

King James Bible Study Correspondence Course

An Outreach of Highway Evangelistic Ministries
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Filling in the Gaps – Lesson 8B The Church and the Tribulation

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Israel's position and destiny are entirely distinct from those of the Church the two comings of Jesus are completely different events, it will become clear Christ could not possibly come to Israel to reign over them until after the Church has been removed from this world.

The Church will not be on the earth during the tribulation, the tribulation is only applied in scripture to Israel, and the world, never in connection with the Church, except to say the Church will not be on the earth at that time. Let's look at Deuteronomy 4:1, 30-31, which is unmistakably addressed to the nation of Israel. The word is to the nation who has been redeemed out of Egypt, who were wandering through the wilderness preparing to enter the promised land.

This passage describing what will happen in the tribulation makes no mention of the Church. We do not follow Abraham, Isaac, Jacob and Moses, the Law, or the Ten Commandments. We follow the Lord Jesus Christ. The first time this period of tribulation shows up in the Bible, it is clearly in reference to God's dealings with the nation of Israel. Look quickly at Romans 11:26, you will find that it is because of God's covenant with their fathers (the one mentioned in Deuteronomy 4:31) that Israel shall be saved. There shall come out of Zion the deliverer (Jesus Christ the Lord), and Deuteronomy 4:1, 31 plainly states that Israel in the future shall be delivered out of the great tribulation who shall be saved and blessed.

Turn next to Jeremiah 30:4-10. The Lord could not be any plainer than this. The tribulation time is called *Jacob's trouble*. The entire passage is addressed to Israel and Judah, speaking of Israel's return to their land. There is nothing here about the Church. The people addressed will not be saved from such an awful time but *out of it*. Turn now to Ezekiel 20:33-38. This whole passage is also addressed to Israel. Ezekiel 20:10 established that these are the people that were caused by God to come forth out of Egypt. It is a very full statement of Israel's future re-gathering to their own land, the punishment from the hand of the Lord which will take place during the tribulation, and their reestablishment in the land.

Turn next to Daniel 12:1. *And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.* Here again the tribulation is in view, God said it has to do with Daniel's

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people. Notice the decisive absolute nature of these terrible pronouncements. There is not a single verse to match them written to those who have been washed in the blood of Jesus Christ baptized by the Holy Spirit into His body, the Church. Our Lord referred to the Daniel passage when He was asked about His return to earth to govern Israel. In Matthew 24:21 He 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.* In identifying the tribulation time with Daniel's description, Jesus here affirms that this great tribulation concerns Israel, not the Church. This is fully substantiated in the New Testament. This tribulation time is not once addressed in the Christian epistles, though the term is used in reference to that period four times elsewhere (Matthew 24:21, 29; Mark 13:24; Revelation 7:14).

All careful students of the Bible realize that Matthew is written with Israel in view, not the Church, We read in Mathew 24:15,16, 21. *When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand;) Then let them which be in Judaea flee into the mountains: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.* Besides the fact that Daniel 12 established these words pertain to the Hebrews, to make this passage apply to any other people is incorrect. Africans, Americans, and Koreans are not told to flee to the mountains. The instruction is addressed exclusively to those people dwelling in Judaea. Mark 13:14-20 presents the same truth. The thing to be carefully observed is that in none of these passages nor do their contexts make the slightest reference to the Church. This stands out quite obviously in the reference to *the elects sake*. Other denominations consider themselves to be the continuation of or replacement for Israel, they pretend that they are the elect. Those interested in following scripture, will recall the words of Romans 11:26-28. *And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.*

1. The elect people are Israel not Christians according to the Bible.
2. The elect people are the ones spoken of as going through the tribulation.
3. The elect people are in such tribulation because they were enemies of the gospel.

The greatest support in the Bible for the fact that the entire seven year tribulation period has to do with the nation of Israel is found in Daniel 9:24-27. It is impossible to have a clear understanding of prophecy, especially of the

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truths unveiled in the book of Revelation, without embracing the literal truth found in Daniel 9:24-27. Let us read these verses, then we will discuss them.

In this remarkable passage of the word of God, Daniel was given information regarding the future of his own nation for 490 eventful years. Notice in verse 24, *thy people...* that could not be any clearer. Daniel was a Jew, a Hebrew....and *upon thy holy city...* That can only be Jerusalem.

Each week in these verses represents seven years. History establishes this fact, for from the time Cyrus gave the commandment to restore and rebuild Jerusalem until the crucifixion of Jesus Christ (the cutting off of Messiah) was 483 years. This could not be coincidence. The hand of God guides the affairs of His people in this world. This has left one week (seven years) yet unaccounted for. God's word is never broken. His promises never go unfulfilled. The prophecies set forth in the word of God always come to pass exactly as they are written. We are waiting for the fulfillment of the seventieth week of the Daniel 9 prophecy.

Daniel 9:26 states that after the death of Christ, the city (Jerusalem) and the sanctuary (the temple in Jerusalem) would be destroyed. This took place in AD 70 under Titus. Israel was cast out her of land and became a fugitive throughout the earth. Because of their rejection of Christ, God ceased to acknowledge Israel as His people. Their history as a nation was put on hold at the cross. Since that time, the New Testament shows the Church being gathered out from among the nations of the world being formed into a body composed of those truly redeemed by the precious blood of Christ.

We are told in Romans 11:11 that through their fall (the Jews) salvation has come to the Gentiles. *I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.* We have already seen in Romans 11 that after this time, all Israel shall be saved. They will again be taken up again as the focus of God's attention. Their future is given in Daniel 9:27. *And he shall confirm the covenant with many for one week: 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.* It is then that the final seven years will unfold. This is so evident from verse 27 that it can only be denied by persons with a doctrinal, denominational, or political agenda to which they cling, preferring it to the plain words of scripture. In the midst of these last seven years the abomination of desolation that we read about in Matthew and Mark will be set up. It has often been rightly said that the prophetic clock stopped at the crucifixion of Christ when Messiah was cut off the prophetic clock will not start to tick again until the Church is caught up to glory.

It is also worth noticing that the whole of these final seven years is without division. While Revelation sets forth events which will happen in the

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first half of this week of years and others which will take place in the second half, the foundational passage in Daniel 9 is God's statement that the seven years are one, indivisible, Daniel 9:27 shows that the whole of this last week of years has to do with Israel, just as much as did the previous sixty-nine.

The order of that great final week is given in logical sequence in the last chapter of Isaiah. Isaiah 66:8 speaks of the pains and travails of the nation in its deep sufferings. *Who hath I heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.* This will take place at the time of Israel's new birth. Like the birth of a natural baby, this birth is preceded by the pains of travail. Matthew 24:8 says these *All these are the beginning of sorrows*

In Matthew 24:15-22 we find the great tribulation, which according to Daniel 9 does not begin in the middle of the final years. It takes place after those travail pains. These pains representing the first half of the seven years of tribulation are attributed in Isaiah 66 to Israel as much as the last three years are in Matthew 24. This clearly proves that both the first 3 1/2 years and the second 3 1/2 years have to do with Israel. Isaiah 66:8 speaks of the first half of Israel's tribulation. Isaiah 66:15-16 follow the revelation of the Lord's coming in wrath to execute judgment on the world. This is, in turn, followed by a description of Israel's millennial blessing in verses 19-24. Compare Isaiah 66 (a composite picture of the 66th book of the Bible) with Daniel 9 proves conclusively that the entire seven years of the great tribulation have reference to the nation of Israel. In Daniel 12:4, 6, 8, 9, 13, this end is mentioned five times. The Lord through Daniel shows that this end is not merely a point of time but a period of time that takes in the entirety of the tribulation. When the question is raised in Daniel 12:6b, *How long shall it be to the end of these wonders?* The answer comes that it shall be *for a time, times, and a half.* This passage from Daniel 12 has the same end in view as Matthew 24:13-14. In 1 Corinthians the passage tells us very clearly that the Church is removed before this end comes. 1 Corinthians 15:22-24. *For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.*

The previously cited Romans 11:25-27 also shows that Jacob's trouble will not begin until the Church is removed. *For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins.* According to this portion of

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scripture, God will not begin to again deal with Israel as a nation until the fullness of the Gentiles has come in. We should note here the difference between *the fulness of the Gentiles* and *the times of the Gentiles*. The latter phrase is found in Luke 21:24. ***And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.*** The *times of the Gentiles* refers to the political dominance of the Gentile nations which began in the reign of Nebuchadnezzar when Israel ceased to be a free people. Those times will continue until Christ shall reign and Israel shall be the dominant prominent nation of the new world.

the fulness of the Gentiles considers the spiritual prominence of the Gentiles (as seen in God's dealings with the Church in this dispensation) while Israel and her religion is set aside. Romans 11:25-27 assures us that not until that fullness is complete, not until the last soul has been added to God's Church, shall Israel again fill the scene. The Church will have left the earth before Israel's history resumes with the seventieth week of Daniel.

Another proof that the Church is absent during the time of Jacob's trouble is there is no mention of the Church on earth from Revelation 3 to Revelation 19, and no mention of the Church until she returns with Christ. While the seals are opened, starting with chapter 6, through all twenty-one judgments covering the entire seven years, there is not a single reference to the body of Christ. The Church is the theme of Revelation 2 and 3. In chapter 4 there is a call to come up, following which we read of twenty-four elders seated upon thrones in heaven with crowns of gold upon their heads. In chapter 5 we learn that this number twenty-four is a symbolic number, for the elders are shown to represent all the redeemed in glory. In Revelation 5:9 they sing ***Thou art worthy to take the book, 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.*** These redeemed saints receive their crowns from their rewards at the judgment seat of Christ, 1 Corinthians 3:14.

Notes

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Name _____

Note: must include scripture with all your answers, including the T/F.

1. When reading Daniel 9, how do you define "a week?"
2. What are the two coming of the Lord Jesus Christ?
3. When did the Jews prophetic clock stop?
4. What is Jacob's trouble?
5. In prophecy who is Israel?
6. Who are the elect of God?
7. Define the number 483.
8. When was the temple in Jerusalem destroyed?
9. Explain Isaiah 66:8.

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10. When do the saints receive their crowns and rewards?

11. Define the terms:
 - a. *fulness of the Gentile*

 - b. *times of the gentiles*

12. Where in Revelation do we find the rapture of the Church?

13. Give three points why the Church is not going to have part in any of the tribulation.
 - a.

 - b.

 - c.

True/false

- The Church must endure to the end to be saved.
- Abraham, Isaac and Jacob were looking forward to the cross of Christ.
- The Great Tribulation is called in scripture Jacob's trouble.

Scripture memorization

1 Corinthians 15:22-24; Romans 11:25-27

Write out these verses on the back on this page: (must be in KJV)

Any questions?