Jeremiah - Commentaries by Stanley Bruce Anstey

Outline of the Book of Revelation, Tribulation, The Church Will Not Go Through the

Article from https://bibletruthpublishers.com/bible-truth-study-bible/btsb

The following references from the Scriptures confirm that the Church will not go through the 7-year Tribulation period.

New Testament Teaching Shows That the Church Will Not Go Through the Tribulation

1) The Tribulation is Never Spoken of in Connection With the Church

There are eight main passages of Scripture that directly speak of the Tribulation (Matthew 24:3-29; Mark 13:4-24; Revelation 3:10; 7:14-17; Deuteronomy 4:30-31; Jeremiah 14:8; 30:4-7; Daniel 12:1). We would think that if the Church is to go through the Tribulation at least one of these passages would speak of it, but there is not one reference to the Church being in the Tribulation, or having any connection with it! (When we speak of the Church we mean Christians which are the members of Christ's body.) This in itself is significant. It means that those who believe this error have inferred it into Scripture in some way.

In Matthew 24 and Mark 13 the Lord was speaking to His Jewish disciples which are representative of the Jewish remnant of believers that would be in the Tribulation. This is substantiated by the comments the Lord made to them. He spoke of what they should do when the temple and "the holy place" would be defiled by "the abomination of desolation" (vs. 15). He spoke about the land of "Judea" (vs. 16), about "the Sabbath" day (vs. 20), about "the tribes of Israel" being gathered together (vss. 30-31), and "the fig tree"—a well-known symbol of Israel (vs. 32). He also spoke of "the coming of the Son of Man," which is a title used in Scripture for the Lord's dealings with Israel and the Gentile nations of the earth, and never the Church. (When His coming for the Church—the Rapture—is mentioned, He is referred to as the Lord or Bridegroom.) All these things indicate that the Lord was not referring to Christians in regard to the Tribulation. Christians have not to do with a physical temple and holy place to worship in. Nor do they have anything to do with the Sabbath day, etc. These quite obviously apply to the Jews.

Revelation 3:10 speaks about the Tribulation coming on the world, but not the Church. In fact, the Lord says in that passage that He is going to keep the Christians "out" of that "hour of trial!"

Revelation 7:14 the Tribulation is spoken of in connection with Gentile nations (Rev. 7:9).

In Deuteronomy 4:30-31 The Tribulation is spoken of in connection with Israel (Deut. 4:1).

In Jeremiah 30:4-7, the Tribulation is referred to as "Jacob's trouble." It does not say, "The Church's trouble." It also adds that these things were concerning Israel and Judah.

In Daniel 12:1, it says twice that "the time of trouble" (the Tribulation) will be upon "the children of thy people." Daniel's people were Jews.

These references show that the Tribulation has to do with Israel and the Gentile nations of the earth. The Church is never mentioned! This fact alone should be enough to convince any willing mind that the Church will not be in or go through the Tribulation.

As we proceed, it will become increasingly evident that most of the difficulty people have on this subject stems from not distinguishing between Israel and the Church. This has been a long-time trouble among Christians, and can be traced back to the early centuries of the church's history where Judaizing teachers taught that the Church and Israel merge together (known today as "Reformed" or “Covenant” Theology). This system of teaching does not see the true nature, calling, character, and hope of the Church as belonging to heaven. Instead, all is made out to be an earthly thing, which is Israel's portion. There are Bible translations (i.e. the NIV) that have not helped the matter. For example Ephesians 3:6 is rendered, "Through the gospel the Gentiles are heirs together with Israel." Without any authority from the Greek manuscripts the translators have added "with Israel." This is largely because some of those who did the translating work hold these erroneous teachings, and have unintentionally allowed their doctrine to creep into the text. It is not with Israel that believers from among the Gentiles in the day of grace are heirs, but with Christ and all the redeemed who are in Christ (Rom. 8:17).

Founded on Christ's finished work on the cross and His resurrection and ascension to glory, God has begun a whole new order of things known as the Church. This began at Pentecost (Acts 2:1-4, 47; 5:11; 11:15 "beginning"). The word Church (Eckklesia—Greek) means "called out," and aptly describes what God is presently doing in calling out believers from among both the Jews and the Gentiles (Acts 15:41; 26:17). By virtue of the Spirit descending into the world and taking up residence in that company of believers on the day of Pentecost, He united them to Christ who is the Head of the Church (Eph. 5:23), and thereby that new and heavenly thing was formed (1 Cor. 12:13). This is clearly seen in the conversion of Saul of Tarsus. When he was saved Scripture says he was taken out from among the people (Israel) and the nations (Gentiles) and put into an entirely new position before God as a member of the body of Christ. He was then sent to preach the gospel to those among the nations that through believing in Christ, they too could be brought into this new position of privilege and blessing (Acts 26:17-18).

This shows that the Church is something distinctly different from Israel. When reading the Scriptures it is important to not confuse the distinctive blessings, privileges, hopes, and destinies of each. The faithful "workman" will "rightly divide the Word of truth" and make this important distinction in Bible teaching (2 Tim. 2:15).

2) The Church is Not the Subject of Prophecy

The fact that prophecy, properly speaking, has not to do with the Church, but with Christ and His dealings with Israel and the Gentile nations that pass through the Tribulation into the Millennial kingdom. Daniel's seventy weeks (Dan. 9:24-27) clearly show that events concerning

Israel and prophecy have come to a stop at the end of the 69th week, when the Jews "cut off" their Messiah in death. There are still seven years (the 70th week) yet to be fulfilled in prophecy regarding Israel; that will not be fulfilled until God takes up with them again in a future day. We are now in the "due time" of God's grace (1 Tim. 2:5) when God is calling believers out of both the Jews and the Gentiles to be a people for Himself (Acts 15:14). Prophecy regarding the Tribulation is not to do with this time. It is a misunderstanding of prophetic Scripture to try to correlate events happening today with events in prophecy, supposing that they are being fulfilled now.

3) The Outline of the Book of Revelation Shows the Church Will Not be on Earth During The Tribulation

By getting a simple outline of the book of Revelation we learn several points that clearly show that the Church will not be on earth when the Tribulation judgments are poured out.

There are three general divisions to the book given in chapter 1:19:

- "The things which thou hast seen"—refers to what the apostle John saw in chapter 1.

- "The things which are"—refers to chapters 2 and 3, which contain the Lord's addresses to the seven churches, being a moral history of the professing Church on earth from just after the apostles' time to its last days.

- "The things which shall be hereafter"—refers to chapters 4 to 22, wherein the Tribulation is described. This third division is called "hereafter" (Rev. 4:1) because it deals with things which will take place after the Church has finished its history on earth.

It is instructive to see that after chapters 2 and 3, a door in heaven opens and John is called "up hither" (Rev. 4:1). This is a little picture of the Church being called away to heaven after it has finished its course on earth, by the coming of the Lord (the Rapture). From chapter 4 to the end of the book, the Church is no longer seen on earth, as in chapters 1-3. When the Tribulation judgments are poured out in chapters 6 to 19, the Church is not once mentioned!

Also, those who will be martyred for their faithfulness during the Tribulation, indicate by the character of their prayers that they are not Christians (Rev. 6:9-10). Firstly, the way in which they address God as "Sovereign Ruler" shows that they are not Christians. Christians do not address God in that way; they speak to God as their Father (Eph. 1:2; Col. 1:2). Secondly, they pray for vengeance on the earth-dwellers who have persecuted them. This is right and proper for a Jew (i.e. imprecatory Psalms), but it is surely not the attitude of a Christian. Christians bless those that curse them and pray for them who despitefully use them (Luke 6:27-28), but do not invoke judgment upon their persecutors (Rom. 12:19-21).

In chapter 7, we are told who comes out of the Tribulation in the end: The elect of Israel (vss. 1-8), and a great multitude of Gentiles (vss. 9-17). But there is no mention of Christians! They do not come out of the Tribulation because they do not go into the Tribulation. As mentioned already, they are called up to heaven before it begins.

Notice also, when the Church is seen on the earth (in chapters 2 and 3) the expression, "He that hath an ear, let him hear what the Spirit saith to the churches," is repeated many times. But after the Church is seen as taken out (Rev. 4:1), when the Tribulation is going on, the expression is somewhat altered. It says, "He that hath an ear, let him hear" (Rev. 13:9). The phrase "what the Spirit saith to the churches" is purposely dropped! The obvious reason for this is that the Church is considered as already taken out. The Spirit is no longer addressing the Church because the Church is viewed as being no longer on earth.

Then finally, in chapter 19:11-21 at the end of the Tribulation, we see the Church as part of the armies of heaven (the heavenly saints) coming out of heaven with the Lord in war. For them to be able to come out of heaven with the Lord (1 Thess. 3:13; 4:14; Jude 14, etc.) they have had to be taken up earlier. The only thing that correlates with this is the Rapture—which as we have shown—is before the Tribulation begins.

Besides, if the saints are taken by the Lord to heaven at the end of the Tribulation, then who will be left to populate the millennial earth? With the wicked sent away into everlasting punishment, the earth would be left empty of people! (The saints caught up to be with the Lord in the air do not come back to live on earth. They will reign over the earth in "the high places" — Dan. 7:18, 22, 27, 2 Cor. 5:1).

4) The Church's Deliverance is Different From Israel's

In Revelation 3:10, the Church is promised that it will be saved "out" of the coming hour of trial. The next verse (11) shows how—"Behold I come quickly." This is the Rapture. But note: no such promise is made to Israel. Israel is spoken of as being saved "in" the time of trouble (Jer. 14:8). God will graciously preserve a godly remnant of them through the Tribulation.

5) The Church Has Been Promised Deliverance From the Coming Wrath

Christians are told to "await His Son from the heavens, Whom He raised from among the dead, Jesus, our Deliverer from the coming wrath" (1 Thess. 1:9-10). There is "wrath" coming upon this world; it's the judgment that will fall in the Tribulation. This "wrath" is mentioned 10 times in the book of Revelation. Chapter 6:16, 17; 11:18; 14:10, 19; 15:1, 7; 16:1, 19; 19:15. Notice, all references are after Revelation 4:1, where the Church is seen as taken to heaven. This shows that the Church will be gone when the Tribulation judgments are poured out. The Lord Jesus will deliver them from it before the wrath falls. Compare also Romans 5:9.

6) God Has Not Appointed the Church to Wrath

First Thessalonians 5:9-10 says, "God has not appointed us to wrath (the coming judgment), but to obtain salvation by our Lord Jesus Christ."

The aspect of salvation in this verse is not the eternal salvation of the soul; that Christians already have. There is, however, another aspect of salvation in the Bible that is a future thing. For instance, the Word of God says, "For now is our salvation nearer than when we believed. The night is far spent, the day is at hand" (Rom. 13:11; Rom. 5:9; 8:23-25; Eph. 4:30; Heb. 9:28; 1 Peter 1:5). This aspect of salvation is the salvation of our bodies, when the Lord comes and takes us out of this world. "We await the Lord Jesus Christ as Saviour: Who shall transform our body of humiliation into conformity to His body of glory, according to the working of the power which He has even to subdue all things to Himself" (Phil. 3:20-21; 1 Cor. 15:51-56).

The verse in First Thessalonians 5:9, tells us that the Church has been appointed to obtain this salvation, and not the wrath that is to come on the world.

7) The Shout is Before the Proclamation of Peace and Safety

The apostle Paul, in his epistle to the Thessalonians, clearly puts the Rapture (1 Thess. 4:15-18) as happening before the time of Tribulation, when "peace and safety" will be promised by the Beast and the Antichrist, through the false protection of the newly revived Roman empire (1 Thess. 5:1-3).

Furthermore, a closer look at the passage will show that those "caught up" at the Rapture (in chapter 4) are addressed as a different class of persons than those who are promised "peace and safety" in the Tribulation (in chapter 5). This is indicated by the change from the first person plural, to the third person plural. The words change from "we" and "us," when referring to those caught up at the rapture, to "they" and "them" when referring to those who will be promised false peace and safety in the Tribulation. This change is not by accident; the Spirit of God is indicating two different classes of persons. The raptured saints—the Church (1 Thess. 4:15-18), and those who will be in the time of Tribulation.

Paul, being a Christian, put himself among those who might be on earth when the Lord comes (the Rapture), saying "we." But it is significant that he did not refer to himself among those who would be on earth during the time when "peace and safety" will be promised by the Beast. This, of course, is because he sought to set the hope of the Lord's coming before the saints as an imminent thing, which is the Christian's proper hope.

8) The Catching Away is Before the Falling Away

In 2 Thessalonians 2:1-5, the apostle Paul again puts "the coming of our Lord and our gathering together unto Him" (the Rapture), as happening before the rise of the Antichrist and the great "falling away" that will occur in the Great Tribulation. The order is simple. There is first a catching away of the Church (vs. 1), then a falling away of professing Christendom after the "man of sin"—Antichrist (vss. 3-4).

The Thessalonian believers were passing through persecutions for their faith in Christ (2 Thess. 1:4-5). False teachers had come among them (vs. 2), teaching that "the day of the Lord" and the judgment connected with it was at hand. This teaching troubled them. They thought that they had to go through the horrors of the Tribulation. The apostle Paul wrote this second epistle to expose the evil teaching. He taught them that "the day of the Lord" could not come on them because two things have to happen first; the revealing of "the man of sin" (Antichrist) and the great falling of merely professing believers away after him.

Some people have the idea that "the day of the Lord" is the Rapture. There is, however, no Scripture to support this. "The day of the Lord" is a day of judgment that begins at Christ's appearing at the end of the tribulation. It is the time when the Lord will publicly intervene upon the ways of man, asserting His universal power and dominion over both the heavens and the earth. "The day of the Lord" will continue for the entire duration of the 1000 year reign of Christ; at which time (the very end of the day of the Lord) the heavens and the earth will be dissolved (2 Peter 3:8-10).

9) The Spirit of God Must be Gone First

Second Thessalonians 2:6-12, shows this same order from another perspective. It says, "The mystery of lawlessness already works; only there is He who restrains now until He be gone, and then the lawless one shall be revealed." These verses show that the course of evil in this world today is being restrained from reaching its culmination by the presence and power of the Holy Spirit on earth. When the Spirit is "gone" from the earth at the Rapture, then, and only then, will "the lawless one" (Antichrist) arise and lead away many. Again, the order is simple. There is first a taking away (vs. 7) of the Spirit at the Rapture, then a leading away of many by the Antichrist in the Great Tribulation.

Some may ask the question, "How do we know when the Spirit will be taken out of the way and be gone?" It is evident by the following three Scriptures that it is at the Rapture.

Firstly, the Lord promised His disciples on the night of His betrayal that when the Spirit of God came to take up his abode in the Church it would be forever (John 14:16-17). When the Church is called out of this world at the Rapture, the Spirit of God will go also because the Lord said He (the Spirit) would never leave them.

Secondly, in the first three chapters of the book of Revelation, when the Church is viewed as on earth, the Spirit is seen as speaking to the churches, over and over again. But after the close of chapter 3, when the Church is no longer viewed on earth, the Spirit is not mentioned again until chapter 14:13 and 22:17, which refer to a time after the Tribulation. (Compare chapters 2:7, 11, 17, 29; 3:6, 13, 22, with chapter 13:9. Note: the marked absence of the mention of the Spirit.)

Thirdly, in Genesis 24, a bride (a type of the Church) is sought for Isaac (a type of Christ), by the servant (a type of the Spirit of God). Once the bride was secured by the servant, he took her all the way home to Isaac who was waiting for her. As the servant went home with the bride, so will the Holy Spirit go home to heaven with the Church when the Lord comes for us.

This does not mean the Spirit of God ceases to work on earth after the Rapture. He will continue to work on earth from heaven, as He did in Old Testament times, quickening souls, etc. These three passages show that when the Church is called out of this world at the Rapture, the Spirit will no longer be resident in the earth.

10) Christ's Coming For His Saints Happens Before the End of the Age

First Corinthians 15:23-24 says, "Christ the first-fruits, afterward they which are Christ's at His coming, then cometh the end." Notice the order. Christ is raised first, followed by those who are His at His coming (which happens at the Rapture—1 Thess. 4:15-18); then comes "the end." The "end" refers in a general way to all end-time events—including, of course, the Tribulation and the Millennium which follows it (Matt. 13:39; 24:3-14; Dan. 11:40; 12:4, 8, 9, 13). What could be more clear? The Lord's people are taken to heaven before the end comes.

11) There are No Instructions For Christians in the Tribulation

In Matthew 24:16-26, and in the other references to the Tribulation, those who are told to flee are clearly Jews, and not Christians. If Christians are to pass through the Tribulation, why are there no instructions given to them as to how to prepare for it? The obvious answer is that there will be no Christians in the Tribulation.

It is true that thousands will turn to God in faith during that time (Rev. 7:9), but they are not Christians. They will be born again and will share in the blessing of Christ's kingdom on earth, and will populate the millennial earth (Rev. 7:10-17). Christians, on the other hand, have been called out of both the Jews and the Gentiles by the gospel to spend eternity with Christ in heaven.

12) The Fact That the Gospel of the Grace of God Will Not be Preached in the Tribulation Shows the Rapture Will Have Taken Place

"The gospel of the grace of God" (Acts 20:24) that is preached today and "the gospel of the kingdom" (Matt. 4:23; 24:14) that will be preached by those in the Tribulation is entirely different. They are two distinct gospels preached for two distinct purposes. The gospel of the grace of God calls people out for heaven: the gospel of the kingdom calls people for blessing on earth. The gospel that is going out today holds out a heavenly hope, calling and destiny for those who believe (Col. 1:5; 1 Peter 1:4; Phil. 3:20; 2 Cor. 5:1-2; Heb. 3:1), whereas the gospel of the kingdom that will be preached in the Tribulation holds out an earthly blessing under the reign of Christ in the Millennium (Matt. 24:14; Psa. 96).

The gospel of the kingdom announces the good news that the kingdom promised in the Old Testament (2 Sam. 7:16; Dan. 2:44-45; 7:9-27) is about to be set up, and those who receive the King in faith will have a part in its earthly blessing. It was first preached by John the Baptist at the time of the Lord's first coming (Matt. 3:1-2). The Lord and His disciples also preached it (Matt. 4:23; 10:7). Their preaching was to call the nation to repentance so that it would be in a state to receive the King, and had they received Him, He would have established the kingdom as promised by the Old Testament Prophets. But sadly, Israel rejected their King, and thereby forfeited the opportunity of having the kingdom set up in all of its power and display. When Israel rejected their King, the gospel of the kingdom was no longer announced because the kingdom was no longer being offered to them. God, instead, has sent out the gospel of His grace to the Gentile world to call out of them a people for His name (Acts 13:44-48; 15:14; Rom. 11:11). This gospel is still being preached today. The gospel of the kingdom will be preached again by the Jewish remnant after the Church has been called away to heaven. At that time, God will pick up His dealings with Israel where He left off almost 2000 years ago. Israel will be saved (that is, a remnant among them — Rom. 9:6-8; 11:26-27) in that day, and the kingdom will be brought in by power (Rev. 11:15).

The point we need to see in this, is that there is no mention of the gospel of God's grace being preached during the Tribulation. The obvious reason is because this gospel calls believers to be part of the Church, and since the Church will not be in the Tribulation, it will not be announced.

God will not send out two different gospels at the same time. It would be confusion, and would be confounding the heavenly calling with the earthly calling with their respective hopes and destinies. If we understand the gospel of God's grace that's preached today, we would know that it is impossible to have the Church and the believing Jewish remnant in the Tribulation period at the same time. Scripture indicates that those who believe the gospel of the grace of God are taken out of both the Jews and the Gentiles (Acts 15:14; 26:17) and put into the altogether new and heavenly thing, "the church of God." Hence, there are presently three major distinctions among men on earth; the Jews, the Gentiles, and the Church of God (1 Cor. 10:32). The cross of Christ has terminated the distinction between Jew and Gentile for believers of the gospel (Gal. 3:28; Col. 3:11). Those who believe this gospel are no longer part of the two companies they formerly were in, but are now a part of the Church. Each time a Jew believes the gospel he becomes part of the Church (Rom. 11:5; Gal. 6:16 — "the Israel of God"). How then could there be the believing remnant of Jews at the same time? This shows that there cannot be the Church and the believing Jewish remnant on earth at the same time.

Old Testament Types Confirm That the Church Will Not Go Through the Tribulation

There are also many Old Testament types which confirm the fact that the Church will not go through the Tribulation. To teach otherwise, destroys the truth the Spirit of God intends to convey in these beautiful pictures.

13) Enoch and Noah (Genesis 5:21-9:17)

Enoch is a well-known type of the Church. He walked in fellowship with God and warned the world of coming judgment (Jude 14-15), and then, the Lord took him to heaven. Enoch had the distinction among the Patriarchs of not seeing death; he was translated alive to heaven. Enoch was translated to heaven before the flood of God's judgment came on the earth. God did not bring the flood on the world until after Enoch was taken to heaven. The flood is a foreshadow of the judgment that will come on the world in the Tribulation (2 Peter 3:3-10; Luke 17:26-27). Noah, and his family who passed through the flood in the ark, are a picture of the spared Jewish remnant that will be preserved by God in the Tribulation.

14) Abraham and Lot (Genesis 18-19)

Abraham, dwelling on the mountain in fellowship with the Lord is a picture of the heavenly minded Christian living in communion with God. Lot, absorbed in the things of Sodom, is a picture of the earthly minded Christian, living for the interests of this world. God was about to pour out judgment on Sodom, but He would not do it until Lot was first taken out of it. The angel said to Lot, "Haste thee, escape thither, for I cannot do anything till thou be come hither" (Gen. 19:22). Judgment is likewise coming on this world. It is going to happen in the Tribulation period, but God will not allow one stroke of it to fall until He has first taken every true believer out of it, regardless of how worldly he may be—as Lot sadly illustrates (2 Peter 2:7-8).

15) Leah and Rachel (Genesis 28-30)

Jacob, sent forth by his father, is a picture of God the Father sending His Son, the Lord Jesus Christ into this world (1 John 4:14). Jacob went out from his father's house for two reasons: firstly, on account of sin (Gen. 27), and also to secure a bride for himself (Gen. 28:15). When Jacob came into the far country, he saw Rachel in the field (who is a type of Israel), and desired to have her for his wife. In love for her, Jacob agreed to purchase her through his own personal toil. This is a figure of the work and toil the Lord Jesus Christ would accomplish on the cross in order that He might have Israel in a relationship with Himself on the ground of redemption.

When it came time for Jacob to receive Rachel, Laban treacherously deceived him, so that he did not get her. He was given Leah instead. Leah is a type of the Church. God allowed this to happen to Jacob so that we might have this marvelous foreshadow of His ways with Israel and the Church. It tells the story of God's dispensational ways; when Israel would not be brought in, God gave the Church to His Son instead that He might have a bride. After Jacob was given Leah, he later received Rachel. This points to the time when God will have finished His work among the Gentiles in calling the Church (Acts 15:14; Rom. 11:25), He will bring Israel to His Son so that He may have her as His earthly bride (Hos. 2:6-17; Isa. 62:4-5).

Jacob had two brides: Leah (typical of the Church) was received first, even though he made his advances toward Rachel (typical of Israel) first. While Leah's womb was open and thus being fruitful bearing children, Rachel's womb was barren (Gen. 29:31). This answers to the present day. While the Church is bearing fruit for God, Israel has been barren (Isa. 54:1; Hos. 3:4; Matt. 21:19-21).

The point to see in this is that Leah had all seven (a number that signifies completion) of her children before Rachel began to travail to bring forth her children (Gen. 30:22; 35:16). Rachel's travail is a picture of Israel's future trial in the Tribulation (Isa. 66:7-8; Jer. 30:6-7; Mic. 4:9-10; 5:3; 1 Thess. 5:3). Leah was finished her bearing before Rachel's travail began! What marvelous accuracy of these types! (Psa. 119:161) The Church will also have finished its course and testimony of fruit bearing in this world, before Israel (the Jews really) will pass into their time of travail in the Tribulation.

16) Joseph and Asenath (Genesis 37-50)

Joseph (or Zaphnath-paaneah, meaning "Saviour of the world" — J. N. Darby Trans. footnote in Gen. 41:45) is another well-known type of the Lord Jesus Christ. He was rejected by his brethren, who are typical of the Jewish nation (Gen. 37), and carried abroad among the Gentiles (Gen. 39-41). After he was carried into Egypt among the Gentiles, there was a period of blessing in that land followed by a time of famine. The time of blessing answers to the present dispensation of grace. The time of famine answers to the coming Tribulation period that will come upon this world. It is interesting to note that while Joseph was estranged from his brethren (typical of the Jews), he received a Gentile bride, Asenath (Gen. 41:45). He got her in the time of plenty before the famine! She is a type of the Church. She was brought into his house to share his royal place on the throne of Egypt before the time of famine began, which again, points to the fact that the Church will be brought home in glory before the time of Tribulation. During the time of famine Joseph worked to restore his brethren to himself (Gen. 42-45). So Christ will also deal with Israel in the Tribulation to restore them to Himself. First, the ten brothers of Joseph (who are typical of the Jewish remnant) who were guilty of rejecting him were restored to him (Gen. 45:1-15); then, the whole family was brought in and re-united with him (Gen. 46). They are a type of the tribes of Israel being restored to the Lord after the Jews are restored to Him after His Appearing (Matt. 24:30-31).

17) Moses and Zipporah (Exodus 1-12)

Moses is another type of the Lord Jesus Christ. He was God's appointed deliverer for the children of Israel who were under the tyrannical bondage of Pharaoh in Egypt (Ex. 3:10; Acts 7:35). Pharaoh, the ruler of Egypt, is a type of Satan, the god and prince of this world. Moses yearned for his people and longed that they might be delivered. When he came to them, he slew one of their Egyptian oppressors, showing his desire to vanquish their enemy, and bring them out of bondage. But his efforts were all misunderstood by his brethren, who said, "Who made thee a ruler and judge over us?" (Acts 7:35; Ex. 2:14) Consequently, they rejected him. This is typical of the Jews rejecting the Lord at His first coming. In essence, they said the same thing: "We will not have this Man to reign over us" (Luke 19:14; John 1:11).

Being rejected, Moses fled from his people into the land of Midian (Ex. 2:11—4:19). In the time of this estrangement from his brethren, he received a Gentile wife, Zipporah (Ex. 2:21). She is another type of the Church which is being called by the gospel today. Zipporah bore Moses a son, and they named him Gershom, which means, "a stranger here." This speaks of the character the Church should have in this world as pilgrims and strangers (1 Peter 2:11).

The point we need to see in this, is that Moses received his Gentile wife before the judgments (the ten plagues) began to fall on Egypt. So Christ will have His bride (the Church) with Himself in glory before the Tribulation judgments fall on this world.

After many years, God sent Moses back to the children of Israel, who were still struggling under their Gentile oppressors (a type of "the times of the Gentiles" — Luke 21:24; Ex. 3:10; 4:19). Moses returned to the land of Egypt and began to show himself to his brethren who had once rejected him. This is a foreshadow of the Lord resuming His dealings with the nation of Israel after He has taken the Church to heaven. When Moses returned to his brethren in Egypt, God began to pour out judgment upon that land in the way of the ten plagues (Ex. 7-12:36). God miraculously preserved Israel in the midst of all the judgments which became signs of confirmation to them that God was working on their behalf (Psa. 78:43; Psa. 105:27; Ex. 7:3; 8:22-23). This speaks of how God will preserve a remnant of Israel during the Tribulation (Rev. 7:1-8). But where was Zipporah all the while the judgments were falling on Egypt? She was not in the land! Moses had sent her back to the land of Midian before the judgments came forth from God (Ex. 18:1-2). She is not once mentioned during the plagues. She did not appear on the scene until after all the judgments had fallen on Egypt and the children of Israel were delivered. Likewise, the Church will not appear publicly until the Tribulation is over, when the Lord comes to display His bride to a wondering world (2 Thess. 1:10).

18) The Judgment of Jericho (Joshua 2-6)

The sentence of judgment was pronounced on Jericho and the people of Canaan (Ex. 23:27). Before the judgment fell on that city, God provided a way of shelter under "the line of scarlet" for those who had faith (Josh. 2). This typically foretells the story of the judgment that is about to fall on this guilty and doomed world (Acts 17:31; 2 Thess. 1:7-9). God in mercy has provided a shelter for all under the blood of Christ. In chapter 6 the judgment fell on Jericho as warned. But before it happened, Joshua first brought the wilderness journey of the children of Israel to a close by bringing them into their promised land. It is significant that the chapters dealing with Israel being brought into the land of Canaan (Josh. 3-4) come before the judgment fell on Jericho (Josh. 6). Before judgment falls on this world, the Lord Jesus Christ, like Joshua, will bring the Church's long wilderness journey in this world to an end by calling them to their heavenly Canaan. It is remarkable that Jericho's judgment happened at harvest time (Josh. 3:15). The judgment of this world is also called a harvest (Matt. 13:39-42; Rev. 14:15-20; Joel 3:9-16).