

Chapter Eight

No Thief Gives Warning Signs:

Paul's 11 Reasons Why Christians will NOT be in THE FIRST SEVEN YEARS OF the 12TH DAY OF the LORD

The question we must now address is this: "Will there be any signs that occur before the 12th and final 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 and final day of the Lord because *No Thief Gives Warning Signs*. In this chapter we shall consider Paul's statement to the Thessalonians.

Watch Paul's use of the pronouns to make a clear distinction between two radically different groups:

Group #1. The "they-them-others who are not children of the light and day" group

Group #2. The "ye-yourselves-we-us who are children of the light and day" group

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 and final 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 and final 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

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earth immediately preceding the beginning of the 12th and final 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".

The "they-them-others who are not children of the light and day" Group

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 and final 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 and final day of the Lord starts immediately with 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 and final 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 and final day of the Lord envelopes them unexpectedly.

Paul is very clear as to the relationship of this "they-them-other" group to the 12th and final day of the Lord. They go into it. He said the "sudden destruction" of it "cometh upon them".

What about "the ye-yourselves-we-us-group who are the children of light and day"

What about the "ye-yourselves-we-us group" who *are* the children of light and day"? What happens to us? Next, we must show the opposite relationship to the 12th and final day of the Lord of the group known in this passage as "*the ye- yourselves-we-us group*."

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This group is either, forewarned (and prepared for the 12th and final day of the Lord), or else they are raptured up 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 question is very 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 and final 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.

Paul is writing them to clear up two mistaken ideas

Mistake #1

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 and final day of the Lord had already arrived. Consequently, the trouble they

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were having was because they did not go up in the Rapture and were therefore in the 12th and final day of the Lord which they knew was the time of "Jacob's Trouble".

Mistake #2

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 and final 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 and final 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.

Two things summarize what Paul said to this church

To summarize what Paul said to this church, two things must be said. First, Paul never said the 12th and final 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 12th and final day of The Lord. Primarily, they are to comfort one another because they are not in the final day of the Lord.

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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 "the 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 and final 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 and perfect". To put it more precisely, the Thessalonians already had a FULL, ACCURATE, EXACT AND PERFECT KNOWLEDGE that the 12th and final 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 AND FINAL 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.

The 12th and final day of the Lord comes as a thief in the night and no thief gives warning signs

Now we must examine just what, exactly, is the relationship of all the preceding to the 12th and final day of the Lord? The relationship of the above to the 12th and final day of the Lord is this; the 12th and final 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.

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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. If this is the case, however, 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 12th 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 just a split second 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

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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 and final 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!

Does Paul say that the 12th and final day of the Lord will not overtake us Christians as a thief in the night because we have been forewarned?

Some say that the 12th and final 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 no, it does not. Does Paul say that the 12th and final 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.

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Reason #1: Why Christians Will Not be in the 12th and final day of the Lord

His first reason is because the 12th and final 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 and final day of the Lord comes suddenly as a thief in the night.

Reason #2: Why Christians Will Not be in the 12th and final 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 and final 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 and final 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.

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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 every one 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.

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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 what?

1. 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.

2. 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.

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3. 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.

4. But, the unsaved are NOT appointed to obtain salvation. Any way you slice it, the 12th and final 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.

5. 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 experience no part of it. *No thief gives warning signs.*

Reason #3: Why Christians Will Not Be in the 12th and final 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 introductory 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 and final 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"*.

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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 and final 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 and final 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 and final 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.

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9 For God hath not (MADE) us (FOR) wrath, but to obtain salvation by our Lord Jesus Christ.

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9 For God hath not (ORDAINED) us (FOR) wrath, but to obtain salvation by our Lord Jesus Christ.

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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 and final 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:

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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 and final 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 and final day of the Lord by placing "hath not appointed" in the Greek Middle Voice.

"..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

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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 own best interest". ***This is the force of the Greek Middle; performing an action in one's own behalf and in one's 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

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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 and final day of the Lord.

Reason # 6: Why Christians Will Not be in the 12th and final 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, and 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.

Here, when Paul says that "God hath not appointed", he uses the indicative mood. This mood simply means that God really, in actual fact, did not appoint us Christians to the wrath of the 12th and final 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 and final day of the Lord! This is a fact. This is reality. This is the way it is.

Now, let us put the above 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:

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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 and final 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 (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

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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 and final 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 and final 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.

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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 and final 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 Scriptures 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

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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 and final 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 and final day of the Lord, but to **BE COMPLETELY PRESERVED DURING THE 12TH AND FINAL 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

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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 and final day of the Lord, (with the results still existing), but to COMPLETELY POSSESS PRESERVATION DURING the wrath, anger, indignation and vengeance (of the 12th and final 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 and final day of the Lord. No thief gives warning signs.

Reason #9: Why Christians Will Not Be in the 12th and final 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 and final 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 and final 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 and final 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 it this

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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 and final 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 and final 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 and final 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 and final 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 and final 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 AND FINAL 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-Tribulation Rapture Theory is right, Paul is wrong. If Paul is right, the Mid-Tribulation Rapture

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Theory is 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 and final 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 the Post-Millennial Rapture Theory is right, then the Apostle Paul is wrong completely. Here's why.

The Post-Millennial Rapture Theory holds that there will be no future 12th Day of The Lord. It maintains that 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 Theory says the exact opposite. You cannot have it both ways dear reader. Paul is right or the Post-Mill Theory is right. Both are not right. With whom will you go?

The Post-Mill Theory is dead.