

## 1) The alleged "Precursor Problem"

Here it is pointed out by Dr. Kurschner and company that certain events are said in Scripture to occur *before* the "Day of the LORD," i.e., the presence of "Elijah" (Mal. 4:5); the apostasy taking place (2 Thess. 2:3); the revelation of the Man of Sin (2 Thess. 2:3-4); and cosmic disturbances (Joel 2:31). And this is used as a basis to deny that the Rapture is sign-less and imminent. For it is assumed that whatever occurs before the "Day of the LORD" must necessarily occur before the Rapture. But that is purely an assumption, a false assumption. Obviously "before the Day of the LORD" does not equal "before the Rapture," a false assumption repeated under the alleged "2 Thessalonians Problem" (addressed shortly). I understand, though, that the Pre-Wrath notion claims that the Rapture and the "Day of the LORD" *must* occur on the same day. That is only because their theory requires it, with their denial of the blessed truth of the imminency of the coming of the Lord Jesus for us, and not because any properly understood Scripture actually says so. (See more below.)

[And even if we assumed, for the sake of argument, that the Rapture and the "Day of the LORD" must occur on the same day, this view, *at best*, would collapse into the erroneous Mid-Tribulational Rapture postponement notion. But the Pre-Wrath scheme devises other "Problems"—"The Olivet Discourse" and "The Revelation" Problems (which are actually insurmountable problems for *their* system)—by manufacturing the presence of the Church on earth during most of the 70<sup>th</sup> Week.)]

Now . . .

- a) On the cosmic disturbances, simply note that there is nothing in Scripture that even remotely suggests that they all occur only once, and that, therefore, Joel 2:31 must be the same event as the 6th Seal Judgment of Rev. 6:12-14. Noah was in an "ark" and the infant Moses was in an "ark" (same word in Gen. 6-9 and Exod. 2:3). Were Noah and Moses in the same ark?!
- b) Leaving aside for a moment how the "Day of the LORD" is defined, or any aspects or phases thereof, there very well may be a transition period or gap between the Rapture and the "Day of the LORD," or between the Rapture and the onset of the 70th Week, just as there was a transition period between the death and resurrection of Christ and the beginning of the mystery period of the formation of the heavenly Body & Bride of Christ on the Day of Pentecost by the special arrival of the Holy Spirit on earth (a nearly two months long gap). So regardless of how, e.g., Mal. 4:5 or Joel 2:31 are interpreted, nothing requires that said prophetic events precede the Rapture of the Church. The truth, therefore, that the coming of the Lord for His Bride ought to be looked for with expectant hearts as possible at any moment remains unaffected. No signs or prophetic events must be fulfilled, awaited, or looked for by the heavenly Body & Bride of Christ before He thus comes.

Dr. Kurschner appears to mock any such possibility of a "gap," labeling it the "gap theory." Even though he and his colleagues later (under their "Church and Israel Problem") go on to acknowledge a "gap" (actual word used) between the 69th and 70th weeks of Daniel. Thus Dr. Kurschner has himself, inadvertently, removed the sting of any insult implied by the "gap theory." Hear him:

"In Daniel, these 70 weeks are divided with the first 69 weeks having been fulfilled in the past, and the final week, the final 7-year period, still awaiting fulfillment in the future. And that during **the gap, between the first 69 weeks and the final week**, there has been something like **2,000 years and counting**. **This gap of time** that we are currently in is commonly referred to as the Church Age."

- c) Dr. Kurschner and company base their entire idea that the Rapture and the "Day of the LORD" **MUST occur on the same day** on two terribly misinterpreted passages: Luke 17:22-35 and Matt. 24:37-40, neither of which have anything to do with the Rapture of the Church! So much for that great argument!

***As such, the Pre-Wrath Rapture theory has absolutely no basis for its scheme to thus manipulate and maneuver the Day of the LORD, all in an ill-devised intent (a self-disclosed intent) to do away with the any-moment expectation for the coming of the Lord Jesus for His Bride. Alas, how incredibly sad that any of His own would endeavor to eliminate the imminent expectancy of our Beloved from the hearts of His heavenly people! (And forced to do so solely for the sake of maintaining their own system of ideas.) Their perverse diversion is to look for and expect anything but the any-moment coming of our Bridegroom! That is the only true "Precursor Problem"!***

The Lord Jesus is undoubtedly speaking in Luke 17:22-35 and Matt. 24:37-40 of His second coming in great power and glory, when the Son of Man is "revealed" *at the end of the 70<sup>th</sup> Week*, and not the Rapture of the Church. (The Lord Jesus, in fact, is NEVER said to come in the character of "Son of Man" for the Church. For the coming of the Lord Jesus Christ and our gathering together unto Him has absolutely no association with judgment of sin. "In His quality of Son of man," as to the Lord's coming, such "notoriously attaches to Him as executor of judgment (see John 5)"—William Kelly. Note that, e.g., Luke 17:27 indicates that the eating, drinking, marrying, etc., *business as usual while leaving God out*, is "until" Noah entered the ark and the flood came. The antitype would be "until" the Tribulation judgments begin. The Tribulation judgments become progressively more severe and intense and worldwide as the 70th week progresses and climaxes with the Great Tribulation of the latter half of the 70th Week and the actual return of the Son of Man in judgment. Thus this kind of God-less, business as usual may continue even during the first half of the 70<sup>th</sup> Week to a significant extent. However, the "until" covers corrupt Christendom today as well, passing over the Rapture . . . "until" the Tribulation commences, which is after (whether soon after or sometime after) the Rapture. That is, if the Lord Jesus comes for His Bride today, then the "until" will have now had reference primarily to Christendom, as depicted in the parables of the mystery of the kingdom, from

the days of the apostles through the present time. We should further distinguish between the "the days of the Son of Man" which includes the Tribulation period, and "when the Son of Man is revealed" which refers only to the actual manifestation of His coming at the end of the Tribulation period.

"The Lord next refers to the days of Noah: so should it be in His own days when He comes as the Son of man. It is no question either of receiving the Church or of judging the dead, though the latter will follow at the end, as the former precedes. Here it is distinctly the judgment of the quick on the earth, a truth which has very generally passed out of the mind of Christendom. 'They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed all [of them].' This cannot refer to any but those alive upon the earth surprised by the deluge. **'And in like manner as took place in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded.'** There was progress in the world; civilisation had advanced, but was it better morally? **'But in the day that Lot went out from Sodom, it rained fire and sulphur from heaven and destroyed all [of them].'** Men too easily forget that a judgment incomparably more comprehensive, but after the pattern of these two Divine interventions, awaits the world, and more particularly that part of it which has been favoured with the testimony of God. There can be no delusion more ruinous than the notion that because there is much good in the midst of Christendom its doom will not come. The Lord lingers in order to save souls. Such is His long-suffering and grace, but He 'is not slack concerning His promise as some men count slackness.' (2 Peter 3:9.) When His own are gathered out, judgment will proceed so much the more sternly because His grace was seen, its fruits manifested, and His warnings given in vain. As it was then in the days of Noah and in the days of Lot, - 'after this [manner] shall it be in the day that the Son of man is revealed.' For the Lord speaks only of His revelation from heaven in the judgment of the world, not at all of translating the saints to be with Himself in the Father's house." (William Kelly)

- d) When it suits his purpose under the alleged "2 Thessalonians Problem" (taken up shortly), Dr. Kurschner, however, not only mistakenly assumes that the Rapture must occur on the same day as the "Day of the LORD," but to prop up his gross misunderstanding of 2 Thess. 2, he goes on to contradict everything else he has set forth by actually **equating** the Rapture with the "Day of the LORD" (the day of God's wrath):

"He [Paul] says, **'Now regarding the arrival of our Lord Jesus Christ and our being gathered to him—'** Let me just stop there. Well, Paul hasn't made any connections here. He's just saying, 'Now I'm going to talk about this.' Now, isn't it sort of odd if he says, **'Now, I'm going to talk about the rapture and the *parousia*.'** And then he doesn't mention it ever again? Well, he actually does. **He's unpacking what it**

**means: The Day of the Lord. Prewrath solves this problem** by understanding that these two events [the apostasy and the revelation of the Antichrist] that will occur **before the rapture and before the Day of the Lord**, and that **Paul is using both concepts interchangeably here as he often does in the New Testament.**"

*That which proves too much proves nothing at all but its own disproof.*

e) **Note on the "Day of the LORD" and the "Great and Gloriously Appearing Day of the LORD"**

The Day of the LORD is earthly and connected with "times and seasons," and thus wholly unconnected with the heavenly Church and its heavenly hope (Rapture)—which precedes the Day of the LORD (in its Tribulation/70th Week opening phase), which relates not to "you"/"we"/"us," but to "they"/"them," 1 Thess. 5:3.

**The "Day of the LORD" (Day of Jehovah) is an *epoch* which commences with the Tribulation/Daniel's 70th Week**—and thus *prior to* the coming of the King of kings to this earth in order to establish His kingdom, but *sometime after* the Rapture. It is a mistake to tie the beginning of the Day of the LORD with either the Rapture or the Appearing, rather than with the 70<sup>th</sup> Week. **The coming of the "Great and Dreadful," or, "Great and Gloriously Appearing," phase of the Day of the LORD (Mal. 4:5; Joel 2:31; Acts 2:20), however, does indeed mark the actual time of the revelation of the Lord Jesus from heaven in great power and glory to the world. The Day of the LORD as an epoch encompasses the Millennium as well—lasting through the destruction of the present heavens and earth, whereupon "the Day of God," "the Day of Eternity," commences with the creation of the New Heavens and the New Earth (cf. 2 Pet. 3:7-12, 18; Rev. chaps. 19, 20, 21; and OT passages that speak, at times, of the Day of the LORD upon this present earth in terms of its purely Millennial glory phase). It is vital, then, to observe the specific *phase* of the one epoch of the Day of the LORD dealt with in any given passage of Scripture (i.e., the Tribulation phase, the Appearing phase, the Millennial phase, and the Destruction of the present heavens and earth phase).**

On the *Millennial phase* of the Day of the LORD, as presented in the OT Scriptures, consider several perfect cases in point, beginning with Isaiah:

**"For there shall be a day of Jehovah of hosts upon everything proud and lofty, and upon everything lifted up, and it shall be brought low . . . And the loftiness of man shall be bowed down, and the haughtiness of men shall be brought low; **and Jehovah alone shall be exalted in that day.**" (Isa. 2:12, 17)**

Observe that Isa. 2:17 says that the LORD **alone** will be exalted in the "Day of the LORD." This does not mean that *all throughout the epoch* of the Day of the LORD (right from its onset with the 70<sup>th</sup> Week), the LORD alone will be exalted, but that *as a result of* the judgments of God in that Day, He alone will be exalted. For verse 12 tells us that "the Day

of the LORD Almighty will be upon ***all the proud and lofty, and all that is exalted.***" This, therefore, clearly shows that there is a phase of the Day of the LORD wherein others are exalted for a brief time, i.e., solely during the Tribulation/70<sup>th</sup> Week phase, but divine judgment and the establishment of the Millennial Reign soon reverses that situation!

Let us also hear Zechariah, Joel, Obadiah, Amos, Micah, and Zephaniah . . .

"Behold, **the day cometh for Jehovah**, and thy spoil shall be divided in the midst of thee. And I will assemble all the nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity; and the rest of the people shall not be cut off from the city. And Jehovah will go forth and fight with those nations, as when he fought in the day of battle. And his feet shall stand **in that day** upon the mount of Olives, which is before Jerusalem toward the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west,—a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee [by] the valley of my mountains; for the valley of the mountains shall reach unto Azal: ye shall even flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah. **And Jehovah my God shall come, and all the holy ones with thee.** And it shall come to pass **in that day [within the introductory phase of that Day]**, that there **shall not be light; the shining shall be obscured.** And it shall be one day which is known to Jehovah, not day, and not night; and it shall come to pass **[during the Millennial phase of that Day], at eventide it shall be light [cp. Isa. 30:26—"And the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that Jehovah bindeth up the breach of his people, and healeth the wound of their stroke."]** And it shall come to pass **in that day [in its Millennial glory phase]** that living waters shall go out from Jerusalem; half of them toward the eastern sea, and half of them toward the hinder sea: in summer and in winter shall it be. **And Jehovah shall be king over all the earth: in that day shall there be one Jehovah, and his name one.** All the land from Geba to Rimmon south of Jerusalem shall be turned as the Arabah; and Jerusalem shall be lifted up, and shall dwell in her own place, from Benjamin's gate unto the place of the first gate, unto the corner-gate, and from the tower of Hananeel unto the king's winepresses. **And men shall dwell in it, and there shall be no more utter destruction; and Jerusalem shall dwell safely . . .** And it shall come to pass **in that day [prior to the establishment of the Millennial Reign]** that a great panic from Jehovah shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour. And Judah also shall fight at Jerusalem; and the wealth of all the nations round about shall be gathered together—gold, and silver, and garments, in great abundance. . . **And it shall come to pass [during the Millennial phase of that Day], that all that are**

**left of all the nations which came against Jerusalem shall go up from year to year to worship the King, Jehovah of hosts, and to celebrate the feast of tabernacles.** And it shall be, that whoso goeth not up of the families of the earth unto Jerusalem to worship the King, Jehovah of hosts, upon them shall be no rain. And if the family of Egypt go not up, and come not, neither shall it be upon them; there shall be the plague, wherewith Jehovah will smite the nations that go not up to celebrate the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all the nations that go not up to celebrate the feast of tabernacles. ***In that day [in its Millennial glory phase]*** shall there be upon the bells of the horses, HOLINESS UNTO JEHOVAH; and the pots in Jehovah's house shall be like the bowls before the altar. And every pot in Jerusalem and in Judah shall be holiness unto Jehovah of hosts; and all they that sacrifice shall come and take of them, and seethe therein. **And in that day there shall be no more a Canaanite in the house of Jehovah of hosts.** (Zech. 14:1-11, 13-14, 16-21)

**"For behold, in those days, and in that time, when I shall turn again the captivity of Judah and Jerusalem,** I will also gather all the nations, and will bring them down into the valley of Jehoshaphat, and I will enter into judgment with them there on account of my people and mine inheritance, Israel, whom they have scattered among the nations: and they have parted my land . . . Let the nations rouse themselves, and come up to the valley of Jehoshaphat; for there will I sit to judge all the nations round about. Put in the sickle, for the harvest is ripe: come, get you down, for the press is full, the vats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision! ***For the day of Jehovah is at hand [though not yet present, that is, in its Millennial glory phase]*** in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. And Jehovah will roar from Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: and Jehovah will be a shelter for his people, and the refuge of the children of Israel. And ye shall know that I, Jehovah, am your God, dwelling in Zion, my holy mountain; and Jerusalem shall be holy, and no strangers shall pass through her ***any more.*** And it shall come to pass ***in that day [during the Millennial phase of that Day],*** that the mountains shall drop down new wine, and the hills shall flow with milk, and all the water-courses of Judah shall flow with waters; and a fountain shall come forth from the house of Jehovah, and shall water the valley of Shittim. Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, in that they have shed innocent blood in their land. **But Judah shall abide *for ever,* and Jerusalem *from generation to generation.* And I will purge them from the blood from which I had not purged them: *for Jehovah dwelleth in Zion.*" (Joel 3:1-2, 12-21)**

**“In that day [during the Millennial phase of ‘that Day’ of the LORD], will I raise up the tabernacle of David which is fallen, and close up the breaches thereof; and I will raise up its ruins, and I will build it as in the days of old: that they may possess the remnant of Edom, **and all** the nations upon whom my name is called, saith Jehovah who doeth this. **Behold, the days come [in the Millennial glory phase of the Day of the LORD], saith Jehovah, when** the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop new wine, and all the hills shall melt. And I will turn again the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; and they shall make gardens, and eat the fruit of them. **And I will plant them upon their land, and they shall no more be plucked up out of their land which I have given them, saith Jehovah thy God.”** (Amos 9:11-15)**

**“For the day of Jehovah is near upon all the nations: as thou hast done, it shall be done unto thee: thy recompence shall return upon thine own head. For as ye have drunk upon my holy mountain, so shall all the nations drink continually; yea, they shall drink, and shall swallow down, and they shall be as though they had not been. **But upon mount Zion [with the Millennial glory phase of the Day of the LORD] shall there be deliverance, and it shall be holy; and the house of Jacob shall possess their possessions.** And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble; and they shall kindle in them and devour them; and there shall not be any remaining of the house of Esau: **for Jehovah hath spoken it.** And they of the south shall possess the mount of Esau; and they of the lowland the Philistines; yea, they shall possess the field of Ephraim and the field of Samaria; and Benjamin shall possess Gilead; and the captives of this host of the children of Israel shall possess what belonged to the Canaanites, unto Zarephath; and the captives of Jerusalem, who were in Sepharad, shall possess the cities of the south. And saviours [*delivers used of the LORD the Saviour as His instruments*] shall come up on mount Zion, to judge the mount of Esau; **and the kingdom shall be Jehovah's.**” (Obadiah 1:15-21)**

**“But it shall come to pass in the end of days [in the Millennial days on this present earth] that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be lifted up above the hills; and the peoples shall flow unto it. And many nations shall go and say, Come, and let us go up to the mountain of Jehovah, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. For out of Zion shall go forth the law, and Jehovah's word from Jerusalem. And he shall judge among many peoples, and reprove strong nations, even afar off; and they shall forge their swords into ploughshares, and their spears into pruning-knives: nation shall not lift up sword**

against nation, neither shall they learn war **anymore**. And they shall sit every one under his vine, and under his fig-tree; and there shall be **none** to make them afraid: for the mouth of Jehovah of hosts hath spoken it. For all the peoples [*now*] will walk every one in the name of his god; but [*in that day*] we will walk in the name of Jehovah, our God **for ever and ever**. **In that day [the Day of LORD]**, saith Jehovah, **will I assemble** her that halteth, and **I will gather** her that is driven out, and **her that I have afflicted**; and I will make her that halted a remnant, and **her that was cast far off a strong nation**; and [*in the Millennial glory phase of the Day of the LORD*] **Jehovah shall reign over them in mount Zion, from henceforth even for ever**. And thou, O tower of the flock, hill of the daughter of Zion, unto thee shall it come, **yea, the first dominion shall come, -- the kingdom to the daughter of Jerusalem.**" (Mic. 4:1-8)

"Therefore wait ye for me, saith Jehovah, until the day that I rise up to the prey; **for my determination is to assemble the nations, that I may gather the kingdoms together, to pour upon them mine indignation, -- all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. For then** will I turn to the peoples [*the nations*] a pure language, that they may **all** call upon the name of Jehovah, to serve him with one consent. From beyond the rivers of Cush my suppliants, the daughter of my dispersed [*the Jews*], shall bring mine oblation. **In that day [the Day of LORD, in its Millennial glory phase]** thou shalt **not** be ashamed for all thy doings wherein thou hast transgressed against me; for then I will take away out of the midst of thee them that exult in thy pride, and **thou shalt no more be haughty** because of my holy mountain. And I will leave in the midst of thee an afflicted and poor people, and **they shall trust in the name of Jehovah. The remnant of Israel shall not work unrighteousness, nor speak lies; neither shall a deceitful tongue be found in their mouth:** but they shall feed and lie down, and **none** shall make them afraid. Exult, O daughter of Zion; shout, O Israel; rejoice and be glad with all the heart, O daughter of Jerusalem: **Jehovah hath taken away thy judgments, he hath cast out thine enemy; the King of Israel, Jehovah, is in the midst of thee; thou shalt not see evil any more. In that day [in the Millennial glory phase of the Day of the LORD]** it shall be said to Jerusalem, **Fear not**; Zion, let not thy hands be slack. Jehovah thy God is in thy midst, a mighty one that will save: **he will rejoice over thee with joy; he will rest in his love; he will exult over thee with singing.** I will gather them that sorrow for the solemn assemblies, who were of thee: the reproach of it was a burden unto them. **Behold, at that time** I will deal with all them that afflict thee; and I will save her that halted, and gather her that was driven out; and **I will make them a praise and a name in all the lands where they have been put to shame. At that time** will I bring you, yea, at the time that I gather you; for [*in the Millennial glory phase of the Day of the LORD*] I will make you a name and a praise, among all the peoples



of the earth, when I shall turn again your captivity before your eyes, saith Jehovah.” (Zeph. 3:8-20)

**Moreover**, that there is a phase of the “the Day of the LORD” that includes the Tribulation Period/Daniel’s 70<sup>th</sup> Week accords with prophetic scripture which depicts the “Day of the LORD” (or “*that day*”), in its *Introductory phase, in the day of His wrath, as a unique time of “tribulation,” “trouble,” “distress,” “birth pains”* in what is *uniquely the worst period of divine judgment in world history—as is the Tribulation Period/Daniel’s 70th Week as a whole and progressively so, especially the 2<sup>nd</sup> half or its last 3 ½ years. And there obviously cannot be two distinct Tribulation Periods characterized as the worst divine judgments in world history!* (Cp. Joel 2:1-2; Jer. 30:7; Dan. 12:1; Mark 13:19; Matt. 24:15-16, 19-21; Rev. 7:14; 3:10-11; 16:18; Zeph. 1:14-18; Rev. 6:12-17; Isa. 2:10, 12, 19-21; 13:6-13; Rev. 15:1, 7; 16:1; 1 Thess. 1:10; 5:1-4, 9; along with the sudden/unexpected and then more intensive “*birth pains*” of *divine judgment and wrath executed during the Day of the LORD* in Matt. 24:8; 1 Thess. 5:1-4, 9; Isa. 13:6-8; Jer. 30:6-7). All of which accords perfectly with 2 Thess. 2. The Tribulation Period/70<sup>th</sup> Week is thus identified with the *introductory phase* of the Day of the LORD.

“Blow the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble: **for the day of Jehovah cometh**, for it is at hand; **a day of darkness and gloom, a day of clouds and gross darkness**, as the dawn spread upon the mountains;—a great people and a strong; *there hath not been ever the like, neither shall be any more after them*, to the years of generations and generations.” (Joel 2:1-2)

*“Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble;* but he shall be saved out of it.” (Jer. 30:7)

“And at that time shall Michael stand up, the great prince who standeth for the children of thy people [*Israel*]; and **there shall be a time of distress, such as never was since there was a nation until that time**. And at that time thy people [*Israel*] shall be delivered, every one that is found written in the book.” (Dan. 12:1)

*“For those days shall be distress such as there has not been the like since the beginning of creation which God created, until now, and never shall be.”* (Mark 13:19)

“When therefore ye shall see the abomination of desolation, which is spoken of through Daniel the prophet [*in connection with the 70<sup>th</sup> Week at its midpoint, Dan. 9:27*], standing in what is a **holy place**, (he that reads let him understand,) then let **those who are in Judaea** flee to the mountains . . . **But woe** to those that are with child, and those that give suck **in those days**. But pray that your flight may not be in winter time nor **on sabbath: For then [at that time] shall there be great**

**tribulation, such as has not been from the beginning of the world until now, nor ever shall be.**” (Matt. 24:15-16, 19-21)

“And I said to him, My lord, thou knowest. And he said to me, These are they who come out of **the great tribulation** [lit. ‘**the tribulation the great one**’], and have washed their robes, and have made them white in the blood of the Lamb.” (Rev. 7:14)

“Because thou hast kept the word of my patience, ***I also will keep thee out of the hour of trial, which is about to come upon the whole habitable world, to try them that dwell upon the earth.*** I come quickly: hold fast what thou hast, that no one take thy crown.” (Rev. 3:10-11)

“And [with the pouring out of the 7<sup>th</sup> bowl judgment] there were lightnings, and voices, and thunders; and there was a **great earthquake, such as was not since men were upon the earth, such an earthquake, so great.**” (Rev. 16:18)

“**The great day of Jehovah** is near, it is near, and hasteth greatly. The voice of the day of Jehovah: the mighty man shall cry there bitterly. **That day is a day of wrath, a day of trouble and distress, a day of ruin and desolation, a day of darkness and gloom, a day of clouds and gross darkness, a day of the trumpet and alarm,** against the fenced cities and against the high battlements. And I will bring distress upon men, and they shall walk like blind men; for they have sinned against Jehovah; and their blood shall be poured out as dust, and their flesh as dung: their silver and their gold shall not be able to deliver them, **in the day of Jehovah's wrath**; but the whole land shall be devoured by the fire of his jealousy: for a full end, yea, a sudden end, shall he make of all them that dwell in the land.” (Zeph. 1:14-18)

“And I saw when it opened **the sixth seal**, and there was a **great earthquake**; and **the sun became black as hair sackcloth**, and the whole moon became as blood, and the stars of heaven fell upon the earth, as a fig tree, shaken by a great wind, casts its unseasonable figs. And the heaven was removed as a book rolled up, and every mountain and island were removed out of their places. And the kings of the earth, and the great, and the chiliarchs, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains; **and they say to the mountains and to the rocks, Fall on us, and have us hidden from the face of Him that sits upon the throne, and from the wrath of the Lamb; because the great day of His wrath is come, and who is able to stand?**” (Rev. 6:12-17)

“**Enter into the rock, and hide thee in the dust, from before the terror of Jehovah,** and from the glory of his majesty . . . **For there shall be a day of Jehovah of hosts** upon everything proud and lofty, and upon everything lifted up, and it shall be

brought low . . . **And they shall go into the caves of the rocks, and into the holes of the earth, from before the terror of Jehovah**, and from the glory of his majesty, when he shall arise to terrify the earth. **In that day** men shall cast away their idols of silver and their idols of gold, which they made each for himself to worship, to the moles and to the bats; to **go into the clefts of the rocks, and into the fissures of the cliffs, from before the terror of Jehovah**, and from the glory of his majesty, when he shall arise to terrify the earth." (Isa. 2:10, 12, 19-21)

"Howl, for **the day of Jehovah is at hand**; it cometh as destruction from the Almighty. Therefore shall all hands be feeble, and every heart of man shall melt, **and they shall be terrified: pangs and sorrows shall take hold of them, they shall writhe as a woman that travaileth**; they shall be amazed one at another, their faces shall be as flames. **Behold, the day of Jehovah cometh, cruel both with wrath and fierce anger, to lay the earth desolate; and he will destroy the sinners thereof out of it. For the stars of the heavens and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.** And I will punish the world for evil, and the wicked for their iniquity; and I will make the arrogance of the proud to cease, and will bring low the haughtiness of the violent. I will make a man more precious than fine gold, even man than the gold of Ophir. **Therefore I will make the heavens to shake, and the earth shall be removed out of her place, at the wrath of Jehovah of hosts, and in the day of his fierce anger.**" (Isa. 13:6-13)

"And I saw another sign in the heaven, great and wonderful: seven angels having **seven plagues, the last ones**; for in them **the fury of God is completed [not commenced!]** . . . And one of the four living creatures gave to the seven angels **seven golden bowls, full of the fury of God**, who lives to the ages of ages . . . And I heard a great voice out of the temple, saying to the seven angels, Go and pour out **the seven bowls of the fury of God** upon the earth." (Rev. 15:1, 7; 16:1)

"Await his Son from the heavens, whom he raised from among the dead, Jesus, **our deliverer from the coming wrath.**" (1 Thess. 1:10)

"But all these *[these early events of the Tribulation Period/70th Week]* are **beginning of throes [beginning of 'birth-pangs' which 1 Thess. 5:1-4, 9; Isa. 13:6-8; and Jer. 30:6-7 tell us are part of the Day of the LORD and expressive of God's wrath]**." (Matt. 24:8)

"**But concerning the times and the seasons**, brethren, ye have no need that ye should be written to, **for ye know perfectly well yourselves**, that **the day of the Lord** so comes as a thief by night. When they may say, Peace and safety, then **sudden destruction comes upon them, as travail [as 'birth-pangs'] upon her that is with child**; and they shall in no wise escape. But ye, brethren, are not in

darkness, that **the day** should overtake you as a thief . . . because God has not set us for **wrath** [*thus the birth-pang judgments are expressive of God's wrath as part of the Day of the LORD*], but for obtaining salvation through our Lord Jesus Christ." (1 Thess. 5:1-4, 9)

"Howl, for **the day of Jehovah is at hand**; it cometh as destruction from the Almighty. Therefore shall all hands be feeble, and every heart of man shall melt, **and they shall be terrified: pangs and sorrows shall take hold of them, they shall writhe as a woman that travaileth**; they shall be amazed one at another, their faces shall be as flames." (Isa. 13:6-8)

"Ask ye now, and see, whether a male doth travail with child? Wherefore do I see every man with his hands on his loins, **as a woman in travail**; and all faces are turned into paleness? **Alas! for that day [that day of the LORD] is great, so that none is like it: it is even the time of Jacob's trouble**; but he shall be saved out of it.' (Jer. 30:6-7)

**Next, observe that in 2 Thess. 2**, the apostle Paul does not correct the Thessalonian saints by telling them that the Day of the LORD could not be present *unless the Son of Man is revealed*, but that it could not be present *unless the man of lawlessness, the son of perdition is revealed!* Which he will be **when** the Restrainer and that which restrains be gone (2:6-8a), and he is thus revealed when the covenant is confirmed for seven years by the head of the revived Roman empire with the mass of apostate Israel in the land **at the onset of the 70th Week** (Dan. 9:27). The fact of the matter is that 2 Thess. 2:3-4 does NOT say that the man of lawlessness will be revealed only **when** he "sits down in the temple of God, shewing himself that he is God," during the mid-point of the 70<sup>th</sup> Week. Verse 4 is simply a description of the *character and objective* of the man of lawlessness.

"Let not any one deceive you in any manner, because it will not be unless the apostasy have first come, and the man of sin have been revealed, the son of perdition; **who** [not **when** he] opposes and exalts himself on high against all called God, or object of veneration; so that he himself sits down in the temple of God, shewing himself that he is God." (2 Thess. 2:3-4)

This answers part of the alleged "2 Thessalonians Problem," which we will consider momentarily.

Nor does the apostle suggest that one of the errors that the Thessalonians imbibed was that of identifying the Tribulation Period/70th Week with the beginning phase of the Day of the LORD—which is precisely and obviously what they believed (in accordance with OT prophecy). The Thessalonians were **shaken in mind and troubled** because they believed that they were then and there in the Tribulation/70th Week, by being misled into thinking that "the Day of the LORD is present." **Which itself proves absolutely that the coming of the Lord and our gathering together unto Him (2:1, the Rapture) can in no way be one**

**and the same as the arrival of “the Day of the LORD” (2:2): for the former (truth) they eagerly and joyfully looked for, while the latter (deception) greatly troubled them.** The *anti-Pretribulation error* of the then presence of the Day of the LORD is what the apostle, by the Spirit, masterfully disproves.

**Finally, the apostle Paul clearly distinguishes between the Rapture and the times and seasons of the “Day of the LORD” in 1 Thess. 4 and 5 as well.** For it is possible to be *very “ignorant”* of vital details pertaining to the truth of the Rapture on the one hand (as per 1 Thess. 4:13, 15), while *“perfectly well” knowing* the times and the seasons connected with the “Day of the LORD” (as per 1 Thess. 5:1-2). **“Plainly then they are two different things, quite distinct from each other.** Were the rapture an essential part of the times and seasons, then to be wholly ignorant of it [of the details of the Rapture of the saints] would mean partial ignorance as to them [of the times and seasons of the Day of the LORD]. The Thessalonians however were *quite ignorant* as to it, while being *so well instructed* as to them that the apostle could say you ‘*know perfectly*’ and ‘*have no need that I write unto you.*’ ” (F.B. Hole)

f) **Note on “Times and Seasons”:**

“Times and seasons have to do with ‘the day of the Lord,’ when execution of divine judgment, comes on the world, not on the dead yet but the quick. . . [But] the hope of the heavenly saints, is altogether independent of the revelation of earthly events, as it is *before* their accomplishment; and therefore is that hope precisely the same for us now as for those in apostolic times, allowing time for its full revelation by the apostle Paul.” (William Kelly)

“It is not yours to know [Gr. *ginosko*, know by experience] *times or seasons.*” (Acts 1:7)

“But concerning *the times and the seasons*, brethren, ye have no need that ye should be written to, for ye know [Gr. *oida*, know by inward conscious knowledge] perfectly well yourselves, that the day of the Lord so comes as a thief by night.” (1 Thess. 5:1-2)

The Spirit Author of these two Scriptures does not and cannot contradict Himself. Observing the difference in the Greek word for “know” in each passage clears away the apparent difficulty and discloses a blessed truth: Acts 1:7 means that times and seasons (of the Day of the LORD) were not to be the earthly portion of the disciples (or of any of us heavenly saints) to “know” *by experiencing them*. For the times and seasons are not connected with the Rapture. As such, we do not “know” them in the sense of becoming objectively acquainted with them *by entering into/by experiencing* them. Nonetheless, *as a subject matter*, we heavenly saints are by no means *ignorant* of the times and seasons; we “know” them thus perfectly well from heeding God’s prophetic Word (1 Thess. 5:1-2), which is all *for* us though not all *about* us.

“Times” (Gr. *chronos*) refer to the prophetic periods in relation to the earth (in connection with the Day of the LORD, including Daniel’s 70<sup>th</sup> Week and Millennial times in the restoring of the kingdom to Israel, Acts 1:6) while “seasons” (Gr. *kairos*) refer to the characteristics of those prophetic periods. (Cf. the Millennial “*seasons of refreshing*” and the Millennial “*times of restoration*” in Acts 3:19, 21)

g) **Note on “Day of our Lord Jesus Christ” (Or, “Day of Christ,” “Day of Jesus Christ,” “Day of the Lord Jesus,” 1 Cor. 1:8; 5:5; 2 Cor.1:14; Phil. 1:6, 10; 2:16)**

I should also add that the “Day of our Lord Jesus Christ” is not to be confused with that which was first revealed in the OT as the “Day of the LORD,” the “Day of Jehovah.” Rather, the “Day of Christ” pertains to the heavenly sphere, and has absolutely no association with God’s judgment or wrath toward sin. It is a day of pure, sovereign, infinite, heavenly grace in Christ Jesus. It is the day—His day—when He comes for His heavenly people, His Body and Bride, to snatch them up to be with Him forever in the Father’s house, in which day we will also appear before *His* Bema or judgment-seat and then *His* Marriage and Wedding Supper, in the heavens, all for *His heavenly glory and joy*, as well as our heavenly blessing.