

7-5-26 Heaven and Earth Part 2

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SPEAKERS

Pastor Dow Boyer

I want to bring something back in from last week that kind of sets everything up we're going to talk about today, and that is from the very beginning of the Bible. There are two programs that are identified in the very first book of the Bible. Now, of course, things were kept secret before the world began on one of the programs, but right off the bat, in Genesis one one says, in the beginning God created the heaven and the earth, and that really is going to be able to dictate in scripture. When you, if you want to make it really simple, is this part, when you're reading the Bible, is this part of the program for the earth, or is it part of the program for the heavenlies? And it starts right off the bat, and I mentioned this last week, and I still want to give credit where it's due, but Les Feldick believes that Genesis 13 six is referencing physical Israel, who are looking for an earthly kingdom, which it clearly does. It's when it talks about dust coming from the earth, but he believes that Genesis 15 five, that when Abraham is told to look toward heaven and the stars, which are heavenly, right, he's talking about the body of Christ. Abraham is linked to both. When you read Roman chapter four, and you read Galatians chapter three and Galatians chapter four, you see that Abraham is linked. We are of the promise through Abraham. And so this was an interesting place, and it was an observation he had made, and I think, man, that makes a lot of sense to me. In Genesis 1316 it says, "I will make thy seed as the dust of the earth. So, if a man can number the dust of the earth, then shall thy seed be numbered. We would understand that it's Israel, it's the nation, right? It's the promise that's coming from a nation and a people, and eventually you have in the Davidic covenant, you then you're going to have a king also that's part of this, this heavenly kingdom. It's going to be on earth, this literal millennial kingdom, in a world where everybody doesn't want to take it literal anymore. It is a literal 1000 year reign of Christ, where He will sit on the throne. So, this is what's being talked about here, but in Genesis 15 five, He says He brought Him forth abroad and said, "Look now toward heaven, tell the stars if thou be able to number them. And he said unto them, "So shall thy seed be. And so, when we look at a chart, like just a simple dispensational chart, or rightly dividing chart, to help you organize scripture, right? Because clearly you don't do everything in scripture. We do not stone rebellious children today. Some of you may wish you could, right. We're not doing animal sacrifices today, we're not keeping all these feasts, yet they're in the Bible. We clearly know that there are things that are for us and things that are not for us today, right. But yet it's all in the Bible, and all scripture is profitable. But what we need to see here is that this first section here, time past, really is God's purpose for repurposing the earth. It's basically laying out that program through Israel, right? Time past is all about an earthly program, but then you see this middle section, the but now was a secret kept was something kept secret before the world began. It was a plan for the heavenlies,

and that's important for you to know, because today that's where you and I live, right. And then after we are removed, as it says in here, or raptures, or caught up, then we have the ages to come. We have this next section, God's going to be start working with Israel again. We are going to have this literal heavenly kingdom here. We are going to be seated in the heavenlies at this point, while they're on an earthly kingdom, right. And then the ages to come, all things are going to be brought unto his feet, right. This is what Ephesians one is talking about, but it's important to know right now, when we talked about, we talked about last week, is the but now is a heavenly distinction, right. And I hope that that makes sense as we move things through today. So, I need to set that foundation. There is going to be a lot today, and I tried my best. I cut a bunch of stuff, but I think you'll enjoy it. For those who are not here, you'll probably watch it later. And sorry that you're not here. Those who had a front row seat, it was much better for them. Those who are watching online, we welcome you in as well. So, last week hopefully clears up something from this week, that's the hope. Now, the word rapture, you will not find it in the Bible, and that's usually what somebody will say right away. That's not even in the Bible. That we already start out with this idea that it's not real because it's not in the Bible, but I would say the word Trinity is not in the Bible. There's a lot of terms that we use later to describe a truth or a doctrinal position later, but the idea behind the rapture absolutely is in Scripture. If you don't like calling it the rapture. It's okay if you want to call it the catching away. If you want to say that was when the body of Christ is caught up, we are talking about the same event, and that's the important thing, right? Maybe if you want to say, well, it's the snatching away, okay? That's probably that's that's the English, probably would have been snatching away. Harpazzo is the great. And that was being caught up, the Latin is where we get the word rapture from, but all of those phrases are still talking about this event, and the real question of the day is, is this just something crazy that Darby invented, or is this true? There are few doctrines today that are being attacked in the church, as much as the idea of a premillennial, pre-trib rapture, and some of you in here, this might make you squirm in your seat a little bit. I think the thing is, let's forget about the labels once we know which program we're in, what does the word of God say? Not what does I say, not not what does your favorite podcaster say, your favorite mega church pastor, your favorite theologian with all the initials after him, not our opinions, but what does the word of God say about this event that we've just identified, whatever you want to call it, if you want to call it, like I said, the snatching away, the catching up, the caught away, or the rapture. We are talking about this event, and this is where we find it, First Thessalonians 4:13 through 18. This is your main core, but there are several other passages that identify it as well. In verse 13, we see us a lot in funerals, but says I would not have you to be ignorant, brethren, concerning them which are asleep, that you sorrow not, even as others which have no hope. You gotta understand, Paul really in First Thessalonians and Second Thessalonians, as scripture progresses, you start to see more revelation that has been given to Paul, Thessalonians is kind of deeper into the theological bucket, and he is really addressing this idea of what happens to us. There's questions being raised, right? There's false doctrines being taught at this time about the resurrection and whatnot, and you have people looking around saying we've missed the resurrection. There's a lot of concern going on, and so here he's addressing this, and he says, "First of all, I would not have you to be ignorant, brethren, concerning them which are asleep. So he's talking about those who have passed away. He says, "If we believe that Jesus died and rose again, that is the gospel. He's talking to a group. He says, "First of all, you don't need to sorrow as others with no hope, as long as you believe in the gospel. If there's been that point in your life where you realize you're a sinner and your sin has separated you from a holy God, and that you cannot get to God on your own merits, sin cannot be in God's presence. You realize, as it talks about Ephesians chapter two, you are without hope, without God in this world, but God committeth his love toward us, and that while we were yet sinners, Christ died for us. It was Christ who came and died on the cross, paying our sin debt, so that we can have a right relationship with God. It was Him had nothing to do with us, and even right now, as I'm talking about this, if you believe from your seat, even right now, where you're sitting, if you place your faith in that alone, you are saved. So he's telling this group, he says, if we believe that Jesus died and rose again, if you're saved, even so them which also sleep in

Jesus will God bring with him. For this we say unto you by the word of the Lord that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep, for the Lord himself shall descend from heaven with a shout, with the voice of an archangel, with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up. That's the word. We shall be caught up together with them in the clouds to meet the Lord in the air. So shall we ever be with the Lord. Wherefore, comfort one another with these words. Second Thessalonians two one gets missed a lot, but listen to what this says. It says, Now we beseech you, brethren, by the coming of our Lord Jesus Christ, so he's about to talk in the verses that precede this. He's going to start talking about the day of the Lord, but he says, and by our gathering together unto him, that's the caught up. This is another place where he's talking about it, and in First Corinthians 15, since it's the resurrection chapter of the Bible, Paul tells you about the event in First Thessalonians, chapter four, in First Corinthians 15. He tells you what happens to you, right? In verse 51 it says, "I show you a mystery. We shall not all sleep or die. We shall all be changed in the twinkling of an eye at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, this mortal must put on immortality. So, when this corruptible shall have put on incorruption, and this mortal shall put on immortality, then shall we be brought, brought to pass the saying which is written, death is swallowed up in victory. Like it's a lot. Those are some of your core places there in scripture that clearly talk about an event where, in a moment, in a twinkling of an eye, our bodies are changed. But this event, whether it's mid-trib, whether it's pre-trib, or whether some people even hold post-trib, they're talking about an event where the dead in Christ rise first, then we who are alive rose up as well, our bodies are changed. All this happens in the twink of an eye, but then so shall we be with the Lord. And then the question really just becomes, when does it happen? A real key to understanding this is understanding the earthly program and the heavenly program, because what it does is it removes the confusion about a different event that seems like it's this event, but it can't be, because the audience was looking for an earthly kingdom, and so the real question, even when you look at the different videos and in the, in the movies, and and the things that are kind of poorly representing the idea of it is people left behind, but they get saved, which I would challenge that with Second Thessalonians, chapter two, but then they get saved, and then they fight off the antichrist. I mean, it's these, these pictures here, but then you see these depictions of, oh, there's one on the ground and one's taken away, and then there's one on a seat here, right, and, and so, and then at the end of the video, or at the end of the movie, it'll be a verse from Matthew 24 Now, this may seem strange to you, and you might be like, "Is the point of all this? Well, it makes a whole lot of sense when you understand the two programs, and you understand who Jesus was talking to in Matthew 24 Matthew 24 creates most of the problems with a rapture view today, and when it's placed. In fact, I would say maybe not just most - we can tie some to Revelation. I would say the vast majority of the problems with a correct view on the rapture deal with people trying to claim Matthew 24 for today. It's like we've forgotten what the rest of Matthew's talking about, and so I want to help us a little bit with this. Matthew 24 is pretty much the issue. This is where, when you're going to get into Matthew 24 the two will be in the field, one shall be taken and the other left, see, that's the, that's the rapture Jesus was talking about, the rapture. Okay, I'm not going to ask for a show of hands. How many people think that that's talking about the rapture? But I'm going to say, let's just see what scripture says. If it's talking about the rapture, here's some things you need to know. First of all, the book of Matthew, I'm going to help you. Matthew 10 five and six. These, these 12, Jesus sent forth and commanded them, saying, "Go not in the way of the Gentiles and into any city of the Samaritans. Enter ye not, but rather go to the lost sheep of the house of Israel. Matthew clearly lays out Jesus's earthly ministry as far as going to the lost sheep of the house of Israel. The audience in Matthew 24 is the lost sheep of the house of Israel. It's important, you got to know that, right? In fact, Matthew 1523 through 24 this is the Canaanite woman. It's interesting, she's going, she's talking to Jesus, and Jesus actually is shunning her at first. It's interesting after she's saying, Lord, Lord, He says in verse 23 He answered her not a word. Listen to what's said, but His disciples came, and they besought Him, saying, Send her away, a woman in need. I'm sorry, that

doesn't make a very good Super Bowl commercial, right? But there's actually scriptures where Jesus has his 12 saying, send her away, and Jesus not answering her a word. Like, this is so weird. Why Jesus, your love? How can you do this? Jesus says, send her away, for she crieth after her. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. It wasn't time for the Gentiles. Now, because of her faith and her persistence, Jesus was able to minister to her, but early on, he's not even answering her. We got Matthew 10, five, and six, lost sheep of the house of Israel. Matthew 15, 23, through 24 lost sheep of the house of Israel. Guess who the audience is in Matthew 24 Israel specifically going after the lost sheep of the house of Israel. And guess what else Matthew 24 would have already known? They would have known Daniel, they would have known Jeremiah, they would have known Isaiah, they would have known Hosea, they would have had all this background of the event that Jesus is talking about in Matthew 24 he's not revealing anything new to them in Matthew 24 that wasn't previously talked about by the prophets, except for the timing. So, if that's the case, we got 40 and 41 If this is talking about the gospel, right, then shall two be in the field, the one shall be taken, the other left. Two women shall be grinding at the mill. The one shall be taken, and the other left. But this is not the rapture. If it is, it's really bad news, because when you start earlier in Matthew 24 you know what you find. And this was prophesied in Daniel, but there is the abomination of desolation. There is the idea that the antichrist comes and he's in the temple, and then as he's into the temple, he proclaims to be God. So that's already taken place by the time we get to verses 40 and 41 but it's a little bit more than that. The audience that's taken away and left at the end of Matthew 24 we'll have to endure some of these things. Verse 21 then shall be great tribulation, such as was not since the beginning of the world to this time, nor ever shall be. And that verse is well before verse 40. Verse 29 immediately after the tribulation, as we're working our way through Matthew 24 of those days shall the sun be darkened, the moon shall not give her light, the stars shall fall from heaven, the powers of the heaven shall be shaken. But still we haven't had the two in the field, two grinding. We have great tribulation on the earth, we have the abomination of desolation, tribulations that was not seen since before the world began, or since the beginning of the world began. And then verse 30, and then shall appear the sign of the man in heaven. Then shall all the tribes of the earth mourn, they shall see the Son of Man coming in the clouds of heaven with power and great glory, and I would say you can find not only that it is the Jews who require a sign, but you will also find even in your.. if you guys, how many of you guys got the great study Bible yet? There's several hands in here. If you've not gotten it, you should get one, but there's a great chart in there that I think Sadler did. I think it was Kevin Sadler who did it, that talks about the difference between the second coming and the rapture, a really nice chart, and goes line by line. It is a really good piece to have in there, and that is exactly what's being talked about here. It is a different event, and you can go line by line and see how different the event really is, but for one, this gives the idea people seeing the Son of Man coming. The other one happens in a moment, in the twinkling of an eye. Ain't nobody seen that thing. It's like they see this coming. In fact, when you read, and I talked about this with the stoning of Stephen, but in Stony of Stephen, in Acts 7, 54 and 55 remember that when he tells that Jewish audience, who is who is stoning him, he says, 'Behold, I look up in, and I see Jesus standing at the right hand of God. And it says they gnashed on him with their teeth, because that represented judgment, and they knew that because of the prophecies, they knew that the Son of Man, if He were to be Jesus, right, they would say it's not Jesus, and here Stephen is saying, yep, it's Jesus, and He's standing at the right hand of God. They knew what that meant. So then you get to Matthew 24, 37 through 40, it says, as the days of Noah were so shall also the coming of the Son of Man be. For as the in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the days of Noah entered the ark and knew not until the flood came and took them all away. So shall also the Son of Man be. Remember, all judgment has been given to the son, you see it over and over again in scripture. He's the one coming in glory. The flood, what was the flood? I mean, we just talked about 30 and 31 One shall be in the field, one shall be taken, one will be left. But then the previous verses are talking about the flood. So let me ask you, what was the flood? It was judgment, and people might be, yeah, but he's saying that the ones in the ark are the ones

that were taken away. Really, well, the great thing about scripture is that there's a lot of parallel passages. In fact, you can find in Luke, as Luke is telling of this, he makes it very clear what the Noah and the Ark portion of this is all about. Luke 1727 they did eat, they drank, sound familiar, they married wives, sound familiar, they were given in marriage until the day of Noah entered into the earth, and they're into the ark, sorry, and the flood came and destroyed them all. So, when you're looking at 2440 and 41 two shall be in the field, one shall be taken, the other left, two shall be grinding in the mill, the one shall be taken, the other left, but. Verses leading into it are dealing with Noah, the ark, and everyone being destroyed in judgment, besides the eight in the ark, not about being whisked away to the heavenlies. It's important that we understand this context, because verse 39 says the flood came and took them all away, and Luke says that meant that they were destroyed. So, in verses 40 and 41 one shall be taken, one shall be left. The one left is going to inherit the earth. It's talked about all throughout scripture. The hope of Israel is inheriting the earth. The one taken will be in judgment. The only thing that has really changed this is our modern videos. It really has, and the failure to rightly divide. We haven't even gotten into that being really the biblical reason. This is an earthly people who are looking forward to inheriting the earth, but they're being warned over and over again in scripture that hey, there's a wedding feast coming, but the door may be shut, you may be left out. Every parable is kind of warning them, make it through, or you're going to be left out, he is preparing those that are saying, "Hey, if you don't overcome until the end, you will be judged. It would have been easily understood from there. And so, where is the hope in Matthew 24 at all? I mean, we see words like mourning, God coming in glory, and people being terrified, but with a heavenly program, all you hear about is hope, right? In fact, Ephesians four four, and we love this passage because it talks about one baptism, but you know what else it says, there is one hope, one hope of your calling? Guess what? The hope of our calling is it is that heavenly destination, and the vehicle is the rapture. In fact, Titus 213 says this: looking for that blessed hope. You really want to do a word study, see how few times the word hope is used in Matthew, Mark, Luke, and John, but Paul references it quite a bit when dealing with the body of Christ. Titus 213 says looking for that blessed hope. Well, Paul, what is that blessed hope? The glorious appearing of the great God and our Savior Jesus Christ, because a group that is part of a heavenly program, is looking to the heavenlies, and knows that that's where their hope is, not on the earth. You are quiet today. You all were loud last night, shamed for all kinds of crazy fireworks. Today, I probably got to do a back flip just to get an amen. That's all right. I'm not going to try it. There we go, Second, Second Thessalonians one, second, second, Second Thessalonians one seven and eight, but to you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ. He's saying, hey, any of you guys who are nervous about this, any of you guys who are terrified of this, any of you who are troubled, rest. How can you tell them to rest? They're not going to be participating in the day of the Lord, and you might be able to have some questions about, well, how much will we participate in? Do we will at least participate in some of this? And I'll get to my opinion on that, but again, it's probably a lot of people in heaven have different opinions on this, and shouldn't be a reason to divide, but I will share my opinion here briefly on that. We also have First Thessalonians 511 wherefore comfort yourselves together and edify one another, even as also ye do. And guess what, verses one through 10 are talking about the day of the Lord, yet He's telling the Thessalonians to comfort one another. There will not be comfort at the day of the Lord when His wrath is being revealed. You have to realize those that are on earth, what they are going to be going through. So, let's talk about this part for a little bit. We'll try to be quick. Wrath, this seems to be the big thing. It's like we are not appointed to wrath, and so that's like the big okay. Now let's move on. So let's address it a little bit. First Thessalonians 110 and to wait for his son from heaven. I love this verse: wait for his son from heaven, not wait for his son patiently on the earth for him to reign for 1000 years, but from heaven. Interesting. Wait for his son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come. And this is important. This starts to be where the dividing line happens. The first dividing line is in Matthew 24 The second one is really over this idea of wrath, and

what are we appointed to, and what does this really mean? First Thessalonians five nine, a few chapters later, he says, God hath not appointed us to wrath, but to obtain salvation by the Lord Jesus Christ. So this part here, I'm going to say that we're going to talk about here briefly, is my opinion on this, but I think this is what scripture is teaching. If you feel opposite of this, I am okay with that, but I at least want to share this, because I think this will help. Knowing everything about the programs and what scripture says, and how things are organized, this makes the most sense to me, since we're talking about wrath, and it's in First Thessalonians 4:16-17, the Lord shall descend from heaven with a shout, with the voice of an archangel, with the trump of God, and the dead shall rise first, then which we, which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air. So shall we ever be with the Lord. So we read that earlier. Now I'm asking you to hold on to your seats here during this part, First Corinthians 15:51-54 though, says, 'Behold, I show you a mystery. We shall not all sleep. We shall be changed in a moment, in the twinkling of an eye, at the last trump. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. So I did a lot of look at this. I've had some people that have come to me about this. They, they think the last trump is in Revelation, and it's talks about the six trumps as the seals, and then really that Paul is this is the last trump, and so that would mean that the body of Christ is going to go through all the seal judgments, but not the wrath, which they say is the trumpets, and I would say I understand the viewpoint of that. I disagree, and I don't think that's what scripture teaches consistently all the way through. Here's what I think makes the most sense here, in light of everything. So, the first thing is this: when we look at First Thessalonians, chapter four, it talks about a trump, talks about a trumpet, talks about the voice of an archangel. All this, it says all that when dealing with the group that goes up first, which those who are dead in Christ, right? If you go back and look at that, the Lord himself shall descend from heaven with a shout, voice of an archangel, trump of God, and the dead in Christ shall rise. First, stop there for a second. There's a semicolon, so a trump happens, and the dead in Christ shall rise. But in First Corinthians 15 it says, "Behold, I show you a mystery. First of all, this is more proof that Matthew 24 cannot be the rapture, because how can Paul be saying it's a mystery if it's already been revealed by Jesus. Well, he can't, because Paul is revealing a mystery, but he says this: we, who's the we, those who are alive, we shall not all sleep. So a second group, that's part of the rapture, but we, the second group, shall all be changed in a moment, in the twinkling of an eye at the last trump colon, there is the first trump. Often you see in scripture a list of two things, a first and a second thing. There will be that trump that always happens in a moment, twinkling of an eye for those who are dead in Christ. And then what this talks about here is the last trump for those who are alive and will be changed, is what this is. What I personally believe. Here's why I think it cannot be the other way. I think there's way too much evidence. Let's assume that the last trump is the seventh trumpet, and that means that the church is going to go through all the sealed, the body of Christ can go through all these seal judgments, and 2 billion people dying on the earth, and all these things are going to happen through the seals. Let's just assume that's right for a second. Here's the problem: the day of the Lord is equated to wrath. So, let's just look at the prophecies. Isaiah 13:9 says, Behold, the day of the Lord cometh both cruel with wrath and fierce anger to lay the land desolate and shall destroy the sinners thereof out of it. The day of the Lord is attributed to the day of wrath over and over and over again. So the key thing you start looking at is are there sealed judgments that fall under the day of the Lord, and the wrath, which means the wrath of God was already being poured out before the trumpets, and what you're going to find through the minor prophets is absolutely those events in the seal judgments are considered wrath, so if you have not been appointed to wrath and you want to say that wrath only takes place. After on the seventh trumpet, and that's when we get raptured up, that's when God's pouring out his judgments. I would disagree based on the prophets, the prophets being reconciled with Revelation, Isaiah 13:13 Therefore, I will shake the heavens, the earth shall remove out of her place, and the wrath of the Lord of hosts in the day of his fierce anger. Now, hang in here. The great day of the Lord is near, in Zephaniah 1:14-15, and hasteth greatly even the voice of the day of the Lord. The mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of

wasteness and desolation, a day of darkness, gloominess, a day of clouds and thick darkness, are we getting the point? Zephaniah 118 neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath, but the whole land shall be devoured by the fire of his jealousy. He shall make even a speedy riddance of them that dwell in the land. And you're like, big deal, I get it. Day of the Lord of wrath, that doesn't prove anything, except Joel 231 says the sun shall be turned into darkness, the moon into blood before the great and terrible day of the Lord, which equates to wrath, but guess what, he's describing a seal judgment, Joel says that the day of the Lord, which means wrath, is taking place when the sun shall be turned into darkness and the moon into blood. Guess what happens in Revelation 612 as a seal judgment and not a trumpet judgment. And I behold, when he had opened the sixth seal, lo, there was a great earthquake. The sun became black as sackcloth of hair, and the moon became as blood. The problem with saying that the body of Christ is going to be hanging out, and that Paul's last trump is the seventh trump, and we're going to experience the first parts of the seals and stuff, is that it does not work with God's wrath, because the seals are part of the day of the Lord and God's wrath. It does not fit, it does not fit the timeline, and I understand what people are saying. Well, gosh, everybody is going to be like, we're going to be the ones who are, who are not going to be prepared for that day, and that's my biggest fear, is that people aren't prepared to go through this tribulation. I was like, wait a second, you have the Holy Spirit, and you have the Word of God. What do you mean? You didn't build a bunker? What do you mean you weren't prepared for the day of the Lord? Who's standing in the day of the Lord, by the way? I mean, you got special house that's going to take like a 90 pound hail ball to it. I mean, what stars falling from heaven? You, you got special provisions for that? There are people going up into the mountains, daring to daring God to kill them, wanting to be killed. And God says, "Nope, I'm not going to do that. You don't have the control you think you have. It's silly to me. It really is Israel is going to need special provision by God in order to survive the tribulation, but somehow you are going to be properly prepared through here in order to get through it, and that's why we have to make sure we include us as part of going through the wrath. Why don't we just see what the word of God says? Didn't Paul mean what he said when he says that you can comfort one another, right? Didn't he mean what he said when he said that you have not been appointed to wrath, and that you could actually be rejoicing looking for the Lord coming? I think it even gets more telling here as we move down through this in Revelation 616 17, which I know some people want to discount, and I'm like, wait a second. Now we're going to just pull scripture out, because it doesn't fit your narrative. But here's what the people of the earth, who would have understood the prophets, here's what they had to say during the seals. No trumpets yet. It says, He said to the mountains and rocks, 'Fall on us, hide us from the face of Him that sits on the throne and from the wrath of the Lamb. I mean, the people on the earth who will have access to the prophets are going to be saying this is the wrath of God taking place, and we have not had one trumpet yet. Amos 518 through 20 says another piece of this that I think Paul addresses in First Thessalonians five, but Amos five says, Woe unto you the desire, the day of the Lord. To what end is it for you? The day of the Lord is darkness. Keep that in mind, and not light. As if a man did flee from a lion, and a bear met him, or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light, even very dark, and no brightness in it, so in First Thessalonians, chapter five, Paul is saying, hey, he starts out in verse one, that this is what the day of the Lord is going to be like, but he says this in verse two, yourselves, for yourselves know perfectly that the day of the Lord, the day of the Lord. Not the rapture, the day of the Lord, so cometh as a thief in the night. Now listen to this, listen to the pronoun shift, for when they, who's the they, those who are going to be enduring the day of the Lord, when they shall say peace and safety, then sudden destruction come upon them, this group day of the Lord, as travail upon a woman with child, and they day of the Lord, people who will be part of that shall not escape. But listen to the pronoun shift here, but ye, he's contrasting, but ye body of Christ at Thessalonica, you are not in darkness, that that day should overtake you as a thief. You are all the children of light, the children of the day. You're not of the night, nor of darkness. This is another way of him saying you will not be going through the darkness. You're a children of light. You don't have to worry like they're going to have to

worry, and that's why same passage, verse nine, God hath not appointed us to wrath. That's the context, the day of the Lord. In the same place, He says, God has not appointed us to wrath, but to salve, to obtain salvation by the Lord Jesus Christ. It's because we are part of the heavenlies, we are going to occupy the heavenlies. There isn't going to be a battle in the heavens, right, and a bunch of things are going to be cast out of the heavens. We're going to occupy the heavens, we're going to be doing that while the earth is being, being basically ran for a better word, right, where the kingdom is going to happen on earth. We have to be occupying the heavens while this is happening now. Both kingdoms working at the same time, both programs, and we know this for us, that unlike Matthew, Mark, Luke, and John. Listen to what Paul says. I mentioned these last week. Ephesians one three: Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings, where in heavenly places in Christ, you do not see that in Matthew, Mark, Luke, and John, Ephesians two six. He hath raised us up together and made us sit together in heavenly places in Christ Jesus. In Philippians 320 says, for our conversation or our citizenship is where it is in heaven, and then he says this about being in heaven. He says we look, we look for the Savior, the Lord Jesus Christ. We're not looking at the earth, we're looking up for the Savior, Colossians 31 If ye then be risen with Christ, seek those things which are above, where Christ sits on the right hand of God. This was not a new doctrine. Many doctrines got lost for a period of time, and it became popular again. It took a thesis being hammered onto a wall for justification of faith to really come back, right? But here's the thing. No, this wasn't invented by Darby or Scofield. In fact, you can look back and you can see these are just men. The word of God is the ultimate test, but you can see Justin Martyr, you can see Irenaeus, you can see Victorineus, you can see Ephraim, all these, and then you can see Chileism all over the place until the Nicene Creed. That idea of Chileanism, Chileism is the idea of a literal millennial reign, and it wasn't until Augustine and the Nicene Creed they start coming in and start saying, well, really, the millennial kingdom is more like an allegory, it's more spiritual, but all the evidence from prior to the Nicene Creed was the church was thinking a literal millennial 1000 year reign, so it was not lost until Darby, they got bullied, they got bullied until it became an unpopular event, while the Catholic Church thrived, but you can see there's even history there, but it was even more than that, and it's me kind of wrapping this up, but even in Paul's day, Second Timothy 217 and 18, it says their word will eat us at the canker, of whom Hymenaeus and Philetus, who concerning the truth have erred. Oh, do tell Paul, saying that the resurrection is past already, and overthrow the faith of some, even in Paul's day in the first century, there were different doctrines about the end times that were causing those to be stumbled. Satan was attacking through people, even in Paul's day. So, wouldn't it make sense that it's under such attack today? We do not have to be confused, we do not have to give in, like Mark 713 of the traditions of men. It's amazing people say, well, the church fathers said, I care about what God the Father said through the Holy Spirit, written in the Word of God, Jesus is the Word. I care about this, not what a bunch of flawed men said in the early two or three hundreds after Christ. Resurrected from the from the dead, and what the word of God says when you study it, and you rightly divide it, is really clear, especially with the end times. And I'll end you with this: if the body of Christ, and I've said this about a couple other things, but if the body of Christ is supposed to go through the tribulation and overcome until the end. Paul had 13 books to prepare the body of Christ to do just that, but all you see in Matthew, Mark, Luke, and John is preparation to get through the tribulation, but you don't hear one word about it from Paul through 13 books, is that spiritual malpractice, or is this revelation that he's been given the revelation for the body of Christ today? And he could say, "You don't have to be troubled. We can comfort one another, and we are not going to have to go through wrath, the wrath of God. We are a heavenly program. We are not looking to make it through, so that we can inherit the earth like the audience is in Matthew, Mark, Luke, and John. So, what we should do with this information, it should motivate us, the end times information, to see all men saved and come to the knowledge of the truth. It really would. That should be your motivational fact. There's strong, I think, scriptures support that those after that day will not be able to be saved that have heard. I mean, I think when you read Second Thessalonians, chapter two, like nine through 12, sure seems like there's going to be strong delusion to those, and

they are not going to be able to be saved if they did not get saved before the rapture. The group that will be similar to that group that there's times in the past where, okay, this group couldn't make it into the promised land, but that new generation could. So, those born in there, that will be part, because they had not rejected it. I think it's very clear that we need to share the gospel with everyone. We need to make sure that everybody that we know has heard the death, burial, and resurrection of Jesus Christ for the salvation of their soul. I think that we don't need to be troubled and scared to death of the things that the body of Christ are not going to participate in, and I wanted to be able to share that today, that when you understand the two programs, you understand what Matthew 24 could not have been talking about. It really makes a lot of sense. Now, that's a lot to take in. You'll probably have to watch this two or three times. I cut about about 12 pages, I could have added in itself. I get it. I was trying to simplify this today, but I wanted to encourage you today. I get a lot of questions about this, and so hopefully that was an encouragement to you. I might have everybody stay at this time. Thank you for giving me a few extra minutes. This was a little bit harder for me, so we'll have Stan come forward. If you've been coming and you've been, you have questions about what it means to come and serve here at Grace Point, or you want to get involved in a small group, or want to know, maybe what class is available for you outside of this, or what opportunities are there to serve, or maybe you're like, hey, I've been saved recently, I've been listening to you, and I want to know what's next. We invite you to come up, we'll have some workers up front who can answer some of those questions for you. We appreciate you showing up today. I'm going to pray for us now, we'll sing a song, and then we will dismiss you. Dearly Father, thank you for this day. Thank you for your word, and Lord, I do pray that different, differing opinions on this would not be divisive to the body of Christ here at Grace Point. I know that there can be different, different views. There could be several people in here who maybe hold to maybe a mid, gosh, a mid-trib position or post-trib, but they believe wholeheartedly in the death, burial, and resurrection of Jesus Christ. So, Lord, I just pray that there would be grace in those areas as well. But, Lord, I think it's important for us to keep seeing what are the ramifications of there being two programs and what is for us today, and through scripture, and that a lot of the confusion that exists is when we try to mix these programs, we're trying to mix what Jesus is talking about in Matthew 24 under a different program with what Paul is talking about today, and when we do that, it's so dangerous and it creates all these contradictions in Scripture, but if we rightly divide, there really is only one way to see this, and that is that Jesus could not have been talking about the rapture in order for Paul to still call it a mystery in First Corinthians 15, and then understanding that these people were going to inherit the earth, and we will be seated in the heavenlies. Lord, we just pray you'd just be at the people. I pray they would go and study themselves and see if these things are true. Lord, I pray that you'd be with us over the next couple weeks. We're excited. There's no.. there's going to be some talks about Gog and Magog, and then we've got.. we're going to have communion in two weeks, Lord. So it's a great time to bring the church together. So, Lord, I just pray that you'd just be with everybody. Help us have a great week. We give you all the honor and praise in Jesus' name. Amen.