**The Two Destructions of the Nations Coming Against Christ and Israel**

**By Arlen Chitwood**

**The First Destruction - The Great Supper of God**

*Then I saw an angel standing in the sun*; *and he cried with a loud voice*, *saying to all the birds that fly in the midst of heaven*, “*Come and gather together for the supper of the great God*,

*that you may eat the flesh of kings*, *the flesh of captains*, *the flesh of mighty men*, *the flesh of horses and of those who sit on them*, *and the flesh of all people*, *free and slave*, *both small and great*.”

*And I saw the beast*, *the kings of the earth*, *and their armies*, *gathered together to make war against Him who sat on the horse and against His army*.

*Then the beast was captured*, *and with him the false prophet who worked signs in his presence*, *by which he deceived those who received the mark of the beast and those who worshiped his image*. *These two were cast alive into the lake of fire burning with brimstone*.

*And the rest were killed with the sword that proceeded from the mouth of Him who sat on the horse*. *And all the birds were filled with their flesh*. (Revelation 19:17-21)

Revelation 19 presents *two suppers* that will occur following the close of the Tribulation (*deipnon*, the Greek word translated “supper,” in both instances refers to the principle meal of the day, usually observed toward evening).

In the first part of the chapter, immediately following the shouts of hallelujah and praise *in heaven* at the end of the Tribulation (Revelation 19:1-6) — a jubilation, mainly because of Israel’s repentance and the Son’s impending reign — *the marriage supper of the Lamb* occurs (Revelation 19:7-9).

Then immediately afterwards the heavens are opened, and Christ, as “*King of kings*, *and Lord of lords*,” comes forth with His armies to tread “*the winepress of the fierceness and wrath of Almighty God*.” And this treading of the winepress *on earth* allows “*the supper of the great God* [lit., ‘the great supper of God’]” to occur (Revelation 19:11-21).

Thus, two successive *suppers* are seen in chapter nineteen — *one in heaven preceding Christ*’*s return*, *and the other on earth following His return*. And the two suppers are completely different in nature, though both are inseparably connected with the Son’s impending reign over the earth.

(The adjective, “great” [Greek: *megas*] in Revelation 19:17, describing *a supper* [describing *God* in the KJV] is used eighty-two times in the book of Revelation, describing numerous things [*e.g*., Revelation 1:10; 2:22; 5:2, 12; 6:4, 10, 12-13, 17]. The word *megas* though is never used to describe God in this book, unless this verse in Revelation 19 is the exception.

A couple of Greek manuscripts do have the word *megas* describing “God” rather than “supper” in this verse [including the Textus Receptus, the main Greek text used for the KJV, accounting for the KJV translation]. However, the vast majority of manuscripts have the word *megas* describing “supper,” accounting for the translation, “the great supper of God,” in almost any English translation since the 1901 ASV.

The word *megas* appears one-hundred fourteen times throughout the rest of the New Testament [Matthew through Jude], and the word is used only seven times throughout this part of the New Testament to describe *Deity* — three times to describe Christ *in Messianic passages* [Matthew 5:35; Luke 1:33; Titus 2:13], twice to describe Christ as *High Priest* [Hebrews 4:14; 10:21], once to describe Christ as *the great Shepherd of the sheep* [Hebrews 13:20], and once by the Jewish people to describe Christ as *a great Prophet* [Luke 7:16].

The Septuagint [Greek translation of the Old Testament] uses *megas* mainly for a translation of the Hebrew word *gadol*. This word is used some five hundred times in the Old Testament, but, as in the New Testament, the word is used only sparingly to describe *Deity* [*e.g*., Exodus 18:11; Deuteronomy 7:21; 10:17; Psalm 47:2; 99:2; 138:5].)

In connection with Christ returning through an opened heaven as “*King of kings*, *and Lord of lords*” to tread *the winepress*, an angel is seen *standing in the sun* (Revelation 19:17). And this angel cries out with a loud voice to all the birds of the air (land animals as well in the same scene from Ezekiel 39:17) to come, gather together, and partake of “*the great supper of God*” — a supper that will consist of “*the flesh of captains* . . . *mighty men* . . . *horses* . . . *all people*, *free and slave*, *both small and great* . . . *the kings of the earth*, *and their armies*” (Revelation 19:18-19a).

(In both Ezekiel 39:17 and Revelation 19:17, the cry is to “*all the birds that fly in the midst of heaven*,” not just the carrion birds. And the same is true of the land animals in Ezekiel 39:17 —“*every beast of the field.*”

According to the scene presented when the third and fourth seals have been broken in Revelation 6:5-8, depicting conditions during the latter part of the Tribulation, particularly near the end, hunger existing among animal life at that time may be such that even non-carnivorous animals will be found partaking of this “*great supper*.”)

The angel *standing in the sun*, uttering this cry, stands within that which is used in a metaphorical sense in the book of Revelation to symbolize *the center of governmental power* (*cf.* Revelation 6:12; 8:12; 12:1; 16:8). And the symbolism use in Revelation 19:17 is introduced by and reflects back on the previous six verses, depicting Christ returning through an opened heaven as “*King of kings*, *and Lord of lords*.”

The right to take the scepter and rule the earth at this time will have previously been given to the Son by the Father (Daniel 7:13-14; Revelation 11:15; *cf.* Daniel 4:17, 25; 5:18-21; Matthew 20:23). And the angel standing in the sun — standing in that which symbolizes *the central governing authority* — is seen *announcing this fact*.

(A similar scene occurring at the time of Christ’s return was depicted earlier in the book, in Revelation 10:1-2 — the angel with the seventh trumpet, whose “*face was like the sun, and his feet like pillars of fire*,” coming down from heaven and placing “*his right foot on the sea and his left foot on the land*.”

Refer to [Bible One - Arlen Chitwood's The Time of the End. Ch. 19](http://bibleone.net/TOTE_19.htm), pages 235-236, for comments on the actions of this angel.)

Then, from this point, the call goes out to all the birds of the air to come and feast upon that which is about to remain of Gentile world power when it comes against the King in Jerusalem, seeking to prevent Him from taking the scepter and assuming the throne, seeking to prevent Him from assuming that which will then be rightfully His.

Following this call, both the beast and the false prophet are taken and cast alive into the lake of fire. Then the Gentile armies of the earth — which will have dared to follow the beast, as he led them against the King in Jerusalem, along with restored Israel in the land — will be trodden under foot as Christ treads *the winepress* (Revelation 19:19-21; *cf.* Revelation 14:14-20; 16:13-16).

These armies will consist of such vast numbers in that day — *myriads of myriads*, referring to large indefinite numbers (Revelation 9:16;ref. [Bible One - Arlen Chitwood's The Time of the End, Ch. 18](http://bibleone.net/TOTE_18.htm)) — that blood will flow in places to a depth coming up to a horse’s bridle. And this slaughter will extend over a distance of about one hundred and eighty miles (Revelation 14:20).

This is how the Times of the Gentiles will be brought to *a close* when Christ returns — centrally because of *the outworking of the principles set forth in Genesis 12:1-3 and Israel*’*s God-appointed position among the nations in Genesis 9:26-27*; *Exodus 4:22*-*23*. And the manner in which this will occur results in that which Scripture refers to as “*the great supper of God*,” with trampled Gentile world powers left on the mountains and plains of Israel for the birds of the air and the beasts of the field to devour.

[Bible One - Arlen Chitwood's The Time of the End, Ch. 32](http://bibleone.net/TOTE_32.htm)

**The Second Destruction – Following the Millennial**

*Now when the thousand years have expired*, *Satan will be released from his prison*

*and will go out to deceive the nations that are in the four corners of the earth*, *Gog and Magog*, *to gather them together to battle*, *whose number is as the sand of the sea*.

*They went up on the breadth of the earth and surrounded the camp of the saints and the beloved city*. *And fire came down from God out of heaven and devoured them*.

*The devil*, *who deceived them*, *was cast into the lake of fire and brimstone where the beast and the false prophet are*. *And they will be tormented day and night forever and ever*. (Revelation 20:7-10)

Certain parallels exist between the seven-year Tribulation and the one-thousand-year Millennium that follows. And these parallels have to do with *events during and immediately following the Tribulation* and with *events during and immediately following the Millennium.*

*The Tribulation* will be a time when God’s righteous judgment falls upon those residing on the earth. During this time of judgment, a first fruit of the Jewish nation (144,000 Jewish evangels) will go worldwide to the Gentiles with God’s message.

Then, immediately following the Tribulation, the nations of the earth — under Satan, as he heads matters up through the beast — will be gathered together against Christ and the Jewish people, with *Jerusalem* being the focal point. The beast and false prophet will then be taken and cast into the lake of fire, followed by the destruction of the nations formerly under the command of the beast (*cf*. Isaiah 34:11). Satan will then be chained, cast into the abyss, and the abyss will be sealed over, allowing the Millennium to ensue.

*The Millennium* will be a time when those dwelling on the earth will experience God’s righteous judgment through His Son, as the Son, with His co-heirs, rule the earth. The Millennium, in this respect, will be 1,000 years of judgment (Psalm 2:6-12; 110:1-7). And during this time, the entire Jewish nation (as the 144,000 previously) will go worldwide to the Gentiles with God’s message, as seen in Isaiah 53.

Then, events occurring immediately following this 1,000-year period (the Lord’s Day) will end exactly like events occurring immediately following the previous seven-year Tribulation (the last seven years of Man’s Day). Immediately following the Millennium, the nations of the earth — under Satan, who will have been loosed from the abyss — will be gathered for exactly the same reason and to exactly the same place seen 1,000 years earlier. They will be gathered to the land of Israel, with *Jerusalem*, once again, being the focal point for those coming against Christ and the Jewish people.

And the end of the matter will be the same as before the Millennium. The leader — Satan — will be taken and cast into the lake of fire, where the beast and false prophet will still reside (the leadership under Satan during the counterpart to this battle before the Millennium). Then the Satanic-led nations, as before, will be destroyed.

(In Revelation 20:10, note that the word “*are*” is in italics [“where the beast and the false prophet *are,*” KJV; NKJV], indicating that the word has been supplied by the translators. The fact that the beast and false prophet are still there though is seen in the words “*shall/will be tormented*.” These three words [KJV; NKJV] are a translation of one word in the Greek text, and this word is in the third person plural: lit., “*they will be tormented*,” referring to more than Satan alone, which, textually, can only include the beast and the false prophet. Thus, after 1,000 years the beast and false prophet will still be there when Satan is cast into this place.

And, following Satan being cast into the lake of fire, an expression is used pointing to *continuous*, *unbroken time extending throughout the eternal ages that are to follow*, providing the duration that Satan, the beast, and the false prophet will remain in the lake of fire — “*day and night forever and ever* [‘day and night with respect to the ages of the ages’],” *i.e*., *continuous*, *unbroken time throughout the endless ages of eternity*.)

Immediately following the Tribulation, the armies from the nations of the earth, gathered to the land of Israel, are referred to as “*Gog*, *of the land of Magog*” (Ezekiel 38:2). And the matter is expressed the same way in Revelation 20:8 relative to the nations of the earth gathered to the land of Israel once again at the end of the Millennium (worded, “*Gog and Magog*,” followed by an explanation concerning the land, as seen preceding the name “*Magog*” in Ezekiel 38:2).

The *reason* for the gathering of these nations into the Middle East both times will be the same, and this reason is echoed in verses from Psalms 2, 38 (verses having to do with the first gathering, but the reason for the nations being gathered is *the same both times*):

*Why do the nations* [Gentiles] *rage*, *and the people plot* [KJV: imagine] *a vain thing*?

*The kings of the earth set themselves*, *and the rulers take counsel together*, *against the Lord and against His Anointed*, *saying*,

“*Let us break their bonds in pieces* *and cast away their cords from us*. [the restraining and authoritative power of the Father and Son].”

*He who sits in the heavens shall laugh* [a contemptible laughter]; *the Lord shall hold them in derision*.

*Then He shall speak to them in His wrath*, *and distress them in His deep displeasure*:

“*Yet I have set My King on My holy hill of Zion*.” (Psalm 2:1-6).

*For behold*, *Your enemies make a tumult*; *and those who hate You have lifted up their head* [they carry their head high, exalt themselves].

*They have taken crafty counsel against Your people*, *and consulted together against Your sheltered ones* [the latter is a parallel part of the verse, referring to the Jewish people previously mentioned, those protected by God; *cf*. Psalm 27:5].

*They have said*, “*Come*, *and let us cut them off from being a nation*, *that the name of Israel may be remembered no more*.”

*For they have consulted together with one consent*; *they form a confederacy against You*. (Psalm 83:2-5)

Both before and after the Millennium, the reason for such an endeavor by the nations under Satan will be the same; and the end result will, as well, be the same. The nations of the earth, under Satan, will march into the Middle East against Christ and Israel. Then, the leadership will be taken and dealt with, and those under their command will be destroyed.

*The first destruction* of the nations coming against Christ and Israel will occur by and through *a treading of the winepress*. And this destruction will be followed by *the great supper of God* and by *Satan subsequently being bound and cast into the abyss*, which will then be sealed over, for 1,000 years.

*The second destruction* of the nations coming against Christ and Israel follows *Satan being loosed and deceiving the nations*. And this destruction will occur by and through *fire coming down from God out of heaven* (note that *fire from heaven* is also associated with the first destruction as well [Ezekiel 38:22; 39:6; *cf*. 2 Peter 3:10]).

Comparing the manner in which the reference to “*Gog and Magog*” is used in both Ezekiel 38:2 and Revelation 20:8, understanding exactly what is meant by these two names used together is a simple matter (*cf.* Genesis 10:2; 1 Chronicles 1:5; 5:4). In Ezekiel 38:2, “*Gog*” refers to *a people* (other than Israel — the Gentiles, with the leadership of the nations particularly in view), and “*Magog*,” as seen in the text, refers to *a land* (Hebrews *erets*, understood as one or more “lands” or the whole “earth,” depending on the context). In [Bible One - Arlen Chitwood's The Time of the End, Ch. 32](http://bibleone.net/TOTE_32.htm)tions [referenced by ‘*Gog*’] in the four quarters of the earth [referenced by ‘*Magog*’].”

It is evident that “*Magog*” in Ezekiel 38:2 should be thought of in the same sense seen in Revelation 20:8 — *more than just the land of one or more named countries*; *rather*, *contextually*, *the reference is to the lands of countries worldwide*, *the entire earth*.

The battle seen in Ezekiel 38-39 occurs *after Israel has been restored to the land*, *following Messiah*’*s return at the end of the Tribulation*. Thus, these two chapters simply form another description of the same battle seen in Revelation 14:14-20; 19:17-21, *the Battle of Armageddon*.

(For additional information on how “*Gog and Magog*” is used in Ezekiel 38:2, along with an overall view of Ezekiel 38-39 in this respect, refer to [Bible One - Arlen Chitwood's The Time of the End, Ch. 32](http://bibleone.net/TOTE_32.htm).)

[**Bible One - Arlen Chitwood's The Time of the End, Ch. 34**](http://bibleone.net/TOTE_34.htm)

(Aside: God reveals the beast to us, through His Holy Word, the Bible. In the Word, God describes an unholy trinity, one that may already be in the making at this point in history. But, the beast will not rise to power until the latter days, known in general, as the Tribulation, the last seven years of human history as we know it.

This unholy trinity is that of Satan, Antichrist, and the False Prophet. In the scriptures, God reveals Antichrist as the Beast, who derives his power from Satan, the Dragon. Together, they will use the False Prophet, the Second Beast, to help them accomplish their evil works on planet earth. The Bible also tells us that in the end of days, the Antichrist will rule over the entire human race with an ecumenical and apostate global religion, in addition to ruling the planet through a global government, and economy. No person living at that time, will be able to escape his evil rule. Revelation 13:1-18.)