

The Timing and Teaching of Christ's Second Coming

Pastor Kelly Sensenig

Earl Kelly, pastor of the First Baptist Church of Holly Springs, Mississippi, was preaching on the Second Coming of Christ. He had just quoted Matthew 24:27, "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be." At this point, a large light bulb fell from its socket in the ceiling and shattered on the floor in front of the pulpit. As reported by Baptist Press, Kelly was equal to the occasion. He told the startled worshippers, "Christ's Second Coming will be just as sudden, and unexpected, and devastating to the dreams or people that are living on earth and do not know Christ as their Savior."

When will Jesus Christ return to earth? What is the timing of this event in relation to prophetic revelation? Can any person know the exact timing of His Second Coming?

Jesus spoke of His Second Coming in Matthew 24:36:

"But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only."

Of course, Jesus would not have concluded that a person cannot know the exact time of His coming, if He returns on the exact moment when the seven-year prophecy of Daniel's 70th week expires.

Daniel 9:27 reveals:

"And he shall confirm the covenant with many for one week (literally - a seven" =seven years): and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate."

Daniel was thinking in the terms of years (Dan. 9:2). Therefore, the "one week" equals seven years which is the time period of the seven-year Tribulation Period.

Those who are learning and growing in the study of prophecy during the Tribulation Period (Dan. 12:4) would know the exact time Jesus would return. They would know that He would return in exactly seven years from the signing of the covenant with the Antichrist, the time when the seven-year Tribulation Period officially begins (Dan. 9:27). These people could know the exact day and the time. This would make Jesus' statement in Matthew 24:36 meaningless ("But of that day and hour knoweth no man"). Jesus again concludes that no person could know the hour and exact time of His Second Coming. "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:44).

The Bible actually teaches that the Second Coming does not occur at the exact time when the Tribulation Period ends (the ending of the seven years). The Bible teaches otherwise when we understand what Jesus and Daniel taught. This study will reveal that there is a 75-day gap of time between the ending of the Tribulation Period and the commencement of the Millennium. It's during this time (the 75 days) when Jesus will return in His Second Coming. Nobody living during these perilous and ominous days will be able to determine the exact moment or time of Christ's return.

Those living during the timeframe of the Second Coming may be able to determine the *season* of Christ's return but not the exact day or moment of His return.

Jesus taught in Mark 13:28-29:

"Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors."

The Jewish people who are awaiting His return will be able to know the general season of Christ's Second Coming (comparable to the arrival of the summer season) but they will not be able to decipher the exact time of the Second Advent. They know it will be soon and is impending because of all the signs that they will see occurring that lead up to the Second Coming. However, they still will not be able to determine the exact time or calculate the exact moment of His return.



Now let's study what Jesus and Daniel revealed about the timing of the Second Coming.

Jesus taught in Matthew 24:29-30:

“Immediately after the tribulation of those days 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 (the Bible does not tell us how long these eerie signs will last but that they begin to occur right after the



Tribulation Period): And then (after an extended period of time) 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.”

The cosmic, ominous signs apparently begin to occur after the seven years has expired (Mark 13:24), but it is not stated (nor assumed) that the actual Second Coming occurs in conjunction with the ending of the seven years. Both Joel and Peter remind us that there will be eerie signs occurring in the heavens “before that great and notable day of the Lord come” (Joel 2:30-31; Acts 2:20) – before the actual Second Coming occurs.



Joel 2:30-31

“And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.”

These are signs (human blood, fire, and smoke) that occur during the actual 70th week, due to the catastrophic earthquake that occurs at the close of the Tribulation Period (Rev. 16:17-20), which will send trillions of tons of debris into the atmospheric heavens. However, in all likelihood, these same signs will carry over

and actually be included in the signs mentioned in Matthew 24:29, which occur after the seven years have expired. Joel prophesied of cosmic signs that would occur “before the great and the terrible day of the LORD come” (a reference to the actual Second Coming). The earth will be covered in a shroud of eerie blackness and darkness with smoke filling the atmosphere and meteorites falling to planet earth. Both Matthew and Mark speak of the cosmic signs which occur after the Tribulation Period.

Renald Showers makes note of this as well in his book, “The Sign of His Coming.” He states: “The Matthew and Mark passages imply these events and the Second Coming will not occur on the same day but, rather, will be spread out over several days. The first event will be a series of great cosmic disturbances” (page 59). I conversed with Renald Showers about this many years back. He seemed to clear this up in my own mind. His observation is correct.

The astronomical signs are apparently the *precursor* to the Second Coming and last an indefinite period of time, so that no person could pinpoint the exact time and day of His return. This is why Jesus taught that a future nation of Israel will see these signs and know that His coming is near (Matt. 24:33), but they will not know the exact day and time of His return. They might observe the signs and know the season of His coming, but not the exact time and hour of His return.

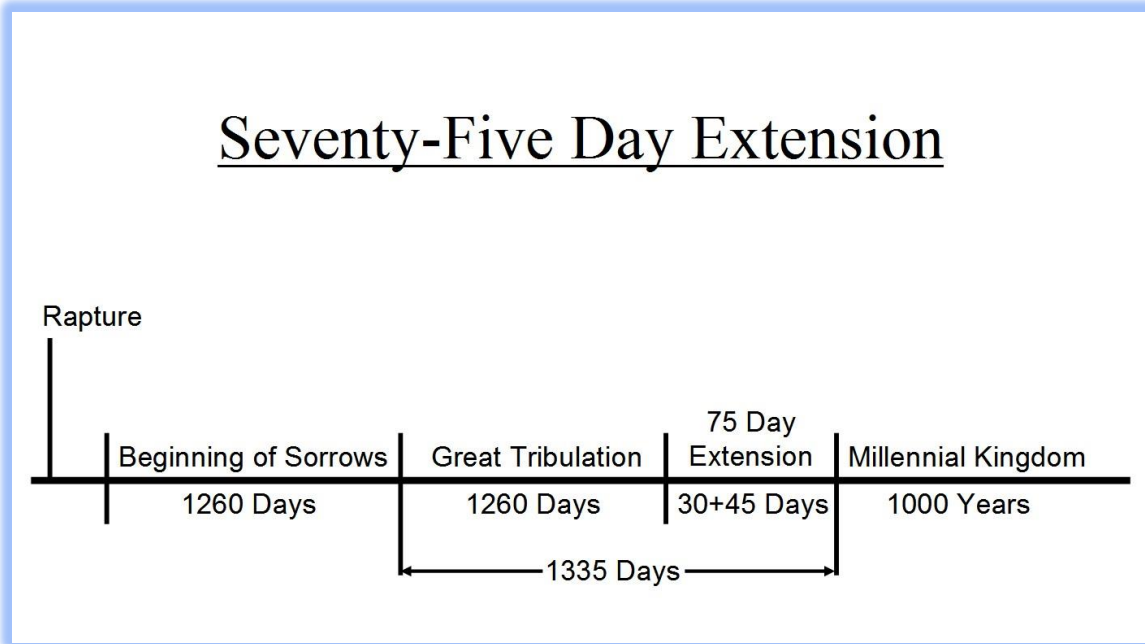
Jesus will not return on the exact moment when the seven years expire, but sometime within the framework of Daniel’s 75-day extension which follows Daniel’s 70th week or seven years (Daniel 12:11-12). Let’s examine what Daniel taught about the Second Coming.

Daniel 12:11-13

“And from the time (second half of the Tribulation Period) **that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days** (1,290 days = last 3.5 years of Tribulation Period or 1,260 days + 30 more days). **Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days** (1,335 years = last 3.5 years + 1,290 days + 45 more days). **But go thou thy way till the end be** (the end of the stated time period totaling 1,335 days): **for thou shalt rest, and stand in**

thy lot (resurrection to the Millennium – Dan. 12:1-3) **at the end of the days** (the end of the 1,335 days which includes the extra 75 days that follows the second half of the Tribulation period).”

My long time prophecy friend, Dr. Robert Shelton (uncle Bob), has given us a simple chart to help us see this.



75

The Bible teaches there will be a 75-day extension that follows the seven-year Tribulation Period. We might view this as a gap of time that exists between the official ending of the seven-year Tribulation Period (Daniel 9:27) and the beginning of Daniel’s resurrection and blessings during the Millennium, a resurrection that takes place in conjunction with the Second Coming (Daniel 12:2-3; 13).

The 3.5 years, figured according to the normal 360-day Jewish calendar, would total 1,260 days. However, the Bible presents a 75-day gap of time between the ending of the Tribulation Period and the start of the Millennium, the timeframe when Daniel’s glorification will occur (Daniel 12:11-12). We might view this as another gap presented in Scripture. It’s a gap of time that exists between the official closing of the seven-year Tribulation Period and the resurrection of the Old Testament

saints into the Millennium (Dan. 12:2-3), which may be the final event that occurs in conjunction with the Second Coming. The meaning of the phrase “till the end” (Dan. 12:11) has reference to the ending of the 1,335 days (the seven years = 75 more days). Daniel’s resurrection would occur AFTER these days have run their course, which means after the seven years have expired and the 75 days that follow wind down.

Daniel had earlier spoken about a seven-year covenant that the Antichrist would make with the Jewish nation and how the Antichrist would break this covenant during the middle of the seven years,

Daniel 9:27 records:

“And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.”

Daniel 12:11 now adds this time information:

“And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.”

The abomination of desolation is an event that involves the Antichrist erecting a statue of himself in the temple of Jerusalem (Rev. 13:14-15). It occurs during the middle of the Tribulation Period (Dan. 9:27). However, we discover something interesting from Daniel’s later writings. Instead of the statue remaining in the temple for 1,260 days (a Jewish 3.5 years), it will actually remain in the temple for a period of 1,290 days. This adds thirty days which follow the official ending of the Tribulation Period. So the total period of time when the Antichrist’s statue is seated in the temple will be 1,290 days. This is an interesting observation.

Daniel 12:11 declares that there will be 30 extra days that follow the 1,260 days (last three and one half years) of the seven-year Tribulation Period. Daniel is informed that there would be a 30-day extension to the original timeframe of 3.5 years.

The total number of days would be 1,290. Evidently the additional thirty days, totaling 1,290 days, explains the amount of time the statue will be erected in the temple. Some oppose this viewpoint because they say no specific event is attached to the 1,290 days and that the abomination of desolation is only a reference to time. However, Daniel could have given the familiar time, times, and dividing of time (Dan. 7:25; 12:7) if he only wanted a general reference point about the last 3.5 years. But he mentions about a specific event (the abomination of desolation) occurring and then adds the 30-day extension in relation to this specific event that the text itself talks about.

Daniel 12:11-12

“And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up (*middle of the Tribulation Period*), there shall be a thousand two hundred and ninety days (1,290 days – *second half of the Tribulation Period + 30 more days, suggesting that it’s within this extended time frame the statue would remain set up but then be removed at one point during the event of the Second Coming*). **Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days” (*the extra 45 days which will bring Daniel’s people into the Millennium – some in their natural bodies while others in their resurrection bodies – Dan. 12:13*).**

This means Daniel is conveying that the erection of the statue (which began at the midway point of the Tribulation Period) will obviously be extended into the gap period and eventually be removed after the Tribulation Period has expired. Those living during this period of time, as Daniel suggests, would see the demise of this abomination when it is removed from the rebuilt Jewish temple. The text is conveying an extended time period in relation to the specific event of the abomination of desolation. Daniel would have no other reason to mention this specific event unless he wanted to convey a time extension in relation to this abdominal act.

When taken at face value (a literal understanding of the prophetic word), we would conclude that other references which talk about the 1,260 days of the abomination of desolation are specifically relating to the time element for this statue to be erected and removed, so why should we not think that Daniel mentions the

erection of the statue (the 1,260 + 30 more days) as also referring to an extended time element regarding the erection and destruction of this statue? In other words, if the 1,260 days consistently reference the duration of the statue, then the 1,260 days (and the additional 30 days) are also a reference to the time element of the statue (its erection and destruction) which will occur on the 1,290th day.

Daniel seems to be specific about this day for the abomination of desolation is such a blasphemous act that he wants us to know when it will finally be toppled in conjunction with the events of the Second Coming. Leading up to his own resurrection, when Daniel stands in his lot on that great resurrection day, would be the removal of this pagan statue of godless humanism. But all the events that happen are moving everything toward the Millennial Kingdom. The gap gets us into the earthly theocracy. It also helps us as exegetes of His prophetic word to see how certain events that close out the Tribulation Period will in some sense carry over into this gap of time and set the stage for the Second Coming.

Daniel 12:12 goes on to say:

“Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.”

Daniel 12:12 adds another 45 additional days that will follow the already 30-day extension of time (totaling 1,335 days). This makes the total time extension, or gap of time that exists between the ending of the Tribulation Period and the resurrection of Daniel to be 75 days.

The normal Jewish calendar of days in 3.5 years is 1,260 days which is based on a 360-day calendar year (Rev. 11:3; 12:6). But now Daniel says that 30 additional days (1,290 - Dan. 12:11), and then 45 additional days (Dan. 12:12) will come to pass, following the seven-year Tribulation Period, making the total number of additional days to be 75. In essence, there is a 75-day gap of time that exists between the ending of the Tribulation Period and the resurrection of Daniel and the Old Testament saints (“till the end *be*: for thou shalt rest, and stand in thy lot at the end of the days” - Daniel 12:13, see also Dan. 12:3).

There is a gap of time (75 days) that exists between the official ending of the seven years and the time when Daniel will be resurrected to enter the Millennium, which occurs in conjunction with the Second Coming. The teaching of Daniel is very important in understanding the timing of the Second Coming.

I've prepared a chart that may help us to visualize what is being taught by Daniel.



Many of the dispensational and prophetic books fail to mention this gap of time. However, Daniel clearly describes the extension of time that will occur after the 70th week (the seven years) until the time of his own resurrection which occurs in conjunction with Christ's Second Coming.

To arrive at this 75-day gap of time, we must do some Biblical mathematics. The math would look like this: $1,260 + 30 + 45 = 1,335$ ("the thousand three hundred and five and thirty days" of Dan. 12:11-12). This is a time extension of 75 days which comes after the normal Jewish calendar of 1,260 days. $1,335 - 1,260 = 75$ days.

The Jews figured their year according to a **360-day** calendar totaling 1,260 days in 3.5 years (the second half of the Tribulation Period). $1,260 + 30$ more days = **1,290**. Next, $1,260 + 30 + 45$ more days = **1,335**. The two figures of $30+45 = 75$ extra days (a 75-day gap of time) between the Tribulation Period and Millennium which is the timeframe of the Second Coming, when Daniel will be resurrected (Dan. 12:2, 12).

360 (days in a Jewish year)
x 3.5 (years – second half of Tribulation)
1,260 (the total days in the second half of Tribulation Period)
+ 30 (more days) – Dan. 12:12
1,290 days (30 days after the Tribulation)

1,335 (second figure Daniel mentions)
- 1,290 (the previous number of days)
45 more days IN ADDITION to the 30 days

30 + 45 = 75 days more after the Tribulation
(The timeframe of the Second Coming)

If we take Christ's words literally (Matt. 4:36), then Christ cannot return immediately after the Tribulation Period, since many people would be able to determine the exact timing of His return. The Bible says the cosmic signs occur immediately after the Tribulation (Matt. 24:29) but the text does not say His actual descent and return will occur immediately following the Tribulation. The *precursor signs* to His Second Advent do occur right after the Tribulation Period which set the stage for Christ's return. At one point, during an undetermined period of reoccurring cosmic signs (the period of the gap – Daniel 12:11-12), Jesus will begin His descent and all the events associated with His return will transpire at some point in the period of the 75-day gap. Remember that the Second Coming is a series of dramatic events.

Some have wondered why the Antichrist's earthly reign is stated to be only 1,260 days or three and one half years (the second half of the Tribulation Period) if he is still moving about after the Tribulation expires. I believe the Antichrist will literally rule for exactly 42 months (Rev. 13:5). But this is prophesied to occur during the last

3.5 years of the Tribulation Period. It does not imply that the Antichrist cannot continue to exist after this period of time (along with his statue – Dan. 12:11), until Christ destroys him and his forces in Palestine (Rev.19). It would seem that if his statue is still standing 30 days after the Tribulation Period that he will still be alive. Yes, the Antichrist rules for 42 months as the undisputed ruler of planet earth but the Bible does not say that he dies at 42 months. After the Tribulation, with the Second Coming on the horizon, the Antichrist's world rule and dictatorship essentially ends, since it stands in jeopardy and is being challenged by the impending return of the Son of God and King.

The fact that Antichrist's reign is exactly 42 months (Rev. 13:5) is obviously mentioned within the scope and timeframe of the last half of Daniel's 70th week and therefore appropriately is limited to 3.5 years (1,260 days). This will be the exact time when he rules as the undisputed ruler of planet earth during this specific prophetic time period. However, with the astronomical signs of the Second Coming now occurring in the sky (Mark 13:24; Joel 2:30-31), after the Tribulation Period has expired (Matt. 24:29), and the armies already present in Palestine (Psalm 2; Rev. 16:13-16; 19:19), both the Antichrist and his war machine will be prepared to meet the Messiah.

Revelation 13:5 does say the Antichrist will possess power or authority within the parameters of the 1,260 days. But this does not mean that the Antichrist is suddenly defeated by Christ immediately at the end of day 1,260, since Daniel points out there will be an extension of time that follows the Tribulation Period for Christ to return and prepare the earth for the Millennium (Daniel 12:11-12). Even if we view the Antichrist as losing his world authority on day 1,260, it does not cancel out His ability to fight beside his soldiers at the Second Coming. It will be all hands-on deck!

John and Daniel are simply revealing that at the close of the second half of the Tribulation Period, the Antichrist's worldwide power will come to an official end, since Christ is going to come back and rule the earth. Remember that Antichrist's rule can officially end without him immediately being cast into the Lake of Fire. In a similar way, the Tribulation Period can officially end without Christ's immediately returning to earth. Likewise, the ministry of the two witnesses can officially end with their resurrection occurring after the Tribulation ends. In addition, the statue

can be removed within the 30-day time extension after the 1,260 days have officially expired which seems to be what Daniel is stressing when mentioning the abomination of desolation in relation to the 30-day extension (Dan. 12:11-12).

In panic mode, and with the Antichrist's reigning days behind him, the armies in Palestine will be grouped together for the final showdown, waiting (but not knowing) exactly the day or time when Jesus Christ will return, while the eerie signs of blackness hide the sun, make the moon appear as red, and meteorites blast through the heavens and penetrate the earth (Joel 2:30-31; Matt. 24:29; Mark 13:24).

It should be noted that there are several events that must occur during the 75-day gap of time between the official close of the seven-year Tribulation Period and the beginning of the Millennium (Daniel 12:12-13). The Second Coming is one of these events. However, the Second Coming is also accompanied with various events which will take time to be accomplished. The Second Coming is not a one-day affair.

I have pieced together a summary of events that must occur during this 75-day gap of time. I believe these are prophetic events that will transpire in relation to the Second Coming. It should be noted that no one can determine the exact order of some of these events. Some of these events begin to transpire during the final stage of the seven-years (Daniel's 70th week) and extend into the 75-day gap of time, while others occur during the 75-day gap of time, which is the time frame when Messiah returns in His Second Advent.

This is a suggested chronological flow of future events that will occur after the Tribulation Period officially ends but before the Millennium begins. There is a sequence of events associated with the Second Coming. Nobody can give an exact chronological flow of all the events connected with the Second Coming. However, we can look at all the Biblical data and get a reasonable understanding of the movements and events that will transpire when Jesus returns. There may be multiple events being fulfilled at the same time. Only the Second Advent will reveal all the final details.

We will call these events that are associated with the 75-day gap of time (Daniel 12:11-13). We can understand these events as a prophetic overview of what will occur in conjunction with the Second Coming of Christ.

Prophetic Events that Occur During the 75-Day Gap of Time

EVENT ONE: The astronomical or cosmic signs are occurring after the seven-year Tribulation Period has expired and they will apparently last for many days – a *precursor* to the Second Coming. Matthew 24:29 says, “Immediately after the tribulation of those days (post-tribulation) 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.”



Jesus predicted that ominous cosmic signs would occur after the official closing of Daniel’s 70th week. The darkness of the sun and failure of the moon to give its light is likely caused by the final earthquake of the Tribulation Period that has sent trillions of tons of ash and debris into the atmosphere (Rev. 16:17-20) resulting in these eerie effects in the sky. In Joel 2:31, Joel prophesied of cosmic signs that would occur “before the great and the terrible day of the LORD come” (a reference to the Second Coming). It is very possible that these cosmic disturbances actually begin to occur at the end of the Tribulation Period, due to the End Time earthquake that occurs to close out the Tribulation (Rev. 16:17-21), and that these same heavenly signs carry over into the 75-day gap of time, which serve as a precursor to the Second Coming.

After the Tribulation Period has expired, Jesus also predicted that there would be what I call a “heavenquake” for He will shake the heavens and cause meteorite showers to begin. For the unsaved on earth, they will sense that doomsday is approaching. When the sky starts falling, earth dwellers who have received the mark of the beast (Mark 14:9-10), will know that Jesus Christ is soon coming to judge them. However, during this *narrow* period of time, when the precursor signs are visible, no person will be able to know the exact time and day of Christ’s return. In fact, the entire 75-day gap of time, between the ending of the Tribulation and beginning of the Millennium (when Daniel is resurrected to stand in his lot – Daniel 12:11-13), will keep people guessing regarding the exact day and hour when Jesus

will return (Matt. 24:36). This is because the Second Coming can occur at any time during this gap of time.



EVENT TWO: At one point, the sign of the Son of man appears in the heavens (Matt. 24:29; Rev. 1:7; Mark 13:26) and the Second Coming of Christ commences (Matt. 24:36) with a series of events transpiring throughout planet earth. We don't know how long the sign will last or how many events will occur in the 75-day gap before Christ's actually decides to start His descent to planet

earth. I've simply placed it here to remind us that on one specific day within the 75-day time period, Jesus will decide to return. It's a time which nobody could know about except the Father in Heaven (Matt. 24:36).

It should be noted that Christ begins His descent and return to earth at some point when the astronomical signs are occurring. However, the celestial signs begin to occur "after the tribulation of those days" (Matt. 24:29) or after the Tribulation has expired. This means Christ will return at some point after the Tribulation Period. He will begin His marked descent following an undetermined period of time of reoccurring astronomical signs.

The actual return of Jesus Christ (the Second Coming) will happen gradually and be associated with many events. It will be unlike the Rapture of the Church which will occur in the "twinkling of an eye" (1 Cor. 15:51-52).

Matthew 24:29-30 once again gives this picture: "**Immediately after the tribulation of those days** (*the 75-day*



gap begins) shall the sun be darkened, and the moon shall not give her light (cosmic signs). And then shall appear the sign of the Son of man in heaven (the brilliant light of His Shekinah glory): and then shall all the tribes of the earth mourn (some in repentance but many in fear), and they shall see (universally around the world) the Son of man coming in the clouds (clouds through which Christ's deity are displayed) of heaven with power and great glory (radiant light), and the stars shall fall from heaven, and the powers of the heavens shall be shaken (meteorite showers accompany Christ's Second Advent)."

In the Second Coming, the Son of Man is pictured as coming on the clouds in fulfillment of Daniel 7:13-14. The clouds that accompany Christ are clouds of glory through which God's radiantly light and deity is manifested. Matthew 25:31 says this is the time "When the Son of man shall come in his glory..." Clouds seem to be linked to the glorious presence and display of light that Jesus Christ will reveal at His Second Coming for He is said to return with the "clouds of heaven" and "great glory" (Matt. 24:30) which means His glory will shine and display itself through the accompanying clouds. The two are linked together and will no doubt be seen in some spectacular display of divine majesty and deity.

Jesus taught how there "shall appear the sign of the Son of man in heaven" (Matt. 24:29). As Jesus returns, the heavens will display the magnificent splendor of the Shekinah glory of God. This will obviously be the specific sign that begins the Second Coming. We do know that the original sign that marked the setting aside of the nation of Israel was the departure of the Shekinah glory from the temple (Ezek. 10:3, 18; 11:23). Perhaps the best answer is that the sign associated with the Lord's return reflects God's desire to once again restore His relationship with His ancient people, elect Israel, who will be regathered (Matt. 24:31).



God's purpose to rescue and restore His ancient people to their former glory (Amos, 9:11; Acts 3:19) will once again involve this magnificent display of the Shekinah glory of God's presence, which sets the heavens ablaze as lightening during a thunderstorm. We must remember that Jesus taught He would return to planet

earth someday just as He left the earth in His ascension. His departure was linked to a cloud for the Bible says, “he was taken up and a cloud received him out of their sight” (Acts 1:9).

This Shekinah glory of His brilliance is the most reasonable explanation of the “sign” that will be seen in connection with Christ’s Second Coming, since Jesus evidently was referring to Daniel 7:13 when He spoke these words. Daniel 7:13-14 reveals this prophecy: “I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.” It’s at this point in time that the Jewish “saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever” (Daniel 7:18).

The sign of the Son of Man, then, is the outward, visible display of His glory that indicates the commencement of Jesus' return and campaign. The glory and radiance of Jesus Christ will be displayed within the heaven. It will cut through the darkness that has enshrouded the earth (the celestial blackout) and become the actual sign that He is beginning to return. People will know that the King is coming! The Second Advent will occur progressively and strategically. But the brilliance of Christ’s Second Coming will be witnessed worldwide (Rev. 1:7) and indicate that the end is soon coming for those who oppose Jesus Christ and His right to rule their lives.



Some have wondered how everyone on earth could see Christ returning at the same time, since it would be light (day) on one side of the earth and dark (night) on the other side. However, there is no problem when considering several factors. First, Jesus will be able to reflect His glory and the image of His coming around the earth so that all will be able to see Him. This seems very likely since His radiant glory is God’s glory! Second, it should be noted that there will be blackness or darkness throughout

the earth due to the cosmic (Joel. 2:31; Matt. 24:29). Third, we must also remember that the Second Coming will be gradual, transpiring over a period of time, possibly as long as 24 hours, which will allow everyone in the world to see Him.

John Walvoord said:

“Taken as a whole, the second coming of Christ is a majestic event, not instantaneous like the rapture, but extending over many hours. This perhaps explains why everyone can see it, because in the course of a day, the earth will rotate and the entire world will be able to see the approach of Christ accomplished by the hosts of heaven, which will descend to the earth in the area of the Mount of Olives (Zech. 14:4).”



EVENT THREE: The Jews continue to hold on to the city of Jerusalem, as they were doing at the ending of the Tribulation Period, while the armies continue to advance upon them and their beloved city (Zech. 12:1-9; 14:1-3). Again, one must remember that certain events that are seen unfolding at the close of the Tribulation Period will carry over into the 75-day gap and wind



down during this gap of time. Examples of this would be the converging armies on Palestine, Israel’s struggle, the abomination of desolation statute, and the smoke and blackness presented in Joel 2:31. Some events will transition into the 75-day gap and continue to manifest themselves until the Second Coming.

EVENT FOUR: The destruction of the abomination of desolation occurs. The statue of the Antichrist is erected at the middle of the Tribulation Period (Dan. 9:27; Matt. 24:15) and is predicted to be destroyed 30 days after the seven years has expired (Dan. 12:11). The abomination of desolation will still be set up 30 days after the 1,260 days. At one point, this statue is destroyed by Messiah as He moves throughout the land of Palestine destroying the armies of Antichrist. It may be that when Jesus comes to rescue the Jews in Jerusalem (Zechariah 14) that He will remove the pagan statue from the rebuilt, Jewish, Tribulation temple (Dan. 9:27; Rev. 11:1-2).



EVENT FIVE: At one specific point in time, the Jewish remnant in the land of Palestine eventually calls for Messiah's return and waits for Messiah to rescue them (Hosea 5:15; 6:1-3). What triggers the Second Coming? The Bible says that the repentance and calling of one third of the Jews left in Palestine, following the days of the Tribulation Period, will be the triggering mechanism that brings about the Second Coming of Jesus Christ to earth. Hosea 6:1-3 and the Jewish call for Messiah's return could conceivably occur just before the close of the seven-year Tribulation Period, as the Antichrist's armies converge on Palestine (Rev. 16:13-14), but more likely during the 75-day gap of time that occurs between the end of the Tribulation and the Millennial Kingdom, which is the time when Messiah will return to rescue Israel (Isa. 63:1; Zech. 14:5).

This particular group of Jews refers to the one third remnant left in Palestine's Petra and Jerusalem. Here is their cry. "Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth."

Israel's call for deliverance will probably come about with the aid and teaching of the 144,000 Jewish witnesses and two witnesses (Rev. 7:1-3; 11:3; 14:1-5). Christ will hear Israel's call and return to earth after a short period of time following the national confession and calling for His deliverance (Hosea 6:2). The phrase "after two days" is a Hebrew idiom which means "after a short while" and suggests that God will act quickly when Israel begins to acknowledge her sins. What this means is that Jesus Christ will return in His glorious Second Coming to rescue His ancient people soon after they cry for deliverance from their enemies (the surrounding armies in Palestine).

NOTE A: Israel's mourning and salvation (the one-third remnant left within the land of Palestine (Zech. 13:8-9) occurs in conjunction with Christ's Second Coming (Zech. 12:10-13:1; Rom. 11:26; Matt. 23:39; Isa. 53).

Zechariah 12:10 says:

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."

Zechariah 13:1 adds:

"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."

This is a picture of Israel's future salvation and cleansing. Although the one third surviving remnant in the land of Palestine is the focus of this prophecy (Zech. 13:8), Jewish people throughout the world will also see the returning Messiah and express faith in Him.

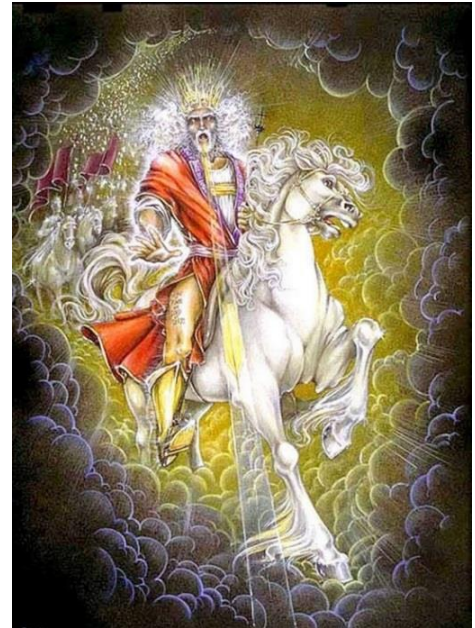
Revelation 1:7 reveals:

"Behold, he cometh with clouds; and every eye shall see him (everyone on planet earth – a reference to the great masses of both saved and unsaved Gentile people), and they also which pierced him (a specific reference to the Jews living throughout the earth since they were responsible for piercing Jesus - Zech. 12:10; Acts 2:22-23; 3:14-15) and all kindreds of the earth (Gentile nations) shall wail because of him. Even so, Amen."

Some of the Jews will express the sorrow related to repentance, while other people, including both unbelieving Jews and Gentiles throughout planet earth, will express grief realizing that Judgment Day has finally come (Rev. 6:16).

NOTE B: One of the key purposes of the Tribulation Period is to bring Israel to her knees and back to her Messiah (Zech. 12:2, 10; 13:1, 9; Jer. 30:7,11; Dan. 9:24).

EVENT SIX: The destruction and total devastation of the armies throughout the land of Palestine will occur which are under the leadership of the Antichrist. This massive and unprecedented destruction occurs when Christ touches down on the Mount of Olives and then moves throughout Palestine bringing about the greatest holocaust of humanity the world has ever witnessed (Isa. 63; Zech. 14; Rev. 19:19-20; Psalm 2; Rev. 19:21).



Jesus is going to return to earth and land on the Mount of Olives. From here Christ will then move in a flight pattern that cuts through the entire land of Palestine, where untold millions, perhaps a billion soldiers, will meet their doom. The patterned flight of the Messiah through the Holy Land appears to begin at Jerusalem and the Mount of Olives. Christ then moves South down the eastern side of Palestine to Edom and then He moves back North on the western side of Palestine ending up in Megiddo. This flight pattern will essentially cover the entire land of Palestine and bring about the destruction of the Antichrist and his armies (Revelation 19:19-21).

EXTENDED TEACHING ON PALESTINE'S BATTLES: The Bible reveals various places within Palestine that will be severely judged by Christ in His Second Coming. In short, Jesus will destroy every soldier that has invaded the land of Palestine as He moves across the air with great vengeance and wrath.



Revelation 19:13-15 gives this gruesome vision of the Second Advent: “And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies *which were* in heaven (the saints) followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations (the armies represented in

Palestine): and he shall rule them with a rod of iron (the Millennium): and he treadeth the winepress of the fierceness and wrath of Almighty God.”

This is an all-inclusive statement about the death and destruction that Jesus Christ will bring upon the soldiers who have invaded Palestine to destroy the Jewish people and to oppose Christ and stop the Second Coming from happening.

Revelation 19:16-19 goes on to teach:

“And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.”

The Second Coming of Christ is directly aimed at the “beast (Antichrist), and the kings of the earth” (the leaders of the world’s armies which have invaded Palestine – Rev. 16:14), and their armies (the untold millions of soldiers moving throughout Palestine). The general statement given in Revelation 19 is straightforward. However, there are various Bible prophecies that speak of Christ moving through different parts of Palestine, being involved in different battles, and destroying the troops as He moves about the Holy Land. The exact movements of Christ are not

easy to pinpoint. One must not be dogmatic about any conclusion other than Christ will destroy all of the soldiers who oppose Him including the Antichrist.

2 Thessalonians 2:8 gives this prophecy:

“And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.”

Revelation 19:19-20 adds:

“And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.”

When will Christ’s brilliance destroy the beast? At His Second Coming. And when will Christ’s return take place? Sometime within the 75 days since no man can know the timing of His return. At one point in Christ’s decent and His movements across Palestine, He will meet up with the Beast (Antichrist). The Beast will be killed, resurrected, and then cast into the Lake of Fire.

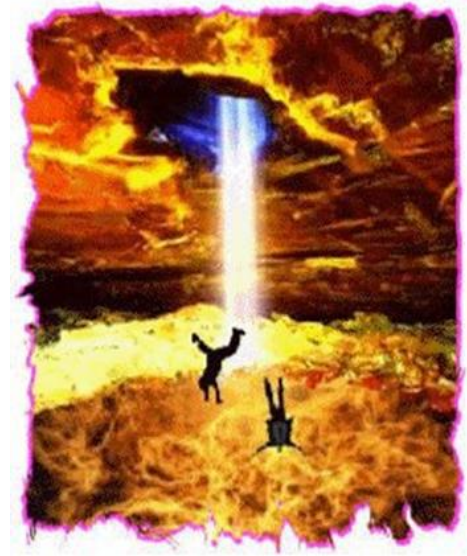
Revelation 19:21 goes on to say:

“And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.”

So, the Antichrist is destroyed first and then, according to Revelation 19:21, the “remnant” of Antichrist’s armies will be destroyed which are spread throughout the land of Palestine. After their chief commanders are gone (the Beast and the False Prophet) the remaining soldiers, along with their kings, captains, and leaders, will be systematically destroyed by Christ. Jesus will move throughout Palestine bringing utter devastation upon the remaining soldiers (Matt. 24:28). In summary, the timing of Christ’s return at one point within the 75 days does not change the fact that the King will destroy the Beast when He returns in power and great glory.

ADDED NOTES: Here are some specific facts related to the demise of the Antichrist. Soon, if not immediately after His death, the Antichrist himself and the false prophet will be resurrected and cast into the Lake of Fire (Rev. 19:20).

Note A: Jesus will return to rescue the Jewish people in Palestine who have been surrounded by the armies of the world which were given the devilish plan to exterminate the Jews (Zech. 12:1-2; 14:1-2) and stop Christ from ruling planet earth (Psalm 2). The battle plan of the Antichrist will be twofold: defeat the Jews (Zech. 12:1-3; 14:1-3) and destroy the Son of God (Ps. 2:2; Rev. 16:14; 19:19). This is Satan's final anti-Semitic surge and preparatory step to stop the Second Coming.



Note B: The Antichrist will apparently be Christ's first target. In order to be "cast alive" into the Lake of Fire some have suggested that these End Time figures of Bible prophecy will not be killed. But Scripture seems to indicate otherwise. In fact, a human body could not endure the flames of Gahanna. Therefore, The Antichrist and False Prophet will apparently be killed and immediately be resurrected with the type of a body that can endure eternal suffering.

Once again, Revelation 13:10 speaks of the Antichrist being killed by Christ's sword. This speaks of God's divine retribution and revenge. Everyone who is unsaved must pay the penalty for their sins. No one gets away with anything. Judgment Day is coming.

Daniel 7:11 records:

"I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame."

Apparently Antichrist will be physically slain and destroyed (he will experience death) by Christ when He returns. Afterward, he will be immediately resurrected to be judged eternally in the Lake of Fire (Rev. 19:20).

Daniel 11:45 prophetically anticipates Antichrist's demise:

"And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him."

2 Thessalonians 2:8 against states his death:

"And then shall that Wicked (*the Wicked One or personal antichrist*) be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

Revelation 19:20 anticipates his distinct resurrection with the False prophet:

"These both were cast alive into a lake of fire burning with brimstone."

Only resurrected bodies fit for the Second Death can be cast alive into the Lake of Fire and endure endless torcher and suffering without being utterly consumed. Because no one has yet experienced the Lake of Fire, it is difficult to portray in human language the awful nature of this future punishment. The figure of a burning lake is God's chosen imagery for visualizing eternity separated from Him.

John Phillips writes of this verse:

"The blasphemous, loud-mouthed Beast is stricken where he stands. The false prophet, the miracle-working windbag from the pit is punctured and still. The pair of them are bundled up and hurled headlong into the everlasting flames."

Many years ago, while I was at the Grand Rapids School of the Bible and Music (GRSBM), we had in our dorm what was called a favorite verse night. I will never forget when one fellow announced that Revelation 19:20 was his favorite verse. He said it will be a great day when the Beast is cast into the Lake of Fire and this has become one of his favorite verses. Well, it will be a great and victorious day when this takes place. When the beast is cast into the Lake of Fire we have what is called Roast Beast!

Where the returning King moves after His destruction of the Beast cannot be stated dogmatically. However, it's likely that Christ will move southward and then move back northward killing an unprecedented number of soldiers throughout Palestine.

Jesus is coming from the East according to Matthew 24:27:

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

The flight path of Christ's return which originates from the East seems to be as follows.

- Christ begins His descent from the East to the Mount of Olives. It's here that Christ will touch down on the Mount of Olives and rescue a remnant of His Jewish people from the armies and from Antichrist himself (Zech. 14:3-5, 12, 20; Joel 3:16; Dan. 11:45; Rev. 19:19-20).

Acts 1:10-11 reveals: "And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Many people think Jesus was referring to His return in the Rapture when He departed. However, Jesus was actually referencing His Second Coming to earth for the Bible says that His disciples departed "from the mount called Olivet" (Acts 1:12) which is the place associated with Christ's Second Coming to earth. This means that Jesus will come back in a cloud, bodily, in view of all humanity (Rev. 1:7), and eventually rest on the Mount of Olives (Zech. 14:4), which is the same way the apostles saw Him go. Jesus will obviously come back in the same way and in the same place at His Second Coming to earth.



Someone said:

"When Jesus returns, He will do a perfect two-point landing on the Mount of Olives."

Zechariah 14:1-4 looks ahead to this day:

"Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled (plundered), and the women ravished (raped); and half

of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which *is* before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.”



The first battle seems to occur in conjunction with this scene on Mount Olivet. Since a remnant of Jewish people will be pinned inside Jerusalem, and surrounded by enemy troops, Christ will set His sights on Jerusalem. From Megiddo, or the Esdraelon Valley in the north, Christ will begin to move south to Jerusalem, in order to save His people from annihilation. As Christ arrives His feet will touch down on the Mount of Olives (the triumphant touchdown!), causing the mountain to split in half, providing a way of escape for the people residing in Jerusalem from the converging armies.

Zechariah 14:2 has already revealed that half of the city of Jerusalem will be overtaken by armies, while the other half will remain fighting in the city, as a remnant (“the residue of the people shall not be cut off from the city”). Zechariah then announces in Zechariah 14:3 that that the LORD will go forth and fight against the nations which are coming against Jerusalem. This would include the great masses of military soldiers who are crammed into the land of Palestine. In a military context the expression “go forth” (go out) is a technical term for a king going out to battle, which is the clear meaning here. The Lord will “fight” as a warrior, as He has done in previous days, and on numerous other occasions, when fighting for Israel

in the past (“as when he fought in the day of battle” (Exod. 14:13–14; Josh. 10:14; 23:3; Judg. 4:15; 2 Chron. 20:15).

This statement in Zechariah 14:3 (“Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle”) explains the general purpose of the Second Advent and affirms the fact that Christ’s Second Coming will result in the destruction of Israel’s enemies. However, Zechariah 14:4 explains the exact details how this military intervention will be carried out within the realm of Jerusalem. It will begin with the personal appearance of the Messiah, when His feet will stand on the Mount of Olives, the very place from which He ascended (Acts 1:11-12). The earthquake will split the Mount of Olives in two from north to south opening up a pathway from west to east for the fleeing Jewish remnant. This will be a direct intervention by the divine King, designed to rescue the people of Israel, who are still left in Jerusalem.

The breaking of this mountain in two will form a great valley and path that will enable the people to walk eastward from Jerusalem, as far as “Azal,” which is a place of safety that is in close proximity to Jerusalem, and probably somewhere directly east of the Mount of Olives (Zechariah 14:5). This will be the place where the fleeing remnant of Jews will go as the armies are converging on Jerusalem. It is probably somewhere in the area known as the Valley of Jehoshaphat, which is directly east of Jerusalem. Historically, this place has been identified as the Kidron Valley, southeast of Jerusalem.

Merrill F. Unger gives this information about Azal:

“A place, evidently in the neighborhood of Jerusalem and probably east of the Mount of Olives (Zechariah 14:5). The proper name Azel denotes a place in close proximity to one of Jerusalem’s gates on the east. It’s very meaning “to adjoin” and to be near” suggests this possibility. Its site has not been identified, but the LXX rendering “lasol” suggests Wadi Yasul, a tributary of the Kidron.”

In the Second Coming, the time when the Lord will stand on this mountain, it will split in two, creating a great valley running east and west. The Mount of Olives has always been a serious obstacle to such an escape to the east but the Lord will fix this in a flash! In any event, the Jewish remnant will flee through the opening and pass into this place of safety. The Jews in Jerusalem will flee into this valley which extends eastward through the Mount of Olives. God will give safe passage to His

ancient people as He did in the past (“like as ye fled from before the earthquake in the days of Uzziah king of Judah” (Zech. 14:5).

The earthquake in the days of Uzziah is mentioned in Amos 1:1 but not in the historical books. Josephus regarded it as a divine judgment on Uzziah for his intrusion into the temple to assume the priest’s function (2 Chron. 26:16). Apparently the Jews in Jerusalem will move throughout the valley, trusting in the Messiah to rescue them from all the soldiers, which are converging against them. In fact, the Warrior King may actually lead these Jews safely through the valley to the other side (Joel 3:16; Zech. 14:3).

Zechariah 14:5 declares that the Jews will “flee to the valley of the mountains” or more literally “the valley of My mountains” (a wall of mountains on both sides), since the Lord will form a mountainous valley by splitting the Mount of Olives in two, in order to provide a safe passage for the Jews. This is the same valley where God will judge the Gentile soldiers (Joel 3:12).



Apparently there will be a place of safety or refuge made for the fleeing remnant of Jews, somewhere on the other side of the Mount of Olives, in order to protect them from the converging armies.

The Bible concludes in Zechariah 14:5 by saying, “and the Lord my God shall come, and all the saints (holy ones) with thee.” This likely refers to the “holy ones” of the angelic realm, who will accompany Christ in His return and who seem to be the real agents assisting Him in judgment (Jude 1:14; Matt. 13:39; 24:31). But who knows, it may be a reference to God’s people as well, who will be returning with Him to planet earth (Rev. 19:14). Maybe this is when the saints will come marching in! Great day the righteous marching!

The Bible confirms elsewhere that the destruction of a great company of soldiers will occur “without the city” (Rev. 14:20) in the Kidron Valley adjacent to Jerusalem. The Kidron Valley runs north-south between the Mount of Olives and the eastern

wall of the Temple Mount and the City of David. This valley actually continues all the way to the Dead Sea. The total length of the valley is 20 miles, and it falls 4,000 feet. The Gihon Springs naturally filled this valley, but the settlers of Jerusalem diverted the water into pools and channels to be used by the city.

Joel 3:16 also prophetically anticipates what will happen after Christ's touchdown on the Mount of Olives. Joel 3:16 states: "The LORD also shall roar out (military term for going to battle) of Zion (to the Valley of Jehoshaphat or Kidron Valley), and utter his voice from Jerusalem (as a great Warrior King); and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel." The General, the Lord Jesus Christ, will lead the way into battle! As mentioned above, He may actually escort His beloved people into their place of safety and then destroy the millions of soldiers in the Kidron Valley.

This text in Joel 3:16 also reveals that the Lord will roar out of Zion or Jerusalem, as He goes forth to aid His people, and defeat the armies and millions of soldiers staged in this valley. As Christ leaves the city of Jerusalem to finish off the remaining soldiers in Palestine, He will produce cosmic and earthly disturbances, where the "heavens and earth shall shake" (Joel 3:16), to indicate that He is moving in judgment.

Joel 3:14 declares:

"Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision."

The nations that have gathered against the Jews will now find themselves being destroyed by the King of Jews. Christ, the Warrior King, has decided to judge! Many millions of soldiers will enter into the Kidron Valley and God will decide to judge them! Joel 3:14 envisions the troops surrounding Jerusalem; however, there will be untold millions of troops (perhaps one billion) strategically staged all over Palestine. The bloodshed will be so massive and quick that the only appropriate illustration which can be given to the scene is that of people trampling grapes under their feet (Rev. 14:20 – "the winepress was trodden" and Joel 3:13 – "the press is full, the fats overflow").

Revelation 19:19 once again states:

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army."

This is why the armies from all over the world are converging together in the land of Palestine. I do not believe the armies are coming together in order to destroy one another. This is because Satan wants to muster up as much fire power he can to combat Christ at His Second Coming. Furthermore, it makes no sense that Satan would try and destroy his own plan to defeat the returning Messiah by deceiving the nations to destroy one another (Rev. 16:14-16). We know from Scripture that Jesus will systematically slay the armies all over Palestine and rescue a remnant of His ancient people (the Jews) from the invading armies.

When Jesus lands on the Mount of Olives and goes out to make war with the soldiers surrounding Jerusalem, this will be the time when the Antichrist will be defeated. This is because his palace or headquarters will be planted in Jerusalem, at the close of the Tribulation Period (Dan. 11:45). The Antichrist or beast (2 Thess. 2:8), along with the bodies of millions of soldiers, will be disintegrated with His glorious radiance (Zech. 14:12) and the sword of his mouth (Rev. 19:15).

After landing on the Mount of Olives and fighting the soldiers staged in this area and destroying the Antichrist, Zechariah 14:3 reveals that Christ will then go forth and do battle with the rest of Israel's enemies ("Then shall the LORD go forth, and fight against those nations). Once again, Revelation 19:21 confirms this same movement of the Messiah when it states: "And the remnant were slain with the sword of him that sat upon the horse." In other words, the rest of the armies staged throughout the land of in Palestine will be simultaneously destroyed after Christ initially destroys the Antichrist in the Jerusalem area.

I'm surprised how many people deny the literal and visible return of Jesus Christ to the Mount of Olives to save His national people from the invading armies in Palestine. This is what the Bible clearly teaches. Those who allegorize these passages, or ignore them, in order to push the theory that the Church has replaced Israel and nullified her covenant promises and future, have no real answer to what these prophetic texts really teach.

David Reagan gives this true story. "Several years ago I was invited to make a presentation to a very large Christian convention. Specifically, I was asked to speak on the topic, 'Why I Believe Jesus Will Return to Reign on the Earth.' I was told I would have 30 minutes to make the presentation. When I asked why I was being allotted such a short period of time, I was told, 'It's because there is going to be

another speaker who will tell why he does not believe there will be a future reign of Jesus on the earth. Each of you will speak 30 minutes, and then there will be 30 minutes for questions and answers.'

"I accepted the invitation. The other speaker turned out to be a distinguished professor of theology from a Bible College. I knew my audience would be made up of people who believed that a future reign of Jesus on this earth is mentioned only one place in the Bible — in Revelation 20. So, I decided to spend all my time talking about one passage in the Old Testament — the prophecy contained in Zechariah 14:1-9. This prophecy states that a day will come when Jerusalem will be surrounded by enemy forces. Half the city will fall, and then the Lord will return to the Mount of Olives. When His feet touch the mountain, it will split in half, and the Jewish remnant will flee from the city and hide in the cleavage of the mountain. The Lord will then speak a supernatural word, and all the enemy forces will be instantly destroyed. And at that point, '...the Lord will be king over all the earth' (verse 9).

"The other speaker, who followed me, totally ignored my presentation. He read an academic paper based on the opinions of theologians and not the Scriptures. When the time came for questions, the other speaker was asked, 'What is your explanation of Zechariah 14:1-9?' His exact words in response were, 'I have no idea what that passage means, but I can assure you that it has been fulfilled somewhere at sometime.'"

This kind of allegorizing strips the Bible of its intended meaning and turns the Bible into a meaningless book. I'm surprised that many people (preterists and Reformed Theologians) deny the literal and visible return of Jesus Christ to the Mount of Olives to save His national people Israel from the invading armies in Palestine. This is what the Bible clearly teaches. Those who allegorize these passages, or ignore them, in order to push the theory that the Church has replaced Israel and nullified her covenant promises and future, have no real answer to what these prophetic texts really teach.

- From Jerusalem, Christ will apparently travel South on the eastern side of Palestine with His eyes fixed on Edom, which is in the southern and eastern portion of the original land of Palestine promised to the Jews (Isaiah 63:1-4). It is here where Christ will rescue another remnant of Jews.

Isaiah 63:1-4 prophetically declares:
 “Who *is* this that cometh from Edom (Christ is pictured as leaving Edom in this scene), with dyed garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance *is* in mine heart, and the year of my redeemed is come.”



There will be a large concentration of troops in the south and this is where Jesus will continue His pathway of wrath and destruction as He strategically moves throughout the Holy Land. Christ destroys all the soldiers in southern Palestine (Isa. 34:1-7) and rescues the Jews hiding in Petra.

Revelation 12:6 reveals this prophecy:

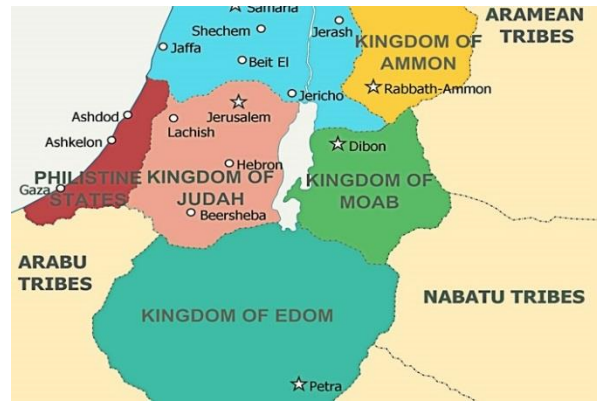
“And the woman (Israel) fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.



Petra is an ancient rock city in the land of southwestern Jordan (the ancient land of Edom). It’s interesting that when the Antichrist wages war with those who oppose

him, at the middle of the Tribulation Period, that this ancient area will not be overcome by his armies.

Daniel 11:41 says that “He (Antichrist) shall enter also into the glorious land (Palestine), and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.” These are ancient countries that occupy the land that is today modern Jordan. Apparently the Jews will find safety in these ancient land areas or mountainous terrain when Antichrist begins to persecute them at the middle of the Tribulation Period (Matt. 24:15-19). But eventually these Jewish safety zones will be discovered (Petra being a primary one) and the armies will begin closing in on the Jews. This is when Messiah comes to their rescue.



Isaiah 34:1-7 prophetically anticipates this bloody southern scene: “Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the LORD is upon all nations, and *his* fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling *fig* from the fig tree. For my sword



shall be bathed in heaven: behold, it shall come down upon Idumea (kingdom of Edom), and upon the people of my curse, to judgment. The sword of the LORD is filled with blood, it is made fat with fatness, *and* with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in **Bozrah (capital city of Edom), and a great slaughter in the land of Idumea (the specific area where the Jews will be hiding)**. And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.”

- Christ will then travel north through the western land of Palestine to the Valley of Jezreel for the battle and showdown of Armageddon (Rev. 16:16). On His way there He slays untold millions of soldiers, which are scattered though the land of Palestine and destroys the large concentration of troops in the Esdraelon Valley (Megiddo).

Revelation 16:16 says, “And he gathered them together into a place called in the Hebrew tongue Armageddon.” The word “Armageddon” (Rev. 16:14) is a combination of two Hebrew words that translates “the Mountain of Megiddo” which literally means mountain of slaughter (the place where the valley of Jezreel exists). Why is Megiddo linked to a mountain? It’s because Megiddo was a strategic city located on a mountain at the western end of the Valley of Jezreel, guarding the famous Megiddo Pass into Israel’s largest valley. One can see the entire Valley of Jezreel from the mount upon which the city of Megiddo once stood. What is known as the Valley of Armageddon in Christian circles today is actually the Biblical Valley of Jezreel. Many have assigned this name (Valley of Armageddon) to the valley, but the Scripture does not. It’s actually the Valley of Jezreel.



This valley is a plain 20 miles long and 14 miles wide that lies at the foot of Mt. Megiddo or Armageddon.



The blood of the untold millions of soldiers in Palestine, who are killed at Megiddo and throughout the entire land of Palestine, will flow as deep as the horse bridles (Rev. 14:20), as the blood fills the newly formed trenches and furrows that have been created throughout the land of Palestine, in view of the horrific end-time earthquake (Rev. 16:17-20). The carrion birds will feast upon the rotting flesh of soldiers in a meal that is called the great supper of God.

Revelation 19:17-18 says:

“And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.”

In summary, the Bible teaches that all the armies of the earth will be amassed together to meet Jesus Christ when He returns, yet amazingly no struggle is recorded. Jesus will not have to lift a finger! All Jesus will do to completely vanquish His enemies is to speak the words, "Drop dead" or "Be Gone!" As a result of this holocaust of humanity, the blood will flow as deep as the horse bridles throughout the land of Palestine as a result of Christ's flight over Palestine and the judgment of untold numbers of soldiers.

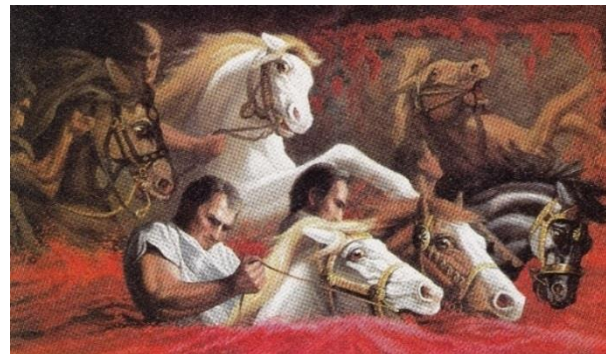
Zechariah 14:12 tells us how it ends: “And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem (this seems to be an inclusive reference to all the soldiers in Palestine); Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.” The radiating brilliance of Christ’s return will consume the soldiers throughout the land of Palestine. The eyeballs of millions, perhaps up to one billion soldiers, will disintegrate from their eye sockets and nothing will be left but a bunch of rotting flesh, organs, and blood! Jesus Christ knows how to move in judgment!

Revelation 14:19-20 gives us the gruesome details:

“And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.”

1. Consider the depth of the blood.

Revelation 14:14-20 presents grain and grape harvest motifs to depict the utter destruction of the millions of soldiers throughout the entire land of Palestine. As the conflict comes to an end, the wine press (the blood bath of soldiers) will be trodden outside the city as a result of the Lord protecting Jerusalem



from the buildup of soldiers around the city (Zech. 14:1-4). Jerusalem will be spared by the returning Messiah so it can become the capital of Christ’s earthly kingdom (Ps. 48:2). The Bible predicts that “the blood came out of the winepress” (Rev.16:20). The imagery of treading out the winepress (stepping on the grapes and crushing them) is an appalling and gruesome scene when it is applied to the blood of people. But this is exactly what is going to take place when Jesus returns as the King.

Many expositors do not believe that the blood will flow as deep as the horse bridles. They talk about the “spattering” of the blood but not “flowing” blood. However, the Bible says that the blood will flow to the depth of the horse bridles - “even unto

the horse bridles” (about four or five feet deep). This is not science fiction! It’s the reality of God’s judgment. Revelation 19:18 tells us that the blood of horses will be mixed with man’s blood in this terrible judgment when it says: “That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.”

One veterinarian said: “There is a rough rule to determine how much blood a horse has. Depending on the breed you can estimate that 6-10% of the body weight is blood. Arabians and Thoroughbreds would be the highest, draft horses the lowest. A 1000 lb. Thoroughbred would have about 100 pounds or roughly 100 pints (50 quarts) of blood.” Most experts claim that the human body contains approximately 6 quarts (or 5.6 liters) of blood. There will be plenty of blood to go around!!

2. Consider the distance of the blood.

The blood will also flow the distance of “a thousand and six hundred furlongs” which is literally 1,600 stadia (1600 stadiums or Olympic race courses put together). One stadia was about 607 feet or 185 meters. Adding them together we come to a figure of 180 miles in length. This is the approximate distance of the land of Palestine. Evidently this figure, which covers a large area, describes the judgment that will take place over the entire length and land of Palestine. Many commentators try and get around the literal fulfillment of this since it seems impossible to take place. They claim the blood will only be splattered to the horse bridles. However, we must remember that there will be topography changes throughout the land of Palestine due to end-time earthquakes (Rev. 16:18) and the returning Messiah (Zech. 14:5; Joel 3:16), which will create long gully’s running throughout the land of Palestine, so this prophecy can be literally fulfilled.





Revelation 19:15

“And out of his mouth goeth a sharp sword (the words of judgment that Christ speaks), that with it he should smite the nations (the Gentile armies represented throughout Palestine): and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.”

In this day there will be no escape for those who rise up against Jesus Christ and His people. The blood of soldiers, who represent the nations of the earth, will flow throughout the land of Palestine, as the juice flows from the winepress, through a trough, into the storage basin. In fact, a

series of troughs of blood will be created that will resemble the juice of grapes flowing through the winepress. The blood of soldiers will flow throughout the land of Palestine. Millions upon millions of soldiers will be assembled in the Holy Land. They will be drawn like magnets to Palestine for the End Time battle with the Messiah and their ultimate massacre.

Herman Hoyt spoke on several occasions at the church where I pastor. He is one of those guys you want to grab hold of, shake, and say, “Tell me everything you know!” Theologian and prophetic scholar Herman Hoyt provides a rather thought-provoking and concluding statement regarding what will take place at Christ’s Second Coming: “The center of the entire area (of battle) will be the city of Jerusalem (Zechariah 14:1-2). Into this area the multiplied millions of men, doubtless approaching 400 million, will be crowded for the final holocaust of humanity. The kings with their armies will come from the north, and the south, from the east and from the west. There will be an invasion from hell beneath. And entering the scene at the last moment will be an invasion from outer space, In the most dramatic sense this will be the ‘valley of decision’ for humanity (Joel 3:14) and the great winepress into which will be poured the fierceness of the wrath of almighty God (Revelation 19:15).”

With the rotting flesh of untold millions of soldiers all over the ground of Palestine the birds will begin to circle for what is described as a supper for the fowls. The verses which follow give a detailed description of Christ's vengeance which will be carried out on the earth when He returns. The birds will feast upon the flesh of millions of soldiers.

Revelation 19:17-18 reveals:

“And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men, both* free and bond, both small and great.”

The term “fowls” is referring to carrion birds that eat flesh. Vultures are known to descend upon their prey quickly and devour it in minutes. Certainly an incalculable number of vultures will descend upon this dead flesh and begin to feast upon it. Other scavenger birds like hawks, raven, and crows from all over the world will join in on the feast.



Reports have been widely published stating that there has been a great increase in the population of birds of prey in recent years within the land of the Middle East! It is also an important fact to consider that every year millions of birds of many species migrate south from Europe to Africa. They fly over the land of Israel on their journey. The numbers of these birds and their migrating patterns has been the special study of the Israeli government because of

the threat they pose to aircraft. This may be a possible answer the question as to where such vast numbers of birds will come from.

The geographical setting of Israel, situated between the Mediterranean Sea on the west and the vast expanse of barren desert to the east, forms the natural corridor for these migrating birds. However, no matter how you look at it, it will be a miracle, when the angles summons these birds to come together in order to feast upon the flesh of these soldiers. These birds will come from all over the world to attend what

is called a supper. The expression “the supper of the great God” (vs. 17) is depicting God’s wrath upon the soldiers in Palestine. The King will destroy them with His sword and their rotting flesh and internal organs will become a feast for the scavenger birds.

The armies of the Antichrist will be composed of all classes of people (“the flesh of all men, both free and bond, both small and great” – Rev. 19:18). This verse reveals that the scavenger birds will feast upon the flesh of world leaders, captains, mighty men, horses, and all military soldiers, no matter what their status is within society. God is no respecter of persons when it comes to judgment. God will not play favorites at this supper. Nobody is going to be at the head of the table at this supper. They will all be on the table and the birds will feast upon all men without any regard for their social status. When God judges people all social status is lost and means nothing!

In the Second Coming, Jesus will destroy all the soldiers in Palestine (Rev. 19:17-18; 14:20), ending with the Beast, False Prophet and the soldiers fighting in their specific vicinity (the area of Jerusalem – Rev. 19:19-20). As the soldiers are killed throughout Palestine, the fowls will quickly descend upon their dead corpses and begin feasting on their flesh for the Bible states “and all their fowls were filled with their flesh” (Rev. 19:21). This is a gruesome and horrific scene that is almost beyond description! The end of these armies, which number in the untold millions, will be eaten by the scavenger birds which would include vultures, ravens, hawks, and crows. They will enjoy a supper of human flesh. The entire scene becomes a display of God’s righteous judgment upon sinners.

In connection with His Second Coming, Jesus said Matthew 24:28:
“For wheresoever the carcass is, there will the eagles be gathered together.”

Wherever there is a carcass (physical corruption), the “eagles” or vultures will go there to eat it. This may be an allusion to the destruction of the soldiers in Palestine. Their flesh will become a supper where the scavenger birds will gorge themselves. Seeing these ugly birds feed on the decaying carcasses of millions of men, within an approximate 200-mile radius of Jerusalem throughout Palestine, will be a terrifying spectacle, beyond human imagination.

EVENT SEVEN: Satan and his angels are cast into the abyss before the Millennium begins (Revelation 20:1-3; Zech. 13:2; Isa. 24:21-22). Revelation 20:1-3 reveals: “And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.”



The Bible teaches that Satan and his angels will be bound during the Millennial Kingdom. When Christ returns, He is going to take care of the devil and his angels, restricting them from roaming about on planet earth during the kingdom age. Zechariah 13:2 gives an interesting prophecy about this: “And it shall come to pass in that day (the Millennium), saith the LORD of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.” The “unclean spirit” identifies a specific group of angels, the fallen angels which rebelled with Satan, and their imprisonment during the Millennium.

Isaiah 24:21-23 speaks of the same prophetic judgment:

“And it shall come to pass in that day, that the LORD shall punish the host of the high ones that are on high (all the spiritual/angelic forces opposed to God such as Satan and wicked angels – Rev. 20:1-3), and the kings of the earth upon the earth (the Antichrist and His armies and political forces that are banished - Rev. 19:19-20). And they (both the angels and unsaved in conjunction with the Second Coming) shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison (the realm of hades and the place of temporary judgment), and after many days (the 1,000 years of the Millennium) shall they be visited (the judgment of the wicked angels and unsaved in connection with the Great White Throne Judgment which occurs after the Millennium - Rev. 20:10-15). Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount

Zion, and in Jerusalem, and before his ancients gloriously” (Christ’s radiant glory coming from Jerusalem will put the sun and moon to shame!).



Here we discover that the fallen angels will be “shut up in the prison” “many days” which is a reference to the Millennium. Apparently this prison for the angelic beings refers to the same place where the angels which committed the Genesis debacle are now imprisoned (Tartarus), as revealed in several Bible verses (2 Pet. 2:4; Jude vs. 6) and the same place where the devil will be bound during the Millennium (Rev. 20:1-3). The Bible reveals that the

wicked angels will not be present on earth during the Millennium. They are banned from planet earth during the Golden Age.

At the Second Coming, Satan and all of his fallen angels will be removed from the earth and imprisoned in Tartarus (the bottomless pit) in conjunction with the Second Coming of Christ, which occurs after the seven-year Tribulation Period.

EVENT EIGHT: Unsaved Israel is supernaturally raptured and gathered by the angels (Matt. 13:30, 41-42, 47-50, Matthew 24:37-51; 25:1-30). Jesus taught this in the parables of the kingdom and other related passages. Angels will be directly responsible for regathering unsaved Israel, so they might pass through the rod of God’s judgment.



Matthew 13:30

“Let both 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: but gather the wheat into my barn.”

Matthew 13:41-42

“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; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.”

Matthew 13:47-50

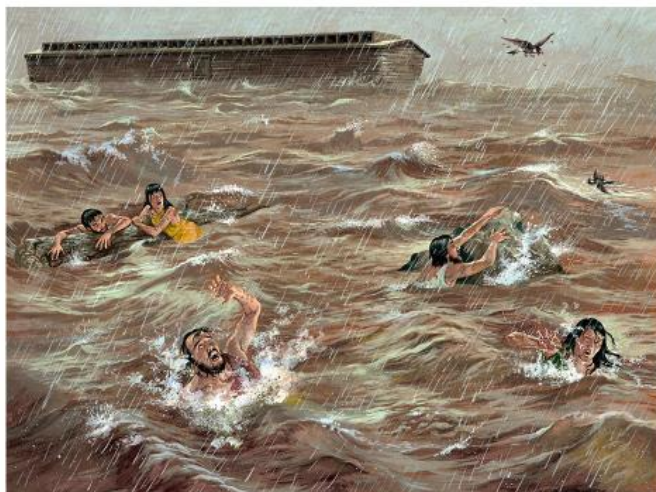
“Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever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

EXTENDED TEACHING ON ISRAEL’S JUDGMNENT: Jesus had been addressing His Jewish brethren (Matt. 24:1, 14. 16-26, 33) and therefore is relating the illustrations presented in Matthew 24 and 25:1-30 with the regathering and judgment of unsaved Jews at the Second Coming.

Matthew 24:36-42:

“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; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two *women shall be* grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come.”

Unsaved Jews will be taken to judgment by the angels. 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.



Jesus relates this Biblical account of Noah's Flood to the way it will be in His Second Coming to earth. The unsaved Jews are taken away to judgment just like the unsaved living during the days of the Flood were taken away to judgment. However, the saved Jews (like Noah and his family) will remain on earth to enter into the Millennial Kingdom.

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 the unsaved from the earth and take them to judgment. The angels will assist Christ in snatching away the unsaved Jew ("the one shall be taken" – vs. 40) and take them to judgment as it was in the days of the Flood.

The unsaved Jewish person in the field is pictured as being taken to judgment. 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 Kingdom like Noah and his family were left to inhabit the post-Flood world).

Surviving Jews and Second Coming



The unsaved Jewish 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's account. The unsaved Jew that is sleeping in bed will be taken to judgment while the saved Jew will be left behind. Luke 17:34, records: "I tell you, in that night there shall be two *men* 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."

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



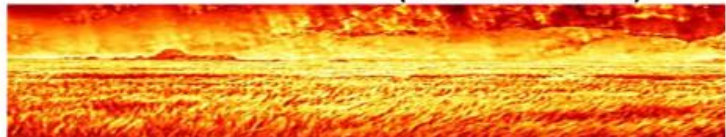
Let's study some more details about the judgment of those who survive the seven-year Tribulation Period. The Second Coming will actually be a *reversal* of the Rapture. In the Rapture the saved are taken to Heaven and rescued from God's judgment (Rev. 3:10; 1 Thess. 5:2-3) and the unsaved are left on earth to pass through the Tribulation Period. 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 the Millennial Kingdom.

Those Jews who reject Christ's offer of salvation at the Second Advent 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, knowing that the Jesus they still reject is about to judge them. These Jews will be cast into Hades, as a temporary place of judgment, until they are resurrection to stand before the Great White Throne Judgment, and then be cast into the eternal Lake of Fire.

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).



Surviving Jews at Christ's Second Coming

The saved and unsaved Jews are illustrated as:



Faithful servants vs. evil

Wise virgins vs. foolish virgins



Faithful steward vs. wicked steward

There are three additional illustrations that Jesus gives regarding the Jewish judgment at His Second Coming. Jews are likened to slaves, virgins and stewards at His Second Coming. 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 and 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.

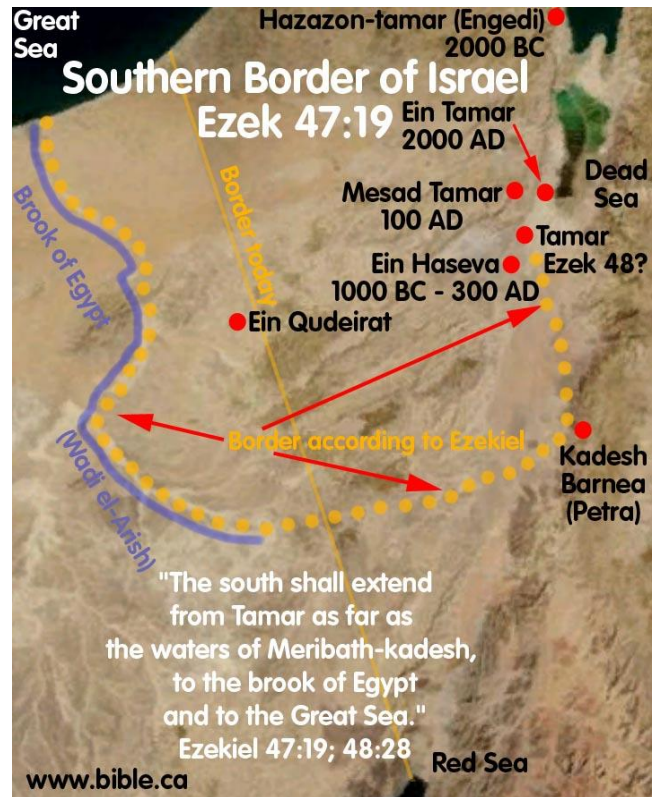
Many have failed to view the passages of Matthew 24-25 in their Jewish context and have missed the teaching that Jesus was sharing with His Jewish followers. Below is a summary of the teaching of these prophetic parables which related to the Jewish people living at the time of the Second Coming.

The **evil servant** or slave (Matt. 24:48-51), **unwise virgins** with no oil in their lamps (Matthew 25:1-13), and the evil and **wicked and lazy steward** (Matt. 25:14-30) refers to **UNSAVED** Israel who survives the Tribulation. The unsaved are judged in Hades and **CANNOT ENTER** the Millennium (Matt. 24:51, 25:10-13; 30, 46 with Matt. 11-12; 13:30, 41-42, 47-50).

The **faithful servant** or slave (Matt. 24:45-47), **wise virgins** with oil in their lamps (Matt. 25:1-13) and the good and **faithful stewards** (Matt. 25:14-30) refers to **SAVED** Israel who survives the Tribulation. Only the saved **CAN ENTER** the Millennium (Matt. 24:47; 25:7-10; 21, 23 with Matt. 13:30, 43; John 3:5).

Again, all of these illustrations point to the Jewish people who will be judged in connection with Christ's Second Coming.

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; Rom. 11:26 – “turn away ungodliness from Jacob”). The unsaved Jews 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”). 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.



Jesus taught 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: there shall be weeping and gnashing of teeth” (a reference to the judgment of hades).

In summary, both the unsaved (Jews and Gentiles) will not enter the Millennium. 2 Thessalonians 1:8 reveals that Jesus Christ will return “In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.” Jude 1:14-15 also speaks of the Second Coming: “And Enoch also, the seventh from Adam, prophesied of



these, saying, Behold, the Lord cometh with ten thousands of his saints (myriads of his holy ones – angels – Matt. 24:30; 2 Thess. 1:10), To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.” I’ll have more to say on the Gentile judgment later in Events 11- 12.



EVENT NINE: After unsaved Israel is regathered, saved Israel (“God’s elect” – Matt. 24:31; Mark 13:27) is then regathered from all over the world through a prolonged process (Duet. 30:4-5; Isa. 11:12; 43:5-7; Isa. 27:13; Jer. 31:7-9; Ezek. 11:16-17; 20:41-42; 36:24-27). Their regathering and return is providentially assisted by angels (Matt. 24:31; Mark 13:27). The saved Jews will

be angelically escorted back to their homeland so they can return to their land in fulfillment of God’s covenant program. This return will be filled with miraculous happenings (Isa. 11:15-16; 51:10) and great joy (Isa. 51:11). This will be the culmination of world history, ushering in the millennial reign of Christ (Rev. 20:4).

Matthew 24:30-31 predicts how saved Israel will be regathered:

“And then shall appear the sign of the Son of man in heaven (the Shekinah Glory of God’s presence): and then shall all the tribes of the earth (Israel and the nations - context is the entire earth – not just the land of Israel – vs. 31) mourn (saved Israel will mourn in repentance and place faith in the returning Messiah and become part of the elect Jews [vs. 31] but all other unbelieving Jews and Gentiles throughout the earth will mourn or express grief for the impending doom and the personal fate that is about to come upon them), and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect {saved Israel} from the four winds, from one end of heaven to the other” (the regathering of saved Israel will be more of a prolonged effort and event - Duet. 30:4-5; Isa. 11:12, 15-16; 51:11; 43:5-7; Isa. 27:13; 60:8-10; Jer. 31:7-9; Ezek. 11:16-17; 20:41-42; 36:24-27).

This is a very general statement of what the prophets spoke about in great detail regarding the regathering of Israel for national salvation.

Matthew 24:31 once again reads:

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

The expression “from one end of heaven to the other” refers to the four direction points of the earth.

Mark 13:27 reads similarly:

And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

The “four winds” means from all directions (the four directional points of the earth), and is a reference to Jews living in all parts of the world, as emphasized by the last two phrases (“the uttermost part of the earth ... heaven”).

Zechariah 2:6 prophetically anticipates:

“Ho, ho, come forth, and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD.”

In other words, God spread Israel throughout the earth and this is repeatedly depicted as the four winds of the earth (Ezek. 5:10, 12). But someday He is going to bring saved Israel back into the land of Palestine from the four winds of the earth or from every direction point on the earth (North, South, East, and West). It is saved Israel who will then enter the Millennium.

Note A: Believing Israel’s mourning and salvation occurs in the land of Palestine in conjunction with Christ’s Second Coming (Zech. 12:10-13:1; Rom. 11:26; Matt. 23:39; Isa. 53). One-third of the Jewish remnant left in Palestine (Zech. 13:8) will call upon their Messiah to return and physically save them from the armies in Palestine (Joel 2:32; Zech.13:9). This same Jewish remnant (one third of the surviving Jews left in Palestine - Zech.13:8) will confess their sins and acknowledge they have crucified the Messiah in conjunction with the Second Coming (Hosea 5:15; 6:1-3; 53:5-7; Matt. 23:39). God’s judgment against them will bring them to

their knees! This confession and repentance of Jews in the land of Palestine will occur just prior to the Second Coming (Isa. 59:20; 62:12).

Jesus said in Matthew 23:39:

“For I say unto you (a remnant of Jews who turn to faith at the Second Coming), Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.”

Jesus promised in Matthew 24:34 that “This generation (the generation of Jews living at the end of the Tribulation Period – Matt. 24:29) shall not pass, till all these things be fulfilled.”

In summary, two-thirds of the Jews “in all the land” (Zech. 13:8-9) are cut off but one third is rescued in conjunction with the Second Coming and officially offered the cleansing of salvation and their covenant promises (Zech. 12:10-13:1). This will be a day of great Jewish mourning or weeping in the land of Palestine.

Note B: Many of the Jewish people from all over the earth, including the remnant in Palestine (Zech. 13:8-9), will also mourn or wail (Matt. 24:30; Rev. 1:7) as they see the Messiah returning in His Shekinah Glory (a brightness, splendor, radiance) and they will receive Him as their Messiah and Savior. In other words, many Jews throughout the entire earth will repent of their sins and express faith in the returning Messiah. As a result, they will enter the earthly theocracy (the Millennium) that Jesus is about to establish. They are termed as the “elect” or saved Israel who enter the Millennial Kingdom (Matt. 24:31).

Note C: When the Bible says that “all Israel shall be saved” (Rom. 11:26) as a nation in conjunction with the Second Coming, it means that after Christ “shall turn away ungodliness from Jacob” (judge the unsaved Jews – Rom. 11:26) that all those Jews (believing Jews) who remain on earth (in Palestine and throughout other parts of the world) will constitute an entire nation that is 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 globe. Together these two groups of Jews will make up the national salvation of Israel.

Note D: After the judgment of the living nations, the saved Gentiles will in some manner be dispersed back to their appropriate places on earth and then assist the saved Jewish people in the return to their homeland (Isa. 60:11-12). They will also be the largest group of people that will repopulate the earth in their natural and moral bodies during the Millennium (Isa. 65:20).

Ezekiel 36:24-30 envisions the worldwide gathering of believing Israel:

“For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then (*in conjunction with Israel’s return to the land and the Second Coming*) will I sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols, will I cleanse you (Israel’s restoration will be more than physical. Israel’s future return to the land is marked by spiritual conversion). A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh (*Israel’s cleansing will be followed by the impartation of new life*). And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.”

Matthew 24:31 against states: “And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect (saved Israel) from the four winds, from one end of heaven to the other.” The blowing of a trumpet will be the summons to start the Jewish regathering process. In the Old Testament, Israel’s movements were announced by trumpet signals (Num. 10; Joel 2:1ff). In ancient Israel the trumpet was used to announce important convocations, and the sound of the angel’s great trumpet will signal the assembling all of God’s saints on earth, from wherever they might be, from the four winds, from one end of the sky to the other. This is not the trumpet of the Rapture. The Rapture trumpet occurs BEFORE the Tribulation Period (Rev. 3:10). This trumpet occurs AFTER the Tribulation in conjunction with the Second Coming of Christ to planet earth.

Jewish population

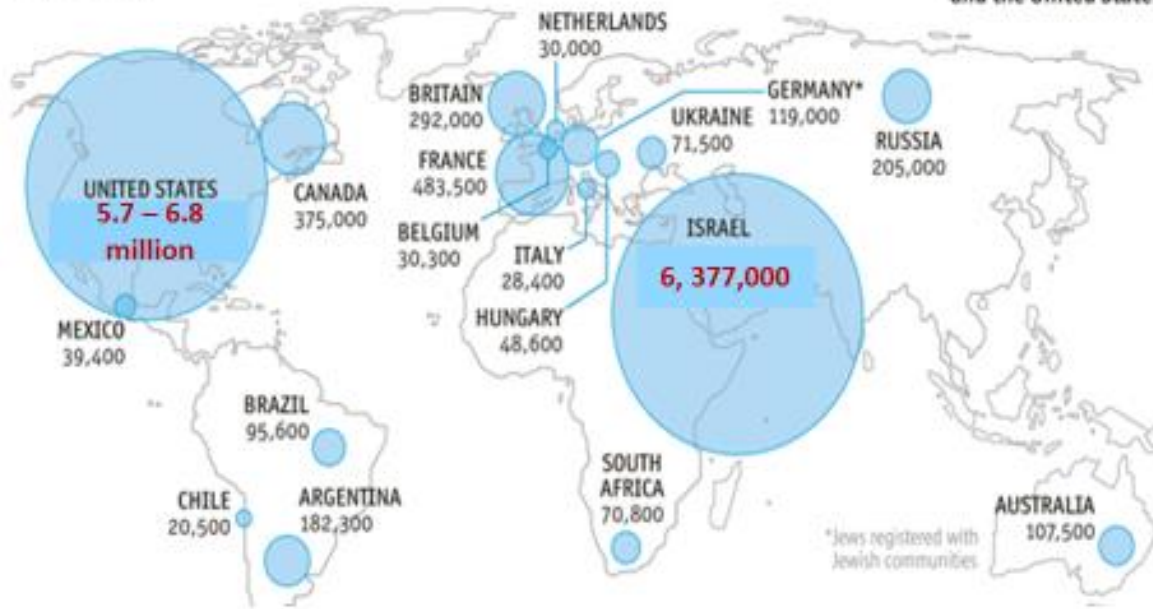
By country

16,000,000

World total

81%

of whom live in Israel and the United States



How many Jews are there in the world? This is a difficult question to answer because not every country keeps track of such things, and not every Jew chooses to admit such things, particularly in countries where Jews are persecuted. But estimates today range around 16 million. Most estimates I have seen suggest that there are about 13-14 million Jews in the world while others place the number around 16 million. The vast majority of these Jews live in either the United States and Israel; Israel has over 6 million Jews and America with about 5.5 million to 6 million.

There are about 1.5 million Jews in Europe (a third of them in France), 400,000 in Latin America and 400,000 in Canada. In Africa, there are less than 75,000 Jews, about 90% of whom live in the country of South Africa. There are about 125,000 Jews in Australia and New Zealand combined. There are about 40,000 Jews in Asia (not including Israel), half of them in former Soviet Union countries.

Now let's think about the Jewish regathering of saved Jews to their homeland (the land of Palestine). We know that there will be a mass exodus of Jews from all countries over the earth prior to the Millennium. The Old Testament often mentions God's regathering of dispersed Israelites from the remotest parts of the earth to national and spiritual unity in Palestine (Duet. 30:4-5; Isa. 11:12; 43:5-7; Isa. 27:13; Jer. 31:7-9; Ezek. 11:16-17; 20:41-42; 36:24-27) and they will make their way into the land of Palestine at some point during the 75-day gap of time between the official ending of the Tribulation Period (the seven years) until the Millennium begins (Dan. 12:11-12). At the time of the Second Advent saved Israelites (Jews) will be regathered around the triumphant Son of Man. They will be restored as a nation and redeemed (Isa. 59:20-21; Ezek. 20:33-44; Zech. 13:8-9; Rom. 11:25-27).

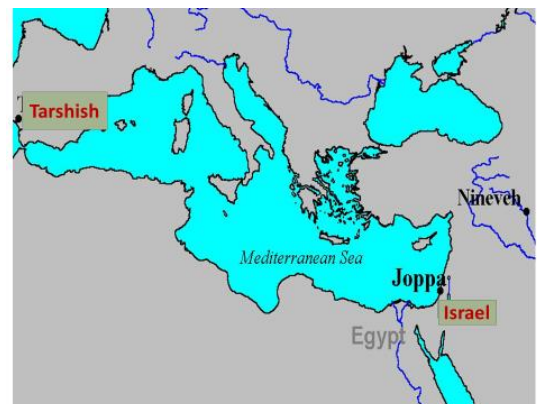
The Jews will return to Palestine with the help of Gentile assistance which will evidently be guided by angelic intervention.

Isaiah 66:20-22 gives yet another prophecy related to the Gentiles:

“And they (*the Gentiles*) shall bring all your brethren (*the Jews*) for an offering unto the LORD **out of all nations** upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD. And I will also take of them (*the returned Jews to the land of Palestine*) for priests and for Levites, saith the LORD. For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.”

This prophecy teaches how the saved Gentiles will assist the saved Jewish people (“out of all nations”) back to Palestine. Once back in the land that was promised to them, the Messiah will use various Jews in the service of the Millennial temple.

Isaiah 60:8-10 also envisions the Gentiles helping the Jews back to their land. “Who *are* these that fly as a cloud, and as the doves to their windows? Surely the isles (*islands or coasts*) shall wait for me, and the ships of Tarshish (*the area of*



Southwest Spain) first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

This prophecy envisions Israel returning to her land like flocks of birds, along with Jews sailing on large ships. It prophetically anticipates how the Gentiles will help bring Israel and her accumulated wealth back to Palestine as the Millennium begins.

God will do some miraculous things as they make their journey into the Holy Land. Apparently this is one area where angelic assistance will be seen. Isaiah 11:15-16 reveals this: “And the LORD shall utterly destroy the tongue (the Gulf of Suez) of the Egyptian sea” (Red Sea). The Bible says that God, presumably through angelic assistance, who are in charge of the regathering of Israel, will destroy the Gulf of Suez (the extension of the Red Sea) and allow His people (the Jews) to make their way to Palestine and Jerusalem.”



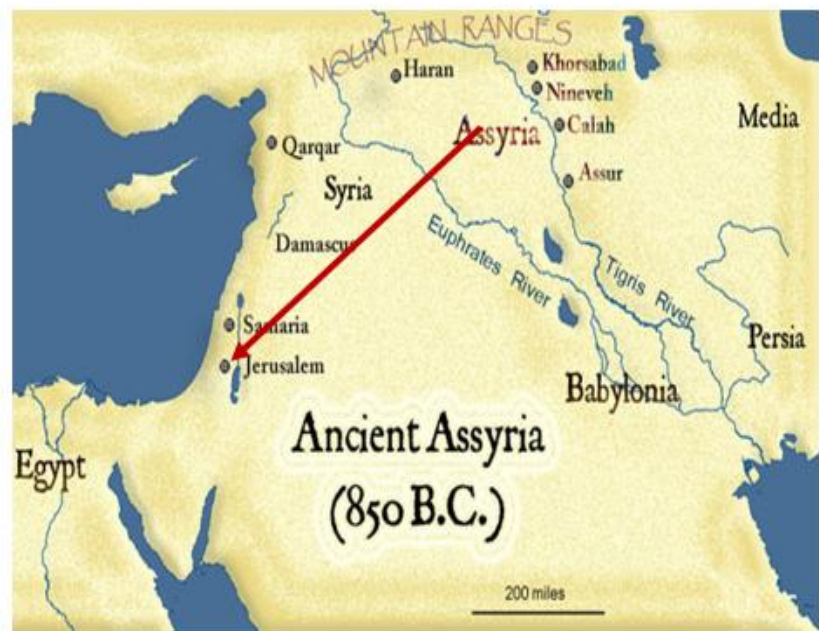
Isaiah 51:10 speaks of God’s past display of power:

“Art thou not it which hath dried the sea (Red Sea), the waters of the great deep; that hath made the depths of the sea a way for the ransomed (redeemed Israel) to pass over?”

God will do something similar when Israel returns to the land. This is something miraculous that will occur in connection with Israel’s return to Israel in her final regathering unto salvation in the Millennial Kingdom.

Isaiah 11:16 goes on to say: “and with his mighty wind shall he shake his hand over the river, (*Euphrates*) and shall smite it in the seven streams (*reduced it to seven streams or divided into seven shallow canals*), **and make men go over dryshod** (*with the new creation of canals the original river will be completely dried up at certain spots to allow easy access toward the land of Israel*). **And there shall be an highway for the remnant of his people**, which shall be left, from Assyria (*a highway that will connect Assyria and Israel so that the return from the north will be made easy*); like as it was to Israel in the day that he came up out of the land of Egypt.

This drying of the waters of the Euphrates will be reminiscent of the first Exodus when Israel crossed the Red Sea on dry land (Ex. 14:21–22). The return of Jews **which are left in Assyria** (Isa. 11:16) **and all parts of the world** (Isa. 11:11-14) will be like Israel’s “exit” from Egypt when they started marching toward the Promised Land. **And God will provide a new highway or access** for them as they make their way into the Holy Land.



When Israel returns to her land at the beginning of the Millennium, God will prepare the way for her and angels will undoubtedly be involved in these great happenings. Angels will act as guides for Israel and assist the redeemed remnant back to the land of Palestine. This mass progression of Jews to Palestine from different parts of the earth will apparently be supernaturally guided and orchestrated in some way by angelic assistance.

We know this to be true because Matthew 24:31 says, “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.”

Angels will apparently “gather his elect” (the redeemed of Israel) by doing supernatural things to assist them on their journey to their homeland. Angels will be in charge of gathering God’s redeemed Jews from all parts of the earth. They will assist in getting the Jews back to the land of Israel.

Jeremiah 31:9 also predicts the worldwide regathering of redeemed Israel returning with angelic assistance. “They shall come with weeping, and with supplications will I lead them (their mourning phase in connection with their repentance and salvation at Second Coming): I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim *is* my firstborn.”

Isaiah 51:11 also predicts the worldwide regathering of redeemed Israel returning by angelic assistance. “Therefore the redeemed of the LORD shall return, and come with singing unto Zion (their joy of salvation stage after their repentance and mourning has passed in conjunction with the Second Coming); and everlasting joy *shall be* upon their head: they shall obtain gladness and joy; *and* sorrow and mourning shall flee away.”

In summary, after the Tribulation Period God will regather saved Israel to the land of promise for the Millennium (Deut. 4:27-31; 30:3-5; Isaiah 11:11-16; 14:1-3; 27:12-13; 43:5-7; 48:8-16; 60:20-21; 66:20-22; Jer. 3:17-18; 16:14-16; 23:5-8; 30:3, 10-11; 31:8, 31-37; Ezek. 11:17-21; 20:33-38; 34:11-16; 37:1-4; 13-14, 21, 24-25; 39:25-29; Hosea 1:10-11; 3:4-5; Joel 3:17-21; Amos 9:11-15; Micah 4:4-7; 7:20; Zeph. 3:14-20; Zech. 8:4-8; Matt. 24:31; Rom. 11:25-26).



Israel is pictured as a valley of dry bones that will someday come back to life (Ezekiel 37:1-10). Ezekiel makes this prophecy very easy to understand since he gives the interpretation of it in his writing.

Ezekiel 37:11-14

“Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.”

The bones are a picture of Israel. They are compared to dead bones in the grave. This is the clear explanation of this prophecy. However, we must consider if Ezekiel is speaking about a resurrection to physical life in this verse or spiritual life. The answer is that he is using the figure of physical resurrection to illustrate how Israel will one day be made spiritually alive at Christ’s coming and return to the land of Israel in belief and with salvation.

“I will open your graves and cause you to come up out of your graves” (vs. 12). The “graves” that Israel comes out of are interpreted to mean the “nations” where Israel has been scattered throughout the centuries.

Ezekiel 37:21 verifies this:

“And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land.”

The parallel to Israel coming out of her graves is linked to Israel coming out of the nations in which she has been scattered. This will be a worldwide event that will take place following Christ’s Second Coming to earth.

Matthew 24:31

“And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect (Israel - Isa. 45:4; Duet. 7:6) from the four winds (all over the earth), from one end of heaven to the other.”

Although many Jews will be in the land of Palestine during the coming Tribulation Period there will still be many Jews scattered in other countries who will take part in Israel's universal and final gathering for salvation and Kingdom blessings. Many of the prophets, like Ezekiel, envision Israel returning to the land in salvation for Millennial Kingdom.

Ezekiel 34:11-15

“For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep (Israel), and will deliver them out of all places where they have been scattered in the cloudy and dark day. **And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.** I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord God.”

Ezekiel 34:24-26 goes on to say:

“And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.”

The prophets repeatedly spoke of believing and saved Israel return to the land, not in 1948, but for the Millennial Kingdom, in answer to the covenant promises given to Israel (Abrahamic, Davidic, Palestinian, New Covenants). This is what Ezekiel is envisioning in Ezekiel 37:21-28. I will highlight the places in these verses that indicate this is saved Israel returning to the land in belief and with salvation to inherit the blessing of the Millennial Kingdom. This prophecy is not about Israel's return in 1948 in unbelief but her future return in conjunction with the Second Coming.

Ezekiel 37:21-28

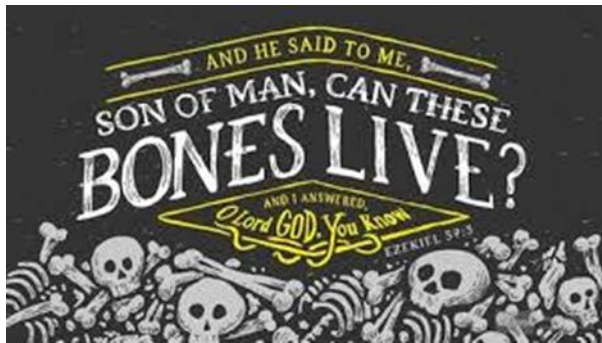
“And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: [22] And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: [23] Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will **save** them out of all their dwellingplaces, wherein they have sinned, and will **cleanse** them **(not fulfilled in 1948)**: so shall they be my people, and I will be their God. [24] And **David my servant** (either the Messiah or David himself) **shall be king over them**; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them **(not fulfilled in 1948)**. [25] And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children **for ever: (not fulfilled in 1948)** and my servant David shall be their prince forever **(not fulfilled in 1948)**. [26] Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore **(not fulfilled in 1948)**. [27] My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. [28] And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore **(not fulfilled in 1948)**.

The prophets never envisioned Israel returning to the land in 1948 but returning to Palestine for a final regathering and entrance into the Millennial Kingdom (Deut. 4:27-31; Isaiah 11:11-16; 14:1-3; 27:12-13; 43:5-7; 48:8-16; 60:20-21; 66:20-22; Jer. 3:17-18; 16:14-16; 23:5-8; 30:3, 10-11; 31:8, 31-37; Ezek. 11:17-21; 20:33-38; 34:11-16; 37:1-4; 13-14, 21, 24-25; 39:25-29; Hosea 1:10-11; 3:4-5; Joel 3:17-21; Amos 9:11-15; Micah 4:4-7; 7:20; Zeph. 3:14-20; Zech. 8:4-8; Matt. 24:31; Rom. 11:25-26). None of these verses point to Israel's return to Palestine in 1948 but to her ultimate return to Palestine in salvation and belief, the time when she will inherit her Kingdom and covenant blessings. The contexts always refer to Israel's final salvation as a nation and her entrance into the Millennial Kingdom blessings – not her rebirth in 1948.

Amos 9:15

“And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.”

This has never happened to Israel historically but will happen in the future. God has promised that a spiritual remnant of saved Jews will inherit the promised everlasting possession of the land someday (Deut. 4:27-31).



This is what Ezekiel 37 is also predicting. The dead “bones” (Israel in spiritual unbelief) will be brought out of her “graves” (the nations in which she is scattered – the regathering of Israel – Ezek. 37:21) and receive God’s gift of spiritual life (“put my spirit in you and ye shall live, and I shall place you in your own land” – Ezek. 37:14) so she will be prepared to enter the Millennial Kingdom. *Ezekiel is using physical resurrection as a picture of Israel’s salvation and return from the nations in which she has been scattered.*

Again, the prophets always envisioned Israel’s final regathering to the land in salvation – not her rebirth in 1948.

Of course, prophecy assumes Israel must be back in the land in some measure for the Antichrist to make a covenant with her (Dan. 9:27). At best, we can conclude that prophecy indicates Israel will return to the land at one point in the future, since prophetic events revolve around Israel being back in the land (Matt. 24; Rev. 12). The prophetic Word *assumes* Israel’s return to the land in unbelief without giving any direct prophecy about this return.

EVENT TEN: Unsaved Gentiles are part of the larger company of people living on earth that will mourn or wail in conjunction with Christ’s Second Coming for they will know that their doom or fate is sealed (“the tribes of the earth will mourn” – this includes all races and nations of people - Matt. 24:30; Rev. 1:7; Rev. 6:16).

Revelation 1:7 once again reveals:

“Behold, he cometh with clouds (this denotes the personal and physical coming of Christ) and every eye shall see him (everyone alive on planet earth – a reference to the great masses of both saved and unsaved Gentile and Jewish people), and they also which pierced him (a specific reference to the Jews living throughout the earth since they were responsible for piercing Jesus -



Zech. 12:10; Acts 2:22-23; 3:14-15) and all kindreds of the earth (Gentile nations) shall wail (Matt. 24:30) because of him. Even so, Amen.”

At the Second Coming, repentant Jews and Gentiles, will express remorse for their sins and be saved (Zech. 12:10; Isa. 45:22). But the vast unbelieving Gentiles and secular and atheistic Jews throughout planet earth will express grief realizing that Judgment Day has finally come (Rev. 6:16| Isa. 2:19). The Second Coming will have a profound effect on all people living on planet earth. The unsaved will wail in fear of coming judgment and punishment from the returning King.



EVENT ELEVEN: Both saved and unsaved Gentiles will be supernaturally regathered by angels from all over the earth (Matt. 13:30, 41-42, 47-50). The Gentiles (saved and unsaved) will be judged in the Valley of Jehoshaphat (Joel 3:1-2) which means, “Jehovah Judges.”

Joel 3:1-2

“For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations (surviving Gentiles of the

Tribulation Period), 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.”

Note A: The Valley of Jehoshaphat may be a newly opened valley created outside Jerusalem due to an End Time earthquake judgment (Zech. 14:4) or it might be a general description and synonym of another valley of judgment, such as the Kidron Valley (Zech. 14:5) or Plain of Esdraelon, where other major End Time battles will be fought (Joel 3:16; Rev. 16:16). The Valley of Jezreel will be a huge area capable of this type of Gentile judgment. The Valley of Jehoshaphat is likely a symbolic name or synonym for this giant valley known as the Plain of Esdraelon or the Jezreel Valley.

Whatever the case might be, there will be a place in the vicinity of Christ’s Second Coming to earth where all the surviving (living) Gentiles will be judged who have made it through the seven-year Tribulation Period and the days following (the 75-day gap). This place is called “the valley of decision” (Joel 3:14; Zeph. 3:8) for it is in this same place, where Christ in His Second Coming will judge troops, who are opposing Israel and trying to stop His Second Coming.

Note B: Matthew 25:31-32 prophetically speaks of Christ’s Second Coming: “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.” The goats are pictured as those being judged, while the sheep are not judged. The sheep are left to enter the earthly theocracy

(Millennial Kingdom) for Christ will say to them, “inherit the kingdom prepared for you from the foundation of the world” (Matt. 25:36), while the goats (unsaved) are taken away to Hades to be judged for Christ will say to them “Depart from me, ye cursed, into everlasting fire” (Matt 25:41). This is not the Great White Throne Judgment which occurs after the Millennium (Rev. 20:7,11-15). This is a judgment that occurs before the Millennium (Matt. 25:24).

This specific prophetic scene has been called “The Judgment of the Living Nations” or 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. Christ will assess their salvation based upon how they have treated His national people, Israel, during the Tribulation Period.

Let’s review what Jesus taught in Matthew 25:31-46. He correlates this judgment to His Second Coming for He 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” (Matt. 25:31). There can be no doubt about the timing of this judgment. It will occur when Jesus returns to establish His throne in Jerusalem (Luke 1:32-33). In the Rapture Jesus will take the Church back to the Father’s House (John 14:1-3) but in the Revelation (the Second Coming) He will return to earth in order rule as the King (Rev. 19:16).

Jesus goes on to teach in Matthew 25:32-46 what is going to occur with the surviving Gentile people at His Second Coming: “And before him shall be gathered all nations (“ethnos” = Gentile humanity): and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: And he shall set the sheep on his right hand (**saved Gentiles who survive the Tribulation Period**), but the goats on

the left (**unsaved Gentiles who survive the Tribulation Period**). Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the

Surviving Gentiles at Christ’s Second Coming

The saved and unsaved Gentiles are illustrated as:

Sheep (saved) 	 Goats (unsaved)
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kingdom (**the Millennial Kingdom or 1,000 years – Rev. 20:1-6**) prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink? When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren (**the Jewish brethren**), ye have done *it* unto me.

“Then shall he say also unto them on the left hand (**the goats – unsaved Gentile people who survive the Tribulation Period**), Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: 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 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 (**Christ’s Jewish brethren**), ye did *it* not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.”

NOTE C: The salvation of the surviving Gentiles is by grace (Eph. 2:8-9) but the proof of their salvation at this place of judgment will be determined by their treatment and attitude toward Israel (Matt. 25:35-40) and their refusal to receive the mark of the beast (Rev. 14:9-12). Israel is at the very center of this whole judgment program. According to Matthew 25:40, 42-45, the *treatment of Christ’s Jewish brethren* during the coming Tribulation Period will be the indicator of their salvation. It will be the proof of their salvation. Righteous living is not the way of salvation but the proof of one’s salvation. Such will be the case with the Gentiles who remain on earth after 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).”

EVENT TWELVE: Those Gentiles who are saved (depicted as sheep) will be gathered by the angels and enter the Millennial Kingdom (Matt. 13:30, 39-43; 25:1-30; 25:31-46).

Saved Gentiles



Unsaved Gentiles



EVENT THIRTEEN: Those Gentiles who are lost (depicted as goats) will be gathered by the angels and sent to Hades (Matt. 3:11-12; 13:30, 39-42; 47-50; Matthew 25:31-46) which is a place of temporary judgment until the Great White Throne Judgment (Rev. 20:11-15).

EVENT FOURTEEN: Old Testament saints and Tribulation saints are resurrected and rewarded (Daniel 12:1-3; Isaiah 26:19; Revelation 20:4; 11:15). The Bible is very clear about something. The Old Testament saints will be rewarded and honored at the Second Coming, just prior to the commencement to the Millennial Kingdom. The Old Testament saints always viewed their resurrection and reward from the perspective of the Second Coming of Christ to the earth (Job 19:25-26; John 11:24). This is why Jesus presented that He would reward the Old Testament saints at His Second Coming to planet earth.



Matthew 16:27

“For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.”

Daniel 12:1-2 speaks of the timing of his resurrection:

“And at that time (*middle of Tribulation Period*) shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time (*words Jesus quoted in Matthew 24:21*): and at that time (*during the severe persecution*) thy people shall be delivered (*rescued at the Second Coming*), every one that shall be found written in the book (*those who are still alive*). And many of them that sleep in the dust of the earth shall awake (*resurrection*), some to everlasting life, and some to shame and everlasting contempt” (*the Old Testament view of resurrection without the separating time element of 1,000 years – Rev. 20:1-5*)

The Scripture clearly reveals that Daniel’s people (“thy people” - the Jews or Old Testament saints) will be raised in connection with Christ’s Second Coming to earth. Daniel speaks of the future suffering of the Jews during the Great Tribulation Period at the hands of the Antichrist in the same way Jesus did, as He foretold of the coming Jewish persecution (Matt. 24:21).

The basic teaching in the Old Testament is that Daniel and all Old Testament saints will be raised and rewarded at the Second Coming of Christ to planet earth. They are not part of the church and their resurrection is on the “last day” (John 11:24) which envisions the Second Coming and the time of rewards for God’s Old Testament saints.

Two things brought comfort to Daniel. First, there is the deliverance of Israel, Daniel’s “people.” This probably has reference refers to a national, physical deliverance from the authority and domination from Gentile powers, mainly the Antichrist. Those Israelites who are found in the book of living (Ps. 69:28), who survive the Tribulation Period, will be delivered from the Antichrist’s persecution. Of course, at the same time, there will also be a spiritual deliverance for the Bible teaches that “all Israel (believing Israel) shall be saved” at the Second Coming (Rom. 11:26).

The second fact that consoled Daniel is the promise that those Jewish saints that sleep, who have previously died, will be resurrected at this same time. Many Jews will lose their lives at the hands of Gentiles in the events revealed in Daniel chapter 11 and Revelation chapters 12, but they will be resurrected following this time of unprecedented trouble and great distress, or at the end of the Tribulation Period.

They will be raised to join those Jewish brethren who have survived the Tribulation Period. This is clearly revealed in Daniel's prophecy and reminds us that the Old Testament saints (Dan. 12:2) and Tribulation martyrs (Rev. 20:4) will be raised at the time of the Second Coming ("at that time") and not at the secret coming of Christ for His Church Age saints (1 Thess. 15:51-52).

Isaiah 26:17-19 also prophetically reveals:

"Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O Lord. We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen. Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."

Israel's experience during the coming Tribulation Period is comparable to a women passing through child birth. Experiencing pain associated with child birth is once again reminiscent of Jesus' description of this same prophetic time period (Matt.24:21). However, Isaiah also predicted that the Jews (Old Testament saints) would be raised from the dead following their time of suffering and persecution ("Thy dead men shall live, together with my dead body shall they arise") In other words, Isaiah's people would experience resurrection and blessing following their terrible time of judgment and persecution at the hands of the Antichrist. Once again, the prophets of old linked the resurrection of Old Testament saints as an event that follows Israel's suffering, after the Tribulation Period has expired, and in conjunction with the Second Coming.

Jesus taught in Matthew 16:27:

"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."

In the New Testament, we also discover that those saints who will be martyred during the Tribulation Period will also be raised at the Second Advent.

Revelation 20:4

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for

the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.”

The dispensational and prophetic Scriptures teach that God raises different groups of people at different times. God does not do everything in one nice little package but raises people in different phases within His prophetic plan. 1 Corinthians 15:23, “But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.”

EVENT FIFTEEN: The millennial temple begins to be reconstructed (Ezekiel 40-48). Ezekiel envisions the glory returning to a newly reconstructed temple for the Millennium or the 1,000 years (Isa. 43:1-5). The new temple will become the visible reminder of Israel's relationship to God through His New Covenant (Ezek. 36:24-28).



EVENT SIXTEEN: The cleanup and miraculous refurbishing of the earth before the Millennial Kingdom begins (Isaiah 35:1-2, 6-7; 66:12).

Isaiah 66:22

“For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed (Jewish seed) and your name (Israel) remain.”

This verse is spoken in the context of the earthly messianic kingdom. Notice how the Millennium is also described as “the new heavens and the new earth, which I will make.” This is not speaking of the Eternal State which is also given a similar description (Rev. 21:1-2). The Millennium (1,000 years) is but a foretaste of eternity. The earth, due to the catastrophic judgments of the Tribulation Period, and with Jesus Christ ruling as King, will have to be reworked in many aspects – ecologically, socially, economically, and even spiritually. When the Millennium begins, it will be like a new heaven and earth. The Bible envision the earth being transformed into a beautiful paradise.

Isaiah 35:1-2

“The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, *and* the excellency of our God.”



Isaiah 35:6-7

“Then shall the lame *man* leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, *shall be* grass with reeds and rushes.”

Note: Of course, these last two events (reconstruction of the temple and the transformation of the earth) will continue to find fulfillment and be fully realized during the Millennial Kingdom.

In conclusion, Jesus taught in the context of His Second Coming, “Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh” (Matt. 24:44). He reminds his disciples that no person will be able to know exactly when the Second Coming will take place. The actual return of the Messiah begins at a specific point in time (which no person can know), as Jesus taught (Matt. 24:36), but the events associated with His return are spread out over a period of 75 days (Dan. 12:11-13), which is the time between the closing of the seven years and the start of the Millennium. The cosmic signs and eerie darkness begin in the period of the 75-day gap (Matt. 24:29), which last for an unspecified amount of time. Then, the sign of Christ’s return is seen in the heavens which officially begins His return

to planet earth (Matt. 24:30). However, this return is going to take place progressively and strategically, involving many events.

The *timing* of Christ's Second Coming to planet earth is very important. The gap of time that exists between the ending of the seven-year Tribulation Period is also very significant. It clears up many questions that dispensational interpreters of Scripture have and allows for a literal hermeneutic, while at the same time espousing Jesus' comment that no person living can know the exact timing and moment that Jesus will return to earth.

The *teaching* about the Second Coming of Christ is also vitally important. It reminds us that God is going to win in the end!

Mark Hitchcock wrote:

"In 1999, the Associated Press ranked the top 100 news events of the twentieth century. Some of the century's biggest stories were the stock market crash of October 28, 1929; the bombing of Pearl Harbor on December 7, 1941; the Kennedy assassination on November 22, 1963; and man walking on the moon on July 20, 1969. But the number one story was the Hiroshima bombing on August 6, 1945 that brought about the end of WWII and unleashed the atomic age. While all of these stories are incredible, the greatest news event of all time is yet to occur: Jesus' return to planet earth. Talk about a front-page story! Just think about it for a moment and it may make the hair on your neck stand on end."



"Someday He's coming from
Heaven's bright throne
Coming earth's kingdoms
To claim as His own.
Coming in glory
With banners unfurled,
All eyes shall see Him.
He'll rule the world,
Jesus will rule the world!"