

OTHER CONSIDERATIONS FOR A PRE-TRIB RAPTURE

This segment is also in the notes for Session 10

- **Key Premise:** Paul's revelation is new truth that must stand in its own light rather than being folded into previous prophecy
 - **The Pretribulational Argument:**
 1. Distinction between rapture and second coming
 - Rapture is imminent: it can happen any moment, with no warning or precursor
 - The Second coming has specific prophesied signs
 - Signs to occur before Christ's Second Coming:
 - Covenant made with Israel (Daniel 9:27)
 - Abomination of Desolation set up in the temple (Matthew 24:15, 2 Thessalonians 2:3-4)
 - Great tribulation period (Matthew 24:21-22, Revelation 7:14)
 - Cosmic disturbances (Matthew 24:29, Revelation 6:12-14)
 - Global economic system with mark of the beast (Revelation 13:16-18)
 - Gathering of armies at Armageddon (Revelation 16:16, 19:19)
 - Israel's national repentance (Zechariah 12:10-14)
 2. Different purposes
 - Rapture: comfort and hope
 - Second coming: judgment and kingdom ("day of the Lord")
 3. Natures of the Body of Christ and Israel
1. Distinct Biblical Identities
 - **Foundational Differences in Origin**
 - Israel: Established through Abraham's physical lineage (Genesis 12:1-3)
 - Church: Established through spiritual rebirth in Christ (1 Corinthians 12:13)
 - **Different Compositions**
 - Israel: A national, ethnic entity with citizenship requirements
 - Church: A spiritual body where ethnic distinctions are abolished ("neither Jew nor Gentile")
 2. Separate Covenantal Relationships
 - **Israel's Unique Covenants**
 - Governed by the Abrahamic, Mosaic, Davidic, and New covenants
 - These covenants contain specific promises regarding land, nationhood, and kingdom
 - **Church's Distinct Position**
 - Operates under the mystery revelation given to Paul
 - Not a party to Israel's national promises and covenants
 3. Prophetic Programs
 - **Israel's Program**
 - Tribulation period specifically designed for Israel's national restoration
 - Called "the time of Jacob's trouble" (Jeremiah 30:7) - Jacob being Israel
 - **Church's Program**
 - Exists in the current "dispensation of grace" revealed to Paul
 - Has no prophetic role in Israel's tribulation period
 4. Mutual Exclusivity
 - **Logical Incompatibility**
 - The programs for Israel and the Church cannot operate simultaneously
 - The Church represents a parenthetical period in God's dealings with Israel
 - **Dispensational Necessity**
 - God deals with humanity through distinct administrative arrangements
 - Mixing Israel and Church programs creates theological contradictions
 5. Eschatological Distinctions
 - **Different Destinations**
 - Israel: Promised earthly kingdom with Jerusalem as capital
 - Church: Heavenly citizenship and dwelling (Philippians 3:20)

- **Different Deliverances**
 - Israel: Preserved through the tribulation
 - Church: Removed before the tribulation (via the rapture)
- **Conclusion:** The rapture must occur before the tribulation for biblical consistency

THE DAY OF THE LORD (1 THESSALONIANS 5:1–11)

THE TIMES AND THE SEASONS (VV. 1–3)

1 THESSALONIANS 5:1 – BLACK

A. PROPHETIC KNOWLEDGE ALREADY KNOWN

- Paul shifts from mystery revelation to prophetic content already familiar to the Thessalonians.
- The statement, “ye have no need that I write unto you,” signals previously understood truth.
- Paul uses similar language elsewhere to remind believers of truths already taught (1 Thess. 4:9; 2 Cor. 9:1).

B. PROPHETIC VOCABULARY

- The phrase “times and seasons” (CHRONŌN KAI KAIRŌN) reflects established prophetic terminology.
- Appears in Daniel 2:21 and Acts 1:7, both in contexts involving divine control over unfolding history.
- The phrase points to **prophetic timing**, not natural seasonal changes.

C. DISPENSATIONAL RELEVANCE

- The truth discussed is part of **Israel’s prophetic program**, not the mystery.
- Thus, this information, while useful, is **not directly applicable** to the Body of Christ, who will already be raptured.

1 THESSALONIANS 5:2 – BLACK

A. PRIOR UNDERSTANDING

- The Thessalonians “know perfectly” about the **Day of the Lord**, showing it was not new revelation.
- Reinforces that Paul is reminding them of **prophetic truth**, not introducing mystery doctrine.

B. THE DAY OF THE LORD IN PROPHECY

- Common Old Testament theme: a time of divine wrath, judgment, and kingdom restoration.
- Frequently described as a day of darkness and terror (Isa. 13:6–13; Joel 1:15; Amos 5:18–20; Zeph. 1:14–18).

C. “AS A THIEF IN THE NIGHT”

- The imagery reflects both Jesus’ own teaching (Matt. 24:43; Luke 12:39–40) and prophetic expectation (Joel 2:1).
- Highlights the **sudden and unexpected** nature of God’s intervention.
- Likely communicated orally before any written Gospels were available.

1 THESSALONIANS 5:3 – BLACK

A. FALSE SECURITY

- The phrase “peace and safety” denotes a **deceptive calm** before divine judgment.
- Echoes prophetic warnings against false peace (Jer. 6:14; Ezek. 13:10).
- Jesus also described similar unawareness in the days of Noah (Matt. 24:37–39).

B. PROPHETIC TIMING, NOT GENERAL PRINCIPLE

- Paul's use of the **future tense** shows this refers to a **specific time yet to come**.
- Not every peace treaty or calm political era fulfills this prophecy.
- It refers to a particular deceptive tranquility preceding the Day of the Lord.

C. “THEY” VS. “YE”

- Paul draws a strong contrast between **“they”** (the unbelieving world) and **“ye”** (the Thessalonian believers).
- “They” are those who:
 - Remain in darkness.
 - Reject the truth (cf. 2 Thess. 2:10–11).
 - Are spiritually blind and unprepared.

D. THE NATURE OF THE DESTRUCTION

- Destruction is **sudden and inescapable**, like labor pains.
- Echoes prophetic imagery of cataclysm (Isa. 13:6–11; Joel 2:31; Zeph. 1:14–18).
- Judgment is not merely historical tragedy but **divinely initiated wrath**.