

# Insights In Prophecy

Unlock The Ancient Mysteries Of Daniel & Revelation

## BIBLE DISCOVERY SERIES

# LESSON 23

## Lesson 23

### SEVEN PERSONALITIES AT WORK DURING THE APPOINTED TIMES

#### Read Revelation 14

- Investigate The Work Of The Six Messengers & The Son Of Man
- Learn How God's Warnings Reach Around the Globe

The first five verses of Revelation 14 propel us into the future to Day 1335, when the gathered 144,000 “firstfruits” harvest will stand on Mount Zion before God's throne singing victorious hymns of praise. The fifteen verses that follow describe events leading up to this joyous celebration.

Much like the sixth seal (Revelation 6:12-17) and the sixth trumpet (9:13-21), these verses take the reader to the very end of the conflict when the 144,000 are translated; but, before this happy reunion, the elect must first endure the last forty days in earthly turmoil—the Time of Jacob's Trouble. *Seven messengers* are seen at work in this chapter, and are intimately involved in the counting days of prophecy as deliverers of God's final warnings and ultimate destruction, which returns the planet back to its desolate condition prior to creation: “The earth was without form, and void; and darkness was on the face of the deep,” Genesis 1:2. Jeremiah wrote about the Day of the LORD, “I looked at the earth, and it was formless and empty; and at the heavens, and their light was gone. I looked at the mountains, and they were quaking; all the hills were swaying. I looked, and there were no people; every bird in the sky had flown away. I looked, and the fruitful land was a desert; all its towns lay in ruins before the LORD, before His fierce anger,” Jeremiah 4:23-26.

This colorful painting—*seven angels* with seven tongues of fire above their heads as portrayed in this Jewish work called *A Light to Jerusalem*, not only depict the *seven messengers* (five across the top, and two on each side with shofars), but seven flames are painted at the bottom of the artwork; six smaller flames, and in the middle is the seventh, with the seventh larger than the other six. “Is not *My word like fire*,” declares the LORD?” Jeremiah 23:29.



This painting could easily represent Revelation 14 and appears in the 5760 Jewish Art Calendar provided by the Orthodox Lubavitch. It is placed on the page related to the months of Elul and Tishrei, the sixth and seventh months of the Biblical calendar (the months of August-September-October on the Gregorian calendar) when the High Holy Days are celebrated—Rosh Hashanah, Yom Kippur and Sukkot. It is this Festival season when the seven angels will, no doubt, begin to unleash their trumpet and vial plagues of vengeance.

John's book of Revelation has held its secrets for nearly two thousand years; but now by the grace of God, the mysteries can be unlocked as Daniel is merged alongside Revelation as complimentary books. Jesus once said, "Many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them," Matthew 13:17 (KJV).

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The final generation will have the privilege to comprehend the ancient mysteries that prophets yearned to comprehend but could not. We are nearing the events foretold by the Jewish prophets, and we must understand how governments and powerful leaders in our contemporary world will match with accuracy the divine prophecies. Otherwise, we may be taken captive by the overwhelming desire to follow the delusions and dictates of these men, and not God.

*The Kingdom Calendar* offers insight into the counting periods and pattern of end-time events. Only when the portentous episodes begin to unfold will we truly appreciate the precise details God has given us; its accuracy will encourage believers to hold on by faith to the "testimony of Jesus" given to John on the Island of Patmos.

Revelation 14 holds obscure, but vital, communication from Heaven, which we will review in this study. Previous lessons have described the work of the seven angels who blow the seven trumpets (chapters 8-10)—the same seven messengers who also pour out the seven plagues against the unrepentant world (chapters 15-16). This lesson series have demonstrated repeatedly how the designations *Seventh Angel* and *Michael* represent Yeshua, the Son of Man. Revelation 14 adds to this claim, as the lay out of the seven personalities of Revelation 14 are visually illustrated in this simple chart.



Revelation 14 describes six angels at work, three on each side of the seventh—identified as the Son of Man. The seven represent the symbolism of the living Menorah of Heaven's Temple. Messiah is the middle messenger posed and ready to offer spiritual light: "God is light, and in Him is no darkness at all," 1 John 1:5. The middle flame signifies Christ, and is called *Ner Elohim*; also referred to as the *shamash*, or "servant lamp," since it is the source from which the others are kindled after their oil supply is renewed. And, when evil must be extinguished, the flame of the Menorah turns into the fire of judgment.

The duties of the seven are revealed in their order of delivery, according to how the events will transpire on earth. The first three proclaim life-saving counsel to the world before the Day of the LORD and show that these chosen messengers will personally proclaim last-day warnings to ensure that they circle the globe. The first messenger warns the Judgment is in session in Heaven, and that worship must be given to the Creator, and Him only, for the sentence of the Court is forthcoming (vs. 6-7). The second announces that Babylon is fallen, and to be aware—the whole world is intoxicated by Israel's acceptance of false Christianity (v. 8). And, the third cautions no man should worship the Beast or his idol or accept the false messiah's mark of allegiance (vs. 9-12).

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The last three announce salvation and destruction. The fourth angel exits from the Temple Court in Heaven with the Father's announcement it is time to reap the good harvest from the ground, raised in resurrection (v. 15). The fifth announces the time has come to cut down and gather the wicked (v. 17). And, the sixth angel gathers the harvest of sinners to cast them into fiery destruction (v. 18). In the middle of the six angels you find the conquering Messiah—the Seventh Messenger—the announced King sitting upon the white cloud of glory with a harvesting tool in hand, and adorned with a crown of gold.

**1. The Lamb is standing in Revelation 14:1. Who is represented by the Lamb (Revelation 5:5-6)?** \_\_\_\_\_

**2. Mount Zion referred to in verse 1 is located where, as also described by Paul in Hebrews 12:22 and Galatians 4:26?** \_\_\_\_\_

**3. The 144,000 are identified as what ethnic group in Revelation 7:4?** \_\_\_\_\_

The Father's name in their foreheads seals the twelve tribes of Israel from the torment and destruction of



the plagues. Likewise, the mark of the beast, which the rebels receive in their foreheads, is closely associated with Antichrist's name (Revelation 13:16-17), while the seal of the Father and Son is associated with the Divine name and salvation. This proves that the sheep (saved) are being separated from the goats (lost), through decisions made during our lifetime, starting with a living faith in the Son of God (Matthew 25:32-33).

In ancient times, a royal seal signified ownership, the territory and authenticity of the document when affixed by the ruling king. The Ten Commandments hold a divine seal; it is found in the fourth commandment. There we discover both the name of King—"LORD" Creator, and His domain—"earth, sea and all therein." In this sense, the Sabbath signifies the seal of the Divine decree, and the 144,000 are keepers of the Covenant commandments of God. However, this seal is more than a conscientious observer of God's commandments; it represents the faithful heart of an obedient and submissive servant.

A Hebrew servant could voluntarily decide to serve his master by declaring, "I love my master... and do not want to go free; then, his master must take him before the judges. He shall take him to the door or the doorpost and pierce his ear with an awl. Then he will be his servant for life," Exodus 21:5-6. This mark was a visible sign of his allegiance to his master, just as the 144,000 receive the seal of God as the sign of allegiance and voluntary service to their Messiah for the rest of their lives.

The 144,000 are chosen and sealed by their Owner for divine protection, just as the blood of the slain lamb was painted over the doorposts of Israel in Egypt so the death angel would pass by. John saw the virtuous 12,000 from each tribe, who will one day stand on Mount Zion in the New Jerusalem triumphant over the beast and his image, eternally secure from any further conflict.

**4. In Revelation 14:2-3, John hears a loud roar like rushing waters and loud thunder. Whose voices are represented (Revelation 1:15; 10:1-3; 15:1-3; 19:1)?** \_\_\_\_\_

*The loud thunderous roar of praise is likely from three sources: First, Messiah's loud voice. Second, John hears harps playing and countless singing voices in Heaven. Chapters 15 and 19 identifies the musical players and singers as the great multitude of all nations (Jews and Gentiles)—"those who had been*

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victorious over the beast and his image and over the number of his name," (v. 2). Finally, the 144,000 are singing with roaring praise a new song of victory. Who knows, maybe the innumerable angels are celebrating too!

**5. The prophet writes that only the 144,000 can learn a special new melody, and with Messiah sing its lyrics. Why?** \_\_\_\_\_

Surely John associated this end-time vision to the words of Psalm 149:1-3, which admonishes "Sing to the LORD a new song, His praise in the assembly of the saints. Let Israel rejoice in their Maker; let the people of Zion be glad in their King. Let them praise His Name with dancing and make music to Him with tambourine and harp. For the LORD takes delight in His people; He crowns the humble with salvation."

The 144,000 will have just endured the 40 days of Jacob's trouble—a time of Great Tribulation when the plagues are striking fear, terrible calamities annihilate mass populations of cities and towns, food and shelter are scarce, and the enemy is pursuing the righteous ones. Only Moses, Elijah and Jesus endured similar 40-day wilderness experiences without food, water, shelter and comfort.

As part of the annual Festival celebrations, immediately after Yom Kippur (Day of Atonement) the people of Israel are to begin building outdoor lean-tos for Sukkot—the Feast of Tabernacles. Five days later, observers step out of the comfort of their familiar surroundings to stay in their temporary huts (*sukkahs*), which God commanded to be built (Leviticus 23:34-44). Jewish scholars associate living in makeshift shelter as a remembrance of the *forty years* the children of Israel wandered in the wilderness, living in tents on their way to the Promised Land.



After over 3,000 years of rehearsing this Festival, Sukkot will meet its fulfillment both in Heaven and on earth; on earth by the last generation of celebrates—the 144,000 of the twelve tribes. They will scatter into the wilderness to live in makeshift shelters from God's proclaimed Yom Kippur until the end of time, enduring hardship for 40 days—each day for a year (Numbers 14:33-34)—on their way to Mount Zion (*The Kingdom Calendar*—Pts. 18, 19, 20 and 21).

**6. Revelation 14:4-5 identifies the 144,000 as chosen, not having been defiled with women, so they are called what?** \_\_\_\_\_

Virginity signifies purity; because of their spotlessness, the 144,000 members of the twelve tribes of Israel will have the unique privilege of following the Lamb wherever His travels in the Kingdom to come. In contrast, the "great multitude" of all nations who give their lives in faithful service during the last appointed time counting periods will serve God the Father "day and night in His Temple," Revelation 7:9, 15.

**7. The 144,000 are also called "firstfruits." What does this designation portray (Jeremiah 2:1-3; Deuteronomy 15:19; 1 Corinthians 15:20)?** \_\_\_\_\_

*Firstfruits focus on setting apart as holy to God; the first of all who are blessed, who follow later.*

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Israel was set apart and consecrated, in that these chosen were the first to be led through the wilderness to the Promised Land—Canaan. The firstborn and harvest of the *firstfruits* were to be distinguished as holy unto God in the family and daily agricultural duties. Messiah was called the *firstfruits* of those who will be raised from the dead. In this regard, the *firstfruits* indicate the first of a larger harvest; meaning, the holy harvest that will later emerge at the end of the 1,000-year millennial delay at the general resurrection.

The 144,000 have been "redeemed" and "purchased" by the blood of the Lamb. Messiah gave His life that He might surround Himself with faithful followers of His own choosing, who know from experience the depth of His love. He will single out for Himself only those who are found without lying tongues and with blameless hearts.

### 8. Read Zephaniah 3:13. How does it describe this remnant? \_\_\_\_\_

*"The remnant of Israel will do no wrong; they will speak no lies" or deceit. Only by their calling and Divine help do they stand the test of trial. Jude 24 says, "To Him who is able to keep you from falling and to present you before His glorious presence without fault and with great joy."*

### Malakh & Angellos: Messengers Of Hope & Warning

After describing the 144,000 redeemed, along with their victorious arrival and celebration on Mt. Zion in Heaven, the 14<sup>th</sup> chapter of Revelation shifts to events leading up to the firstfruits harvest and how their salvation came about. As a point of clarification, the Western view of an angel is typically always a supernatural messenger from God, conveying news from God to men. However, the Hebrew word for angel מַלְאָךְ—"*malakh*" and the Greek term ἄγγελος, οὐ, ὁ--"*angellos*" are misunderstood by most Bible students. Strong's Concordance teaches angellos is "an angel, messenger. Properly, a *messenger* or *delegate*—either human (see the following verses where angellos is used to describe a human messenger: Matthew 11:10; Luke 7:24, 9:52; Galatians 4:14; and Philippians 2:25) or heavenly (a celestial *angel*); someone *sent* (by God) to proclaim His message." In other words, we need to be careful in our assumption an angellos, conveyed in English as either a messenger or angel, has to always be a supernatural being with wings; in many cases, the malakh and angellos of the Scriptures have been assigned to human messengers.

Messiah Jesus is also called *The Angel of the LORD* in the Hebrew Bible, for example in Zechariah 12:8: "On that Day the LORD will shield those [144,000], so that the feeblest among them will be like David, and the house of David will be like God, like the Angel of the LORD going before them." Wikipedia states, "In the Hebrew Bible the noun *malakh* "messenger" is used 214 times, of which approximately (according to translations in the King James Version) 103 times concern human messengers and 111 times concern heavenly messengers.

The term מַלְאָךְ יְהוָה (*malakh YHWH*), Hebrew for "Messenger of Yahweh", in the King James Version "Angel of the LORD", occurs 65 times and always in the singular. In the English translation it is usually accompanied with the definite article. The first reference is found in Genesis 16:7-12 where it says that "the Angel of the LORD" appeared to Hagar as she was fleeing in the wilderness from the rage of Abraham's wife. The Angel told her to go back home, and then He revealed to her that she was pregnant with a son whose name would be called Ishmael. A study of the subsequent appearances of the Angel of the LORD makes it very clear that they were pre-incarnate appearances of Yeshua. A good example is found in Exodus 3. There we are told that the Angel of the LORD appeared to Moses in the burning bush (verse 2). Then we are later told that the Angel spoke to Moses and said, "I am the God of your father, the

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God of Abraham, the God of Isaac, and the God of Jacob" (verse 6). In Exodus 23 we are told that God the Father spoke to Moses and said He would send an Angel to guide and protect the Children of Israel in the Wilderness. He refers to this Angel as "My angel" and states that "My Name is in Him" (Exodus 23:20-23). This is obviously no ordinary angel; this is the Most Holy One, later revealed in the person of Yeshua our Messiah.

### The First Angel Messenger

**9. What is the primary message of the first emissary (Revelation 14:6-7)? \_\_\_\_\_**  
**How widespread will his message reach? \_\_\_\_\_**

*The eternal gospel will be proclaimed around the globe—to every nation. The message includes the loud cry, "Fear God and give Him glory because the hour of His Judgment has come. Worship Him who made the heavens, the earth, the sea and the springs of water."*

**10. Why would this global proclamation to "fear and worship the Creator" of the universe represent one of the three last messages to mankind? \_\_\_\_\_**

*The appointed time of the end will herald the hour of Judgment for all of mankind—the final division between the righteous and unrighteous.*

**11. In Revelation 22:11-12, what is Messiah's decree just before He returns that proves this point? \_\_\_\_\_**

*"Let the one who does wrong continue to do wrong; let the vile person continue to be vile; let the one who does right continue to do right; and let the holy person continue to be holy. Look, I am coming soon! My reward is with Me, and I will give to each person according to what they have done."*

**12. Daniel 7:9-10 depicts the Judgment Court in Heaven. How? \_\_\_\_\_**

*The Sanctuary in Heaven will be rearranged, with many gathered around to witness the proceedings and hear the evidence.*

Before the Courtroom Judgment begins, war will shatter Heaven's peace and rout the Sanctuary in Heaven (Revelation 12:7; Daniel 8:10-11); but, after Michael's victory over Satan and his army, thrones will be moved into place (Daniel 7:9-10) and God the Father will take His place upon the Seat of Judgment; then, for 1,150 days the Books of Evidence will be opened. Decisions will be made that will influence the outcome. On earth, it is a time of solemn reflection when we must decide either to follow Jesus and His testimony, or Antichrist and his decrees. What destiny will we decide upon? Will we live by faith in worship of our Creator, or compromise in fear with the world's leader and the majority around us? Who we trust will determine either life or death. In the last days, our faith cannot be secreted away in quiet worship. Like Shadrach, Meshach and Abednego, our actions will expose our hearts—whether we are living by faith in the Son of God, or not. Authentic faith does not allow us to deny Christ by either words or actions. Jesus warned, "Whoever denies Me before men, him I will also deny before My Father," Matthew 10:33.

**13. What commandments will be the basis of this Judgment (Revelation 11:19; 15:5)? \_\_\_\_\_**

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*The Ten Commandments, as written on tablets of stone and protected in the Ark of the Testimony, will be the basis of the judgment hour decisions.*

**14. How does John tie worship of God with our response to His Law (1 John 2:3-4; 3:3-4; 3:22; 5:2-4)?** \_\_\_\_\_

**15. John the prophet conveys that an intrinsic part of the eternal gospel is the worship of the Creator. What commandment is intimately tied to the creation of God (Genesis 2:1-3; Exodus 20:8-11), as noted earlier in our lesson?** \_\_\_\_\_

### The Second Angel Messenger

The second angel gives a clear warning, "Fallen! Fallen is Babylon the Great, which made all the nations drink of the maddening wine of her adulteries," Revelation 14:8.

**16. Read Revelation 17:18 and 11:7. What great city is identified as Babylon?** \_\_\_\_\_

Jerusalem, the city of three religions—Judaism, Christianity and Islam—should refuse the arrival of the Wicked One, but instead will allow him, through Jerusalem's political and religious leaders, onto the reconstructed Temple Mount and into her rebuilt Temple. Babylon promotes the erroneous worship of idols and the fraudulent Man of Sin. Nations will be intoxicated with this wine of mystery and deception.

**17. God has allowed enemies to destroy Jerusalem in times past because of her sin. What did Jesus say about Jerusalem in Matthew 24:2-3, and the necessity to leave quickly in the last moments of time (Matthew 24:15-21; Luke 21:20)?** \_\_\_\_\_

**18. Why would it be necessary for Jerusalem's identity to be masked in secrecy in Revelation's prophecies, cloaked behind the Babylon name until the appointed time of the end?** \_\_\_\_\_

*That the eyes of the willful and obstinately ignorant might be blinded from the truth (Isaiah 42:18-25; Matthew 15:14; 23:16; Romans 2:17-24; 11:7-9, 25-27; 2 Corinthians 4:3-4; 1 John 2:11; Revelation 3:17).*

God has hidden His mysteries through the ages. Even today, we do not fully comprehend all future events; but if our hearts are willing we will not despise His counsel. Not until Michael, the Seventh Angel, begins to speak loudly His thunderous commands at Yom Kippur will all the mysteries of God be finished (Revelation 10:7). However, prior to this Daniel 12:4 declares that many end-time prophecies will be understood in a new light by those who are wise, when the "time of the end" is about to begin. Even then, followers of God must live through trials by faith and with unanswered questions; nonetheless, the wicked will not perceive the events unfolding around them, because of their unbelief.

### The Third Angel Messenger

The third messenger of global influence declares with a loud cry, "If anyone worships the Beast and his image and receives his mark on the forehead or on the hand, he too, will drink of the wine of God's fury," Revelation 14:9-10. Here is the ominous warning against anyone following the Beast's profane counsel against God, worshipping his idol or receiving his mark that allows for buying and selling.

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**19. What type of punishment comes with conformity to his decrees?** \_\_\_\_\_

*A fiery demise—the smoke of their torment rises forever and ever.*

The original idiomatic expression "smoke will rise forever" comes from Edom's fall in Isaiah 34:8-10, and denotes a complete and thorough destruction. The smoke does not literally raise forever as proven by the Isaiah chapters; but rather, relays the fact that Edom would not be rebuilt again after the Day of the LORD. In fact, "from generation to generation it will lie desolate." However, the day will arrive when "desert and parched land will be glad; the wilderness will rejoice and blossom," Isaiah 35:1. Sodom and Gomorrah, as examples of the wrath of God in the last days, "*suffered the vengeance of eternal fire*" (Jude 7), yet the flames do not continue today. The destruction is eternal, but not the flames.

Revelation 14:11-12 testifies, "There is no rest day or night for those who worship the beast and his image, or for anyone who receives the mark of his name. This calls for patient endurance on the part of the saints who obey God's commandments and remain faithful to Jesus."

**20. Why do the wicked suffer constant turmoil with restless days and nights?** \_\_\_\_\_

*The righteous keep God's commandments and carry on with an unwavering faith in Jesus. In contrast, the wicked may be supplied with food and shelter in the closing moments of time, but they will have no peace because of their sinful lives and uncertain future. "There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin," Psalm 38:3. "But the wicked are like the tossing sea, which cannot rest, whose waves cast up mire and mud," Isaiah 57:20.*

**20. As the Day of the LORD draws near, the three messengers will complete their warnings in concerted effort with human laborers in Christ; but, what will happen to many faithful workers in the last moments of time (Revelation 14:13)?** \_\_\_\_\_

*Many saints will be laid to rest during the closing moments of time. Their good deeds will follow them with rewards of service at their resurrection.*

### The SON OF MAN: The Seventh Personality

The three messengers have completed their worldwide ministry. Now John sees a white cloud, and seated on the cloud was one "like a *son of man*" with a crown of gold on His head and a sharp sickle in His hand," Revelation 14:14.

John is connecting Daniel's prediction concerning "one like the *son of man*, coming with the clouds of Heaven" (7:13-14), who will step before the Ancient of Days to receive His kingdom. The future virgin birth and deity of One called Yeshua had not yet been fully revealed in Daniel's day. The prophet simply stated he saw what looked to be a human—a son of a man—in the middle of angelic beings approaching the Father. Now in Revelation 14, John sees "one like a son of man" seated in authority, wearing His awarded crown and posed to harvest the precious grain at the end of time; however, He waits for the final word from the Sanctuary.



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### The Fourth Angel Messenger

The fourth angel emerges from the Temple in Heaven with demands from the Father to His Son—the High Priest, "Take your sickle and reap, because the time to reap has come, for the grain harvest of the earth is ripe," Revelation 14:15-16. The resurrection harvest is fully mature, and the overcomers are ready to be gathered up from the ground.

**22. Read 1 Corinthians 15:35-49. How does Paul describe in agricultural terms the death of the old body, which then springs forth as a new imperishable one? How is the grain harvest of Revelation 14 described earlier by Paul (15:51-54)? Who is identified as worthy of the resurrection (15:58)?** \_\_\_\_\_

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*Paul speaks of the resurrection in terms of sowing and harvest.*

That seed which is planted and dies eventually breaks through the soil and springs up to new life. The earth-bound body will give way to the eternal; the natural body will be raised as spiritual; the perishable body we now possess will one day be imperishable. Paul continues by saying "we will not all sleep" in death, "but we will all be changed—in a flash, in the twinkling of an eye, at the last [seventh] trumpet. For the trumpet will sound, the dead will be raised imperishable." He finalizes his thoughts with this admonition: "Stand firm. Let nothing move you. Always give yourselves fully to the work of the LORD, because you know that your labor in the LORD is not in vain." Laborers for Christ who endure to the end, even in the face of death, will be saved (Matthew 24:13). Yeshua also said that "unless a kernel of wheat falls into the ground and dies [in death], it remains only a single seed. But if it dies, it produces many seeds [a great harvest]. The man who loves his life will lose it, while the man who hates his life in this world [willing to die to self and/or die in martyrdom] will keep it for eternal life," John 12:23-26.



**23. Why does Messiah await the announcement from His Father (Matthew 24:36; Acts 1:7)?** \_\_\_\_\_

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*Jesus has always been attentive to His Father's will (John 4:34; 5:30; 6:38). The appointed hour of Messiah's revelation is known only by the Father, and it is His decision when final permission is given through the announcing fourth angel for Yeshua to reap. The Son of Man takes His symbolic sickle and gathers in the fall harvest.*

### The Fifth & Sixth Angel Messengers

The fifth angel emerges from the Temple in Revelation 14:17. His work follows just after the completion of the righteous harvest; however, this messenger carries a tool of doom. The sixth angel—the angel in charge of the altar of fire in Heaven—called out in a loud voice to the fifth angel, "take your sickle and gather the clusters of grapes from the earth's vine, because its grapes are ripe," (14:18).

**24. What type of harvest is spoken of here (Revelation 14:19-20; Matthew 13:37-43)?** \_\_\_\_\_

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**25. The chapter concludes with the symbolism of a winepress, where the sinners of violence are trampled underfoot in God's anger. Joel 3:13 and Isaiah 63:1-6 describe the same event. How? \_\_\_\_\_**

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*The Word of God takes us to that future Day of wrath when Messiah will rise up to tread the winepress and do "His work, His strange work, and perform His task, His alien task," Isaiah 28:21.*

So great is the magnitude of the slaughter outside the city of Jerusalem that prophecy represents the bloodshed as bridle high, and the length as about 180 miles (or 300 kilometers) long—the approximate north and south span of Israel from Mt. Hermon to Masada in the days of John's revelations.

The prophet Isaiah wrote about the Messiah Warrior in chapter 59, "He saw that there was no one, He was appalled that there was no one to intervene; so, His own arm achieved salvation for him, and His own righteousness sustained him. He put on righteousness as His breastplate, and the helmet of salvation on His head; He put on the garments of vengeance and wrapped Himself in zeal as in a cloak. According to what they have done, so will He repay wrath to His enemies and retribution to His foes; He will repay the islands their due," (vs. 16-18). David wrote, "Why do the nations conspire and the peoples plot in vain? The kings of the earth rise up and the rulers band together against the LORD and against His anointed, saying, "Let us break their chains and throw off their shackles. "The One enthroned in Heaven laughs; the LORD scoffs at them. He rebukes them in His anger and terrifies them in His wrath, saying, "I have installed My King on Zion, My holy mountain," Psalm 2:1-6.

The prophet Zephaniah writes in the first chapter of his scroll (1:2-18) about the Day of the LORD, and in very clear terms describes the fate of all the wicked and the destitution of Planet Earth when Almighty God is done with the wrath of His fury, including those who remain in the rebellious city of Jerusalem. Whether you believe the disturbing finality of a desolate earth at the Armageddon battle is up to you: "I will sweep away everything from the face of the earth," declares the LORD. "I will sweep away both man and beast; I will sweep away the birds in the sky and the fish in the sea—and the idols that cause the wicked to stumble." "When I destroy all mankind on the face of the earth," declares the LORD, "I will stretch out My hand against Judah and against all who live in Jerusalem. I will destroy every remnant of Baal worship in this place, the very names of the idolatrous priests— those who bow down on the roofs to worship the starry host, those who bow down and swear by the LORD and who also swear by Molek, those who turn back from following the LORD and neither seek the LORD nor inquire of Him." Be silent before the Sovereign LORD, for the Day of the LORD is near. The LORD has prepared a sacrifice; He has consecrated those He has invited."



The prophet continues, "On the Day of the LORD's sacrifice I will punish the officials and the king's sons and all those clad in foreign clothes. On that Day I will punish all who avoid stepping on the threshold, who fill the temple of their gods with violence and deceit. "On that Day," declares the LORD, "a cry will go up from the Fish Gate, wailing from the New Quarter, and a loud crash from the hills. Wail, you who live in the market district all your merchants will be wiped out, all who trade with silver will be destroyed. At that time I will search Jerusalem with lamps and punish those who are complacent, who are like wine left on its dregs, who think, 'The LORD will do nothing, either good or bad.' Their wealth will be plundered, their houses demolished. Though they build houses, they will not live in them; though they plant vineyards, they will not drink the wine." The Great Day of the LORD is near—near and coming quickly. The cry on the Day of the LORD is bitter; the Mighty Warrior shouts His battle cry."

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Zephaniah finalizes his prophecy with these words, “That Day will be a day of wrath—a day of distress and anguish, a day of trouble and ruin, a day of darkness and gloom, a day of clouds and blackness—a day of trumpet and battle cry against the fortified cities and against the corner towers. “I will bring such distress on all people that they will grope about like those who are blind, because they have sinned against the LORD. Their blood will be poured out like dust and their entrails like dung. Neither their silver nor their gold will be able to save them on the Day of the LORD’s wrath.” In the fire of his jealousy the whole earth will be consumed, for he will make a sudden end of all who live on the earth.”

Again, Yeshua warns the beloved city of Judaism, Christianity and Islam, “When you see Jerusalem being surrounded by armies, you will know that its desolation is near. Then let those who are in Judea flee to the mountains, let those in the city get out, and let those in the country not enter the city. For this is the time of punishment in fulfillment of all that has been written,” Luke 21:20-22.

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# Insights In Prophecy

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