

3. The Judgment Seat of Christ, 2 Corinthians 5:10, at which believers appear.
4. The Bride returns with Christ at the Second Advent, 1 Thessalonians 3:13.
5. The manifestation of the Bride, Romans 8:19; Colossians 3:4.
6. Operation Footstool, Psalm 110:1; Colossians 2:15; 1 Corinthians 15:24–25.
7. The Coronation of Christ, Revelation 19:6.
8. The Wedding Supper of the Lamb, Revelation 19:7–9, “the bride makes herself ready.”
9. The purpose of the Rapture is to get the royal family of God prepared for the Second Advent and the Wedding Supper.

### K. The Rapture and Reward:

**Philippians 2:16** Be concentrating on the Word of Life [ Bible doctrine ] in order that I may have a basis for boasting with reference to the day of Christ [ Rapture ], for the purpose that I have not run without profit or in vain, nor worked hard for no purpose. (EXT)

Paul wants to have esprit de corps on the day of Christ as he sees his congregation rewarded. This esprit, or “boasting,” comes from the rewards that the royal family of God receive.

### L. The Rapture and the Two Resurrections.

1. The Rapture is part of the first resurrection, which has four parts:
  - a. The resurrection of Christ at the First Advent.
  - b. The resurrection of the Church or royal family of God at the Rapture.
  - c. The resurrection of all Old Testament believers and Tribulational martyrs at the Second Advent.
  - d. The resurrection of Millennial believers.
2. Next on the prophetic agenda is the Doctrine of the Tribulation.

## DOCTRINE OF THE TRIBULATION

The Tribulation is a seven-year period which follows the Church Age and whose population initially consists of unbelievers only. With all establishment and doctrinal viewpoint removed from the souls of mankind, absolute chaos breaks out while the fallen angels’ influence dominates the world. The Tribulation is initially characterized by complete chaos in the souls of all Homo sapiens.

A summary of this seven-year dispensation is described by the noun, **θλίψις** (*thlipsis*): “Tribulation,” which is defined as follows:

- (1) “Distress and suffering resulting from oppression or persecution.”<sup>4</sup>
- (2) “A state of affliction or trial; great misery or distress, as from oppression.”

<sup>4</sup> Merriam-Webster’s Collegiate Dictionary, eleventh ed. (Springfield: Merriam-Webster, Inc., 2014).



(3) “Great affliction, trial, or distress; suffering. An experience that tests one’s endurance, patience, or faith.”<sup>5</sup>

(4) “A cause of great trouble or suffering expected during the end times.”<sup>6</sup>

(5) “A condition of great affliction, oppression, or misery; ‘persecution; distress; vexation; disturbance of life’.”<sup>7</sup>

In the Old Testament, there are over twenty terms and phrases by which this dispensation is referred. Here are a few: (1) “The Day of the Lord” in *Isaiah* 13:6, 9, (2) “the time of Jacob’s trouble” in *Jeremiah* 30:7, (3) “the day of vengeance” in *Jeremiah* 34:8, and repeatedly in, (4) *The Book of Zephaniah*: “a day of wrath,” “distress,” “destruction,” “desolation,” “darkness,” “gloom,” “thick darkness,” in *Zephaniah* 1:15, “Day of trumpet and alarm,” “of the Lord’s anger,” and “the fire of His jealousy” in verse 18 for a total of 14 cited here. (KJV)

This accumulation of such terms dealing with divine judgment is exceptional.

The exceptional nature of the Tribulation is earmarked by such phrases as: “that day is great, there is none like it” (*Jeremiah* 30:7, or “such as never occurred since there was a nation until this time” (*Daniel* 12:1). These expressions emphasize the uniqueness of their specific judgment, while accompanying contextual descriptions of the effects such judgments have on both God and Israel affirm that this is a time unparalleled in Israel’s previous history.

Understanding the eschatological nature revealed by these Old Testament expressions of final judgment, Jesus likewise qualified the Tribulation of the end time with a language patterned after Daniel in:

**Daniel 12:1** “Now at that time Michael, the great prince who stands guard over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time, your people, everyone who is found written in the book, will be rescued. (NASB)

Here are Jesus’ summations of these types of events 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.” (NASB)

**Mark 13:19** “For those days will be a time of tribulation such as has not occurred since the beginning of the creation which God created until now, and never will.” (NASB)

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<sup>6</sup> *The Oxford American Dictionary*, eds. Elizabeth J. Jewell and Frank Abate (New York: Oxford University Press, 2001).

<sup>7</sup> *The Compact Edition of the Oxford English Dictionary*, vol. II (Oxford, UK: Oxford University Press, 1971).



The doctrines that refer to the dispensation of the Tribulation can be confusing. For our situation, which is a summary, it is best to go to a theologian that has provided an excellent synopsis, Dr. Merrill F. Unger in his book, *The New Unger's Bible Dictionary* under the entry, "Tribulation, The Great":

Tribulation, The Great. This is the period of unparalleled suffering that, according to premillennial eschatology, will precede the establishment of the future kingdom of Israel (Acts 1:6). The trouble will embrace the entire earth (Revelation 3:10). Yet in a distinctive sense it will center upon Jerusalem and Palestine, being called by Jeremiah specifically "the time of Jacob's distress" (Jeremiah 30:7). It will involve the Jewish people who will have gone back to Palestine in unbelief. It will also be connected with catastrophic judgments upon the Gentile nations because of their wickedness and anti-Semitism. The colossal scenes of the Revelation, beginning with chapter 5 and the opening of the seven-sealed book, through chapter 10, form a prelude to worldwide commotion prior to the Great Tribulation itself described in chapters 11–18.

The Great Tribulation is identical with the last three and one-half years of Daniel's seventieth week of years (Daniel 9:24–27; Revelation 11:2–3). The gigantic wars, cataclysms, pestilences, etc., that befall the earth are actually the manifestation of the risen, victorious Christ taking an open hand to claim His redeemed rights to the earth in preparation for the divine program involving His people on the earth. Psalm 2, in giving the order of the establishment of the kingdom in the ousting of Christ's enemies, closely interweaves the first advent and the Messiah's death in shame with His second advent in glory to receive the rewards of His conquest over sin and death. The Tribulation will see the nations raging (Psalm 1) and the derision of Jehovah (v. 4) that men should vainly imagine to set aside His covenant (2 Samuel 7:8–16) and His plan for the earth (Psalm 89:34–37). The Great Tribulation foreseen in Psalm 2 is described in Matthew 24:15–51.

It eventuates in the establishment of the rejected King in Zion (Psalm 2:6) and the subjugation of the earth to the King's millennial rule (vv. 7–9), with a present appeal to Gentile world powers to be warned by the certainty of the establishment of Christ's kingdom (vv. 10–12).



According to Revelation [chapters] 13–19), there will be the cruel reign of the “beast coming out of the sea” (13:1) who, breaking his covenant with the Jews (2 Thessalonians 2:4), will demand divine worship. This earth ruler, the Beast, is empowered by Satan, and the entire terrific episode of fighting God is made possible by the unprecedented activity of demons (Revelation 9:1–11; 16:13–16). The terrific bowl judgments of chapter 16 are the “Lamb’s” final demonstration of power. He destroys His enemies and frees His redeemed earth from the domination of wicked men at His visible, glorious return, and sets up the kingdom. Those who are not premillennialists hold that the Tribulation of Revelation was fulfilled in the Roman persecutions of the church or in great catastrophes occurring over the last nineteen centuries.<sup>8</sup>

For further analysis see, “Tribulation” in: R. B. Thieme, Jr., *Thieme’s Bible Doctrine Dictionary* (R. B. Thieme, Jr., Bible Ministries, 2022), 272–73.

## DOCTRINE OF THE SECOND ADVENT

### A. Definition.

1. There are two advents of Jesus Christ depicted in the Word of God.
2. The First Advent begins with the Virgin Birth and concludes with His resurrection, ascension, and session. During the First Advent, Jesus Christ in Hypostatic Union accomplishes the strategic victory of the angelic conflict and the salvation of the human race. This strategic victory gives Him battlefield royalty.

Jesus must have a royal family to go with this royalty. Therefore, there is the need for the Church.

3. The Second Advent is designed to reveal Him as both battlefield royalty and Jewish royalty. He returns to earth in resurrection body and Hypostatic Union.
4. At the Rapture of the Church, Christ does not return to the earth as in the Second Advent. We meet Him in the air.

### B. The Distinction between the Rapture and the Second Advent.

1. **Private: Acts 1:11; Public: Revelation 11:7.**
2. **In the air, 1 Thessalonians 4:17; on Earth, Zechariah 14:4.**

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<sup>8</sup> Merrill F. Unger, *The New Unger’s Bible Dictionary*, R. K. Harrison, ed. (Chicago: The Moody Bible Institute of Chicago, 1988), 1306–07.



3. **Judgment of believer's works, 2 Corinthians 5:10; Baptism of Fire, Matthew 25:31–46.**
  4. **Church goes to heaven, John 14:3; Church returns with Christ, 1 Thessalonians 3:13.**
  5. **The Holy Spirit is removed, Thessalonians 2:6; removal of Satan, Revelation 20:1–3 and 2 Thessalonians 2:6.**
  6. **Change in believer's body, Philippians 3:21; the Earth is changed, Zechariah 14:9–10 and Romans 8:19-22.**
  7. **Christ appears as the Groom; He appears as the Messiah.**
  8. **End of the Church Age; end of the Jewish age.**
  9. **Israel under the fifth cycle; termination of the fifth cycle of discipline.**
  10. **Believers taken from the Earth; unbelievers taken from the Earth, Matthew 24:36–43.**
  11. **A time of comfort, 1 Thessalonians 4:18; a time of terror, Revelation 6:15–17.**
- C. **At the Second Advent, Jesus Christ will return to Jerusalem and His feet will touch first on the Mount of Olives:**

**Zechariah 14:1** Behold, the day of the Lord absolutely will come [ future perfect tense to show this is a certain future event: this will occur ], and your spoil [ Jerusalem – the subject of chapters 11–13 ] will be plundered [ recipients of violence and loss of life, freedom, and goods ] in the middle of you.

**v. 2** For I will gather all nations against Jerusalem to battle. And the city shall be taken in parts. The city will be captured: houses plundered, women ravished, and half the city exiled, but the rest of the people shall not be cut off from the city.

**v. 3** Then [ when the Jews with doctrine start to fight the enemy, they believe the promises of God that they will be protected by Him though their situation appears hopeless ], shall Jehovah Elohim go forth [ see Revelation 19:11–21: this is Jesus Christ ], accompanied by all of His saints [ Church-Age believers (see; Zechariah 14:5b, His “holy ones”) ] and fight against those nations, as when He Himself fought in the day of battle [ see Exodus 14:10–31 ].

**Zechariah 14:4** And His feet shall stand in that day upon the Mount of Olives [ Jesus will return to the place from which He departed (Acts 1:10-12) ], which is before Jerusalem on the east, and the mount of Olives shall cleave in the middle thereof toward the east and toward the west [ means the valley will run east and west ], and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

**v. 5a** And you all shall flee to the valley of the mountains for the valley of the mountains shall reach unto [ אֶזֶל (*Azel*) ]: *Ázel*. (EXT)

### **Geographical analysis of this future geological event:**

The Mount of Olives is described as to its relationship to Jerusalem. The reason it is so described is because the Jews are going to be trapped and backed up against the mount of Olives. Presumably, the opposing forces have artillery focused on the Mount of Olives so to try to cross is definite annihilation. This deliverance is beyond human capability.

**NOTE:** The nation of Israel hired Bailey Willis, a professor at Stanford University, to examine the terrain around Jerusalem from the geological standpoint. He was also a seismological expert and he warned them that there was a fault under the Mount of Olives and that someday there would be an earthquake which would cause the mount of Olives to split. Little did he realize that this is true and that the time is still future: the Mount of Olives is going to split; “toward the east and toward the west” — literally, to the east and to the west (see Zechariah 14:4c).

The valley which is created will run east and west. It is very difficult from the English translation to see what is being said. But we have a split on the Mount of Olives and the valley which is created will run east and west.

That means that part of the mountain will move toward the north and part of the mountain will move toward the south.

That valley which is created is the means of escape for the people who are trapped there, the generals, and their citizen army. It says that this split reaches all of the way to “Ázel” in Zechariah 14:5.

### **D. Analogies to the Second Advent.**

1. The Analogy of Nature: Lightning, Matthew 24:27.
  - a. Seen by all, Revelation 1:7.
  - b. Travels at great speed, Revelation 22:7, 12.
  - c. Disturbs and frightens the unenlightened, Revelation 6:15–17.



- d. Warns of a coming storm. The Second Advent is characterized by the storms of coming judgment.
  - (1) Annihilation of the invading armies.
  - (2) Judgment of Satan and the fallen angels.
  - (3) Judgment of the beast and false prophet.
  - (4) Baptism of fire removes all unbelievers from the earth.
  - (5) Administration of the fifth cycle of discipline to certain nations.
2. The Historical Analogy: Matthew 24:37–41.
  - a. It will be like the days of Noah. People were living under the wrong priorities. Marrying, eating, and drinking (normal pleasures in life) were more important than Bible doctrine.
  - b. “They did not know” a big judgment was on the horizon. And as in the time of Noah, so also in the Tribulation; people cannot tell what is about to happen because they have no Bible doctrine in their souls.
  - c. The believer is left and the unbeliever is taken in the baptism of fire. Just the opposite occurs at the Rapture. In Noah’s day unbelievers were removed by water. Now fire will be used.

#### **E. The Second Advent and Armageddon.**

1. Armageddon is a campaign in the last world war of history. Jesus Christ comes back to slaughter the anti-Semitic armies (see Exodus 14:14; Joshua 5:13–6:2; Isaiah 37:36; Ezekiel 38:16).
2. Our Lord’s own record is broken at the Second Advent, according to Isaiah 34:5–6, 63:1–6.
3. There are two sources of righteous violence: Jesus Christ and the laws of divine establishment: Ezekiel 39:11–12; Joel 2:20; Zechariah 12:2–3; Revelation 14:20, 19:15.

#### **F. The Second Advent and Operation Footstool.**

1. This is the final victory of Jesus Christ over Satan and the fallen angels. Psalm 110:1 is the prophesy of the climax to the First Advent, the strategic victory of Christ.
2. Hebrews 1:13, 10:13 teach that Christ receives His battlefield royalty and waits.
3. During the Church Age, the royal family represents Christ on Earth, not Israel. After the Rapture, the Age of Israel resumes.

