

Section Three: The Kingdom of God on Earth (Future)

Category B: Second Coming – Kingdom Intelligence Report #5

Topic: The Four-fold Purpose – Repentance

Every objective in the four-fold purpose of our Lord's return consists of an important goal to be achieved, in and of itself. However, there is an interaction among these outcomes that cannot be overlooked. The judgment of God and the intervention of our Savior will serve a critical yet temporary purpose; while the repentance of Israel and the Theocratic Kingdom of Christ will produce a permanent result. Thus, we have a "means to an end" dynamic between the former and the latter, which will build upon itself.

The testimony of Scripture regarding the interaction of this four-fold purpose is undeniable. As the judgment of the Tribulation draws to a close, the persecution of the great red dragon and his human tool, the Antichrist, will intensify. As all the armies of the world gather for Armageddon, Jesus Christ intervenes, rescues Israel from her dire strait; resulting in her repentance and finalizing her restoration. Jewish conversions to Christ undoubtedly will occur throughout the Tribulation period, as a by-product of the 144,000 witnesses, as well as the two prophets in Jerusalem (Revelation 7:4-8; 11:1-3). But this promised restoration reaches its momentous conclusion upon the return of our Lord, as revealed in Zechariah 12:8-11 –

"In that day the Lord will defend the inhabitants of Jerusalem, and the one who is feeble among them in that day will be like David, and the house of David will be like God, like the angel of the Lord before them. And in that day I will set about to destroy all the nations that come against Jerusalem. I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn. In that day there will great mourning in Jerusalem, like the mourning of Hadadrimmon in the plain of Megiddo."

Does Israel deserve this second chance at repentance after the nation as a whole rejected and crucified her promised Messiah the first time? Absolutely not! But she will indeed be given that opportunity and take full advantage of it. There is a passage in the New Testament which provides the necessary rationale for this undeserving restoration. As the Apostle Paul rebukes the reverse discrimination of Gentile arrogance toward Jewish unbelief in the church at Rome, he also provides irrefutable insight into the rejection/restoration scenario of God for His chosen nation, in **Romans 11:17-32**. That portrayal consists of a tree with both roots and branches. Gentile inclusion into this tree (the Church Age), is viewed as the grafting in of wild branches. Jewish restoration is depicted as a much easier process: as natural branches re-grafted into their own tree. Why are both inclusion and restoration even possible? Because of the root of the tree, consisting of the Abrahamic Covenant, upon which the entire redemptive plan of God rests:

"From the standpoint of the gospel they are enemies for your sake, but from the standpoint of God's choice they are beloved for the sake of the fathers; for the gifts and the calling of God are irrevocable (Romans 11:28-29)