are saved they will enter the earthly theocracy, but if they are unsaved they will be cast into Hades.

In Matthew 25:31-32, the sheep are pictured as God's children who survive the Tribulation Period while the goats are pictured as the devil's children who survive the Tribulation Period.

Saved Gentiles



The sheep (representing God's Gentile children) will enter the Millennial Kingdom. Matthew 25:34 states: "Then shall the King say unto them on his right hand (the sheep), Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

I remember watching goats in Amish Country (Berlin Ohio). My grandsons, Titus and Silas, were sending up food to the goats through a homemade type conveyer belt. The goats were standing on a flat roof. They had a blast! The goats were also having a lot of fun eating all the food the children were sending up to them. However, in this parable, the goats are not having fun. They are raptured before the King (King Jesus) and are seen being sentenced for judgment. The goats (representing the Gentile children of the devil) will not enter the Millennium but be cast into the fiery furnace of Hades.

Matthew 25:33 reveals:

"And he shall set the sheep on his right hand, but the goats on the left."

Matthew 25:41 goes on to describe the judgment: "Then shall he say also unto them on the left hand (the goats), Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

Matthew 25:46

"And these shall go away into everlasting punishment: but the righteous into life eternal."

Unsaved Gentiles



This speaks of how, from this point forward, the unsaved will experience judgment at the hands of a righteous and just God. For 1,000 years the unsaved will suffer in the place called Hades (Luke 16:23-24) and then finally be cast into the Lake of Fire at the Great White Throne which occurs after the Millennium (Rev. 20:11-15). They indeed will experience everlasting punishment for their sins. I don't know about

you, but I want to be raptured to Heaven when Jesus comes for His Church, so I will never have to be raptured to a place of God's wrath and judgment.

One person wrote:

"There is no way to describe Hell. Nothing on earth can compare with it. No living person has any real idea of it. No madman in wildest flights of insanity ever beheld its horror. No man in delirium ever pictured a place so utterly terrible as this. No nightmare racing across a fevered mind ever produced a terror to match that of the mildest hell. No murder scene with splashed blood and oozing wound ever suggested a revulsion that could touch the border lands of hell. Let the most gifted writer exhaust his skill in describing this roaring cavern of unending flame, and he would not have even brushed in fancy the nearest edge of hell."

It's wonderful to be saved and know that we will not enter this awful place that Jesus spoke about.



I will also gather all nations (Gentile nations), and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land. Joel 3:2

Joel 3:1-3 suggests that the Gentiles will be examined by God at the Valley of Jehoshaphat: "For, behold, in those days, and in that time, when I shall bring again

the captivity of Judah and Jerusalem (*reverse the fortunes of Israel and regather her to the land of Palestine*), I will also gather all nations (*Gentile nations*), and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and *for* my heritage Israel, whom they have scattered among the nations, and parted my land. And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.”

Nobody can be sure where the Valley of Jehoshaphat is since there is no historical record of this valley. Some suggest that it refers to the valley situated between Jerusalem and the Mount of Olives to the east. It was in this valley where king Jehoshaphat is thought to have overthrown the enemies of Israel, the “valley of Beracah” (2 Chr. 20:26). Its identification with the Kidron Valley, which began in the fourth century, is somewhat uncertain since no actual valley of this name is known to pre-Christian antiquity.

Some prophetic students feel it may actually be a new valley formed as a result of the earthquake that occurs when Jesus returns and stands upon the Mount of Olives in the Kidron Valley (Zech. 14:4-5). However, the Valley of Jehoshaphat (meaning “Yahweh will Judge”) may simply be another descriptive or symbolic name given to the giant valley where another End Time battle will be fought in the Plain of Esdraelon. In other words, this valley might simply be a symbolic name or synonym for this giant valley known as the Plain of Esdraelon or the Jezreel Valley. We simply cannot be sure on this point. However, there will be a specific place in the vicinity of Christ’s Second Coming to earth where the Gentiles will be judged. It is called “the valley of decision” (Joel 3:14; Zeph. 3:8) for it is where God decides to judge the unsaved Gentiles. This may be the same place where Christ in His Second Coming will judge and slaughter millions of troops who are opposing Israel and trying to stop His Second Coming.

God’s dealings with the surviving Gentiles of the Tribulation Period (the sheep and the goats) will be to determine which Gentiles are saved and those that are not saved. The Bible says that the Gentiles treatment of Israel (the Jewish people living during the Tribulation Period) will be a determining factor of their salvation. In other words, how they treat Israel will be a testimonial of their salvation – not the way of their salvation.

Matthew 25:40 records:

“And the King shall answer and say unto them (the Gentiles), Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren (*the Jewish people living during the Tribulation Period*), ye have done *it* unto me.”

Matthew 25:42-45 goes on to explain this:

“For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they (*the Gentiles*) also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these (*the Jewish people living during the Tribulation Period*), ye did *it* not to me.”

According to these texts of Scripture, the treatment of Christ’s Jewish brethren during the coming Tribulation Period will be the indicator of Gentile salvation. It will be the proof of their salvation. Righteous living is not the *way* of salvation but the *evidence* of one’s salvation (Eph. 2:8-10). Such will be the case with the Gentiles who survive the Tribulation Period and who are judged by the King.

Paul Benware states:

“The internal, spiritual condition of the Gentiles is revealed externally in the way in which they treated Israel during the Tribulation Period (Rev. 12:13-16).”

These saved Gentiles (the goats) who survive the Judgment of the Living Nations will live on the earth in their natural bodies throughout the 1,000 years and help repopulate the planet (Isa. 2:2–4; Dan. 7:13–14; Micah 4:1–5; Zech. 14:8–11, 16–21).

Well, there you have it – the reversal of the Rapture. We have seen that at the Second Coming of Christ to earth a reversal of the events of the Rapture will take place. When Christ returns for His Church, the saved are raptured or taken to Heaven and the unsaved are left on earth to pass through the Tribulation Period. However, at the Second Coming, the unsaved are raptured and taken to judgment and the saved remain on earth for the Millennial Kingdom or 1,000-year reign of Christ (Rev. 20:1-7).

I remember visiting a farmer's market in my home area called the "Green Dragon." One Christian I knew asked an unsaved woman if she was a sheep? She said sarcastically, "I'm not a sheep." Well, he then asked her, "Are you a goat?" May I ask you today. Are you a sheep or a goat? You won't want to be a goat in this coming day!

M. F. Rich, an atheist, cried out:

"I would rather lie on a stove and broil for a million years than go into eternity with the eternal horrors that hang over my soul! I have given my immortality for gold, and its weight sinks me into an endless, hopeless, helpless Hell."

How wonderful it is to be one of God's sheep. Yes, a saved sheep! That should be the story of all our lives. God's grace and mercy is reaching out to each one of us today who might not be saved. Why don't you place your faith in Jesus Christ today, let Him become your Savior, and you will become one of his sheep! Jesus died for you on the cross, taking your sin and judgment upon Himself, and He rose again to give you eternal life in Heaven.

Romans 10:13 says:

"For whosoever shall call upon the name of the Lord shall be saved."