



~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing



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Prayer

God Father; in Jesus' name I ask it, Lord I ask that You give each person peace. Lead us and guide us as to Your will for us and plans. Refresh in us Your mercy and compassion. Make us to be the best we can be in You, for You are the potter we are the clay. Give us each wisdom, knowledge, intelligence and understanding. I ask that You supply our needs and bless us with our daily bread, in Jesus' name. Amen.

Worship Music

What Faith Can Do-Kutless

There Will Be A Day-
Jeremy Camp

The Motions-Matthew West

The Healing Has Begun-
Matthew West

Bridge: Fear can hold you back,
hope can set you free.

Scripture

Revelations 7 (2005)

Revelation 7:1-17 (AMP)

¹ AFTER THIS I saw four angels stationed at the four corners of the earth, firmly holding back the four winds of the earth so that no wind should blow on the earth or sea or upon any tree.

² Then I saw a second angel coming up from the east (the rising of the sun) and carrying the seal of the living God. And with a loud voice he called out to the four angels who had been given authority *and* power to injure earth and sea,

³ Saying, Harm neither the earth nor the sea nor the trees, until we have sealed the bond servants of our God upon their foreheads.

⁴ And [then] I heard how many were sealed (marked) out of every tribe of the sons of Israel: there were 144,000.

⁵ Twelve thousand were sealed (marked) out of the tribe of Judah, 12,000 of the tribe of Reuben, 12,000 of the tribe of Gad,

⁶ Twelve thousand of the tribe of Asher, 12,000 of the tribe of Naphtali, 12,000 of the tribe of Manasseh,

⁷ Twelve thousand of the tribe of Simeon, 12,000 of the tribe of Levi, 12,000 of the tribe of Issachar,

⁸ Twelve thousand of the tribe of Zebulun, 12,000 of the tribe of Joseph, 12,000 of the tribe of Benjamin.

⁹ After this I looked and a vast host appeared which no one could count, [gathered out] of every nation, from all tribes and peoples and languages. These stood before the throne and before the Lamb; they were attired in white robes, with palm branches in their hands.

¹⁰ In loud voice they cried, saying, [Our] salvation is due to our God, Who is seated on the throne, and to the Lamb [to Them we owe our deliverance]!

¹¹ And all the angels were standing round the throne and round the elders [of the heavenly Sanhedrin] and the four living creatures, and they fell prostrate before the throne and worshiped God.

¹² Amen! (So be it!) they cried. Blessing and glory *and* majesty *and* splendor and wisdom and thanks and honor and power and might [be ascribed] to our God to the ages and ages (forever and ever, throughout the eternities of the eternities)! Amen! (So be it!)

¹³ Then, addressing me, one of the elders [of the heavenly Sanhedrin] said, Who are these [people] clothed in the long white robes? And from where have they come?

¹⁴ I replied, Sir, you know. And he said to me, These are they who have come out of the great tribulation (persecution), and have washed their robes and made them white in the blood of the Lamb.

¹⁵ For this reason they are [now] before the [very] throne of God and serve Him day and night in His sanctuary (temple); and He Who is sitting upon the throne will protect *and* spread His tabernacle over *and* shelter them with His presence.

¹⁶ They shall hunger no more, neither thirst any more; neither shall the sun smite them, nor any scorching heat.

¹⁷ For the Lamb Who is in the midst of the throne will be their Shepherd, and He will guide them to the springs of the waters of life; and God will wipe away every tear from their eyes.

Radio Stations...

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Virtue for Women- Cathe Laurie

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Revelation 7. An Interlude

Chapter 7 is an interlude between the sixth and seventh seals, though some see it as part of the sixth seal. It is divided into two sections, each dealing with a different group, one group on earth, the other in heaven. Similar to chapters 4–6, Jesus again provides John with visions of what is occurring on earth and in heaven simultaneously through the seven years of tribulation. The verses of Revelation 7:1–8 are John's vision of the 144,000 elect of Israel on earth, and vv. 9–17 describe his vision of "the great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb."

The 144,000, Revelation 7:1–8

The terrible judgment just described in 6:15–17 would seem to be so severe that no one could survive. Yet there is mercy even in the midst of judgment. After the immense turmoil, there is a sudden stillness in which the winds of destruction are held back. The angels are commanded to hold back the four winds of the earth (they will blow again when the seven trumpets sound in chapters 8 and 9) until the 144,000 of God's servants from all the tribes of Israel are sealed on the forehead with God's seal (the sign of God's ownership). It is no surprise that later this seal is imitated by the Antichrist in 13:17–18, when people receive the "666" seal, the "mark of the beast." There are many interpretations of the number 144,000. The futurist interpretation is that this is a literal number of Jews, 12,000 from each of the 12 tribes of Israel (7:4–8), who become believers during the tribulation period. Others interpret the 144,000 not numerically but symbolically, as representing the totality of the elect of Israel (although some see this as the totality of Christians, or of all believers, Jews and Christians).

The Great Multitude in Heaven, Revelation 7:9–17

The 144,000 were the elect of Israel, while the multitude is from all nations. The scene in vv. 1–8 was on earth—the 144,000 were sealed by God before the worst of the tribulation years began (7:3). Beginning with v. 9, John sees a great multitude of people in heaven after the seven years of "great tribulation" are complete. John is told by one of the elders in heaven the identity of the multitudes and how they came to be in heaven: "These are they who have come out of the great tribulation [we were told in chapter 6 that many would be martyred during the tribulation]; they have washed their robes and made them white in the blood of the Lamb" (7:14). The great multitude, safe at last in the Father's house, is the answer to the cry of the martyrs under the fifth seal. There is difference of opinion among Bible students as to whether the 144,000 and the great multitude are two separate groups, or one and the same group under different aspects. It does seem that "Israel" in v. 4 is in contrast with "every nation" in v. 9, and that the former means Jewish Christians while the latter means Christians of "every nation, tribe, people and language." Many believe that the 144,000 who were sealed by God and protected through the Tribulation were God's evangelists during the tribulation period. Through their efforts, great multitudes of peoples accepted Christ and died as martyrs during the Tribulation. "These are they" that John sees in heaven. (Halley's Bible Handbook; Henry Halley; 2000; Zondervan; Bible History & Commentaries; pages 933-934)



The Remnant Is Sealed: V3 The Lord will not allow the angels to hurt the earth until He has protected the remnant of Israel. VV4-8 The 144,000 people from the tribes of Israel are simply those the Bible says they are. Various cults try to identify themselves as the 144,000, but God even named the twelve tribes to make clear whom He meant. Ephraim and Dan aren't included in this list of the tribes, but Levi and Joseph are. VV 9-10 These are the same martyrs we saw in Chapter 6. VV 13-14 The reasons I believe this group is not the Church: 1. John didn't recognize them. If this was the Church, John would know them, because he never had trouble recognizing the Church. He would also have recognized this group if they were the Old Testament saints, because he had seen Moses and Elijah with Christ and knew them (Matthew 17:1-8). 2. The position of this group in heaven is not that of the Bride but that of servants. The Church will be the Bride of Christ and in an exalted position. V 16 They had suffered on earth during the Tribulation. (New Testament Study Guide; The Word For Today; Chuck Smith; 2005; commentaries; pages 196-197)



The Antiquities of the Jews

Preface

1. Those who undertake to write histories, do not, I perceive, take that trouble on one and the same account, but for many reasons, and those such as are very different one from another. For some of them apply themselves to this part of learning to show their skill in composition, and that they may therein acquire a reputation for speaking finely: others of them there are, who write histories in order to gratify those that happen to be concerned in them, and on that account have spared no pains, but rather gone beyond their own abilities in the performance: but others there are, who, of necessity and by force, are driven to write history, because they are concerned in the facts, and so cannot excuse themselves from committing them to writing, for the advantage of posterity; nay, there are not a few who are induced to draw their historical facts out of darkness into light, and to produce them for the benefit of the public, on account of the great importance of the facts themselves with which they have been concerned. Now of these several reasons for writing history, I must profess the two last were my own reasons also; for since I was myself interested in that war which we Jews had with the Romans, and knew myself its particular actions, and what conclusion it had, I was forced to give the history of it, because I saw that others perverted the truth of those actions in their writings.

2. Now I have undertaken the present work, as thinking it will appear to all the Greeks worthy of their study; for it will contain all our antiquities, and the constitution of our government, as interpreted out of the Hebrew Scriptures. And indeed I did formerly intend, when I wrote of the war, to explain who the Jews originally were,—what fortunes they had been subject to,—and by what legislature they had been instructed in piety, and the exercise of other virtues,—what wars also they had made in remote ages, till they were unwillingly engaged in this last with the Romans: but because this work would take up a great compass, I separated it into a set treatise by itself, with a beginning of its own, and its own conclusion; but in process of time, as usually happens to such as undertake great things, I grew weary and went on slowly, it being a large subject, and a difficult thing to translate our history into a foreign, and to us unaccustomed language. However, some persons there

were who desired to know our history, and so exhorted me to go on with it; and, above all the rest, Epaphroditus, a man who is a lover of all kind of learning, but is principally delighted with the knowledge of history, and this on account of his having been himself concerned in great affairs, and many turns of fortune, and having shown a wonderful rigor of an excellent nature, and an immovable virtuous resolution in them all. I yielded to this man's persuasions, who always excites such as have abilities in what is useful and acceptable, to join their endeavors with his. I was also ashamed myself to permit any laziness of disposition to have a greater influence upon me, than the delight of taking pains in such studies as were very useful: I thereupon stirred up myself, and went on with my work more cheerfully. Besides the foregoing motives, I had others which I greatly reflected on; and these were, that our forefathers were willing to communicate such things to others; and that some of the Greeks took considerable pains to know the affairs of our nation.

3. I found, therefore, that the second of the Ptolemies was a king who was extraordinarily diligent in what concerned learning, and the collection of books; that he was also peculiarly ambitious to procure a translation of our law, and of the constitution of our government therein contained, into the Greek tongue. Now Eleazar the high priest, one not inferior to any other of that dignity among us, did not envy the forenamed king the participation of that advantage, which otherwise he would for certain have denied him, but that he knew the custom of our nation was, to hinder nothing of what we esteemed ourselves from being communicated to others. Accordingly, I thought it became me both to imitate the generosity of our high priest, and to suppose there might even now be many lovers of learning like the king; for he did not obtain all our writings at that time; but those who were sent to Alexandria as interpreters, gave him only the books of the law, while there were a vast number of other matters in our sacred books. They, indeed, contain in them the history of five thousand years; in which time happened many strange accidents, many chances of war, and great actions of the commanders, and mutations of the form of our government. Upon the whole, a man that will peruse this history, may principally learn from it, that all events succeed well, even to an incredible degree, and the reward of felicity is proposed by God; but then it is to those that follow his will, and do not venture to break his excellent laws: and that so far as men any way apostatize from the accurate observation of them, what was practical before becomes impracticable and whatsoever they set about as a good thing, is converted into an incurable calamity. And now I exhort all those that peruse these books, to apply their minds to God; and to examine the mind of our legislator, whether he hath not understood his nature in a manner worthy of him; and hath not ever ascribed to him such operations as become his power, and hath not preserved his writings from those indecent fables which others have framed, although, by the great distance of time when he lived, he might have securely forged such lies; for he lived two thousand years ago; at which vast distance of ages the poets themselves have not been so hardy as to fix even the generations of their gods, much less the actions of their men, or their own laws. As I proceed, therefore, I shall accurately describe what is contained in our records, in the order of time that belongs to them; for I have already promised so to do throughout this undertaking; and this without adding any thing to what is therein contained, or taking away any thing there from.

4. But because almost all our constitution depends on the wisdom of Moses, our legislator, I cannot avoid saying somewhat concerning him beforehand, though I shall do it briefly; I mean, because otherwise those that read my book may wonder how it comes to pass, that my discourse, which promises an account of laws and historical facts, contains so much of philosophy. The reader is therefore to know, that Moses deemed it exceeding necessary, that he who would conduct his own life well, and give laws to others, in the first place should consider the Divine nature; and, upon the contemplation of God's operations, should thereby imitate the best of all patterns, so far as it is possible for human nature to do, and to endeavor to follow after it: neither could the legislator himself have a right mind without such a contemplation; nor would any thing he should write tend to the promotion of virtue in his readers; I mean, unless they be taught first of all, that God is the Father and Lord of all things, and sees all things, and that thence he bestows a happy life upon those that follow him; but plunges such as do not walk in the paths of virtue into inevitable miseries. Now when Moses was desirous to teach this lesson to his countrymen, he did not begin the establishment of his laws after the same manner that other legislators did; I mean, upon contracts and other rights between one man and another, but by raising their minds upwards to regard God, and his creation of the world; and by persuading them, that we men are the most excellent of the creatures of God upon earth. Now when once he had brought them to submit to religion, he easily persuaded them to submit in all other things: for as to other legislators, they followed fables, and by their discourses transferred the most reproachful of human vices unto the gods, and afforded wicked men the most plausible excuses for their crimes; but as for our legislator, when he had once demonstrated that God was possessed of perfect virtue, he supposed that men also ought to strive after the participation of it; and on those who did not so think, and so believe, he inflicted the severest punishments. I exhort, therefore, my readers to examine this whole undertaking in that view; for thereby it will appear to them, that there is nothing therein disagreeable either to the majesty of God, or to his love to mankind; for all things have here a reference to the nature of the universe; while our legislator speaks some things wisely, but enigmatically, and others under a decent allegory, but still explains such things as required a direct explication plainly and expressly. However, those that have a mind to know the reasons of every thing, may find here a very curious philosophical theory, which I now indeed shall wave the explication of; but if God afford me time for it, I will set about writing it after I have finished the present work. I shall now betake myself to the history before me, after I have first mentioned what Moses says of the creation of the world, which I find described in the sacred books after the manner following.

The Works of Flavius Josephus. (37 – c. A.D. 100)

(Word 9 Software; 2005; Bibles; concordance; Sermons of past pastors; history; Devotionals)
(The Everyday Life Bible; Amplified; 2005; Joyce Meyers; Scripture; commentaries; pages 2132-2133)

Psa 119:105
Thy word [is] a lamp unto
my feet, and a light unto my path.



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