

**CHRIST—TITUS.** The application is seen in the connection of Jesus and Titus, the Roman General who led the invasion. Jesus SAID He would come (Matt. 24:30). and would be seen, but He did not personally come in the execution of divine vengeance. He promised that such punishment would be taken with the sign of the Son of man in heaven, that would bring mourning among all the "tribes" of Israel when they learned of what happened in Jerusalem, as foretold by Zechariah the prophet. The invasion involved a collection (cloud?) of soldiers who marched in and destroyed the city. The sign was the invasion and destruction, all of which pointed to the power of the Son of man coming in power. In that sense, they would "see" the vengeance of the Lord. The Son of man was in "heaven" while the invasion and mourning was on "earth". Christ did His work through someone else—representatively.

A much overlooked passage in this matter, is found in Matt. 23. Remember, both chapters in Matthew about the fall of Jerusalem are important—23 and 24. We usually limit our study to Matt. 24, but remember that just before Jesus shows the buildings of the temple to His disciples, he had **just** denounced the hypocritical scribes and Pharisees all through the chapter. In verse 36, He said it would come upon THAT generation, and in the very next verse He said "*O Jerusalem, Jerusalem*", and THEN in verse 38 declared, "**Behold, your house is left unto you desolate**". The scribes and Pharisees would no longer have a house in which to promote their wickedness. WHEN would this happen? Verse 39 tells us. "*For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.*"

Let's analyze this verse. It begins with the word "For", which is from the Greek word *gar*, meaning that what has JUST been said (v. 38) is about to be explained in verse 39, at which time, 2 things are said: (1) They would not "see" Him **till** something happened, meaning that when that thing happened they WOULD see Him in some sense, and (2) one would come in the name or power of the Lord. So, the scribes and Pharisees would someday "see" Christ when "*he that cometh*" (Titus and his army), "*in the name of*" or by the power of "*the Lord.*" This would be when "all tribes of the earth" will mourn (Matt. 24:30). Then we have the final announcement in Rev. 1:7, in introducing the book of Revelation, "*Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all tribes of the earth shall wail because of him. Even so. Amen.*" They would see Him (not personally) but when Titus and his cloud of soldiers came, they would see "Him" in the person of Titus who empowered him in this invasion.

Thus, Rev. 1:7, had its primary fulfillment in the reaction of the Jews at the time of the invasion of Jerusalem by Titus and the Roman army in A.D. 70.

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