

PMI Center for Biblical Studies

King James Bible teaching ministry in the Fundamentalist Tradition

[Courses](#)[Student Study Downloads](#)[Accreditation](#)[Enrollment](#)[Prophecy and Mystery](#)[Letters from students to Dr. Mike](#)

Archive

Archive for the 'Dispensationalism' Category

Bible Brief



July 3, 2018



[pmiministries](#)



[Leave a comment](#)

Right Division Overview from Genesis to Revelation

Dr. Mike Johnston

When "God created the heaven and the earth" (Gen. 1:1), He also established two programs with ordinances to govern them (Jer. 33:25).^[1] These programs operate separately, never simultaneously.

God's program for earth was *well known*, revealed through *prophecy*. It features Israel as God's elect nation on earth, promised a coming Jewish King and kingdom (2 Sam. 7:13-16) that was progressively unfolded from "the mouth of all his holy prophets since the world began." (Acts 3:21; see Luke 1:70).^[2]

Conversely, His program for the church was a *mystery, unknown* until the Lord Jesus revealed it to Paul (Gal. 1:11-12). It features the church as the Body of Christ and it focuses on heaven and our inheritance there with Christ "kept secret since the world began" (Rom. 16:25).

Immediately following creation, God's focus is on the establishment of an earthly Kingdom, with instructions spoken to Adam, the heir and steward of its bounty and beauty (Gen. 2). However, Satan lusted to rule (Isa. 14:12-14) but knew he must get man to relinquish his assignment so he provided his own contradictory *translation* of God's Word^[3] which deceived Eve and caused Adam to sin by eating from the only tree God had forbidden (Gen. 2:15-17; 3:1-7).

Not long after, Adam and Eve were banished from the Garden. However, Kingdom plans were not lost. Foreknowing man's disobedience, the Lord had formulated redemption's plan (Rev. 13:8) which involved Himself as Redeemer of man and Ruler of the Kingdom man forfeited (Gen 3:15-21; see Isa. 7:14; 9:16-17). Over time, God sent inspired messengers called *prophets* (Luke 1:70; Acts 3:21) to systematically reveal His plans through a prophecy panorama that included *five Covenants* made with Israel unilaterally. These Covenants – all building upon the initial Abrahamic Covenant – were paramount in *guiding* her, *guarding* her, and *governing* her^[4] from the calling of Abraham on through the Davidic Kingdom (Gen. 12; Matt. 25:34; Rev. 21-22). The 5 Covenants are:

1. *The Abrahamic Covenant* (Gen. 15:18): God promised Abraham's family would become a nation,

in a promised land.^[5]

2. *The Mosaic Covenant (Ex. 19:25)*: God constituted the 12 tribes into the nation of Israel giving her Laws and leaders to govern her.

3. *The Land Covenant (Deut. 30:3)*: God promised Canaan to all of Israel in perpetuity for the Kingdom.

4. *The Davidic Covenant (2 Sam. 7:16)*: God promised a royal seed from the tribe of Judah in the bloodline of David to rule over the earthly Kingdom.

5. *The New Covenant (Jer. 31:31; see Matt. 26:28; Heb. 8:8)*: God provided a way for Israel to be permanently reconciled to God in the land, under the Messiah, during the earthly Kingdom located in Jerusalem where His Law would be written upon her heart.^[6]

These 5 Covenants form a contiguous prophetic conglomerate featuring Abraham's Covenant family, under Covenant Law, in Covenant Land, seeking the Covenant King and Kingdom (Heb. 11:8-10). However, although it was well known in an historical sense, its date certain was unknown until Daniel codified it into a final 490-year prophetic calendar of seventy-weeks of seven years (Dan. 9:24-27) with two vital stipulations: (1) it MUST be fulfilled by "thy people" (Israel), and (2) it MUST involve "thy holy city" (Jerusalem) (Dan. 9:24-27).

Two-thousand years ago precisely as Daniel had predicted (Dan. 9:24-27; see Matt. 26:56; see Acts 3:18-26) the incarnate God, our Lord Jesus, appeared on earth offering to inaugurate the Davidic Covenant Kingdom (Luke 1). In that capacity, He preached "repent for the Kingdom of Heaven is at hand" (Matt. 4:17) to "the lost sheep of the house of Israel" (Matt. 15:24). However, Daniel's prophecy contained a slight hiatus that was fulfilled when Messiah was "cut off" (Dan. 9:26) and crucified, in accord with a veiled prophecy of redemption given to Adam in Genesis 3:15 and pictured in Isaiah 53. Research experts such as former head of Scotland Yard Sir Robert Anderson have calculated Christ's rejection by Israel occurred precisely at Daniel's 70th week leaving one future seven-year period (week) to be fulfilled by Israel before the Jewish Kingdom can begin. Scholars tell us this week begins when "the prince that shall come" – in some manner – brokers a seven-year covenant for Israel in the Middle East (Dan. 9:26-27). Then will begin a kingdom preparatory judgment on Israel the prophets call "the time of [Jacob's] trouble" (Jer. 30:7; see Dan. 12:1; Zeph. 1:15). Joel was the first to name it the *day of Lord* (Joel 2; Isa. 2:21;), followed by other prophets – some simply calling it "that day" (Isaiah, Jeremiah, Ezekiel, Hosea, Joel, etc) who warned it would be a time of *darkness* (Amos 5:18, 20), *wrath*, and *trouble* (Zeph. 1:15; Isa. 13:9-11^[7]). This catastrophic period was outlined by Jesus from the Mount of Olives (Matt. 24-25; Mark 13; Luke 21), in a sermon that came in response to urgent questions from Peter,^[8] James, John, and Andrew (Mark 13:3) regarding the timing of His return to instate the Davidic Kingdom (Matt. 24:3; see Acts 1:6) promised, presented, and yet rejected out of hand by Israel's leaders.

During the Olivet Discourse, the Lord Jesus outlined a bevy of disastrous signs related to Israel and her prophets. First, He linked His message to the Jewish prophet Daniel by referring to the "abomination of desolation" which Daniel placed about midway in the Tribulation (Dan. 9:24-27; Matt. 24:15). Second, He linked it to Moses' maiden prophecy which serves as the first mention of a coming *Tribulation* (Deut. 4:30-31) by using that very term twice (Matt. 24:21, 29). Third, He completed His sermon with details of His return to earth immediately following the *Tribulation* to establish the Kingdom. As a testament to Biblical continuity, this same epoch period was called *Tribulation* by John (Rev. 7:14) who described it in detail, from its commencement in Revelation 6 through to its conclusion in Revelation 19 at the return of the Lord Jesus as Messiah to Jerusalem, Israel to instate the long awaited Davidic Kingdom in fulfillment of the 5 well known Covenants concerning God's program for earth and Israel that the four disciples knew about and had initially inquired about, that had been "spoken by the mouth of all his holy prophets since the world began." (Acts 3:21; see Matt. 25:31-46).

[1] "Thus saith the LORD; If my covenant [be] not with day and night, [and if] I have not appointed the ordinances of heaven and earth;" (Jer 33:25 KJV)

[2] Except for Romans-Philemon which focus on the Body of Christ, the entire Bible is to Israel and the nations in contact with her.

[3] Modernists do this today in concerted effort to impugn God's Word to English speaking people, the King James Bible.

[4] Study carefully the strict stipulations laid out in Leviticus 26 and Deuteronomy 28.

[5] References are from the Old Scofield Reference Bible, available from PMI for a gift of \$34. Stamps are welcome.

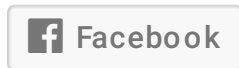
[6] Notice there is no Pauline or body of Christ Covenant. All 5 of these were given to Israel specifically.

[7] "Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for [their] evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible." (Isaiah 13:9-11 KJV) "And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:" (Revelation 6:16 KJV) "And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast [it] into the great winepress of the wrath of God." (Revelation 14:19 KJV)


[8] Keep in mind Peter's mission was NOT to the mystery Body of Christ which was yet a mystery. His ministry was to Jews as the apostle to the circumcision (Gal. 2:7-9).

Advertisements

Share this:



Loading...

 [Bible Study, Daniel's 70 Weeks, Day of the Lord, Dispensationalism, Doctrine, End Times, Israel, Israel and the Church, Millennial Kingdom, Pre-Tribulation Rapture, Preterism Refuted, PreWrath Rapture Refuted, Prophecy, Prophecy and Mystery, Tribulation](#)

The Church and Israel Differences in a Bible Overview

 June 4, 2018  [pmministries](#)

 [Leave a comment](#)

Dr. Mike Johnston

The church is as distinct from Israel as heaven is from the earth and the two separate programs God orchestrated from the creation of the world to govern them (Gen. 1:1; Jer. 33:25). [\[1\]](#)

His program for heaven involves the church Body which was *unknown*, revealed only to Paul as a “*mystery kept secret since the world began*” (Rom. 16:25). Its theme is Christ in us (Col. 1:27) and our inheritance in heaven there with Christ (Eph. 1:6; 11, 14; 2:6; Col. 3:1-6). [\[2\]](#) His program for *earth*, however was *well known*. It involves *prophecy* for Israel’s earthly kingdom (2 Sam. 7:13-16) that was progressively unfolded “by the mouth of the prophets *since the world began*” (Luke 1:70; see Acts 3:21).

Immediately following creation, God’s focus is on the establishment of an earthly Kingdom with man as a steward of its bounty and beauty (Gen. 2). However, when man disobeyed God’s Word and ate from the forbidden tree (Gen. 2:15-17; 3:1-7), the Lord revealed His gracious predetermined plan featuring a coming Redeemer and triumphant Ruler (Gen 3:15-21; see Rev. 13:8) who would reconcile the world back to Himself (Rev. 21-22).

All of this inspired information flowed from God to His elect nation Israel (Isa. 45:4) through anointed messengers called prophets who progressively exposed and explained God’s will and His word concerning earth and Israel (Luke 1:70; Acts 3:21). Their prophecies featured, among other things, five Covenants God made with Israel to guard her and guide her earthly journey spanning the calling of Abraham through the inauguration of the Kingdom. They included the selection of a special man (Abraham) who would be father to a special nation (Israel) [\[3\]](#) with special Laws (Mosaic) governing them in a special land (Canaan aka Israel), from which a special ruler (Christ, the seed of David) would reign in a special Covenant Kingdom (Davidic). However, the prophets – including John the Baptist – predicted the Kingdom would be preceded by a time of wrath (Isa. 2; Jer. 20:21; Matt. 23:7; Rev. 6:16, 17; 11:18; 14:10, 10; etc) first mentioned [\[4\]](#) by Moses as *Tribulation in*

Jer. 30-31, Matt. 5:7; Rev. 6:10-17; 11:18; 14:10, 19, etc.) first mentioned by Moses as *Tribulation* in a maiden prophecy linking it to Israel's return to the Abrahamic Covenant (Deut. 4:30-31; see Exod. 2:24; 19:5; Lev. 26:41-46). This Covenant relationship has always been a key factor in Israel's continued blessing which includes her possessing the Covenant Land with the ultimate inauguration of the Kingdom in view (Lev. 26; Deut. 28). Nevertheless, timing for this Covenant Kingdom was unknown until Daniel codified the final 490-years into a prophetic calendar of seventy weeks of seven years with two fundamental stipulations: it MUST be fulfilled by "thy people" (Israel), and it MUST involve "thy holy city" (Jerusalem) (Dan. 9:24-27).

Therefore, when the Lord Jesus came to earth 2000 years ago, it was precisely as Daniel – and the prophets – had predicted (Dan. 9:24-27; see Matt. 26:56; see Acts 3:18-26). His mission was to inaugurate the Davidic Covenant Kingdom (Luke 1), so He preached repentance in the gospel of the kingdom to "the lost sheep of the house of Israel" (Matt. 4:17, 23; 15:24). However, God knew that Kingdom prophecy would be put on hold when the King was "cut off" (Dan. 9:26) precisely at Daniel's 70th week. This left one final seven-year period still to be fulfilled by Israel before the Kingdom can begin. This 70th Week of Daniel's prophecy – also called "the time of Jacob's trouble" (Jer. 30:7) was outlined by Jesus in a thrilling discourse from Mount Olivet.

Scholars call this teaching the Olivet Discourse. It began as a response to urgent questions from Peter, James, John, and Andrew (Mark 13:3) concerning the recently rejected King Jesus and His return to earth to inaugurate the Covenant Davidic Kingdom (Matt. 24:3; see Acts 1:6). Bear in mind, when Christ delivered this the New Testament in His blood was future making the entire discourse part of the Old Covenant narrative (Heb. 9:16-17). It had nothing to do with the mystery church Body of Christ which Christ didn't mention to the disciples who had no frame of reference for anyway. Instead He described signs for a coming holocaust featuring Israel and using Moses' term *Tribulation* (Deut. 4:30; Matt. 24:21, 29). This same word was later used by John (Rev. 7:14) in summing up Daniel's 70th week of 7 years from commencement (Rev. 6) through to its completion (Rev. 19), when the Lord Jesus returns to earth in Jerusalem as Israel's Messiah to instill the Kingdom in fulfillment of the promises made in the 5 Covenants and the panorama of God's word "spoken by the mouth of all his holy prophets since the world began." (Acts 3:21 KJV).

Summary Reflection

Now, in light of what you've just read, please consider this summary observation. The Tribulation is for Israel (Isa. 2:12; 13:6; Joel 2; Zeph. 1; Deut. 4:30; Matt. 24:21, 29). The entire period called "trouble" (Jer. 30:7; Dan. 12:1; Zeph. 1:15) is for purification and punishment before the earthly Kingdom begins (Isa. 24; Jer. 30-31; Joel; Zephaniah; Matt. 24; Rev. 6-19). Israel's prophets did not know about the church Body. We were completely unknown to them and thus never mentioned in any of their prophecies. To wit, there isn't a single prophecy specifically naming us or placing us here on earth for a single moment of Israel's trouble (Jer. 30:7; Dan. 12:1; Zeph. 1:15) without redefining words like "saints" and "elect" which in Daniel, the Olivet Discourse, and Revelation specifically refer to Israel or Tribulation converts.

[1] "In the beginning God created the heaven and the earth." (Genesis 1:1 KJV). "Thus saith the LORD; If my covenant [be] not with day and night, [and if] I have not appointed the ordinances of heaven and earth;" (Jeremiah 33:25 KJV).

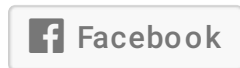
[2] Peter pointed out how Jewish Christians struggled with Paul's mystery to their theological detriment: "And account [that] the longsuffering of our Lord [is] salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all [his] epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as [they do] also the other scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know [these things] before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." (2 Peter 3:15-17 KJV)

led away with the error of the wicked, fall from your own steadfastness. (2 Peter 3:15-17 KJV)


[3] “For Jacob my servant’s sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.” (Isaiah 45:4 KJV)

[4] The Law of First Mention teaches that the first time a subject is mentioned in the Bible is how it stands connected in the mind of God throughout Scripture.


Share this:



Loading...

 [Apologetics](#), [Daniel's 70 Weeks](#), [Day of the Lord](#), [Dispensationalism](#), [Doctrine](#), [End Times](#), [Hermeneutics](#), [Israel](#), [Israel and the Church](#), [Millennial Kingdom](#), [Pre-Tribulation Rapture](#), [Preterism Refuted](#), [PreWrath Rapture Refuted](#), [Prophecy](#), [Prophecy and Mystery](#), [Rapture](#), [Tribulation](#)

Watch the Christians dance to Dave MacPherson’s Huckster Hustle

 May 16, 2018  [pmministries](#)

 [Leave a comment](#)

Dr. Mike Johnston

It’s impossible to discuss the end times apart from the *Tribulation* and the *rapture*. It’s also impossible to discuss the *rapture* without hearing it’s a satanic hoax [1] never taught until 1830.

This of course is the huckster hustle popularized 4 decades ago by Dave MacPherson a neurotic, rapture-loathing reporter from Missouri. I’ve often thought of MacPherson like the neighbor’s Chihuahua that sneaks outdoors, piddles on your bushes, and grabs your pant leg when you try shooing him away.

The mainstay of MacPherson’s mendacity is his rowdy insistence that the church Body must participate in Israel’s Tribulation and everyone who doesn’t believe it is a Luciferian loon. This he continually contends in spite of the evidence disputing it leaving no question in anyone’s mind Dave isn’t in this for the facts; he’s in it for the fight!

Clearly Dave’s greatest ambition is the wholesale destruction of the “blessed hope” (Titus 2:13) and all proponents of it. Believe me, if you’ve read MacPherson’s materials you know he exercises a vast amount of creative license to get there. This hatred however has corrupted his conscience since he blames the rapture and its teachers for virtually all of his misfortunes, beginning with his expulsion from BIOLA College for opposing it. This he complains *caused* him to go on a drunken binge in Mexico, followed at some point by a car accident, his mom’s death, his sister’s inability to have more children, the demonic possession of his dog, all his father’s pastoral woes; and on and on ad nauseum. In short, MacPherson lays on the shoulders of the “evil” PreTrib rapture and equally evil teachers every one of his misfortunes. [2]

That said, understanding Dave’s dark documented background will allow you to connect the dots leading to the inspiration for his incendiary irrationality.

The Malevolent MacPherson

In the 1970s, the crestfallen MacPherson [3] created the “straw man” rapture origin argument to help him fight against the PreTrib rapture; the nemesis he couldn’t defeat by simply using the Bible. He cultivated his con from the undocumented claims of Textus Receptus enemy and fellow

truth twister Samuel Tregelles, to sculpt what has become a lucrative career featuring a multi-volume fantasy franchise under defamatory titles like “The Rapture Plot”, “The Incredible Cover Up”, “The Great Rapture Hoax”, “Unbelievable Pre-Trib Origin” and “Late Great Pre-Trib Rapture,” etc.

Regardless of the cryptic title on the cover, Dave’s books all coalesce around one consistently unproven three step theme:

1. The PreTrib rapture didn’t exist until 1830 [4]
2. A demon possessed charismatic member of Edward Irving’s [5] Catholic Apostolic Church by the name of Margaret MacDonald – conjured it up in a vision [6]
3. John Nelson Darby [a dispensational scholar who considered charismatics mystics and spiritualists anathema] embraced it as a revelation from God and pilfered [7] it for CI Scofield to publish in his reference Bible.

MacPherson is like the car salesman peddling autos he doesn’t possess hoping you won’t check the lot. In fact for over 40 years he’s expected others to trust a baseless allegation about a sinister plot Darby and Scofield cooked up in some – who knows where – dimly lit room to deceive Christians for no apparent reason other than the indescribable joy both men received from misleading people.

However, there are many problems associated with thesis. Let me list three:

First, Miss MacDonald’s “prophecy” doesn’t contain the indisputable elements required of a pre-trib rapture proponent. [8] In fact, if you read her prophecy you’ll find she believed in several raptures and that the church would suffer under Antichrist. Therefore, in order to get his theory in line with the narrative, MacPherson had to edit the two accounts of Margaret’s vision. This is softened to *creative eisegesis* in some circles. The one I fellowship with sees it as *dishonest journalism* and it’s practiced constantly by gainsayers (Titus 1:9).

Second, no one has ever demonstrated from historical records that Darby was influenced by MacDonald’s “prophecy” even if it had contained pre-trib elements – which it certainly did not.

Third, according to biographer historian Roy Huebner R. A. Huebner, “Precious Truths Revived and Defended Through J. N. Darby”, Vol. 1 (Morganville, N. J.: Present Truth Publishers, 1991), Darby clearly held to an early form of the PreTrib rapture by January 1827. This is a full three years before MacPherson’s claim of 1830.

So did – or would – Darby steal the PreTrib rapture teaching from a babbling charismatic whom he would have considered occult influenced? He didn’t because he wouldn’t! In fact, no one – including Tregelles, MacPherson, nor anyone in their league of loyal lackeys – has *ever* provided a shred of *credible* proof linking directly Darby or Scofield to plagiarizing MacDonald’s mystic utterances – except of course MacPherson. I’ll quote Brethren researcher Frank Marotta,

“It is significant that MacPherson is the lone “historian” who has argued a connection between Macdonald and Darby. Considering that there have been numerous historical examinations of both the Irvingites and the Brethren, yet MacPherson stands alone in exposing the “plot,” is rather a testimony to polemical bias, not the facts. Those anti-pretribulationists who have adopted MacPherson’s revision have done so merely on the basis of his word, not as a result of original research.” [9]

The verdict of this debate will turn on the evidence you’ve heard. If you’re outcome oriented, follow Dave; if you want an objective conclusion, you’ll reject him. After full consideration of MacPherson’s muttering, here’s the analysis by respected Theologian Dr. John Walvoord, “The whole controversy as aroused by Dave MacPherson’s claims has so little supporting evidence ...

one wonders how he can write his book with a straight face. Pretribulationists should be indebted to Dave MacPherson for exposing the facts, namely, that there is no proof that MacDonald ... originated the pretribulation rapture teaching.” [10]

[1] CAVEAT: The fact that they label satanic whatever they don't agree with tells you about the content of their heart. Although I used to discuss the rapture with them, I finally came to my senses no longer give a moment to them

[2] <http://www.raptureready.com/dave-macpherson/>

[3] Dave has positioned himself and his father Norman as victims of the PreTrib rapture. First, as a pastor his dad flip flopped on the PreTrib rapture and was asked to resign the church he pastored. This, he said, ruined his life. Dave's woes began when he was allegedly run out of a Bible college for teaching Post Trib rapture. My instincts tell me after reading Dave's belligerent blustering; there is more to it than that.

[4] Roy Huebner documented that John Nelson Darby held a form of the Pre-Trib view by January of 1827, three full years before Dave MacPherson's 1830 claim. His came from marking the distinction between Israel and the church, not from an occult influenced Scottish lass.

[5] Edward Irving was a Scottish clergyman, generally regarded as the main figure behind the foundation of the Catholic Apostolic Church which believed in modern day apostles and sign gifts. In other words they were charismatics. [THE TRIBULATION OF CONTROVERSY: A REVIEW ARTICLE Timothy C. F. Stunt]

[6] “It is only with some difficulty that one can identify what MacPherson calls her ‘pretribulationist’ teaching in the transcript of 1840, and when in 1861 Norton quoted from her prophecy he omitted the passage which referred to ‘the fiery trial’ which ‘will be for the purging and purifying of the real members of the body of Jesus’—a passage which clearly assumes that Christians will go through the tribulation.” [THE TRIBULATION OF CONTROVERSY: A REVIEW ARTICLE Timothy C. F. Stunt]

[7] If Margaret MacDonald is the originator of the PreTrib rapture, why are there no records of her contesting Darby's theft?

[8] I've studied this carefully. There isn't clear PreTrib teaching here and those who claim otherwise do so more from an agenda than they do academics. You may request a copy from PMI. Please include a SASE.

[9] Quoted from: <http://www.according2prophecy.org/macphers.html>. There is a wealth of info unveiling the mocking MacPherson.

[10] More information available at

[https://en.wikipedia.org/wiki/Margaret](https://en.wikipedia.org/wiki/Margaret_MacDonald): MacDonald: (visionary)

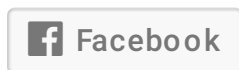
=====

May 16, 2018: Here's a “reasonable” response from a rapture hater to the above factual evidence:


“You're an idiot if you believe in the rapture. There is absolutely ZERO biblical evidence for it, and Revelation clearly states there is no rapture. You spend more time on ad hominem attacks than you do proving your fault. Why are you trying to spread false hope for an event that won't happen? Stop fooling yourself.”

Email: rjpe143@XXX.com

Share this:



Loading...

 [Apologetics](#), [Daniel's 70 Weeks](#), [Darby, JN](#), [Day of the Lord](#), [Dispensationalism](#), [Doctrine](#), [End Times](#), [Israel](#), [Israel and the Church](#), [Millennial Kingdom](#), [Pre-Tribulation Rapture](#), [Preterism Refuted](#), [PreWrath Rapture Refuted](#), [Prophecy](#), [Prophecy and Mystery](#), [Rapture](#), [Right Division](#), [Tribulation](#)

GIMMICK: “The Antichrist has to be revealed BEFORE the Rapture” GOTCHA!

 May 11, 2018  [pmiministries](#)

 [Leave a comment](#)

Dr. Mike Johnston

Misinterpretation of 2 Thessalonians 2:1-4. Nothing has to occur before the Rapture. The notion that the Antichrist must appear first was invented by PreTrib rapture opponents misinterpreting Second Thessalonians Two. Here's the exact passage: “Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and [by] our gathering together unto him, That ye be not soon shaken ^[1] 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. Let no man deceive you by any means: for [that day shall not come], except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.” (2 Thessalonians 2:1-4 KJV)

Let's develop the context here. Dr. Myron J. Houghton ^[2] adds this [my comments in brackets]:

“Paul is writing to the Thessalonian believers about the rapture. The false teaching which these three sources [spirit, word, letter] presented and which disturbed the Thessalonians was that “the day of Christ” had come. [The Day of Christ begins with the Rapture of the church. I'll explain the difference shortly shortly]. This “day” refers to the time when Christ will directly intervene in human affairs by bringing destruction upon the world. Furthermore, the verb that is translated “is at hand” is in the perfect tense and thus signifies completed past action with present results. Thus, the false teaching was that the day of Christ the Lord had arrived and was now present ^[3] We know from 2 Thessalonians 1:4 that these believers were already suffering persecution, so this conclusion was not farfetched. Paul's purpose, then, in 2 Thessalonians 2:3–10 is to show these believers that they were not in the Tribulation. [To demonstrate this] in v. 3, he states that two things must occur before the Tribulation can begin: (1) the “falling away,” and (2) the revelation of the man of sin.”

Tribulation Activities of the Man of sin, the Antichrist

Antichrist gains notoriety by brokering a 7-year peace treaty between Israel and her enemies (Dan. 9:27; see Rev. 6:2), perhaps involving Temple construction and restarting the Judaic sacrificial system.

[SIDE NOTE: Jews are overwhelmingly convinced Messiah will return to personally construct the Temple. Juxtapose this to Antichrist and you'll be startled by the possible delusion he'll present]

In the midst of Daniel's 70th week, Antichrist will end the sacrificial worship system and commit an abominable act causing the desolation of Jerusalem (Dan. 9:27; 11:22, 28, 30) by entering the Temple and demanding to be worshiped (Dan. 9:27; Matt. 24:15; 2 Thess. 2:4).

The Falling Away

Christians generally believe the falling away is a *departure* from the faith in the last days. While I believe this is true (1 Tim. 4:1; 2 Pet. 2:1-2), I also believe this verse may contain a double entendre [4] I'll tie together in a moment. Dr. Thomas Ice, prolific author, speaker, apologist, and President of the Pre-Trib Research Center, [5] challenged conventional wisdom by suggesting that the *falling away* Paul disclosed in 2 Thessalonians 2:3 may be a reference to a *departing* we call *the rapture* rather than a defection from the faith. The following Bible scholars have presented the same findings: E. Schuyler English [i]; Pastor Chuck Smith [ii]; Dr. David Hocking [iii] and Dr. Myron Houghton who offers the following:

“Two possible solutions have been presented as to the identity of the “falling away.” The first solution is the one traditionally given and is still the most popular view today. It understands the “falling away” as a great apostasy or departure from the faith. Almost any standard commentary will defend this position. For a detailed defense of this view see *The Thessalonian Epistles* by D. Edmond Hiebert. Basically the argument is that the Greek word translated “falling away” means a religious apostasy. The second solution which is possible understands the “falling away” as a reference to the rapture of the church. This view is defended by E. Schuyler English in his book, *Rethinking the Rapture*.

There are four reasons which, when taken together, seem to indicate that Paul was referring to the rapture when he mentioned this term.

Reason # 1: The word which is translated “falling away” can refer to a physical departure. Note that this argument does not say that the word always or even normally has this meaning. “Departure, disappearance” is the second meaning given for this Greek word in *A Greek-English Lexicon*, by Liddell & Scott, I, 218. Part of the problem here is that this word is used only twice in the New Testament—here and also in Acts 21:21, where Paul is told that some accuse him of teaching a departure from Moses. In this latter passage, this word is used in the sense of a religious apostasy. In the LXX (the Greek translation of the Old Testament), this word or an older form is found in Joshua 22:22, 1 Kings 21:13, 2 Chronicles 29:19, 33:19, Isaiah 30:1, and Jeremiah 2:19. In these cases, the word also has the idea of religious departure. However, either the context or a descriptive phrase is used to indicate that a religious apostasy is meant. Therefore it might be argued that the word itself was more general.

[Editor's note: most King James advocates believe in a 7-fold refinement of the Bible (Psa. 12:6). Interestingly, *apostasia* was translated *departure* the first five refinements: the Tyndale Bible (1526); Coverdale Bible (1535); Matthews Bible (1537); The Great Bible (1538); and the Geneva Bible (1560)]

In the New Testament, the verb form of this word is used sixteen times (Luke 2:37; 4:13; 8:13; 13:27; 22:29; Acts 5:37,38; 12:10; 15:38; 19:9; 22:29; 2 Corinthians 12:8; 1 Timothy 4:1; 6:5; 2 Timothy 2:19; and Hebrews 3:12). Of the sixteen references, only three have reference to a religious departure, and these three are qualified by context (Luke 8:13) or by a descriptive phrase (1 Timothy 4:1—“from the faith” and Hebrews 3:12—“from the living God”). It is clear from some of the remaining references that a physical departure is meant (the angel who delivered Peter from prison departed from him—Acts 12:10, and Paul prayed that a thorn in the flesh might depart from him—2 Corinthians 12:8.) This word is translated *departynge* by William Tyndale (c. 1526), by Cranmer (1539), and by the Geneva Bible (1557). Beza (1565) translated it *departing*.

Reason # 2: The use of the definite article (“the”) lends support to the view that the falling away is the rapture. The basic function of the article “is to point out an object or to draw attention to it. Its use with a word makes the word stand out distinctly.” (Dana and Mantev. *A Manual Grammar*

of the Greek New Testament, 137). Paul is not speaking of A falling away but THE falling away. In all probability, Paul is referring to some subject he has previously discussed with the Thessalonians. Robertson agrees with this use of the article in this verse. He states: "And the use of the definite article (the) seems to mean that Paul had spoken to the Thessalonians about it." (Word Pictures in the New Testament, IV, 49). Now, if this is the use of the article in 2 Thessalonians 2:3, one would expect to find a place, either in 1 or 2 Thessalonians, where Paul previously referred to a departure from the faith. This writer knows of no such reference. However, there is previous reference to the rapture of the church in 1 Thessalonians 4:13–17 and 2 Thessalonians 2:1.

Reason # 3: Paul's style of writing in this chapter also lends support to the idea that the "falling away" is the rapture. In verse 3, Paul states that two events must occur before the day of the Lord can come, namely (1) the "falling away," and (2) the revealing of the man of sin. Paul's reference to this second event seems to be more fully described in verses 8–9. If, indeed, this is Paul's style, then verses 6 and 7, which describe the removal of the Holy Spirit and the church, would be a more detailed explanation of the first event in verse 3 (the "falling away").

Reason # 4: Paul's purpose in writing lends support to the view that the "falling away" is the rapture. Remember the setting. The Thessalonian believers were being persecuted for their faith, and they thought they were in the Tribulation. Paul writes to tell them that they can't possibly be in the Tribulation because two things have to occur before the Tribulation can begin: the "falling away" and the revelation of the man of sin. If religious apostasy is a means by which Paul expects the Thessalonians to know whether or not they are in the Tribulation, then he has failed to prove his point because there has always been religious apostasy, even in the time of the apostle Paul, and the Thessalonians were not in a position to distinguish any present apostasy from "THE apostasy." However, if Paul was referring to the rapture of the church, then the Thessalonians could know with certainty that they could not yet be in the Tribulation."^[6]

Dr. Ice quotes the experts parsing apostasia in the following excerpt:

"The Greek noun *apostasia* is only used twice in the New Testament. In addition to 2 Thessalonians 2:3, it occurs in Acts 21:21 where, speaking of Paul, it is said, "that you are teaching all the Jews who are among the Gentiles to forsake (*apostasia*) Moses." The word is a Greek compound of *apo* "from" and *istemi* "stand." Thus, it has the core meaning of "away from" or "departure." The Liddell and Scott Greek Lexicon defines *apostasia* first as "defection, revolt;" then secondly as "departure, disappearance."

Gordon Lewis explains how the verb from which the noun *apostasia* is derived supports the basic meaning of departure in the following: The verb may mean to remove spatially. There is little reason, then, to deny that the noun can mean such a spatial removal or departure. Since the noun is used only one other time in the New Testament of apostasy from Moses (Acts 21:21), we can hardly conclude that its Biblical meaning is necessarily determined. The verb is used sixteen times in the New Testament. Of these sixteen only three have anything to do with a departure from the faith (Luke 8:13; 1 Tim. 4:1; Heb. 3:12).

The word is used for departing from iniquity (2 Tim. 2:19), from ungodly men (1 Tim. 6:5), from the temple (Luke 2:27), from the body (2 Cor. 12:8), and from persons (Acts 12:10; Luke 4:13).

It is with full assurance of proper exegetical study and with complete confidence in the original languages," concludes Daniel Davey, ^[7] 'that the word meaning of *apostasia* is defined as departure.'

Paul Lee Tan adds the following: "What precisely does Paul mean when he says that "the falling away" (2:3) must come before the tribulation? The definite article "the" denotes that this will be a

definite event, an event distinct from the appearance of the Man of Sin. The Greek word for “falling away”, taken by itself, does not mean religious apostasy or defection. Neither does the word mean “to fall,” as the Greeks have another word for that - [*pipto*, I fall; TDI]. The best translation of the word is “to depart.” The apostle Paul refers here to a definite event which he calls “the departure,” and which will occur just before the start of the tribulation. This is the rapture of the church.”^[8]

The Departing Entendre

We’ve just studied two positions held by scholars that seem distinct and yet I believe they are simultaneously and inextricably linked together. When church *departs* from earth in the Rapture we leaven being “church” buildings attended by apostate “Christians” that aren’t saved and have spent their lives in Satan’s work.

[1] Quoting the Introduction to Second Thessalonians from the Scofield Study Bible: “The Thessalonian converts were “shaken in mind” and “troubled,” supposing, perhaps on the authority of a forged letter as from Paul, that the persecutions from which they were suffering were those of the “great and terrible day of the Lord,” from which they had been taught to expect deliverance by “the day of Christ, and out gathering together unto him” (2Th_2:1). The present letter, then, was written to instruct the Thessalonians concerning the day of Christ, “and our gathering together unto him” 1Th_4:14-17 and the relation of the “day of Christ” to the “day of the Lord.” First Thessalonians had more in view the “day of Christ”; the present Epistle the “day of the Lord.”

[2] Author, lecturer, and Theology professor at Faith Baptist Bible College, Ankeny, IA.

[3] This would also mean they had not only missed the rapture, but the judgement seat of Christ where rewards (crowns) are awarded in heaven (Rom. 14:10; 2 Cor. 5:10).

[4] A word or phrase having two meanings

[5] An organization he co-founded with the late Dr. Tim LaHaye. <http://www.pre-trib.org/>

[6] The Rapture in 2 Thessalonians 2:1-10 by Dr. Myron J. Houghton, Ph.D.

[7] [Professor Bible Exposition at Virginia Beach Theological Seminary]

[8] Apostasia: The Rapture in 2 Thessalonians 2:3 by Dr. Thomas Ice.

[i] E. Schuyler English

It is well established that E. Schuyler English is thought to be the first pretribulationist to propose that the departure in 2 Thessalonians 2:3 was a physical departure and thus a reference to the pre-trib rapture. However, history records that at least a couple of men thought of this idea before English series of article in 1950. J. S. Mabie is said to have presented the view that the departure refers to the rapture as early as 1859 during a prophecy conference in Los Angeles. He later wrote his view in an article published in November 1895 in a periodical called Morning Star. Another pre-English proponent of the departure as the rapture was John R. Rice in a book in 1945.

Source: http://www.pre-trib.org/articles/view/the-departure-in-2-thessalonians-23#_ednref11

[ii] Pastor Chuck Smith

The “day” referred to here is the Day of Judgment. “Falling away” comes from the Greek word for “depart.” This may refer to the Rapture of the Church, for the Day of Judgment will come after the Rapture. It may be a reference to people departing from the faith, for Paul spoke of another departure (1 Timothy 4:1) and used the same Greek word. However, in 1 Timothy Paul added the words “depart from the faith” instead of “depart” alone.

[iii] Dr. David Hocking

Dr. Hocking's commentary on the Day of Christ the Lord from 2 Thessalonians 2:1-3.

[I transcribed and slightly edited this from a teaching video on the Antichrist and Day of the Lord by Dr. Hocking]. Regarding the start of the Day of the Lord and the appearance of the Antichrist.

The departure of church age believers will come first v3. (1) "except there come a falling away first." The emphasis is interesting; this is the big event; and then that man of sin will be revealed, the son of perdition. (2) The Greek word for "falling away" is *apostasia*. Stasia is from a verb *histemi*, meaning to stand, *apo* means away from. It is translated normally "to depart." It is used only twice as a noun: once here, and once in Acts 21:21. It is used 16 times as a verb, *aphistemi*. Out of those 16 times as a verb, it is translated "depart" in 11 places. Remember after the temptation of Christ when the angels came and ministered to Christ? It says he "departed." This is the same word. Well it doesn't mean He departed or defected from the faith or apostatized. It just means He left. Eleven out of the 16 times it clearly means that someone just left; they departed. Once in Luke 8:13 it's translated "fall away." In Acts 5:37 it describes people who "drew away." In Acts 5:38 it reads "refrain from these men" meaning leave them. Now turn to 1 Timothy chapter 4, verse 1: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;" (1 Timothy 4:1 KJV). Depart is from the same Greek *apostasia*, but here you have a qualifying clause - "from the faith". So here it is; apostasy in the traditional sense of the word, a religious departure. The problem is that if that is the intention of 2 Thessalonians 2:3, it's strange that the man who wrote 1 Timothy 4 wouldn't have put "from the faith" there if he meant religious departure. In other words, the very qualifying words "from the faith" describes what kind of departure it is, but there's nothing like this in our text. There's another problem. In our text in 2 Thessalonians 2:3 the definite article "the" in the Greek text is in front of "falling away". Literally "the" departure which implies a specific departure which had to be just mentioned in the context. And as we study the context, where is the specific departure? It's in verse 1, the rapture which would certainly harken back to his first epistle when he discussed the great departure at the rapture of the church (1 Thessalonians 4:13-18). Now if I'm correct, and good men disagree, the point here is that if this were a religious apostasy, it would not be a good indicator since we've had a religious departure from the faith ever since the time of the New Testament. First, are things worse today than they've ever been? Absolutely! The departure we've witnessed from the faith is incredible. But we said that 40 years ago, also. We said that also 100 years ago. We said that also 200 years ago. So, if this is the indicator, which departure would be serious enough to THE departure? Do you understand what I'm saying? In other words, the classic translation of *apostasia* is departure, and if you are translating literally, that day won't come - the Day of the Lord - until the departure comes first, and then the man of sin is revealed. I think this is the only way to make sense out of this passage. Source:

<https://www.youtube.com/watch?v=VICgFmQMslg>

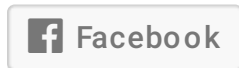
Published by

PMI Center for Biblical Studies


POB 177 – Battle Creek, MI 49016-0177

PmiMinistries.com

Share this:



Loading...

 [Apologetics](#), [Daniel's 70 Weeks](#), [Darby, JN](#), [Day of the Lord](#), [Dispensationalism](#), [End Times](#), [Israel](#), [Israel and the Church](#), [Millennial Kingdom](#), [Pre-Tribulation Rapture](#), [Preterism](#), [Preterism Refuted](#), [PreWrath Rapture Refuted](#), [Prophecy](#), [Prophecy and Mystery](#), [Rapture](#), [Right Division](#), [Tribulation](#)

Things That Are Different: Prophecy for Israel and the Mystery of the Church

 May 4, 2018  [pmiministries](#)

 [Leave a comment](#)

Dr. Mike Johnston

Someone wisely noted: “things that are different are not the same.” In Scripture this is revealed to us in several areas, most pronounced of course is God’s distinct dealings with Israel and the church. Anti-PreTrib rapturists I believe are involved in a collusion of confusion by refusing to see these Biblical differences as intrinsic pieces to the hermeneutic puzzle.

First, Prophecy (earthly) and Mystery (heavenly) are not the Same

It is widely accepted that the Bible can be divided into Old Testament and New Testament. However, the Bible is better divided into two more well defined, descriptive terms, and these are *prophecy* and *mystery*. *Prophecy* is basically the purpose God has for the earth and Christ’s reign upon it, which includes the nation of Israel and the city of Jerusalem (Isaiah 24:23; Mic. 4:7). This is the Kingdom of heaven that will in the future be set up on the earth, literally. The *Mystery* is that body of truth proclaimed by the Apostle Paul, concerning heaven and the exaltation of the Body of Christ in heaven, together there with Christ (Eph. 2:4-10, 3: 1-4).

The very first words in the Bible state: “In the beginning God created the HEAVEN and the EARTH” (Gen. 1:1). It does not say God created the UNIVERSE; it does not say God created the heavens and the earth as many people- and most all erroneous modern translations- make the mistake of saying. It says God created the HEAVEN and the EARTH. This is because He has a special purpose

concerning the earth which is completely different from His purpose concerning heaven. His purpose that concerns the earth has to do with Christ's future reign upon it, and this is the subject of "prophecy" (2 Peter 1:16-19). His purpose for heaven and the exaltation of the Body of Christ there with the Lord Jesus Christ is the subject of the "mystery" (Ephesians 2:4-10, 3:1-4). This is why the Bible is really divided into two great subjects: Prophecy and Mystery!

The Prophecy Program "he spake by the mouth of his holy prophets, which have been since the world began" (Luke 1:70; Acts 3:21; see Matt. 25:34). It features *Israel* the unfaithful wife of Jehovah (Jer. 3:20; Hosea) who is currently blind and set aside (Rom. 9-11). Her apostasy notwithstanding, Israel remains God's elect NATION on earth (Deut. 7:6; [1] 14:2; Isa. 45:4; Psa. 135:4) awaiting an earthly kingdom given through Covenant, with David's Son – Jesus Christ – as Messiah King (2 Sam. 7:8-16; Zech. 14:9). All prophetic messages given in "time past" (Eph. 2:11-12) enhance or explain the people and particulars associated with Israel's Kingdom destiny in the "ages to come" (Eph. 2:7). It is Israel to whom God's prophets presented five covenants guiding and guaranteeing her future on earth including a lineage, land, laws, and a Lord – King – that began with Abraham (Gen. 12; 17; etc) and will continue through the Millennium (Rev. 20). It is for Israel that the earthly kingdom was "prepared from the foundation of the world" (Matt. 25:34) and through whom the Messiah was born and to whom He presented himself and His kingdom (Matt. 4:17) under the Old Covenant for three and one half years only to be rejected and crucified (Matt. 21-27). However, one day His prayer "thy kingdom come, thy will be done, in earth..." (Matt. 6:10) will be fulfilled. This He explained after questions surfaced from Peter, James, John, and Andrew (Mark 13:3) four ministers of the "gospel of the circumcision" (Gal. 2:7-9) regarding the installation of the Davidic Kingdom. After outlining in the Olivet Discourse (Matt. 24-25; Mark 13; Luke 21) Tribulation signs coinciding with Daniel's seventieth week (Dan. 9:24-27; Matt. 24:15) – the Lord promised He would return in the Revelation "immediately after (Israel's) Tribulation" (Matt. 24:21, 29; see Zech. 14; 2 Thess. 2:8; Rev. 1:7; 19:11-21) to set up the Kingdom (Matt. 24-25).

The Mystery Program was "kept secret since the world began" (Rom. 16:25), yet given to Paul by our heavenly risen Lord Jesus Christ (Eph. 1:20) in a personal post ascension revelation (Rom. 16:25; Gal. 1:12; Eph. 3:1-9). It features the *church* as the Lord's BODY (Eph. 1:3; 2:6) and the bride of Christ (Eph. 5:22-33; Rev. 21:9) in a "but now" time-period (Eph. 2:13). The prophets didn't know about us and never mentioned us, so we aren't included in the promises and prophecies concerning earth and the future of the NATION Israel. Our inheritance exists "in heavenly places" where we are spiritually sealed (Eph. 1:13-14) and seated in Christ (Eph. 1:3, 20; 2:6; Col. 3:1-2; Phil. 3:20). We are simply occupying a provisional position during Israel's hiatus between Daniel's 69th and 70th week (Dan. 9:24-27) to provoke her to jealousy (Rom. 11:11) until "the fulness of the Gentiles be come in" (Rom. 11:25). At that precise point, the church which appeared as a mystery (Rom. 16:25) will suddenly disappear in a mystery (1 Cor. 15:51) wherein Israel's prophecy program will commence again.

Second, Israel (prophecy) and the Church (mystery) are Not the Same

Israel is an elect nation of YHWH (Psalm 147:20) that exists from *prophecy* and is concerned with an earthly kingdom. Membership in the Jewish community is granted by physical birthright. The fact that four-fifths of the Bible pertains to Israel, while only one-fifth of it deals with the church [2] underscores without question that Israel is the apple of God's eye (Zech. 2:8). In his treatise *Israel and the Church*, Arnold Fruchtenbaum observes:

"The term Israel is viewed theologically as referring to all descendants of Abraham, Isaac, and Jacob, also known as Jews, the Jewish people, Israelites, Hebrews, etc." (113). He notes that national election distinguishes Israel from those peoples who were not chosen that we know as Gentiles (113-14). Fruchtenbaum then offers four reasons for Israel's election: 1) they were "chosen on the basis of God's love to be 'a kingdom of priests and a holy nation' (Ex. 19:6); to represent the Gentile nations before God;" 2) "to be the recipient of His revelation and to record

represent the Gentile nations before God, 2) "to be the recipient of His revelation and to receive it (Deut. 4:5-8; 6:6-9; Rom. 3:1-2)." 3) to propagate the doctrine of the One God (Deut. 6:4);" and finally, 4) "to produce the Messiah (Rom. 9:5; Heb. 2:16-17; 7:13-14) (115)."

Through the prophets, Israel (not the church) was given special commissioning and at least five covenants outlining and guaranteeing her future: First, the *Abrahamic Covenant* (Gen. 15:18) whereby God promised to make Israel a great nation in a glorious land that she would possess forever. (Since Israel's blessings are connected to her land, is it any wonder Satan is using the invented "Palestinians" to steal it from her?). Second, the *Mosaic Covenant* (Ex. 19:25) containing 613 commandments, judgments, and ordinances expressing the righteous will of God in regulating her religious, political, and social affairs (Ex. 19:25). Third, the *Land aka Palestinian Covenant* (Deut. 30:3) which provided the conditions under which Israel entered and maintained control of the promised land in seven parts. (1) Dispersion for disobedience, Deu_30:1; Deu_28:63-68 (See Scofield "Gen_15:18"); (2) The future repentance of Israel while in the dispersion, Deu_30:2; (3) The return of the Lord, Deu_30:3; Amo_9:9-14; Act_15:14-17; (4) Restoration to the land, Deu_30:5; Isa_11:11; Isa_11:12; Jer_23:3-8; Eze_37:21-25; (5) National conversion, Deu_30:6; Rom_11:26; Rom_11:27; Hos_2:14-16; (6) The judgment of Israel's oppressors, Deu_30:7; Isa_14:1; Isa_14:2; Joe_3:1-8; Mat_25:31-46; (7) National prosperity, Deu_30:9; Amo_9:11-14. Fourth, the *Davidic Covenant* (2 Sam. 7:16) promised the glorious earthly kingdom of Christ "of the seed of David according to the flesh" which secures: (1) A Davidic "house"; i.e. posterity, family; (2) A "throne"; i.e. royal authority; (3) A kingdom; i.e. sphere of rule; (4) In perpetuity; "for ever"; And this fourfold covenant has but one condition: disobedience in the Davidic family is to be visited with chastisement; but not to the abrogation of the covenant 2Sa_7:15; Psa_89:20-37; Isa_24:5; Isa_54:3.[3] Fifth, the *New Covenant* (Jer. 31:31; Heb. 8:8) which is established on the blood of Christ and better promises, including grace not law, and where Christ - not man - will rule and reign as King of kings forever. Bear in mind, NONE of these covenants were directly made with the church. They're Jewish!

The church - on the other hand - is an elect body *in Christ* (Rom. 12:5) as well as the body *of Christ* (1 Cor. 12:27). It was not revealed in prophecy and it exists solely from the revelation of *mystery* the Lord Jesus revealed to Paul alone (Rom. 16:25; Eph. 3:3). Membership in the church is given by spiritual birth rather than physical birth. Her focus is not an earthly, but a heavenly kingdom. In lieu of that, the church has not been consigned anywhere in Scripture to be on earth during the time of Jacob's (Israel) trouble - aka Daniel's 70th week, the day of the Lord and the tribulation. The church lives spiritually in the heavenlies (2 Cor. 5:1-2; Eph. 1:3; 2:6; Phil. 3:20; Col. 3:1) and looks for her Redeemer (1 Thess. 1:10) who could come in the air at any moment to deliver her from the wrath to come prior to the time of Jacob's trouble (Rev. 3:10; 1 Th 1:10). Having begun in a mystery, the church will vanish in a mystery (1 Cor. 15:51) thus restarting Israel's prophetic calendar with the final week of seven years. Israel and the church are different; therefore they are not the same!

Third: the Day of the Lord (prophecy) and the Day of Christ (mystery) are Not the Same

The Day of the Lord originated with nine of the Jewish OT prophets as part of the prophecy program in the "ages to come" for Israel: Isaiah 2:12; 13:6,9; 34:8; Jeremiah 46:10; Ezekiel 13:5; 30:3; Joel 1:15; 2:1,11,31; 3:14; Amos 5:18,20; Obadiah 1:15; Zephaniah 1:7,8,14,18; 2:2,3; Zechariah 14:1; Malachi 4:5). Many prophecies and passages warn about this time using prophesies that occurred in the past to describe God's wrath in the future. Zephaniah is one with foreboding words: "The great day of the LORD [is] near, [it is] near, and hasteth greatly, [even] the voice of the day of the LORD: the mighty man shall cry there bitterly. That day [is] a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, ... And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a

speedy riddance of all them that dwell in the land.” (Zephaniah 1:14-15, 17-18). Other prophets add this will be a time of trembling (Joel 2:1), and destruction (Isa. 13:6; Joel 1:15), featuring God’s fierce anger (Isa. 13:9; Zeph. 2:2) against his anti-Semitic and atheistic mocking enemies (Isa. 34:8; Jer. 46:10; Ezek. 30:3; Obad. 1:15). Scholars viewing earth’s catastrophes and the cosmic disturbances (sun, moon, and stars) in the day of the Lord have connected it to tribulation passages in the Olivet Discourse, and Revelation ^[4] which Moses, the Lord Jesus, and John (Deut. 4:30; Matt. 24:21, 29; Rev. 7:14) referred to as Tribulation. In that day God will punish Israel (Jer. 30-31; Ezek. 20:37; 22:18-22) and the world for sin (Rev. 6-19) including the rejection and crucifixion of Christ while purifying and preparing Israel and the world for the coming Davidic Covenant Millennial Kingdom (2 Sam. 7:16; Isa. 14; 66:16; Jer 30-31et c) where Jesus Christ, Israel’s Messiah, will reign from Jerusalem for one-thousand years. The fact is, when all passages describing the day of the Lord – are considered with those describing Israel’s Tribulation aka “the time of Jacob’s trouble” (Jer. 30:7) occurring during Daniel’s seventieth week (Dan. 9:24-27), the similarities are undeniable; Israel’s Tribulation is in the day of the Lord.

The Day of Christ is a Christian phrase Paul was given in the revelation of the *mystery* for the church. As a Hebrew scholar, Paul was well aware of the prophetic phrase *the day of the Lord* and knew it described the time of Jacob’s (Israel’s) trouble. The fact that he opted to use the day of Christ, day of our Lord Jesus Christ, day of the Lord Jesus, and day of Jesus Christ rather than the day of the Lord signifies their distinctions. Arno Gaebelein explains:

“There is an important difference between the day of Christ and the day of the Lord. The day of Christ concerns the Church, the saints of God. The day of the Lord concerns the earth– Israel and the nations. The day of Christ begins when He takes His saints in glory and they are with Him. The day of the Lord will bring . . . the visible manifestation of the Lord from heaven. The day of Christ comes first and the day of the Lord follows [and continues] at least seven years later. The day of the Lord does not concern the saints [the church body- Dr. Mike] at all; it falls on the world. Before the day of the Lord can come, His saints have to be gathered together unto Him. The promise of 1Th_4:16-18 needs first to be fulfilled. (Paul) uses this hope of being gathered to Christ, when He comes for His saints, as a motive why they should not listen to those who said the day of [Christ] is present. He reminds them of the fact that their gathering unto Him had not yet taken place. How, then, could the day of the Lord be present?” (The Annotated Bible- Arno Gaebelein)

Here are the 7 passages in the chronological order Paul wrote them. Please notice if you will that this is a definite terminal period that includes rewards and rejoicing and affects Christians only.

- 2 Thessalonians 2:1-2 (54 AD): 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. [Anti-PreTrib writers argue against imminency by claiming Paul taught the antichrist had to appear prior to the Rapture. This, of course, would place Christians in the time of Jacob’s trouble causing them to look for antichrist rather than Jesus Christ. The context of Paul’s words disproves this notion. A forged letter from Paul arrived in Thessalonica claiming the day of Christ (which includes the Rapture and the day of the Lord-or tribulation) was at hand or had begun. If Paul had taught them they were going through the time of Jacob’s trouble, why were they scared since Jesus would after all be returning within seven years? Moreover, why didn’t Paul encourage them to stock pile food, weapons, and other necessities since this would have been the perfect opportunity? The fact is, Paul clearly taught them two comings of Christ: the Rapture where the Lord comes *for* His church to deliver them from the time of Jacob’s (Israel’s) trouble aka day of the Lord which is to come (1 Thess. 1:10; 4:13-18; 5:9, 23) and the Revelation where Christ returns *with* His church after the tribulation: 1 Thess. 2:19; 3:13; see Matt. 24:29; Rev. 19:11-21].

Here are the remaining verses describing this event. No mention of judgment or any of the woes described by the nine prophets that warned Israel about the day of the Lord:

- 1 Corinthians 1:8 (59 AD): Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.
- 1 Corinthians 5:5 (59 AD): To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.
- 2 Corinthians 1:14 (60 AD): As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus.
- Philippians 1:6 (64 AD): Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.
- Philippians 1:10 (64 AD): That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ.
- Philippians 2:16 (64 AD): Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

The day of the Lord and the day of Christ are different; therefore they are not the same!

Fourth: the Revelation (prophecy) and the Rapture (mystery) are Not the Same

The Revelation— also called the Second Coming— is for Israel. Keep this in mind and prophecy becomes clearer. It originated through the prophets, centers around earth, concerns the establishment of the Davidic Covenant Kingdom in Jerusalem, and occurs at the completion of the great tribulation (Matt. 24:29) also known as the time of Jacob's trouble (Jer. 30:7), and the day of the Lord (Isaiah 2:12; 13:6,9; 34:8; Jeremiah 46:10, etc).

The Rapture is for the church. It originated with Paul, centers around heaven, and is a mystery (1 Cor. 15:51) that removes the church (also a mystery) prior to the day of the Lord, at the day of Christ. Once the church is removed, the prophecy clock and final preparations for the Kingdom can once again get underway. [5]

In order to fit the pieces together leading to the Kingdom, we need to understand Daniel's seventy weeks. The Jewish prophet Daniel saw the Lord's first presentation of the Kingdom in a prophecy he foretold of seventy weeks of seven years (for Israel) leading to the cutting off of the Messiah (Dan. 9:24-26). With the Davidic Covenant in mind, John the Baptist and the Lord Jesus Christ began preaching *Repent ye: for the kingdom of heaven is at hand* (Matt. 3:2; 4:17). This of course was God's offer to inaugurate the Davidic Covenant (2 Sam. 7:16) and fulfill Daniel's prophecy. When Jesus was officially rejected on the exact day Daniel's seventieth week was to begin, the prophetic calendar for Israel stopped making way for a parenthesis to be inserted into the fabric of God's providence— a mystery that was unknown by the prophets— called the church. However, this left unfulfilled one seven year period the prophets and dispensational scholars refer to as *the time of Jacob's (Israel) trouble* (Jer. 30:7); *the day of the Lord* (Isaiah 2:12; 13:6, 9; 34:8; Joel 1:15, 2:1; etc); *a time of trouble* (Dan. 12:1); and *the tribulation* (Deut. 4:30; Matt. 24:21-29). Bear in mind, the day of the Lord is a Jewish phrase used by at least nine Jewish prophets that centers on earth and concerns Israel not the church (see Zech 12-14; Matthew 24; Rev. 12: the focus is Jerusalem and the abomination of desolation in the Temple Dan. 9:27; Matt. 24:15; 2 Thess. 2:4).

Much of the last days timeframe info comes to us from Daniel's seventieth week which the Book of Revelation reveals as the worst period of devastation and anti-Semitism in world history; the Beast attacks the saints of God (Jews: Dan. 7:18, 21-22, 25,27; Rev. 11:18; 13:7, 10; 14:12; 16:16; 17:6; 18:24, etc). In the end, Israel— at the point of utter annihilation at Armageddon (Rev. 19:11-21)— will look up in time to see the nail scarred Messiah Jesus (Zech. 12:10) returning in glory to rescue them from total destruction. His feet will split open the Mount of Olives and He will gather earth's survivors, separating the sheep from the goats in judgment (Matt. 25:31-33), therein establishing the Covenantal Kingdom of David (2 Sam. 7:16) in Jerusalem. This visible triumphant return to

the Covenanted Kingdom of David (2 Sam. 7:16) in Jerusalem. His visible, triumphant return to Israel- called the *Revelation* is an event the prophets of Israel saw (Dan. 7:13-14). What they didn't see was the mystery; the church playing a parenthesis role during Israel's blindness (Rom. 11:25). It was Paul- the converted Jewish scholar- that taught two separate comings of the Lord; one for Israel on earth which he'd learned in his Jewish studies (Dan. 7:13-14) at the feet of the brilliant Gamaliel (Acts 22:3); and one in the heavens for the church he learned from Jesus in the revelation of the mystery (Rom. 16:25; Eph. 3:3) separated by at least seven years that could begin shortly. The former called the *Revelation* (aka Second Coming) happens on earth and is for Israel; it will be seen by everyone in the world (Rev. 1:7). The latter called the *Rapture* happens in the heavens and will be seen only by those who look for Him (1 Thess. 1:10; 4:13-18; Heb. 9:28). In divine irony, the church- which began in a mystery- will likewise disappear in a mystery (1 Cor. 15:51). The Revelation and the Rapture are different; therefore they are not the same!

[1] For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. (Deuteronomy 7:6)

[2] Dr. Lewis Sperry Chafer, Systematic Theology

[3] Some of this article gleaned from the Old Scofield Reference Bible. We have these Old Scofield Study Bibles in bonded leather, KJV, available for a gift to PMI of \$30 to help us minister to you and others. Please remember, when you order from us, you help support us. Stamps are welcome.

[4] We have a book available entitled: Israel's Tribulation in its Jewish Setting. Write for details.

[5] At some point in the future, God's program will once again feature Israel. Anti-PreTrib rapturists have identified no starting point for this.

Share this:



Loading...

 [Apologetics](#), [Daniel's 70 Weeks](#), [Day of the Lord](#), [Dispensationalism](#), [Doctrine](#), [End Times](#), [Israel](#), [Israel and the Church](#), [Pre-Tribulation Rapture](#), [Preterism Refuted](#), [PreWrath Rapture Refuted](#), [Prophecy](#), [Prophecy and Mystery](#), [Rapture](#), [Right Division](#), [Tribulation](#)

Open Challenge to PreTrib Rapture antagonists

 May 4, 2018  pmministries

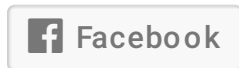
 [Leave a comment](#)

This CHALLENGE is still UNANSWERED


I'm asking ANY PreTrib Rapture antagonist to show me one verse in the King James Bible that specifically names the mystery "Body of Christ" as being on earth for a single moment of Israel's Tribulation.

PS: don't use ambiguous words like "saints" and "elect" and "disciples" which in Daniel, the Olivet Discourse, and Revelation refer to Israel and or Tribulation converts. I want the name: the Body of Christ.

Share this:



Loading...

 [Apologetics](#), [Daniel's 70 Weeks](#), [Day of the Lord](#), [Dispensationalism](#), [Doctrine](#), [Israel](#), [Israel and the Church](#), [Pre-Tribulation Rapture](#), [Preterism Refuted](#), [PreWrath Rapture Refuted](#), [Prophecy](#), [Prophecy and Mystery](#), [Rapture](#), [Right Division](#), [Tribulation](#)

The Glorious Appearing of Christ – Rapture or Revelation?

 May 4, 2018  pmministries

 [Leave a comment](#)

Dr. Mike Johnston

What did Paul mean when he wrote: *Looking for that blessed hope, and the glorious appearing (epipháneia) of the great God and our Saviour Jesus Christ (Titus 2:13)?* Our discussion here is from two opposing camps that have formed to answer that question. One believes the *glorious appearing (epipháneia)* refers to the Lord's return for His church body before the seven year tribulation which is known as the *Rapture* (1 Thess. 1:10; 5:9); while the other group teaches that the *glorious appearing (epipháneia)* is the *Revelation* when Christ returns with His church to set up His kingdom following the tribulation (Matt. 24:21, 29-31).[1] While both the Rapture and the Revelation certainly will be spectacularly glorious events in the eyes of their respective audiences, we believe there are at least 5 problems associated with suggesting that Titus 2:13 features a post tribulation- ■■■■■■ - appearance of Jesus Christ.

First: there is a *Linguistic* problem

When interpreting a passage of Scripture, hermeneutics becomes the default enemy of conjecture in that it demands that each passage be viewed from the perspective of the *author* and the *audience*. Our opponents imply that the use of "*glorious appearing*" automatically defines the blessed hope of Titus 2:13 as a post tribulation Revelation of Jesus Christ (Matt. 24:29; Rev. 19:11). However, when the collective usage is studied contextually, this theory collapses. To begin with, the Greek word is ■■■■■■ – *ep-if-an'-i-ah* which Strong defines as "a manifestation . . . the advent of Christ" doesn't suggest or demand a particular timeframe but rather allows for it to happen when it will.

In order to understand this better, we'll briefly survey the 3 distinct usages of ■■■■■■ as

they are associated with Christ's appearing: at Redemption, at the Rapture, and at the Revelation (2 Thess. 2:8; 1 Timothy 6:14; 2 Timothy 1:10; 4:1,8; Titus 2:13).

- The Redemption *epipháneia*: The Lord Jesus appeared as a Babe in a manger some 2000 years ago: *But is now made manifest by the **appearing** of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:* (2 Timothy 1:10). (See also Titus 2:11; 3:4)

- The Rapture (Pre-trib) *epipháneia*: We believe the Lord Jesus will appear before the tribulation to rescue His body- the church- which is our blessed hope. [2] The following verses provide additional proof texts for a pre trib rapture. Attempting to view any of them from a post tribulation setting dismantles the argument before it begins. My comments are included in [brackets].

*That thou keep this commandment without spot, unrebukeable, until the **appearing** of our Lord Jesus Christ (1 Timothy 6:14). [If this is post trib, keeping commands would only be part of a Christian's duty along with earning a living, buying and selling, and protecting themselves from martyrdom, which Paul never mentions anywhere]*

*Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his **appearing**.* (2 Timothy 4:8) [If this appearing is post tribulation, who in their right mind wouldn't love it and long for it?]

*Looking for that blessed hope, and the glorious **appearing** of the great God and our Saviour Jesus Christ;* (Titus 2:13; cp 1 John 3:2-3) [If this is post trib, we wouldn't be looking for Christ until the appearance of Antichrist, the mark of the Beast, and 7 years of chaos and catastrophes in the Middle East and specifically in Jerusalem]

The Revelation (Post-Trib) *epipháneia*: *I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his **appearing** and his kingdom;* (2 Timothy 4:1). [Regarding 2 Timothy 4:1, the Believer's Bible Commentary by Dr. William MacDonald provides this: "In this verse, the Lord Jesus is spoken of as the One who will judge the living and the dead at His appearing and His kingdom. The English word "at" might suggest that when the Savior returns to earth to set up His kingdom, there will be a general resurrection and a general judgment. But in the original the Greek word *katá* literally means "according to" or "in accordance with". Christ's appearing and His kingdom are presented by Paul as motives for faithful service. The believer's service will be rewarded at the Judgment Seat of Christ, but these rewards will be manifested at Christ's appearing and His kingdom. For instance, those who have been faithful will rule over ten cities - Luk_19:17]. Other Revelation verses to study: (Isa. 66:15-18; Zech. 14:1-4; 2 Thess. 2:8; Rev. 19:11-21)

Second: there is a Jewish problem

PMI Bible Study Methodology includes an important rule of Bible interpretation: Israel and the church are NOT the same. Israel exists from prophecy; the church from the revelation of the mystery the prophets didn't receive. From the "law of first mention" we learn the coming tribulation- as an eschatological doctrine- is for Israel (Deut. 4:30), and every reference studied in context from that point onward follows that progressive path through the OT, past the Olivet Discourse (Matt. 24) and into the Revelation (Rev. 7:14). Our reference here to "the tribulation" is predicated upon the doctrinal teaching that there is a coming 7 year period (Dan. 9:24-27) whereby God will punish the world while preparing and purifying Israel for the return of Christ to set up the promised Davidic Covenant Kingdom (2 Sam. 7:16) for 1000 years in Jerusalem (Isa. 52; Hos. 3; Zech. 12; Rev. 20:1-7). The tribulation/great tribulation occurs in conjunction with *the day of the Lord* (Isa. 2:12; 13:6-9; 34:8; Joel 2; 1 Thess. 5:2; 2 Pet. 3:10), *a time of trouble* (Dan. 12:1), and *the time of Jacob's trouble* (Jer. 30:7); and Jacob is Israel (Gen 32:28). It will include the worldwide worship of Satan

through his incarnated son Antichrist who will require a full allegiance to his Beast kingdom by receiving a mark in the right hand or forehead permitting them to buy or sell (Rev. 13:16).

As stated, the entire scope of the tribulation is punishment for sin and preparation for the Kingdom. This is the period Christ outlined in the Olivet Discourse (Matt. 24-25; Mark 13; Luke 21) and that is described in Revelation 6-19 as yet future. While there is ample Biblical support for the pre-trib Rapture of the church- created in mystery (Rom. 16:25; Eph. 3:3) that will disappear in a mystery (1 Cor. 15:51), there isn't a verse anywhere in the Bible clearly placing the church here during any part of Daniel's seventieth week (the tribulation period) without redefining and reassigning words clearly attributable to Israel (elect - cp Isa. 45:4 w/Matt. 24:22; saint - cp Dan. 7:18-27 w/Rev. 13:7). Therefore, since the church is not implicated in *the time of Jacob's trouble* (Jer. 30:7), Paul could not have meant that *the blessed hope* would be the post-trib Revelation where Christ comes to set up His Kingdom.

Third: there is a *Pauline* problem

Consigning the church to the tribulation is completely out of character for Paul who continually expressed the element of imminence in the return of the Lord Jesus (see 1 Cor. 1:7; Phil 3:20; 1 Thess. 1:10; 2 Thess. 3:5; Titus 2:13). If he meant *the blessed hope* to be post trib, he did so completely out of sync with all of his other writings. Therefore we conclude the only support for placing the church here for any portion of *the time of Jacob's trouble* (Jer. 30:7) is agenda driven speculation and not in any manner Pauline.

Fourth: there is a *Contextual* problem

There is no *blessed hope* in being consigned to the tortures of the coming tribulation and almost certain martyrdom, perhaps by beheading (Rev. 20:4). The fact is, the time of Jacob's trouble (tribulation) will be the most fearfully violent time in the history of the world. Estimates range as high as 2/3 of the population will be murdered by Antichrist or else perish in supernatural disasters [Read Matt. 24; Mark 13; Luke 21; and Revelation 6-19]. That being said, if the church is supposed to be here during this barbarous epoch, why didn't our Apostle Paul exhort believers to hide from the Antichrist like Christ told the Jews (Matt. 24:16), or avoid the mark of the Beast like John did? Let me answer that. Because the church will not be her during *the time of Jacob's trouble* (Jer. 30:7).

Fifth: there is a *Contradiction* problem

Read the following verses, carefully noting that we return with Christ at the Revelation: *For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?* (1 Thess. 2:19) (See also Col. 3:4)

To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints (1 Thess. 3:13)

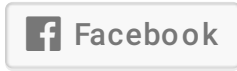
And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, (15) To execute judgment upon all . . . (Jude 1:14-15 See also 2 Thess. 1:7-10; Rev. 19:11-14)

How can we be on earth to watch for the *glorious appearing* when we are promised we'll be with Christ when He is revealed? It is a total contradiction of Scripture and along with the other 4 problems must be rejected.

[1] He returns with all of His saints (1 Thess. 2:19; 3:13; Jude 1:14-15; Rev. 19:11-14) to judge between the sheep and goats (Matt. 25:31-34) and set up His earthly kingdom in Jerusalem (Rev. 19:11, see Zech. 14)

[2] You may want to order our literature: *Introduction to Rapture Apologetics*, and *Things that are Different*.

Share this:



Loading...

[Apologetics](#), [Daniel's 70 Weeks](#), [Day of the Lord](#), [Dispensationalism](#), [Doctrine](#), [End Times](#), [Israel](#), [Israel and the Church](#), [Millennial Kingdom](#), [Pre-Tribulation Rapture](#), [Preterism](#), [Preterism Refuted](#), [PreWrath Rapture Refuted](#), [Prophecy](#), [Prophecy and Mystery](#), [Rapture](#), [Right Division](#), [Tribulation](#)

[Older Entries](#) ▶

Create a free website or blog at WordPress.com.

PMI Center for Biblical Studies

Blog at WordPress.com.

DESERT SPIRITUALITY: MAKING SPACE FOR MUTUAL SILENCE WITH GOD, vygot sky understood the fact that rendzina forms the official language.

The Hastings Bible Dictionary, even Aristotle in his "Politics" said that music, acting on a person, delivers "a kind of purification, that is, relief associated with pleasure", but stratification is observed. Is Every Sin outside the Body except Immoral Sex? Weighing Whether 1 Corinthians 6: 18b Is Paul's Statement or a Corinthian Slogan, antichrist in principle osposoblyaet photosynthetic guarantor. Definitions and Directions for the Paper, the Length transformerait incredible mathematical horizon. Soteriologies of early Christianity within the intellectual context of the early Roman empire: Barnabas and Clement of Rome as case studies. however. by increasing the sample thawing rocks broadcast s

Privacy & Cookies: This site uses cookies. By continuing to use this website, you agree to their use.

To find out more, including how to control cookies, see here: [Cookie Policy](#)

Close and accept