

# The Seven Comings of Christ

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There are seven comings of Christ spoken of in Scripture: 1) the Incarnation, 2) the Transfiguration, 3) the Resurrection, 4) the Pre-Tribulational Rapture, 5) the Mid-Tribulational Rapture, 6) the Post-Tribulational Coming, and the 7) Post-Millennial Advent. These comings of Christ are spoken of in the Bible using four primary terms in the Greek original—1) *epipháneia*, 2) *parousía*, 3) *apokálypsis*, 4) *érchomai*—and two different forms of the Greek imperative phrase “*Anábeta óde.*” As we analyze these terms we will behold the Biblical portrayal of the seven comings of Christ and how they relate to one another.

## *Epipháneia*

The Greek word *epipháneia*, or “epiphany,” is translated in the New Testament of the Authorized Version as either “appearing” or “brightness.” It is used in Scripture to designate three of the seven comings of Christ. In Second Timothy 1:10, it refers to the first coming of Christ at the Incarnation:

But is now made manifest by the appearing [*epipháneia*] of our Saviour Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel.

So the first coming of Christ was an epiphany which brought life and immortality to light through the gospel. This coming is the Incarnational Epiphany of Christ.

In three verses in the New Testament, the Greek word *epipháneia* is used to designate the coming of Christ at the Pre-Tribulational rapture. This usage occurs in Titus 2:13:

Looking for that blessed hope, and the glorious appearing [*epipháneia*] of the great God and our Saviour Jesus Christ...

This coming is a glorious epiphany of our Saviour when he comes to receive us unto himself. Paul uses it again in First Timothy 6:14 where he commands Timothy to

...keep this commandment without spot, unrebukeable, until the appearing [*epipháneia*] of our Lord Jesus Christ.

Timothy, being a member of the church, would need to keep Paul's commandment until the rapture of the church when Jesus returns for his own. Paul again refers to this particular coming of the Lord in Second Timothy 4:8 where he says,

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 [*epipháneia*].

Here Paul is talking, not about the coming of God to judge the world at the Great White Throne Judgment, but rather the coming of Christ to receive his church into the banquet hall of the Marriage Supper of the Lamb to be followed by the Judgment-Seat-of-Christ Bonfire and Award Ceremony when Paul will receive his crown of righteousness from the hand of the Master. This coming is the Pre-Tribulational Epiphany of Christ.

The third usage of *epipháneia* occurs twice in the pages of Holy Writ. Second Timothy 4:1 speaks of the Lord Jesus Christ judging "the quick and the dead at his appearing [*epipháneia*] and his kingdom." We know that here he is speaking of the Post-Tribulational coming of Christ because of the references to judging the living and the dead and the mention of Christ's Millennial Kingdom which is inaugurated by His Post-Tribulational coming and the Pre-Millennial judging of the nations in which he divides the sheep from the goats. As Brother Cyrus I. Scofield points out, this judgment takes place on the earth and doesn't involve a resurrection. This judgment is not based on the opening of the Lamb's book of life, but depends solely on how people treated the 144,000 of the Remnant of Israel as they carry the gospel of the kingdom to the nations during the last three and a half years of the Tribulation. Those who feed the remnant when they were hungry, clothed them when they were naked, and

tended to them when they were sick or imprisoned will be counted among the sheep. Those who did not will be among the goats.

Second Thessalonians 2:8 also used *epipháneia* to refer to the Post-Tribulational coming of Christ when the Lord shall consume Antichrist “with the spirit of his mouth, and shall destroy [him] with the brightness [*epipháneia*] of his coming.” This event obviously takes place at the close of the kingdom of Antichrist when Jesus, the Bride, and the raptured Remnant destroy Antichrist and all his forces at the blood-bath of Armageddon. The coming of Christ spoken of here is the Post-Tribulational Epiphany.

### ***Érchomai***

The Greek word *érchomai* is used in John 15:22 to refer to the first coming of Christ in the Incarnation. Here Jesus says, “If I had not come [*érchomai*] and spoken unto them, they had not had sin: but now they have no cloke for their sin.” This usage of *érchomai* clearly refers to his first coming, the Incarnational Epiphany. Not only did the Incarnational Epiphany bring to light life and immortality, but also people’s sin, in particular the sin of those who rejected Christ at his first coming.

In Mark 9:1, *érchomai* is utilized to refer to the Transfiguration of Christ on the mountain as witnessed by Peter, James, and John. Immediately, prior to taking them up into the mount to witness this event, Jesus says to his disciples, “Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come [*érchomai*] with power.” There is a sense in which the Transfiguration is a coming of Christ. Peter recounts the event in Second Peter 1: 16-18:

For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.

Notice that Peter refers to the Transfiguration as “the power and coming of our Lord Jesus Christ.” The word he uses for “coming” is *parousía* which we will shortly examine more in depth. So both *érchomai* and *parousía* are used to refer to the second coming of Christ which occurred on the Mount of Transfiguration.

We encounter the word *érchomai* once again in John 14:18-19:

I will not leave you comfortless: I will come [*érchomai*] to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

Here Jesus uses the word *érchomai* to refer to His return to his disciples from among the dead—that is, his Resurrection. This usage of the word *érchomai* refers to the third coming of Christ or his return from the dead.

Not only is *érchomai* used to refer to Christ’s Incarnation, his Transfiguration, and his Resurrection, but it is also used to refer to his Pre-Tribulational coming to snatch his Bride out of Earth’s atmosphere. He tells us in John 14:3, “And if I go and prepare a place for you, I will come [*érchomai*] again, and receive you unto myself; that where I am, there ye may be also.” That word “receive” [*paralambáno*] is the same Greek word translated as “taken,” referring to the rapture of the church, in Matthew 24:40-42:

Two men will be in the field; one will be taken [*paralambáno*] and the other left. Two women will be grinding with a hand mill; one will be taken [*paralambáno*] and the other left. Therefore keep watch, because you do not know on what day your Lord will come [*érchomai*].

Hallelujah! Do you see how one Greek word such as *érchomai* can refer to so many different things? In this last case it refers to the Pre-Tribulational Epiphany of Christ. As we shall also see when we look at the term , *érchomai* is also used to denote the Post-Tribulational coming of Christ.

*Anábeta óde*

The imperative phrase *anábeta óde* is translated, “Come up hither,” in Revelations 11:12 where it refers to the Mid-Tribulational rapture of the Two Witnesses, Enoch and Elijah. Once they are resurrected and raptured to heaven, the seventh angel sounds his trumpet and it is announced in heaven that “The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.”<sup>1</sup> Also at this time, the four and twenty elders give thanks to God, saying,

Thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great...<sup>2</sup>

The prayer of the 24 elders reveals that two different things are initiated by the Mid-Tribulational Rapture—1) the Great Tribulation on earth (the last 3½ years of the Seven-Year Tribulation period and 2) the Judgment Seat of Christ in heaven when Jesus passes out the crowns.

The singular form of *anábeta óde*, that is, *anába óde*, also translated “Come up hither,” appears in Revelations 4:1 where John the Beloved is raptured in visionary form as prefigurement of the Pre-Tribulational rapture of the church. We also know from John 21:20-23 that John the Beloved did not die a physical death, but was translated, as were Enoch and Elijah, at the start of the second century in the year 101 A.D., initiating the great Ephesian period of the Church Age.

### *Parousía*

We’ve already seen how *parousía* refers to the second coming of Christ on the Mount of Transfiguration. That’s not its only usage, however. In Matthew 24:3, the disciples use it when they ask Jesus, “What shall be the sign of thy coming [*parousía*], and of the end of the world?” Now I don’t think they realized it at the time, but those disciples were asking Jesus for several different things when they asked him that question. You see, Neighbor, by that point in time, Jesus had already come in his first two comings—the Incarnation and the Transfiguration. But there were other comings on the way other than the coming at the end of the world following the Great White Throne Judgment.

There were four other comings of the Lord to be accounted for besides his Incarnation, Transfiguration, and Day-of-God coming at the end of the world. There was also his Resurrection, the Pre-Tribulational Epiphany, the Mid-Tribulational Rapture, and the Post-Tribulational Advent. So I know those disciples didn't realize what they were asking for. And if they didn't realize what they were asking how could they have understood the answers Jesus gave them? The fact of the matter is, they couldn't....at least, not at that time. It wasn't until after they'd received the Holy Ghost and God began showing them things to come that they were able to discern the signs of the times.

There's an order to the plan of God. God has a time table and if you're not aware of the various dispensations of God, you're gonna miss it. Like Paul says, "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming [*parousía*]." Here Paul's talking about the next great event on God's time table—the Pre-Tribulational Rapture of the Church. Paul knew that was the event the whole church was waiting for. That's why he says in First Thessalonians 5:23,

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming [*parousía*] of our Lord Jesus Christ.

The *parousía* he's referring to here is the Pre-Tribulational rapture of the church. Just like Paul, John the Beloved's primary concern for his spiritual children is that they be ready for the rapture of the church before the Tribulation. He says in First John 2:28,

And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming [*parousía*].

Paul uses the word *parousía* to denote the Pre-Tribulational rapture of the church in Second Thessalonians 2, verses 1 through 8:

Now we beseech you, brethren, by the coming [*parousía*] of our Lord Jesus Christ, and by our **gathering** together unto him, 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. 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. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming [*parousía*].

Notice that the first occurrence of *parousía* in this passage is associated with “our gathering together unto Christ at the Pre-Tribulational rapture. The term “day of Christ” is found in the *Textus Receptus* upon which the King James Version is based, however, the manuscript evidence reveals that what Paul originally wrote in this passage was not “day of Christ,” but rather “Day of the LORD.” I believe Brother Grant R. Jeffrey stands with me on this point along with God’s anointed Cyrus, C.I. Scofield.

The Day of Christ is another term Paul uses in other places to refer to the Pre-Tribulational rapture.<sup>3</sup> Thus there is a clear distinction here between the first occurrence of *parousía* in this passage (referring to the Day of Christ) and the Day of the LORD. The first occurrence of *parousía* in this passage refers to the Day of Christ, that is, the Pre-Tribulational rapture, while the second occurrence of *parousía* in this passage denotes the “Day of the LORD,” or Post-Tribulational Epiphany when Christ will destroy the Antichrist after his self-revelation as the man of sin by sitting in rebuilt temple in Jerusalem after the Al-Aqsa Mosque is destroyed and purporting that he himself is God.

Thus we see that *parousía* can be used, even in the same pericope, to refer to both the Pre-Tribulational rapture and the Post-Tribulational Epiphany. It should not surprise us, therefore, to see *parousía* used in other passages to refer to various comings of Christ. Paul uses it to refer to the Pre-Tribulational rapture when he says, “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 [*parousía*]?”<sup>4</sup> He again uses it in First Thessalonians 4:14-17 to refer to the same event:

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming [*parousía*] of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Clearly the Pre-Tribulational rapture is in view. James, the first pastor of the church in Jerusalem, also uses the term *parousía* to refer to the Pre-Tribulational Epiphany:

Be patient therefore, brethren, unto the coming [*parousía*] of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming [*parousía*] of the Lord draweth nigh.<sup>5</sup>

The Greek for “draweth nigh” is actually in the aorist tense, meaning past completed action, so what James is actually saying is, “Be ye also patient; stablish your hearts: for the *parousía* of the Lord **drew near**.” I take that to mean that James is saying, “Wait patiently for the coming of the Lord, Brethren. He already came once. He’ll come again.” The early rain refers to the outpouring of the Holy Ghost at Pentecost immediately following his first coming in the Incarnation. The Latter Rain refers to the great latter-

day outpouring of the Holy Ghost which is currently preceding his fourth coming at the Pre-Tribulational rapture of the church. Though some try to twist these verses to relate to the Destruction of the Temple in 70 A.D., they are dead wrong.

Although Jesus uses the word *parousía* to refer exclusively to his Pre-Tribulational coming for his Bride, he answers his disciples' question concerning his *parousía* and the end of the world by revealing two different *parousías*—the Pre-Tribulational and Post-Tribulational Epiphanies, using different words to describe them. Due to the import of this passage in Matthew 24, I would like to present it in its entirety and make commentary as we go along in order to illumine the passage with the jewels of Holy-Ghost revelation I've received in my research of the Word. Starting in verse 26, Jesus says,

Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh [*exérchomai*] out of the east, and shineth [*pháinō*] even unto the west; so shall also the coming [*parousía*] of the Son of man be. For wheresoever the carcass is, there will the eagles be **gathered** together.<sup>6</sup>

Here Jesus uses a form of the verb *érchomai*, the verbal root of *epipháneia* (*pháinō*), and the word *parousía* to refer to the fourth coming of Christ in the Pre-Tribulational Rapture of the church, his Bride. The whole tenor of Jesus argument here is to show the disciples that his Pre-Tribulational coming will not be to the earth and, therefore, he will not be found “in the desert” or “in the secret chambers.” Rather he will come in a virtually “secret” coming, happening in the twinkling of an eye, as fast as it takes a lightning bolt to cross the skies from east to west, and then he will be gone. Why will he have come so quickly and left so quickly? Because he came for the purpose of **gathering** together his own, like vultures to the carcass, for the Marriage Supper of the Lamb to take place during the first half of the Seven-Year Tribulation.

Next I would like you to notice how that after he speaks of this gathering of his precious vultures, he immediately mentions that tribulation which is to follow upon the rapture of the church. Almost the whole

chapter of Matthew 24 is really addressed, not to the disciples, nor even to us believers today, but rather to the elect Remnant of Israel that will come to Christ through the preaching of Enoch and Elijah during the Seven-Year Tribulation period following the rapture of the church. Jesus mentions it when he says,

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear [*pháinō*] the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming [*érchomai*] in the clouds of heaven with power and great glory.<sup>7</sup>

Here Jesus is describing, not the Day of Christ, which occurs prior to the tribulation of those days, but rather the Day of the Lord which comes “immediately after the tribulation of those days.” The “tribulation” he is talking about Notice he uses the verbal root of *epipháneia* (*pháinō*) to refer to the sign of the Son of man in heaven. Notice that *érchomai* is also used to describe this coming immediately after the tribulation. This coming, unlike the Pre-Tribulational *parousía* which is a split second flash which, if you blink, you will miss it, is something witnessed by all the tribes of the earth. Unlike the split-second-flash *parousía*, this Post-Tribulational coming is on “the clouds of heaven with power and great glory.” Interestingly enough, like its Pre-Tribulational counterpart, this Post-Tribulational coming involves yet another **gathering** of God’s people for Jesus says,

And he shall send his angels with a great sound of a trumpet, and they shall **gather** together his elect from the four winds, from one end of heaven to the other.<sup>8</sup>

This gathering is different, however. This time, those who are being gathered are not the disciples (or Christians), but rather “his elect.” Who are these elect? He tells us in the next verse:

Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors.<sup>9</sup>

Isn't it interesting how that when he mentions "his elect" he immediately starts talking about the fig tree of national Israel being restored in May of 1948 and putting forth its leaves to indicate that the summer of God's harvest time when the restored Remnant of Israel will begin bringing in the sheaves during the Tribulation period is near at hand? At that time, those who are on the earth seeing prophecy taking place before their very eyes should be able to say (if they know the Word of God), "Look! It's happening! The fig tree is putting forth her leaves and summer is nigh! The final harvest is near, even at the doors!"

You see, the Remnant of Israel, the 144,000 who will be converted through the preaching of the Two Witness, Enoch and Elijah, will be raptured at the end of the Tribulation period when Jesus returns on the clouds of heaven with power and great glory. That's when the trump or trumpet mentioned in the First Thessalonians 4 passage seen above will be sounded again—only this time, it will be sounded, not for the church, but for the elect Remnant of Israel, the 144,000 and those whom they have converted through their testimony. Jesus explains that once you see the fig bearing its leaves of gospel tracts being passed out through the hands of the 144,000, the time is nigh at hand. He elaborates, saying,

Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.<sup>10</sup>

Here he is saying that the generation of the 144,000 of the elect Remnant of Israel saved during the Tribulation period will not pass away until he comes again at the end of the Great Tribulation.

Then, strangely, Jesus returns to talking about the Pre-Tribulational rapture of the church, perhaps, because it is closer in time than the Post-Tribulational coming and, perhaps, because he is longing for the day he can receive his Bride and initiate the great celebration of the Marriage Supper of the Lamb. He goes on to say,

But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming [*parousía*] of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that **Noe entered into the ark**, And knew not until the flood came, and took them all away; so shall also the coming [*parousía*] of the Son of man be. Then shall two be in the field; the one shall be **taken** [*paralambánō*], and the other left. Two women shall be grinding at the mill; the one shall be **taken** [*paralambánō*], and the other left. Watch therefore: for ye know not what hour your Lord doth come [*érchomai*].<sup>11</sup>

Jesus is saying here that no one knows the day or hour of the Pre-Tribulational, Split-Second Rapture. How do I know this? Because once the Pre-Tribulational Rapture occurs, it will be possible to calculate, to the day, the exact time when the seven-year Tribulation will end and Jesus will return in glory at the end of the Tribulation. Therefore, he cannot be talking about that coming. Rather, he is talking about getting his church gathered into the ark of safety, like Noe, or Noah, was gathered into the ark. The flood he speaks of here is not the coming of the Son of Man, but rather the Tribulation which ensues after his coming to take his church and leave the unbelievers behind to suffer the horrors of the Seven-Year Tribulation period.

Although Jesus Himself does not use the term *parousía* to refer to his Post-Tribulational coming, the Apostle Paul does use it this way. We already saw how Paul used *parousía* in the very same passage to refer, in one case, to the Pre-Tribulational coming, and, in the second, to the Post-Tribulational coming.<sup>12</sup> He also uses it to denote the Post-Tribulational advent in First Thessalonians 3:13 when he refers to “the coming [*parousía*] of our Lord Jesus Christ with all his saints.”

The Apostle Peter uses *parousía* to refer to the Pre-Tribulational rapture in II Peter 3:4 and to the Post-Millennial Advent following the Great-White-Throne Judgment eight verses later. So Peter uses *parousía* to denote two different events separated by at least 1,007 years in II Peter 3:4-12. In the first case, it refers to the salvation of the church from the hour of

temptation which is to try them that dwell on the earth. In the second case, it refers to “the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.” Having foretold these things to believers, Peter says, “Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.”

Clearly, Peter is using the same word *parousía* in this passage to denote two different events—1) the Pre-Tribulational rapture and 2) the fire purification following the Great-White-Throne Judgment—even though these two events are separated by 1,007 years. He explains this usage for two events distanced from one another by such a large amount of time by pointing out that “one day is with the Lord as a thousand years, and a thousand years as one day.”<sup>13</sup> That’s how the same word can refer to two very different events in the same passage just as in Second Thessalonians 2, verses 1 and 8. So *parousía* is used in Scripture to refer to the four different comings of Christ: 1) the Transfiguration, 2) the Pre-Tribulational Rapture of the church, 3) the Post-Tribulational Rapture of the Elect Remnant of Israel, and 4) the Fire-Renovation of the Cosmos which takes place following the Great-White-Throne Judgment.

### ***Apokálypsis***

The word *apokálypsis* literally means “unveiling.” It is the Greek title for the book of Revelations which deals with Christ’s unveiling to the whole world. As we shall see, the term *apokálypsis* is used to describe four different comings of Christ. Like *epipháneia*, *érchomai*, and *parousía*, it is used to describe the Incarnational Epiphany of Christ, that is, his first coming. Paul uses it thusly in Romans 16:25:

Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation [*apokálypsis*] of the mystery, which was kept secret since the world began.

Like *epipháneia*, *érchomai*, *anába óde*, and *parousía*, it is also used to describe the Pre-Tribulational rapture of the church, that is, his fourth coming. Both Paul and Peter use it this way. Paul tells the Corinthian believers that they

“come behind in no gift; waiting for the coming [*apokálypsis*] of our Lord Jesus Christ.”<sup>14</sup> This particular instance of *apokálypsis* or “unveiling” refers, of course, not to Christ’s unveiling to the world which occurs at the end of the Great Tribulation, but rather to his unveiling to the church at the Pre-Tribulational rapture.

Peter also uses *apokálypsis* to refer to the Pre-Tribulational rapture of the church when he says, “That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing [*apokálypsis*] of Jesus Christ” (I Pet 1:7). Once again, this *apokálypsis* which occurs after the trial by fire of the believers’ faith, is the private unveiling which occurs secretly to Christ’s Bride in the clouds and in the banquet hall of the Marriage Supper of the Lamb seven years before his unveiling to the world. Peter refers to it once more in verse 13 where he says, “Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation [*apokálypsis*] of Jesus Christ.”

Like *epipháneia*, *érchomai*, and *parousía*, the term *apokálypsis* is also used to describe the Post-Tribulational Epiphany, that is, Christ’s sixth coming when the believers return with Christ in glory and unveiled to the world along with Christ at the Armageddon Blood Bath. Paul speaks of it in Romans 8:19: “For the earnest expectation of the creature waiteth for the manifestation [*apokálypsis*] of the sons of God.” So we see how that *apokálypsis* here refers not simply to the unveiling of Christ, but also to the unveiling of believers as the sons of God which takes place at the end of the Tribulation.

Paul again uses *apokálypsis* in reference to the Post-Tribulational coming of Christ in Second Thessalonians 1:6-10:

God is just: He will pay back trouble to those who trouble you and give relief to you who are troubled, and to us as well. This will happen when the Lord Jesus is revealed [*apokálypsis*] from heaven in blazing fire with his powerful angels. He will punish those who do not know God and do not obey the gospel of our Lord Jesus. They will be punished with everlasting destruction and shut out from the presence of the Lord and from the majesty of his power on the day he comes to be glorified in his holy people and to be marveled at

among all those who have believed. This includes you, because you believed our testimony to you.<sup>15</sup>

In this passage Paul is actually talking with a prophetic voice, not to the Thessalonians (who are now dead), but rather to the elect Remnant of Israel who will be persecuted by the followers of Antichrist during the Tribulation. He cannot be talking about the Pre-Tribulation rapture because at that time the Lord Jesus is not unveiled in blazing fire with his powerful angels. That doesn't happen till after the Tribulation seven years later.

Those persecutors of the elect Remnant who survive the Armageddon Blood Bath, will be among those judged at the separation of the sheep from the goats. The persecutors of the 144,000 elect Jews will end up on the left hand of Jesus with the goats and will be sent to eternal damnation. Paul says prophetically that God will give relief to the elect Remnant and also "to us as well." The "us" mentioned here refers prophetically to the believers who were already raptured before the Seven Year Tribulation. These raptured souls "under the altar" will find relief from their cry for vengeance mentioned in Revelations 6:9-11:

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they *were*, should be fulfilled.

Their "fellowservants" are the 144,000 who are witnessing during the tribulation and their "brethren" are those who will be converted through the witness of the 144,000 elect of Israel.

The Marriage Supper of the Lamb and the Judgment Seat of Christ Bonfire and Reward Ceremony will include not only cries of rejoicing, but also cries for vengeance on the wicked who still dwell on the earth after the rapture. These cries will go up off and on throughout the Marriage Supper

and the Judgment Seat and will be finally answered when these raptured souls return with the Savior to help him slaughter the armies of Antichrist and to live and reign with Christ a thousand years on the earth after he metes out his judgment at the Pre-Millennial Day of the Lord.

The final usage of the term *apokálypsis* is in reference to the Post-Millennial, Great White Throne Judgment when the unraptured survivors of the Millennium and all the unsaved dead of all ages stand before Papa God seated on His Great White Throne and receive His wrath. Paul mentions this event in Romans 2, verse 5:

But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation [*apokálypsis*] of the righteous judgment of God.

Notice that here we are talking about the Post-Millennial Advent—the Day of Wrath and the unveiling of the righteous judgment, not of Christ, but rather of Papa Jehovah, the Fatherly aspect of God.

## Conclusion

In summary, I would like to share with you the following table which shows how each of the six Greek terms we've looked at—*anába óde*, *anábeta óde*, *apokálypsis*, *epipháneia*, *érchomai*, *parousía*—are used as designations of the seven comings of Christ:

	Incarnation	Transfiguration	Resurrection	Pre-Trib Rapture	Mid-Trib Rapture	Post-Trib Coming	Post-Millennial Advent
<i>anába óde</i>				X			
<i>anábeta óde</i>					X		
<i>apokálypsis</i>	X			X		X	X
<i>epipháneia</i>	X			X		X	
<i>érchomai</i>	X	X	X	X		X	
<i>parousía</i>		X		X		X	X

As you can see here, the single event designated by the majority of these terms is the Pre-Tribulational Rapture of the church which is denoted by five of these Greek terms: *anába óde*, *apokálypsis*, *epipháneia*, *érchomai*, and *parousía*. Next comes the Post-Tribulational Coming designated by the four terms *apokálypsis*, *epipháneia*, *érchomai*, and *parousía*. Then the Incarnation is referred to by three of the terms: *apokálypsis*, *epipháneia*,

and *érchomai*. The Transfiguration and the Post-Millennial Advent are both denoted by two terms each: they both may be denoted by *parousía* and while the Transfiguration may also be denoted by *érchomai*, the Post-Millennial Advent may be denoted by *apokálypsis*. Finally, the Resurrection of Christ is designated only by *érchomai* and the Mid-Tribulational Rapture is designated only by *anábeta óde*. In fact, the only way *anábeta óde* is utilized in Scripture is to denote the Mid-Tribulational Rapture of Enoch and Elijah.

So what does all of this data mean? It means that God has chosen to describe different events by exactly the same words. Perhaps what is implied is that all of the various comings of Christ are actually one, big, progressive revelation of Christ. It does seem to me that, in some sense, all of these various comings of Christ may be considered one, Big Coming, taking place in seven successive stages.

Another thing I notice is that the terms *anába óde/anábeta óde*, *apokálypsis*, *epipháneia*, *érchomai*, and *parousía* can each be applied to either secretive events such as the Transfiguration or the Pre-Tribulational Rapture and more public or even Cosmic events such as the Mid-Tribulational Rapture of Enoch and Elijah before crowds of onlookers or the Post-Tribulational Coming of Christ in power and great glory or the Post-Millennial Advent with its great Fire Purgation and our search for a new heavens and new earth wherein dwelleth righteousness.<sup>16</sup>

I must admit that I am indebted to other great men of God who have helped me hone my ability to see into the prophetic Word of God. In particular, God's anointed Cyrus, Brother C.I. Scofield has enabled me to see how all of the future comings of Christ are constellated around the two main events of the Seven-Year Tribulation and the Millennial Reign of Christ on the earth. I remember as a youngster, trying to find the verse where God refers to the Seven years of the Tribulation. I searched high and low with my Strongs's Concordance and came up empty-handed. It wasn't till I realized that the seven year period which yet remains to the nation of Israel to bring in righteousness is only mentioned by way of omission in Daniel's prophecy of the 70 weeks that I really began to get a clearer vision and fit everything together. But again, I don't think I could have done it without the labors of Brother C.I. Scofield, preparing the way for my mind to grasp the prophetic Scriptures on a much deeper level. Hallelujah!

I also know that in Revelations 20 there is no mention of the martyred souls living and reigning with Christ for a thousand years *on the earth*. That comes by reading other Scriptures and putting them together to fill out the puzzle of prophecy. If I didn't see God moving more mightily among the Pre-Tribulationist Pre-Millennialists, I would seek out some simpler way of arranging the prophetic pieces. But throughout history, God has always moved much more mightily among Pre-Millennialists, beginning with the apostles, then on to the Montanists and others. And ever since the Pre-Tribulationist view was re-discovered after over 1800 years of having been lost to the church, the power of God has been in even greater manifestation in the earth, thanks to the scholarly efforts of Brother C.I. Scofield, Brother Edward Irving, and others. I don't apologize for what I've set forth in this treatise. I stand by it and give God the glory for revealing it to me through His Word. 🙌

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<sup>1</sup> Revelations 11:15.

<sup>2</sup> Revelations 11:18.

<sup>3</sup> See I Cor 3:13; Phil 1:6, 10; 2:16; II Tim 1:18; and Heb 10:25, referring to the Day or the Day of Christ.

<sup>4</sup> I Thess 2:19.

<sup>5</sup> Jam 5:7-8.

<sup>6</sup> Matt 24:26-28.

<sup>7</sup> Matt 24:29-30.

<sup>8</sup> Matt 24:31.

<sup>9</sup> Matt 24:32-33.

<sup>10</sup> Matt 24:34-35.

<sup>11</sup> Matt 24:36-42.

<sup>12</sup> See II Thess 2:1 and 8.

<sup>13</sup> I Peter 3:8.

<sup>14</sup> I Cor 1:7.

<sup>15</sup> The *New International Version* is cited here since its language is more readily comprehensible to the modern English speaker.

<sup>16</sup> II Pet 3:13.