

SUMMARY INTERPRETATION OF ESCHATOLOGICAL DATA

DATA	GEORGE LADD	ROBERT GUNDRY	PRETRIBULATIONISM
Rev. 3:10	<p>την ημεραν εκ is used in a way similar to its use in John 17:15 and Gal. 1:4 and need not be a promise of a removal but one of preservation.</p>	<p>As Thayer presents it, την ημεραν εκ means to keep by guarding...to cause one to escape in safety out of. The hour refers to the events clustered around Armageddon and the Second Coming. Hence the hour of testing may refer only to the very last events at the end of the trib.</p>	<p>The plain meaning of the passage suggests keeping out of the hour of trial and not simply keeping from the trial of the hour. Even with the idea of being kept from the trial, the fact that there are martyrs in the trib. is not explained.</p>
2 Thess. 2: 6-7	<p>This passage is not relevant to rapture talk because it does not say anything about it. Neither does it say anything about the Holy Spirit so the restrainer is not the Spirit but human government.</p>	<p>The restrainer is the Holy Spirit in the church. Through the church He restrains the appearance of the Antichrist. Removal of the Spirit is not complete because of the work of evangelization and regeneration during the tribulation.</p>	<p>The restrainer of the Antichrist is none other than God Himself in the person of the Holy Spirit through the Church. He shall be taken away and the Spirit's activity shall be like the pre-Pentecost times.</p>
144,000	<p>(Aside from the mere mention of the data and relating West's literalism about it, Ladd did not make any significant comment on the 144,000.)</p>	<p>An unsaved orthodox Jewish remnant who are not members of the church and therefore are not raptured. When these see the Messiah return, they shall suddenly be converted and shall populate the Millennium.</p>	<p>These are saved Jews and the number is literally 144,000. They shall be sealed and shall be servants of God in the Trib. and shall go into the Millennium.</p>
Day of the Lord	<p>Day ≠ a 24 hour period but an extended period. the day of the Lord is the same with the παρουσια. Note the conflation of the two phrases (day of Christ and ...of the Lord) in I Cor. 1:8. There is no clear teaching in the Bible which distinguishes the two. Day of the Lord begins at the Second Coming.</p>	<p>Day is an extended period of time. It is eschatological and the day of the Lord and the day of Christ are corollaries and are not distinct. The day of the Lord begins at the extreme end of the tribulation and extends through the Millennium.</p>	<p>The day of Christ pertains to His coming for the church with His rewards with him. The day of the Lord in the Scriptures is always with the idea of judgment. It pertains to the judgment at the Second coming and shall extend through the Millennium.</p>

v.3:10.

This prophecy refers to the Great Tribulation, and it is directed not against God's people but against the "earth-dwellers".

"earth-dwellers" is a recurring phrase which the author uses to designate the people of a godless society who have surrendered themselves to the worship of the AntiChrist and are to suffer the wrath of God.

The language of the verse neither asserts or demands the idea of a bodily removal from the midst of the coming trial.

The promise of 3:10 of being kept out of the hour of trial need not be a promise of a removal from the very physical presence of tribulation. It is a promise of preservation and deliverance in and through it.

2Thes.2:6-7.

Nowhere does Paul say that the Rapture of the Church is to precede these events (coming of AntiChrist and persecution which he will inflict upon God's people).

As one reads the opening verses of the prophecy of AntiChrist, one gains the impression that such events as the great apostasy and the appearance of the Man of Lawlessness are to take place before the coming of the Lord Jesus Christ, and our gathering together unto him.

The coming of the Lord, our gathering together unto Him, and the day of the Lord are one and the same event which will be preceded by the apostasy and the Man of Lawlessness.

Paul does not assert that the resurrection of the dead and the rapture of the Church preceded the Tribulation. There is no affirmation of a pretribulational rapture

The 144,000.

Rev.3:10.

- 1) The rapture of the church occurs just before Armageddon, preceding the second coming of Christ. The rapture occurs after the tribulation.
- 2) The imminence of Christ's return means only that he might come before the Tribulation, not that he must.
- 3) There is a definite sequence of events including the great tribulation which precedes the second coming of Christ.
- 4) There is no possibility of the rapture occurring until the necessary events have taken place.

2Thes.2:6-7.

- 1) All the trials of the tribulation are simply satanic in their origins and not a matter of divine wrath upon a wicked world.
- 2) The restrainer of 2Thes.2 is the Holy Spirit. The Holy Spirit indwells his witnesses during the Great Tribulation.
- 3) The Great Tribulation is placed before the rapture of the Church in 2Thes.2:1-12.

The 144,000.

The 144,000 refers to orthodox Jews who are unsaved until the moment of the rapture.

The Day of the Lord.

- 1) The day of the Lord begins at Armageddon at the end of the Great Tribulation.
- 2) There are no judgments of God before Armageddon which are in the Day of the Lord.

Rev.3:10.

- 1) Teaches the imminent return of Christ.
- 2) "Them that dwell on the earth" is not the Church.
- 3) The "hour of trial" can have no reference to the Church, for the true church does need to be tested to see if her faith is genuine.
- 4) The nature of testing is to reveal the degradation and need of the unregenerated heart.
- 5) This verse states that one purpose of the tribulation is to pour out judgment on unbelieving man and nations.

2Thes.2:6-7.

- 1) The restrainer is the Holy Spirit.
- 2) Though the Spirit is not indwelling in the Tribulation, He may still be operative in regeneration.
- 3) The salvation offered through the blood of the Lamb, to be received by faith, will be made effectual through the working of the Holy Spirit.

The 144,000.

A select company from all the tribes of Israel, sealed in their foreheads with the "seal of the living God" and as His servants. It was as special standard bearers of the faith beginning with the era of the seventh seal that Israelites were commissioned (Stevens)

Day of the Lord.

The term refers to the whole program of events, including the tribulation period, the second advent program, and the entire millennial age. It may be said to be the whole period beginning with the judgments of the 70th week and extending through the

# DANIEL'S SEVENTY WEEKS

70 weeks (490 years)

