

# The Tribulation - Why?

by Arlen L. Chitwood

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*The sermon explores the significance of the tribulation in relation to Israel's sin, repentance, and God's ultimate plan for restoration.*

**Duration:** 53:49

**Scripture:** Ezekiel 37:1-14, Daniel 9:5-15, Daniel 9:20-21, Romans 11:26-27, Hebrews 9:26

**Topics:** "Tribulation"

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## Description

In this sermon, the speaker emphasizes the importance of repetition in teaching and understanding the word of God. He explains that God often states the same matter in different ways throughout the Scripture to help people grasp its meaning. The sermon then focuses on Daniel chapter 9, where Daniel prays and seeks God's intervention as the 70 years of Israel's captivity in Babylon are coming to an end. The speaker draws a parallel between this event and the crucifixion of Christ, highlighting the significance of Christ's blood and its ability to speak better things than the blood of Abel. Additionally, the speaker mentions the connection between Shem, Abraham, and the spiritual blessings available to those who dwell in the tents of Shem. He concludes by stating that once the bride of Christ is gathered, God will resume dealing with Israel and the last seven years of prophecy will unfold.

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## Transcript

Let's have a word of prayer, and we'll go ahead and get started. Our Father, we're thankful You allowed us to gather here. We're thankful for Tommy, his wife, that came down, that You gave them journey's mercies.

We're thankful for the safe trip that John and I had over. We would ask that as we open Your Word, You might illumine our minds. You might show us things from Your Word.

It's in Christ's name. Amen. All right, we'll have, well, Cheryl skipped out on this already.

Before I even got through the first sentence, oh well. It's all right. We'll have two messages.

One, I assume, before we eat, one after. Both messages will deal with the nation of Israel. Now, I somewhat split up the studies I'll be doing on this trip.

The ones in the hill country down in Barksdale and Dripping Springs, they'll deal more with the Christian. The ones up here with Israel, but you'll have access to theirs. They'll have access to yours.

And it's, of course, I started to say, of course, this would be everyone's feelings, but let me put it this way. It's my general outlook on Scripture that there are two major areas of study today, and they're usually neglected. One has to do with Israel.

The other has to do with the Christian. And, of course, the study on the Christian is not necessarily rejected, but a correct study on the Christian. It's the study on Israel that is widely rejected.

Turn in your Bibles to Daniel chapter 9. I want to deal with Daniel's 70-week prophecy to start this message. Then our next message, I want to go back and deal with the vision of the Valley of Dry Bones in Ezekiel. John, do you all have a song, Them Bones Gonna Rise Again? You sing? My son's into music is the reason I ask.

That's all right. That's a popular song, something about them bones. The people that sing it don't have any idea what they're singing.

We'll get to that in the next study. In Daniel chapter 9, beginning... Well, let me just talk a little about Daniel 9 before I read. The start of Daniel 9, Daniel had set his face toward the Lord in prayer, supplication.

He had been reading parts of the Old Testament. He had run across prophecies, particularly Jeremiah 25, where Israel would be in Babylonian captivity 70 years. And the 70 years were about over, and he knew that it was time for God to move in and do something.

So he set his face toward the Lord by prayer, supplication. And let's just skip around a little bit. We're not going to read the whole chapter.

We have sinned and have committed iniquity. Because Israel had sinned and committed iniquity, Daniel knew that this was the reason they were in Babylonian captivity. In Leviticus 26, Deuteronomy 28, God had promised what he would do if they obeyed, and he had warned them what he would do if they disobeyed.

And what he would do if they disobeyed, they would be removed from their land. They would be allowed to be taken into Gentile captivity. Their land would be desolate, etc.

But there was always the promise. The promise is seen throughout the Old Testament, that though God would do this, he would one day deliver his people following repentance. Again, verse 5. We have sinned and have committed iniquity.

Go down to verse 6. Neither have we hearkened to thy servants, the prophets. The latter part of verse 8. We have sinned against thee. The latter part of verse 9. We have rebelled against him.

In verse 11, let's read the whole verse. Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice. Therefore the curse is poured upon us, and the oath that is written in the law of Moses, the servant of God, because we have sinned against him.

And he has confirmed his words. He has done exactly what he said he would do, which he spake against us, against our judges that judged us, by bringing upon us a great evil. For unto the whole heaven hath not been done, as hath been done upon Jerusalem.

Right at the end of verse 15. We have sinned. We have done wickedly.

Just over and over and over. Daniel confessing the sins of the people. Because this was the reason they were in captivity.

And he knew they were about at the end of the 70 year captivity. Acknowledging what they had done. Now Israel had to acknowledge their sin before God would deliver them.

Daniel coming forth as an individual. The entire nation would have to follow suit in that respect. But Daniel, so to speak, setting the precedent.

Go down to verse 20. And while I was speaking and praying and confessing my sin. And the sin of my people Israel.

And presenting my supplication before the Lord my God. For the holy mountain of my God. Note the latter part of that verse.

For the holy mountain. The mountain is used in scripture to signify a kingdom. It is talking about the theocracy that had been taken from Israel.

The holy mountain of God. We will see more of that in our study in Ezekiel. Now let's just read from right on down through the rest of the chapter.

In verse 21. Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning. Being caused to fly swiftly, touched to me about the time of the evening oblation.

And he informed me and talked with me and said. O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplication the commandment came forth.

And I am come to show thee. For thou art greatly beloved. Therefore understand the matter and consider the vision.

Seventy weeks or seventy sevenths. Are determined upon thy people, that is the Jewish people. Upon thy holy city, the city of Jerusalem.

To finish the transgression. To make an end of sins. To make reconciliation, actually atonement for iniquity.

And to bring in everlasting righteousness. And to seal up the vision and prophecy. And to anoint the most holy or most holy place.

Know therefore and understand. That from the going forth of the command to restore and build Jerusalem unto Messiah the Prince. Shall be seven weeks and three score and two weeks.

The street shall be built again and the wall even in troublous times. And after three score and two weeks. Shall Messiah be cut off.

That is three score and two. Sixty two plus the seven. Sixty nine.

Shall Messiah be cut off. And literally and shall have nothing. The people of the prince that shall come.

Shall destroy the city and the sanctuary. And the end thereof shall be with a flood. Even unto the end.

Not the end of the war. But unto the end of wars and desolations are determined. Would be your better rendering.

And he shall confirm the covenant with many for one week or one seven. And in the midst of the week in the midst of the seven. He shall cause the sacrifice and oblation to cease.

And for the over spreading of abominations he shall make it desolate. Even unto the consummation and that determined. Shall be poured upon the desolator.

By the way the title of my message is. The tribulation. Why.

That is why. Is there a period of time out ahead this seven year period. That we so often referred to as the tribulation.

And when you get referred to that way. Probably normally because of. The wrath that God will pour out upon not only his people.

But the remainder of the earth dwellers the intensity of the judgments. During that time also it's called. Tribulation in the scriptures.

But why why is there this seven year period. Out ahead. What is what does all this have to do with.

What's going to happen during this period at the end of this period. We're not going to get into that as much as. Looking at just the period in general as it's laid out in Daniel's 70 weeks.

Now I've given the preliminary data going into the 70 weeks. I want to go back over the 70 weeks and somewhat to home in on a few things. But first of all the 70.

That is a 70th week. I believe I said 70 weeks I want to go. I want to go back over the 70th week somewhat home in on that.

This 70th week. This last seven years of this prophecy. Has to do with the last seven years of a prior dispensation.

The Jewish dispensation has seven years yet to run. And at the end of this prophecy the messianic era will be ushered in. Now the Jewish dispensation began with Abraham.

In other words 2000 years from the birth of Abraham. The messianic era would be ushered in. Well we're living almost 4000 years beyond the birth of Abraham.

Where is the messianic era. Well the messianic era is not here for the simple reason that the prophecy has not been completed. God stopped the clock seven years short of completion at the time of Messiah's crucifixion.

Inserted an entirely new dispensation. The dispensation in which we're presently living. It'll last the same length of time as all three dispensations.

They're all 2000 year dispensations. This dispensation is about over. During this dispensation God has sent his spirit into the world to procure a bride for his son.

Now once this has been accomplished the bride will be removed. Then God can once again begin to deal with Israel. The clock starts again.

The last seven years run their course. That's what this prophecy is all about. That is the heart of the prophecy.

It covers all 77 or 70 weeks. But it homes in on this last part. It homes in on this man of sin.

The son of perdition. The Antichrist who will appear during this time. Make a covenant with Israel.

Break the covenant. Cause the sacrifice to cease. How can he cause the sacrifice to cease when there's no temple? Well we know that a temple has to be rebuilt.

The second Thessalonians make that quite clear. This prophecy makes that quite clear. There has to be a temple sitting on the Temple Mount.

Sometime during the first half of the tribulation really because it's in the middle. That he will move in and put a stop to the Jewish sacrificial system. Enter into the temple.

Proclaim himself to be God. Now there's a rather interesting thing. Let me just digress for a minute.

You'll probably find out that you pick up more ideas from some of my messages on my digressions and from other points. But be that as it may. Why will this man enter in and proclaim himself to be God? Well let's back up behind that.

Who is the God of this age? The God of this age is Satan. And I'm going to back up behind that. But first of all.

It's the God of this age who gives to this man his throne, his power, and great authority. Satan is the God of this age. This man proclaiming himself to be God.

Now why is Satan referred to as the God of this age? Here's what I want you to see and understand. When you back up quite a, well let's go all the way back behind that. God rules a universe.

And he rules this universe through angels. Messianic angels. Satan the messianic angel placed over this earth.

Other messianic angels out there. Now. These angels act under fixed laws.

And so acting, their actions become those of God. The one true and living God who rules over the entire universe. Their actions become God's actions and through this means God rules a universe.

Now these messianic angels are not God's so to speak. They are angels who rule under fixed laws. And their actions so ruling become God's actions.

Now what would happen if one of these angels did what Satan did and refused to act under fixed laws? Exactly what has happened? God rules in the kingdom of men. But he is ruling through a rebel ruler who sought to be as the most high. And this rebel ruler now is looked upon as the God of this age.

Because of the position which he has taken through his fall. And the God of this age passes on this position to this man of sin. Are you seeing what I'm saying? The reason that Satan is called the God of this

age.

In his unfallen state he would not be called the God of this age. But now in his fallen state he is no longer ruling in a capacity where God can rule through him. That is his action.

Well God would rule through him in a sense as a rebel ruler. Because God rules over all and God still rules in the kingdom of men. And Satan is ruling over this earth in the kingdom of men at present.

But his actions are no longer those of God. And we have a fouled up system here with Satan as the God so to speak. And his passing on this title or this position.

Let's use the word position. On to the man of sin. The God of this age.

And this man of sin will enter into the temple proclaiming himself to be God. But let's get back to our subject here. Seventy sevens are determined upon thy people.

Upon thy holy city. Upon the city of Jerusalem. Now I want to divide.

There are six things stated here. I want to divide these into two parts. Three in each part.

Note in the latter part of the well down in the middle of verse 24. Determined upon the Jewish people. Upon the city of Jerusalem.

Number one. To finish the transgression. What transgression? Israel has transgressed against the Lord.

This is the reason they are in captivity. To make an end of sins. Very similar statement.

They are in Gentile captivity because they have transgressed. Because they have sinned. This is what Daniel had been confessing prior to this.

Now to make atonement for iniquity. If you have a King James it is reading reconciliation. Now why did the translators translate that reconciliation? Here is an interesting thing.

If they had translated it during Old Testament days. There wouldn't have been such a word as reconciliation. In the sense that they could have used.

Reconciliation is a New Testament word. Atonement has to do with a covering for sin. Reconciliation has to do with a doing away with sin.

Now the only type of doing away with sin. Let me put it that way. That there was in the Old Testament was the covering.

Which just covered it. Then the sin remained. It was covered.

But when you get into the New Testament. And you have the blood of Christ shed. Then you have something beyond just a covering.

You have a doing away with sin. Now here is the interesting thing about this translation in the King James. It is not accurate from the Hebrew.

But it is very accurate from a theological standpoint. Because this is exactly what will happen when Christ returns. And he is not going to cover Israel's sin.

He is going to do away with Israel's sin. Once they acknowledge their sin. Once they do what Daniel did.

Stating we have sinned. Acknowledge their sin. Call upon the Lord for forgiveness.

Then he will do away with the sin. Remove his people from the nations. Place them back in the land.

That is really the subject of the next lesson. Now those are the first three parts to this. It has to do with transgression and sin.

And a doing away with the transgression and sin. Now the latter three parts. This is going to result in bringing in everlasting righteousness.

It is going to result in sealing up the vision and prophecy. It is going to result in anointing the most holy place. I don't think I need to explain everlasting righteousness.

That is self-explanatory. The next one. Seal up the vision and prophecy.

Now when something is sealed. The fulfillment of that seal is certain. Scripture for example has been sealed.

There can be no question about the fulfillment of Scripture. In other words what is being said here is. That all prophecy having to do with Israel's transgression.

Disobedience. They are being brought to the place where they will acknowledge their sin and disobedience. Will be fulfilled.

They will be brought to this place. Everlasting righteousness will be brought in. And the most holy place will be anointed.

That is the glory will be restored to Israel. Let me talk a little bit about Gentile captivity. The reason I've talked about.

Excuse me. I've talked about the reason that God allowed his people to be taken into captivity. But let me present the picture to you.

God allowed Gentile nations. To come in. And remove his people from their land.

For one single reason. That is there's a reason on two sides. It was because of their sin and transgression.

But the reason he did this. Because of their sin and transgression. Was to bring Israel to the place of repentance.

He could not use the nation in the position. Which they had brought themselves. Sin.

Rebellion. They must be caused to turn about. Therefore he allows.

He allows the Gentile nations. To take his people into captivity. And allows Gentile persecution.

In order. To bring his people back into the position. Where he can use them.

In the capacity that he called them into existence. That is. To rule over the nations.

And the nations be blessed through Israel. Now. God is going to use the Gentile nations in this respect. He used Germany in this respect. During World War II. He will use the man of sin in this respect. During the tribulation. Then what is God going to do to the Gentile nations. Once he has. Allowed them. To. Subject his people in the respect of say. World War II in Europe. Or what is about to happen. Under the reign of the man of sin. What will God do once he has accomplished. His purpose of allowing this to happen. Well. First of all. He will restore Israel. And second of all. One thing cannot be escaped. And that is. Genesis 12.

3. I will bless them that bless thee. I will curse them that curse thee. The Gentile nations have cursed Israel.

They have not befriended Israel. They have done exactly the opposite. They have mistreated God's son. Therefore. God is going to. Do exactly what he has stated.

I will bless them that bless thee. Curse them that curse thee. He is going to judge the Gentile nations. Because of their treatment. Of his people. Though he has used them to bring about Israel's repentance. He will have to stay true to the other part of his word. And judge these nations because of that which they have done. Now let's talk a little about man's day.

Man's day will last 6,000 years. This was said at the beginning. In the opening verses of Genesis. You have 6 and 7 days. And the latter. The pattern has been set.

And the latter. Must follow the former. That is.

That which proceeds from there. Has to follow the pattern which God has established. God has established.

Three dispensations. Each one of them lasting. Exactly the length of time set forth in the first chapter. Of Genesis. Man's day can only last 6,000 years. Then the Lord's day comes in.

It lasts one day or 1,000 years. Now you have the first dispensation. You can't really call it a Gentile dispensation.

Until you get to the second dispensation. Because a Gentile is simply someone who is not a Jew. By definition.

And during the first 2,000 years of human history. You didn't have Jews. You had mankind in general. But for 2,000 years. Up to the time from the creation of Adam. Up to the time of Abraham.

Or perhaps we should say. From the time Adam sinned. To the time of Abraham.

The birth of Abraham. God dealt with mankind in general. Then for the next 2,000 years.

God deals with the Jew. But notice this was chopped off 7 years short of completion. Which is what we are studying about.

Now once we get into the second dispensation. We can refer to the first as a Gentile dispensation. Because now we have the Jew.

And we have a distinction between Jew and Gentile. Then this third 2,000 year period. The one in which we are presently living.

The Christian dispensation. During which God is calling out a bride for his son. Once this is concluded.

I have already talked about this. The bride removed. God deals with Israel during the last 7 years.

And through Gentile persecution. They are brought to the place of repentance. Now where do we pick up Israel in the scriptures? Nobody.

I ask questions like this. I am not looking for an audible response. I am just throwing out questions.

Trying to promote thought. Start running it through your head. Where in the scriptures? Think back.

I know you can go to Genesis 12. Or really the latter part of 11. And you can pick up Abraham.

But can you go earlier than that? What would you think about Genesis 9? Where we have Ham, Shem, and Japheth. And Shem was set apart from Ham and Japheth. In the sense that Shem was the only one with a God.

And in order for Ham or Japheth to receive spiritual blessings. They had to go to the one who had a God. What can we go back behind that? Try Genesis 4. Cain slays Abel.

Let's get a little bit behind that. Both individuals brought a sacrifice unto the Lord. Abel brought the correct sacrifice.

The right amount. Abel was a keeper of the sheep. He would have been expected to bring an offering of sheep.

Which he did. He brought lambs. Cain, would he have been expected to bring lambs? Well, he was really a tiller of the ground.

This seems to be more an offering of first fruits. Than it does what some people want to make of it. Cain, it appears, would have been expected to bring of that which he was associated with.

The fruit of the ground. His offering wasn't in what he brought. But it was in the amount he brought.

He didn't bring the correct amount. So we're not looking at that part of it. Well, we are looking at that part of it to see if it's real.

Because I want to start at that part. Let me show you the analogy. First of all, let me recap.

Abel brings the right offering. The correct amount. Cain does not bring the correct amount.

God looks with favor upon Abel's offering. He looks with disfavor upon Cain's offering. Now, let me draw the analogy to show you where I'm going with this.

When Christ came the first time, typified by Abel, he presented the correct offering. God was pleased, satisfied. But look at the nation of Israel, typified by Cain.

Not the correct amount. Not the correct offering. God looked upon Israel the same way he looked upon Cain in Genesis 4. With disfavor.

What happened in Genesis 4? Cain was wrath. He rose up against Abel and slew Abel. What happened over here in the Antitype? Israel was wrath, rose up against Christ, and slew Christ.

The blood of Abel cries out from the ground. The blood of Christ speaks better things than the blood of Abel. Do you see the analogy? You start with Israel back in Genesis 4. And you pick up more information in Genesis 9. Shem, ten generations from Shem, you come to Abraham.

Abraham was a descendant of Shem. But the basics are all set forth back in Genesis 9. Shem, the only one with a God. And if Ham or Japheth desire spiritual blessings, want to be blessed spiritually, they have to dwell in the tents of Shem.

Now do you want me to translate that into modern, up-to-date language? Israel is the only nation on the face of the earth with a God. Descendants of Shem, of Abraham, Isaac, Jacob, the twelve tribes of Israel. The only nation on the face of the earth with a God.

And if the Gentile nations want to be blessed, they have to dwell in the tents of Israel. They have to go to Israel. What's happening today? What has happened over the years? And we've tried to kill the person that God has put on this earth through which he would bless the Gentile nations.

We have ignored the one through whom God blesses. Hitler tried to produce a Jew-free Europe during World War II. Antichrist will try to produce a Jew-free earth during the Tribulation.

Satan knows that if God's firstborn sons are allowed to live, allowed to move to the end of the Tribulation, he can count all of it as naught. God during the coming age will have three firstborn sons. There's a triad.

Three is the number of divine perfection, and it is firstborn sons who rule. And Satan will do everything within his power to stop this from happening. He can't touch Christ today.

Christ is at the right hand of the Father. He can touch Israel, and he can touch Christians. Israel today is still God's firstborn son, though a disobedient son.

But the church, not God's firstborn son, is awaiting the adoption into a firstborn status. But in that coming day, God will have these three firstborn sons. And again, Satan is doing all he can today, and he will continue to do it right up to the end of the Tribulation.

Doing all he can. Will do all he can to stop what God has stated will happen from happening. To thwart the program of God, so to speak.

Now through, I was talking about Shem. Let's go up to Genesis 12. Talk about Abraham a little bit.

You don't need to turn there. I'm just moving through different places. I'm trying to give you a feel for the nation of Israel.

I know all of you understand. This is old hat to almost everyone here. It's review.

I'll say a few things perhaps you haven't heard. And I'll say a few things maybe to tie some loose ends together. And that's really the way it should be.

If you look at the way teaching is through the Scripture, it is repetition on top of repetition on top of repetition. God will state the same matter one way, then move over. A few pages later, state it another way.

A few pages later, state it another way. Then on and on, state it this way and that way and so forth. And he would expect you to finally get it when he shows you all the different facets of the matter.

But who gets it? Well, some do. Some don't. You have to study.

In the sweat of your face, you'll eat bread. It's a principle. It can't be thrown out, so to speak.

It can't be voided. But let's go back to Genesis 12. It's really beginning with Abraham in 11, but you pick up more of the full thrust in 12 and forward.

Abraham, through Isaac, through Jacob, and through Jacob's 12 sons. Now, there's the old creation, say, in Adam. But there's a separate creation when we get to a descendant of Abraham.

Just as there is a separate creation when we get into this dispensation and talk about Christians. It's really before Jacob. There was only one creation.

And that is as it was, say, in Adam. Today, there's a new creation in Christ. But between these two, you find a creation in Jacob, in Isaiah 43, in the day that I created thee, O Jacob, in the day that I formed thee, O Israel.

Now, question. If God were going to make a separate creation in the Old Testament, why didn't he begin with Shem? Or why didn't he begin with Abraham? Or with Isaac? Why wait until Jacob? For this simple reason. Let's suppose he had begun with Shem.

Well, Shem had other sons. As it Arphax said, I believe, the son that goes down to Abraham. He had other sons besides this one son.

And if God had produced a separate creation in Shem, all of his sons would be of this separate creation. Now, perhaps you can see this easier in Abraham. Abraham had two sons.

He had six others by Keturah. But let's talk about these two first. His firstborn was Ishmael.

Then, 14 years later, Isaac was born. Now, if God had produced a separate and special creation in the person of Abraham, all of his sons would be of this separate creation. That is, Ishmael would be of this separate creation.

The sons of Keturah would be of this separate creation. Go to the next generation, Isaac. Isaac had two sons, Esau and Jacob.

If God had produced a special creation in Isaac, both Esau and Jacob would be of this special creation. God waits until he gets to Jacob. Jacob has 12 sons.

From these 12 sons descend the 12 tribes of Israel. Here is where the special creation takes place, separating the Jewish creation, so to speak, from the prior Gentile and still existing Gentile. From that point, from the time that God produced or formed a separate creation in Jacob, from that point there existed two creations in mankind on the earth.

Then on the day of Pentecost in 33 A.D., God brought forth a third creation on the earth, the new creation in Christ. Now God has a triad of creations. God works in threes.

There is a simple reason for it. Three is the number of divine perfection. Do not leave the Gentiles out because the Gentiles, even though Gentile power is going to be destroyed at the end of the tribulation, it is not going to be wiped out of existence.

God is going to pour out His wrath upon the Gentiles because of their treatment of Israel. But the Gentile nations will enter into the Messianic era. And Israel will fulfill her role as God's messenger to the Gentiles.

Israel will go out as the evangelists throughout the Gentile nations, evangelizing, so to speak, the Gentile nations for a reason. God is going to use the Gentile nations. He is not only going to use Israel, going to use Christians, but He is going to use the Gentile nations out in the ages beyond the Messianic era.

Man was created to rule and to reign. And man is going to rule and reign. During the Messianic era, the Christian from the heavens over the earth, with Christ seated on his throne.

Israel here on the earth, David raised up to sit on his throne. Israel ruling over the nations from an earthly sphere, from the earthly Jerusalem. Christ and His bride from the heavenly Jerusalem.

There is far more to it than that. I am just giving you the somewhat brief outline. Christ, for example, will have a dual reign.

He will also sit on David's throne. And David, it seems, will also have a dual reign. There has to be a group in the heavens ruling over Israel.

And Christians have never been promised power except over the Gentile nations. And someone has to rule over Israel. Who is this going to be? Well, certain Old Testament saints qualified to rule from the heavens.

Even though the kingdom of the heavens was taken from Israel, this will not nullify their qualification. They will occupy positions in the kingdom of the heavens. And apparently they will be the ones who will rule over and through Israel.

Though Israel placed at the head of the nations and God ruling through this nation and blessing the nations, the Gentile nations. But the Messianic era in one respect, well, let's say in two respects. The main respect for the Messianic era is to produce a cosmos out of a chaos.

That is, a chaotic state to right the wrong. To produce, let's say, order out of disorder. And get away from the fancy words cosmos and chaos.

To produce order out of the present disorder. And it's with a view, really, to the ages out beyond that when you have not only the Christian but Jews. And you'll have Gentiles brought into this in Revelation 22.

Gentiles will be allowed access to the tree of life, which has to do with wisdom and knowledge for ruling and for reigning. Now, very briefly, the three divisions in mankind. Let's look at them in these words.

Israelites, separate from all others called either Gentiles or Jews. Gentiles, separate from all others either called Christians or Jews. And Christians, separate from all others either called Jews or Gentiles.

Now, have you ever heard of a Jewish Gentile? I haven't, but we hear the expression all the time, a Jewish Christian or a Gentile Christian. You might as well use the expression Jewish Gentile if you're going to use one of those expressions. There is no such thing as a Jewish Christian.

There's no such thing as a Gentile Christian. We're talking about in Christ. We're talking about in Jacob.

If you're talking about the old man, you don't lose the old man. Paul could say that he was a Jew. He could say that he was an Israelite.

He could say that he was a Hebrew. But he's talking about something which never changed. He's not talking about that new man in Christ.

And if we're talking about the new man in Christ, and one of the two old creations, don't try to mix them. It's like mixing water and oil. They do not mix.

You produce confusion through something of this nature. Let me very briefly look. Let's follow the typology in the book of Exodus.

I'll show you what's about to happen during. You don't need to turn there. I'm just going to go briefly over parts of Exodus.

You'll recognize the parts. I want to use Exodus as an overall type to show what is about to happen out ahead. In the book of Exodus, the Israelites were in a Gentile land.

They were down in Egypt. They were under Gentile persecution. They were under bondage to what is called in Isaiah the Assyrian.

Well, I thought they were in bondage to the Egyptians. Well, not really. The Assyrians had come down and conquered Egypt.

The Assyrians constituted, the Assyrian conquerors, constituted a smaller segment of people in Egypt than the nation at large. And this is why that in the first chapter where this begins, that this Assyrian pharaoh in Egypt looked upon the Israelites and stated that something had to be done lest these people grow in number and become more than we and join with our enemies and do something about the situation. That is, the Assyrians controlling the government in Egypt.

Now, if that's talking about all Egypt, there's something wrong. It's talking about a smaller segment within the nation, the Assyrians looking upon the Egyptians, the Assyrians looking upon the Israelites and fearing that they will grow in numbers and join with the Egyptians and push the Assyrians out. It's what is in view.

Thus, the Assyrians in power began to persecute the Israelites, seek to destroy the Israelites. And this persecution reaches such an intensity that the Israelites cry out to God. God hears.

A deliverer is sent. The Israelites are led out of Egypt. I'm moving through chapters rapidly.

Moses is sent. He goes to Pharaoh, of course. Let my people go.

The Israelites ultimately led out of Egypt. What happens to Gentile power? Gentile power is destroyed in the Red Sea. And God takes the Israelites to Sinai.

An old covenant is made with Israel. The Israelites were then led toward a land, and they were ultimately led into this land 40 years later under Joshua with a view to a theocracy being established in that land and the Gentile nations being ruled by and blessed through Israel. Excuse me just a minute.

I've had a little bit of a long infection the past few days, and I'm just getting over it. I'll be all right now. Notice the antitype.

Just like the Israelites were in Egypt under the Assyrians, right out ahead during the tribulation, the Israelites will still be in Gentile lands. As they are today, they will be under Gentile persecution. But in that coming day, they will be persecuted by the Assyrians.

This man is going to come out of the northern segment of the kingdom, the Babylonian kingdom, as it was divided following Alexander the Great's death, which has to do with the old kingdom of Assyria. The borders are not the same today. But he comes out of that segment, and he is called in Scripture a number of places the Assyrian, just like in the type back in Exodus.

Now, just like their ancestors, persecution will reach such intensity that they will cry out to God. God will hear. The Israelites have the promise that when they repent, cry out for deliverance, when they confess their sins, just like in Genesis 9, that God will hear.

A deliverer will be sent. God will hear in accord with His word. A deliverer will be sent, this deliverer, the antitype of Moses, namely, Jesus the Christ.

The Israelites will be led out of Gentile lands. What happened to Gentile power? It was destroyed in the type. What will happen to Gentile power out ahead? It has to be destroyed.

It is set forth in the type. Gentile power will be destroyed. An old covenant was made with Israel in the type.

A new covenant will be made with Israel in the antitype. And as the Israelites were led toward a land, eventually led into this land, the Israelites will be taken back to their land. And as in the type, with a view to a theocracy in the land, and as in the type, with a view to the nations being ruled by and blessed through Israel.

Now, very briefly, I want you to turn to one verse of Scripture. I want to say something, and we'll read a couple of verses. Zechariah chapter 8. I want to bring this to a close with Zechariah 8. But only through this means, only through Israel, can the nations be blessed.

This is what God has decreed. This is the reason He called this nation into existence. Perhaps I should say one of the reasons.

Another reason was to give us the Messiah. Another reason was to give us the Word of God. But ultimately, the nations were to be ruled over and blessed through Israel.

Now, in Zechariah chapter 8. Are you over there? I want you to see this. Zechariah 8. Take a look at verse 13 first. And it shall come to pass, that as you were a curse among the Gentiles, O house of Judah and house of Israel, the two divisions, northern and southern segments, so will I save you, and ye shall be a blessing.

Fear not, but let your hands be strong. Now go down to verse 20. Thus saith the Lord of hosts, It shall yet come to pass, that there shall come people, the inhabitants of many cities, and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts.

I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Washington, D.C. See, there's only one place on the face of the earth that God has decreed that this will ever occur. Seek the Lord of hosts in Jerusalem, and to pray before the Lord.

Now it's verse 23. Here's what I've read these to lead into. Thus saith the Lord of hosts, In those days, this is out in the Messianic era, after Israel has been restored, In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you.

Now what are we talking about? Are we talking about ten men, ten actual men, taking hold of Israel and saying this? That can't be. Look at the text. This is ten men out of all the languages, all the nations of the earth.

Ten is the number of ordinal completion. This is talking about all the Gentile nations being brought into this mind frame, knowing why Israel was brought into existence, knowing that God can bless them through Israel, and can bless them only through Israel. And in that day, the Gentile nations are going to recognize this, recognize the correct place which Israel occupies in God's economy, and go to Israel.

Father, we're thankful that you've allowed us to look into your word, study these things. I would ask that you might take your word, bear it home to the hearts of individuals. It's in Christ's name.

Amen.

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