

CRITIQUE OF PRETRIB THEORY



The Day of the Lord

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A Critique of Pretribbism

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When does the Day of the Lord Begin?

Exegesis or Eisegesis

If the scripture demands a distinction that is one thing, but if a distinction is manufactured because a theory demands it that is another thing and it is called “eisegesis” or reading into the text what is not there.

The New Testament does not make a distinction between “**the day of the Lord**” and “**the day of Christ**.” In fact, the Apostle Paul combines them as one event or “**the day of the Lord Jesus Christ**” (1 Cor. 1:8; 5:5; 2 Cor. 1:14). This event begins with the Posttrib coming of the Lord right before Armageddon and concludes with the ushering in of the new heavens and earth. The day of man ends with the destruction of the man of sin at the revelation of the Lord (2 Thes. 2:8). The Lord reigns over the kingdom’s of this world until he turns them over to the Father (1 Cor. 15:24). The Pretrib advocates manufacture an artificial distinction between “**the day of Christ**” and “**the day of the Lord**” in order to make the scriptures fit their theory instead of making their theory fit the scriptures. This is just one of many manufactured distinctions by the Pretrib theory.

According to the Apostle Paul:

*That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that **the day of Christ** is at hand. (2Th 2:2)*

*Let no man deceive you by any means: for that day shall not come, except there come a falling away **first**, and that man of sin be revealed, the son of perdition; (2Th 2:3)*

Many Pretrib theologians fanatically argue that the Critical Text reading “**the day of the Lord**” ought to be accepted as the true meaning in 2 Thessalonians 2:2 instead of the Received Text “**the day of Christ**.”

Their insistence on this is understandable as the phrase “**the day of Christ**” is only used six times in the Scriptures and only by the Apostle Paul, and all previous five times are admittedly describing the day of resurrection/rapture. Therefore, if the reading “**the day of Christ**” is admitted to be the correct reading in this text then this would clearly condemn the Pre-trib theory as deception in the strongest terms – “**Let no man deceive you by any means...**”

However, by accepting the Critical Text reading “**the day of the Lord**” the Pre-trib theory fares no better, but even worse. Why? Because if that reading is accepted in 2 Thessalonians 2:2 then we are strenuously commanded not to be led astray by anyone who says that “**the day of the Lord**” will begin BEFORE two specific events.

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- (1) *“a falling away first”*
- (2) *“and that man of sin be revealed”*

This would demand that *“the day of the Lord”* must at least begin after the revelation of the man of sin. The revelation that Paul has in mind is plainly stated in the very next verse:

“Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.” (2Th 2:4)

This revelation is what all Pre-trib teachers call *“the abomination of desolation”* mentioned by Daniel the Prophet. All Pre-trib teachers admit that this revelation is pinpointed chronologically to occur exactly three and one half years into the 70th week of Daniel. The basis for this chronological date is the following Scriptures:

*And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until **a time and times and the dividing of time**. (Dan 7:25)*

*And he shall confirm the covenant with many for one week: and **in the midst of the week** he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. (Dan 9:27)*

*And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a **thousand two hundred and ninety days**. (Dan 12:11)*

*And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue **forty and two months**. (Rev 13:5)*

These texts clearly give the exact time of his reign as three and half years (time, times and half; forty and two months, etc.). These texts also clearly tell us that this abomination begins *“in the midst” of the week.* This pinpoints this revelation precisely three and half years from the end of Daniel’s 70th week.

This means that Paul is saying clearly that *“the day of the Lord”* cannot begin until **after** the middle of Daniel’s 70th week. Those who teach that it does begin before that are not to be believed by *“any means”* according to Paul.

So, it makes no difference what reading they choose. If they stick with “the day of Christ” as the proper reading, which is defined by Paul as the day of the rapture in every use prior to this one, then Paul is condemning anyone who believes the rapture will

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occur prior to the revelation of the man of sin. That condemns the pre-trib theory as deception. On the other hand, if they insist that the reading “*the day of the Lord*” must be followed it demands that the day of the Lord does not occur before the middle of the 70th week. Therefore the coming of the Lord mentioned in verse 1 cannot occur prior to the middle of the 70th week. Those who teach that the Lord’s coming or the revelation of the man of sin as the abomination occurs before the middle of the seventieth week are labeled as deceivers by Paul.

According to the Prophet Joel

The “day of the Lord” is explicitly pinpointed in regard to its exact beginning point by many Biblical writers. For example, Joel demands that certain celestial events occur prior to the beginning of the day of the Lord:

The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. (Joe 2:31)

Multitudes, multitudes in the valley of decision: for the day of the LORD is NEAR in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel. (Joel 3:14-16)

Notice that the very same celestial signs occur **before** both “*the terrible day of the Lord*” (Joel 2:31) and “*the day of the Lord*” (Joel 3:14-16) according to Joel demonstrating they are both one and the same “day.”

celestial signs>>>>The day of the Lord

Joel places these same celestial signs between the time that the armies have already gathered together at Armageddon and the revelation of the Lord Jesus from heaven.

Gathering to Armegeddon>Celestial signs>The day of the Lord

It is the Lord’s revelation from heaven that introduces “*the day of the Lord.*” Hence, Joel places it not only **after** the middle of the 70th week but after the armies gather to Armageddon which is described under the 6th vial in the book of Revelation (Rev. 16:14) as **after** specific celestial signs in the heavens which usher in the Lord from heaven.

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Some try to avoid this conclusion by manufacturing another day of the Lord. So now they have the day of the Lord and the great and terrible day of the Lord. They say one begins at the beginning of the 70th week and the last one occurs at the end of the 70th week with the revelation of the Lord from heaven. They say they are described as “*the day of the Lord*” and “*the great and terrible day of the Lord*.”

The day of the Lord > 70th week > armies to Armageddon > the Great day of the Lord

However, this distinction is not supported by scriptures. Why? Simply because Joel uses both disputed expressions and yet places the very same celestial signs as occurring immediately **before** both (Joel 2:31 and Joel 3:14-16).

Celestial signs >>> The day of the Lord; the great and terrible day of the Lord

So now they are forced to manufacture two different celestial signs in addition to three different days. One error demands another error.

Also the apostle Paul in 2 Thessalonians 2:2 uses the simple expression “*the day of the Lord*” (if the Critical text is accepted) and places it **AFTER** the middle of the week rather than at the beginning of the 70th week where their theory demands that particular expression must begin and be regarded separate from the great and terrible day of the Lord at the end of the seventieth week!!!

Middle of 70th week > celestial signs > The Day of the Lord

Therefore this distinction between two different days of the Lord in addition to another day of Christ with two different celestial signs is artificial and designed to protect a theory rather than to be true to the Word of God.

According to Jesus Christ

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. (Mat 24:29-31)

Middle of 70th week > Great Tribulation > Celestial Signs > Day of the Lord

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The Lord Jesus also places the day of the Lord after the middle of the 70th week (see Matthew 24:15) as well as after the tribulation period and after the celestial signs. There is perfect agreement with Paul, Joel and Jesus concerning the exact beginning of the day of the Lord. It begins with the revelation of the Lord from heaven in wrath upon the armies of Armageddon. Up to that time it has been the day of man, particularly the day of the man of sin, who is the man of all men. However, with the revelation of Christ the day of the Lord begins. Jesus further confirms that the day of the Lord is His glory appearing when He says:

*And I beheld **when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; (Rev 6:12)***

And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. (Rev 6:13)

*And said to the mountains and rocks, **Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?** (Rev 6:16-17)*

According to Christ the celestial signs occur after the opening of the sixth seal just before the world beholds the angry “face” of Christ coming. Hence, the chronological order is precise and there is perfect agreement between Paul, Joel, John and Christ:

1. According to Paul – AFTER the middle of the week
2. According to Joel – AFTER the gathering to Armageddon and AFTER the celestial signs in heaven
3. According to Christ – AFTER the great tribulation and AFTER the sixth seal and AFTER the celestial signs in the heavens

If we put it on a chronological graph it would look like thus:

Middle of 70th >tribulation>Armageddon>6th seal>celestial signs > The Day

The one solidifying sign that distinctly places the day of the Lord after all these things is the celestial sign. Joel and Jesus refer to this sign in relationship to other end time events. They place this celestial sign AFTER (1) the gathering of armies to Armageddon – Joel 3:14-15 (2) AFTER the revelation of the man of sin –Mt. 24:15, 29; (3) AFTER the tribulation period – Mt. 24:29; (4) AFTER the opening of the sixth seal – Rev. 6:12-13 but BEFORE “*the day of the Lord*.”

Some object to the chronological order given in the sixth seal and insist that because the words “*is come*” are found in the Aorist tense that it should read “*came*” and thus points to a time in the past – the beginning of the 70th week. However, every event listed in the sixth chapter is found in the Aorist tense. According to that logic the entire

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contents of the sixth seal should occur at the beginning of the 70th week and thus **before all the other five seals, or at least prior to the fifth seal.** Moreover, the context shows that it is the inceptive Aorist “*is about to begin*” that is intended as the mighty men of the earth see His angry face and are trying to hide from Him as they expect Him to descend from the clouds to earth, proving he has not yet ascended.

According to Peter

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. (2Pe 3:10)

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, (2Pe 3:11)

Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? (2Pe 3:12)

Note that Peter says it is “the **day of the Lord...in the which” the heavens shall pass away. Peter says “**wherein**” or within “**the day of God**” the heavens being on fire shall be dissolved. We as Christians are to be “**looking**” for such things. However, these things occur not only after the tribulation period but at the close of the millennial period (Rev. 21:1-2). This day begins with Christ coming in fire (1 Thes. 1:7-8) and ends with fire (Rev. 20). The Day of the Lord is the day when Christ appears as King of kings taking vengeance upon the Man of sin and the rulers of this world and ends with fiery vengeance upon Gog and Magog (Rev. 20) and a new heaven and new earth.**

Pre-trib theologians argue that “**the day of the Lord**” begins at the beginning of the 70th week with the rapture primarily because Peter identifies the expectation of the churches with the beginning of “**the day of the Lord.**” That certainly fits the Posttrib rapture of the saints but not a Pretrib rapture.

Peter plainly identifies the coming of the Day of the Lord as the “**thief**” coming of Jesus Christ, and the promise of His coming for the church saints (2 Pet. 2:3, 8-9). Church saints are “**Looking for and hasting**” for this “**day of God.**” The Pretribber asks how can one be exhorted to be “**looking**” for something that is not imminent at any second? Peter proves that such language does not mean something must be imminent or can occur at any second. When does it occur? AFTER the middle of the 70th week. AFTER the tribulation period. AFTER the gathering of armies to Armageddon. AFTER the opening of the 6th seal. Hence, we can be “**looking**” for Post-trib events and thus we can be “**looking**” for a Post-trib coming without doing any violence to this language.

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Moreover, all the major terms that Pretribbers demand must mean an “*imminent*” expectation are used to describe the coming of the day of the Lord (“*looking for*” “*as a thief in the night*”).

For example, Paul also contends that the coming of “*the day of the Lord*” is like a thief in the night:

But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. (1Th 5:1-2)

For example, Jesus also says that no man knoweth the time of its arrival but the Father in heaven and that it is “*nigh at hand*” and “*even at the doors*.”

When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. (Act 1:7)

So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. (Mar 13:29)

So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. (Lk 21:31)

Hence, the very same exact language that Pretribbers demand means an imminent expectation are used to describe the expectation for the kingdom coming of Christ at which time he restores the kingdom to Israel, which occurs after the middle of the 70th week, after the tribulation, after the armies have gathered to Armageddon and after the celestial signs from heaven and after Christ sits upon the throne of David in Jerusalem.

The Pretrib Problem

Every major term and description that Pretribbers demand must **infer** another coming before the tribulation or must demand an “imminent” expectation is equally applied to the expectation and arrival of “*the day of the Lord*.” Furthermore, Peter ties the hope of the churches and their expectation with “*the day of Lord*” as also the “*promise*” of the rapture.

What kind of problem does this present to the Pretrib theory? It totally invalidates any Biblical basis for such a Pre-trib INFERENCE. There is no distinctive language that demands the INFERENCE of a Pre-trib coming, rapture or resurrection at all. If the basis for such an INFERENCE is invalidated then the theory is proven false, as there are no literal and plain statements that bluntly state that Jesus will come before the tribulation anywhere in the Bible.

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However in reply, Pretribbers argue there are no literal statements in Scripture that say the rapture and resurrection will occur AFTER the middle of the 70th week or AFTER the tribulation period or AFTER the gathering to Armageddon or AFTER the celestial signs in heaven either. They are wrong! There is explicit scripture that teaches a posttrib coming and rapture of the saints which Pretribbers must explain away.

The Posttrib Rapture

*Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming **in the clouds of heaven** with power and great glory. **And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.** (Mat 24:29-31)*

This gathering together is initiated while Christ is still “*in the clouds*.” The angels are sent to earth while Christ is still in the clouds. The trumpet sounds “*in the clouds*” before the angels are sent. Jesus uses the same exact Greek term for the rapture “*gather together*” as Paul uses in 2 Thessalonians 2:1. Jesus uses the same word that includes all the saints of God “*the elect*.” Don’t confuse Matthew 24:29-31 with Matthew 25:31. In Matthew 25:31 a gathering occurs **after** He comes to earth and **after** His throne is set up 75 days **after** His revelation from heaven. But in Matthew 24:31 this gathering occurs **while He is still** “*in the clouds*” at His revelation **before** he sets foot on earth.

Paul provides a clear and explicit Post-trib rapture coming:

*Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; And 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: (2Th 1:6-8)*

With the precision of a grammarian, Paul tells the church at Thessalonica that they will **not** have rest from the tribulation of their enemies **until** the Posttrib revelation of Jesus Christ from heaven. The words “*rest with us when*” define grammatically the exact and precise time **when** they will receive “*rest*” from tribulation. That precise time is “*when*” the Lord Jesus is revealed from heaven “*in flaming fire*.”

2 Thessalonians 1:7-10 is one sentence in the Greek text. Grammatically, the term “*when*” coincides chronologically with the word “*when*” of verse 10 as the SAME “*day*” of His Post-trib coming. On that precise day of His revelation from heaven, the rapture of

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the saints occur first while He is in the heaven and then He descends with His elect to take vengeance upon those that brought “*tribulation*” upon the churches.

Furthermore, if “*the day of the Lord*” is confirmed by other Scriptures to occur after the middle of the 70th week, after the tribulation, after the gathering at Armageddon, after the celestial signs, then in the book of Revelation there should be such an expectation for that coming by the saints right about at the gathering of the armies to Armageddon. The Lord provides such an expectation right before the battle of Armageddon:

*For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. **Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.** And he gathered them together into a place called in the Hebrew tongue Armageddon. (Rev 16:14-16)*

Here is undisputable proof that the “*thief*” coming of Christ has not yet occurred prior to the gathering to Armageddon, or prior to the tribulation period, or prior to the middle of the 70th week, or prior to the 70th week of Daniel. Remember, Paul said the “*day of the Lord*” comes “*as a thief*” in the night (1 Thes. 5:2).

If this chronology is accurate there should be a description of the rapture just prior to the Lord’s descent to Armageddon to do battle:

*Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. And I looked, and behold a white cloud, and **upon the cloud** one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that **sat on the cloud**, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. (Rev 14:12-16)*

I believe this is a picture of the rapture of the saints just prior to another picture of destruction of the wicked at Armageddon. Notice the reaping is done **FROM THE CLOUDS**. Notice the picture that immediately follows is of the battle of Armageddon. This reaping will “gather” them to be cast into the winepress of God’s wrath.

And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes

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are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs. (Rev 14:17-20)

This gathering of the wicked occurs **on earth** outside of Jerusalem. Also in the final description of the Lord's coming at the end of the tribulation you should expect first a description of a heavenly scene where Christ is with His saints before descending to earth to do battle:

*And I saw **heaven opened**, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. **And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.** (Rev 19:11-14)*

Immediately preceding this scene He has already defined the "*fine linen, white and clean*" to be the "*righteousness of the saints*".

And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. (Rev 19:8).

Therefore, we find the precise order consistent throughout the scriptures that the day of the Lord does not begin until Christ appears in heaven just about to take vengeance upon the Armies gathered at Armageddon. It is at this precise moment, the elect are raptured to "*meet*" Christ in the air (1 Thes. 4:17) just prior to the "*day of the Lord*" (1 Thes. 5:1). This term is always used in scripture to describe a party going out to "*meet*" another party who then returns to the very place they travelled from in order to meet that person (e.g. Acts 28:15).

NOTE: Some attempt to use the book of Isaiah and other Old Testament prophets to teach that the "*day of the Lord*" is an extended period that precedes His kingdom coming, and therefore begins with the Pretrib coming. However, these Old Testament writers are taking near prophetic events (destruction of Jerusalem by Babylon, captivity of southern kingdom by Assyria, etc.) and are applying them to the destruction of the world by Christ at His post-trib advent from heaven. Such an inference contradicts the multitudes of clear and explicit teaching of the order of events in regard to the origin of the day of the Lord.

“Come Let us Reason Together”

An Invitation to Pretrib Advocates

A. The Major Concerns of Pretrib believers: The Pretribber clings to his position because he honestly believes that this is the only position that can harmonize a number of Biblical factors:

1. Scriptures that demand present and constant readiness
2. Scriptures that deny knowledge of a coming in contrast to scriptures that clearly set forth preceding events to a coming. – Hence two comings, one that is unknown and one that is clearly made known by preceding events.
3. Scriptures that seemingly demand imminence of His coming
4. Scriptures that demand a change of focus from the church to Israel
5. Scriptures that speak of a coming “*for*” saints and others that speak of a coming “*with*” saints.
6. The impact of such a coming as an incentive for holy living
7. Scriptures that demand that saints are not appointed to wrath

This list is not exhaustive, but it does represent the major concerns of the Pretrib advocate and why he clings to his position. He honestly wants to embrace something that can harmonize with all of the above, and in his mind the Pretrib position seems to do just that. Finally, this position is the most popular position among evangelicals.

B. The Posttrib response to these concerns: In addition to all the above concerns of the Pretribber, the Posttribber also is concerned that a Biblical position must not contradict any prophetic teachings of the Scripture. That is, any position with an emphasis that contradicts and denies the very essence of Biblical prophecy cannot be acceptable. The essence and heart of the Pretrib position is that it demands that NOTHING MUST precede the coming of Christ. However, it is a very simple task to illustrate from Acts chapter one to Acts chapter twenty-eight that the scriptures are full of necessary preceding predictions to the coming of Christ. The book of Acts is just the beginning where a list of necessary preceding prophecies can be found.

However, the Posttrib advocate demands that the true Biblical position must harmonize not only with all seven Pretrib concerns but must harmonize with necessary predictive prophecy as well. The Posttrib position can easily harmonize with all seven concerns. For example:

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1. Scriptures that demand present and constant readiness: Acts 1:6-7 clearly demonstrates that the precise time of the Posttrib kingdom coming is presently UNKNOWN to all but the Father. To prove this is simple. Please tell me the exact day and hour when any of those “*things*” that announce His kingdom coming will occur???? You cannot tell me can you? Let me ask another question. Can holiness be put on and off like a coat? No, holiness is a maturing PROCESS. A person cannot wait until certain things begin to start being holy and prepared for His coming. The fact that none know when such things will begin is in itself a motivating factor to practice holiness now with the intent to be ready when such things do begin. Peter teaches clearly that Posttrib expectations can be used as incentives for present readiness and holiness (see 2 Pet. 3:12-14). He points the believers past the tribulation, past the millennial reign to the new “heaven” and new “earth” and exhorts them to live holy lives in expectation of that new creation to come. What about death? Surely, the imminence of death should be enough of an incentive to practice holiness now without inventing a view of eschatology to do so?

2. Scriptures that deny knowledge of a coming in contrast to scriptures that clearly set forth preceding events to a coming. – Hence two comings, one that is unknown and one that is clearly made known by preceding events.

However, as already pointed out, Acts 1:6-7 characterizes the time of the Posttrib coming as an unknown to all but the Father. Moreover, when Matthew 24:36 is considered in its context it is clear that it too refers to the coming just described in the verses that immediately precede it (vv. 29-33). The point of these verses is not that His coming is to be UNKNOWN ALWAYS but rather it is unknown PRESENTLY. It remains unknown until certain events announce it. Hence, there is no basis for inventing another coming by using this text as Acts 1:6-7 demonstrates so clearly.

3. Scriptures that seemingly demand imminence of His coming. The key to understanding such language is found in the parable of the “*fig tree*” and “*all the trees.*” This parable clearly teaches that it is the FOCUS POINT of His coming that is uncertain and impending. By FOCUS POINT we mean what we are directed to be LOOKING for. This parable demands that the FOCUS POINT for the coming of summer is the sight of trees budding and green foliage appearing. If you are looking for the coming of summer, Jesus demands that your FOCUS POINT be upon these things. Then, the Lord applies this to His own coming which is unknown to all but the Father (Acts 1:6-7 with Mt. 24:36). He says “*SO LIKEWISE ye, when ye SEE THESE THINGS begin to come to pass KNOW that it is nigh even at the doors.*” The words “so likewise” means that we are to apply the point of his nature illustration in regard to watching for summer to watching for His coming. Just as the FOCUS POINT for the coming of summer is the budding and green foliage SO LIKEWISE the FOCUS POINT for His coming is the beginning of “these things.” In other words, you cannot watch or be looking for the coming of summer if you’re not watching or looking FIRST for that which announces its coming. SO LIKEWISE, you cannot be looking for His coming if you are not FIRST watching or looking for “these things” which announce the time of His coming. This parable defines the FOCAL POINT of His coming and it is this FOCAL POINT that is

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unknown and impending. It is this FOCAL POINT that the rest of the parables in the Olivet Discourse refer to as unknown and impending.

Furthermore, the terms “*looking for*” and “*watch*” do not mean something may occur at any second. Peter clearly demonstrates this when he uses these terms in regard to the Posttribulational, Postmillennial new heaven and earth (2 Pet. 3:12-14). The simple fact of the matter is that we presently do not know when “*these things*” will begin and therefore we cannot know the time of His coming until they do begin. Since they are unknown, it behooves us to be ever watching and looking and ready as we know not the hour.

The Apostle Peter warns against “*scoffers*” that will arise in the “*last days*” who will scoff at the “promise of His coming” due to the fact that long periods of time have lapsed between His departure and their day. They scoff because the language of His promise does not harmonize with the fact that a long period of time has come and gone and yet no Christ. Peter warns Christians not to be so ignorant as to count or reckon the “*promise*” according to how men count such terms. In other words, “*quickly*” and “*is at hand*” and other such language of his coming is not to be understood as men reckon such terms. Men reckon such terms as terms of imminence. However, Peter says for Christians to do so is ignorance (2 Pet. 3:8-9). God counts this promise as in terms of DIVINE IMMINECE and divine imminence sees a “*THOUSAND YEARS*” as but one day. Hence, with the Lord it has only been TWO DAYS since the promise has been made. The point Peter is making is that His coming cannot be considered in terms of human imminence or it would make Christ a liar and the scoffers would be correct. Of all people, Peter knew that Christ could not come at any second because Christ bluntly told him that he would grow old and die before His coming. For Peter to teach Pretribbism would be to make Christ a false prophet.

Moreover, in the book of Revelation the so-called language of imminence is used for all the things recorded that are yet future in the book (Rev. 1:3 the time for those “*things*” to occur are “*at hand*.”).

Some argue that the metaphor of Christ coming “*like a thief*” demands human imminence or any secondism. However, it should be noted that this metaphor is ALWAYS used in contexts where saints are described as NOT LOOKING for His coming and NEVER in contexts where the saints are looking and watching. Indeed, Paul denies that Christ will come like a “*thief*” upon those watching (1 Thes. 5:4). Indeed, it is the “*day of the Lord*” is what comes upon those not watching as a “*thief*” in the night. The “*thief*” coming is still the expectation at the time of the sixth vial right before the battle of Armageddon:

Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon. – Rev. 16:16-17

4. Scriptures that demand a change of focus from the church to Israel: The New Testament says that the “church” was a “mystery” previously hidden in the Old Testament (Eph. 3:1-5). Therefore, you should not expect any explicit mention of it in Old Testament prophecies concerning the coming of Christ. However, it is wrong to suggest that both Israel and the church cannot be on earth at the same time. The church overlapped with Israel until 70 A.D. a period of 40 years and therefore it can easily overlap again for a period of 7 years at the end of the age. The book of Matthew knows of only two ages (Mt. 12) and the church is said to be present on earth until the end of this age (Mt. 28:20). The absence of the term “*church*” in Revelation 4-21 does not keep Pretribblers from finding it in chapters 4,18,19 or 21 and therefore why should it be a problem in any of the other chapters. The term “*church*” is not found in Revelation where there are visions in heaven. The most likely reason that this term is not found in these chapters is simply because it is a time of tribulation and in such times the churches have met secretly as abundance of historical records from the Dark Ages will show. The term “*church*” refers to a PUBLIC assembly.

5. Scriptures that speak of a coming “*for*” saints and others that speaks of a coming “*with*” saints.

This is the easiest argument to reconcile with the Posttrib coming of Christ. Indeed, I Thessalonians 4:13-17 demands that Christ comes FIRST “*with*” the departed saints FOR those that are alive. Hence, what is supposed to be the chief proof text for Pretribbism demands that ONE coming is both WITH the saints and FOR the saints. Besides, how can I Thessalonians 3:13-17 be used for a Pretrib SECRET coming???? There is a “*GREAT SOUND*” of a trumpet and a “*SHOUT*” and the emptying of graveyards that occur first. Is God using a dog whistle for a trumpet and will people on earth be both deaf and blind?

6. The impact of such a coming as an incentive for holy living: Fear is a good incentive. However, it would seem that the fear of death and the possibility of dying and coming into the presence of God would be a sufficient incentive without creating another theory of His coming. If such a coming is necessary for holy living, then, were Old Testament saints without such an incentive?

The Posttrib position gives a much better and more scriptural incentive for holy living. For example, when are you closer to God? When trouble and tribulation is threatening or when things are going good? The Bible says that “*tribulation worketh....*” (Rom. 5:3-5). Every trial we now experience matures and prepares us for great trials to come and for greater usefulness.

7. Scriptures that demand that saints are not appointed to wrath: All such scriptures when considered in their context MAY be easily applied to ETERNAL WRATH rather than TEMPORAL wrath. Usually the context refers to the doctrine of

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justification and the cross. Shouldn't we make a difference between "*tribulation*" and "*wrath*"? If saints are not appointed to tribulation then why does the New Testament continuously repeat that we are appointed to tribulation (James 1:2; Jn. 16:30; I Pet. 4:12; Rom. 5:3-5; etc.)? Pretribbers believe that saints will be in the 70th week and some will survive it. If saints are not appointed unto tribulation are these INFERIOR saints. When the time for rewards are given out, why then, are these tribulation saints given the preeminence (Rev. 20:4) IF they are an INFERIOR class of saint appointed to wrath? Either saints are or are not appointed unto wrath. If they are not, then neither are those in the Tribulation. The Pretribber fails to make a distinction between the "wrath" of God and the "tribulation" upon saints by the world. In the 70th week of Daniel the Great Tribulation refers to the wrath of the Antichrist, the Great Harlot and the world. Saints are in the Great Tribulation and therefore are appointed to tribulation as have been all saints in all ages. Furthermore, Revelation 9:20-21 and Revelation 16:1-14,16-17 clearly show that the trumpets and vials are for the wicked only and not for the saints. None of the Gentile saints in Revelation are sealed in the forehead and yet many survive it (Mt. 25:31-44; Rev. 7:9-14). It seems to me that just like in Egypt, God is able separate His people from the Egyptians.

CONCLUSION: None of the above concerns contradict the Posttrib coming of Christ in the least. However, the Pretrib position violates the scriptures terribly. The Bible never uses a plural *comings* or any other plural to describe the coming of Christ (revelation, appearance, coming, etc). If there were two comings then such a plural should be found somewhere? To argue that there are not two comings but only two "phases" is absurdly ridiculous. If you left your house got in your car and went to church but didn't go in, merely picked someone up and returned to your house and then seven days later left your house and got in your car and went into the church would that be TWO COMINGS to church or only TWO PHASES of one coming to church? The essence of the Pretrib teaching contradicts and denies multitudes of necessary preceding prophetic events. Another thought to ponder – Jesus spends a whole sermon teaching His disciples not to "*fear*" such things but rather to embrace them with joy and expectation (Lk. 21:28). Why then do Pretribbers constantly present the same things in the context of FEAR and DREAD and hope of escape???????

Look at the other articles on this page and reconsider your position in the light of God's Word and a balanced position that harmonizes necessary preceding prophecies and constant readiness.

The Biblical Warnings against the Pretrib teaching

There are three distinct passages of scripture that deal with the tenets of the Pre-trib theory and explicitly condemn it as error. These three passages are found in Matthew 24:22-31; 2 Thess. 1:6-2:12 and 2 Pet. 3:3-14.

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Matthew 24:22-31: In this passage Jesus deals with three false teachings concerning His return. He first identifies them and condemns them and then provides the correct response to each error. **(1)** Some will teach that Christ will come “*then*” during the 70th week of Daniel; **(2)** Some will teach that Christ will come at some out of the way place on earth where all His disciples will have to gather themselves to that location. **(3)** Some will teach that He will come secretly. In each case the Lord responds, “*Believe it not.*” However, after he lists these three errors, he continues to give the correct view in response to each error beginning with the last error and working backwards to the first error. Instead of coming secretly He will come like lightening that is seen from east to west. Instead of coming to some isolated place where His followers will have to seek him out, he will gather them together as buzzards are gathered together upon a corpse. They are gathered together in air and in flight. Instead of coming “*then*” He will not come until “*immediately after the tribulation of those days*” after certain celestial signs occur in heaven.

Jesus uses two metaphors and one literal time statement to answer these errors. He uses the metaphor of lightening and the metaphor of gathered birds in flight upon ONE carcass (this cannot refer to Armageddon as there are many carcasses there). He does not use a metaphor to answer the time question as only a time response can answer that.

This response of Christ condemns the tenets of pretribbism. Pretribbism teaches a coming BEFORE those days instead of “*immediately after the tribulation of those days.*” Pretribbism teaches a secret coming. Pretribbism denies a Posttrib gathering of the saints in the air.

2 Thessalonians 1:6-2:12: It is the inspired grammar and special words used in this passage that condemns Pretribbism as deception and error. In 2 Thessalonians 1:7-10 the passage is one sentence in the Greek text. There is no rest from tribulation for the churches until the glorious revelation of Christ in heaven. The grammar demands that this rest does not occur until the Post-trib appearance of Christ in heaven. Hence, the churches continue under tribulation until the Post-trib coming. The release from tribulation by the world is due to two things. In regard to the wicked, the tribulation upon the churches is stopped by the Lord coming in flaming fire upon the wicked. In regard to church saints, the tribulation is stopped due to glorification by rapture and resurrection at the Post-trib return. In verse 10 the word “*when*” points back to the rest, which occurs in the day of Christ’s Post-trib appearance.

2 Thessalonians 1:7-10 sets forth the positive teaching of the rapture at the Post-trib return while 2 Thessalonians 2:1-12 sets forth the negative defense of that day. In verse one the Greek grammatical rule (Grandville Sharpe Rule) demands that His “*coming*” and “*gathering together*” of the church are the same event. Verse one identifies the topic being addressed as the day when the church is raptured. In verse two the words “*day of Christ*” continues the discussion about the rapture begun in verse 1. Paul is the only Biblical writer who uses this phrase (“*day of Christ*”) and this is the sixth and last time he uses it. In all previous five times the “*day of Christ*” refers to the rapture day as

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all pre-trib scholars admit. Why reject this established meaning in this last use by Paul especially when verse one says this is the very topic being discussed? Some had been teaching that the resurrection was past and that the Thessalonians had missed the resurrection day. Paul identifies two men who had been teaching this same error:

2Ti 2:18 *Who concerning the truth have erred, saying that **the resurrection is past already**; and overthrow the faith of some.*

Of course the resurrection day was also the rapture day as both occurred together as Paul instructed them in I Thessalonians 4:13-17 and in 1 Corinthians 15:50-57. It is easy to see why such a teaching would be upsetting and disturbing. Paul tells them not to let anyone deceive them into thinking that the rapture/resurrection day (“*day of Christ*”) could occur before two primary end time events – the great apostasy and the revelation of the great apostate. Immediately after stating these two preceding events must occur first, he goes on to describe both events. The revelation of the great apostate is described in verses 4-8 while the great apostasy is described in verses 9-12.

Some have argued that the terms “*falling away*” refer to the rapture. However, the ridiculousness of this conjecture is seen by trying to read it that way in context – “*Now concerning the rapture day (v. 1) don’t believe anyone that says the rapture day has already come (v. 2). Because that day cannot come until the rapture day comes first.*”

This conjecture is based on pure nonsense. The Greek word that underlies the English translation (*apostasia*) is never used in Biblical Greek or Classical Greek for anything other than a political or religious revolt. The contenders for this argument know this and so they totally discard the word the Holy Spirit used (*apostasia*) and tell us that what the Spirit meant for us to understand was the root form of this word (*aphistimi*) which is used many times by Paul elsewhere. Paul used the root word (*aphistimi*) elsewhere but chose not to use it here. Why? Moreover, in every case this root word is used in Scripture it is never once used for a *spatial* departure but always used for *religious* or *philosophical* departure. The Holy Spirit chose the Greek word *apostasia* where we get our English word “*apostasy*.”

Moreover, both preceding events (apostasy and revelation of man of sin) are further described in the following verses (vv. 4-12). Paul warns them “*Let no man deceive you*” inferring that those who teach a PRE-apostasy or PRE-antichrist coming are deceiving them. Pre-tribbism is a deception.

In 2 Thessalonians 2:4-6 the one who “*restrains*” is mentioned. Pre-tribbism interprets this restrainer to be the Holy Spirit in the churches. They argue that the church must be raptured before the antichrist can be revealed. However, this interpretation not only contradicts what has just been denied in verses 1-3, but it is a speculation in contradiction with the clear teaching of Scripture. In the book of Daniel the Lord gives the order of governments that will arise one after the other right up to His coming. In chapter 10 the restraining power that regulates the rise and fall of these governments is said to be angelic with Michael at the head permitting and restraining

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these governments including the antichrist government. In the book of Revelation it is angelic beings that pour out the wrath of God and Michael is the one who finally restrains both the antichrist and Satan. The restrainer is Michael who directs the angels in the book of Revelation in restraining things until the time for the revelation of the man of sin is appointed.

Pre-tribbism says the rapture occurs before the revelation of the antichrist whereas Paul says it does not. Paul identifies pretribbism as deception and those teaching it as deceivers.

Peter and the Promise of His Coming

2 Peter 3:3-8: Peter warns that in the last days there shall come scoffers which reject the “*promise*” of His coming. The basis for their objection will be the fact that long periods of time have come and gone since Christ promised to return. This long period of delay is interpreted by scoffers to be contradictory to the language used for His promised return. Christ promised to return “*quickly*” and that “*all things are at hand.*” Pre-tribbers interpret this language the very same way scoffers do – in terms of human imminence. In so doing, Pretribulationist scoff at necessary preceding prophetic events to His coming. Therefore, they join the atheistic scoffers in regard to the prophetic Word.

Peter responds that such a principle of interpretation is due to ignorance of how God views time. God does not intend for us to understand that such terms demand an imminent expectation that denies necessary preceding events nor interpret how humans define imminence. Instead God intends for us to understand such terms according to how He counts time. Two thousand years to Him is but two days according to how He reckons time (vv. 8-9). It has only been two days since the promise has been made and therefore to come quickly and to consider all things “*at hand*” is consistent with Divine imminence according to how God counts time.

Moreover, according to Peter, “*looking for*” something does not demand an imminent expectation. He says we are to be looking for the post-tribulational, postmillennial new heaven and new earth (2 Pet. 3:12). Such expectations are anything but imminent by human reckoning and therefore those post-millennial expectations do not deny necessary preceding or pre-millennial events. Furthermore, he says that such a postmillennial expectation can be used as incentive for holy living (2 Pet. 3:14). Indeed, expectation of tribulation is a far greater incentive to holy living than any hope of escape. Indeed, our own death is imminent, so we do not need an imminent expectation of Christ’s coming to motivate us to holiness and imminent expectation to see Him, as the imminent approach of our own death provides that incentive.

Peter could not possibly believe or teach a Pretrib coming. He was bluntly told that He would die before the Lord returns, and he reminds his readers of that necessary preceding event. Moreover, after his death he predicts yet to come a period called the

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“last days” (2 Pet. 3:37) wherein scoffers were yet to arise and base their scoffing upon this predicted delay between the first and second coming. The very essence of this prediction denies the validity of pretribbism as pretribbism denies the necessity of any such necessary future preceding events to the coming of Christ. Indeed, pretribbism demands that Christ could have come the very next second after Peter laid his pen down. This very last day prophecy in and of itself is a denial of Pretribulationism. Pretribulationism cannot be harmonized with necessary preceding events. Pretribbism uses the very same interpretation of His promise that scoffers use. Peter says that both are ignorant, and both fail to properly understand that the promise of His coming does not deny, but includes such necessary preceding events.

Pre-tribbism distorts I Thessalonians 4:13-18

This passage is directed to those attending the funeral parlor so that they are not sorrow as those who have no hope for a reunion with their departed loved ones. It is to be used to comfort the saints at funerals. It is not stated or implied that it is for the use to comfort saints about the Great Tribulation period or the 70th week of Daniel.

Moreover, the pretrib interpretation of this passage is utterly ridiculous. They interpret this passage to teach a Pretrib secret coming for the churches. Some secret coming!! The world will have to be deaf and blind to miss this coming. There is the sound of a great trumpet and the resurrection of the dead out of the graveyards as well as the rapture of saints into the air. Nowhere does it say that the resurrection or rapture occurs in a split second. It is the body that is changed in a split second not the occurrence of the resurrection or rapture into the sky.

For the Pretrib view to be correct the trumpet must be a dog whistle and the emptying of graveyards must be invisible as well as their departure into the clouds.

On the other hand, the words *“we which remain”* can be literally translated *“we which survive.”* This is the same gathering and same trumpet that sounds in Matthew 24:30-31. In Matthew 24:30-31 the gathering takes place while He is still *“in the clouds”*. He sends the angels to gather His elect not only from the four corners of earth but from heaven as well (living and departed). He sends his angels to gather his elect while still in the clouds.

“Immediately after the tribulation of those days...And then shall appear the sign of the Son of man IN HEAVEN. And then shall all the tribes of the earth mourn, and they shall see the Son of man COMING IN THE CLOUDS of heaven with power and great glory. And he shall send his angels with a GREAT SOUND OF A TRUMPET, and they shall gather together his elect from the four winds, from one end of HEAVEN to the other.” – Mt. 24:29,30,31

This is the very same coming presented as the expectation for the churches in Revelation 1:7-8

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*“Behold (literally “look”) he cometh with the clouds and every eye shall see him and they also which pierced him, and all kindred’s of the earth shall wail because of him. **EVEN SO. Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is and which was and which is TO COME, the Almighty.**”*

This is the very same coming described to the churches at the close of the book using the very same language (“behold He cometh” vs. “*behold, I come quickly*”; “*Even so. Amen*” vs. “*Even so, come Lord Jesus.*”)

*“And, behold, I come quickly...I am Alpha and Omega, the beginning and the end, the first and the last....Surely I come quickly, Amen. **EVEN SO, come, Lord Jesus**” – Rev. 22:12, 13, 20*

Pre-tribbism is a result of Mishandling the Word of God

There is not one literal description of the Pretrib coming found in the Bible. Nowhere does Scripture say, “Immediately BEFORE the tribulation of those days shall Christ come or gather together His elect.”

The Pretrib theory depends upon supposed necessary inferences in order to establish itself in the Bible. In direct disobedience to Peter’s admonition concerning the language of His promise (2 Pet. 3:8) pretribbism demands that such language can only be interpreted to mean immanency. Pre-tribbism jerks out of context statements concerning the unknown time of the Post-trib coming of Christ (Mt. 24:36 with Acts 1:6-7) and demands this refers to another coming (pretrib) nowhere to be literally described in the context. Pre-tribbism jerks out of context the statements concerning Christ coming as a thief and supposes this must mean an imminent pretrib return when in actuality this phrase is only applied to those who are not watching for His coming and never to those who are watching (1 Thes. 5:4). The Scriptures never use a plural “comings” or a plural for any of the terms used to describe the Second Advent (parousia, epiphany, revelation, etc.) but Pre-tribbism demands two future comings separated by seven years. Pre-tribbism violates the most fundamental law of Biblical interpretation which demands that doctrines are not to be established upon parables, metaphors, types and inferences but rather to be established first upon clear and unambiguous contextual precepts and statements of Scripture and then only supported by parables, metaphors, types and inferences and never in reverse.

Pre-tribbism is categorically rejected by Biblical writers as deception (Mt. 24:23-31; 2 Thes. 1-2; 1 Pet. 3) and is the end times teaching of “peace, peace” when there will be no such peace. In short, such a teaching is a detriment to Biblical readiness for the Lord’s return. Jesus warns us of those who will come in the last days and claim to be anointed ones by the Holy Spirit and preach that His coming is drawing near before necessary preceding things come to pass.

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“And he said take heed that ye be not deceived; for many shall come in my name, saying....THE TIME DRAWETH NEAR, go ye not after them.” – Lk. 21:8

NOTE: Please read my article entitled, “*We Can Know the Time of His Coming*” as it harmonizes both Christ’s denial that anyone **NOW** can know that time in contrast to “WHEN” certain predicted things appear much later toward the end of this age. Please also read my article on the Parable of all the Trees. You will find them right next to this article on our website.

Looking for Christ or the Anti-Christ?

Pre-tribbers deny that the Posttribber is looking for Christ since the Posttribber believes that the Anti-Christ will precede the Lord's return for His people. They claim we are looking for the Anti-Christ instead of Christ. Sounds impressive but is it even a logical, much less scriptural objection to the Posttrib position?

1. Pay day expectations – I don't know about you, but I look forward to each pay day with great expectations. I know exactly how many days intervene between now and next payday but that still doesn't keep me from LOOKING FOR the next payday. Such an expectation is not imminent as there are many necessary preceding days that must occur first. However, even so, such preceding days does not damper my expectation at all. How much more should our expectation for the Lord's return be even though many things may precede His coming.

2. Imminent hope of a New Heaven and Earth? *“Nevertheless we, according to His promise, LOOK FOR new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved seeing that ye LOOK FOR such things, be diligent that ye may be found of him in peace, without spot, and blameless.”* – 2 Pet. 3:13-14

Is it possible to be LOOKING FOR something that is preceded by necessary events and great lapses of time and yet not be imminent? Is it possible that such a non-imminent expectation can be used to encourage holy living? Peter says so! However, the Pretribber would take issue with Peter. The Pretribber argues that terms like “looking for” demand imminence and without an imminent expectation there is no motivation for holy living. Peter denies this argument by his very command to “**LOOK FOR**” a POST-trib, POST-millennial, POST Great White throne judgment event. He says this POST, POST, POST event can be motivation for present day holy living. By the way, when are you on your knees more (1) when you expect blessings or (2) when you expect trouble? You see, a Pre-trib expectation of blessing does not motivate one to a closer walk as much as a Post-trib expectation does. Peter used a Post-trib expectation to motivate to holy living.

3. The True Biblical Expectation is increased by certain preceding events: *“And when these things BEGIN to come to pass, THEN look up, and lift up your heads; for your redemption draweth NIGH...So likewise ye, when ye SHALL SEE these things COME TO PASS, KNOW ye that the Kingdom of God is NIGH at hand.”* – Lk. 21:28,31

Certain preceding events are likened unto Heralds of His coming. Our response to such things are designed to increase our expectation as they indicate His coming is nearer than it was before. Every generation has believed that “*all these things*” could occur in their own generation. Paul believed that all these things could occur before His death and expressed that expectation. However, when he came near to the end of His life, he then under inspiration prophesied of a “*last days*” yet to come beyond his own life time (1 Tim. 4:1; 2 Tim. 3:1). Peter also prophesied of a “*last days*” yet to come after his death and yet before the coming of the Lord (2 Pet. 3:3-9). Although there was

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plenty of time before their death for an imminent expectation, instead they denied such an imminent expectation by pointing their readers beyond their death to “*the last days*” yet to come. The Bible teaches the possibility of an ANY GENERATION coming of Christ but not an any second expectation.

4. You are not Biblically LOOKING FOR Christ if you are not first looking for those things that HERALD His coming - “*And when these things BEGIN to come to pass, THEN look up, and lift up your heads; for your redemption draweth NIGH...So likewise ye, when ye SHALL SEE these things COME TO PASS, KNOW ye that the Kingdom of God is NIGH at hand.*” – Lk. 21:28,31

Those who deny certain preceding events to the Lord’s return are the ones failing to LOOK FOR Jesus as the Bible teaches. You cannot be looking for Christ’s return and at the same time not looking for the very things that HERALD His return.

5. Titus 2:13 and the Grandville Sharp Rule “*Looking for that blessed Hope and the glorious appearing of the great God and our Savior Jesus Christ.*”

Syntax is the order of words necessary to convey something that makes sense. Without grammar there is no communication and everything is nonsense. The Holy Spirit expresses Himself according to the rules of language or else there is no expression at all. The grammatical structure of this text demands that the blessed Hope IS the glorious appearing of Christ as “the great God.” This rule of grammar is called the Grandville Sharp Rule which is recognized by all Trinitarian Greek Scholars (Pre and Post). Pre-tribbers who do not know Greek Grammar ignorantly suppose two comings are expressed in this verse. However, that is ignorance and false and distortion of God’s Word. For a full understanding of this Greek grammatical rule, see A.T. Robertson’s book entitled “The Minister and His Greek New Testament” pp. 61-68.

The Holy Spirit identifies the “*blessed Hope*” as the coming that cannot possibly be secret or hidden to anyone. The Greek root of the term translated “glorious appearing” is used consistently in the Scriptures of anything that is in direct contrast to anything hidden or secret. Hence, the Blessed Hope is not a secret or hidden coming. This same term (glorious appearing) was used consistently for the open and obvious appearance of a king to a city.