

# **“HEAR YE HIM”**

## **(WAS JESUS A PRE-TRIBBER?)**

### **THE FATHER’S WILL**

Much has been said from pulpits across the globe about the will of God. We all as believers, at some point, question God as to his will for our lives. It is a question much like one of the two questions all humanity wrestles with at some point in their life, usually in the earlier years of one’s life. Usually by the later years of life one has found an answer these two questions that suits themselves or has given up on finding a suitable answer or has been one of the few who find the correct, or shall I say, truthful, answer to these two questions.

The first question is: Where did I come from? The second is: Why am I here?

Where did we come from and why are we here? God’s word answers these two basic questions of life. If having read through the majority of the Bible and you have not yet figured out the answers to these two questions, God puts the answer to both of these questions near the end of the book. In a nutshell, so to speak, we find the answers in Revelation 4:11 “Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created”

So we see that we came from God and that our purpose is to bring him pleasure. This answer begs two more questions, the first being: What pleases God? The second being: Do I bring him pleasure? The latter of these two questions is easily answered once we have answered the former: What pleases God?

I would suggest that simple logic and human experience would dictate that one is pleased when another does what one asks, desires, or expects them to do. I am pleased when my wife does as I ask and expect her to do. Likewise, I am pleased when my children do as I ask and desire them to do.

So, what does God expect us to do? If we can answer this question then, and only then, can we begin to do his will and please him.

Some would say that claiming Christ as the Son of God is enough to please God. But is it? Peter professed to Jesus that he (Jesus) was the Christ, the Son of the Living God. Our Lord proclaimed that it was his heavenly Father that revealed this to Peter. Yet a mere seven verses later our Lord called Peter Satan and said that Peter was an offense unto him. I think that there would be no argument that our Lord was not pleased with Peter.

What was it that transpired between Matthew 16:16 and 16:23 that so displeased our Lord? We find the answer in Matthew 16:22. Peter rebuked and argued with our Lord, the one Peter himself had just called the Christ, the Son of the living God. So we see that merely hearing the Lord with physical ears is not enough. We must in submission hear and agree with our Lord. This is exactly what the Father demonstrates to us in the next chapter.

We see that chapter 17 begins with “And after six days”. To this agrees Mark 9:2 and in Luke 9:28 we find “...about an eight days after these sayings...” So we see after Peter rebukes and argues with our

Lord, our Lord is, as far as scripture would seem to indicate, silent for six so painfully long days that to Luke they seemed to be about an eight days of silence from the Lord.

Then, the next event that happens is our Lord takes Peter, James, and John and bringeth them up into an high mountain apart and is transfigured before them. Then we hear that great proclamation of our heavenly Father in Matthew 17:5 "This is my beloved Son, in whom I am well pleased; hear ye him" This is the second time our heavenly Father proclaimed "This is my beloved Son, in whom I am well pleased"; the first being in Matthew 3:17 at our Lord's baptism. But this time, after Peter had rebuked and argued with our Lord in Matthew 16:22: our heavenly Father adds to his proclamation, "**hear ye him**"

Peter's rebuke of our Lord in chapter 16 of Matthew follows on the heels of Matthew 15 wherein our Lord, quoting Isaiah 29:13, says of the Scribes and Pharisees, "**But in vain they do worship me, teaching for doctrines the commandments of men.**" Then his next statement he made to the multitude in verse 10 in which he said "**Hear and understand...**"

So let's do a review, if you will, to catch the flow of the scriptures. In chapter 15 of Matthew our Lord rebukes the religious preachers and teachers of the day saying "**But in vain do they worship me, teaching for doctrines the commandments of men...**" Then he called the multitude, and said unto them "**Hear and understand...**" In chapter 16, Peter confesses Jesus as " ...the Christ, the Son of the living God" and yet, a mere six verses later, we find Peter rebuking and arguing with our Lord; to which our Lord replies "**Get thee behind me, Satan: thou art an offense unto me: for thou savourest not the things that be of God, but those that be of men.**" Then in chapter 17, our heavenly Father, the second time, proclaims of Jesus "This is my beloved Son, in whom I am well pleased" But this time our heavenly Father concludes his statement with "**...hear ye him**"

Gods will for our lives is to **hear Jesus**. Without such, we shall not enter the kingdom of heaven. Let's back up to Matthew chapter 7 and verse 21, where our Lord says "**Not everyone that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven.**" Now, we know, the direct will of the Father is for us to hear his Son Jesus Christ, in whom, he is well pleased. If we do such, we shall enter the kingdom of heaven. Yet Peter, in Matthew chapter 16, when he heard our Lord, he rebuked and argued with our Lord. Would he, at that moment, been eligible to enter the kingdom of heaven? Was he in the will of the Father? Had he done the will of the Father? The answer is an emphatic NO!

Though Peter had heard our Lord with his physical hearing he, no doubt, was not in the will of the Father; for our Lord responds to Peter saying "**Get thee behind me, Satan: thou art an offense unto me: for thou savourest not the things that be of God, but those that be of men.**" Peter not only rebuked and argued with our Lord: "Be it far from thee, Lord..." but he also lied saying "...this shall not be unto thee." Rebuking, arguing with, lying to, and lying about the Lord, is indeed shaky ground to be on.

We are warned in Revelation 21:8 "...all liars..." and in 21:27 "...whatsoever...maketh a lie..." and in Revelation 22:15 "...whosoever loveth and maketh a lie." shall in no wise enter into the holy Jerusalem.

So what does "**...hear ye him**" truly mean? We find the answer with help of the Holy Ghost "comparing spiritual things with spiritual". Christ came not only to bring us grace as "the Lamb of God, which taketh away the sin of the world." but to also bring us **truth**; John 1:17. Our Lord declared such to Pilate in John 18:37 "**...To this end was I born, and for this cause came I into the world, that I should bear witness unto**

the truth. Everyone that is of the truth heareth my voice.” The Apostle to the new testament Christians in Hebrews 1:1 writes “God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son,” We know that Christ came to give us the words of the Father, for he said in John 15:15 “...for all things that I have heard of my Father I have made known unto thee.” And in John 17:8 our Lord praying to the Father “For I have given them the words which thou gavest me...”.

This is why the Father would say “...hear ye him”. In hearing Jesus, we hear the Father. Our Lord said in John 7:38 “He that believeth on me, as the scripture hath said...” So we see then, that not only are we to believe, but we are to believe “as the scripture hath said”. So, then, what exactly does to believe as the scripture hath said mean? We find a very revealing clue in verse 40 of the same chapter: “Of a truth, this is the Prophet.” Notice the upper case “P” in the word “Prophet”. This is a fulfillment of the Old Testament prophecy given in Deuteronomy 18:15 & 18. “The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken” and “I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.”

Notice again the upper case “P” in the word “Prophet” in both of these verses. Verse 15 is quoted by Stephen in Acts 7:37 in his sermon for which he was stoned to death by the religious leaders and teachers of the day. “...A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall you hear.” We learn from comparing scripture with scripture that to “hear” our Lord is to “hearken” unto him. We can learn more about this word “hearken” in I Samuel 15:22 “And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to **obey** is better than sacrifice, and to **hearken** than the fat of rams.

So we see then, that to “**hear**” him is to “**hearken**” unto him, and to “**hearken**” is to “**obey**”.

Jesus began his ministry in Galilee of the Gentiles. (Matthew 4:12 & 15) And In verse 17 we find our Lord’s words “**Repent: for the kingdom of Heaven is at hand.**” Then in Mark 1:15 we find our Lord’s words “**The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.**” Then in Paul’s letter to the Romans we find chapter 10 and verse 16 “But they have not all obeyed the gospel.” In II Thessalonians 1:8 we find that God will take “vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ”. So by this comparison, we find that to obey the gospel is to believe the gospel.

So now, we understand, by comparing spiritual things with spiritual, that to “**hear**” him is to “**hearken**” unto him and to “**hearken**” unto him is to “**obey**” him and to “**obey**” him is to “**believe**” him and all this in context of repent and believe the gospel of the kingdom.

If we compare Abraham’s words in Luke 16 to the rich man’s words in the same passage, both quoted by our Lord, we find some insightful truths. In Luke 16:29 our Lord quotes Abraham “...**They have Moses and the prophets, let them hear them.**” And then in verse 30 our Lord quoting the rich man says “...**Nay, father Abraham: but if one went unto them from the dead, they will repent.**” Then in verse 31 Abraham, as quoted by our Lord responds “**If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.**” So we see that the rich man, after arriving in hell, understood that it was **repentance** which was needed to prevent one from coming to hell. Abraham

likened repentance to **hearing** Moses and the prophets. He said if they **hear** not, neither **will** they be **persuaded**, though one rose from the dead.

So to **hear** is to **hearken** is to **obey** is to **believe** is to **repent** is to **be persuaded**.

Peter, in Matthew 16, though he had confessed Jesus as the Christ, the Son of the living God, was not persuaded by Christ's words. Though he had heard him audibly with physical ears, he did not with a believing and submissive heart hearken unto the one he called Lord, Lord. Though he believed Jesus to be the Christ, the Son of the living God, he did **not believe him**. When our heavenly Father spoke from heaven commanding us to hear his beloved Son Jesus, he was indeed commanding us to hearken unto, that is, to believe Jesus. In reality, is this not what faith is? Simply, with a child like trust, believing what Jesus said is what faith truly is. Do you, dear reader, believe Jesus? Do you believe what our Lord spoke concerning his return and the resurrection? Do you believe the saviour's teaching on the end of the world?

If we say we believe, then we must ask, what if anything did our Lord teach on these topics. In the next section of this study I will explore what our Lord actually taught on these topics. From our investigation, we will discover that not only was our Lord Jesus **not** pre-trib in his teaching, but in fact, he taught that his return for his saints will be post-tribulation (after the great tribulation of those days).

## Resurrection and the return of Christ

### Was Jesus Pre-trib?

In this section of our study, I will give five teachings from our Lord's mouth that give ample, clear, and conclusive evidence that our Lord was **not** pre-trib in his teachings.

**DOCTRINE # 1:** "...the harvest is the end of the world..." In Matthew 13 our Lord puts forth a parable that has been labeled by many as the parable of the wheat and the tares. In verse 30 our Lord says "Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather ye together the tares, and bind them in bundles to burn them: but gather ye the wheat into my barn." Then we find, in our Lord's declaration of the parable in verse 38 & 39 "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels."

I will make two observations of our Lord's teaching here.

**First** we learn that both, the children of the kingdom and the children of the wicked one, are to grow together until the harvest.

**Second** we learn that "...the harvest is the end of the world..."

So in this we find that the harvest is of both the, the just and the unjust, and it occurs at the **end** of the world. This should, alone, be scriptural proof that our Lord was not pre-trib, but if not dear reader, then let's go to the second doctrine.

**DOCTRINE # 2:** In Matthew 24:29-31 we find “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 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 in the clouds of heaven with power and great glory. 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.” The tribulation our Lord mentioned in this passage is the great tribulation he spoke of eight verses earlier in verse 21 of the same chapter. “For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.” And also in verse 9 of the same passage “Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name’s sake.” I will again make two observations here.

**First:** In this text our Lord teaches that his angels gather his elect **after the tribulation** of those days (great tribulation). We know that in the English language the prefix “pre” means before and the prefix “post” means after. If it is **after the tribulation** that our Lord sends his angels to gather his elect, then our Lord is plainly **post-trib** in his doctrine and **not pre-trib**.

**Second:** Another observation should be made here. Notice the correlation between Matthew 13:30 & 31 “...in the time of harvest I will say to the reapers...**gather the wheat into my barn.**” and “...the harvest is the end of the world; and the reapers are the **angels.**” and Matthew 24:31 “And he shall send his **angels...and they shall gather his elect...**” I would think no commentary is needed here.

**DOCTRINE # 3:** In all my studies and reading, I have yet to find a pre-tribber or dispensationalist who would argue that the “Great commission” of Matthew 28:18-20 is not to the New Testament church. All would seem to agree that this charge is given to us and applies to us today. Therefore there is no doubt that this passage is relevant and applicable to this study of things pertaining to the end of the world. “And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.”

Two things the dispensational pre-tribbers fail to acknowledge in this passage.

**First:** We are to teach new converts to observe **all things** Christ has commanded us (his disciples). Some dispensationalist would limit this to only those things Christ taught his disciples after his resurrection. They say his ministry was to the Jews only and in the dispensation of the law only. Other dispensationalist, go so far as to teach that the New Testament church is not under any of our Lord’s teachings, but under the Pauline epistles. There is neither time nor space for a rebuttal to these fallacies here, but to say: “**The law and the prophets were until John: since that time the kingdom of God is preached...**” and “For the law was given by Moses, but grace and truth came by Jesus Christ.” Luke 16:16 and John 1:17 respectively.

Others would argue that Christ gave only two commandments: Matthew 22:37-40 “Jesus said unto him, **Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.**” I can more appreciate this latter argument, but it sure makes void most of what Christ taught. What shall we do with the rest of the red

words in our Bibles? We, as Christians, either follow the teachings of Christ or we don't. Which will it be dear reader?

In rebuttal to this latter argument by the dispensationalists, though I can somewhat understand the reasoning behind it, I would turn your attention to John 14:21-26:

<sup>21</sup> "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

<sup>22</sup> Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

<sup>23</sup> Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

<sup>24</sup> He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

<sup>25</sup> These things have I spoken unto you, being yet present with you.

<sup>26</sup> But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

So we see that "my commandments" of verse 21 is the same as "my words" of verse 23, which is the same as "my sayings" of verse 24. So by comparing spiritual things with spiritual, the Holy Ghost teaches us that our Lord's commandments are his words which are his sayings which are whatsoever he has said.

This same principle is also laid out for us in the Old Testament in Exodus 34:32 "And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai."

Here we see that the commandment is **all** that the LORD had spoken. So, in short, to teach new converts to observe all things whatsoever Christ has commanded us, is to teach them to observe all things whatsoever Christ has said!

**Second:** Pre-tribbers fail to acknowledge that the duration of the great commission is unto the **end of the world**. I cannot imagine, with all the natural catastrophes and wars and such that are the sorrows and travailing leading up to the resurrection (the end of the world) that Christ would pull the church out of here 7 years before their commission is completed. In all that will be happening leading up to the end of this world, mankind will be more open to the Gospel than ever before. Even today we send missionaries to help others in times of crisis and catastrophe. It is when things are at their worst that people are most open to the truth. A wise man once said, "People don't care what you know till they know you care". God is not going to pull the salt and light out of the world when it is most needed! The church will be here unto the end of its commission, which is unto the end of the world.

**DOCTRINE #4:** Our Lord taught in John 6:39, 40, 44, & 54 that the resurrection of believers would be at the last day.

<sup>39</sup> "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

<sup>40</sup> And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

<sup>44</sup> No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

<sup>54</sup> Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."

If our Lord said 4 times in one discourse that the resurrection is at the last day, I think he meant it. I cannot imagine that he misspoke or was not clear in the message he was trying to convey. So far the 4 teachings of our Lord are all in perfect agreement and harmony. The first 3 teach that the church will be here until the end of the world and this fourth teaches that the church will be here until the last day:-- Perfect harmony.

For those who would argue that the last day is in reference to this dispensation (the church age) and then the world enters into the next dispensation (the 70<sup>th</sup> week of Daniel); I would turn your attention to I John 2:18 "Little children, it is the last time...whereby we know that it is the last time."

John made it perfectly clear that we are in the last time of this world. The last day our Lord spoke of is the last day of the last time of this world. In other words: the last day is the end of this world. So once again, all 4 doctrines are in complete agreement. If still not convinced, I would point out that John's teaching in I John 2:18 is to little children. You do not need to be a fully mature and very educated child of God to understand that we are in the last time. All it takes is a child-like faith know that we are in the last time!

**DOCTRINE #5:** In this study I will show that our Lord taught contrary to pre-trib teaching on the marriage supper. Through my years of study I have found the general consensus of pre-tribbers to be that the church will be raptured 7 years prior to the end of this world and will be in heaven partaking of the marriage supper while the tribulation is going on during the last 7 years of world history. If this were true (which it is not) then my question is: What's for Supper? For I know what's not for supper. Let's turn our attention to our Lord's words in Luke 22:15-16 & 18

"And he said unto them, **With desire I have desired to eat this Passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God... For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.**"

So we see clearly that nothing that pertains to the Passover meal or the Lord's supper will be had during the pre-tribbers marriage supper. That is just hard to fathom. A marriage supper with our Lord and no fruit of the vine nor unleavened bread. It just doesn't seem to fit the Bible narrative. What does fit the Bible narrative is that Christ will sit down at the table in the coming kingdom on Earth and will eat of the Passover meal and partake of the fruit of the vine and unleavened bread (the Lord's supper) in the millennial kingdom. Notice that last phrase in verse 18 "**...until the kingdom of God shall come.**"

In conclusion dear reader: We see that our Lord's teachings are totally contrary to the teachings of today's dispensational pre-tribbers.

Will you, dear reader "hear him"? Will you believe him, obey him, and hearken unto him? Will you be persuaded by his teachings? Will you follow Christ and keep his sayings or will you worship him in vain, following the doctrines of men rather than the words of Christ?

It is your choice. You must choose. If you receive not our Lord's words, then you are in fact rejecting him.

John 12:48 "**He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.**"