



~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing

www.chapel-flock.com



Vol. 38 Issue 736

Aug. 29, 2013

Worship Music

[The Stand-Hillsong](#)

[Awesome God-Hillsong](#)

[Lead Me To The Cross-Hillsong](#)

Prayer

Lord, help me keep my heart free of offense. You have given me authority over my own will, mind, and emotions, so I know I have the authority to tell offense that it has no right to dwell inside me. I refuse to blame everyone else for the mess I've allowed to grow inside my heart—and today I am asking You to help me, Holy Spirit, to quit making excuses for the wrong attitudes I've permitted to grow in my life. With Your supernatural help, I am making the choice to repent, to turn from these destructive thoughts, and to replace them with thoughts and words of kindness for those who have caused me hurt or grief in the past. In Jesus name. Amen.....

.Sparkling Gems from the Greek.

Video's / New Information/ Prayer Requests

Matthew 24:36 (AMP)

36 But of that [exact] day and hour no one knows, not even the angels of heaven, nor the Son, but only the Father.

“When Plans Turn To Ashes”

Charles Stanley

Radio Stations

[KWVE ...Calvary Chapel](#)

[KLOVE](#)

Bible Study Sites

[Chuck Smith Through The Bible](#)

[Bob Coy/Teachings](#)

[Mike MacIntosh](#)

[Jon Courson](#)

[Biblos.com](#)

[Billy Graham](#)

[Charles Stanley](#)

[David Wilkerson](#)

[Greg Laurie](#)

[Virtue for Women-Cathe Laurie](#)

Chapel Flock.....text a prayer..... request telephone number.....

(316) 247-3623

Or----

If you have a prayer request...please e-mail it to us so we can pray for you...or a person.....

chapel-flock@sbcglobal.net

1 Then Job answered and said, 2 I know it is so of a truth: but how should man be just with God? 3 If he will contend with him, he cannot answer him one of a thousand. 4 He is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered? 5 Which removeth the mountains, and they know not: which overturneth them in his anger. 6 Which shaketh the earth out of her place, and the pillars thereof tremble. 7 Which commandeth the sun, and it riseth not; and seaeth up the stars. 8 Which alone spreadeth out the heavens, and treadeth upon the waves of the sea. 9 Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south. 10 Which doeth great things past finding out; yea, and wonders without number. 11 Lo, he goeth by me, and I see him not: he passeth on also, but I perceive him not. 12 Behold, he taketh away, who can hinder him? who will say unto him, What doest thou? 13 If God will not withdraw his anger, the proud helpers do stoop under him. 14 How much less shall I answer him, and choose out my words to reason with him? 15 Whom, though I were righteous, yet would I not answer, but I would make supplication to my judge. 16 If I had called, and he had answered me; yet would I not believe that he had hearkened unto my voice. 17 For he breaketh me with a tempest, and multiplieth my wounds without cause. 18 He will not suffer me to take my breath, but filleth me with bitterness. 19 If I speak of strength, lo, he is strong: and if of judgment, who shall set me a time to plead? 20 If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse. 21 Though I were perfect, yet would I not know my soul: I would despise my life. 22 This is one thing, therefore I said it, He destroyeth the perfect and the wicked. 23 If the scourge slay suddenly, he will laugh at the trial of the innocent. 24 The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, and who is he? 25 Now my days are swifter than a post: they flee away, they see no good. 26 They are passed away as the swift ships: as the eagle that hasteth to the prey. 27 If I say, I will forget my complaint, I will leave off my heaviness, and comfort myself: 28 I am afraid of all my sorrows, I know that thou wilt not hold me innocent. 29 If I be wicked, why then labour I in vain? 30 If I wash myself with snow water, and make my hands never so clean; 31 Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me. 32 For he is not a man, as I am, that I should answer him, and we should come together in judgment. 33 Neither is there any daysman betwixt us, that might lay his hand upon us both. 34 Let him take his rod away from me, and let not his fear terrify me: 35 Then would I speak, and not fear him; but it is not so with me.

Chapter 9

So Job answers him and he said, I know it is true (Job 9:1-2):

What? That God is fair. That God is just. Now that is something that we need to all know. That is true. God is righteous. God is just. Though the justice of God is often challenged. One of the first challenges that Satan made even to Eve was in the fairness of God. Satan was declaring God wasn't fair. "God doesn't want you to eat of the fruit of that tree because He knows that when you do, you're going to be just as wise as He is." He was challenging the fairness, the justice of God. And Satan is quite often still challenging the justice of God. I hear people say, "How can a God of love send a man to hell? Is that really fair? How can a God of love allow children to starve to death? How can a God of love allow wars to maim so many people?" The thought behind each of the questions is, "Is God..." Well, the intimation behind the question is God isn't fair. God isn't just. "How could God allow this to happen to me? Surely, God, You're not fair to me."

Now Job assures, "I know what you say is true. I know God is just. I know God." And you need to know that because there are going to be issues you're not going to understand. How could a God condemn a man to hell who never had a chance to hear about Jesus Christ? Who grew up in some village in Africa where the gospel never came and he lives and dies and has never heard the name of Jesus Christ. How could God send that man to hell forever? Let me first of all say I don't know that the scripture does say that God does send him to hell, the person who has never heard. I will tell you that the scripture does say that God will be fair when He judges that man who has never heard. Now just what God is going to do I don't know. But when He does it and I see it, I'm going to say, "Right on." That's so fair because God is just, though the justice of God is constantly being challenged by the enemy.

Job's saying, "I know what you say is true. But that's not my problem. My problem is how can I stand before God to plead my case? How can I bring my cause before God to be justified by Him? For God is so vast. His wisdom is so great. If He should start asking me questions, if He would ask me a thousand questions I couldn't even answer one. I am so puny in relationship to God. I am just nothing and God is infinite. So how can I, this little speck of dust on the planet Earth hope to ever touch God or reach God or plead my case to God or say, 'Hey God, what are You doing? Why have You done this?'" For he speaks of the fact that God has created the universe-- Orion, the Pleiades, Arcturus. God causes the mountains to disappear. Mount Saint Helens. In building a new section of highway in Washington, it took them five months, twenty-four hours a day, with the most modern earth-moving equipment to move one million cubit yards of that base salt material. Five months, twenty-four hours a day, day and night, the crews were working to remove one million cubit yards. In twenty-seven minutes, from Mount Saint Helens, the same type of base salt material, there was removed five billion three hundred and fifty million cubit yards of material pulverized and spread all over the northern part of the United States in twenty-seven minutes. Now you begin to see the best efforts of man and what is man compared with what God can do?

He shakes the earth. He has set the constellations. He spread out the heavens with His hands. Who am I that I could come before this kind of a God? Because I can't even see Him. Though I know He surrounds me I don't see Him. I can't perceive Him. I can't touch Him. I reach out, but He's not there. So how can man ever stand before God to plead his case? You tell me get right with God, everything is going to be okay. Just go before God, plead my case. How can I do that? It's true, what you say is right. God is fair. God is just. But I don't know how I can plead my case before Him because of the vastness and the greatness of the infinite God and this gap that exists between us.

In the eighth psalm, David saw much the same problem looking at it from a little different direction. He began with the heavens. "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him?" (Psalm 8:3-4) Starting from the heavens coming down to man. He saw the great gap from that direction. Job is

standing in this direction looking up and seeing the same thing. "When I consider me, who I am, what am I that I could stand before God? That I could justify myself before God. That I could plead my case so as to justify myself before God."

If I speak of strength, [hey,] he is so strong: if I speak of judgment, who will set my time for my case? And if I justify myself, my own mouth will condemn me: if I say, I am perfect, it will prove me perverse. Though I were perfect, yet I would not know my soul: I would despise my life. This is the one thing, therefore I said it, He destroys the perfect and the wicked (Job 9:19-22).

In other words, being good does not give me any immunity from problems. God destroys both the perfect and the wicked. I've said it. You may castigate me for saying it, but I said it.

He then speaks of his friends and he said,

If I would wash myself with snow water, and make my hands ever so clean; Yet you would plunge me in the ditch, and my own clothes would abhor me (Job 9:30-31).

What can I say? I can't say how righteous I am or how, you know, innocent I am. You would throw me in a ditch. Even if I had cleansed myself.

And then he said concerning God,

For he is not a man, as I am (Job 9:32),

Now, remember that. How often we're trying to pull God down to our level. How often we fall in the category of those in Romans, chapter 1, of which Paul wrote, "For the wrath of God shall be revealed from heaven against the ungodly and the unrighteous, who hold the truth of God in unrighteousness. For when they knew God, they glorified him not as God, neither were they thankful; but they became vain in their imaginations, and their foolish hearts was darkened. And professing themselves to be wise, they became fools, and they began to worship and serve the creature more than the Creator, who is blessed for ever and ever" (Romans 1:18,21,22,25).

You see, they sought to bring man down to their level. They did not glorify Him as God. And for me to try to order Him around is to fail to glorify Him as God. For me to come and demand that, "You've got to do this now, God. I command in Jesus' name." Or, "I confess this is what You've got to do, God." And begin to lay demands upon God that He's got to do a certain thing, that's not glorifying Him as God. That's trying to reduce Him even below your level. That's trying to make Him a genie that comes out of a lamp and grants you your three requests.

God is not a genie. He's not some magic amulet. Nor is the purpose of prayer to get your will done. The purpose of prayer is to get God's will done. And He knows so much better than I will ever know. That the wisest prayer I could ever offer is, "Father, Thy will be done in my life, in these situations, Lord. Your will be done." I never worry when I don't know how to pray, because I don't know how to pray half the time. But I have great confidence, because when I don't know how to pray because I don't know what is the will of God concerning this particular situation, I can always just say, "Lord, Your will be done." And I know that's best. I have that kind of confidence in God because He is so much greater than I am. His wisdom is... there's no comparison. There's no basis for comparison. There's no way that you can compare the finite with the infinite. There isn't even a basis for a comparison. You can't even draw any comparisons.

All right, you tell me to get right with God. That's great help, thanks a lot. Who's going to set the time for me to come and plead my case? And how can I, here I am, how can I ever plead my case before God anyhow? If He starts His cross-examination, ask me a thousand questions, I can't answer a single one. If you can't answer a single question out of a thousand, you'll be thrown out of court as an unreliable witness. He's not a man like I am that I could come and say, "Hey, hey, what are You doing here? What's going on?" He's not a man like I am.

Neither is there any daysman between us, that might lay his hand upon us both (Job 9:33).

My situation is hopeless. God is so vast. There's no way I can touch Him. I can't see Him. I know He's there. I know He's just. But I have no way of pleading my cause. I'm just a man. He is the infinite God. The only way this could ever be is that somehow there would be between us a daysman, one who could lay his hand on us both. But there isn't any. There's no mediator, no daysman.

Oh, how I thank God for the revelation of the New Testament. For Paul the apostle tells us, "There is one God, and there is one mediator" (I Timothy 2:5). There is one daysman between God and man, the man Christ Jesus. "Who was in the form of God, and thought it not robbery to be equal with God: yet He emptied Himself, and took on the form of man" (Philippians 2:6-7). And so He touches God, but He came down and He touched me. As a man, in all points He was tempted even as I am, in order that He might be able to help me when I am in my hour of temptation. "For in the beginning was the Word, and the Word was with God, and the Word was God. But the Word was made flesh, and He dwelt [tabernacled, made His home] among us, (and we beheld His glory, as of the only begotten of the Father,) full of grace and truth" (John 1:1,14). For, "That which was from the beginning, [which John said] we have seen, we have touched, we have heard, we declare, we saw" (I John 1:1,3). Job said, "He's around me I can't see Him." John said, "I've seen Him. The One who existed from the beginning, I've seen Him." Job said, "I can't touch Him." John said, "I've touched Him."

For though man could never build a bridge to God, God in His mercy built the bridge to man. And there is the vast difference between every religious system and Christianity. For in every religious system, you have man's endeavor to build this bridge to God. Man trying

to climb the ladder to reach God. Man trying to reach out and touch God, find God, discover God. But in Christianity, you have God reaching down to man. Therefore, Christianity is reasonable and logical, whereas every other religious system is illogical and unreasonable. Because it is illogic and unreasonable to think that the finite could reach the infinite. However, it is very logical and reasonable to believe that the infinite could reach and touch the finite. And that's exactly what Christianity is. The infinite God reaching down to touch the finite man. "God so loved the world that He gave" (John 3:16). He built the bridge by sending His only begotten Son that whosoever believes in Him should not perish, but know and experience the eternal life of God.

Job cried out. A man stripped of everything and now you have one of the basic cries of man, a cry of man after God, and it exists down deep in every heart.

Sir Henry Drummond in his brilliant scientist in his book, *The Nature and the Supernatural*, said there is within the very protoplasm of man's cells those little tentacles that are reaching out for God. You see, when you leave the subject of spaghetti or tacos, which shall it be? And you really get down to the real issues of life. Not, "We need to get some gasoline before we get home," or, "We ought to buy a new Ford," or, "Maybe we should move." Or these mundane things with which we are constantly occupying our lives. When you get to the real issues of life, when you're stripped of these other things and you're down now to basic issues of life, the basic need of man is to somehow touch God. How can I reach Him? How can I know Him? How can I touch Him? There's no one between us who can touch us both. That's the only way it can happen. That's the only way it can be, but it doesn't exist. Oh, but Job, there is One who has come, who stands between God and man. Who is one with the Father and lays His hand upon the Father, but He has become one with me and He puts His arm around me and He touches me. And through the touch of Jesus Christ I am brought in touch with God, the glorious daysman. And the basic need of my life is satisfied. That clamant cry from within is met. And I have an experience of knowing God, of touching God, and of being touched by God through Jesus Christ.

Now you may look at me and say, "Oh, you poor soul, you actually think you've touched God. My! That's all right for you." And you may feel sorry for me and look upon me sort of with pity. But let me tell you something, the pity that you may feel for me is nothing like the pity I feel for the man who cannot say, "I've touched God." The man who doesn't know what it is to have the touch of God upon his life, that's the man to pity and feel sorry for. The man who has never heard the voice of God. The man who has never felt the flush and the joy of the presence of God. That's the man to pity. Don't pity me. I'm in good shape.

(Through The Bible c 2000 Series; Chuck Smith; Bible commentaries, 1979-1986)

➡
The Tribulation and the Church, Chuck Smith

Introduction

The Two Tribulations

The 70 Weeks

The Rapture of the Church

In the Book of Revelation

The Restraining Force

The Trumpets

The First Resurrection

Watch and be Ready

The Time of the End

Preparation

➡
"...For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Matthew 24:21

Jesus answering the question, "What shall be the sign of Thy coming, and of the end of the world?"

Introduction..... Can you imagine 50-pound chunks of ice falling out of the sky? Can you conceive of the devastation from a hailstorm with hailstones weighing 50 pounds? Where would you hide? How could you be safe? The hailstones would rip through the roof of your house as if it was paper. They would flatten your automobile. The hail would destroy and level almost everything. What could stand up under that kind of bombardment?

Can you picture the Sierra Nevada mountain range suddenly dropping to 5,000 feet below sea level? The Pacific Ocean would come rushing in to fill the resulting great canyon. How could anyone on the West Coast escape? What would happen to the millions of people?

Can you conceive of a time when people couldn't die? Perhaps their bodies would be mangled in a plane crash, yet their spirits would refuse to leave.

They'd have to remain in a maimed condition for six months, waiting for death.

Such events will soon take place upon the earth. God will pour out His wrath upon the world and His judgment upon the men who have rejected His plan of salvation. From the prophecies that are being fulfilled on the earth today we believe that this Great Tribulation will begin soon.

There's a debate in theological circles as to whether or not the Church will be here when God's wrath is unleashed upon the earth. Many are saying the Church must go through this time period of judgment known as the Great Tribulation. They speak disparagingly of the blessed hope that Christ will come for His Church before God's judgments are loosed upon the earth. Since they maintain that there's to be no escape for the Church, they make the prayer Christ encouraged us to pray in Luke 21:36 meaningless.

The purpose of this book is to examine the biblical reasons why I feel the Church will not be here during the Great Tribulation.

1. The Two Tribulations.....The fact that a time of great tribulation is coming upon the earth is firmly established in the Scriptures. In Daniel 12:1 we read, "And there shall be a time of trouble, such as never was since there was a nation even to the same time, and at that time thy people shall be delivered, every one that shall be found written in the book." This mention of "the book" is, no doubt, a reference to the Book of Life. What a wonderful promise of deliverance!

In Matthew 24:21-22 Jesus Himself said, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." The "elect" here refers to Israel, as evidenced by the context (vs. 16, 20). Both Daniel and Jesus spoke about the same "time of trouble" and day of "great tribulation" to come upon the earth.

The Book of Revelation gives us many details about the events that will transpire on earth during this time of Great Tribulation. Chapter 6 begins with the opening of the seven seals of judgment. The Tribulation continues through the seven trumpet judgments and the seven vials of God's wrath that will be poured out. If you want to fully understand what this Great Tribulation will be like, read Revelation Chapters 6 through 19 at this point.

It's important to make a clear distinction about tribulations as taught in the Bible. There are two different types of tribulation. (1) The Great Tribulation referred to by Jesus and Daniel and detailed by John in the Revelation. (2) The tribulation that Jesus promised would come to the Church.

Speaking to His disciples in John 16:33 Jesus said, "These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world." The Church will have tribulation in the world. It's important to notice that the "tribulation" faced by the Church originates from the world and comes from the world system controlled by Satan. Satan is behind all the attacks on the Church.

Paul tells us that we're wrestling not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Spirit forces are warring against the children of God, the source of our tribulation is definitely the world system governed by Satan.

The Great Tribulation that will come upon the earth originates from Heaven. God's wrath is poured out in judgment against the sinners during this Tribulation. When the sixth seal is opened in Revelation 6:12, those on the earth try to hide and they call for the rocks and the mountains to fall upon them and hide them from the wrath of the Lamb for the great day of His wrath has come, and they question, "Who shall be able to stand?" Revelation 11:18 declares, "Thy wrath is come."

In Revelation 14:10 the Great Tribulation is referred to as the indignation and wrath of God. When the seals are opened in Heaven corresponding judgments come upon the earth. The angels are given trumpets in Heaven, and as they blow the trumpets corresponding judgments come upon the earth. The vials from the living creatures are opened by the seven angels, and again corresponding judgments come upon the earth. All these judgments come from God and have their origin in Heaven. In Psalm 69:20-28 we have a prophecy concerning Jesus - it speaks of His disciples forsaking Him in the hour of need and of vinegar being given Him for His thirst. It then calls for God to pour out His indignation and His wrathful anger upon those who had persecuted the One whom God had smitten. Indignation is a word used in the Old Testament especially to describe the time of the great tribulation. Isaiah 26:19,20; Isaiah 34:1-8; Jeremiah 10:10; Daniel 8:19; Daniel 11:36; Nahum 1:5,6; Zephaniah 3:8. Note that in Isaiah 66:14 the hand of the Lord will be known toward His children but His indignation toward His enemies.

Paul tells us in Romans 2:6 that God will render to every man according to his deeds. To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life: but to them that are contentious, and do not obey the truth but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil. Hebrews 10:27 speaks of the fiery indignation that will devour His adversaries.

The tribulation experienced by the child of God comes from the Satan-governed world. The Tribulation that is coming on the sinful world will come from God. Why is this Great Tribulation coming? The Scripture says that its purpose is threefold: (1) to try men who dwell upon the earth (Revelation 3:10); (2) that God might vent His wrath upon the wicked (Revelation 15:7), and (3) to destroy those who destroyed the earth (Revelation 11:18). Those who fall in one or all of these categories will be on the earth to experience the Tribulation period.

In the Old Testament the Lord spoke to Abraham and told him of the impending judgment on the cities of Sodom and Gomorrah. In response Abraham challenged the fairness of God. He asked, "Shall not the Lord of the earth be just? Would You destroy the righteous with the wicked? What if there are 50 righteous?" The Lord responded that if He found 50 righteous He would spare the city for the sake of the 50 righteous.

Notice the whole premise of Abraham's intercession with God was that it wouldn't be fair for God to judge the righteous with the wicked. If the judgment proceeds from God, then it surely wouldn't be fair for God to judge the righteous along with the wicked. Nowhere in the scripture when we find judgement proceeding directly from God do we find the righteous being judged with the wicked.

When the angels arrived in Sodom, they couldn't even find the ten righteous for whom Abraham had interceded. So, they delivered the one righteous man, Lot, out of the city. Not until he was delivered did the judgment of God come. They declared in Genesis 19:22 that they could not do anything until he was safely out of the way.

In Luke 17 when Jesus makes reference to Lot's escape, Jesus clearly points out that in the same hour Lot was brought out of the city, the judgment of God fell. In II Peter 2 the apostle points out that the cities of Sodom and Gomorrah were destroyed, "making them an example." However, God delivered that righteous man, Lot, who was vexed by the way people were living around him. Then Peter goes on to say, "For God knows how to deliver the righteous... and to reserve the ungodly for the day of judgment" (II Peter 2:9).

We're told in I Thessalonians 5 that God has not appointed us unto wrath. Also, in Romans 5:9 we're told that "being now justified by His blood, we shall be saved from wrath through Him."

Any argument that might be developed to prove that the Church will go through the Great Tribulation and experience the wrath of God that is coming upon the earth must somehow explain the following point. When did God change His ways as to now punish the righteous with the wicked? It would be a change in God's nature to force His children to face the outpouring of His wrath. Yet, God said that he changes not (Malachi 3:6).

In deductive logic the most common form of reasoning is known as a syllogism. A syllogism consists of a major premise, a minor premise, and a conclusion. When one premise is negative and the other positive, only a negative conclusion can follow. For example, a major premise might be positive: all birds have wings. The minor premise is negative: dogs do not have wings. The conclusion must be negative: dogs are not birds.

Our major premise is negative: the Church is not appointed to wrath (Greek: orge). "We shall be saved from wrath" (Romans 5:9); "God has not appointed us to wrath" (I Thessalonians 5:9). The minor positive premise is: the Great Tribulation is a time of God's wrath (orge). "Hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb, for the great day of His wrath is come" (Revelation 6:16-17). The conclusion must be negative and plain: the Church will not experience the Great Tribulation. To argue any differently is to defy logic, and one may as well seek to prove that a dog is a bird. No further argument to prove that the Church will not go through the Great Tribulation is necessary, yet the burden of evidence is overwhelming. So, let us go on.

2. The 70 Weeks.....Around 538 B.C. the prophet Daniel was waiting upon God for possible special orders that God might have for him. Daniel realized that the 70 years of Babylonian captivity were about over. Suddenly, the angel Gabriel appeared to Daniel. In Daniel 9:24 Gabriel declared that 70 "weeks" (literally, "sevens," representing 7-year periods) were determined upon "thy people" (Israel) and upon "thy holy city" (Jerusalem) "to finish the transgression, to make an end to sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up the vision and prophecy [i.e., to complete or fulfill the visions and prophecies], and to anoint the most Holy." The angel went on to say that from the time that the commandment would go forth to restore and rebuild Jerusalem to the coming of the Messiah the Prince would be 7 sevens and 62 sevens, or a total of 69 sevens. Since each seven represents a 7-year period, 69 sevens would be 483 years.

In his book, *The Coming Prince*, [1] Sir Robert Anderson explains that this period would have to be predicated on the Babylonian calendar of 360 days per year. Thus, 483 years would be 173,880 days. On March 14, 445 B.C., King Artaxerxes of Persia gave the commandment to Nehemiah to restore and rebuild Jerusalem. 173,880 days later brings us to April 6, 32 A.D. This was the date when Christ made His triumphant entry into the city of Jerusalem (according to Anderson's calculations). [2]

The first part of the prophecy given to Daniel was fulfilled literally to the day. But the angel went on to say that the Messiah would be "cut off, but not for Himself [literally, 'without receiving anything for Himself']: and the people of the prince that shall come shall destroy the city and the sanctuary." The destruction of the city referred to the sacking of Jerusalem under Titus in 70 A.D. Titus was the general of the Roman legions, but he wasn't the prince of the people. Nero was the prince who ordered the destruction, though he died before the ravaging of Jerusalem was completed. The city of Jerusalem and the sanctuary of the people were destroyed as the angel declared, and the Jews were dispersed. Thus far, we see the marvelously accurate fulfillment of this prophecy in history. However, Gabriel said that 70 sevens were determined upon Israel. Messiah was cut off after 69 sevens. Where then is the seventieth seven? In Daniel 9:27 the angel speaks again about the prince, using the pronoun "he." "He shall confirm the covenant with many for one week." The 69 "weeks" were to last from the commandment to restore and rebuild Jerusalem to the coming of Jesus Christ. As predicted, the Messiah was "cut off" without receiving the Kingdom, and the Jews were dispersed. The seventieth and final "week" of Daniel is still in the future.

Jesus referred to this prophetic "week" in Matthew 24. The disciples asked Him about the signs of His coming and the end of the age. In verse 15 Jesus said, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place, (whoso readeth, let him understand:) then let them which be in Judea flee into the mountains: let him which is on the housetop not come down to take any thing out of his house." Then Jesus predicted a time of "great tribulation" such as the world has never seen before or will ever see again. This abomination that triggers the desolation takes place in the middle of the 70th 7.

Daniel speaks of this "abomination of desolation" in chapter 9. The prince of the people will "confirm the covenant with many for one week [seven years]: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." Since Jesus referred to this final seven-year period as yet future in His day, and inasmuch as the Antichrist hasn't yet made the covenant with Israel, we must conclude that it's still in the future. The fact that the Antichrist makes the covenant for seven years indicates that it's signed at the beginning of the final seven-year period.

Halfway through the seven years the Antichrist will break the covenant with Israel, as he causes the daily sacrifices and ablations in the Temple to cease. According to Daniel 12:11, from that precise day until the end will be 1,290 days. Then Jesus will return again with His Church in the clouds with great glory. Paul said, "And when Christ who is our life shall appear, then shall you also appear with Him in glory."

The Church Age fits between the sixty-ninth and seventieth week of Daniel's prophecy. According to Paul in Ephesians 3:5 this mystery was hidden from the Old Testament writers. At the present time God has poured out His Spirit of grace upon the Gentiles, from whom He is drawing a bride for His Son. When the fullness of the Gentiles is come in, God will then catch up His Church, the waiting Bride. This is commonly called the Rapture of the Church.

[1] Sir Robert Anderson, *The Coming Prince* (Grand Rapids: Kregel Publications).

[2] The days are calculated in the following manner. 445 B.C. to 32 A.D. is 476 years. Multiply these years according to the Julian calendar of 365 days per year. This amounts to 173,740 days. Add 116 days for the corrected number of leap years and the difference of 24 days between March 14th and April 6th (reckoning inclusively according to Jewish practice). Thus, the total amounts to 173,880 days.

3. The Rapture of the Church..... The Rapture will take place when Jesus Christ snatches His Church out of this world. It shall happen suddenly and without any notice. It's important to realize that the Rapture of the Church and the Second Coming of Jesus Christ are completely different. At the Rapture Jesus is Coming for His saints. At the Second Coming the Church will return with Jesus Christ. Jude 14 tells us, "Behold, the Lord cometh with ten thousands of His saints."

In I Corinthians 15:51-52 Paul said, "Behold, I show you a mystery; we will not all sleep, but we will all be changed (there will be a metamorphosis, a change of body) in a moment, in the twinkling of an eye." You won't even realize what's happened until it's all over. Suddenly, you're in the presence of the Lord in your glorified body with all the Church!

We, the Church, will be changed. Paul wrote to the Philippians, "For our citizenship is in heaven, from whence we look for the Saviour, our Lord Jesus Christ: Who will change our vile body, that it may be fashioned like unto His glorious image" (Philippians 3:20-21). Describing the metamorphosis Paul wrote to Corinth, "For this corruption must put on incorruption, and this mortal must put on immortality" (I Corinthians 15:53).

Speaking to the Thessalonians Paul said, "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (I Thessalonians 4:16-18).

Some people would ridicule the idea or concept of the Rapture of the Church. They declare that the word "rapture" isn't even found in the Bible. It all depends on which version of the Bible you're reading.

The phrase "caught up" in I Thessalonians 4:17 is the Greek word *harpazo*, which actually means "to be snatched away with violent force." The Latin equivalent of *harpazo* is the verb *rapio*, "to take away by force." In the Latin Vulgate, one of the oldest Bibles in existence, the appropriate tense of *rapio* appears in verse 17. *Raptus* is the past participle of *rapio*, and our English words "rapt" and "rapture" stem from this past participle. Although "rapture" isn't in the King James Bible, the basic word does appear in the Latin Vulgate.

As for the time of the Rapture, Jesus said, "No man knows the day or hour." For us to presume to declare some date or hour for the Rapture would be an unscriptural presumption. If we say we know the hour, we're boasting of knowledge superior to Christ's when He was upon the earth.

Although we don't know the exact time of the Rapture, in I Thessalonians 5 Paul said, "But of the times and seasons, brethren, you have no need that I write unto you. For you yourselves know perfectly that the day of the Lord is coming as a thief in the night. For when they will say, Peace and safety; then comes sudden destruction... But ye, brethren, are not in darkness, that that day should overtake you as a thief." The Bible is saying that the Rapture of the Church shouldn't come to you as a surprise.

God has given to us the signs that would precede the coming of Jesus Christ. One of the greatest signs to the world today is the reestablishment of the nation Israel. For years Bible scholars had looked forward to the regathering of the nation Israel based on many Scriptures (including Matthew 24:32) and the application of expositional constancy (fig tree or figs in parables symbolize the nation Israel). Skeptics ridiculed this prophecy. Never in history had a nation been born out of the past, but a miracle has taken place and a nation has been reborn. God has reestablished Israel among the family of nations on the earth. God has fulfilled His promise.

Psalm 102:16 declares, "When the Lord shall build up Zion, He shall appear in His glory." Because the Lord is building up Zion, the orthodox Jews today are looking for their Messiah. We are too! We're looking forward to this fulfillment of God's promise - the coming again of our great God and Saviour Jesus Christ.

After the Church is raptured, God will once again deal with Israel, His elect. God will fulfill the many promises and prophecies of the Old Testament relating to Israel, including the seventieth week of Daniel. Thus, one more seven-year period is to be fulfilled in Israel's history. Jeremiah calls it "the time of Jacob's trouble." Israel will experience God's preserving power during the Great Tribulation as 144,000 Jews will be sealed by God. Though on earth, they'll be shielded from part of the judgments (Revelation 7:3, 9:4).

4. In the Book of Revelation..... The Book of Revelation is divided into three general sections. In Revelation 1:19 the angel instructed John to write the things that he had seen, the things that are, and the things that shall be after these things. The Greek for "after these things" is *meta tauta*. In chapter I John wrote the vision which he saw: Christ in His resurrected glory standing in the midst of the seven golden candlesticks and holding the seven stars in His right hand. In chapters 2 and 3 John wrote of the things which are: the messages of Jesus Christ to the seven churches of Asia (which also represent the seven periods of Church history).

Chapter 4 begins the third section of the Revelation. The chapter begins with the same Greek phrase, *meta tauta*, "after these things." The question naturally arises, "After what things?" The obvious answer is, "After the things of chapters 2 and 3." The things of the Church. So, you could begin Revelation 4:1, "After the things of the Church, I saw a door open in Heaven, and the first voice I heard was as a trumpet saying to me, Come up hither, and I will show you things which must be [then another repetition of *meta tauta* after these things]." This I believe is the account of the rapture of the church; the voice as of a trumpet calling the saints to come up. Paul speaks of the trumpet of God accompanying the rapture of the Church. I Thessalonians 4:16; I Corinthians 15:52

The open door in Heaven takes us back to the message of Jesus to the Philadelphia church, His faithful and true remnant in the last days. He said, "I have set before thee an open door which no man can shut." Now this door is opened in Heaven, and the voice is calling as a trumpet."

The message to the church of Thyatira warned that a portion of that church would go through the Great Tribulation. Jesus said that He had this against them, because they allowed the woman, Jezebel, to teach and seduce His servants to commit fornication and to eat things that had been sacrificed to idols. He gave her space to repent of her fornication, and she repented not. Therefore, He was going to cast her into a bed and them that commit adultery with her into great tribulation, unless they repented of their deeds.

Here the warning to the church is definitely to repent or face the Great Tribulation. The obvious inference is that they could escape the Great Tribulation if they would repent.

In Revelation 3:10 the Lord addressing the church in Philadelphia said "because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which will come upon all the world, to try them that dwell upon the earth." This is a definite promise that this church would escape the Tribulation. I must concur that at least part of the Church will face the Great Tribulation. The unrepentant of the church of Thyatira, who will not turn from their spiritual fornication, will go through the Tribulation and miss the Rapture.

As we move along in the Book of Revelation, chapter 4 gives us a description of the throne of God. We see the 24 elders sitting on their lesser thrones and the living creatures, which are the cherubim. We also see a picture of the heavenly praise and worship of God.

In chapter 5 we see a scroll with writing within and without, sealed with seven seals. An angel proclaims with a strong voice, "Who is worthy to take the scroll and loose the seals?" We see John sobbing convulsively, because no man is found worthy to take the scroll and loose the seals. Then Jesus, the Lion of the tribe of Judah, steps forth looking like a Lamb that had been slaughtered. He takes the scroll out of the right hand of the Father. Then we hear the song of the redeemed in Heaven. They sing a new song. "Thou art worthy to take the scroll and to open the seals thereof. for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."

Some scholars argue that the translation of the song should be, "For Thou wast slain and hast redeemed them to God." In one of the old manuscripts, the Alexandrian, the text reads "them" instead of "us." However, the vast majority of old manuscripts do read as translated in the King James Version. Therefore, taking the majority rule law, the text is rightfully translated, "redeemed us to God."

Who can sing of redemption through the blood of Jesus Christ from all of the nations and families of people upon the earth? Obviously, only one group can sing that song, the Church. In Luke's gospel Chapter 21 where Jesus is sharing with His disciples the signs of His second coming, He speaks of the events of the great tribulation that shall precede His return. He then said, "Pray always that you may be accounted worthy to escape all these things that shall come to pass, (i.e. the things that will transpire in the great

tribulation) and to stand before the Son of Man." That is exactly what we see here in Revelation 5, the church standing before the Son of Man, the Lamb of God, in heaven.

It is significant that the Church is singing before the throne of God the song of praise to Jesus Christ before He ever opens a single seal of the scroll. The Church is singing in Heaven before the Great Tribulation ever starts. The Church as a group isn't seen on the earth again in the Book of Revelation, until the Church comes back to earth riding on white horses with Jesus Christ in Revelation 19.

The group in Heaven in chapter 7 which came up out of the Great Tribulation isn't the Church. John didn't recognize them when the elder asked him, "Who are these?" Their position isn't the same as the Church's. This group stands in the holy Temple and serves God day and night continually, whereas the Church proclaims the glorious prospect of reigning with Christ.

Chapter 13 of the Book of Revelation refers to the coming of the man of sin who makes "war with the saints." These "saints" couldn't be the Church saints, because the man of sin overcomes them. Daniel also testified to this fact. Daniel 7:21 describes the "little horn," the Antichrist. "I beheld, and the same horn made war with the saints, and prevailed against them." However, Jesus said that the gates of hell wouldn't prevail against His Church. It's impossible that the saints of Revelation 13 and Daniel 7 could be in the Church, because the Antichrist cannot triumph over the Church.

This is another syllogism with negative and positive premises and it can only produce a negative conclusion. Major premise: the gates of hell cannot prevail against the Church. Minor premise: the saints are overcome by the Antichrist. Conclusion: the saints are not the Church. The saints must then be Israel, which are also the "elect" of Matthew 24:31.

5. The Restraining Force.....In II Thessalonians Paul the apostle wrote to correct an error that had crept into the Church. Some false teachers were saying that the day of the Lord had already come. Paul told the Thessalonians that "that day," the Second Coming of Jesus Christ to reign over the earth, wouldn't take place until there was first a falling away, or departure, and the man of sin, the son of perdition, was revealed. Paul reminded the believers that he had told them these things when he was with them.

In chapter 2 Paul declared, "Now you know what is withholding him that he might be revealed in his time. But the mystery of iniquity is already at work; only he who is restraining will continue to restrain, until he is taken out of the way. And then shall that wicked one be revealed, whom the Lord will consume with the Spirit of His mouth, and shall destroy with the brightness of His coming."

Who is the "restraining" force holding back the revelation of the Antichrist? I believe that the restraining force is the power of the Holy Spirit working in and through the Church. As long as the Spirit-filled Church is upon the earth, the unveiling of the Antichrist will be held back. As soon as the Church is taken out of the way, nothing will stand in the way of the Antichrist. He'll then take over the governments of the world.

The Holy Spirit will not be removed from the world, for He is omnipresent. However, during this time He will be poured out upon Israel.

Ezekiel 39:29 says that God will put His Spirit upon the nation Israel at the time the Russian army is destroyed. This event will possibly mark the beginning of the final seven-year period determined upon Israel.

I see the whole picture coming together very beautifully. After the Church is removed, the Antichrist will be revealed. In Revelation 6 the first event that takes place when the seven-sealed scroll is opened is the white horse coming forth with his rider. This apparently is the Antichrist coming upon the earth. Since the Church has been removed and is now rejoicing with the Lord in Heaven, nothing restrains this wicked one from moving out and taking over the world.

6. The Trumpets..... Those who teach that the Church must go through the Great Tribulation and face the wrath of God which is coming upon the earth try to identify the last trump of I Corinthians 15 with the seventh trumpet in the Book of Revelation. I see great difficulties in paralleling these two trumpets.

First of all, the trumpet that sounds at the time of the Rapture of the Church in I Thessalonians 4:16 is called the "trump of God." In Revelation the seventh trumpet is the trumpet of the seventh angel.

The trump of I Corinthians 15 is used to proclaim an event that happens in a moment, in a twinkling of an eye. Paul said, "I'll show you a mystery. We'll not all sleep, but we'll be changed in a moment, in a twinkling of an eye, at the last trump." On the other hand, the seventh trump of the Book of Revelation will cover a period of days. Revelation 10:7 says, "But in the days [plural] of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets."

The last trump of I Corinthians 15 and I Thessalonians 4 will be a trumpet of glory. We shall be changed and made into His image and caught up to meet the Lord in the air. However, the seventh trumpet of the Book of Revelation is continually referred to as a woe. In Revelation 8:13 the angel said, "Woe, woe, woe, to the inhabitants of the earth by reason of the other three voices of the trumpet of the three angels, which are yet to sound!" The angel says this at the end of the fourth trumpet. So, the three "woes" refer to the fifth, sixth, and seventh trumpets. At the end of the fifth trumpet (Revelation 9:12), the angel declares, "One woe is past; and, behold, there come two woes more hereafter." This refers to the sixth and seventh trumpets. In Revelation 11:14 the angel declares that the second woe is past and, behold, the third woe comes quickly. Then we go right into verse 15, the seventh trumpet, which is actually the third woe.

The Rapture of the Church and being changed into His glorious likeness is far from a woe. It would only be a woe if I didn't go! Thus, I see great difficulty in identifying the seventh trumpet of Revelation 15 and the Last trumpet of I Corinthians 15 as one and the same, because the results and the time factors are so different. In his New Testament Greek commentary on I Corinthians 15:52, Dean Henry Alford declares that no reason exists to define the last trump to be the seventh trumpet of Revelation. [1] He also says that there's no reason to assume that there are no trumpets after the last trump of I Corinthians 15.

[1] Henry Alford, *Alford's Greek Testament* (Grand Rapids: Guardian Press).

(Amplified Bible; Joyce Meyers; 2006; Faith Words; Scripture; Commentaries; pages 772-773)

Chapel Flock PO Box 161102 Wichita, KS 67216 (316) 243-1438

(If you wish to be removed from the mailing list e-mail at: chapel-flock@sbcglobal.net)