The Day of the Lord and The Rescue

2024

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February 28, 2024

Abstract

Two doctrines, The Day of the Lord and the Rescue, give the New Testament church hope. This is new information not available here to fore. —that is in the Old Testament. It was part of Paul's mission to evangelize the Jews and Gentiles and explain this new doctrine exclusively for the church —that they will be **spared the temporal wrath of God** on the Day of the Lord **before it begins.**

Background

When Paul made his second journey this time into European territories, he writes two letters to the Thessalonians answering their questions. The church there, his new plant was asking for clarification about what he had taught. The confusion is understandable since what Paul taught was all new material for the Gentiles, but it needed a clarification for the Jews. The Jews understood there was trouble ahead for them— Paul must have warned them about the truth that before the Messiah would take up His glorious throne in His kingdom, they, the Jews and Gentiles would be subjected to the harsh treatment known in their Bible as the Day of the Lord or Jacob's distress. With the Roman oppression increasing ca. A.D. 50 for the newly converted Jewish Christians, it is understandable that there would be a confusion about their escape from the Jewish judgment. For the Jewish Christians they had no idea that the newly formed church, would be exempted from this judgment. In an act of self-flagellation, they may have thought that they deserve this treatment—their understanding of forgiveness had its limitations. Further, there was not one text from the Old Testament that could be used to support the idea. On the other hand the Gentile Christians did not have Jewish expectations and easily adopted the rescue plan offered in Paul teaching.

The teaching of a rescue of the church was indeed an exciting new development. Paul writing to the Corinthians, another of his church plants, says that rescue has been here-to-fore a mystery, (I Cor. 15:51) something not reveled in the Old Testament. For some the idea of a rescue or rapture has been targeted as a false hope. They have a strange idea that God would save believers from His wrath but then again subject them to it in the Day of the Lord. The idea of a rescue was ridiculed (15 years later) in Peter's last days ca. A.D. 65 when he says of Paul, the wisdom given him: "as also in all his letters, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable distort, as they do also the rest of the Scriptures, to their own destruction." (2 Peter 3:16.) The context of Peter's explanation was for christians to keep perspective. That the church (addressed by Peter) will escape the "burning of the earth" (DOL) which is by being rescued from the Day of the Lord— "the wrath to come," using Paul's phrase. What things are "hard to understand"? The rescue doctrine is supported by the context.

Five New Testament passages make the case.

Paul writes three, one in John, and Peter's explanation demands it. There are three kinds of the "wrath of God" in terms of severity, scope and duration. They are (A) Eternal wrath, (B) General termporay wrath and, (C) Targetted temporay wrath. Subjects may experience more than one category of God's wrath.

1. The *eternal wrath* [orgy] of God is Hell. Def: eternal wrath unmitigated and unending unrelenting wrath is in Hell. Supporting texts:

Romans 5:9 "Much more then, having now been justified by His blood, we shall be saved from the wrath [orgy] of God through Him."

Ephesians 5:6 Let no one deceive you with empty words, for because of these things, the wrath [orgy] of God comes upon the sons

of disobedience.

Colossians 3:6 For it is because of these things that the wrath [orgy] of God will come upon the sons of disobedience,

Romans 12:19 Never take your own revenge, beloved, but leave room for the wrath [orgy] of God, for it is written, "Vengeance is Mine, I will repay," says the Lord.

Matthew 10:28:"Do not fear those who kill the body but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in hell."

The gospel records 17 uses of hell as a fiery judgment for the unrighteous.

2. God's *general temporal* wrath is on the earth in this life. Temporal wrath is limited in time, scope, and severity. Temporal wrath may target an individual or a class of sinners. The consequences of life choices bring agony to the sinner. He lives with the consequences of his sin, expressed as God's wrath. Supporting texts:

Romans 1:18 **"**For the wrath [orgy] of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness, (temporal and eternal wrath).

Romans 1:24: "Therefore God gave them over in the lusts of their hearts to impurity, so that their bodies would be dishonored among them.

1 Thessalonians 2:16: "hindering us from speaking to the Gentiles so that they may be saved; with the result that they always fill up the measure of their sins. But wrath *has come* upon them to the utmost." (Has come indicated a present condition).

John 3:36: **"**He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath [orgy-punish-

ment] of God abides on him."

3. God's *wrath as a **target** for temporal wrath*. Individuals and nations, as enemies of God, are subject to God's *targeted* wrath, e.g., as with Israel on multiple occasions in their history, but one specific one (DOL) is revealed in preparation for her repentance. *The temporal wrath* of God has parameters, and it is selective. The following text describes the wrath in DAY OF THE LORD = Tribulation. Supporting texts:

Matt. 24. (DOL): It is at the end of the Jewish age defined in Daniel 9:24-27, the 70th week in Daniel's vision. The time is seven years long (360 days a year), which follows an extended grace period starting at the Death of Christ.

Then, for an undetermined length of time, the righteous of this period are removed before the last seven years of a *special targeted temporal* wrath of God. Jesus confirmed this Jewish targeting with His disciples in Matt. 24:21"For then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever will. [22] Unless those days had been cut short, no life would have been saved; but for the sake of the elect those days will be cut short."

This answers the question the Jewish disciples asked in Matthew 24:3: "As He was sitting on the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when will these things happen, and what will be the sign of Your coming*, and of the end of the age?"* The only age the Disciples knew about was the Jewish age revealed in Dan. 9:24-27. Jesus answers the, "when is the end of the age?" question by using the whole chapter.

First, explain it comprehensively briefly in vs.2-8 (seven years). But in v 9, He begins a detailed description of the "Great" Tribulation in the second half of the seven years. The judgment is Rev. 6-19 are accumulative, with the Bowls the most severe. Jesus states the severe situation in Matthew 24:21: "For then there will be a

great tribulation, such as has not occurred since the beginning of the world until now, nor ever will. [22] Unless those days had been cut short, no life would have been saved; but for the sake of the elect, those days will be cut short."

This is the high-water mark for God's temporary judgment on earth. There have been others, disasters like the Flood, and minor localized judgments against Israel, but this is the most severe that that earth will ever undergo.

Notice how severe? "*such as has not occurred since the beginning of the world until now, nor ever will*." At the end of this section of Jesus' teaching, He mentions Hell separately. Matthew 25:46: "These will go away into eternal punishment, but the righteous into eternal life."

Luke 21:20: "But when you see Jerusalem surrounded by armies, then recognize that her desolation is near. [21] Then those who are in Judea must flee to the mountains, and those who are in the midst of the city must leave, and those who are in the country must not enter the city; [22] *because these are days of vengeance, so that all things which are written will be fulfilled.* [23] Woe to those who are pregnant and to those who are nursing babies in those days; for there will be great distress upon the land and wrath to this people; [24] and they will fall by the edge of the sword, and will be led captive into all the nations; and *Jerusalem will be trampled under foot by the Gentiles until the times of the Gentiles are fulfilled."*

Note —the times of the Gentile started with the fall of Jerusalem in 586 BC. The Jews have suffered under Gentile rule since. But the Jewish judgment ends at the Coming of the Messiah, as does the Gentile Age end, now the Messianic Age begins.

Revelation 6:17: "For the great day of their wrath has come, and who is able to stand?" Revelation 11:18: "And the nations were enraged, and Your wrath came, and the time came for the dead to be judged, and the time to reward Your bond-servants the prophets

and the saints and those who fear Your name, the small and the great, and to destroy those who destroy the earth."
Revelation 14:10 "he also will drink of the wine of the wrath [fury, to boil up] of God, which is mixed in full strength in the cup of His anger; and he will be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb."

Revelation 14:19: "So the angel swung his sickle to the earth and gathered *the clusters from* the vine of the earth, and threw them into the great wine press of the wrath of God."

Revelation 15:1**: "**Then I saw another sign in heaven, great and marvelous, seven angels who had [1c]seven plagues, *which are the last*, because in them the ***wrath of God is finished."***

Revelation 15:7**: "**Then one of the four living creatures gave to the seven angels seven golden bowls full of the *wrath of God*, who lives forever and ever."

Revelation 16:1: "Then I heard a loud voice from the temple, saying to the seven angels, "***Go and pour out on the earth the seven bowls of the wrath of God."***

Revelation 16:19: "The great city was split into three parts, and the cities of the nations fell. Babylon the great was remembered before God, to give her the cup of the wine of His fierce wrath."

Revelation 19:15**:** "From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine press of the *fierce wrath of God*, the Almighty."

Isaiah 2: "The word which Isaiah the son of Amoz saw concerning Judah and Jerusalem. [2] Now it will come about that **In the last days** The mountain of the house of the Lord Will be established as the chief of the mountains, And will be raised above the hills; And

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all the nations will stream to it. [3] And many peoples will come and say, "Come, let us go up to the mountain of the Lord, To the house of the God of Jacob; That He may teach us concerning His ways And that we may walk in His paths." For the law will go forth from Zion And the word of the Lord from Jerusalem. (skipping good information) [19] *Men* will go into caves of the rocks And into holes of the ground Before the **terror of the Lord** And the splendor of His majesty, When He arises to make the **earth tremble."** [22] Stop regarding man, whose breath *of life* is in his nostrils; For why should he be esteemed?"

Isaiah 6:11:"Then I said, "Lord, how long?" And He answered, "Until cities are devastated *and* without inhabitant, Houses are without people And the land is utterly desolate, [12] "The Lord has removed men far away, And the forsaken places are many in the midst of the land. [13] "Yet there will be a tenth portion in it, And it will again be *subject* (3rd time) to burning, Like a terebinth or an oak Whose stump remains when it is felled. The holy seed is its stump."

Isaiah 11:4 **"**But with righteousness He will judge the poor, And decide with fairness for the afflicted of the earth; And He will strike the earth with the rod of His mouth, And with the breath of His lips He will slay the wicked. 5 Also righteousness will be the belt about His loins, And faithfulness the belt about His waist."

Isaiah 13:6: "Wail, for the **day of the Lord** is near! It will come as destruction from the Almighty. [7] Therefore all hands will fall limp, And every man's heart will melt. [8] They will be terrified, Pains and anguish will take hold of *them;* They will writhe like a woman in labor, They will look at one another in astonishment, Their faces aflame. [9] Behold, the **day of the Lord** is coming, Cruel, with fury and burning anger, To make the land a desolation; And He will exterminate its sinners from it. [10] For the stars of heaven and their constellations Will not flash forth their light; The sun will be dark when it rises And the moon will not shed its light. [11] Thus I will *punish the world for its evil* And the wicked for their iniquity; I

will also put an end to the arrogance of the proud And abase the haughtiness of the ruthless. [12] I will make mortal man scarcer than pure gold And mankind than the gold of Ophir. [13] Therefore I will make the heavens tremble, *And the earth will be shaken from its place At the fury of the Lord of hosts* **In the day of His burning anger."**

Isaiah 24:1 "Behold, the LORD lays the earth waste, devastates it, distorts its surface and scatters its inhabitants. …The earth will be completely laid waste and completely despoiled, for the LORD has spoken this word. [4] The earth mourns *and* withers, the world fades *and* withers, the exalted of the people of the earth fade away. … Therefore, the inhabitants of the earth are burned, and few men are left. …[10] The city of chaos is broken down; Every house is shut up so that none may enter. …[3] For thus it will be in the midst of the earth among the peoples, As the shaking of an olive tree, As the gleanings when the grape harvest is over. …[17] Terror and pit and snare Confront you, O inhabitant of the earth. [18] Then it will be that he who flees the report of disaster will fall into the pit, And he who climbs out of the pit will be caught in the snare; For the windows above are opened, and the foundations of the earth shake. [19] The earth is broken asunder, The earth is split through, The earth is shaken violently. [20] The earth reels to and fro like a drunkard And it totters like a shack, For its transgression is heavy upon it, And it will fall, never to rise again. [21] So it will happen in that day, That the LORD will punish the host of heaven on high, And the kings of the earth on earth."

2 Peter 3:10: "But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up." Haggai 2:6 "For thus says the Lord of hosts, 'Once more (only once) in a little while, I am going to shake the heavens and the earth, the sea also and the dry land."

The wrath of God a shaking the earth is a Tribulation event that comes with the Day of the Lord, not after 1000 years.

Is God's wrath experienced by the righteous? Is it a misunderstanding of the seven year tribulation, which is simply the common tribulation experienced by all in the church age? This explanation of the Tribulation is comon for the Historical Premilliannarians and the Amillenniaists,

Historic Premillennialism et al attempts to vacate the meaning of The Tribulation for a general hardship tribulation. As discussed, how can that kind of "general tribulation" be translated into God's wrath? It is a non sequitur—that martyrdom of His children is God's wrath? Hardly! Indeed, all have experienced suffering living in a corrupt system. The refusal to acknowledge a specified Tribulation, aka Jacob's Trouble, (DOL) forces them to spiritualizing the above text. They discount the differences between the national promises to Israel and the unique body of Christ, the church. It is impossible to construct a consistent eschatology with that corruption. When a consistent linear eschatology cannot be formed, the hope of it is abandoned, and then directly attacked.

In his second letter, Peter argues that judgment is imminent and that they should not be focused on things in this life as if these things are here to stay. But (1) live knowing the things they depend on will be destroyed—possibly, imminently. Peter, a Jew writing to Jews, would know of the judgment passages such as Isaiah 24-25 and all the many verses that warn the Jews of a coming judgment. Peter is telling the church to live considering the (2) imminent coming of Christ in a rescue. Paul expressed this in Titus 2:13: "looking for the blessed hope and the appearing (not returning to earth) of the glory of our great God and Savior, Christ Jesus." This hope cannot be the 2nd Advent but the new *church doctrine*—the rapture. Peter could never tell the Christians that they had any hope if the church was going into the Tribulation. Peter cannot be referring to the fires of Hell, *which they have already escaped*. The blessing and hope given them is that since they have believed in the Savior (righteous Jews here are part of the church), they are spared the *temporal* judgment coming to earth. In Titus, if the "appearing" is rendered as the Second Advent, then the church would be on earth during the Tribulation—impossible. So, he *appears to deliver* by rescuing the hopeful, and in the 2nd Advent, returns to earth with them.

2 Peter 3:10: "But the day of the Lord ***will come*** like a thief, in which the heavens will pass away with a roar and the elements (the parts) will be destroyed (LUO) with intense heat, and the earth and its works will be burned up."

2 Peter 3:11 "Since all these things are to be destroyed (LUO, loose, untie, release) In this way, what sort of people ought you to be in holy conduct and godliness, :12 looking for and hastening the coming of the **day of God**, [aka Day of the Lord] because of which the heavens will be destroyed (LUO) by burning, and the elements will melt with intense heat!"

Why would Peter encourage the believers to look forward/hasten to the Day of the Lord—a day of judgment? Because the arrival of the Day of the Lord would indicate that the rescue had already been accomplished. Therefore, they should anticipate with joy the *Day of the Lord as the day of the Lord's intervention*. A rescue of the church (the harpazo), if not directly stated in the passage, but is demanded by what the passage teaches.

The timing of the Tribulation is given in 2 Peter 3:13. "But according to His promise (Isaiah 65:17) we are looking for new heavens and a new earth, in which righteousness dwells. ["Righteousness dwells," is a new thing for the kingdom, not after 1000 years of "unrighteousness"]:14 Therefore, beloved, since you look for these things, be diligent to be found by Him in peace, spotless and blameless, :15 and regard the patience of our Lord as salvation (for others); just as also our beloved brother Paul, according to the wisdom given him, *wrote to you,* :16 as also *in all his letters,* speaking in them of *these things,* in which are some things hard to understand, (context is the new rapture doctrine) which the **untaught and unstable** distort, as they do also the rest of the Scriptures, to their own destruction." There is no reason to think that the things "hard to understand" would be a new subject. The doctrine of the rapture, even today is "hard to understand" and rejected by many and aptly **"to their own destruction."** The destruction of the ***false teachers*** *and the earth* is promised before the Kingdom, not at the end of 1000 years of a righteous kingdom. If there is a 1000-year delay in the judgment of the false teachers, they would have to live through (or be represented in) the Tribulation and 2nd Advent judgments and then

1000 more years. But they can't enter the kingdom as unbelievers. Add to this impossibility is the delay in the judgment of false teachers. This hardly encourages the harassed in the church of Peter's day and ours. **Lastly, there are no false teachers in the millennial era to face judgment!** Peter uses the truth of Israel's judgment to encourage his Jewish (and our present) audience, *who are dealing with false teachers—that their judgment is imminent*. Their struggle with false teachers could end with the imminent return of the Lord, followed by His 2nd Advent and righteousness reign—none of these waits 1000 years. Hope is personal, potentially imminently in their lifetime. This hope is not for a later generation—after the false teachers have been smoldering in the grave for 1000 years. Their hope is existential and imminent that the false teachers troubling them can be removed from the earth in their time. It is impossible that Peter's focus is on Hellfire's judgment.

Concluding this Section

There is no reason to read the wrath of God (DOL) as used in these verses as Hell because Hell is not limited to time as starting and ending as does the *temporal wrath of God.* The Jews expected a (temporal) day of judgment for their sinning nation before their restoration.

We stop adding more text here because of the overwhelming number of tests in Isaiah and the Prophets devoted to Israel's judgment. Most minor prophets carry the same message for Israel. As there are many judgment warnings, there are equal assurances for full reconciliation assurances. Antisemitic theologians entirely *ignore the reconciliation texts* because they believe that God has disenfranchised Israel—they just are doing the same thing.

The Day of the Lord event for the Jews and their nation has textual support. It is not found in a teased-out or nuanced meaning in an unrelated passage. But it is rooted in regular reading of the Scriptures. Israel will suffer a temporal (time-limited) wrath with a beginning and an end.

The Tribulation (two halves, the last characterized as the Great

Tribulation) is a seven-year-long period of God's "temporary" wrath limited to the Tribulation. It is a therapeutic act that will see Israel's repentance at the Second Advent.

Rapture or Rescue of the Righteous is before the Temporal Judgement.

We will now deal with the rapture/rescue event.

It has supporting texts in I and II Thess., John 14, and I Corinthians 15 and 2 Peter 3. By the usual reading of these passages, there is no reason to miss the assurance of the church's rescue from this earthly Day of the Lord period.

I Thessalonians.

In his opening remarks, Paul talks about the report he received from the Thessalonians, joyfully saying that they have remained faithful to what they have learned from his recent ministry. They have embraced his new teaching on the church's hope.

1 Thessalonians 1:9: "For they themselves report about us what kind of a reception we had with you, and how you turned to God from idols to serve a living and true God, [10] and to **wait for His Son from heaven,** whom He raised from the dead, *that is* Jesus, **who rescues us** from the wrath to come."

They anticipate Jesus from heaven to rescue them from the *temporal wrath* to come. The first truth a believer learns is that the wrath of Hell has been overcome at the point of his faith. It is a fiat compli. But the wrath to *come on earth*, **anticipated by the Jews**, is another thing. Paul has instructed the church to adopt a new idea. Now, the Thessalonians did not need to fear THAT wrath because, in his teaching in both his letters, he instructs again about the rescue—the Latin idea of the rapture, Greek harpazo.

1 Thessalonians 4:13: "But we do not want you to be uninformed, brethren, about those who are asleep, so that you will not grieve as do the rest who have no hope. [14] For if we believe that Jesus died and rose again, even so God *will bring with Him those who have*

fallen asleep in Jesus. [15] For this we say to you by the word of the Lord, that *we who are alive and remain until the coming of the Lord, will not precede those who have fallen asleep.* [16] For the Lord Himself will descend from heaven with a shout, with the voice of *the* archangel and with the trumpet of God, and the dead in Christ will rise first. [17] Then we who are alive and remain will be ***caught up together*** with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord. [18] Therefore comfort one another with these words."

What is the comfort? They are caught up— the believers will avoid the Jewish judgment on the whole earth. The judgment passages cited above and many more in the Old Testament would have struck fear in their hearts. Paul has relieved them of that fear, and they can comfort each other with these words. If they are not rescued, there is no comfort in going through God's wrath again (More of double jeopardy later.)

Did the Thessalonians know about the Jewish judgment coming? Indeed, 1 Thessalonians 5:1–6 "Now as to the times and the epochs, brethren**, you have no need of anything to be written to you**. [2] For you yourselves know full well that the **day of the Lord** (DOL: Old Testament term for the Tribulation, aka Jacob's distress or trouble) will come (unexpectedly as the Harpazo) just like a thief in the night. [3] While they are saying, "Peace and safety*!" then destruction will come upon them suddenly like labor pains upon a woman with child, and they will not escape.* [4] But you, brethren, are not in darkness, that the day would overtake you like a thief; [5] for you are all sons of light and sons of day. We are not of night nor of darkness; [6] so then let us not sleep as others do, but let us be alert and sober."

And his closing remarks underline the issue that the Jewish-directed wrath is not for the church.1 Thessalonians 5:8: "But since we are of *the* day, let us be sober, having put on the breastplate of faith and love, and as a helmet, the hope of salvation (eternal wrath is fiat compli now also—). [9] For God has not destined us for (temporal) wrath (a limited time and purpose), but for obtaining (full temporal and eternal) salvation through our Lord Jesus Christ,"

Another letter to the same people covering the same topic. 2 Thessalonians 1:1: "Paul and Silvanus and Timothy, To the church of the Thessalonians in God our Father and the Lord Jesus Christ: [2] Grace to you and peace from God the Father and the Lord Jesus Christ. [3] We ought always to give thanks to God for you, brethren, as is *only* fitting, because your faith is greatly enlarged, and the love of each one of you toward one another grows *ever* greater; [4] therefore, we ourselves speak proudly of you among the churches of God for your perseverance and faith in the midst of all your *persecutions* and *afflictions* (tribulations-no wrath of God here) which you endure (at the hands of the unrighteous). [5] *This is* a plain indication of God's righteous judgment so that you will be considered worthy of the kingdom of God, for which indeed you are *suffering* (in tribulation). [6] For after all it is *only* just for God to repay (them) with *affliction* those who afflict you, [7] and ***to give*** **relief to you who are *afflicted* and to us as well when the Lord Jesus will be revealed from heaven with His mighty angels in flaming fire,** [8] dealing out retribution (righteous punishment) to those who do not know God and to those who do not obey the gospel of our Lord Jesus. [9] These will pay the *penalty of eternal destruction, away from the presence of the Lord and from the glory of His power (eternal wrath)*, [10] when He comes to be glorified in His saints **on that day**, and to be marveled at among all who have believed—for our testimony to you was believed."

2 Thessalonians

The question about the eschaton continues in this second letter. Notice how easily Paul picks up on their question. Here, it is just the timing of the DOL (Tribulation) that needs to be clarified. That is the point in 2 Thess. When does the rescue occur? In the DOL or before? 2 Thessalonians 2:1; "Now we request you, brethren, with **regard to the coming of our Lord Jesus Christ** and our *gathering together* (another way of saying the same thing. Gathered in a warn and familiar company) to Him, [2] that you not be quickly shaken from your composure or be disturbed either by a spirit or a message or a letter as if from us, (nasty rumors from people who do not understand) to the effect that the **Day of the Lord has**

come. [3] Let no one in any way deceive you, for *it (DOL) will not come* unless the (1) apostasy (departure **ἀποστασία**) comes first, (now the Tribulation events are listed) and (2) the man of lawlessness is revealed, the son of destruction, [4] who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God."

[5] "Do you not remember that while I was still with you, I was telling you these things? [6] And you know what restrains him (man of **lawlessness**) now, so that in his time he (man of **lawlessness**) will be revealed. [7] For the mystery of **lawlessness** is already at work; only he (Spirit) who now restrains *will do so* until he (Spirit) is taken out of the way. (Again, DOL Tribulation talk) [8] Then that **lawless** one will be revealed whom the Lord will slay with the breath of His mouth and bring to an end by the appearance of His (2nd) coming; [9] *that is,* (slay the one) the one whose coming is in accord with the activity of Satan, with all power and signs and false wonders, [10] and with all the deception of wickedness for those who perish, because they did not receive the love of the truth so as to be saved. [11] *For this reason God will send upon them a deluding influence so that they will believe what is false,* [12] in order that they all may be judged who did not believe the truth, but took pleasure in wickedness."

Corresponding to Matthew 24:21: "For then there will be a **great tribulation**, such as has not occurred since the beginning of the world until now, nor ever will. [22] "Unless those days had been cut short, no life would have been saved; but for the sake of the elect those days will be cut short. [23] "Then if anyone says to you, 'Behold, here is the Christ,' or 'There *He is,*' do not believe *him.* [24] "*For false Christs and false prophets will arise and will show great signs and wonders, so as to mislead, if possible, even the elect."*

John 14

1: "Do not let your heart be troubled; believe in God, believe also in Me. [2] "In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. [3] "If I go and prepare a place for you*, I will come again and receive*

you to Myself, that where I am, there you may be also. [4] "And you know the way where I am going."

The hope is given on the last night before Christ's crucifixion. They will see Him go into the clouds of heaven and later be reminded of what He said to them. "*I will come* (ἔρχομαι) and receive you" is uncharacteristic of the Second Advent, where he comes to earth in glory and judgment.

1 Corinthians 15:20

"But now Christ has been raised from the dead, the first fruits of those who are asleep. [21] For since by a man *came* death, by a man also *came* the resurrection of the dead. [22] For as in Adam all die, so also in Christ all will be made alive. [23] *But each in his own order: Christ the first fruits, after that those who are Christ's at His coming*, (His coming is the rescue phase and the return to earth-phase captured as one event—"His coming." He speaks in broad terms because then He skips one thousand years) *[24]* then *comes* the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power. [25] For He must reign until He has put all His enemies under His feet. [26] The last enemy that will be abolished is death."

Skipping the section of the nature of the resurrection—

1 Corinthians 15:51: "Behold, I tell you a mystery; we will not all sleep, but we will all be changed, [52] in a moment, in the twinkling of an eye, at the last trumpet; (Calling forth in resurrection by a special **trumpet of joy and good things**. It is impossible to confuse this with the **7th trumpet of judgment** in Revelation putting the rescue in the middle of the DOL.) for the trumpet (is to wake up, to be called up) will sound, and the (1) dead will be raised imperishable, and (2) we (alive) will be changed. [53] For this perishable must put on the imperishable (See the seed and plant analogy earlier 1 Cor. 15:35-49), and this mortal must put on immortality. [54] But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, "Death is swallowed up in victory. [55] "O

death, where is your victory? O death, where is your sting?"

Summary

The Jews (the terminal generation) will face the judgment of the Great Tribulation (DOL) (See Isaiah for the overwhelming literature), the seven years of Daniel. 9:24-27. The Thessalonian church was fully aware of this coming judgment. (1 Thess. 5:6). There was no need for more information about the times and epochs—for them, the Jewish judgment was imminent as was the Day of the Lord and His coming. They are comforted that they will escape the temporal judgment by a special rescue. Comfort is granted with this "development." In 2 Thessalonians, Paul instructs the timing of the rescue. It is not "in the Day of the Lord." Surely, this cannot be honestly misunderstood.

For additional consideration.

Repeating: Persecution and trouble or tribulation in this world, or even martyrdom, cannot be considered the wrath of God since these 'tribulations" are attributed to the works of the Devil—hardly *God's wrath* to see his children suffer in His hands. And then, if the church experiences the local wrath of God, it is put in *double jeopardy* in that Christ has already suffered the wrath of God for us on the Cross. For this reason, the church escapes the temporal wrath of God that is released (springs up) in the Tribulation. (she escaped the wrath to come and is kept from the hour of testing). There is no reason for God's "special local wrath " to visit believers. Of course, the unrighteous experience God's temporal wrath when they have been turned over to it because of their life choices. Yes, new believers will be born again in the Tribulation, but they are not the church. These newly saved *are in the Tribulation* because they failed to believe the gospel in the church age. There is a separation, a rescue before the hour of testing (DOL) begins. But those left behind are in the DOL —Tribulation. They had been warned; therefore, it cannot be double jeopardy for them. It is like the cowboy who is pardoned because he shot someone dead. Now, potentially, he could have been forgiven, but his guilt never

forgiven remains—and must suffer penal wrath. In the DOL he will live or die in the days of God's full strength wrath; Revelation 14:10 "he (unrighteous starting in the Tribulation) also will drink of the wine of the wrath of God, which is mixed in full strength in the cup of His anger; and (if he remains unconvered, ultimately in Hell, because what is described next cannot be the Tribulation on earth.) he will be tormented with *fire and brimstone* *in the presence of the holy angels and in the presence of the Lamb.*

Conclusion

The doctrines of the Rapture and Tribulation are the first to be targeted by those who peep and mutter (Ps. 82:6-7). They will not consult the Lord God but listen to those who cannot organize a biblical solution. The above paper can stand the test of Scripture but will fall flat in the face of unbelief.