



Midnight's Cry

Robert C. Harris

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Midnight's Cry combines doctrine and eschatology in answering the messages to the seven Churches, and "the how" of Christ's initial coming. Sadly, the Day of the Lord, which is the Day of our Redemption (Eph. 4:30), isn't being taught in the Body of Christ. Instead, a pre-trib all at once Rapture is being taught, which is a pre-Day of the Lord, and a pre-Tribulation Night position, wherein it's impossible to watch (Watching is strictly a nighttime activity.).

If we take out the chapter division between 1 Thessalonians 4 & 5, which doesn't exist in the original manuscripts, we find that it is not a pre-night Rapture that we are to be ready for, but a coming of the Lord as a thief in the night, wherein we are commanded to watch (1 Thess. 5:6-8) and keep our garments (Rev. 16:15). Ironically, the seven year tribulation and the Day of the Lord both begin with birth pangs (Matt. 24:8; 1 Thess. 5:3).

Now Christians are told to earnestly expect the Day of the Lord in 2 Pet. 3:12 (The word "hasting" is really to "earnestly expect" in the Greek.). In this vein, since Christians are still here once the Day begins the night (Christ also comes as a thief in the night: in Rev. 16:15), we are told to provoke one another to love and good works, even more so as we see the Day approaching (Heb. 10:24-25). Moreover, it is impossible for the literal salvation to take place before the Day of Jesus Christ (1 Cor. 5:5; Philip. 1:6, 10; 2 Thess. 2:2-3), being before the Day of our Redemption (Eph. 4:30).

The pre-trib Rapture teaches that Christ's initial coming will happen before the Day of the Lord; before the night, but conversely, the Word tells us, "Let no man deceive you by any means, for that Day shall not come (speaking of the Day of Christ) until there is a falling away and the man of sin is revealed.

Thus the Trump of God in 1 Thessalonians 4:16 is not an anytime trump before the night, but the Last Trump of the Last Day (John 6:40), being the traditional Second Coming. Even the idea of the Lord returning with a shout, and the Trump of God, and the voice of Michael the Archangel clearly also testify of this, and they represent a battle cry. The irony is, that there is no battle at Christ's initial appearance (1 John 3:2), wherein again, we are COMMANDED to watch (1 Thess. 5:6-8) for His appearing (Rev. 16:15).

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