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A1101 – January 2, 2011 – 1 Thessalonians 2:16
The Rapture, Day Of The Lord & 70th Week Of Daniel

If you'd open your Bible to 1 Thessalonians 2. We finished two weeks ago with this most interesting sentence in 1 Thess 2:16, what many commentators note as one of the most problematic passages in all of Paul's writings and I have to agree. It bothered me and gave me lots of thinking material. How you take this can alter how you view the state of the world at the time the church is raptured. Will it get worse and worse and then the rapture will happen or will it get better and better and when we're all relaxed it will happen. How you handle these things gives you one or the other scenario. It is amazing how one sentence can force you to consider such widely differing implications but that's what makes studying the Scriptures so fascinating. There's always a new thought opening up and it challenges you to put aside your bias and let the text speak. It's always a challenge but more so with a text like this.

1 Thessalonians was written in A.D. 51. And Paul is indicting the nation. Very typical of the Old Testament prophet, the classical writing prophets, who indicted the kingdoms and brought lawsuit against them. In like fashion Paul is indicting the 1st century Jewish leadership. Observe the indictment in verse 15, **the Jews, who both killed the Lord Jesus and the prophets, and drove us out.** Those are the three charges. And he says, **they are not pleasing to God, but hostile to all men, ¹⁶hindering us from speaking to the Gentiles so that they may be saved; with the result that they always fill up the measure of their sins.** Now you'll see this frequently in the Scriptures. That God will show grace, grace, grace toward a society or nation allowing them to continue in their sinful rebellion against him but finally they will **fill up the measure of their sins** and He will judge.

If you turn to Genesis 15 we want to see the first clear reference to this principle. In Genesis 15 God is entering into a contract with Abraham that guarantees him and his seed a land, seed, and worldwide blessing. Since all contracts are entered into by a founding sacrifice we have that sacrifice and then in verse 13 God begins to sketch the future of the nation Israel. In verse 13, "God said to Abram, "Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years." Where was the land? Egypt. The book of Genesis ends with the descendents of Abraham where? In Egypt. Verse 14 "But I will also judge the nation whom they will serve, and afterward they will come out with many possessions." Did they do this? Yes, God inclined the Egyptians to give the Israelites gold and silver and many possessions on the night of the Exodus. Verse 15 "As for you, you shall go to your fathers in peace; you will be buried at a good old age." That's all Abraham. The nation will go into slavery; Abraham will go to the grave. Verse 16, "Then in the fourth generation they will return here," returned where? To the Promised Land. Why? "For the iniquity of the Amorite is not yet complete." In other words, the Amorites were living up in the Promised Land while the Israelites were living down in Egypt. And while the Amorites are up in the land they were building up sin after sin after sin and God was extending grace to them, grace, grace, grace giving them an opportunity to repent. Everybody enjoys the ethics of common grace. We just keep on sinning and enjoying blessing. But that doesn't go on forever, by the time of the Exodus the Amorites had built up the full measure of their iniquities, grace came to an end and God judged. The instruments of that judgment were the Israelites who were coming back to the Promised Land at the time of the Conquest under Joshua and they destroyed the Amorites. So, behind history is a sovereign God who judges nations by military conquest. But these military conquests do not come until a people group has reached its full measure of sins, then and only then does God judge. So this is a pattern in history and you want to learn this pattern because it's the same pattern that Paul observes in his interpretation of Israel's history in 1 Thess 2:15. The Jews had filled up the full measure of their sins and God was ready to judge. He had sent them prophets; they rejected the prophets. He had sent them the Messiah; they killed the Messiah. He had sent them additional prophets; they rejected these prophets and drove Paul and others out and by doing this they had built up the full measure of their sins and set themselves for judgment described at the end of verse 16, **But wrath has come upon them to the utmost.** That's a

description of the **wrath** that at that moment was at the very threshold of falling upon the Jewish nation. It had not fallen such that they experienced God's wrath but it was at the threshold of falling upon them.

Now, there have been a number of interpretations of this very difficult expression. And I'm going to take you through what you may consider to be a whole lot of unnecessary detail but I hope you come away with an appreciation for the fact that this is not easy stuff. And Paul taught this not so easy stuff to some very new believers. So Paul thought it was necessary for new believers. He just taught the whole counsel of God and left it up to the Holy Spirit. It will be confusing to some of you. The Thessalonians were confused. But, part of the problem is that the church really didn't start handling prophecy until about 200 years ago. Beginning with John Nelson Darby around 1830 and his systematizing of the pre-tribulation rapture the church really hadn't worked with prophecy. Today the church has worked out the basic framework, although there's still a lot of argument, a lot of Reformed people do not want to get on the ship. But people in our own camp are pressing on into the details and so you'll see even great scholars disagree on some of the details. It's difficult. There are a lot of passages to organize and systematize into a prophetic scheme. So we will look at some of the interpretations of 1 Thessalonians 2:16.

First, some commentators have claimed that this refers to the expelling of the Jews from Rome by Emperor Claudius in A.D. 51. We've covered this in other lessons and you may recall that Suetonius wrote about this. He said that in Rome there were riots in the Jewish ghetto over a man named Chrestos and Claudius got tired of having to send Roman soldiers into the Jewish ghetto to quell these riots and so he expelled them from Rome in A.D. 51. Ananias and Sapphira were two of the Jews who were expelled from Rome and they met Paul at Corinth when he wrote this letter to the Thessalonians. And so some commentators believe that the wrath of God in this verse relates to Emperor Claudius's edict. This view fits well with the aorist tense of the verb **has come**. It **has come** already in A.D. 51. Grammatically that is possible. The problem in this view is that in the context of 1 Thessalonians 2 Paul is indicting Jews in and around Jerusalem, not in and around Rome and so that makes this view highly unlikely.

The second view, which has more credibility, is the idea that as long as a person has not believed they stand under condemnation; they are, in a sense, under God's wrath. In other words, here you have a person, any person in the world who has not believed in the Lord Jesus Christ, he's in Adam, and as long as he remains in a state of unbelief he stands under condemnation. If he were to die at that moment then ultimately he would be cast in the lake of fire. So the idea of this view is simply that the Jewish people had reached a point in A.D. 51, because of all their sin, that their hearts were so hardened they were set in concrete and they would never believe. They could believe, but they would not believe. There's a difference in those two expressions. They were still physically alive so theoretically they *could* believe, but the fact that they had filled up the measure of their sins means they *would* not believe. They were heading for inevitable judgment. And basically we can't disagree with that. Anyone in the world who has not believed in the Lord Jesus Christ is already condemned. And that's how some people take this expression; the Jews are under the wrath of God, they had refused to believe, they were condemned. But while that's true it doesn't seem likely to me that is what 1 Thess 2 is talking about. It's expressly talking about Jews in and around Jerusalem.

This may seem strange to you going through all this; I don't usually take you through every view, but the reason I'm doing it is because this is a difficult passage and I've had to spend a lot of time on this so bear with me as we go through. A third view which has more credibility is that this refers to the destruction of Jerusalem by Titus and the Roman armies in A.D. 70. This interpretation is closer to the bulls-eye and this was one of the interpretations that came to mind when studying this passage. Someone else said this is what came to mind when we first went through the passage two weeks ago. This view has merit because the aorist here can be a prophetic aorist. A prophetic aorist looks forward to an action as so certain to be fulfilled that it can be spoken of as already fulfilled before it happens. That's the idea of the prophetic aorist. So, for example, I could say in the English language, "We sold our house," and you can say that before the actual closing and the reason people say that is because it's so certain that it will close that it can be spoken of as already sold. That's the idea of the prophetic aorist and that could be the way the aorist is being used here, the wrath coming upon the Jews in A.D. 70 is so certain to occur that it can be spoken of as having already come in A.D. 51. The only objection to this interpretation is that

wrath in 1 Thessalonians is eschatological in the other two uses. So this is possible and this is the interpretation of Dr Thomas Ice who is the director of the Pre-Trib Research Center. Tommy is a personal friend of mine and he's an expert in Bible prophecy, a graduate of Dallas Theological Seminary and he debates these things with opponents of futurism, those who believe that prophecies not fulfilled at the 1st Coming will be fulfilled in and around the 2nd Coming. His position was that 1 Thess 2:16 refers to the wrath upon the Jewish nation that came in A.D 70 with the destruction of Jerusalem. He bases this on Lev 26 and Deut 28, Deut 4 and passages in Heb 8 that indicate the time is near for Israel's destruction.

A fourth view, which also has credibility, is the idea that the eschatological wrath of the day of the Lord is at the threshold of falling upon the Jewish nation. There are a couple of permutations of this view. One permutation is that what this means is that the full measure of sins has been reached by Israel so that God is ready to judge them and He has been ready to judge them since A.D. 51 when Paul wrote this. The second permutation goes further by saying, yeah, but that's not all. God's judgment is imminent, it can fall at-any-moment. This is the idea I proposed two weeks ago. And we said that if this is true then two events are imminent, the Rapture of the Church and the Wrath upon Israel. And we said if they are both imminent then that means they must occur simultaneously, meaning that when the church is raptured from the earth then the wrath of God falls upon the earth. There is no gap of time between the rapture and the wrath. This is the view of Dr Robert Thomas who I quoted extensively last time. No gap.

However, Dr. Walvoord held that there was a gap of time between the rapture of the church and the beginning of the 70th week of Daniel during which ten nations must form a Confederacy. Here I'm showing you that if we pursue a discussion of the timing of the rapture and the wrath there is disagreement among people in our own camp. Walvoord held that there was a gap of time between the rapture of the church and the beginning of the 70th week of Daniel during which ten nations must form a Confederacy. But that the day of the Lord began distinctly from the 70th week of Daniel so that the day of the Lord began simultaneously with the rapture of the church. So Walvoord's position was that the day of the Lord begins distinctly from the 70th week of Daniel. That means the rapture and the day of the Lord are

imminent, then the 10 nations unite in a Confederacy and then at some point after that the 70th week of Daniel begins.

Dr. Showers also believed that there was a gap of time between the rapture of the church and the beginning of the 70th week of Daniel during which the Antichrist will emerge, the Temple in Jerusalem will be rebuilt, and a covenant of peace with Israel will be established. But he differs from Walvoord in that he held that the 70th week of Daniel and the day of the Lord began simultaneously sometime after the rapture.

Dr. Ryrie's position was that the Scriptures are silent on whether there is a gap of time between the rapture and the 70th week of Daniel. He says, "Though I believe that the rapture precedes the beginning of the tribulation, actually nothing is said in the Scriptures as to whether or not some time (or how much time) may elapse between the rapture and the beginning of the tribulation." I think he held basically to Walvoord's position.

Dr. Thomas's position is that there is no gap of time between the rapture of the church and the beginning of the 70th week of Daniel which coincides with the beginning of the day of the Lord. He says, "Paul allowed no time between Christ coming to catch away the church to himself and the beginning of Daniel 70th prophetic week, which coincides with the opening phase of the day of the Lord."

So, you can see that even in our own camps this is a very difficult question to resolve.

Now, I mentioned earlier that I had contact with Tommy Ice about this view. He disagrees with this view. He said there has to be a gap of time between the rapture of the church and the beginning of the day of the Lord wrath. I also spoke to Dave Olander. Olander is a friend of mine and a professor at Tyndale Theological Seminary. He is very involved in the day of the Lord and issues surrounding it. He wrote a whole book about it two years ago called *The Pre-Day of the Lord Rapture*. He told me a review of it is coming out in BibSac this coming year. BibSac is the journal that Dallas Theological Seminary puts out. I asked who did the review? He said Roy Zuck, so that's promising, Zuck is in our camp. And he said Zuck gave it a very good review. And Olander told me that people aren't dealing very closely with this issue. There are three issues here that get glossed over by a lot of prophecy experts.

And Olander should know. He was discipled by John Walvoord, he has close ties and discussions with J Dwight Pentecost, he has weekly meetings with Stanley Toussaint and he's written a book on the subject. He's the only one to have written a book on this subject so far as I know. So he's the best source I know on these issues and I've been discussing them with him for at least 3-4 years so, according to him I'm one of the few people that really understand what the issues are. So you're going to probably know more about this than almost anybody in the world when we get done. The question I came to that was at the heart of it all is this:

If we talk about four events in the Scripture: the Rapture, the Day of the Lord, the 70th Week of Daniel and the Great Tribulation - what is the relationship of these events to one another, especially the day of the Lord and the 70th Week of Daniel? Do these events begin at the same moment or do they begin distinctly apart from one another? We know the Rapture is imminent; it can happen at-any-moment. That means there are no signs that indicate the Rapture is about to happen, no prophetic events which must precede the Rapture. So, that's not a problem, people debate it, but I'm putting that aside as the central question we're investigating today. Look at these other three events. Olander said that in discussions with J Dwight Pentecost (Dr Pentecost, if you don't know wrote a huge volume in the 1960's called *Things to Come*. It basically was his Ph.D. dissertation and it was the first systematic theology that covered the entire corpus of Bible prophecy. It's a landmark work. That was 50 years ago, but if you read that volume Dr Pentecost has changed while he was teaching prophecy at Dallas Theological Seminary). he mentioned that these three events each has only one passage that indicates the beginning of the event and that the beginning of each of these events is distinct, highly distinct in the Scriptures and that if we're good students of the Scriptures then we'll see that the beginning of these three events are not at the same time.

So let's look at the beginning of the 70th week of Daniel. Pentecost says there is only one passage that tells the beginning of the 70th Week of Daniel and that passage is Dan 9:27. So let's look at Dan 9:27. Dan 9:24-27 is the most comprehensive prophecy in the entire Old Testament. It puts the nation Israel on my calendar of 70 weeks of years. Each week is a week of years so that one week is seven years. So if you have 70 weeks of seven years and you do the math then you have 490 years. Israel is on a 490 year calendar. Now,

we already know that the first 483 years of that calendar have been completed. The 483rd year ended when the Messiah was crucified on the cross. So only seven years remain. It's those seven years that we refer to as the 70th week of Daniel. And since there's a gap of time between the end of the 69th week of Daniel and the beginning of the 70th Week of Daniel we might want to know when the 70th week will begin. What is the event which starts the 70th week of Daniel? Answer; Daniel 9:27, "and he," that is the Antichrist in the context, "and he will make a firm covenant with the many," that's the leadership of the nation Israel, so that the Antichrist will make a covenant with the leadership of Israel, "for one week," that's the 70th week of Daniel. So that tells us that the beginning of the 70th week of Daniel, the final week, the final remaining 7 years of Israel's calendar will begin when the Antichrist signs a treaty or covenant with the leadership of Israel. And this is the only passage in the Bible that tells us the beginning point of the 70th week of Daniel. No other passage does this. You have other passages that divide the 70th week into two halves, even here in Daniel 9:27 it says "in the middle of the week" and so that would obviously be 3 1/2 years into the 70th week. You also have expressions that refer either to the first half or to the second half of the 70th week, such as 1260 days and a time, times and half a time. So you do have other passages which relate time expressions to the 70th week of Daniel. But in so far as the beginning of the 70th week of Daniel this is the only passage. And it begins with the Antichrist signing a treaty with the leadership of Israel to provide security for them for 7 years.

Now let's look at the day of the Lord. Pentecost says that the day of the Lord has only one passage that indicates it's beginning, and that passage is 2 Thessalonians 2:3. So let's look at 2 Thessalonians 2:3. 2 Thessalonians 2 we will get to in detail when we finished 1 Thessalonians we'll be moving into 2 Thessalonians. But these letters were written within a matter of months by the apostle Paul and they're both written to the Thessalonians and in many cases he's reminding them of things that he had already taught them. So we will be jumping ahead but understand that they had already been taught all this.

Look at verse 1, "Now we request you, brethren, with regard to the coming of our Lord Jesus Christ and our gathering together to him," in other words the subject is the Second Coming of the Lord Jesus Christ and the Rapture of the church. Believers will be removed from earth in close association with the

coming of the Lord Jesus Christ. Then he says, in verse 2, "that you be not quickly shaken from your composure or be disturbed either by a spirit or a message or a letter as if from us, to the effect that the day of the Lord has come." So the Thessalonians were under the impression that they had entered into the day of the Lord and Paul is correcting that notion, you have not, the day of the Lord has not come. They were facing persecution on what we would consider a very intense level, a number of their congregation had even been killed, but it would be wrong to interpret their persecutions as a part of the day of the Lord wrath. It most emphatically was not. Verse 3, "Let no one in any way deceive you, for it will not come," that is the day of the Lord will not come, "unless," two things take place, "unless the apostasy comes first, and the man of lawlessness is revealed, the son of destruction, who opposes and exalts himself above every so-called God or object of worship, so that he takes his seat in the Temple of God, displaying himself as being God." Very obviously he's referring to whom? Anti-Christ. Verse 5, "Do you not remember that while I was still with you, I was telling you these things?" See Paul had already taught them all this but they got confused, maybe you're confused, don't be discouraged. Verse 6 "And you know what restrains him now, so that in his time he will be revealed." In other words, the identity of Antichrist is being restrained and Paul taught them what restrained his coming. But the point is that you can't figure out who the Antichrist is until this restraint is removed. Verse 7 "for the mystery of lawlessness is already at work;" what that means is that in every generation Satan has an antichrist ready. This is why John in his 1st epistle says there "you heard that antichrist is coming, even now many antichrists have appeared." Satan always has antichrists waiting in the wings if this is the terminal generation. He doesn't know the plan of God and so he prepares someone in every generation to be Antichrist. If the plan of God would have had all these things occur in the 1930's then maybe Hitler or Stalin were antichrists. I don't know. But he had antichrists in the wings then and he has them in the wings today. That's the point of verse 7; that behind the scenes Satan has antichrists ready and one day one will be *the* Antichrist. And he has to do that because he's not omniscient and he doesn't know the timing of the plan of God. So he always has to have someone waiting in the wings to fulfill the plan of God. And, according to verse 7, we can't figure out who he is. Why can't we figure out who he is? Because his identity is being restrained, verse 7, "Only he who now restrains will do so until he is taken out of the way." So his identity is being restrained and until that restraint is

removed he cannot be identified. And we gather from the context that this restraint will be removed at the rapture or soon thereafter and only then can he be identified. And Paul is obviously saying to the Thessalonians that this restraint has not been removed and therefore the Antichrist has not been revealed and therefore you Thessalonians cannot possibly be in the day of the Lord.

So two things have to happen before the day of the Lord can begin in verse 3, one, “the apostasy,” whatever that is and we can debate what that is another time. And two, “the revealing of the man of lawlessness” and this becomes the key. When the Antichrist is revealed then the day of the Lord has come. This had not occurred so we could not possibly be in the day of the Lord. So, first there is the rapture, our gathering together to him, then the apostasy and the revealing of the man of lawlessness, when that happens the day of the Lord begins. Then the man who has wisdom in Rev 13 can figure out who the identity of the Antichrist is before the whole world knows. That’s the point of Rev 13, the last verse, is that there is a time when Antichrist is not well-known but the man of wisdom will calculate the name of his number as 666. Then after that the Antichrist will sign a treaty with the leadership of Israel starting the 70th week of Daniel. At that point everyone will know who he is.

But for all this to happen it takes some time. Think about it. Antichrist can’t be identified before the Rapture, his identity is being restrained, and so he can’t be a major world leader right now because then everyone would know his identity. The only way I can guess that his identity could be restrained now and he could be a world leader now is if he was under a false name and we didn’t know his real name. So I can come up with a scenario where he is well-known but not known by his real name that adds up to 666 but probably what happens is he doesn’t rise on the world scene until after the rapture, and as he rises in world power the restraint is lifted, the day of the Lord begins and the man of wisdom will count the number of his name and identify him. Then he reaches sufficient level of power to make a contract with the leadership of the nation Israel and promise peace for seven years. That initiates the 70th week of Daniel and at that time everybody knows who he is. And so my point is that this all takes time. He can’t reach that stature overnight. It’s going to take some time.

So, you put all these things together and you come out with several things to believe. The first thing to believe is that the Rapture is imminent. We may experience tribulation and trials and persecution. Jesus said we would, "In this world you will have tribulation...but take courage, I have overcome the world." So we will face tribulation, but we will not enter the day of the Lord. So the first thing is we are looking for Christ, we are not looking for Antichrist. We're not running around computing people's names because the identity of the Antichrist is being restrained. So the belief that comes out of understanding that the Rapture occurs before the day of the Lord is that we are to patiently wait for Jesus Christ to rescue us away from this world. We're looking for Christ, not Antichrist!

The second thing to believe is that after the Rapture the day of the Lord will begin. I don't know exactly when, it could be five seconds or five months, I don't know, all I know is that the Rapture occurs, all believers are gone from the earth and then the restraint is taken away so the Antichrist can be identified by the man who has wisdom. Apparently the Antichrist will be on his rise to power but before everybody knows who he is only those who have wisdom and count the number of lesser world powers will be able to identify him.

The third thing to believe is that after the day of the Lord begins the 70th week of Daniel will begin when the Antichrist enters into a contract with the leadership of the nation Israel. He is going to promise peace and security for the nation Israel but in the middle of the week he is going to break the contract by exalting himself as God in the Jewish Temple.

It's at that point that the fourth term we mentioned, the Great Tribulation begins. The Great Tribulation is not the entire 70th week of Daniel, it is only the last half of the 70th week of Daniel. And older prophecy scholars used to call the whole 70th week of Daniel the Great Tribulation. It's not. Turn to Matt 24:15. This is Jesus speaking to the Jewish people and he says, "therefore when you see the ABOMINATION OF DESOLATION which was spoken of through Daniel the prophet," did we see Daniel earlier? Yes, we did. If you look in your margin where is Jesus referring too? Daniel 9:27. So we're simply reading the Bible as Jesus read the Bible. And what did Daniel 9:27 say? In the middle of the week will come the abomination of desolation. So Matthew 24:15 occurs in the middle of the 70th week of Daniel, that is 3 1/2

years into the 70th week of Daniel. And he says when you see this "standing in the holy place (let the reader understand), 16 then those who are in Judea must flee to the mountains. 17 whoever is on the housetop must not go down to get the things out of his house. 18 whoever is in the field must not turn back to get his cloak. 19 but woe to those who are pregnant and to those who are nursing babies in those days! 20 but pray that your flight will not be in the winter, or on the Sabbath. 21 for then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever will." In other words, verse 21, you see the expression great tribulation and that expression is exclusively used of the last 3 1/2 years of the 70th week of Daniel. Verses 15 and 21 are the only verses, coupled with Daniel 9:27 that identify the great tribulation as beginning at the middle of the 70th week of Daniel. So that's a basic end-times time-table. Rapture, Day of the Lord, 70th Week of Daniel, Great Tribulation.

Now, let's conclude with 1 Thess 2:16. We've gone through all this and we had to because this is not easy. And you have to be so careful when you exegete these passages lest you get off on some harebrained idea. I had to go through all this and a whole lot more in order to resolve 1 Thess 2:16. **But wrath has come upon them to the utmost.** Remember, that's the native Jews not the diaspora Jew; the Jew who lived in the land, are the one's indicted in v 15. What is the wrath? If the wrath is associated always with the day of the Lord, as some commentators have suggested in 1 Thessalonians, then there are a couple of interpretations of this verse that are possible. So let's deal now with interpretations of wrath associated with the day of the Lord. If this is the case then you can say that the wrath is on them in the sense that they have not believed in the Messiah and therefore stand under condemnation as long as they remain in unbelief. That's possible, I don't think that's plausible but it is possible. Another thing that you can say is that the wrath is upon the Jewish nation waiting to fall at any moment and in this case that would mean that the wrath is imminent. This is what we tried last time but I don't think it will work. The only way that this is possible is to say that when the rapture occurs, the day of the Lord begins, simultaneously and that's when the Antichrist is revealed and someone who had wisdom could calculate the number of his name to be 666. But the difficulty with that scenario is that he would have to have arisen to some stature of world leadership by that time. And that would mean that he could be identified even before the rapture. And that is not possible according to 2

Thess 2. Therefore I do not find this interpretation to be likely. It seems much more plausible to see that you have the rapture, the restrainer is removed and the identity of the Antichrist is unveiled as the day of the Lord begins and then when he reaches sufficient world power he enters into a contract with the nation Israel and the 70th week of Daniel begins, that all three of these begin distinctly.

All that being said it does not seem likely to me that the wrath of 1 Thessalonians 2:16 is eschatological. So, I'm back to what does it mean? And I think that the best interpretation is that it refers to the destruction of Jerusalem in A.D. 70. Now, some of you came to that very quickly, and then for someone like me it takes quite a while to search through all of the possibilities and come to the same conclusion you came to. I'm glad that you came to that conclusion and I think that is the best position to take. The only thing against it is the fact that 1 Thessalonians 1:10 and 5:9 use wrath in an eschatological sense associated with the day of the Lord. But, because of other factors that we have gone through today I don't think we need to force fit wrath into that mold.

So, we would say that wrath has come in the year A.D. 51 upon the native Jews in the sense of prophetic certainty, namely that though the wrath had not yet fallen upon them it was so certain that it would fall on them that it could be said that the wrath had come upon them. The author of Hebrews hinted at this in A.D. 67 and he said of the Temple that it was "growing old and ready to disappear." Jesus in Matthew 22, and the parable of the marriage feast said that the nation Israel was given an invitation to enter into the marriage supper and yet they were unwilling. That's the Gospels. The nation rejects the first invitation. Then a second invitation was sent to the nation Israel to enter into the marriage supper and again they were unwilling. That's the Book of Acts. Finally Jesus says that the King was enraged, and he sent his armies to destroy those murderers and set their city on fire. That is the destruction of Jerusalem in A.D. 70. And Paul sees this destruction in advance and writes about it in 1 Thessalonians 2:16.

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