

Sermon to the Saints which are at Topeka, Kansas -- Sunday, August 6, 2023

***“[A]nd every eye shall see him, and they also which pierced him:” (Revelation 1:7b)***

As we continue to examine the words of ***“that disciple whom Jesus loved” (John 21:7)***, regarding the Revelation of Jesus Christ, we have come to the excited words that close his introduction. In verse seven of this first chapter, John is making what I have termed *a statement of the case*. He’s identified the subject matter of his writing, the inspired energy behind it being brought forth, the character of those humans who will be allowed to read, hear, and keep the writings, and the eternal authority and prerogative of the Trinity in the work. So, what is the work? In elliptical terms, it is stated in this single verse. If you want to know what the book of The Revelation is about, then read and understand this single verse. There are many details that are not expressly stated, of course, but the essence of what this book was written to prepare the earth for is captured in chapter one, verse seven.

Framing the examination of the verse in that light will help us to do two things. First, to truly prepare our minds to receive the incredible and detailed accounts that fill in what is both stated and implied in the words of this verse. Second, to discard the works of men who make undisciplined and fantastical stories out of the blessed words contained in the book. Humans tend to allow their filthy, sinful imaginations to run away with them. All humans. I include the humans who are sitting in this sanctuary on this day. I include myself. It is a dangerous tendency that will only be reined in by the work of sovereign grace on our hearts and minds. If that grace is present, we keep our eyes on the glory of the King, rather than our own. I think that is what Paul is telling Timothy when he says ***“all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” (2 Timothy 3:16)***. Adhering to the inspired scripture for our understanding of God’s Word will ensure our view of these prophecies stay focused on Him, and not on our own interests or desires. When we read the words of Revelation chapters four through 19, we should read them as explaining what is captured in the words of chapter one, verse seven.

Last time I preached it was about the first five words of this verse, ***“Behold, he cometh with clouds”***. I pick up the energy of the passage today, to look at the witnesses to the sight of the King of kings coming down from His heavenly throne to free His captive saints, unseat the imposter and take His throne. There are a lot of good considerations for us related to this examination. As in all of my sermons, my goal here is to give all those who hear these words a certain confidence that they understand what the Holy Ghost has prepared for us in these rather pedestrian expressions ... because they really are anything but.

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***“[A]nd every eye shall see him”***. I think the words of expositor Joseph Seiss is a good beginning point to consider this clause.

Seiss: *“And every eye shall see him.’ Here is the publicity of the sublime event. It is not said that all shall see him at the same time, or in the same scene, or with the same feelings. Other passages*

*teach us that some eyes will see him whilst he is yet to others invisible; and that he will be manifested to some at one time and place, and to others at other times and places, and in different acts of the wonderful drama. But, somewhere, at some time, in some stage of his judicial administrations, there never has been and never will be that human being who shall not see him. To every one that has lived, and to every one who shall live, he will show himself, and compel every eye to meet his eye. The dead shall be brought to life again, and shall see him, and the living shall see him. The good shall see him, and the wicked shall see him. Some shall see him and shout: 'Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation;' and others shall see him and cry to 'the mountains and rocks: Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?'"*

In the 19<sup>th</sup> century, when Seiss was most active in his preaching and writing, the body of Christianity was still far from the rot we see in this generation. Yet, it was a common notion that our Christ's second advent was a bit of a secretive event. As he indicates (without reference to any passage of scripture) it was thought that *"passages teach us that some eyes will see him whilst he is yet to others invisible"*. This analytical box forced Seiss to cobble together the notion of a phased rapture for the saints, some going up sooner (in secret) while others left to suffer some great affliction and then be taken up more publicly. That position was preached from this very pulpit – though I charge nobody with intentional heresy. It was, I fear, rather an overreach based upon limits to the understanding of the plain scriptures regarding matters of eschatology at the time. If we're not careful, we can be subject to similar errors that – I sincerely view – have the effect of shortening the arm of the eternal King! Let God be true, and every man a liar; so that God's glory, in the face of our Christ Jesus, is the only matter ever before us. The language of the verse has to be examined. The words chosen by the Holy Ghost have to be examined.

So let's take this analysis of Seiss (and others) for a short drive and see how it fares. The Greek words for this clause are these:

- Every = *"pas"* – means *"individually each, every, any, all the whole, everyone"*
- Eye = *"ophthalmos"* (*"of-thal-mos"*) – means *"the eye"*
- Shall see = *"optanomai"* (*"op-tan'-om-ahee"*) – means *"to look at, behold; to allow one's self to be seen, to appear"*
- Him = *"autos"* – means *"himself; he; the same"* (i.e., Christ)

Taken together, the words plainly state that every individual's eye will behold Christ when he appears. Nothing in these words seem to allow any loose analysis where some will see now, others later ... some experience things now, others at a delayed point in time. That being so, I submit that the burden of proof is forced upon any soul who would take such an imprecise view from such simple and precise words. I say this is the case even before we consider other passages that either plainly state or demand the conclusion that it is a matter of instant – ***"in a moment, in the twinkling of an eye"*** (1 Corinthians 15:52) – creation-wide experiencing Christ!

***“¶ I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.” (2 Timothy 4:1-2)***

I want to begin a closer look at the import of this clause with this charge that Paul put upon the new elder Timothy to get about the sober business of preaching and ministering. The predicate for the sobriety that Timothy needed to exhibit was the event of Christ’s second advent – attended by His judgment of ***“the quick and the dead”***. I underlined the word ***“appearing”***, because understanding that word will help us to understand what John means by ***“every eye shall see him”***. The Greek word here is *“epiphaneia”* (“ep-if-an’-i-ah”). A familiar sounding word that comes from an even more familiar sounding root *“epiphanes”* (“ep-if-an-ace”). It refers to what our culture calls an epiphany, though the use of the actual term dumbs down the pure sense of the word, it helps us to understand where I’m going with the analysis. If a human being suddenly is possessed with a bright clarity over an issue, they say they had an “epiphany” ... which refers to that aspect of the word that means a sudden, intuitive perception of or insight into the reality or essential meaning of something in the mind. The use of the word in the Bible has a simpler and more powerful meaning, and we do well to have our own “epiphany” about it.

***“¶ Let no man deceive you by any means: for that day [of the Lord] shall not come, except there come a falling away first, and that man of sin [i.e., Antichrist] be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he [i.e., Holy Ghost] who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness [i.e., epiphany] of his coming.” (2 Thessalonians 2:3-8)***

The word translated in this verse to describe the power of the Christ that destroys Antichrist – His ***“brightness”*** – is the same Greek *“epiphaneia”* ... an epiphany. When Christ appears, at the sounding of the seventh trumpet, one of the things that is effectuated (according to clear Bible) is the destruction of the Antichrist beast that has positioned himself in the temple of God at Jerusalem and has declared himself to be God. Another way the verse above could close is that the Lord shall consume Antichrist with the spirit of His mouth (i.e., His Word), and shall destroy Antichrist with His very appearance, because it is such an explosion of bright light! Antichrist is the very darkness ... Christ is the very light!

What is happening in this scene Paul describes to the Thessalonians? This engagement between the Antichrist and the faithful martyrs and servants of God that is captured in the very strong language of the passage is remarkable and unnerving to the soul who gathers together the various writings of the Bible that speak to the scene. When John speaks more specifically and comprehensively about it – later in this Revelation – it helps us to see more of the dynamic at play. Consequently, I believe it will put a great deal more flesh upon the boney words of the passage we are examining today.

***“And when [the two witnesses] shall have finished their testimony, the beast [Antichrist] that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill***

***them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified [Jerusalem]. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.***” (Revelation 11:7-13)

This scene is dramatic. Let’s drill down a bit. For three-and-a-half years, these two witnesses have been prophesying to the inhabitants of the earth while billions of souls are dying under the amazing works of the seals and the trumpets. Billions of souls are dying, and these two witnesses have become the focal point of the entire globe. Active, militant, coordinated engagement of the whole population remaining on the earth – kill these two witnesses and stop this horror! The language of Revelation 9 – that describes the work of the locusts and the 200 million dragon-like monstrosities – are all under the fifth and the sixth trumpet sounding. There is no mistaking that this energy with the two witnesses comes to a crescendo – a pitch – a boiling point as the sounding of the seventh trumpet is imminent.

At some point along this three-and-a-half-year timeline, the Antichrist beast the passage above refers to comes onto the scene as a powerful enemy of these humble souls. One of my friends in this body did some solid examination of the words out of Daniel, the words of Christ, and the words of the Revelation as they relate to this same engagement between Christ’s saints and the Antichrist beast before the second advent of our Messiah. He sent me an email elliptically capturing the various verses that help to calculate when the warfare between Antichrist and the saints will begin in the earth. I think logic forces the conclusion that there is some period of time intended by the language ***“the beast ... shall make war against them, and shall overcome them, and kill them.”*** If that is not a fully framed conflict, with the specific warring parties identified, then why would there be a worldwide celebration over the apparent outcome? So, it might be helpful to get a sense of when the conflict kicks off in earnest.

***“Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.***” (Daniel 8:13-14)

A full exposition of the totality of Daniel chapter eight is not here intended. I’ve offered up some words about this chapter previously<sup>i</sup>, as well as a much deeper analysis of the two witnesses. Here I’m simply offering a sense of the timeline as helped along by this specific language from our two friends who here is seen by Daniel in prophecy discussing the Day of the Lord<sup>ii</sup>. The cleansing of the sanctuary is accomplished by the fulfillment of the seven vials pouring out, culminating in the battle at Armageddon, as plainly reflected in the language of Revelation 15:8<sup>iii</sup>. This being the case, then we have a clear indication of when the seven-year period of the Day of the Lord is ended, since this will be when we see the cleansing of the sanctuary for the reigning Christ to be placed upon His millennial – and then eternal – throne in the earth. To learn then when this conflict between Antichrist and the saints of God will begin, we would precisely (for God’s providential timeline), though roughly (for human understanding) recognize it to be exactly 2,300 days before the completion of the battle at Armageddon and the cleansing of the sanctuary

for King Christ's coronation. If this battle and cleansing represents the close of the 7-year period of the Day of the Lord – or His Revelation – then it becomes a mathematical equation. Seven years = 2,555 days. 2,555 – 2,300 = 255 days, or approximately 8.5 months. That would mean that approximately 8.5 months after the 7-year period of the Day of the Lord begins, the Antichrist beast that 2 Thessalonians and Revelation – and the strong language of Ezekiel chapters 38 and 39 – make reference to comes upon the scene to engage with the saints of the Most High God.

There is a relevant point to be made here to better understand the passage of Revelation 1:7 that we're examining. But there is one last timeline issue that needs to be looked at. As I have demonstrated previously, with the use of many passages of prophecy, the second advent of Christ occurs at the 3.5 year – the halfway point ... ***"the midst of the week"*** (Daniel 9:27) – within the Day of the Lord dispensation. That means that the period of time between when the Antichrist beast begins to engage with the saints and the time identified in 2 Thessalonians and Revelation 11 is approximately 1,022 days or 34 months.

Getting a bit of a grasp on this timeline is helpful because it reinforces our understanding of the scene on the earth just prior to Christ's second advent – when ***"every eye shall see him"***. We want to know what that language means, so we need to fully understand the context of the language. What this timeline helps us to understand is that for 42 months leading up to this scene, the inhabitants have been tormented with the traumas represented in the Bible by the removal of seals two (worldwide violence), three (worldwide starvation), four (worldwide disease and death), and six (heaven and earth shaking violently and the falling of Satan and his angels from the 2<sup>nd</sup> heaven). The inhabitants of the earth are then subjected to the increasing suffering and terror of the first six trumpets. They have also been watching the rise of the Antichrist beast and his engagement with the saints for 34 months. The proverbial battle has raged so hot that when Antichrist kills the two witnesses – those who are seen to be the tip of the saints' spear in the tormenting of the inhabitants of the earth – they break into celebration, as Paul's words inescapably describe:

***"¶ But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."*** (1 Thessalonians 5:1-3)

With so much engagement between the powers of heaven and earth, how can we let our enlightened minds, hearts, eyes, and ears accept the notion that when Christ appears that there might be any human eye anywhere in heaven, on the earth, or under the earth that will not immediately see Him? Is there a part of the creation that might escape the sight? Do we think ourselves more wise than Him for whom and by whom all the creation was made? If you are one who clings to the notion that the size and shape of this pitiful globe we inhabit will prevent any eye from viewing the returning Christ, consider this language of His to demonstrate for all of eternity that when He wants to be seen, He will be seen:

***"For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day."*** (Luke 17:24)

And lest any dare to suggest that those who are already dead will not be capable of seeing the ***"brightness of [Christ's] coming"***, we shall now put the question to rest. We have solid scripture to support the general understanding that those who have passed will continue with a most acute interest in the affairs in the earth – particularly on the question of the final resting place for each soul who quits the earth after them. Clearly in Christ's report of the rich man and Lazarus we see the intensity of this interest, when the hell-

imprisoned rich man begs that warning would go to his **“five brethren ... lest they also come into this place of torment” (Luke 16:28)**. As Isaiah’s prophecy clearly demonstrates, the inhabitants of hell are quite taken with the greatness of the fall of the Antichrist beast when he gets cast down with them. The details of the account are far too detailed to deny that those occupying that place can see quite clearly the providential workings of God among the affairs of men (Isaiah 14:4-23). While those who die go to places between which there is a **“great gulf fixed” (Luke 16:26)**, there is clearly the capacity to communicate and see across that gulf. The rich man could see Abraham and Lazarus ... and they communicated quite clearly. We must also draw the conclusion that those who sleep in Christ, awaiting His return, are among those who joyfully watch the saints still in the militant church state (Hebrews 12:1, 23). But beyond these passages that clearly imply the capacity of the dead – both in heaven and in hell – to be witness to the things on the earth, there is a much more direct passage related to these interested souls as the day of Christ’s second advent approaches:

**“And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.” (Revelation 5:13)**

This is part of the scene John is given to look upon showing the attention of the whole creation being brought to the event of the Day of the Lord. Here we have expressly articulated that the audience specifically addresses those who are **“under the earth [and] in the sea”**, as the expositor John Trapp efficiently expounds: *“The whole creation groaneth under vanity, and rejoiceth as it were in the forethought of that liberty of the sons of God at the last day, whereof it [i.e., all aspects of the creation] shall partake”*. There simply is no basis to conclude that the eyes of those who have died will be in any way restricted from the amazing sight of Christ’s second advent, whether they awake to everlasting life or to everlasting shame and contempt (Daniel 12:2).

Christ’s second advent is not just an event in the history of the creation – it is the event! Without this event, nothing that happens to the creation before it or after it will have a scintilla of meaning or value. Without this event, where is the redemption of the purchased possession? Without this event, where is the judgment for the monstrous, unrepentant sins of six thousand years? Without this event, where is the crushing of the head of the serpent who deceived Eve in the Garden of Eden? Without this event, where is the promised dwelling of the God of eternity with the restored Jewish remnant upon a renewed earth? The glory of God simply will not be seen in the creation without this prophesied and absolutely certain-to-come event. Of course every eye within that creation will see Him come.

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***“and they also which pierced him”.***

Capturing the energy of this clause is difficult. The words that follow – **“and all kindreds of the earth shall wail because of him”** – certainly gives a glimpse, since **“wail”** is a word picture of a person repeatedly striking himself in grief. But the inclusion of the language presses a sober soul to ask what could be so critically necessary that the Holy Ghost would separate out this category as uniquely deserving of attention? Let us see what scripture might offer up to help us sharpen our lens on the expression.

***“For jealousy is the rage of a man: therefore he will not spare in the day of vengeance.” (Proverbs 6:34)***



It's a human affliction to be filled with a base passion for revenge. When we've been wronged we get a heat rising up in us that has a venomous fever and can make us quite beside ourselves with a desire for unquenchable vengeance. As the base creature we are, I think it is an inescapable condition – without the intervention of grace. With grace, we have the remarkable ability to obey the commandment of our Christ to love our enemies, do good to those who hate us, bless them who curse us and pray for them who spitefully use us (Luke 6:27-28). As that same passage reflects, to do so is to show our thankfulness that while we were unthankful and evil toward our Christ, He was kind to us. Because our Father was merciful, so must we be ... and only by grace we will be (Luke 6:35-36). This is why we are so plainly instructed against allowing this human nature to dictate our response against those who would destroy us:

***“Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.” (Romans 12:19)***

This warning against avenging ourselves is predicated upon the heart-rending truth that those who have declared themselves the enemy of God – whether they are individually indicated or they are a group of people so renowned for their hatred of the King that they stand symbolically for that group against whom He will take vengeance (e.g., Deuteronomy 32:41; Isaiah 63:4; Ezekiel 25:14)<sup>iv</sup>. There is little doubt that the Bible is filled with examples of His intent to take recompense upon these souls for their hatred of Him. But that doesn't quite get us to an understanding of why the Holy Ghost specifically tells us that Christ's return will be seen by those which pierced Him. Perhaps we should examine this from another angle.

***“But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.”***  
**(Matthew 5:22-24)**

There is a sinister spirit being spoken of here, by our Master. Some expositors go into great detail about the legalistic framework of the Jewish society in which the identified mischiefs here were addressed by the differing levels of judgment over disputes between the Jews. I don't really dispute the relevance of those points because they give some structural application of the principles. The Jews, of course, are a type of the people of God in the earth – so we should soberly consider all of the components of that society if we can glean a sense of God's Word in those structures. Here, I believe, we are learning about the uniquely visceral nature of doing your co-elect wrong – in your thinking, in your words, in your actions. A hierarchy of malicious internal and external movements toward those with whom you proclaim kinship is a great, great evil. Here Christ addresses being ***“angry with [your] brother without a cause”***, then the behavior of thinking or calling your brother ***“Raca”***, or ***“worthless”***, and finally, calling that brother ***“thou fool”*** because of your senseless anger. It is not harmless. Christ's words for it, it puts your soul ***“in danger of hell fire”***.

The commandment here of Christ is unmistakable. Have you been behaving that way toward one of your loved ones here with whom you openly testify to the world that you plan to spend an eternity as brethren? You're in danger! If you then plan to go forth in an action of worshipping the eternal God, you're in greater danger! You have the affirmative duty, my friends, to go make peace with that brother before you proceed with your act of worshipping the eternal God. He is aware of all your thoughts, words, and actions and is also the one who will look you in the eye upon His second advent! He is the ***“word of God”*** which is plainly identified as ***“the discerner of the thoughts and intents of the heart.”*** (Hebrews 4:12). He created the

ear to hear and the eye to see ... do you think for a moment that he cannot hear and see your words and actions (Psalm 94:9)?

There's a collar-yanking, terrifying "gotcha" moment being described in this clause we're considering this morning. Including about those who have presented themselves to the whole world as having been **"once enlightened ... tasted of the heavenly gift ... made partakers of the Holy Ghost ... have tasted the good word of God and the powers of the world to come"**, then they apostatize. Yet they imagine that they will be again renewed to repentance. This cannot be! Because by that open betrayal of the Christ, whom they once called their firstborn brother, **"they crucify to themselves the Son of God afresh and put him to an open shame."** (Hebrews 6:4-6). They pierce Him and stand as conspirators with those monstrous sinners who took His life on the hill of Calvary. Why else would these go forth in life with **"a certain fearful looking for of judgment and fiery indignation"** (Hebrews 10:27)? I submit that this clause from Revelation 1:7 describes a uniquely acute terror to any human, dead or alive, who has acted maliciously toward Christ with full knowledge of who He is. Remember Christ Himself declared **"that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes."** (Luke 12:47)

These discussions fold into the primary application of these plain words. Those to whom Christ here references are His kinsmen. The Jews of this generation call any reference to the historical fact that Jews were responsible for the piercing and killing of the Christ as an anti-Semitic myth. And the generation with whom we share this planet are just Bible-ignorant enough to fall for that wicked lie. The fact that it was Christ's own kinsmen who took His human life from Him is the primary thrust of this clause in this passage.

***"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 12:10)

These redeemed of Israel are acutely sensitive to the severity of the murderous betrayal committed by their people with such arrogance and malice that they proclaimed **"His blood be on us, and on our children."** (Matthew 27:25) They therefore mourn bitterly over the severity of their crime and guilt. Those Jews who have no such redemption will look upon the returning Christ with eyes that only know fearful guilt – no repentance, except perhaps that sinful and slavish change in circumstances sought by the disappointed and profane Esau who forfeited his birthright for a mess of pottage (Hebrews 12:16-17). I think it good to close this little consideration with the words that Christ spoke in parable about these who will see Him whom they slew.

***"¶ Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?"***  
(Matthew 21:33-40)



Christ is coming, my sweet friends. When He crowds out the heavens with His militant and jubilant entourage, every eye – from those of Adam to the last soul created – will immediately behold the brightness of His appearing. For some it will be the beginning of endless joys. For others, a clarion and horrifying call that the King has returned to take His vineyard ... His temple ... His millennial kingdom. Though we may not be able to fully comprehend the unique nature of it, we do know that a horrifying question will ring in the ears of those who pierced His hands, His feet, His side – from the wretched man who betrayed Him, to the soldier whose spear drew forth the blood and the water, to the villainous brethren who betrayed Him then and since: ***“what will he do unto those husbandmen?”***

When I get opportunity to speak with you all again, I’m hopeful to discuss what is meant by the solemn last clause of this amazing verse: ***“and all kindreds of the earth shall wail because of him. Even so, Amen.”*** (Revelation 1:7c) All, of course, Lord willing. I love you all. Amen.

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<sup>i</sup> A trio of sermons was prepared regarding Daniel chapter eight on 5/24/2020, 7/19/2020, and 7/26/2020, and can be found at [www.godhatesfags.com/audio/sermonseries/eschatology-regarding-the-jews.html](http://www.godhatesfags.com/audio/sermonseries/eschatology-regarding-the-jews.html)

<sup>ii</sup> A pair of sermons was prepared regarding the two witnesses of Revelation 11 on 9/6/2015 and 9/13/2015, and can be found at [www.godhatesfags.com/audio/sermonseries/revelation-11s-two-witnesses.html](http://www.godhatesfags.com/audio/sermonseries/revelation-11s-two-witnesses.html)

<sup>iii</sup> Here is the language of Revelation 15:5-8, demonstrating the point at which the temple will be fully prepared for the King Christ to establish His throne in the earth:

***“¶ And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.”***

<sup>iv</sup> These three referenced passages show the strength of God’s promises to take vengeance on them who hate Him and who assault His people to express that hatred – by name and by sample:

***“If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.”*** (Deuteronomy 32:41)

***“For the day of vengeance is in mine heart, and the year of my redeemed is come.”*** (Isaiah 63:4)

***“And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine anger and according to my fury; and they shall know my vengeance, saith the Lord GOD.”*** (Ezekiel 25:14)