

No Thief Gives Warning Signs

**The death of the Mid and Post
Tribulation Rapture Theories**

Jay Snell

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You can place the Church in Hell with just as much Scriptural Support as you can place it in any part of the Tribulation-Daniel's Seventieth Week-Twelfth Day of the Lord!

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See the common denominator of all Twelve Days of the Lord and their meaning for the Tribulation Period.

The Church will never enter the Tribulation. Consequently, she never have to endure even one moment of it.

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Chapter One

How The Abrahamic Covenant Affects The Timing of The Resurrection and The Rapture

The Abrahamic Covenant has been given lip service concerning end time prophecy. But in order to understand end time prophecy, we must have a full understanding of the relationship of this covenant to the prophecies concerning the rapture and the second coming of Christ. Until we have this understanding, our view of the events of the end will be flawed to the extent of the lack of our understanding of this relationship. In a very simple, easy to understand way, the next three chapters will explain how the Abrahamic Covenant affects the timing of the rapture of the church.

In Genesis 12 God picked one man out of the rest of humanity. His name was Abram (later changed to Abraham). God then made a covenant with him which became known as the Abrahamic Covenant. There were sixty of these promises which made up the Abrahamic Covenant. This covenant included four basic things: healing for his body, prosperity for his pocketbook, well-being for his family and salvation for his soul. God also included Abraham's physical descendants in His Covenant with Abram. (See the author's book, *What Are Abraham's Blessings Anyway?*)

Over four hundred years later God added The Mosaic Law to the Abrahamic Covenant. He did this because the seed of Abraham were sinners and God determined to do something about their sin problem. But He dealt with their sins in such a way that they did not lose the blessings promised them in The Abrahamic Covenant which were healing, prosperity, well-being for their families and salvation for their soul. This is how He did it.

When any one of the physical seed of Abraham sinned under Moses' Law, God had included a sacrificial system within Moses' Law whereby that person could make the proper, specific sacrifice for that specific sin and the blessings in the Abrahamic Covenant would continue for him without interruption. However, when he sinned and failed to make the proper sacrifice in the proper manner, the blessings of Abraham stopped for him at that moment. He lost what he had been born with which included healing, prosperity, well-being for his family and the salvation of his soul. Although he was the physical seed of Abraham, he became as lost and hell-bound as any heathen in the world.

But, when he finally repented of his sin and acknowledged his repentance by making the specific sacrifice for his specific sin, then the blessings of Abraham resumed for him at that moment. (Moses' Law required specific sacrifices for different kinds of sins.) Consequently, Moses' Law was given to maintain the blessings which had already been given to him in The Abrahamic Covenant. It was never given for him to work his way

into a relationship with God in any manner at all. Moses explained this in Deuteronomy 7:12-15.

Deuteronomy 7:12-15

12 Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers:

13 And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

14 Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.

15 And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee.

In verse 12 Moses plainly said that God's keeping the Abrahamic Covenant was linked to their keeping of the Law. In other words, when they sinned, they must make the proper, specific sacrifice so that He would "keep the covenant and mercy which He aware unto thy fathers". Then in verses 13-15 He enumerated what the blessings were that He would give them, all of which are contained in The Abrahamic Covenant.

This system lasted until Christ came. When He, Jesus, mounted the cross, He became the final sacrifice for sin(s) under Moses' Law. At that point in time, God no longer accepted the blood of bulls and goats as an answer for the sins of any of them. Therefore, from the death of Christ till the end of time as we know it, every one of the physical seed of Abraham has a vital choice to make.

Since Jesus is the final sacrifice for sin(s) under Moses' Law, the Jew that accepts him as that final sacrifice, as his Messiah, as his Savior, the blessings of Abraham which include healing, prosperity, well-being for his family in addition to his soul, continue for that Jew without interruption. But if he rejects God's final sacrifice for his sin(s), since God no longer accepts the blood of bulls and goats, he loses everything he was born with in the Abrahamic Covenant. He loses his healing, prosperity, well-being for his family in addition to the salvation of his soul. If he finally accepts Jesus, God's final sacrifice for sin(s) under Moses' Law, as his Messiah and Savior, The blessings of Abraham resume for him at that moment. As we have noted before, the blessings which resume for him are healing, prosperity, well-being for his family and the salvation of his soul. (See the author's book, *What've They Done With Abraham's Blessings*)

Gentiles (non-physical seed of Abraham) were prophetically included in several of the sixty promises of the Abrahamic Covenant. We shall include only two of those several at this point. They are Promise #48 and Promise #60.

Genesis 12:3

3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

Genesis 22:18

18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

Both verses above link "all families of the earth" and "all nations of the earth" to the same word "blessed" which, as we have seen previously, means "the beneficial endowment of the power of God to produce well-being in every area of a man's life". In other words, "bless" means, in the Abrahamic Covenant, healing, prosperity well-being for our families and the salvation of our souls. Now, these same Abrahamic blessings that Abraham and his physical descendants had are prophetically extended to Gentiles or those of us who were not Abraham's physical seed.

Although Gentiles were prophetically included in the Abrahamic Covenant, the addition of Moses' Law prevented them from coming into Abraham's Covenant actually. Deuteronomy 7:1-6 demonstrates this.

Deuteronomy 7:1-6

1 When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;

2 And when the LORD thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them:

3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

4 For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.

5 But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

6 For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

Therefore, as long as the Law was in effect, there was no way that Gentiles could experience actually what had been said of them prophetically in the Abrahamic Covenant. This condition of Gentile exclusion lasted until Christ came. When He (Jesus) came and died as God's final sacrifice for sin, he fulfilled the Law of Moses. Then, He did six things to that Law. He broke it down, He abolished it, He slew it, He blotted it out, He took it out of the way and He nailed it to His cross. Ephesians 2:14-16 and Colossians 2:14 demonstrates these six things.

Ephesians 2:14-16

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

Colossians 2:14

14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

Having dealt with that which excluded Gentiles from the Abrahamic blessings of healing, prosperity, well-being for our families and salvation for our souls, Gentiles can now come into the Abrahamic Covenant blessing system. The question is, therefore, how do we do it? We do it the same way a Jew does it with but one difference. When a Jew accepts Christ, he maintains, without interruption, what he had been born with. When a Gentile accepts Christ as his Savior and Lord, he is grafted into the Abrahamic blessing system at that point in time. And it is at that point in time that the Abrahamic blessings become his. He was not born with them like the Jew was. He is grafted into them the moment he accepts Christ as his savior. Romans 11:17-18 demonstrates this for us.

Romans 11:17-18

17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

Simultaneous with a Gentile's grafting into the Abrahamic Covenant, he becomes a seed of Abraham. He becomes a member of "The Abrahamic Seed Group". Galatians 3:7 and 29 demonstrates this fact for us. (See the author's book, *The Unbroken Force of Abraham's Blessings*)

Galatians 3:7

7 Know ye therefore that they which are of faith, the same are the children of Abraham.

Galatians 3:29

29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Finally, we must understand the difference between "The Curse" and "The Curse of The Law" and how both relate to Jews and Gentiles. First, "The Curse" is the result of Adam's fall. This explains the sin, sickness, hunger, evil and wickedness that is present

in the world. "The Curse" is the reason things are the way they are in the world. Everywhere man turns, he is confronted with the curse and its consequences.

Picture "The Curse" as rain. Its devastating effects just keep raining down on us and man keeps getting wet in it. But, after Adam's fall, God set up the Abrahamic system which functioned as a giant umbrella which protected Abraham's' seed (The Jews) from "The Curse" which is represented here as rain. As long as they kept Moses' Law by making the proper sacrifice when they sinned, they stayed under the Abrahamic umbrella, as it were, and they were protected from the cursed rain. However, if they sinned and failed to make the proper sacrifice in the right spirit, they lost their Abrahamic blessings. They were suddenly out from under the umbrella. They were out in the rain. There was no difference between a Jew out in the cursed rain and a lost heathen out in the cursed rain.

But, the way a Jew "entered" the cursed rain was different from the way a Gentile entered the cursed rain. A Jew entered the cursed rain because of disobedience to Moses' Law and the failure to sacrifice properly. A heathen Gentile, on the other hand, was never under the Abrahamic umbrella. He was born in the rain as it were, and lived in the experience of the curse every moment of his life. He was lost, he was subject to sin, sickness etc., every minute he lived.

Here is the difference, then, between a Jew and a lost, heathen Gentile out in the cursed rain. The lost, heathen Gentile was out in it because of Adam. The Jew got back into it because of his failure to sacrifice properly according to the instructions in Moses' Law. The Jew was in the cursed rain because of the Law. The Gentile heathen was in the rain because of birth. This is the way it was for the Jew and "The Curse of The Law" until Christ came. This is the way it was for the Gentile heathen and "The Curse" until Christ came.

Deuteronomy 28:15-68 describes in detail what the Gentile heathen is born into and what the Jew gets back into when he steps out from under the Abrahamic umbrella. Study this passage carefully in your Bible.

Chapter Two

The Saved Abrahamic Seed Group: The Nation Within The Nation With Gentiles Engrafted

In the Old Testament God made promises to Israel as a nation which were in reality promises made to individuals within the nation. Concerning the promises as a nation, The Abrahamic Covenant promised land and blessing. "Blessing" translates a Hebrew word which includes healing, prosperity, well-being for families in addition to salvation. The Deuteronomic Covenant picks up the promise of land from the Abrahamic Covenant and explains it more fully. The Davidic Covenant picks up the promise of seed from The Abrahamic Covenant and explains that aspect of it more fully along with the idea of "throne", "kingdom" and "house". The New Covenant more fully describes all the above which originates from The Abrahamic Covenant.

But, within the nation of Israel and within the national promises made to Israel as a nation, there were individuals which made up the nation. As such, individuals were responsible for themselves within the broader framework of the nation and their national promises. As such, individuals within the Nation of Israel could lose their Abrahamic blessings of healing, prosperity, well-being for their families in addition to their soul's salvation while the nation as a whole maintained their blessings. Deuteronomy 29:18-21 teaches this to us.

Deuteronomy 29:18-21

18 Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go and serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood;

19 And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst:

20 The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven.

21 And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law:

Notice the words "man" and "woman" in verse 18. These are individuals. In verse 19 "he" is used twice. This is an individual. Look at the words "him", "his" and "man" in verse 20. These are individuals. See the word "him" in verse 21. This is an individual. Notice also in verse 21 that the individual "him" is separated from the nation unto the evil contained in the "Curse of The Law".

For the explanation of what this individual faces under the Curse of The Law, See Chapter One.

The responsibility and the outcome of the individual's obedience to Moses' Law is also described in Leviticus 18:5.

Leviticus 18:5

5 Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD.

Notice very closely the words "man" and "he" in this verse. These words represent individuals. Although the nation is spoken to here, the nation is composed of individuals who must be obedient as an individual. In other words, "individuals" within the nation were blessed or cursed according to their keeping of Moses' Law.

The Apostle Paul taught this very same thing. He quotes the preceding verse (Leviticus 18:5) in Romans 10:5.

Romans 10:5

5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

Paul also taught this same thing in Galatians 3:10-12.

Galatians 3:10-12

10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

12 And the law is not of faith: but, The man that doeth them shall live in them.

Look at the expression "as many as" in verse 10. This speaks of individuals. Now notice his use of the word "man" in verse 11 and again in verse 12. In both verses, Paul is speaking of an individual. Any way you slice it, individuals within the nation of Israel were responsible for themselves as individual Israelites. As an individual, they could move out from under the Abrahamic Blessing umbrella into the Curse of the Law because of their disobedience and their failure to sacrifice properly while the nation as a whole enjoyed their Abrahamic blessings.

This concept of individual responsibility brings us to "The Doctrine of The Remnant". (See my books, *What've They Done With Abraham's Blessings?* and *The Unbroken Force of Abraham's Blessings*) As the centuries rolled by, those who kept Moses' Law by sacrificing properly became a small minority. These were the saved of Abraham's seed. Those who did not sacrifice properly when they sinned were as lost as any heathen Gentile that ever lived. Those who sacrificed properly to maintain the blessings of Abraham were the "spiritual Israel" within the nation of Israel. This "Remnant" of saved Members of the Abrahamic Seed Group grew smaller and smaller through the passing of time and had almost disappeared by the time Jesus began His ministry.

During Elijah's ministry the Remnant seemed to number only 7000 people. During Isaiah's ministry the remnant was "very small". Later it became even smaller. Esther, Mordecai, Ezekiel, Daniel, the three Hebrew children, Ezra, Nehemiah and their small group seems to have been it. When Jesus began to preach, John the Baptist, Simeon, Anna, the Disciples and possibly a hand full of others were about all the saved Jews one could find. All these sacrificed properly when they sinned and maintained the blessings of Abraham without interruption. From the above discussion, we can readily see the Bible makes a division within the nation of Israel, distinguishing the saved Remnant from the unsaved nation of Israel. In other words, just because one Jew sinned and did not sacrifice properly, the whole nation did not go to Hell as a result of it anymore than all of Christendom goes to Hell because one Christian sins.

The Apostle Paul observes this distinction also. In Romans 9:6-8, he points out that being a physical Jew does not make one a child of God.

Romans 9:6-8

6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.

8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

Then, in Romans 9:27-29 he quotes the Old Testament prophets concerning the Remnant being saved out of the children of Israel who were as numerous as the sand of the sea.

Romans 9:27-29

27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

28 For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.

29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

Next, in Romans 11:1-7, he declares that even as he was writing the book of Romans, "there is a remnant according to the election of grace." (We call this remnant Christian Jews and say they are members of the Christian church.) He said that Israel (the nation) had not obtained what they sought for, but the election (remnant) did.

Romans 11:1-7

1 I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

5 Even so then at this present time also there is a remnant according to the election of grace.

6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded

The Remnant of Abraham's Seed in the passage above (Romans 11:1-7) are those Jews who recognized and received Jesus as the final sacrifice for sin under Moses' Law. They accepted Him as their Messiah and their Savior. We call them Christians. They compose what we now call the church. They are, however, still the saved of the Abrahamic Seed Group which has been in existence since way back in Old Testament history.

The question now is what is the relationship of Gentile Christians to this group? Previously we asserted that Gentile Christians are also members of the Abrahamic Seed Group. (See this author's book, *What Are Abraham's Blessings Anyway?*) Paul recognizes this and declares that Gentile Christians are simply grafted into the Jewish Remnant because Jesus did the six previously mentioned things to the Law that enabled the Gentiles to come into the Abrahamic Blessing System. He explains this fully in Romans 11:17-22.

Romans 11:17-22

17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be grafted in.

20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

21 For if God spared not the natural branches, take heed lest he also spare not thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

When we Gentile Christians are grafted into the Jewish Remnant, there is from that time forward no difference between us saved Gentiles and the saved Jewish remnant. See the our book, *The Unbroken Force of Abraham's Blessings*). Paul explains this carefully in Romans 10:12-13.

Romans 10:12-13

12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13 For whosoever shall call upon the name of the Lord shall be saved.

But Paul doesn't stop here. He goes on to explain that the day will come at the end of the Tribulation Period that all Israel (the nation) will be saved en masse in accordance with Zechariah's prophecy. He shares this with us in Romans 11:26-29.

Romans 11:26-29

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27 For this is my covenant unto them, when I shall take away their sins.

28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.

29 For the gifts and calling of God are without repentance.

He bases his claim that all Israel (national) will be saved on Zechariah 12:10-13:1. This passage exclaims that all national Israel will be saved en masse at the end of the Tribulation period.

Zechariah 12:10-14

10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

11 In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

12 And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;

13 The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;

14 All the families that remain, every family apart, and their wives apart.

Zechariah 13:1-2

1 In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

2 And it shall come to pass in that day, saith the LORD of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.

When this happens, Israel as a nation will be grafted back into their own olive tree which is The Abrahamic Covenant. Paul declares this truth for us in Romans 11:23-24.

Romans 11:23-24

23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.

24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?

Chapter Three

The Timing of The Ressurrection and The Rapture in The Old Testament

The question we must now address is when will the Saved Abrahamic Seed Group Remnant of The Old Testament be resurrected and raptured? When we know the answer to this question, we will also know when the "Christian church" will be resurrected and raptured since we have demonstrated that they are one and the same Abrahamic Seed Group.

We begin with the doctrine of the Resurrection and Rapture in The Old Testament. Admittedly, this doctrine in the Old Testament is brief. None the less, there are two scriptures in the Old Testament which definitively show the resurrections. They are Isaiah 26:19-21 and Daniel 12:1-2. We shall deal with the Isaiah passage first.

The Isaiah Passage

Isaiah 26:19-21

19 Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

20 Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.

21 For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

In verse 19, we should eliminate the supplied words "men" and "together with". In addition, in the Hebrew, the word "body" is in the plural, that is "bodies". Therefore, the verse simply says "Thy dead shall live, my dead bodies shall rise". The emphasis here is on "my" dead bodies, that is, God's dead bodies. This corresponds with Paul's statement in 1 Corinthians 15:23 which refers to "they that are Christ's at his coming". In other words, "my dead bodies shall rise" and "they that are Christ's at his coming" refer to the same group because both are the Saved Abrahamic Seed Group. This passage in Isaiah refers, of course, to the resurrection of Old Testament Saints. But since New Testament Christians are grafted into the same group, they are resurrected at the same time. More on this later.

Having seen the resurrection of God's people (The Saved Abrahamic Seed Group Remnant in the Old Testament) in verse 19, we turn now to the rapture of those living members of the same Old Testament Saved Abrahamic Seed Group Remnant. This is taken up in verse 20. Many hold that verse 20 speaks of God's sheltering those Jews living on earth during the Seven Year Tribulation Period. I disagree with this view for the simple reason that the word "chambers" in verse 20 will not support such a conclusion.

It is a fact that God prepares a place for national Israel still living on earth where He protects them during the Tribulation. But I do not believe that verse 20 speaks of that. I believe that verse 20 speaks of the Rapture of the Saved Abrahamic Seed Group Remnant who are living at the moment in history when Jesus appears to rapture The Saved Abrahamic Seed Group Remnant with Gentile Christians grafted into it.

Why do I say that the word translated "chambers" will not support the idea of protection during the Tribulation period? Because of the meaning of the word and the way it is used in scripture. The Hebrew word is HEDER which means an interior compartment or room in which one can find privacy. It is used 39 times in scripture and in each occurrence it means private room except in just seven cases where it is used figuratively. In these seven figurative uses, four times it refers to chambers within the belly. The references are Proverbs 18:8, 20:27, 20:30 and 26:22. It is used one time as the equivalent of "Sheol" in Proverbs 7:27. It is used twice as the source of a storm in Job 9:9 and 37:9.

The balance of the 39 times it is used generally as an interior private room or compartment. Many of these times it is used specifically as "the rulers bedroom". See the following scriptures.

Exodus 8:3

3 And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneadingtroughs:

2 Kings 6:12

12 And one of his servants said, None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.

2 Samuel 4:7

7 For when they came into the house, he lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night.

Joel 2:16

16 Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

Judges 15:1

1 But it came to pass within a while after, in the time of wheat harvest, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in.

Song of Songs 3:4

4 It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.

The word is also used for the inner rooms of the Temple. It is also used to contrast the "outside" with the "inside" in Deuteronomy 32:25.

Deuteronomy 32:25

25 The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs.

Now, if Isaiah 26:20 described the place where God protects what is left of National Israel during the last half of the 70th Week of Years-Great Tribulation-12th Day of The Lord, Isaiah would have used another word. Why? Because Revelation says that National Israel is hidden in the "wilderness" which is neither the "ruler's bedroom" nor is it "inside".

Revelation 12:14

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

If we are correct concerning what we have said above, then the Rapture in the Old Testament follows immediately the Resurrection of God's Saved Abrahamic Seed Group Remnant exactly as the rapture follows the resurrection in the New Testament. Paul gave us this same order (Rapture follows Resurrection) in 1 Thessalonians 4:15-17.

1 Thessalonians 4:15-17

**15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.
16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:
17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.**

The question might be raised concerning those who are "the dead in Christ" as to whether or not this is the same group as those resurrected in Isaiah 26:19 mentioned above. The answer is yes. They are one and the same group. This is so because "in Christ" is a paraphrase of Promise #60 that God made to Abraham. This promise has been cited previously but let me cite it again here.

Genesis 22:18

18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

Paul said the "seed" in this verse is Christ (see Galatians 3:16). The word "blessed" as noted previously, contains healing, prosperity, well-being for our families in addition to the salvation of the soul.

Galatians 3:16

16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

In other words, "in Christ" is a synonymous term with "in thy seed" according to Paul. Since God told Abraham that all nations of the earth (not just Jews) were to be blessed "in thy seed", which is the same expression as "in Christ", then it is obvious that the Jews were already "in thy seed" or "in Christ". Therefore, the "dead in Christ" are the same identical group we see raptured in Isaiah 26:19. See the author's book, *What Are Abraham's Blessings Anyway?*

In addition, in both testaments, the tribulation follows the resurrection and the rapture. Here we find this order in the Isaiah passage. Verse 19 speaks of an "indignation" which must overpass and verse 20 declares a punishment coming upon "the inhabitants of the earth for their iniquity". This "indignation" and "punishment" is the Tribulation period which is described in detail in Revelation chapters 6 through 20. To put it more precisely, verse 19 in this Isaiah passage shows us the resurrection. Verse 20a shows us the rapture and verses 20b and 21 show us the Tribulation.

In the New Testament, Paul gives us this same order in 1 Thessalonians 4:13-5:11. He says that the dead in Christ rise first, then those living saints rise second and finally the Twelfth Day of The Lord or the Tribulation begins. (There are 11 Days of The Lord in the Old Testament and a 12th Day of The Lord in the New Testament. In a subsequent chapter, we shall see that scripture uses three names for the same event. The Tribulation, Daniel's 70th Week and the 12th Day of The Lord all describe the same thing which is detailed in Revelation chapters 6-19).

1 Thessalonians 4:13-18

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore comfort one another with these words.

1 Thessalonians 5:1-11

1 But of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore let us not sleep, as do others; but let us watch and be sober.

7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

10 Who died for us, that, whether we wake or sleep, we should live together with him.

11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

From this passage we see the resurrection in 4:16, the rapture in 4:17 and the Tribulation or Day of The Lord in 5:1-5:11. This is the same order we have in the Isaiah passage considered above. We shall now consider the Daniel passage mentioned at the beginning of this chapter.

The Daniel Passage

Daniel 11:45

45 And he shall plant the tabernacles of his glorious holy mountain; yet he shall come to his end, and none shall help him.

Daniel 12:1-3

1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

The context of this passage concerns the time when the Antichrist comes to his end. In the next chapter we demonstrate that this occurs at the Second Coming of Christ to the earth. At this point in time, or as Daniel puts it, "at the time of the end", three basic things happen.

First, Michael stands aside and does nothing. The KJV says he shall "stand up". I believe this translation is faulty in this context. He has always been on the scene to "stand up" for the holy people but not now. In this context he "stands aside and does nothing". For proof of this, lets take a look at the Hebrew word translated "stand up" in this passage. In the verses listed below, it is translated "stand by".

Genesis 18:8

8 And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

Genesis 24:30

30 And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well.

Genesis 41:1

1 And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

Genesis 41:3

3 And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink of the river.

Exodus 18:13

13 And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening.

The preceding verses all translate the word in some form of "stand by". The next two verses, however, translate it as "stand afar off".

Exodus 20:18

18 And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off.

Exodus 20:21

21 And the people stood afar off, and Moses drew near unto the thick darkness where God was.

The next three verses translate this Hebrew word by "stay".

Leviticus 13:5

5 And the priest shall look on him the seventh day: and, behold, if the plague in his sight be at a stay, and the plague spread not in the skin; then the priest shall shut him up seven days more:

Leviticus 13:23

23 But if the bright spot stay in his place, and spread not, it is a burning boil; and the priest shall pronounce him clean.

Leviticus 13:28

28 And if the bright spot stay in his place, and spread not in the skin, but it be somewhat dark; it is a rising of the burning, and the priest shall pronounce him clean: for it is an inflammation of the burning.

Numbers 9:8 translates it by "stand still".

Numbers 9:8

8 And Moses said unto them, Stand still, and I will hear what the LORD will command concerning you.

Deuteronomy 24:11 translates this word by "stand abroad".

Deuteronomy 24:11

11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

The next two verses translate it with our expression, "stand still".

Joshua 3:8

8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.

Joshua 10:13

13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

There are many, many more scriptures we could cite to show that this word means more than just "stand up". But this is enough to demonstrate that "at that time", when the Antichrist comes to his end, Michael's job is done. There is nothing more he can do. "At that time", Jesus himself takes over for him. When Jesus takes charge, the other two things occur immediately.

The second thing that happens is Daniel's "people shall be delivered, every one that shall be found written in the book". This statement pertains to the Saved Abrahamic Seed Group Remnant who are still alive when Christ comes back to the earth at the end of the 70th Week-Tribulation-12th Day of The Lord. They will be "delivered" by their conversion to Christ and immediately enter the Millennium. This accords with Zechariah 12:10-13:1.

Zechariah 12:10-14

10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

11 In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

12 And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;

13 The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;

14 All the families that remain, every family apart, and their wives apart.

Zechariah 13:1

1 In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

In other words, when Jesus comes back to the earth, National Israel will be saved en masse amidst a lot of heartbreak when they see him and recognize him. In that day the full fountain of salvation will be opened to them and they will be saved and grafted back into their own olive tree according to Paul in Romans 11:23-29.

Romans 11:23-29

23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.

24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27 For this is my covenant unto them, when I shall take away their sins.

28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.

29 For the gifts and calling of God are without repentance.

Then, they go into the Millennium still alive, saved and on their feet. Next, we consider the third thing that happens "at that time" when the Antichrist comes to his end.

The third event to occur is the resurrection of the Saved Abrahamic Seed Group Remnant who died during the 70th Week-Tribulation-12th Day of The Lord. (The Gentiles who are saved during this period are included in this resurrection also.) Daniel shows us this in verse 3 of chapter 12. We know that this resurrection pertains only to those who died

during the final 7 years for a very simple reason. Isaiah showed us the resurrection and rapture of those who lived and died prior to the 70th Week-Tribulation-12th Day of The Lord. But this resurrection Daniel speaks of, occurs after it.

Therefore, what Daniel says here is that many, but not all, of the Jewish people will be resurrected here. Those who are resurrected "at that time" will awake "to everlasting life" but those who do not awake "at that time" will awake at the end of the Millennium to "shame and everlasting contempt". Those who awake "at that time" to "everlasting life" lived and reigned a thousand years with Christ but those who did not awake "at that time" will be resurrected at the end of the Millennium, a thousand years later. Revelation 20:4-5 describes this for us.

Revelation 20:4-6

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Chapter Four

Three Names For One Event Which Occupies The Same Time Frame

In the previous chapter we touched briefly on the "indignation" and the "punishment of the inhabitants of the earth" during the Tribulation for their iniquity. In this chapter and the next, we consider this "indignation" and "punishment" more thoroughly.

In scripture, three names or terms describe the same event which occupies the same time frame. These three terms are the Tribulation, Daniel's 70th Week of Years and The (12th) Day of The Lord. (Actually, the 12th Day of The Lord covers the Tribulation-70th Week and the millennium which follows. But, here we discuss only the first seven years of it which runs concurrently with the Tribulation and the 70th Week.) These three names refer to what Isaiah called the "indignation" and the "punishment" we learned about in the last chapter. In addition, all these terms have well defined beginning, middle and ending points in scripture. In this chapter, we list the scriptures which spell out for us the beginning, middle and ending points mentioned above.

Daniel's 70th Week is the frame in which all end time prophecy sits. This one passage is as important, if not more important, than all other scripture to understand end-time prophecy. In this chapter we are primarily interested in Daniel 9:27. However, before we cite the verse and explain it, we need to give a brief overview of his prophecy of the 70th Week of Years.

Briefly, the prophecy concerns Daniel's people, the Jews, and their city, Jerusalem. At the beginning of the 70th Week of Years the Antichrist confirms a pre-existing covenant with National Israel, guaranteeing them peace within their borders and freedom to worship as they choose. In the middle of the 70th Week, he breaks his covenant with them and sets up what the scriptures call the "abomination of desolation", thereby causing the re-instituted sacrifices and ablations to cease. He then begins a campaign to exterminate them (National Israel) from the face of the earth. This, in brief, is the 70th Week of Daniel's Prophecy of The 70 Weeks.

There are two events which form the "triggers" which start the 70th Week-Tribulation-12th Day of The Lord. Those two events are the rapture of the church and the signing of a pre-existing covenant-treaty between Israel and the Antichrist. The rapture occurs first. Then, within moments, the signing of this treaty takes place. Next, we look at the scriptures which define for us the beginning, middle and end of the 70th Week, The Tribulation and The 12th Day of The Lord,

The Beginning Point

The 70th Week of Years

Within moments after the rapture takes place, The 70th Week of Years begins with the confirmation with Israel of a pre-existing covenant by the Antichrist. Daniel himself tells

us this in his 9th chapter and 27th verse. "He" is used three times in this one verse. The identity of "he" in this verse is the Antichrist.

Daniel 9:27

27 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.

The 12th Day of The Lord

Within moments after the rapture takes place, The 12th Day of The Lord is triggered by two events: the great Jewish Apostasy and the revealing of the Antichrist by his signing of the pre-existing covenant-treaty with Israel. These two things are the triggers which usher in The 12th Day of The Lord. These are not prophesied events which give a "sign" and proceed it. They start it.

It begins with the signing of the treaty or confirmation of the pre-existing covenant by the Antichrist with Israel. Paul describes this for us in 2 Thessalonians 2:3.

2 Thessalonians 2:3

3 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;

He shows us two things here. He shows us that two things start the 12th Day of The Lord. These two things are the great Jewish Apostasy and the revealing of the Antichrist.

In this verse, "falling away" translates the Greek word "apostasy". This treaty between the Antichrist and Israel will be Israel's great modern day apostasy. This will be their modern day "covenant with hell". Rather than find their hope in God and his Son Jesus, they still persist in relying on the arm of the flesh. It is this author's opinion that the covenant the Antichrist confirms with them will be some form of the covenant (treaty) which is being touted and signed by Israel, the Palestinians and the various Arab Middle Eastern powers today. If this covenant is not what the Antichrist confirms with them, it will be one already in existence which is just like it.

This signing is itself the tip-off of the identity of the Antichrist. When his signature hits the paper, he will be revealed at that time to the world which will eventually ask, "Who is like the Beast? Who is able to make war with him?", Revelation 13:4. In other words, when Israel signs this document in its final form, this is their great Apostasy. When the Antichrist signs this document in its final form, he will be revealed to the world as the "signer".

The Tribulation

Within moments after the rapture, The Tribulation begins with the same signing of the same pre-existing document by the Antichrist with Israel. Jesus tell us about it in Matthew 24:9.

Matthew 24:9

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

In this verse, "deliver you up" should have been translated by the English word "betray". This same word is translated "betray" in the very next verse.

Matthew 24:10

10 And then shall many be offended, and shall betray one another, and shall hate one another.

As a matter of fact, this same Greek word is translated "betray" 15 times in the book of Matthew alone. All 15 times it has to do with the betrayal of Jesus by Judas Iscariot. Those occurrences of this word translated by our English "betray" are listed below. Keep in mind that only the occurrences in Matthew are listed here. This is the word for betrayal.

Matthew 10:4

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

Matthew 17:22

22 And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

Matthew 20:18

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

Matthew 26:2

2 Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

Matthew 26:16

16 And from that time he sought opportunity to betray him.

Matthew 26:21

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

Matthew 26:23-25

23 And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

Matthew 26:45-46

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

Matthew 26:48

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

Matthew 27:3-4

3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.

In addition, in verse 9, "to be afflicted" sounds like a passive verb. It is not. It is a noun. It is the Greek word "tribulation". What the verse actually says is that "they shall betray you into tribulation". But what is this "betrayal"?

When the leadership of the Jewish state puts their name on the pre-existing covenant treaty between their nation and the Antichrist, this will go down as the greatest betrayal of the Jewish people in history. They are signing for secure military borders but they get a covenant with death and hell. This act of signing is the trigger that ushers in the Tribulation period. It will be an act of betrayal of the Jewish people that is unequaled in history. The people will be betrayed by this act into the Tribulation itself which will be "a time of trouble, such as never was since there was a nation even to that same time", Daniel 12:1. Next we consider the middle point of Daniel's 70th Week of Years, the Tribulation and The 12th Day of The Lord.

The Middle Point

The 70th Week of Years

Daniel's 70th Week of Years middle point is marked by the expression "in the midst of the week" in chapter 9 verse 27. In other words, "in the midst of the week" is the "middle" of the week or three and one half years or 42 months or 1260 days after the Antichrist confirms the pre-existing covenant-treaty with Israel. At this middle point in the Week, he will break his treaty with Israel and do two things. He will stop the Jewish sacrifices and ablations in the rebuilt Temple. In addition he will set up "the abomination

of desolation" in the Temple that Jesus linked to His Second Coming to earth. This "abomination of desolation" will probably be the erection in the Temple of a statue of the Antichrist as recorded in the Revelation.

We should note that from this middle point on, the Antichrist's treacherous and cruel dealings with Israel magnify in severity and intensity. This is born out in the fact that the Tribulation period, beginning at this point on, is called the "Great Tribulation" and the 12th Day of The Lord is known as "The Great and Terrible Day of The Lord". More on this below.

The Tribulation

The mid-point of the Tribulation is the same breaking of the confirmed, pre-existing covenant between the Antichrist and Israel and the setting up of the "abomination of desolation". Jesus teaches this in both Matthew and Mark.

Matthew 24:15

15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

Matthew 24:21

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

Mark 13:14

14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:

Mark 13:19

19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

The 12th Day of The Lord

The mid point of *The 12th Day of The Lord* is ushered in by two events that occur simultaneous with the breaking of the pre-existing covenant-treaty by the Antichrist. These two events are not "signs" that precede the 12th Day of The Lord. They are the "triggers" that start the last half of it. These two "trigger" events are **Cosmic Upheavals** and the appearance of the prophet **Elijah**. These two events occur at the same time. We shall look at the **Cosmic Upheavals** first.

Trigger #1- Cosmic Upheavals

The 12th Day of The Lord occupies the entire 7 years of Daniel's 70th Week of Years (plus the millennium which follows) but the last half of the seven years are known as the

"Great and Terrible" aspect of it. In the scriptures which tell us of cosmic upheavals connected with The 12th Day of The Lord, not one scripture places them at the beginning of it. Rather they all place the cosmic upheavals at that aspect of it which is designated by the prophets as the **"Great and Terrible"** section of the 12th Day of The Lord. All the prophets place both the cosmic upheavals and the **"Great and Terrible"** aspect "within" The 12th Day of The Lord but not before it. To put it another way, the cosmic upheavals and the **"Great and Terrible"** part all occur within The 12th Day of The Lord and the cosmic upheavals always occur *before* the **"Great and Terrible"** part of the 12th Day of The Lord. We shall now demonstrate this with scripture.

The prophet Joel speaks of The 12th Day of The Lord. He gives us three statements concerning this. Note the following three scriptures.

Joel 1:15

15 Alas for the day! for the day of the LORD is at hand, and as a destruction from the Almighty shall it come.

Joel 2:1

1 Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand;

Joel 3:14

14 Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision.

In addition, he speaks of the **"Great and Terrible"** aspect of it occurring within the 12th Day of The Lord. He does this in chapter 2 verses 30 and 31. In addition he plainly says that cosmic upheavals precede this **"Great and Terrible"** part of it.

Joel 2:30-31

30 And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

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

Joel is not the only prophet to speak of the **"Great and Terrible"** aspect to occur within The 12th Day of The Lord and be preceded by cosmic upheavals. Although **for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.**

20 In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats;

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

Isaiah 13:10

10 For the stars of heaven 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.

Isaiah 13:13-14

13 Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.

14 And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land.

Isaiah 34:4

4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree.

In each passage cited above from the hand of Isaiah, not one occurrence of cosmic upheavals occur before The 12th Day of The Lord. All of them occur within it. From the statements of other prophets, we shall know that all these cosmic upheavals begin the "*Great and Terrible*" aspect, which, as we shall see, starts in the middle of Daniel's 70th Week of Years.

Next, we consider the prophet Zephaniah who used the term "Day of The Lord" more than any other Bible writer. Although he does not specify the "*Great and Terrible*" aspect of it by that name, he does distinguish between the 12th Day of The Lord and a part of it known as "great" on the one hand and "terrible" on the other. See the verses below.

Zephaniah 1:14

14 The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly.

Zephaniah 2:11

11 The LORD will be terrible unto them: for he will famish all the gods of the earth; and men shall worship him, every one from his place, even all the isles of the heathen.

Cosmic upheavals are not specifically mentioned by Zephaniah unless the "darkness, gloominess, clouds, thick darkness" and "fire of my jealousy" in chapters 1:15,18 and 3:8 are considered as such.

Zephaniah 1:15

15 That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,

Zephaniah 1:18

18 Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

Zephaniah 3:8

8 Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

In any case, the reader should note well that the cosmic upheavals occur within The 12th Day of The Lord and not before it.

Zechariah is the last Old Testament prophet we consider who speaks of cosmic upheavals beginning the "*Great and Terrible*" part of The 12th Day of The Lord. In his prophecy, he does not use the term "*Great and Terrible*" but he speaks of cosmic upheavals occurring within The 12th Day of The Lord but not before it. In these verses there is a mix up between what is usually daylight and darkness.

Zechariah 14:6-7

**6 And it shall come to pass in that day, that the light shall not be clear, nor dark:
7 But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that at evening time it shall be light.**

The Apostle Peter confirmed that cosmic upheavals would occur within the overall 12th Day of The Lord but not before it. See 2 Peter 3:10-12 below.

2 Peter 3:10-12

**10 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.
11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,
12 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?**

Notice closely Peter's expression "in which" in both verses 10 and 12. He is very plain that cosmic upheavals occur within the 12th Day of The Lord and not before it.

In the New Testament, Luke quotes Joel, the first Old Testament prophet we mentioned previously who declared that cosmic upheavals must occur before the "*Great and Terrible*" part of The 12th Day of The Lord begins. He does this in Acts 2:19-20.

Acts 2:19-20

19 And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

This is exactly what we find in the book of Revelation. In chapter 6, John describes the opening of the six seals by Jesus. When Jesus had opened the sixth seal, John then describes the cosmic upheavals which accompany it in verses 12-14.

Revelation 6:12-14

12 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;

13 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.

14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

Three things should be noted here. First, John refers to the statements from the Old Testament prophets we mentioned previously. Second, he calls the events contained in the six seals up to this point the "wrath of the Lamb". Third, John says these cosmic upheavals constitute the beginning of the "Great and Terrible" part of The 12th Day of The Lord. He says this in verse 17.

Revelation 6:17

17 For the great day of his wrath is come; and who shall be able to stand?

In this verse, "is come" is an Inceptive Aorist. In Greek, an Inceptive Aorist is the way a Greek would signify that an action is "just now beginning". In other words, the first six seals describe the "wrath of the Lamb" which is The 12th Day of The Lord, but the sixth seal signals, by the cosmic upheavals, the beginning of the "*Great and Terrible*" part of it. Consequently, the sixth seal occurs at the end of the first half of Daniel's 70th Week of Years-Tribulation-12th Day of The Lord and the seventh seal marks the beginning of the last half of the above. We must now consider the appearance of Elijah as the second trigger which starts the "*Great and Terrible*" half of the 12th Day of The Lord.

Trigger #2 - The Appearance of Elijah

Malachi declares that before the "*Great and Terrible*" part of the 12th Day of The Lord begins Elijah must make his entry. He says this in Malachi 4:5-6.

Malachi 4:5-6

5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Then, at the middle of the Tribulation-Daniel's 70th Week of Years-12th Day of The Lord, he makes his entrance. John records this for us in Revelation 11:6.

Revelation 11:6

6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

The expression "Power to shut heaven, that it rain not" is a paraphrase from the life and ministry of none other than Elijah. No one else in all of scripture is said to have done this but Elijah. So, just like Malachi declared in the verse mentioned above, Elijah makes his entry as a "trigger" which begins that aspect of the 12th Day of The Lord known as "*Great and Terrible*".

But what about John the Baptist? Didn't Jesus imply that he was Elijah? Jesus said that he was Elijah "if ye will receive it." See Matthew 11:14 below.

Matthew 11:14

14 And if ye will receive it, this is Elias, which was for to come.

But the point is they did not receive it. Furthermore, John the Baptist himself said he was not Elijah.

John 1:21

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

Consequently, Elijah makes his appearance just prior to and begins the "*Great and Terrible*" part of the 12th Day of The Lord as recorded for us in Revelation 11:6 shown above.

The End Point Scriptures

**The 70th Week-Tribulation-Great and Terrible
Aspect of the 12th Day of The Lord**

The Second Coming of Christ to this earth terminates the 70th Week, the Tribulation and the great and terrible aspect of the 12th Day of The Lord. Again, we begin with Daniel's prophecy to determine the end point scriptures for them. Daniel makes this end point plain for us in chapters 9 through 12. We begin with Daniel 11:45.

Daniel 11:45

45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

Here, Daniel speaks of the Antichrist coming to his end. Then, in chapter 12 verses 5 and 6, we see three men. One was standing on one side of the river, another is standing on the other side of the river and one is standing upon or above the river. Then, Daniel records that one of the men asked the man above the waters of the river, "How long shall it be to the end of these wonders?"

The man answered two things. First, he said the end would occur after a "time, times and an half". Second, he said the end would occur after "the power of the holy people had been broken".

Daniel 12:5-7

5 Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

6 And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?

7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

Then, in verse 8, Daniel tells us that he did not understand what this man meant by this. Next, he asks the same basic question himself.

Daniel 12:8

8 And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?

In verse 11, the man answers Daniel's question.

Daniel 12:11-12

11 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.

12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

The keys here that enable us to know when the end shall be of all these things are the expressions "from the time that the daily sacrifice shall be taken away" and "the abomination that maketh desolate set up". We know that these two things occur in the middle of Daniel's 70th Week of Years. (See Daniel 9:27 cited above.) From that time, that is from the middle of the 7 years, there would be 42 months or 1260 days remaining until the 70th Week was over. As we shall see in a moment, the Antichrist meets his end at the end of the 70th Week of Years-Tribulation period-12th Day of The Lord at the Second Coming of Christ to the earth according to both John and Paul.

But here, the man answering Daniel goes beyond the end of the Antichrist at the conclusion of the 70th Week. Next, in verses 12-13 he adds 30 more days to the 70th Week and then he adds another 45 days to it for a total of 75 additional days. Then he tells Daniel to go his way till the end be.

Daniel 12:12-13

12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

13 But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

What this 75 additional days are for, no one knows for sure. But, from the scriptures we consider next, we know that the Antichrist meets his doom at the Second Coming of Christ to the earth which, as we shall see occurs at the end of the 70th Week-Tribulation-12th Day of The Lord. We begin with Revelation 19.

Revelation 19:11-21

11 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.

12 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.

13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

When Christ comes back to the earth, the Antichrist and his armies will attempt to make war with Him. But both he and the false prophet will be taken alive and cast into a lake of burning fire according to verse 20.

Paul tells us the same basic thing in 2 Thessalonians 2:8. He tells us that Jesus himself brings about the end of the Antichrist at His Second Coming to the earth.

2 Thessalonians 2:8

8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

From the above we can readily see that the end of the Antichrist is brought about by the Second Coming of Christ to the earth which terminates the 70th Week-Tribulation-Great and Terrible aspect of the 12th Day of The Lord.

Chapter Five

The Death of The Mid-Tribulation Rapture Theory: Part 1

Many have tried to place the church in part or all of the Tribulation-70th Week-12th Day of The Lord for various reasons. Those who place the church in the first half of the Tribulation are called "Mid-Tribulation Rapturists". This position holds that the church will be raptured in the middle of the 7 year period. Those who place the church in the entire Tribulation are called "Post-Tribulation Rapturists". They hold that the church will be raptured at the very end of the 7 years.

The "Mid-Tribulation Rapture" position rests on two wobbly legs. Actually, it perches precariously upon one leg, but that one leg is so weak, they have to bring in another, even weaker leg, to support their first one. The first leg is this; those who are "Mid-Tribulation Rapturists" grossly misunderstand what the Bible has to say about the 12 Days of The Lord. Because of this gross misunderstanding, they bring in the second leg of support which is this; they are forced to "juggle" the God given chronology of the book of Revelation. They attempt to *overlap in various ways* the 7 seals, the 7 trumpets and the 7 vials. But, scripture does not give them or anyone else the authority to "juggle" this or any other book in the Bible.

In the next three chapters we shall thoroughly analyze the scriptures concerning the Day of The Lord Doctrine. In so doing, the "Mid-Tribulation Rapture" position, in spite of their "juggling", will collapse like a house of cards before the readers eyes. The "Post-Trib" view is so weak it can be disposed of in a matter of just a few sentences. This "Post-Trib" position will be soundly put to death later in chapter nine of this book.

Some of the misunderstandings the "Mid-Trib" followers have concerning the Day of The Lord which make them believe the church will go through the first half of the 70th Week-Tribulation-12th Day of The Lord are as follows:

- The word "wrath" is not used in the first six seals of the book of Revelation and therefore the first half of the tribulation is not a time of wrath. Consequently, the church will be in the first half of the Tribulation and be raptured out in the middle of it. In other words, The Day of The Lord is a time of wrath and since the word "wrath" is not used in the first part of the book of Revelation, then, either the first half is not really "wrath" or the 12th Day of The Lord does not start until the last half of the Tribulation. Consequently, the church will be in the first half of the Tribulation and be raptured out in the middle of it.
- The wrath in the first half of the Tribulation is not dished out by "angels" as it is in the last half. Since the wrath of God is administered by angels in the last half it must be in the first half also. Since it is not, then the first half is not really God's wrath of the Day of The Lord. Therefore the church must go through the first half and be raptured out in the middle of it etc.

- Since the word "judgment" is not used in the first half, then this is not really the time of God's judgment and therefore cannot be the Day of The Lord yet. Consequently, the Day of The Lord must start in the last half of the Tribulation. Therefore, the church will be in the first half to be raptured out in the middle of it. (By their own rules, if the first half is not "wrath" because the word is not used to describe it, then the "church" is not in the first half because that word is not used there either. They will, however, not admit to this. Consequently, they don't even play by the rules of their own game.)

- In the first half of the Tribulation, Jesus only opens the seals, he does not cause the war, famine, slaughter and devastation which results from it. Therefore, the first half is not really the "wrath and judgment" of the 12th Day of The Lord. But, as we look at all 12 Days of The Lord, this argument will collapse because we shall see that in only 4 of the first 11 Days of The Lord does God inflict the wrath and judgment himself. Yet, it will be obvious to you that they are still Days of The Lord and God himself is responsible for all the wrath and judgment that happens within each and everyone of them. Therefore, the same thing will show itself to be true concerning the first half of the 12th Day of The Lord also.

These well-meaning arguments are all based on a misunderstanding of two things. First, they misunderstand the difference between the 12th Day of The Lord and the "**Great and Terrible**" last half of it. In the last chapter we showed this difference. Second, they misunderstand the complete teaching of the Bible doctrine of all 12 Days of The Lord. In the next three chapters, we shall give the reader in outline form what the Bible has to say about all 12 Days of The Lord. Then, on page 136 we provide a chart showing the things discussed about all 12 Days of The Lord. These chapters plus the chart will show you that all the arguments listed above will absolutely not place the church in any part of the Tribulation period.

We shall list the 12 Days of The Lord shown to us in the Old and New Testaments in chronological order as they occurred in time. You will see that each of them occurred in time separated from each other by many years. In other words, the first Day of The Lord is separated from the 12th Day of The Lord by thousands of years. However, there are common denominators all twelve of them share. The 12th Day of The Lord is the only one in the New Testament.

To analyze these 12 Days of The Lord, we shall use a simple outline so the reader will have a complete, total grasp of this subject. The reader can use this analysis as a handy reference tool for years to come any time someone wants to persuade him/her the rapture will occur in the middle of the Tribulation. All the scriptures you will ever need to understand what the Bible says about each and every one of the 12 Days of The Lord are printed out for you below in its proper, logical order. The basic outline we shall use follows below.

- Day of The Lord #.
- The Prophet who gives us the detail of it and the date of his prophecy.

- Scripture reference.
- The subjects of God's wrath and judgment during it.
- The purpose or reason of it.
- The instrument God used to minister His wrath and judgment. (Watch and see how many of the 12 Days of The Lord has *no angels* as the instruments of judgment.)
- Is the term "wrath" used in the passage? (Watch and see how many times the word "wrath" is *not used* in the 12 Days of The Lord.)
- Are the terms "judge" or "judgment" used in the passage? (Watch and see how many times the words "judge-judgment" are *not used* concerning the 12 Days of The Lord.)
- What are the results of it on the land and people?
- Are there "*Cosmic Upheavals*" recorded in it and if so do any of them occur "before" it as a sign which precedes it or within it? (One godly brother has written a book, *The Pre-Wrath Rapture of the Church* in which he absolutely insists that cosmic upheavals occur as a of "sign" before the 12th Day of The Lord. We shall see that this is a great mistake on his part.)
- Is the word "angels" used as the instrument of it? (Watch and see how many times the word "angels" is *not used* concerning the 12 Days of The Lord.)
- Is the expression "*Great and/or Terrible*" in it?
- Is a time of "peace and rest", or the Millennium, mentioned in connection with it? Most, if not all, of the references to the "peace and rest" connected with the Day of The Lord passages swell beyond the borders of the local, Old Testament situation and reach far into the future and prophecy of the final millennium described in Revelation 20. (Watch and see how many times the Millennium is mentioned in connection with the 12 Days of The Lord. Some Mid and Post-Trib writers try desperately to maintain that the 12th Day of The Lord does not include the millennium.)
- In this chapter we look at the first four Days of The Lord. In the following two chapters we look at the other eight of them.

Day of The Lord #1.

- Prophet and Date: Joel - 835-796 B. C.
- Scripture Reference: Joel chapters 1-3

- Subjects on whom God's judgment and wrath are directed: the Southern Kingdom of Judah.
- Purpose of God's judgment and wrath: to call the people back to God.

Joel 2:12-13

12 Therefore also now, saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning:

13 And rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

- Instrument of God's wrath and judgment: Locusts, palmerworms, cankerworms, and caterpillars. God calls them "my great army". Notice that "angels" are not instruments here. The argument that they have to be God's instruments of judgment is mistaken.

Joel 1:4

4 That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten.

Joel 2:25

25 And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you.

- Is the term "wrath" used to describe God's attitude during it? No. And yet, this is a Day of The Lord. The argument that it must contain the word "wrath" to be a Day of The Lord is mistaken.
- Are the terms "judge" or "judgment" used in the passage? Yes in Joel 3:12.

Joel 3:12

12 Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.

- Results upon the land and people.

Joel 1:1-20

1 The word of the LORD that came to Joel the son of Pethuel.

2 Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers?

3 Tell ye your children of it, and let your children tell their children, and their children another generation.

4 That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten.

5 Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine, for it is cut off from your mouth.

6 For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion.

7 He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast it away; the branches thereof are made white.

8 Lament like a virgin girded with sackcloth for the husband of her youth.

9 The meat offering and the drink offering is cut off from the house of the LORD; the priests, the LORD'S ministers, mourn.

10 The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth.

11 Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished.

12 The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered: because joy is withered away from the sons of men.

13 Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat offering and the drink offering is withholden from the house of your God.

14 Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the LORD your God, and cry unto the LORD.

15 Alas for the day! for the day of the LORD is at hand, and as a destruction from the Almighty shall it come.

16 Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God?

17 The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered.

18 How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.

19 O LORD, to thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field.

20 The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

Joel 2:1-32

1 Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand;

2 A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations.

3 A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

4 The appearance of them is as the appearance of horses; and as horsemen, so shall they run.

5 Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.

6 Before their face the people shall be much pained: all faces shall gather blackness.

7 They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:

8 Neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded.

9 They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief.

10 The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining:

11 And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it?

12 Therefore also now, saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning:

13 And rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

14 Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the LORD your God?

15 Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:

16 Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

17 Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

18 Then will the LORD be jealous for his land, and pity his people.

19 Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen:

20 But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things.

21 Fear not, O land; be glad and rejoice: for the LORD will do great things.

22 Be not afraid, ye beasts of the field:
for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.

23 Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.

24 And the floors shall be full of wheat, and the vats shall overflow with wine and oil.

25 And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you.

26 And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed.

27 And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else: and my people shall never be ashamed.

28 And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

29 And also upon the servants and upon the handmaids in those days will I pour out my spirit.

30 And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

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

32 And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

See also Joel 3:1-21.

• Are Cosmic Upheavals Mentioned and do they occur as a "sign" preceding it or do they occur within the First Day of The Lord? Yes, but they occur "within" it and not "before" it as a sign. Joel is very definite. He places the Cosmic Upheavals as the beginning point of the "*Great and Terrible*" part of the Day of The Lord which we determined in the previous chapter occurs in the middle of it.

Joel 2:10-11

10 The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining:

11 And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it?

Joel 2:30-31

30 And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

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

Joel 3:15-16

15 The sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 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.

- Are "angels" mentioned as God's instrument of wrath and judgment? No. Although they are not God's instrument of judgment, this is still a Day of The Lord. To require angels to do it is a mistake that the Mid-Trib people cannot support.
- Does Joel distinguish between the Day of The Lord and the "*Great and Terrible*" part of it? Yes.

Joel 2:10-11

10 The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining:

11 And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it?

Joel 2:30-31

30 And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

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

Joel 3:15-16

15 The sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 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.

- Does Joel include a time of peace and rest (the Millennium) within the time frame of this first Day of The Lord and does he specifically say that it will occur "in that Day"? Yes. Specifically, Joel uses "in that day" in chapter 3 verse 18. Here is a Day of The Lord which includes "peace and rest" within its borders.

Joel 2:18

18 Then will the LORD be jealous for his land, and pity his people.

Joel 2:21-27

21 Fear not, O land; be glad and rejoice: for the LORD will do great things.

22 Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.

23 Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.

24 And the floors shall be full of wheat, and the vats shall overflow with wine and oil.

25 And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you.

26 And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed.

27 And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else: and my people shall never be ashamed.

Joel 2:32

32 And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

Joel 3:17-21

17 So shall ye know that I am the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

18 And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim.

19 Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land.

20 But Judah shall dwell for ever, and Jerusalem from generation to generation.

21 For I will cleanse their blood that I have not cleansed: for the LORD dwelleth in Zion.

Day of The Lord #2.

- Prophet and Date: Amos who lived in 780-755 B. C.
- Scripture Reference: Amos 3-9.
- Subjects: Northern Kingdom of Israel.
- Purpose or reason for the judgment and wrath in this Second Day of The Lord: During a time of extreme prosperity in Israel, the people oppressed the poor, worshipped idols, broke God's covenant and defiled God's name. Hypocrisy, greed, and injustice prevailed. Worship of God had degenerated to mechanical ritualism and was mingled with, if not replaced by, dependence upon pagan idols. In addition, they thought the Day of The Lord was to be a time of blessing and not judgment and wrath.

- Instrument God used to bring the wrath and judgment of this Second Day of the Lord: The Assyrian Army. This prediction of judgment by this army was fulfilled 40 years later. Again, angels are not used here as God's instrument of wrath and judgment as the Mid-Trib people declare.

Amos 7:17

17 Therefore thus saith the LORD; Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land.

Amos 7:11

11 For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

Amos 7:9

9 And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword.

Amos 9:4

4 And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good.

Amos 9:6

6 It is he that buildeth his stories in the heaven, and hath founded his troop in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name.

- Is the term "wrath" used to describe God's attitude? No. And yet, this is also a Day of The Lord. The argument that "wrath" must be used or it is not really a Day of The Lord is mistaken.

- Are the terms "judge" or "judgment" used in the passage? No. Although they are not used in this passage, this is still a Day of The Lord. The argument that if they are not used then it is not really a Day of The Lord is mistaken.

- Results upon the land and/or people:

Amos 3:11-15

11 Therefore thus saith the Lord GOD; An adversary there shall be even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled.

12 Thus saith the LORD; As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus in a couch.

13 Hear ye, and testify in the house of Jacob, saith the Lord GOD, the God of hosts,
14 That in the day that I shall visit the transgressions of Israel upon him I will also visit the altars of Bethel: and the horns of the altar shall be cut off, and fall to the ground.

15 And I will smite the winter house with the summer house; and the houses of ivory shall perish, and the great houses shall have an end, saith the LORD.

Amos 5:16-20

16 Therefore the LORD, the God of hosts, the Lord, saith thus; Wailing shall be in all streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing.

17 And in all vineyards shall be wailing: for I will pass through thee, saith the LORD.

18 Woe unto you that desire the day of the LORD! to what end is it for you? the day of the LORD is darkness, and not light.

19 As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 Shall not the day of the LORD be darkness, and not light? even very dark, and no brightness in it?

Amos 7:9

9 And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword.

Amos 7:11

11 For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

Amos 7:17

17 Therefore thus saith the LORD; Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land.

Amos 8:2

2 And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the LORD unto me, The end is come upon my people of Israel; I will not again pass by them any more.

Amos 8:3

3 And the songs of the temple shall be howlings in that day, saith the Lord GOD: there shall be many dead bodies in every place; they shall cast them forth with silence.

Amos 8:8-13

8 Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as by the flood of Egypt.

9 And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day:

10 And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day.

11 Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:

12 And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find it.

13 In that day shall the fair virgins and young men faint for thirst.

Amos 9:1-10

1 I saw the Lord standing upon the altar: and he said, Smite the lintel of the door, that the posts may shake: and cut them in the head, all of them; and I will slay the last of them with the sword: he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered.

2 Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down:

3 And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them:

4 And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good.

5 And the Lord GOD of hosts is he that toucheth the land, and it shall melt, and all that dwell therein shall mourn: and it shall rise up wholly like a flood; and shall be drowned, as by the flood of Egypt.

6 It is he that buildeth his stories in the heaven, and hath founded his troop in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD is his name.

7 Are ye not as children of the Ethiopians unto me, O children of Israel? saith the LORD. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir?

8 Behold, the eyes of the Lord GOD are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD.

9 For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.

10 All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

- Are Cosmic Upheavals mentioned and are they given as "signs" which precede this Second Day of The Lord or do they occur "within" it? Yes, but they are "within" it. They are not a "sign" which precedes it.

Amos 8:9

9 And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day:

- Are angels mentioned as God's instrument of wrath and judgment? No. However, this is still a time of wrath and judgment and still a Day of The Lord. To insist that angels must inflict the punishment or else it is not really a part of the real Day of The Lord wrath is mistaken.

- Does Amos distinguish between the Day of The Lord and the "*Great and Terrible*" last half of it? No.

- Is the Millennium mentioned and if so does Amos link it to "in that day"? Yes to both. He uses the statement "in that day" in Amos 9:11. To argue that the millennium is not a part of any of the Days of The Lord is mistaken.

Amos 9:11-15

11 In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

12 That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this.

13 Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt.

14 And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

15 And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

Day of The Lord #3.

- Isaiah who lived from 740-680 B. C.

- Scripture References: Isaiah chapters 2-5.

- Subjects: The Southern Kingdom of Judah and specifically Jerusalem.

- Purpose or reason: they had cast away the law of the Lord and despised his word.

Isaiah 5:24

24 Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.

• Instrument God used to bring about the wrath and judgment during this Second Day of The Lord: The Assyrian Army. Notice again that angels are not the instruments here.

• Is the term "wrath" used in the passage? No. But it is still a Day of The Lord. To require "wrath" to be used is a mistake.

• Are the term's "judge" or "judgment" used in the passage? Yes.

Isaiah 2:4

4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

Isaiah 3:13-14

13 The LORD standeth up to plead, and standeth to judge the people.

14 The LORD will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses.

Isaiah 4:4

4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

• Results upon land and/or people of this Third Day of The Lord:

Isaiah 1:7-9

7 Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers.

8 And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

9 Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.

Isaiah 1:28-31

28 And the destruction of the transgressors and of the sinners shall be together, and they that forsake the LORD shall be consumed.

29 For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen.

30 For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.

31 And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them.

Isaiah 2:10-12

10 Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty.

11 The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day.

12 For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low:

Isaiah 2:17-21

17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day.

18 And the idols he shall utterly abolish.

19 And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

20 In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats;

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

Isaiah 3:1

1 For, behold, the Lord, the LORD of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water.

Isaiah 3:7-8

7 In that day shall he swear, saying, I will not be an healer; for in my house is neither bread nor clothing: make me not a ruler of the people.

8 For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the LORD, to provoke the eyes of his glory.

Isaiah 3:16-18

16 Moreover the LORD saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet:

17 Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the LORD will discover their secret parts.

18 In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon,

Isaiah 3:24-26

24 And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty.

25 Thy men shall fall by the sword, and thy mighty in the war.

26 And her gates shall lament and mourn; and she being desolate shall sit upon the ground.

Isaiah 5:5-7

5 And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down:

6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it.

7 For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

Isaiah 5:13-15

13 Therefore my people are gone into captivity, because they have no knowledge: and their honourable men are famished, and their multitude dried up with thirst.

14 Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

15 And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled:

• Are Cosmic Upheavals mentioned and if so when do they occur? Do they occur before it as a prophesied "sign"? Yes, they occur "within" it but not as a "sign" which precedes it.

Isaiah 2:19-21

19 And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

20 In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats;

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

• Are angels mentioned as God's instrument of judgment? No. To require angels to do it is a mistake since this is still a Day of The Lord.

• Does Isaiah distinguish between this Third Day of The Lord and the "*Great and Terrible*" last half of it? Yes. He uses the word "terribly" in verses 19 and 21 shown above in chapter 2. The above (Isaiah 2:19-21) is exactly what happens in the middle of The 12th Day of The Lord-Tribulation-70th Week as we saw in the last chapter. This is

what happens immediately following the opening of the 6th seal in the book of Revelation.

Revelation 6:12-17

12 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;

13 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.

14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

16 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:

17 For the great day of his wrath is come; and who shall be able to stand?

• Is the Millennium mentioned and linked to this Third Day of The Lord? Yes. The expression "in that day" is used in Isaiah 4:2. To declare that the Day of The Lord does not include the millennium is a mistake.

Isaiah 4:2-6

2 In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.

3 And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem:

4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

5 And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence.

6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

Day of The Lord #4.

- Prophet and Date: Isaiah who lived from 740-680 B. C.
- Scripture Reference: Isaiah chapters 13-14.
- Subject of this judgment: Babylon.
- Purpose or Reason for this 4th Day of The Lord: The abusive way they treated the Jews.

- Instrument God used to deal in judgment with Babylon: The Army of the Medes. To require angels to do it won't wash.

Isaiah 13:17-18

17 Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it.

18 Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.

- Is "wrath" used in the passage? Yes.

Isaiah 13:9

9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

Isaiah 13:13

13 Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.

Isaiah 14:6

6 He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.

- Are the terms "judge" or "judgment" used in this passage? No. Again, to require these terms is a mistake. This is still a Day of The Lord.

- Results of this judgment upon Babylon:

Isaiah 13:6-16

6 Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty.

7 Therefore shall all hands be faint, and every man's heart shall melt:

8 And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames.

9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

10 For the stars of heaven 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.

11 And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

13 Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.

14 And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land.

15 Every one that is found shall be thrust through; and every one that is joined unto them shall fall by the sword.

16 Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.

• Are Cosmic Upheavals mentioned in this 4th Day of The Lord? Yes. They are in chapter 13 verses 10 and 13. They are not "signs" which precede it. They occur "within" it.

Isaiah 13:10

10 For the stars of heaven 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.

Isaiah 13:13

13 Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.

• Are angels mentioned as God's instruments of affliction? No. To require them is a mistake. The Mid-Trib group does not have a leg to stand on.

• Does Isaiah use the term "*Great and Terrible*"? No.

• Is the peace and rest of the Millennium mentioned here? Yes, in 14:1-3. Also, Isaiah used the expression "in that day" in 14:3, definitely linking the Millennium to that time in history known as the 12th Day of The Lord. It is a mistake to say that the millennium is not a part of the Day of The Lord.

Isaiah 14:1-3

1 For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

2 And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors.

3 And it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve.

Summary Concerning the First Four Days of The Lord

The word "wrath" is only used in 1 of these Four Days, The requirement of the Mid-Tribbers that "wrath" be used is a great mistake. In addition, the word "judgment" is only used in 1 of them. The requirement that it be used is also a great mistake. Cosmic upheavals are included in all four of them, but in no case are they said to be a "sign" which precedes any one of them. They all occur within the Day itself. To maintain they are a "sign" which precedes the Days of The Lord as does the author of *The Pre-Wrath Rapture of The Church* is dead wrong. Neither do angels minister Gods wrath in any of them. To demand that angels minister it or it is not really a time of wrath or judgment just won't fly. In the first one, locusts do it. In the next three, armies do it. Furthermore, "great and/or terrible" is mentioned in 3 of the 4. Finally, the millennium (the time of peace and rest) is included in all four. To say that the Day of The Lord does not include the millennium is also a great mistake.

Chapter Six

The Death of The Mid-Tribulation Rapture Theory: Part 2

We have just seen that one third of the Days of The Lord goes against the Mid-Trib theory. In three of them, God's instruments of wrath and judgment are armies. Actually, God said that the locusts in the first one were his army also. Now, the Mid-Tribbers say that the first half of the Tribulation-70th Week-12th Day of The Lord is not God's wrath and judgment because, although Jesus opens the seals in Revelation 6, he does not actually inflict God's wrath.

In other words he only "permits" what happens, which is "man's evil toward his fellow man". Now compare this view with the first four Days we've seen in the preceding chapter.

Although the killing, devastation and famine were indeed brought about by armies, can there be any doubt that it was the wrath and judgment of God almighty dealing with a situation he felt must be dealt with? Although it was dealt by armies, there is no way anyone can remove God's hand out of it. It was still a time of God's wrath and judgment. But, the plot thickens.

Day of The Lord #5.

- Prophet and Date: Isaiah who lived 740-680 B. C
- Scripture Reference: Isaiah chapters 34-35.
- Subjects of this judgment: The Nations and their armies.

Isaiah 34:1-3

1 Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it.

2 For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.

3 Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood.

- Purpose of this judgment: To recompense the nations for their treatment of Israel.

Isaiah 34:8

8 For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion.

- Instrument of God's vengeance and this passage? Yes.

Isaiah 33:5

5 The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness.

Isaiah 34:5

5 For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment.

- Results of this judgment: Destruction, slaughter, melted with their blood and sacrifice.

Isaiah 34:2-7

2 For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.

3 Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood.

4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree.

5 For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment.

6 The sword of the LORD is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

7 And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.

Isaiah 34:9-15

9 And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

10 It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.

11 But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness.

12 They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing.

13 And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons, and a court for owls.

14 The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest.

15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

- Are Cosmic Upheavals in this judgment? Yes, but they occur "within" it and not "before" it as a sign.

Isaiah 34:4

4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree.

- Are angels mentioned as God's instrument of wrath and judgment? No. It is obvious. God does not have to use angels for it to be the wrath of the Day of The Lord.
- Does this passage contain the expression "*Great and Terrible*"? No.
- Is the Millennium connected to this passage? Yes, in all of chapter 35. It is impossible by now to maintain that the Day of The Lord does not include the Millennium.

Isaiah 35:1-10

1 The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

2 It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God.

3 Strengthen ye the weak hands, and confirm the feeble knees.

4 Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you.

5 Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

6 Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

7 And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.

8 And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.

9 No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there:

10 And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

Day of The Lord #6.

- Prophet and Date: Zephaniah who prophesied 630-620 B. C.. Zephaniah used the expression, "The Day of The Lord" more than any other person in the Bible.
- Scripture Reference: Zephaniah chapters 1-3.

- Subject of this judgment: The Southern Kingdom of Judah and Jerusalem.

Zephaniah 1:4

4 I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the priests;

- Purpose of this judgment: Purge Judah from their idol worship and sin.

Zephaniah 1:4-6

4 I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the priests;

5 And them that worship the host of heaven upon the housetops; and them that worship and that swear by the LORD, and that swear by Malcham;

6 And them that are turned back from the LORD; and those that have not sought the LORD, nor inquired for him.

- Instrument of this judgment: The Babylonian army. But, still no angels. Again, it is obvious. The use of angels is not a requirement of The Day of The Lord.

- Is the term "wrath" used? Yes.

Zephaniah 1:15

15 That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,

Zephaniah 1:18

18 Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

- Are the terms "judge" or "judgment" used in this passage? Yes.

Zephaniah 2:3

3 Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD'S anger.

- Results of this judgment: Zephaniah 1:7-18.

Zephaniah 1:7-18

7 Hold thy peace at the presence of the Lord GOD: for the day of the LORD is at hand: for the LORD hath prepared a sacrifice, he hath bid his guests.

8 And it shall come to pass in the day of the LORD'S sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel.

9 In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit.

10 And it shall come to pass in that day, saith the LORD, that there shall be the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hills.

11 Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off.

12 And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The LORD will not do good, neither will he do evil.

13 Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof.

14 The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly.

15 That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,

16 A day of the trumpet and alarm against the fenced cities, and against the high towers.

17 And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung.

18 Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

• Are Cosmic Upheavals mentioned in this passage? None, unless "darkness, gloominess, clouds, thick darkness, and fire of my jealousy" be considered as Cosmic Upheavals. *Note carefully again that these Cosmic Upheavals occur "within" the Day of The Lord and not "before" it as a sign that we can use to predict its approach.*

Zephaniah 1:15

15 That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,

Zephaniah 1:18

18 Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

Zephaniah 3:8

8 Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

- Are angels mentioned as God's instrument of wrath? No. It is impossible to maintain that if angels do not inflict the judgment and wrath then it is not really a Day of The Lord as the Mid-Tribbers try to maintain.

- Does Zephaniah use the term "*Great and Terrible*"? Yes, but in a roundabout way. He uses "great" in one verse and "terrible" in another verse.

Zephaniah 1:14

14 The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly.

Zephaniah 2:11

11 The LORD will be terrible unto them: for he will famish all the gods of the earth; and men shall worship him, every one from his place, even all the isles of the heathen.

- Is the Millennium mentioned in this passage? Yes in chapter 3:14-20. Furthermore, he uses the term "in that day" in chapter 3:16. The Millennium is very definitely contained in the Day of The Lord.

Zephaniah 3:14-20

14 Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

15 The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the LORD, is in the midst of thee: thou shalt not see evil any more.

16 In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack.

17 The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.

18 I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden.

19 Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame.

20 At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

Day of The Lord #7 - Jeremiah's Account

- Prophet and Date: Both Jeremiah and Ezekiel record this 7th Day of The Lord. We shall look at Jeremiah's account first. He lived and prophesied 626-580 B. C.

- Scripture Reference: Jeremiah 46:1-28.

- Subject of this judgment: Egypt.

Jeremiah 46:1-2

**1 The word of the LORD which came to Jeremiah the prophet against the Gentiles;
2 Against Egypt, against the army of Pharaohnecho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.**

- Purpose of this judgment: Punish those who held Israel in captivity.

Jeremiah 46:28

28 Fear thou not, O Jacob my servant, saith the LORD: for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished.

- God's instrument of this judgment: The Babylonian army. Again, no angels.

Jeremiah 46:13

13 The word that the LORD spake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come and smite the land of Egypt.

- Is the term "wrath" used here? No. Another fact screams at us by now. The word "wrath" does not have to be used for it to be a Day of The Lord.

- Results of this judgment: Dismayed, taken captive, beaten down, stumbled and fallen, etc.

Jeremiah 46:5-6

5 Wherefore have I seen them dismayed and turned away back? and their mighty ones are beaten down, and are fled apace, and look not back: for fear was round about, saith the LORD.

6 Let not the swift flee away, nor the mighty man escape; they shall stumble, and fall toward the north by the river Euphrates.

Jeremiah 46:10-12

10 For this is the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates.

11 Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines; for thou shalt not be cured.

12 The nations have heard of thy shame, and thy cry hath filled the land: for the mighty man hath stumbled against the mighty, and they are fallen both together.

Jeremiah 46:14-16

14 Declare ye in Egypt, and publish in Migdol, and publish in Noph and in Tahpanhes: say ye, Stand fast, and prepare thee; for the sword shall devour round about thee.

15 Why are thy valiant men swept away? they stood not, because the LORD did drive them.

16 He made many to fall, yea, one fell upon another: and they said, Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword.

Jeremiah 46:19-25

19 O thou daughter dwelling in Egypt, furnish thyself to go into captivity: for Noph shall be waste and desolate without an inhabitant.

20 Egypt is like a very fair heifer, but destruction cometh; it cometh out of the north.

21 Also her hired men are in the midst of her like fatted bullocks; for they also are turned back, and are fled away together: they did not stand, because the day of their calamity was come upon them, and the time of their visitation.

22 The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood.

23 They shall cut down her forest, saith the LORD, though it cannot be searched; because they are more than the grasshoppers, and are innumerable.

24 The daughter of Egypt shall be confounded; she shall be delivered into the hand of the people of the north.

25 The LORD of hosts, the God of Israel, saith; Behold, I will punish the multitude of No, and Pharaoh, and Egypt, with their gods, and their kings; even Pharaoh, and all them that trust in him:

- Are Cosmic Upheavals mentioned in this passage? No.
- Are angels mentioned as God's instrument of judgment? No. Isn't this something? The position of the Mid-Tribbers has been cut right out from under them.
- Is the term "*Great and Terrible*" used in this passage? No.
- Is the Millennium mentioned in this passage? Yes in 46:27-28. By now you can see that the Millennium is always contained in the Day of The Lord.

Jeremiah 46:27-28

27 But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid.

28 Fear thou not, O Jacob my servant, saith the LORD: for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished.

Day of The Lord #7 - Ezekiel's Account

- Prophet and Date: Ezekiel from 593-570 B. C.
- Scripture Reference: Ezekiel 29 and 30.
- Subject of this judgment: Egypt.

Ezekiel 29:1-3

1 In the tenth year, in the tenth month, in the twelfth day of the month, the word of the LORD came unto me, saying,

2 Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt:

3 Speak, and say, Thus saith the Lord GOD; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself.

- Purpose of this judgment: The way they treated Israel.

Ezekiel 29:6-7

6 And all the inhabitants of Egypt shall know that I am the LORD, because they have been a staff of reed to the house of Israel.

7 When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand.

- God's instrument of judgment: The Babylonian Army. Still no angels.

Ezekiel 29:19-20

19 Therefore thus saith the Lord GOD; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army.

20 I have given him the land of Egypt for his labour wherewith he served against it, because they wrought for me, saith the Lord GOD.

- Is the word "wrath" used here? No. How many times does God have to show us? His Days of The Lord does not have to have "wrath" in the account to still be a Day of The Lord. Furthermore, even though "wrath" is not used, everyone can still see that it is a time of His "wrath".

- Results of this judgment: The complete destruction, overthrow and captivity of Egypt by the Babylonian Army.

Ezekiel 29:8-16

8 Therefore thus saith the Lord GOD; Behold, I will bring a sword upon thee, and cut off man and beast out of thee.

9 And the land of Egypt shall be desolate and waste; and they shall know that I am the LORD: because he hath said, The river is mine, and I have made it.

10 Behold, therefore I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia.

11 No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.

12 And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

13 Yet thus saith the Lord GOD; At the end of forty years will I gather the Egyptians from the people whither they were scattered:

14 And I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation; and they shall be there a base kingdom.

15 It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.

16 And it shall be no more the confidence of the house of Israel, which bringeth their iniquity to remembrance, when they shall look after them: but they shall know that I am the Lord GOD.

Ezekiel 30:4-19

4 And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down.

5 Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword.

6 Thus saith the LORD; They also that uphold Egypt shall fall; and the pride of her power shall come down: from the tower of Syene shall they fall in it by the sword, saith the Lord GOD.

7 And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted.

8 And they shall know that I am the LORD, when I have set a fire in Egypt, and when all her helpers shall be destroyed.

9 In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh.

10 Thus saith the Lord GOD; I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon.

11 He and his people with him, the terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.

12 And I will make the rivers dry, and sell the land into the hand of the wicked: and I will make the land waste, and all that is therein, by the hand of strangers: I the LORD have spoken it.

13 Thus saith the Lord GOD; I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt.

14 And I will make Pathros desolate, and will set fire in Zoan, and will execute judgments in No.

15 And I will pour my fury upon Sin, the strength of Egypt; and I will cut off the multitude of No.

16 And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph shall have distresses daily.

17 The young men of Aven and of Pibeseth shall fall by the sword: and these cities shall go into captivity.

18 At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.

19 Thus will I execute judgments in Egypt: and they shall know that I am the LORD.

- Are Cosmic Upheavals mentioned in the passage? Yes, a cloud and darkness.

Ezekiel 30:18

18 At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.

- Are angels mentioned as God's instrument of judgment in this passage? No. How odd for the Mid-Tribbers to maintain that angels must inflict the wrath.

- Does Ezekiel use the term "*Great and Terrible*"? No.

- Is the Millennium connected to this 7th Day of The Lord? Yes, in chapter 29 verse 21. And the expression "in that day" is also used.

Ezekiel 29:21

21 In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I am the LORD.

Day of The Lord #8.

- Prophet and Date: Ezekiel between 593-570 B. C.
- Scripture Reference: Ezekiel 13.
- Subject of this judgment: False prophets and prophetesses.

Ezekiel 13:1-3

**1 And the word of the LORD came unto me, saying,
2 Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the LORD;
3 Thus saith the Lord GOD; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!**

Ezekiel 13:17

17 Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them,

- Purpose of this judgment: They were prophesying when God had not spoken.

Ezekiel 13:6-7

6 They have seen vanity and lying divination, saying, The LORD saith: and the LORD hath not sent them: and they have made others to hope that they would confirm the word.

7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith it; albeit I have not spoken?

- God's instrument for this judgment: God himself. In the following verses, notice the words "I" and "my". We must note here that in the first half of the 70th Week-Tribulation-12th Day of The Lord as described in Revelation 6, that Jesus himself inflicts the wrath just as God does here.

Ezekiel 13:13-15

13 Therefore thus saith the Lord GOD; I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it.

14 So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the LORD.

15 Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall is no more, neither they that daubed it;

- Is the term "wrath" used? Yes.

Ezekiel 13:15

15 Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall is no more, neither they that daubed it;

- Results of this judgment: God is against them and cuts them off from among the people.

Ezekiel 13:8-15

8 Therefore thus saith the Lord GOD; Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord GOD.

9 And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord GOD.

10 Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar:

11 Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it.

12 Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it?

13 Therefore thus saith the Lord GOD; I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it.

14 So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the LORD.

15 Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall is no more, neither they that daubed it;

Ezekiel 13:18

18 And say, Thus saith the Lord GOD; Woe to the women that sew pillows to all armholes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive that come unto you?

Ezekiel 13:20-23

20 Wherefore thus saith the Lord GOD; Behold, I am against your pillows, wherewith ye there hunt the souls to make them fly, and I will tear them from your arms, and will let the souls go, even the souls that ye hunt to make them fly.

21 Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I am the LORD.

22 Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life:

23 Therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand: and ye shall know that I am the LORD.

- Are Cosmic Upheavals mentioned in this passage? No.
- Are angels God's instrument of judgment in this passage? No. Isn't it strange the Mid-Tribbers insist that if angels do not inflict the wrath it is invalid?

- Is the term "***Great and Terrible***" mentioned? No.
- Is the Millennium mentioned? No. Of all twelve Days of The Lord, this is the only one that does not include the Millennium. Why? Because this is a case where God dealt with just a few individuals.

However, in every instance where he dealt with a nation or the world, the Millennium is always contained in the Day of The Lord.

Summary of These Four Days of The Lord

The term "wrath" is used in only two of the four. Consequently, we see that this term is not necessary as the Mid-Tribbers claim. "Judgment" is only used in two of them so judgment is not required either as the Mid-Tribbers declare. "Cosmic upheavals" are mentioned in only one of them but in no way can it be construed as a "sign" which precedes any four of them. They occur within it and not before it. Angels do not inflict God's wrath in any of them. To require angels is a great mistake. Two of them employ armies to do it. In the other two, God does it himself. To say that the first half of the Tribulation is not really a time of wrath because Jesus opened the seals is equivalent to saying that these Days of The Lord here are not really wrath because God did them. Go to the sections on Results and read them again. They are indeed times of wrath and judgment. Again, the Mid-Tribbers are mistaken. The peace and rest (Millennium) is included in all Days of The Lord which pertains to Israel and/or nations. To declare otherwise is a mistake.

Chapter Seven

The Death of The Mid-Tribulation Rapture Theory: Part 3

The main leg that the Mid-Tribulation Rapture theory sits upon is taking a pounding. In the last chapter we saw that God's instrument of wrath and judgment in three of the four Days of The Lord were armies. Again to say, as the Mid-Tribbers do, that God only permits the war, devastation and famine in the first half of the Tribulation in Revelation 6 just folds up when we think. Even though armies did the damage in three of the preceding three out of the four Days of The Lord, we are left in no doubt that God is the one behind it. He (Jesus) is also the one behind it in the first half of the Tribulation in Revelation 6 also.

Furthermore, in one of the preceding four Days, God inflicted the wrath and judgment himself. Then, why do the Mid-Tribbers doubt that Jesus inflicted the wrath and judgment in the first half of the Tribulation? There is no rhyme or reason for their logic. Now, we shall view the last four Days of The Lord. You will see for yourself that their wobbly leg will fall before your very eyes.

Day of The Lord #9.

- Prophet and Date: Obadiah in 585 B. C.
- Scripture Reference: The entire book.
- Subject of this judgment: All nations but primarily Edom.

Obadiah 1:1-2

1 The vision of Obadiah. Thus saith the Lord GOD concerning Edom; We have heard a rumour from the LORD, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle.

2 Behold, I have made thee small among the heathen: thou art greatly despised.

- Purpose of this judgment: Their treatment of Israel. They joined Babylon in looting Jerusalem.

Obadiah 1:10-14

10 For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever.

11 In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them.

12 But thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress.

13 Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity;
14 Neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress.

- God's instrument of wrath in this judgment: God himself. But, in the 12th Day of The Lord, Jesus does it in the first 3 1/2 years of it.

Obadiah 1:3-4

3 The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?

4 Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD.

- Is the term "wrath" used here? No. Need we say anymore about this?
- Are the terms "judge" or "judgment" used in this passage? Yes.

Obadiah 1:21

21 And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD'S.

- Results of this judgment upon Edom: Destruction, slaughter, burned and devoured.

Obadiah 1:8-10

8 Shall I not in that day, saith the LORD, even destroy the wise men out of Edom, and understanding out of the mount of Esau?

9 And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

10 For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever.

Obadiah 1:18

18 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 the LORD hath spoken it.

- Are Cosmic Upheavals mentioned? No.
- Are angels mentioned as God's instrument of wrath? No. This needs no further comment does it?
- Is "*Great and Terrible*" mentioned? No.

- Is the Millennium mentioned in this passage? Yes. By now you get the picture.

Obadiah 1:17

17 But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions.

Day of The Lord #10.

- Prophet and Date: Zechariah in 520-518 B. C.
- Scripture Reference: Zechariah chapters 12-14.
- Subject of this judgment: All nations.

Zechariah 12:2-3

2 Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem.

3 And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

- Purpose of this judgment: The nations attacking Jerusalem.

Zechariah 12:9

9 And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

- God's instrument of wrath during this judgment: God himself. See the verse above. Remember now that Jesus does it during the first half of the 12th Day of The Lord just as God does it here.

- Is the term "wrath" used here? No.

- Results of this judgment: The nations will be cut in pieces, struck with terror and blindness, devoured and destroyed.

Zechariah 12:3-4

3 And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

4 In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

Zechariah 12:6

6 In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem.

Zechariah 12:9

9 And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

Zechariah 14:3

3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

- Are Cosmic Upheavals mentioned? Yes. See chapter 14:6-7 below.

Zechariah 14:6-7

6 And it shall come to pass in that day, that the light shall not be clear, nor dark:

7 But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that at evening time it shall be light.

- Are angels the instruments of God's wrath in this passage? No.
- Is "*Great and Terrible*" used in this passage? No.
- Is the Millennium mentioned here? Yes. "In that day" is also used linking the Millennium to the Day of The Lord. The Millennium is always included in the Day of The Lord.

Zechariah 14:8-11

8 And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

10 All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her 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.

11 And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

Zechariah 14:20-21

20 In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD'S house shall be like the bowls before the altar.

21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD 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 the Canaanite in the house of the LORD of hosts.

Day of The Lord #11.

- Prophet and Date: Malachi from 450-400 B. C.
- Scripture Reference: Malachi 4:1-6.
- Subject of this judgment: The proud and the wicked.

Malachi 4:1

1 For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

- Purpose of this judgment: None given.
- Instrument of this judgment: God himself. God here and Jesus in Revelation 6.

Malachi 4:3

3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts.

- Is the term "wrath" used? Yes.

Malachi 3:5

5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts.

- Results of this judgment: They shall be like stubble and burned up.

Malachi 4:1

1 For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

- Are Cosmic Upheavals mentioned? No.
- Are angels mentioned as God's instrument of wrath? No.
- Is "*Great and Terrible*" mentioned in this passage? Yes. This prophet gives one of the two triggers that start the middle (the "great and terrible" half) of the 12th Day of The

Lord-70th Week-Tribulation which are the appearance of Elijah. Joel gives the other trigger which is the Cosmic Upheavals.

Malachi 4:5-6

5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

- Is the Millennium mentioned in this passage? Yes. Malachi 4:2-3 links the Millennium to the word "day" in verse 1.

Malachi 4:2-3

2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts.

Day of The Lord #12.

- Prophet and Date: The Apostle John in 95 A. D.
- Scripture Reference: Revelation chapters 6-19.
- Subjects of this judgment: Israel and the world.

Revelation 6:4

4 And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

Revelation 6:8

8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

- Purpose of this judgment: To strip the earth of most of its population, repossess it from Satan and prepare Israel to receive Jesus as their Messiah.
- Instrument of this judgment: Jesus and angels. Jesus opens the seals in Revelation 6 and 8. Angels issue the trumpets and vials in Revelation 8, 9, 11, and 16. In four of the Days of The Lord, specifically #'s 8, 9, 10 and 11, God himself ministers the wrath and judgment. Here Jesus does it.
- Is the word "wrath" used here? Yes.

Revelation 6:16-17

16 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:

17 For the great day of his wrath is come; and who shall be able to stand?

Revelation 11:18

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

Revelation 14:10

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

Revelation 14:19

19 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.

Revelation 15:1

1 And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

Revelation 15:7

7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

Revelation 16:1

1 And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

Revelation 16:19

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

Revelation 19:15

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

• Are the terms "judge" or "judgment" used in this passage? Yes.

Revelation 14:7

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

Revelation 15:4

4 Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

Revelation 16:5

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

Revelation 17:1

1 And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters:

Revelation 18:8

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

Revelation 18:10

10 Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come.

Revelation 19:2

2 For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

Revelation 19:11

11 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.

• Results of this judgment:

Revelation 6:4

4 And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

Revelation 6:4-17

4 And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.

12 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;

13 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.

14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

16 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:

17 For the great day of his wrath is come; and who shall be able to stand?

Revelation 8:7-12

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

Revelation 9:2-6

2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

Revelation 9:10

10 And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

Revelation 9:15

15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

Revelation 9:18-19

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

Revelation 11:13

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

Revelation 13:7-8

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

Revelation 13:15-17

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

Revelation 14:9-10

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

Revelation 14:13

13 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.

Revelation 14:19-20

19 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.

20 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.

Revelation 16:2-11

2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea.

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

Revelation 16:18-21

18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20 And every island fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

Revelation 19:17-21

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

• Are Cosmic Upheavals mentioned? Yes. These scriptures have been printed above under "Results of this judgment". See Revelation 6:12; 8:7-13; 11:13; 16:2-4, 8-12, 18 and 20-21.

• Are angels mentioned as God's instrument of wrath? Yes. These references have been printed above under "Results of this judgment". See Revelation 8:7, 8, 10, 12; 9:1, 13; 11:15; 16:1-4, 8, 10, 12 and 17.

- Is "*Great and/or Terrible*" mentioned in this passage? Yes.

Revelation 6:16-17

16 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:

17 For the great day of his wrath is come; and who shall be able to stand?

Revelation 14:19

19 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.

Revelation 16:14

14 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.

- Is the Millennium mentioned in the passage? Yes. It always is.

Revelation 20:4-6

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Summary of These Four Days of The Lord

In three of them God inflicts the wrath and judgment himself. In the other one Jesus does it in the first half and angels do it in the last half. To require angels for both halves, as we have thoroughly determined by now, is a dreadful mistake. The term "wrath" is not used in three of them but it is in both halves of the last one. "Judgment" is used in all four. Cosmic upheavals is applied only to the last one. Great and/or Terrible is employed in the last two and the Millennium is applied to all four of them. To build an end time scheme upon the fact that the Millennium is not a part of the Day of The Lord like the author of *The Pre-Wrath Rapture of The Church* is folly.

Conclusion To All 12 Days of The Lord

All 12 Days of The Lord build in intensity. They seem to begin slow and build up to the breaking point. Afterwards, the time of peace and rest ensues. As such, the wrath and

judgment part of them, are in their entirety, the time of the Lord's wrath and judgment. Only six of them use the term "great and terrible". But the rest, nevertheless, build in intensity. There is not one of the 12 where it can be said that the first half is not a time of wrath and judgment just because the terms "wrath" and "judgment" are not used to describe it.

In each and every case where "wrath" and "judgment" are used, it applies to that particular Day of The Lord in its entirety and not just to the "last half" of it.

In only 4 of them is the term "wrath" used. But, study the other 8 very closely. You will see that all 8 of them are indeed a time of God's "wrath". You will also see that this "wrath" does not exclude the "first half" but covers that particular Day of The Lord in its entirety. Not one bit of it is not covered by the "wrath".

In 4 of them the word "judgment" is not used at all. But study these 4 very closely. You will see that all of them are in fact a time of God's "judgment". In addition, you will see that this "judgment" covers the whole thing and not just the "last half" of it.

In only one case, the 12th Day of The Lord, is "angels" the ministers of God's wrath and judgment. To say that the first half of the Tribulation is not God's wrath and judgment because no angels did it, makes as much logic as saying that the first half of the last 11 Days of The Lord are not really times of wrath and judgment because they were not brought about by "locusts".

The point here is this; all 12 Days of The Lord, in their entirety, are specifically the times of God's wrath and judgment inflicted by the instrument of his own choosing. This is so whether or not He chose to record the words "wrath" or "judgment". We cannot say that because he did it one way here, He also has to do it that same way there. He does all things the way He wants it done. Period.

There is a pattern to all 12 Days of The Lord. All 12 of them, in their entirety, are the times of His wrath, judgment, fury, anger and vengeance whether He uses locust, armies, angels or does it Himself. To maintain that the first 3 1/2 years of the Tribulation-70th Week-12th Day of The Lord is not a time of God's wrath and judgment just will not stand up under scrutiny.

Finally, consider the characteristics of the first half of the 12th Day of The Lord. Then compare these characteristics to all the other 11 of them with the exception of the one pertaining to the false prophets. They are practically identical. Those characteristics are contained in Revelation chapter 6. They depict devastating military movements and conflicts which result in widespread death and devastation. See below.

1. Peace is taken from the earth in Revelation 6:4.
2. They kill one another in Revelation 6:4.

3. As in all war, economic collapse ensues rendering their currency worthless. Consequently, a days wages will only buy a loaf of bread in Revelation 6:5-6.
4. A fourth part of the earth is slain in 6:7-8.
5. Many of those saved during the first half of the Tribulation are martyred in 6:9-11.
6. There are violent cosmic upheavals in 6:12-14.

All this happens in just the first half of the 12th Day of The Lord. To say that this is not God's wrath but only man's wrath directed against his fellow man, we must maintain the same thing concerning those Days of The Lord #'s 2-7 which involve military conflict also. This is absolutely not the case. It is impossible to maintain that God has little or nothing to do with the wrath, judgment, death, wreckage, famine, hunger, starvation and martyrdom of the first half of the 12th Day.

Look at the chart on the next 2 pages. Look at those 5 cases where the instruments of God's wrath and judgment are armies. In only 2 of them is the word "wrath" found and in only 2 of them is the word "judgment" found. And in only one of them do we find both words used. You will find the same characteristics in them that you find in the first half of the Tribulation, namely, war, starvation, famine, currency collapse and widespread death. It is folly to maintain that all 5 of these cases are not God's "wrath" and "judgment". Therefore, it is just as much folly to maintain that the first half of the 12th Day is not the "wrath" and "judgment" of the Lord.

Now look, again, at the chart we provide for you. Make any comparison you want. The first half of the 12th Day is the time of God's wrath and judgment. To place the church in this first half because it is not "supposed" to be a time of wrath and judgment will not fly. It is indeed the time of God's wrath and judgment whether or not it is inflicted by angels or locusts.

You can place the church in hell with as much scriptural support as you can place it in any part of the Tribulation-70th Week-12th Day of The Lord.

See The Chart on The Next Page For a Complete Visual Understanding of The 12 Days of The Lord

The Twelve Days of the Lord

Days of the Lord	Instrument of God's Wrath	Is the term, Wrath, used?	Is the term, Judgment, used?	Are Cosmic Upheavals Mentioned?	Do Angels minister His wrath?	Great and Terrible used?	Millenium-Rest Used?
Day #1	<i>Locusts</i>	<i>No</i>	<i>Yes</i>	<i>Yes</i>	<i>No</i>	<i>Yes</i>	<i>Yes</i>
Day #2	<i>Assyrian Army</i>	<i>No</i>	<i>No</i>	<i>Yes</i>	<i>No</i>	<i>No</i>	<i>Yes</i>
Day #3	<i>Assyrian Army</i>	<i>No</i>	<i>Yes</i>	<i>Yes</i>	<i>No</i>	<i>Yes</i>	<i>Yes</i>
Day #4	<i>Army of the Medes</i>	<i>Yes</i>	<i>No</i>	<i>Yes</i>	<i>No</i>	<i>Yes</i>	<i>Yes</i>
Day #5	<i>GodHimself</i>	<i>No</i>	<i>Yes</i>	<i>Yes</i>	<i>No</i>	<i>No</i>	<i>Yes</i>
Day #6	<i>Babylonian Army</i>	<i>Yes</i>	<i>Yes</i>	<i>No</i>	<i>No</i>	<i>Yes</i>	<i>Yes</i>
Day #7	<i>Babylonian Army</i>	<i>No</i>	<i>No</i>	<i>No</i>	<i>No</i>	<i>No</i>	<i>Yes</i>
Day #8	<i>GodHimself</i>	<i>Yes</i>	<i>No</i>	<i>No</i>	<i>No</i>	<i>No</i>	<i>No</i>
Day #9	<i>GodHimself</i>	<i>No</i>	<i>Yes</i>	<i>No</i>	<i>No</i>	<i>No</i>	<i>Yes</i>
Day #10	<i>GodHimself</i>	<i>No</i>	<i>Yes</i>	<i>No</i>	<i>No</i>	<i>No</i>	<i>Yes</i>
Day #11	<i>GodHimself</i>	<i>No</i>	<i>Yes</i>	<i>No</i>	<i>No</i>	<i>Yes</i>	<i>Yes</i>
Day #12	<i>Jesus and the Angels</i>	<i>Yes</i>	<i>Yes</i>	<i>Yes</i>	<i>Yes</i>	<i>Yes</i>	<i>Yes</i>

Chapter Eight

No Thief Gives Warning Signs: Paul's 11 Reasons Why Christians Will Not Be In The 12th Day of The Lord

The question we must now address is this: "Will there be any signs that occur before the 12th Day of The Lord that we must look for prior to its arrival"? The answer to this question is a resounding NO! Both Paul and Peter tell us this plainly in two places.

1 Thessalonians 5:1-2

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

2 Peter 3:10

10 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.

The key in both scriptures shown above is the statement, "as a thief in the night". Common sense demands that we expect no warning or "sign" prior to the arrival of the 12th Day of The Lord because *No Thief Gives Warning Signs*. In this chapter we shall consider Paul's statement to the Thessalonians.

First, we must notice Paul's use of pronouns. He makes a clear cut distinction between a group known in this passage as "they-them-others who *are not* children of the light and day" and between another group known in this passage as "ye-yourselves-we-us who *are* children of the light and day". In other words, "they-them-others who *are not* children of the light and day" is related to the 12th Day of The Lord in an entirely different way than "ye-yourselves-we-us who *are* children of the light and day". The "they-them-others who *are not* children of the light and day" are the unsaved who are alive on the earth when The 12th Day of The Lord begins. The "ye-yourselves-we-us who *are* children of the light and day" are the saved who are alive on the earth immediately preceding the beginning of The 12th Day of The Lord. We look first at the group known in this passage as "they-them-others who *are not* children of the light and day".

Four verses describe the attitude and condition of "they-them-others who *are not* children of the light and day" when the thief (The 12th Day of The Lord) strikes. See below.

1 Thessalonians 4:13

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

1 Thessalonians 5:3

3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

1 Thessalonians 5:6-7

6 Therefore let us not sleep, as do others; but let us watch and be sober.

7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

We saw in a previous chapter that the 12th Day of The Lord commences with the trigger of the signing of the pre-existing treaty between the Antichrist and Israel. This causes a false sense of security on the part of Israel. It also causes a false sense of security around the world because finally it will appear that the terrible trouble, terrorism and killing in the Middle East is at last over. This group of "they-them-others" will be saying "peace and safety" has at last arrived. They will be lulled into a complacency that Paul calls "sleep". There will be celebrations all over the world, but especially in Israel. It is characterized by "drunkenness".

But, little do they know at that time that they have been "betrayed into The Tribulation" itself. They are in The 12th Day of The Lord and are not yet aware of it. It has come on them as a *thief in the night*. No thief gives warning signs. The last thing they expect is what they get. They are saying "peace and safety" but suddenly the destruction of The 12th Day of The Lord envelopes them unexpectedly. Paul is very obvious as to the relationship of this "they-them-other" group to the 12th Day of The Lord. They go into it. He said the "sudden destruction" of it "cometh upon them". But, what about the "ye-yourselves-we-us" who *are* the children of light and day" group? What happens to us? Next, we must show the opposite relationship to The 12th Day of The Lord of the group known in this passage as "ye- yourselves-we-us".

This group is either forewarned and prepared for the 12th Day of The Lord or else they are raptured before it occurs and are therefore not in it. But if they are forewarned, how could Paul say with any intelligence at all that it "comes as a thief in the night"? This statement is all important. If Christians are forewarned about it, then Paul was using a wrong, ludicrous illustration to say what he meant since *no thief gives warning signs!* We must note well at this point that Paul never said "that day" comes upon "us". He said it comes upon "them".

Below we show all the scriptures in this passage which shows the relationship of this "ye-yourselves-we-us" group to The 12th Day of The Lord. Then, we shall make some explanatory comments.

1 Thessalonians 4:13-18

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

**16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:
17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.
18 Wherefore comfort one another with these words.**

1 Thessalonians 5:1-2

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

1 Thessalonians 5:4-6

**4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.
5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.
6 Therefore let us not sleep, as do others; but let us watch and be sober.**

1 Thessalonians 5:8-11

**8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.
9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,
10 Who died for us, that, whether we wake or sleep, we should live together with him.
11 Wherefore comfort yourselves together, and edify one another, even as also ye do.**

First, Paul is writing them to clear up two mistaken ideas they had. These mistakes were based primarily on a rumor that had supposedly come from Paul himself. What led to that rumor was this; the Thessalonians were having great difficulty and trouble. Based upon their hardship and trials, someone had circulated a letter that the reason they were having such a tough time of it was that The 12th Day of The Lord had already arrived. Consequently, the trouble they were having was because they did not go up in the Rapture and were therefore in The 12th Day of The Lord which they knew was the time of "Jacob's Trouble".

Their second "mistake" was they thought the living Christians would be raptured before the resurrection of those Christians who had died previously. In other words, they thought the rapture of the living saints would precede the resurrection of the dead saints.

Since they thought that The 12th Day of The Lord had arrived and they (the living) missed the rapture, they were sorrowing over the dead in Christ in that they had been resurrected without their (the living) being raptured. Paul writes them to straighten out this mistaken idea by, first of all, showing them that he (Paul) had never said that the reason for their trials was because The 12th Day of The Lord had come. He emphatically declares this in his second epistle to them.

2 Thessalonians 2:1-2

1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

2 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.

In verse two above, the expression, "the day of Christ" should have been translated "the day of the Lord". Next, he explains to them that the living would not be raptured before the resurrection of the dead in Christ. See 1 Thessalonians 4:15 above. In this verse, "prevent" should be translated "precede". In other words, he absolutely declares that "we who are alive and remain unto the coming of the Lord shall not *precede* them who are asleep". Then, in verse 16 he emphatically declares that "the dead in Christ shall rise first". Finally, he boldly announces in verse 17 that after the resurrection of the "dead in Christ" that "we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord". This is the exact order in Isaiah 26 discussed in a previous chapter.

To summarize what Paul said to this church, two things must be said. First, Paul never said The 12th Day of The Lord had come. Second, the rapture of the living does not occur before the resurrection of the dead in Christ. Instead, just the opposite is the order. The dead in Christ rise first and then the rapture of the living saints occurs.

Then, he tells them to **SCARE ONE ANOTHER HALF TO DEATH WITH THESE WORDS**. No, he instructs them to **COMFORT** one another with these words. These "words" contain instructions about the resurrection and the rapture of course. But, these instructions are related to the 12 Day of The Lord. Primarily, they are to comfort one another because they are not in the Day of The Lord.

Furthermore, concerning "that day", Paul tells them that it is pointless for him to write concerning the "times and seasons" when that day will I appear.

1 Thessalonians 5:1-2

1 But of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

There is a difference in the two Greek words translated "times" and "seasons". W. E. Vine says that CHRONOS, (from which comes our word "chronology"), translated here by "times", means "duration" of a period of time. He then contrasts this with KAIROS, translated here by "seasons", and says this means that the time, or CHRONOS, in question is marked by certain characteristics or features. In other words, "times" has to do with the interval of time between when Paul was writing to the Thessalonians and the actual beginning point of the 12th Day of The Lord. The "seasons" has to do with the "characteristics" of the days just prior to the beginning of The 12th Day.

Concerning these two things, the duration of time between his writing and the beginning of the 12th Day and the characteristics of the days just prior to it, Paul said to them that they had no need for him to write them. Why? Because they "know perfectly" that the 12th Day would come as a thief in the night.

"Know", here, translates OIDA. Vine's says this word signifies to "know fully", not just "know", mind you, but FULLY KNOW. "Perfectly", here, translates AKRIBOS, which means "accurate, exact, perfect". To put it more precisely, the Thessalonians already had a FULL, ACCURATE, EXACT AND PERFECT KNOWLEDGE that the 12th Day of The Lord would come only as a thief in the night. Now, let us place the above word studies in our verses and they will look like this:

1 But of the SPACE OF TIME BETWEEN NOW AND THE DAY THE 12TH DAY OF THE LORD BEGINS and the CHARACTERISTICS OF THE DAYS JUST PRIOR TO ITS BEGINNING, brethren, ye have no need that I write unto you.
2 For yourselves KNOW PERFECTLY, EXACTLY, ACCURATELY AND FULLY that the day of the Lord so cometh as a thief in the night.

Now we must examine just what, exactly, is the relationship of all the preceding to The 12th Day of The Lord? The relationship of the above to The 12th Day of The Lord is this. The 12th Day of The Lord comes as a thief in the night and *no thief gives warning signs*. If, therefore, it should occur before the resurrection of the dead in Christ and the rapture of the living saints, then we would have to look for this event which would be a "sign" prior to Christ's coming for the church. This is absolutely not the case. His coming for his church, as we shall see next in this chapter, has absolutely no prophesied event that we are to look for beforehand.

In addition, if there were any "sign" that preceded the beginning of the 12th Day, then we would have "characteristics" of those days and we might even possibly be able to begin a countdown and know the "duration" between the time Paul wrote to them and the beginning of the 12th Day. But, if this is the case, then it could not come as a thief for *no thief gives warning signs*. Previously, we mentioned the book, *The Pre-Wrath Rapture of The Church*. This author is adamant. He maintains over and over that the Day of The Lord is preceded by cosmic upheavals. This is a fatal mistake. If he is right, then we have signs and "characteristics" galore. But, if there are signs and characteristics, then the 12th Day does not and cannot come as a thief in the night since *no thief gives warning signs*.

We have shown previously that the rapture occurs in time moments before the beginning of the 12th Day. And, concerning the rapture, there are no signs that precede it either. The scriptures themselves make a distinction between Christ's rapture of the church and his coming to the earth. In those scriptures pertaining to his coming to the earth, *there are multitudes of signs that precede it*. In those scriptures pertaining to the rapture, *there are no signs that precede it*. Not even one sign. Listed below are some of the scriptures pertaining to the rapture. *In each and every case, not one sign is given for us to look for prior to the rapture.*

1 Thessalonians 5:6

6 Therefore let us not sleep, as do others; but let us watch and be sober.

John 14:2-3

2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

Acts 1:11

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

1 Corinthians 1:7-8

7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

1 Corinthians 15:51-52

51 Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

Philippians 3:20-21

20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Titus 2:13

13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

Hebrews 9:28

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

James 5:7-8

7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

Revelation 3:3

3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

It is obvious! If the rapture should occur anywhere within Revelation chapters 6 through 19, (Daniel's 70th Week of years-Tribulation-12th Day of The Lord) every one of the preceding verses of scripture would not only be wrong, they would be an outright lie! How can God in His infallible Word say over and over again for us to look for Jesus if He should come anywhere within Revelation 6-9? He would not say for us to look for Jesus if the rapture should occur anywhere within Revelation 6-9 which describes the 70th Week-Tribulation-12th Day of The Lord in detail. Why? Because at whatever point within these chapters He came for the church, everything in Revelation 6-19 that preceded His coming, would be "signs" that preceded the rapture. ***No thief gives warning signs.*** And not one sign is given in any passage cited above. Now, if The 12th Day of The Lord should occur before the rapture, we must be on the watch for the signing of the treaty between Israel and the Antichrist and not be watching for Jesus. The signing of this treaty is absolutely not what the Bible says we are to be expecting and watching for. We are to be watching for Jesus!

Some say that The 12th Day of The Lord comes as a thief on the unsaved but not on the saved. Their reason is because we, the saved, (the "ye-yourselves-we-us" group) are forewarned and the unsaved, (the "they-them-other" group) are not. Therefore, they are caught as a thief in the night by it. We, on the other hand, know our scripture and are watching for it and are therefore not caught by it as a thief in the night. But, is this what the scripture says about this subject? Absolutely not. Does Paul say that The 12th Day of The Lord will not overtake us Christians as a thief in the night because we have been forewarned? No he does not. Paul gives us eleven bombshell reasons why it will not overtake us as a thief in the night or anything else for that matter.

Reason #1 Why Christians Will Not Be in The 12th Day of The Lord

His first reason is because the 12th Day of The Lord is coming specifically for those who are in the "they-them-other who ***are not*** children of the light and day" group. Then he emphatically declares that we Christians are not in that group.

1 Thessalonians 5:5

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

Therefore, he says:

1 Thessalonians 5:4

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

Notice closely that he contrasts the "ye-yourselves-we-us who *are* children of the light and day" group from the "other" group "who *are not* the children of light and day" upon whom the 12th Day of The Lord comes suddenly as a thief in the night.

Reason #2 Why Christians Will Not Be In The 12th Day of The Lord

Furthermore, in verse 4 above, the expression "that that day should overtake you as a thief" is a Greek Result clause. The major players in Greek grammar, Robertson, Burton, Lightfoot, Dana and Mantey, all agree that this is a Greek Result clause. A Result clause simply states what happens as a result of the main verb. In this verse, "are" is our main verb. "Are" states what we Christians "are" not in which is darkness. In addition, a Greek Purpose clause may distinguish between *actual* results or merely conceived or *potential* results. Here, this verse demonstrates *potential* results. In other words, Paul is saying that because they "are children of the light and day", they don't have to worry about even the potential of the 12th Day of The Lord coming upon them as a thief in the night or anything else. Praise God dear Christian. We don't even have to worry about even the potential of the 12th Day of The Lord coming upon us.

But, let us look more closely at the difference between **Actual Result Clauses** and **Potential Result Clauses**. An Actual Result Clause demonstrates a result that is existing at the time of the speaking or writing. A Potential Result Clause demonstrates a result that has the potential to happen at sometime in the future. The best way to understand this difference is to illustrate it with scripture examples. We shall list some examples of Actual Result Clauses first.

1 John 3:1

1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

"That we should be called the sons of God" is the result of the manner of love that "hath been bestowed upon us". This result is **actual** since we are already being called the sons of God. This has nothing to do with the future. It is happening *now*. (See also Revelation 9:20; Matthew 1:22; and Mark 11:28 for more examples of Actual Result Clauses). Next, we shall look at some examples of Potential Result Clauses.

1 John 1:9

9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

"To cleanse us " etc. is a potential and therefore future result based upon our confession of our sins. It is not actual until the confession is made. It is future to our confession of our sins. Therefore, it is potential.

Look at the next example. It too shows a potential result.

John 16:2

2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

"That whosoever killeth you, etc." is a potential, future result of whenever "that time cometh". In the preceding two verses one can easily see the difference between the **actual** and the **future, potential results**.

But, now notice very carefully what the negative word "not", in the main clause does to a potential, future result. Study closely the next verse below.

John 6:7

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

"That everyone of them may take a little" is the result clause here. But which one is it? Is it an actual result clause or a potential result clause? Here is the scenario. They only had a small amount of bread, two hundred pennyworth, which was not enough bread to feed this great multitude.

But, let us assume for the moment, that two hundred pennyworth of bread had been enough to feed all of them. That being the case the word "not" would not be in the sentence and our verse would read like this:

7 Philip answered him, Two hundred pennyworth of bread IS SUFFICIENT for them, that every one of them may take a little.

In this case, "that everyone of them may take a little" is an **actual result**. Each one could have some **now**. But with the negative word "not" back in the verse, **ACTUAL AND POTENTIAL** results are combined. In other words, the amount of bread they have is not enough now and it will not be enough potentially in the future. To put it differently, the negative "not" in the main clause turns it into a **NEITHER NOW NOR EVER SITUATION**. Therefore our verse will read like this:

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little, NEITHER NOW NOR EVER.

This is the exact wording and structure of 1 Thessalonians 5:4 we have been considering. It has the negative word "not" in the main clause which makes it a **NEITHER NOW NOR EVER** situation. With these thoughts in mind, our verse will read thus:

1 Thessalonians 5:4

4 But ye, brethren, are NOT in darkness, (THE GROUP, THE PLACE NOR THE CONDITION) which can result in that day EVEN HAVING THE POTENTIAL to overtake you as a thief (NEITHER NOW NOR NEVER).

If the above is not accurate, then this is the logical conclusion of it. First, Paul's use of pronouns to divide the groups into "they-them" and "ye-we-us" was silly. Had the 12th Day been intended for both Christians and the unsaved, he would have eliminated the "they-them" group entirely. But, notice how he would have also had to re-write and leave out so much of the passage.

He would have had to re-write verse three to make it say:

1 Thessalonians 5:3

3 For when WE shall say, Peace and safety; then sudden destruction cometh upon US, as travail upon a woman with child; and WE shall not escape.

But, more than this, Paul would have had to totally remove verses 4 and 9. If the 12th Day was intended for all, (Christians and the unsaved), there is no way these verses can be in the passage at all because verse 4 would say:

1 Thessalonians 5:4

4 But WE, brethren, (BOTH CHRISTIANS AND UNSAVED) are not in darkness, that that day should overtake US as a thief.

But, the unsaved **ARE** in darkness. Consequently, this verse must be totally removed if the 12th Day is intended for the saved and the unsaved age. Furthermore, verse 9 is just as absurd if the above is not accurate. It would read like this:

1 Thessalonians 5:9

9 For God hath not appointed us CHRISTIANS AND THE UNSAVED to wrath, but to obtain salvation by our Lord Jesus Christ.

But, the unsaved are **NOT** appointed to obtain salvation. Any way you slice it, the 12th Day of the Lord was not and is not and will not be intended for us Christians, the Saved Abrahamic Seed Group Remnant with Gentiles Grafted In. We have already proved that you cannot separate the Lord's "wrath" from His Days of The Lord. Therefore, to argue that we will be in the 12th Day, but miss His wrath won't fly either. We will see no part of it. *No thief gives warning signs.*

Reason #3 Why Christians Will Not Be in The 12th Day of The Lord

Next, we look at the third major reason Paul gives to the Thessalonians why that day will not overtake them as a thief. His third reason is given in 1 Thessalonians 5:9.

1 Thessalonians 5:9

9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.

Before getting into this verse, we need to look at two things by way of introduction to it. The first thing we must notice is the word which is translated by our English word "for".

This translates the Greek conjunction OTI. This Greek conjunction is most frequently used to introduce a ground or reason for what has preceded it in the contexts where it is used. As such, "for" should be translated into English by our word "because". That is also how it is used here. In other words, "for" in verse 9 shows the reason for everything Paul has said about the "ye-yourselves-we-us" group to this point. He has shown that Christians will not be in The 12th Day of The Lord and now he gives us the reason why. In other words, he has just said in verse 4 and 5 above that we don't even have to worry about the potential of that day coming upon us who "*are* children of the light and day". Now he gives us the reason which is, "**For (or because)** God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ".

The second introductory thing we must notice is the word translated by our English "to". This translates the Greek preposition EIS. This word is uniformly translated "for", "because", "to", "toward", "into" and "unto" depending upon which makes the most sense in the given context. Now, we look at verse 9 in detail. This section will build your faith that you, a Christian, will never be in The 12th Day of The Lord.

First, look at the word translated "wrath". This is the Greek word ORGE which means, and is translated in the King James Bible by, *wrath, anger, indignation and vengeance*. If we have proved anything to this point, it is that the 12 Days of The Lord are a time of God's wrath, anger, indignation and vengeance. Now replace in your mind, the word "wrath" in the preceding verse, with these other words and you will have a clear understanding of what The 12th Day of The Lord consists.

1 Thessalonians 5:9

9 For God hath not appointed us to (ANGER), but to obtain salvation by our Lord Jesus Christ.

1 Thessalonians 5:9

9 For God hath not appointed us to {INDIGNATION), but to obtain salvation by our Lord Jesus Christ.

1 Thessalonians 5:9

9 For God hath not appointed us to (VENGEANCE), but to obtain salvation by our Lord Jesus Christ.

1 Thessalonians 5:9

9 For God hath not appointed us to (WRATH), but to obtain salvation by our Lord Jesus Christ.

Next, look at the word "appointed". This is the Greek word TITHEMI, which means, and is translated in the King James Bible by, *appoint, commit, conceive, give, make, ordain, purpose, put, set and sink down*. Now, replace the word "appointed" in the above verse with each of the words listed in this paragraph and you will readily see what **God has not done to you** concerning The 12th Day of The Lord.

1 Thessalonians 5:9

9 For God hath not (COMMITTED) us to wrath. but to obtain salvation by our Lord Jesus Christ.

1 Thessalonians 5:9

9 For God hath not (CONCEIVED) us (FOR) wrath, but to obtain salvation by our Lord Jesus Christ.

1 Thessalonians 5:9

9 For God hath not (GIVEN) us to wrath, but to obtain salvation by our Lord Jesus Christ.

1 Thessalonians 5:9

9 For God hath not (MADE) us (FOR) wrath, but to obtain salvation by our Lord Jesus Christ.

1 Thessalonians 5:9

9 For God hath not (ORDAINED) us (FOR) wrath, but to obtain salvation by our Lord Jesus Christ.

1 Thessalonians 5:9

9 For God hath not (PURPOSED) us (FOR) wrath, but to obtain salvation by our Lord Jesus Christ.

1 Thessalonians 5:9

9 For God hath not (PUT) us (INTO) wrath, but to obtain salvation by our Lord Jesus Christ.

1 Thessalonians 5:9

9 For God hath not (SET) us (INTO) wrath, but to obtain salvation by our Lord Jesus Christ.

1 Thessalonians 5:9

9 For God hath not (SUNK US DOWN) (INTO) wrath, but to obtain salvation by our Lord Jesus Christ.

1 Thessalonians 5:9

9 For God hath not (APPOINTED) us to wrath, but to obtain salvation by our Lord Jesus Christ.

Now, structure the verse with all these words in it and this is what you have:

1 Thessalonians 5:9

9 For God hath not APPOINTED, COMMITTED, CONCEIVED, GIVEN, MADE, ORDAINED, PURPOSED, PUT, SET, or SUNK US DOWN to (for, into) WRATH,

ANGER, INDIGNATION or VENGEANCE, but to obtain salvation by our Lord Jesus Christ,

Using just one of the above words above, *PUT*, our verse will read:

1 Thessalonians 5:9

9 For God hath not (PUT) us into wrath. but to obtain salvation by our Lord Jesus Christ,

**Reason #4 Why Christians Will Not Be
In The 12th Day of The Lord**

In addition, we must consider the tense of "hath not appointed". It is a Greek *Culminative Aorist Tense*. This tense in Greek places an emphasis upon the conclusion or the existing results of a complete action. We should stress that this tense draws attention to the fact that the results of a completed action *are still existing*. Think of this for a moment. The blessed fact that God, at some distant point in the past, *did not appoint, commit, conceive, give, make, ordain, purpose, put, set, or sink you down into wrath, anger, indignation or vengeance IS STILL EXISTING*. This makes our verse 9 look like this:

1 Thessalonians 5:9

9 For God hath not appointed us to wrath, (AND THE RESULTS ARE STILL EXISTING), but to obtain salvation by our Lord Jesus Christ.

To make it even plainer for the reader, let us use the one word "put" in place of "appointed" and our verse will look like this:

1 Thessalonians 5:9

9 For God hath not (PUT) us into wrath, (AND THE RESULTS ARE STILL EXISTING), but to obtain salvation by our Lord Jesus Christ.

Now we shall place all the above in the verse and it will read thus:

1 Thessalonians 5:9

9 For God hath not appointed, committed, conceived, given, made, ordained, purposed, put, set, or sunk us down to (into, for) wrath, anger, indignation or vengeance, AND THE RESULTS OF ALL THIS ARE STILL EXISTING, but to obtain salvation by our Lord Jesus Christ.

**Reason #5 Why Christians Will Not Be
in The 12th Day of The Lord**

But, this is not all Paul shows us in the way he used the expression "hath not appointed". He builds our faith even more that we will never be in any part of the 12th Day of The Lord by placing "hath not appointed" in the Greek Middle Voice. This construction in

Greek has absolutely no English equivalent. Even our attempts at translating the Greek Middle Voice fails to do it justice. Briefly, here is what it means. The subject of the sentence performs the action in the sentence for himself, in his own behalf and for his own personal, best interest. In other words, he/she performs the action in the sentence in such a way as to participate in the results of the action he/she performed. This participation is for their own best interest. Below we list three scriptures which illustrate the Greek Middle.

Illustration #1

Philippians 1:22

22 But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not.

Look at the expression "shall choose". This is a Greek Middle. In this context, Paul has two great personal interests. He has the personal interest in staying with the Philippians. He also has a great personal interest in departing and being with Christ. Therefore he says that he does not know what he shall choose "*for himself in his on best interest*". This is the force of the Greek Middle; performing an action in ones own behalf and in ones own best interest. This would make our illustration look like this:

Philippians 1:22

22 But if I live in the flesh, this is the fruit of my labour: yet what I shall choose (*for myself, on my own behalf and in my own best interest*) I wot not.

Illustration #2

Romans 15:7

7 Wherefore receive ye one another, as Christ also received us to the glory of God.

In this verse, look at "received" which is also a Greek Middle. Christ had a great personal interest in receiving us. Therefore, what the verse actually says is that Christ "received us for himself and in his own best interest". Since his best interest is paramount in the Greek Middle, Christ participated in the action of "receiving" in that his interest was involved. This will make our verse read like this

Romans 15:7

7 Wherefore receive ye one another, as Christ also received us (*for himself, in his own behalf and in his own best interest*) to the glory of God.

Illustration #3

Acts 25:11

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar.

In this verse, notice the word "appeal". This is a Greek Middle. What Paul is saying is "I appeal unto Caesar "in my own behalf". Therefore, our verse looks thus:

Acts 25:11

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar (*for myself, in my behalf and in my own best interest*).

Now, having shown what a Greek Middle Voice means, we shall look again at our verse 9 under consideration and include our meaning of the Greek Middle.

1 Thessalonians 5:9

9 For God, FOR HIMSELF, IN HIS OWN BEHALF AND IN HIS OWN BEST INTEREST, hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.

Now, we shall use just the word "put" in place of "appointed" for the clearest possible meaning,

1 Thessalonians 5:9

9 For God, FOR HIMSELF, IN HIS OWN BEHALF AND IN HIS OWN BEST INTEREST, hath not PUT us into wrath, but to obtain salvation by our Lord Jesus Christ.

Next, we shall include all the above in our verse and this is what we have.

1 Thessalonians 5:9

9 For God, FOR HIMSELF, IN HIS OWN BEHALF AND IN HIS OWN BEST INTEREST, hath not appointed, committed, conceived, given, made, ordained, purposed, put, set, or sunk us down to (to, into, for) wrath, anger, indignation or vengeance (AND THE RESULTS OF ALL THIS ARE STILL EXISTING), but to obtain salvation by our Lord Jesus Christ.

Let this sink in well. God has a personal, best interest in you dear Christian. And that personal interest was expressed in His not putting you in the 12th Day of The Lord.

**Reason # 6 Why Christians Will Not Be
in The 12th Day of The Lord**

In addition to the above, Paul gives another outstanding reason why we Christians will never be in any part of the 12th Day. He places the expression "hath not appointed" in the Greek Indicative Mood. In Greek, as briefly noted above, the indicative mood demonstrates the factual, the real, the actual. This is in contrast to the subjunctive mood. Previously, we saw that "the day should overtake you as a thief" was in the potential.

Therefore they did not have to worry even about the potential of the 12th Day overtaking them.

But, here, when Paul says that "God hath not appointed", he uses the indicative mood which simply means that God *really, in actual fact, did not appoint us Christians to the wrath of the 12th Day of The Lord*. Here, there is no potential to what God did. The indicative mood deals with actual reality.

You can depend on it dear Christian. God really did not put you into the 12th Day of The Lord! This is a fact. This is reality. This is the way it is. Now, let us put this concept into our verse and it will read like this:

1 Thessalonians 5:9

9 For God REALLY hath not, IN ACTUAL FACT, appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

Using our word "put" in place of "appoint" makes verse 9 read like this:

1 Thessalonians 5:9

9 For God REALLY hath not, IN ACTUAL FACT (PUT) us into wrath, but to obtain salvation by our Lord Jesus Christ,

Now we shall include all the above in our verse.

1 Thessalonians 5:9

9 For God, for himself, in his own behalf and in his own best interest, (REALLY) hath not (IN ACTUAL FACT) appointed, committed, conceived, given, made, ordained, purposed, put, set, or sunk us down to (into, for) wrath, anger, indignation or vengeance (and the results of all this are still existing), but to obtain salvation by our Lord Jesus Christ,

**Reason #7 Why Christians Will Not Be
in The 12th Day of The Lord**

Next, we must look at the expression "to obtain salvation" in verse 9. "Obtain" looks like a verb in English. But, it is not a verb in this verse in Greek. It is a noun which is combined of two Greek words. It combines the Greek preposition PERI which means "around" with the Greek verb POIEO which means "to do" or "to make". The combination, then, means to "make or do around". According to W. E. Vine, it means, then, to obtain and possess something completely. PERI or "around" means to possess something with no holes in its perimeter so that none of what you have can escape through the holes.

Now, we must place the preceding thought in verse 9 and re-word it slightly so you can fully understand what Paul is saying to the Thessalonians.

1 Thessalonians 5:9

9 For God hath not appointed us to wrath, but TO POSSESS SALVATION COMPLETELY by our Lord Jesus Christ,

Again, using just one of the words above, "put", which says it best, our verse reads like this:

1 Thessalonians 5:9

9 For God hath not PUT us into wrath, but TO POSSESS SALVATION COMPLETELY by our Lord Jesus Christ,

Now we place all the above in our verse to get the complete picture to this point of what Paul is actually saying to us.

1 Thessalonians 5:9

9 For God, for himself, in his own behalf and in his own best interest, (really) hath not (in actual fact), appointed, committed, conceived, given, made, ordained, purposed, put, set, or sunk us down to (into, for) wrath, anger, indignation or vengeance (and the results of all this are still existing), but TO POSSESS SALVATION COMPLETELY by our Lord Jesus Christ,

What a powerhouse statement Paul has made. For him, complete salvation excluded any thought of Christians being in any part of The 12th Day of The Lord. Think of it. When God made you a child of the light, he purposed and ordained that you would never experience any part of Daniel's 70th Week-Tribulation-12th Day of The Lord. Praise his holy name! *One can place a Christian in Hell itself with as much scriptural authority as he/she can place a Christian in any part of the 70th Week-Tribulation-12th Day of The Lord.* Complete salvation prevents it. Glory to God!

Reason #8 Why Christians Will Not Be in The 12th Day of The Lord

Finally, we must consider the Greek word SODZO, translated in verse 9 by the English word "salvation". This word, in Greek, means more than just the salvation of the soul in both its verb and noun forms. In The King James Bible, in addition to "save" and "salvation" of the soul, the word means "deliver", "preservation" and "health-healed-heal-healing". In this study, we are not concerned with either the "salvation" or the "healing" aspect of SODZO. We are going to confine ourselves with just the "deliverance from personal danger" and the "preservation" aspect of our word translated in verse 9 by our English word "salvation". We list below those places in the New Testament where this word means "deliverance from personal danger".

Scriptures Where SODZO Means Deliverance

Matthew 8:25

25 And his disciples came to him, and awoke him, saying, Lord, save us: we perish.

"Save" in this verse has nothing to do with the salvation of the soul. They are in danger in the ship and consequently, they ask Jesus to "deliver" them from destruction in the storm.

Luke 23:35

35 And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

"Saved" and "save" here obviously means for Jesus to "deliver" himself from death on the cross.

John 12:27

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

"Save" here again, means "deliver" from the danger of death.

1 Timothy 2:15

15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

This verse has nothing to do with salvation of the soul. Otherwise, we would have to conclude that no woman could be saved unless she had a baby. Here the word means "deliverance from the danger" involved in the birth process.

Acts 7:25

25 For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not.

"Would deliver" here translates the same word which in other places is translated "salvation" or "saved". But, not here. It means "deliverance from danger".

Hebrews 11:7

7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

"Saving" in this verse might refer to the soul. But, in its context, it seems better to view it as pertaining to "deliverance from the danger" of the flood.

This is the meaning of our word in 1 Thessalonians 5:4, that is, "deliverance from" the wrath of the 12th Day of The Lord. This means our verse will look like this:

1 Thessalonians

9 For God hath not PUT us into wrath, but TO POSSESS COMPLETE DELIVERANCE FROM IT by our Lord Jesus Christ,

Next, we look at those scriptures where SODZO means "preservation". In so doing, we shall see that Paul did not mean for the Thessalonians to believe that they would endure the wrath of any part of the 12th Day and just be "preserved from harm during it".

Those References Where SODZO Means "Preserved"

In addition to the translations shown above, SODZO is also translated "preserve" in 2 Timothy 4:18.

2 Timothy 4:18

18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

Furthermore, in many other places where it is not translated "preserve", that is the sense of it.

Luke 9:24

24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

Mark 3:4

4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

In these passages, obviously, "save" is used in the sense of preserving one's life. Consequently, our word "salvation" and "saved" has a broad meaning. We must now address the question, "Could Paul have been simply telling the Thessalonians not to worry because God will '*preserve*' them during the Tribulation"? Absolutely not! Why?

Go back to the previous chapter and scan again what we said concerning what happens during the 12th Day of The Lord. Look at what happened to the people who were saved during that period. Most of those who were saved during that period were martyred. The rest were hungry and thirsty. They could neither buy nor sell without the mark of the Beast. They were hunted like mad dogs. They were not preserved. They did not "possess complete preservation". Keep in mind that "obtain" in verse 9 means to have "complete possession ". But, they did not "possess complete preservation ". They did not possess any preservation at all. They caught the full brunt of the storm and paid for it with their lives. If that is "preservation", then language has lost its meaning.

Furthermore, if "preservation during the Tribulation" is all Paul was trying to say in verse 9, it would read thus:

1 Thessalonians 5:9

9 For God hath not appointed us to wrath, but to COMPLETELY POSSESS PRESERVATION DURING THE WRATH HE DID NOT PUT US INTO TO START WITH, by our Lord Jesus Christ.

Using the above word "put" which makes it as understandable as it can get, the verse reads:

1 Thessalonians 5:9

9 For God hath not PUT us into the wrath of The 12th Day of The Lord, but to BE COMPLETELY PRESERVED DURING THE 12TH DAY OF THE LORD'S WRATH THAT HE DID NOT PUT US INTO TO START WITH, by our Lord Jesus Christ.

Or, to put it another way:

1 Thessalonians 5:9

9 For God, for himself, in his own behalf and in his own best interest, hath not appointed, committed, conceived, given, made, ordained, purposed, put, set, or sunk us down to (for, into) wrath, anger, indignation or vengeance of the 12th Day of The Lord, (with the results still existing), but to COMPLETELY POSSESS PRESERVATION DURING the wrath, anger, indignation and vengeance (of the 12th Day of The Lord) that HE DID NOT PUT US INTO TO START WITH by our Lord Jesus Christ.

Dear Reader, you can place a Christian in Hell with just as much scriptural support as you can place him/her in any part of the wrath of The 12th Day of The Lord. *No thief gives warning signs.*

Reason #9 Why Christians Will Not Be in The 12th Day of The Lord

No wonder Paul says for us:

1 Thessalonians 5:6-8

6 Therefore let us not sleep, as do others; but let us watch and be sober.

7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

To put it differently, the Thessalonians were sorrowing because the 12th Day of The Lord had overtaken them and therefore, the dead in Christ had gone up in the Rapture and they had not. In response to this mistaken idea, Paul is saying for them to get a grip on themselves, to quit their sorrowing and sober up. They should be wrapped up in the thoughts of faith, love and salvation. Enough of this dooms day nonsense. Get on with it. Before the 12th Day of The Lord ever gets here, we will be raptured out of this world.

One dear brother has written a book giving us Christians instructions on what to do while we are in the 12th Day of The Lord-Tribulation-70th Week. Save your money! You will absolutely not be in it!

Two other things must be noted. First, Paul admonishes the "ye-yourselves-we-us" group to "comfort" one another. He does this twice. The first occasion is in 1 Thessalonians 4:18 and the second is in 1 Thessalonians 5:11.

1 Thessalonians 4:18

18 Wherefore comfort one another with these words.

1 Thessalonians 5:11

11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

Did Paul tell them to **SCARE ONE ANOTHER HALF TO DEATH WITH THESE WORDS** by making them believe that they would go through part or all of the 70th Week-Tribulation-12th Day of The Lord? No he did not. Had that been the case, there would be no comfort in this passage at all. Language would have lost its meaning. He means for them to be comforted because they will never be in it at all.

**Reason #10 Why Christians Will Not Be
in The 12th Day of The Lord**

The second and final thing we must note here, is Paul's statement in 1 Thessalonians 5:1 about the "times and seasons".

1 Thessalonians 5:1-2

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

What he is saying here is this; since the 12th Day of The Lord comes as a thief in the night and since *no thief gives warning signs*, it is impossible for them to know when it is coming. Therefore, they cannot know the time of it. They cannot know even the season in which it is coming. This author believes we are on the brink of eternity. However, I do not know the time of it. Neither do I even know the season in which the time of it will occur. Neither does anyone else. Furthermore, we can never know because *no thief gives warning signs!*

**Reason #11 Why Christians Will Not Be
in The 12th Day of The Lord**

Paul's conclusion to everything said in this context is verse 9, they were not appointed to wrath. Consequently, Paul links verse four above with verse nine above using the conjunction OTI which we previously said meant "because". Now we showed in verse four that the Thessalonians were not in the group known as "darkness" where the 12th Day even had the potential of overtaking them.

Then in verse 9 he gives them the reason why this potential does not exist. He says that potential does not exist "because" (OTI) God hath not appointed them to wrath.

The clincher here is this: Paul equates all the 12th Day of The Lord with the WRATH of the Lord just as *all* the other prophets did concerning the first 11 Days of The Lord. He makes no distinction between the 12th Day of The Lord and the WRATH of the Lord because there is no distinction.

In other words, he says THAT DAY lacks even the potential of overtaking you, not just PART of That Day. He says ALL of That Day lacks the potential of overtaking you, not just the *wrath* part of it. Then in verse 9 he gives the reason for this lack of potential which is "because" God hath not appointed you to wrath. In so doing, Paul demonstrates here his view that the wrath of God covered ALL THE 12TH DAY OF THE LORD and not just the last half. For Paul, the "wrath" started at the **beginning** of the 12th Day, not at the middle of it. If the Mid-Tribbers are right, Paul is wrong. If Paul is right, the Mid-Tribbers are wrong. Of course Paul is right. Therefore the Mid-Tribulation Rapture Theory is dead.

You can place the church in Hell with as much scripture to support it as you can place it in any part of the 12th Day of The Lord-Tribulation-70th Week.

Post-Millennialism was not intended to be included in this work. However, allow me to say a word concerning it. If they, the Post-Millennialists are right, then the Apostle Paul is wrong completely. Here's why.

The Post-Millennialist believes there will be no future 12th Day of The Lord. He believes the 12th Day has already been fulfilled in 70 A. D. when Titus the Roman destroyed Jerusalem. But, if this interpretation is correct, here is the logical conclusion of it.

Less than 20 years before, Paul had said that the 12th Day lacked even the potential to overtake Christians as a thief in the night. **But, it did if the prophecies of the 12th Day were fulfilled in 70 A. D.**

Furthermore, less than 20 years previously, Paul had said the reason the 12th Day lacked even the potential to overtake them was "God hath not appointed you to wrath". **But, He did if the 12th Day occurred in 70 A. D. because it was nothing if not God's wrath.**

Now, Paul says one thing. The Post-Mill people say the exact opposite. You can not have it both ways dear reader. Paul is right or the Post-Mill people are right. **Both are not right.** With whom will you go?

The Post-Mill theory is dead.

Chapter Nine

The Death of The Post-Tribulation Rapture Theory

In order for their end time schemes to fit, some Mid and Post-Tribbers share some things in common. They must juggle the Book of Revelation to conform to their ill conceived and preconceived theological systems. Precisely, they must make the seven seals, the seven trumpets and the seven vials overlap in various ways.

Granted, there are things in the Revelation that are not chronological. These are known as parenthetical passages. These are passages that move back and forth in time. They move from heaven to earth and back again etc.. We know they are parenthetical from the Revelation itself or we know it from other scripture. But the seals, trumpets and vials are not parenthetical. They are chronological. We must take them as chronological because no scripture authorizes us to do otherwise.

Therefore, by what right or authority do the Mid and Post people overlap them? Who authorized them to do so? What scripture tells them to do this? Absolutely none. Our end time interpretations must conform to the scripture and not vice versa.

The question is, "Why do they feel the necessity to overlap them?" The Mid-Tribulation Rapturists are trying to make the rapture and the resurrection all occur "at the last trump" and the Post-Tribulation Rapturists are trying to make rapture and resurrection occur, not only at the last trumpet, but also on "the last day". (For the Post-Tribbers, the "last trumpet" occurs on the "last day".) But, is this so? And, what is the last trump and what is the last day?

The Last Trumpet

We shall consider "the last trump" first and then "the last day". The Mid and Post-Tribulation people believe that the last trumpet of 1 Corinthians 15:52 and the seventh trumpet of Revelation 11:15 are one and the same trumpets.

1 Corinthians 15:50-53

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I show you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

Revelation 11:15

15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

Two questions must be asked here. Are they the same trumpets? Are they really the last trumpet to be sounded? We shall answer the second question first.

They are not the last trumpet to be sounded. During the millennium, at least part of the rituals from the Mosaic era will be re-established. Those rituals are the year of Jubilee, the New Moon, the Passover and the Tabernacle. In the Old Testament, each of these events were accompanied by the blowing of trumpets. Taking the number of trumpets that will be blown for each of these feasts or events and multiplying by 1000 years, which is the length of the millennium, here is what we have:

Jubilee -----	480 Trumpets
New Moon -----	288,000 Trumpets
Passover -----	24,000 Trumpets
Tabernacles -----	24,000 Trumpets
Total -----	336,480 Trumpets

All these trumpets sound after either of the two listed in the scriptures shown above. So, will the "real" last trumpet please stand up?

In addition to the above, in the Old Testament, trumpets were blown at special occasions. Now there are two special occasions concerning end time prophecies when trumpets will be blown. These two special occasions are the last day of this era (the church age) at the rapture, and the last day of the 70th Week-Tribulation-12th Day of The Lord which also signals the beginning of the millennium. On each of these special occasions, or "last days", a special trumpet will sound. Here are the scriptures for the special trumpet on the "last day" of this era.

1 Corinthians 15:52

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

1 Thessalonians 4:16

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Here are the scriptures showing the sounding of the special trumpet on the "last day" of the 70th Week-Tribulation-12th Day of The Lord.

Isaiah 27:12-13

12 And it shall come to pass in that day, that the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.

13 And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.

Matthew 24:31

31 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.

We must note well that the seventh trumpet in Revelation 11:15 has nothing to do with these special trumpets. That trumpet is simply the end of a series of seven trumpets in that specific passage. One cannot make this trumpet the "last trumpet" without juggling the Revelation. But, keep in mind, nowhere do we have the authority to do this.

Now, if we add the "special trumpet" that sounds at the end of the Tribulation to the 336,480 which we demonstrated previously, we have a total of 336,481 trumpets which will sound *after* the seventh trumpet in the Revelation. Consequently, the seventh trumpet in this passage cannot possibly be the "last trumpet" in 1 Corinthians 15:52 or 1 Thessalonians 4:16 or anywhere else. Will the real last trumpet please stand up?

The Last Day

Now we must determine just exactly what is meant by the expression "last day" as it relates to the resurrection. The term "last day" occurs 7 times in the New Testament. All 7 of them occur in the book of John.

Five of these verses pertain to the resurrection of the saved and one pertains to the judgment of the lost. The other occurrence has nothing to do with resurrection or judgment. Those references which pertain to the saved are listed below.

John 6:39-40

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

John 6:44

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

John 6:54

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

John 11:24

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

The occurrence of "last day" that pertains to the judgment of the unsaved is listed below.

John 12:48

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

The question is "Do the above two occurrences of *last day* occur at the same time?" In other words, is the *last day* that pertains to the resurrection of the saved and the *last day* that pertains to the judgment of the unsaved one and the same *last day*? No! To demonstrate this, we must look at what Paul said concerning the resurrection of the saved. In 1 Corinthians 15:23, he said that the resurrection of the saved was composed of different orders. He said that Christ would be first. Then he said those who were Christ's at his coming would be second.

1 Corinthians 15:23

23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

In addition, we have previously seen that "they that are Christ's at his coming" are also in their "own order". In Isaiah 26:19 and 1 Thessalonians 4:16 we saw the resurrection of the Saved Abrahamic Seed Group Remnant with Gentiles grafted in. Then, in Daniel 12:2, we demonstrated the resurrection of those who were saved and died during the 70th Week-Tribulation-12th Day of The Lord. All the above comprises what Paul calls the "order" of every man in the resurrection of the saved.

To put it as simply as possible we shall list the various orders of the resurrection of the saved like this:

1. Christ's resurrection is the first in order.
2. The resurrection of the saved when Christ comes just prior to the Tribulation is the second in order.
3. The resurrection of the Tribulation saints at the end of the Tribulation is third in order.

All the above is what John described by the term "the first resurrection" in Revelation 20:4-6.

Revelation 20:4-6

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

But, notice what John said in verse 5. He said "the rest of the dead lived not again until the thousand years were finished". In other words, there is a space of nearly two thousand years between the resurrection of Christ, the first one in the three-fold order mentioned above, and the resurrection of the saved, the second in order mentioned above. In addition, there is another space of seven years between the second and third orders in the first resurrection and another space of a thousand years between the third of those three orders and the resurrection of the unsaved. Then, he describes the judgment of this final group, the unsaved, in Revelation 20:11-15.

Revelation 20:11-15

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

This judgment is the judgment we mentioned previously in John 12:48 that Jesus said would occur on the "last day". Obviously, these "last days" cannot be the same "last 24 hour" period of history. *They cannot possibly be identical!* They are separated in time according to the scriptures listed above. Consequently, what Jesus meant was simply this; the resurrection of the Saved Abrahamic Seed Group with Gentiles grafted in occurs on the "last day" of what we call "the church age" and the resurrection and judgment of the unsaved occurs on the "last day" of the millennium. In other words, these two "last days" are *separated from each other by the space of 1007 years.*

The Death of Post-Tribulationism

We said previously, that the position of the Post-Tribulation Rapturists was so weak that it could be overthrown in just a few sentences. We shall do that now. Suppose, for a moment, that they are right and the church must go through all seven years of the 70th Week-Tribulation-12th Day of The Lord. Suppose they are right, then, in viewing the rapture, resurrection and judgment as occurring at the same time on the "last day" of the Tribulation. This would mean that we would all go up in the rapture at the end of the tribulation and come back down in a flash at the same time. Here is the logical

conclusion of such a mistaken view: **there would be no one left to go into the millennium!**

There would be no one left to go into the millennium! Why? There are three reasons for this. First, in every scripture in the entire Bible that pertains to the millennium, the people who go into it are alive in **this mortal body and not their glorified body**. Even the conditions within the millennium demand that they have their mortal body and not their glorified body.

The second reason there would be no one left to enter the millennium is that even the unsaved will not be here. They are the "goats" in the "goats and sheep" passage that Jesus spoke of and the "tares" in the "tares and wheat" passage that he also spoke of. At any rate, they do not go into the millennium anyway

The third reason is Paul said that all the saved who are alive at the rapture would "all be changed". In other words, we will get our resurrected, glorified bodies without ever tasting death.

1 Corinthians 15:50-53

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I show you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

Therefore, if the Post-Tribbers are right and the rapture and resurrection all occur on the "last day", then we would all go up, get changed into our resurrection body and come back down in a flash. Consequently, there would be no one around to re-populate the earth during the millennium. This cannot be the case since the scriptures are very plain that children would be born during the thousand years.

Jeremiah 30:20

20 Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.

Jeremiah 31:29-30

29 In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.

30 But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

Ezekiel 47:22

22 And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among

you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.

Zechariah 10:8-9

8 I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased.

9 And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again.

But, Jesus said that there will be no marrying nor giving in marriage once we have our resurrected and glorified body, so how could anyone have children? He said that we would be like the angels who do not marry.

Matthew 22:30

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

Mark 12:25

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

The insistence of the Post-Tribbers that it all happens on the "last day" of the Tribulation is the very thing that destroys them. If they are right, **there is no one left to go into the millennium!** This is a fatal mistake for them which renders their system absolutely useless.

**Who Are The Elect and The Remnant
in The Tribulation?**

If they are the saved of the "church age" who have entered and are going through part of the Tribulation, then Paul was wrong when he said "ye are not in darkness resulting in that day having even the potential of coming upon you" because obviously it did. It also means that the war, death, inflation and famine of the first half of the Week is not really God's wrath which we have proven that it is. If they are the saved of the "church age" who have entered and are going through all the Tribulation, then there will be no one left to go into the millennium. So we must look for their identity elsewhere.

There will be multitudes of people saved during this final seven years. John tells us this very plainly in Revelation 7:9-17. This group of people who are saved during the Tribulation are the *elect* and the *remnant*.

Revelation 7:9

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

Revelation 7:13-14

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

The Mid-Tribbers try to place the rapture of the church at this point. They maintain that this group does not represent those who are saved during the tribulation. They say this group is the church who has entered the Tribulation and are raptured at this point in it (which is the middle of it). Again, if they are right, then the war, famine, death and inflation of the first half of the Tribulation is not God's wrath and we have seen that it is. Second, Paul was wrong about the day overtaking them as a thief.

Furthermore, if this group is the church which is raptured out in the middle of the Tribulation, then they have experienced some things that did not happen until the last half of the week. Notice carefully the following scriptures.

Revelation 7:16-17

16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

The reference to "hunger" in verse 16 does not take place until Revelation chapter 13. It is only then that the Antichrist issues every one a number so that they cannot buy or sell food or anything else. Then, hunger occurs because those who are saved during this time will not accept his number and therefore, cannot buy or sell and get food.

Revelation 13:16-17

16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

The reference to "thirst" does not occur until Revelation 8:10 and 16:4-7. See these scriptures below.

Revelation 8:10-11

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

Revelation 16:4-7

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

The reference to the "scorching heat of the sun" does not occur until Revelation 16:8-9.

Revelation 16:8-9

8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

These all occur in the last half of the Tribulation. Yet, the Mid-Tribbers say the group that experienced them are not even here when they occur. They have supposedly been raptured at the end of the first 3 1/2 years of the Tribulation. But, here is another thought. These who were supposedly raptured in the above passage all had a bad "sunburn" and were hungry and thirsty. Would this mean that only those in the Tribulation who had a "sunburn" and were hungry and thirsty could be raptured?

What about those who stayed in the shade and did not get sunburned etc.. Could they be raptured too? Could we devise another Partial Rapture Theory based on this? I am being facetious of course. This group is the elect remnant who is saved during the 70th Week.

The Pre-Wrath Rapture of The Church

A new end time theory is making the rounds now. This theory is contained in a book called *The Pre-Wrath Rapture of The Church*. This theory says the church will go through most of the Tribulation and be raptured shortly before the end of it. There are so many contradictions and mistakes in this book, where do we begin in discussing it?

First, this author says on page 173 that Matthew 24:5-7 describes the first half of the 70th Week. Then, he says on page 203 that Matthew 24:9 describes the last half of the 70th Week. Then, he reverses himself on page 237 and says that Matthew 24:9 describes the first half of the Week. You cannot have it both ways. Which half, in his scheme, does it describe?

Second, he says that the first half of the Week is not a time of wrath because it is not inflicted by angels. We have shown already what a mistake this is.

Third, he says it does not matter whether Elijah ministers during the first or the last half of the Week. But by the rules of his own system it does matter. On page 111 and 112 he is adamant that the book of Revelation is in chronological order. This being the case, Elijah cannot appear until the last half of the Week.

Furthermore, according to his chart on page 155, he shows Elijah appearing some 21 months before the end of the Week. If this is what he means, this would make Elijah have to minister for 21 months after he has been killed by the Antichrist. It would also require him to minister as a dead man for 21 months after the millennium had started.

Fourth, he is very emphatic that the 12th Day of The Lord does not contain the millennium within its borders. Look at the chart again on page 136 of this work. The millennium is always a part of the Days of The Lord. He is badly mistaken here.

Fifth, to have room for his scheme to work, he has to have an additional 30 days after the end of the 70th Week for the seven vials and the Second Coming of Christ to the earth. In other words, Christ comes to the earth 30 days after the Tribulation-70th Week-12th Day of The Lord is over. But, will scripture allow this? It will not. Daniel said in chapter 12 verses 6 and 7 that the Antichrist would come to his end after "time, times and an half".

Daniel 12:6-7

6 And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?

7 And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

We know from the Revelation that "time, times and an half" equals 42 months or 1260 days which is the last half of the 70th Week.

Revelation 12:14

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

Revelation 12:6

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

Therefore, the Antichrist comes to his end 1260 days or 42 months or "time, times and an half" after the "abomination of desolation" has been set up. This occurs in the middle of the Week. In addition, Paul tells us plainly that the Antichrist is destroyed by Christ at His Second Coming to the earth. John tells us the same thing.

Revelation 19:11

11 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.

Revelation 19:14-16

14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

Revelation 19:19-21

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

2 Thessalonians 2:8

8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

Now, if the author of *The Pre-Rapture of The Church* is right in claiming that Christ comes back 30 days after the 70th Week is over, then He comes back 30 days after He has destroyed the Antichrist. This would mean that Jesus would have to come to the earth twice in 30 days. He would have to come and destroy the Antichrist and then come back again 30 days later for this author's end time scheme to fit. Who ever heard of such a thing? Nowhere in the entire Bible are we told that Jesus comes back to destroy the Antichrist and then goes back into heaven and comes back 30 days later.

Sixth, he maintains that the "new heavens and the new earth" spoken of by Peter occurs at the end of the 70th Week.

2 Peter 3:12-13

12 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?

13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

But, keep in mind that he is very emphatic that the Revelation is in strict chronological order. That being the case, John places the "new heavens and the new earth" at the end of the millennium and not at the end of the 70th Week. This is a difference of 1000 years between the time this author says the new heavens and earth appear and when John says they appear.

Revelation 21:1-4

1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

Now, is the author right about the Revelation being in chronological order or is he right about the "new heavens and the new earth" appearing at the end of the 70th Week? Both cannot be true. The above is only the tip of the iceberg.