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**Judgment Series -
All Tribes
Mourning, Son of
Man Coming**



By Dan Maines

All Tribes Mourning, Son of Man Coming

Matthew 24:30

† Jesus speaks of the sign of the Son of Man appearing in the sky, bringing mourning to all the tribes of the land. This is covenantal language aimed at Israel, not the entire globe. The Greek word *gē* means land, pointing to the promised land of Israel. The visible sign of His authority was the coming judgment on Jerusalem in AD 70, confirming His kingdom rule.

† The prophets often used cosmic imagery for national judgment (Isaiah 13, Ezekiel 32). The "clouds of the sky"

represent the presence of God in judgment as at Sinai and in the wilderness (Exodus 19:9, Psalm 104:3). Jesus promised this would occur before that generation passed away (Matthew 24:34), and history records the Roman siege and the fall of the temple exactly as He foretold.

† Matthew's use of "gē" often points to the land of Israel in context, see Matthew 2:6 and Matthew 2:20-21, which supports a covenant land scope for "all the tribes of the land."

Zechariah 12:10-14

† This prophecy gives the backdrop for Jesus' words. The Spirit of grace and supplication is poured out so that they look on the one they pierced and mourn deeply, each family apart. It describes national repentance and lament as judgment approaches. The tribes of Israel grieve over rejecting their Messiah, showing that the fulfillment is focused on them, not the nations of the world.

† John 19:37 directly quotes Zechariah 12:10 about "the one they pierced," tying the piercing and the mourning to the first century events surrounding Jesus.

† Josephus, an eyewitness of the war, records scenes of despair and mourning within Jerusalem during the siege (Jewish War 5.1, 5.13). This historical witness shows how vividly the prophecy came to life as families were separated, starving, and weeping while their city burned.

Matthew 24:30 (connection to Zechariah)

† Jesus intentionally recalls Zechariah, declaring that all the tribes of the land will mourn. He ties the old covenant prophecy to His own generation (Matthew 24:34). The destruction of the temple and the end of the old covenant age are the sign of His power and glory.

† Jesus anchors fulfillment to His contemporaries, "this generation will not pass away," Matthew 24:34, matching Zechariah's tribal mourning within Israel.

† Early Christian writers such as Eusebius (Ecclesiastical History 3.5) testified that the church remembered Jesus'

warning and fled to Pella before the final siege, confirming that the disciples recognized this prophecy as a first century event.

Matthew 26:64

† Standing before the Sanhedrin, Jesus told the high priest, "you will see the Son of Man sitting at the right hand of Power, and coming on the clouds of heaven." This is courtroom language of vindication from Daniel 7. Those judging Him would themselves see His exaltation and the events proving His authority within their lifetime.

† His resurrection and ascension to the Father's right hand (Acts 2:33-36) were the heavenly realities, while the judgment on Jerusalem served as the earthly sign that their verdict against Him was overturned by God Himself.

† Psalm 110:1 stands behind "right hand of Power," and is preached as fulfilled in Acts 2:34-36, showing enthronement as a present reality seen in the events that followed.

Revelation 1:7

† John declares that Jesus is coming with the clouds and that every eye will see Him, even those who pierced Him. This is a direct link to Zechariah's prophecy. The ones who pierced Him were the first century leaders of Israel. They would witness the judgment on their city, the fall of the temple, and the unmistakable sign that Jesus now reigns.

† The "all tribes of the land" phrase mirrors Zechariah's language of family-by-family mourning, showing that Revelation carries forward the same covenant focus. It is not a worldwide spectacle but the vindication of Christ before the very generation that rejected Him.

† Revelation's own timing markers, "what must shortly take place," and "the time is near," Revelation 1:1-3, 22:6, 22:10, lock the expectation to the first century audience.

"Tribes of the Land"

† This phrase anchors the prophecy to Israel's covenant people. Zechariah's vision of families mourning apart is not about the

entire earth but about the descendants of Jacob facing the end of their covenant world. The Roman siege of AD 70 fulfilled this exactly as foretold, bringing the old covenant to its close.

† The Greek phrase "phylai tēs gēs" mirrors the Septuagint's wording in Zechariah 12, keeping the focus on Israel's tribes rather than all nations.

† Ancient historians such as Tacitus (Histories 5.10-13) described the terror and signs in the heavens that preceded the fall of Jerusalem, reporting phenomena that the people understood as divine judgment.

The Sanhedrin's Witness

† The very council that condemned Jesus could not escape the fulfillment of His words. They saw the gospel's rapid spread, the miraculous signs of the early church, and finally the destruction of their own temple. Each event was a declaration of the Son of Man's authority.

† Their political power ended when the temple fell. No longer could they enforce their traditions or maintain sacrifices. This irreversible shift proved that the old covenant system they defended had passed away.

† Matthew 23:35-36 places the blood-guilt reckoning upon "this generation," confirming that the council's own generation would see the vindication of the Son of Man.

Coming on the Clouds

† This is prophetic imagery from Daniel 7:13-14 and Isaiah 19:1, showing divine judgment and enthronement. God "rides the clouds" when He judges nations. Jesus' coming on the clouds is His ascension to the Father to receive the kingdom, made visible by the destruction of Jerusalem and the temple.

† Just as Yahweh "came on the clouds" to judge Egypt (Isaiah 19:1) without physically descending, Jesus' coming was a covenantal visitation of judgment and glory, demonstrating that He reigns as King of kings.

† Isaiah 19:1, Nahum 1:3, Micah 1:3-4, and Psalm 18:7-12 show the prophetic pattern of "cloud coming" as judicial

visitation, not a geographic descent to earth.

Application for Us Today

† The mourning of Israel is a warning and a testimony. Rejecting Christ brings certain ruin, but His fulfilled promises show that He is faithful. He reigns now at the right hand of Power. Our call is to live as citizens of His unshakable kingdom, confident that every promise is fulfilled in Him.

† Knowing these prophecies were fulfilled strengthens our trust. We can face trials with assurance that Jesus keeps His word and rules over every nation and every age.

† Because these things were fulfilled, believers stand in a kingdom that cannot be shaken, Hebrews 12:22-28, living out the realities of the New Covenant, Jeremiah 31:31-34, Hebrews 8-10.

† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †

Source Index

† Zechariah 12:10-14, Matthew 24:30, 26:64, Revelation 1:7, Daniel 7:13-14, Isaiah 19:1, Matthew 2:6, Matthew 2:20-21, John 19:37, Acts 2:33-36, Acts 2:34-36, Matthew 23:35-36, Revelation 1:1-3, Revelation 22:6, Revelation 22:10, Revelation 11:1-2, Psalm 110:1, Psalm 18:7-12, Nahum 1:3, Micah 1:3-4, Hebrews 12:22-28, Jeremiah 31:31-34, Hebrews 8-10, Josephus Jewish War 5.1, 5.13, Tacitus Histories 5.10-13, Eusebius Ecclesiastical History 3.5

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