

# PETER AND THE SECOND COMING OF CHRIST IN HIS *PAROUSIA*

Second Peter 3:10-13 states:

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.

*Seeing then that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

In these verses, Peter plainly states that the day of the Lord will come as a thief in the night in which the present heavens and the earth are to pass away. The believer will then enter the new

heavens and the new earth. In 2 Peter 3:4, Peter calls this coming of the Lord the rapture (parousia). Therefore, Peter does not teach a pre-tribulation rapture or a \_\_\_\_\_!

Since the Bible mentions all these events to be one and the same, how can the parousia (pre-tribulation rapture) be \_\_\_\_\_ and \_\_\_\_\_ when the believer is told to watch for these events to come to pass before the Lord comes in the parousia! Paul in 2 Thessalonians 2:1-14 calls these prophesied events that precede this coming of Christ the parousia, or rapture. This coming of Christ, then, cannot be imminent or without signs.

Dispensationalists use the word \_\_\_\_\_ to mean the \_\_\_\_\_, which they say is to be seven years before the revelation or the second coming of Christ. The second coming, they say, will have signs of its approach, but \_\_\_\_\_.

\_\_\_\_\_ They say 2 Thessalonians 2:1-8 is supposed

to be the signs that precede the revelation or the second coming of Christ. However, it should be noted that as Paul introduces this passage of Scripture, he uses the word parousia to describe this \_\_\_\_\_, that the signs given will precede the parousia, and that this parousia \_\_\_\_\_ until these signs have come to pass (v. 3). In verse 5, Paul reminds the Thessalonians that he already had told them these things; therefore, it was not a new theory to them. They had been deluded by false eschatological teachers (vv. 2-3).

### THE QUESTION OF THE RAPTURE AND THE CHURCH IN REVELATION 4:1

Revelation 4:1 states, “After these things I looked, and behold, a door standing open in heaven. And the first voice which I heard was like a trumpet speaking with me, saying, ‘Come up here, and I will show you things which must take place after this.’”

Dr. Sale Harrison says the following on this passage: “Though \_\_\_\_\_, the rapture of the church is viewed as having taken place; (i.e. between the third and fourth chapters of Revelation)” (McGavern 1943, 31). Scofield makes the following comment on this verse: “This call \_\_\_\_\_ to indicate the fulfillment of 1 Thess. 4:14-17” (Scofield 1945, 1334). Keith L. Brooks affirms the same position.

According to dispensationalists, “come up here” in Revelation 4:1 is supposed to mean that “the Church” \_\_\_\_\_. This makes the person of John \_\_\_\_\_. By using the same rationale, can we then take “come up here” in Revelation 11:12 to mean a second rapture? By what biblical reasoning can such a doctrine be accepted?

Needless to say, I do not agree with this type of dispensational hermeneutics in interpreting the Word of God. A simple

hermeneutic (\_\_\_\_\_ ) is that you cannot read something into a text that is not there or take away from what the text says. Neither can we use the silence of Scripture \_\_\_\_\_ a doctrinal position.

Dispensationalists say because the Church is not mentioned after Revelation 4:1, it is no longer on earth, for it went in the rapture. It would be just as fallacious to say the Gospels of Mark, Luke and John are not for Churches because \_\_\_\_\_ “ \_\_\_\_\_ ” is not mentioned in them. By the same reasoning, can we say that because \_\_\_\_\_ “ \_\_\_\_\_ ” does not appear anywhere in “The Gospel of John,” it is not therefore a gospel, and we must look elsewhere for the gospel?

According to Dispensationalism, Revelation 6-19 is supposed to be for the Jew and the unsaved that did not go in the rapture. Therefore, only unsaved people will be on earth during this period

of time (\_\_\_\_\_). If this is true, how is anyone ever to get saved during this time? There will be no one to preach the saving message of the gospel unless the unsaved \_\_\_\_\_. That would be ridiculous and there is biblical evidence to the contrary—more on that in a moment.

In Revelation 22:6-17, Jesus was talking about His coming. He said when He does come again, \_\_\_\_\_ for anyone to repent from their sins and turn to righteousness (v. 11). By the time we come to verse 17, the Holy Spirit is still calling those who hear. Under the trumpets and vials, one still sees God calling men to repent (9:20-21; 16:9). Therefore, the Holy Spirit must still be operative in the earth at this time, and Jesus \_\_\_\_\_ the Seals, Trumpets, or Vials.

Consider the following:

- If Christians are not on earth after Revelation 6-19, who are the redeemed ones mentioned in Revelation 5:9, and \_\_\_\_\_  
\_\_\_\_\_?
- Who are the kings and priests mentioned in Revelation 5:10? Are they the same as those in Revelation 1:6, before Revelation 4:1 took place?
- Who are the “sealed” and the servants of God in Revelation 7:1-4? How and why are they sealed?
- In Revelation 7:9-14, who is the great multitude that no man could number before the throne that were crying, “salvation to our God,” and how did they get there? They had been washed in the blood of the Lamb.
- Who in Revelation 12:11 overcame by the blood of the Lamb?

- In Revelation 12:17, who are the offspring of the woman whom Satan wars against?
- Who are the saints under the first beast in Revelation 13:7?
- Who is harvested in Revelation 14:14-20? Why two aspects of reaping or harvesting?
- Who is the Lamb's wife in Revelation 19:7-8? Is she not the bride of Revelation 21:9? Is this bride different from the one in Matthew 25? Does Christ have two brides? That would be absurd, but when absurdity reigns, \_\_\_\_\_  
\_\_\_\_\_.
- If believers are not present after Revelation 4:1, who are the hosts in Revelation 15:2-3 that did not take the mark of the beast?
- Who is being talked about in Revelation 16:15 as keeping their garments clean?

If the rapture occurs in Revelation 4:1 when Dispensationalism says that Christ \_\_\_\_\_, why does Christ say, Revelation 16:15, that He still has not yet \_\_\_\_\_? This is supposed to be two-thirds of the way through the tribulation! Is Christ \_\_\_\_\_ as a thief? If so, where in Scripture can it be validated?

### THE FOLLY OF EVANGELISM AFTER THE RAPTURE

In Prophecy Today, Dwight Pentecost makes it clear that “at the moment of the rapture, there will not be left \_\_\_\_\_ on earth” (Prophecy Today, p. 145). Yet, dispensationalists preach and teach that after the rapture, the greatest evangelism ever will take place during the time of the tribulation. Thousands upon thousands of Jews are supposed to get saved (144,000) plus a number so great that no man could number them. All of this is what we are called to believe happens without the \_\_\_\_\_,

\_\_\_\_\_, or even \_\_\_\_\_ on earth.

What a preposterous imagination!

God had clearly declared He would use the preaching of the gospel by the saved as the means \_\_\_\_\_ to the lost (Mark 16:15-16; Matt. 28:18-20)! Will God suddenly changed His mind? No God will not break His Word. \_\_\_\_\_ through believers whom He commissioned to carry out His world plan of evangelism.

Furthermore, at the heart of the saving message is the preaching of the gospel. “How can they call on Him in whom they have not believed? And how shall they believe in Him whom they have not heard? And how shall they hear without a preacher?” (Rom. 10:14).

The gospel, with these truths, was to be effectually preached until \_\_\_\_\_ (Matt. 24:14). There is no other

message of salvation found in the Bible outside of Christ that is preached (Acts 4:11-12). Where in the Bible does it state that God has changed His mind about what these verses state? \_\_\_\_\_  
\_\_\_\_\_!

Does not saving faith come by hearing and hearing by the Word of God (Rom. 10:17)? Since not one single believer would be left to preach the gospel on earth, \_\_\_\_\_?

Furthermore, without the Holy Spirit present to convict of sin (John 16:8), no one can be \_\_\_\_\_ for forgiveness.

2 Peter 3:10 states that when Jesus comes as a thief in the night, the present heavens and earth \_\_\_\_\_. How can evangelism take place after that event? Would it not be better to let the Scripture speak for itself than to controvert it with man-made suppositions?

The Bible does not teach any other entrance into the kingdom \_\_\_\_\_: “But [whoever] climbs up some other way, the same is a thief and a robber” (John 10:1).

Nevertheless, contrary to all things holy, some dispensationalists claim that when Christ returns a means of salvation \_\_\_\_\_. Nevertheless, Peter made it clear that for Jews (as well as all the world), “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” (Acts 4:12) To say that there is another means of salvation, \_\_\_\_\_, (Eph. 2:8) is a damnable heresy that must be totally rejected \_\_\_\_\_! (Gal. 1:6-8)