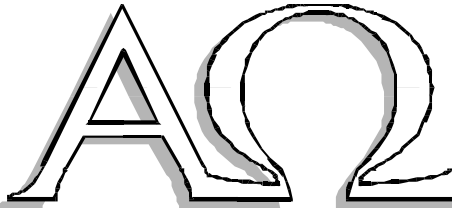


Creation Revelation



God is in the details

Volume 7, Issue 1

Winter 2003

Thy word is true from the beginning: and every one
of thy righteous judgments endureth forever.

R1

Psalm 119:160

The Last Trump: Pre-Tribulation Rapture Theology, Part II The Pre-Tribulation Rapture

Rapture Theories

There are several rapture positions that we should consider prior to providing our evidence for the pre-tribulation rapture. There are essentially four rapture theories, with multiple variations. The theories are **pre-, mid-, and post-tribulation, and partial rapture**. We will address the pre-tribulation rapture in the main body of this article.

The **mid-tribulation rapture** position is that the Church will be raptured at the mid-point of the tribulation (3-1/2 years). This rapture is to occur at the sounding of the seventh trumpet (Revelation 11:15) and the catching up of the two witnesses of Revelation chapter 11. This is supposed to preserve the Church from the “wrath” mentioned in Revelation 6:17, and elsewhere.¹ A problem arises when they try to identify the trumpet of Revelation 11:15 as the “last trump,” coinciding with 1 Corinthians 15:52. They must overlook the fact that the seals and trumpets are manifestations of God’s wrath.² The major problem of this theory is a denial of imminency. Under this view, we should be looking for the coming of Antichrist, rather than Jesus Christ. This is contrary to Scripture.³

Those adhering to the **post-tribulation rapture** generally believe that if there is a literal tribulation the Church must go through it. They also believe that the rapture is a phase of the Second Coming of Jesus Christ. They believe that the Church will meet Christ in the air during His descent at the Second Coming, joining Him on His continued descent.⁴

Post-tribulationists support their view with the argument that this was the view of the early Church. According to John Walvoord, “A careful examination of the early church fathers reveals that they were confused” as to their position. They had not connected clearly the distinction of the separate events of rapture and the Second Coming revealed in Scripture.⁵

The post-tribulation rapture position does not adequately address the rapture passages of John 14:3, 1 Thessalonians 4:13-18, or 1 Corinthians 15:51, 52. The major

problem with the post-tribulation position is that Scripture is “silent on the salient points of their position.”⁶ The post-tribulation rapture position often resorts to a non-literal understanding of end-time events, while the pre-tribulation rapture position maintains the literal integrity of Scripture.⁷

Some believe in a **partial rapture**. They believe that there are two classes of believers. They believe that only those that are “watching” and “waiting” and have reached a certain “degree of spiritual attainment that makes them worthy to be included” will be raptured. There are several objections to this theory. The main objection is that it fails to recognize the value of Christ’s death freeing the sinner from condemnation. It places saving importance on the works of the believer. It also “denies the distinction between Israel and the Church.” This theory thus places “a portion of the believing Church in the tribulation period.” The only way this could be is if the death of Christ was somehow ineffective for some class of believers. We should remember that believers are not all perfect, but are made perfect before God in Christ.⁸ Nothing in this theory should confuse “born again” believers from those so called “believers” who have never truly repented and accepted Christ, and will surely not be raptured. Those so called “believers” do not constitute the Church going into the tribulation. **Watching and waiting is the safest position for the believer.**

The remainder of this article will concentrate on the presentation of the pre-tribulation rapture position.

The Missing Church – The Case for the Pre-Tribulation Rapture

A very specific prophecy of seventy weeks (70 weeks of years = 490 years) with literal fulfillment of the exact date of the first coming of Jesus Christ is found in Daniel 9:24-27.⁹

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to

make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the **Messiah the Prince** shall be **seven weeks, and threescore and two weeks**: the street shall be built again, and the wall, even in troublous times. And **after threescore and two weeks shall Messiah be cut off [7+62=69 weeks of years – 32 AD]**, but not for himself: and the people [the Romans] of **the prince that shall come [the Antichrist]** shall destroy the city and the sanctuary [70 AD]; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And **he shall confirm the covenant with many for one week [the seven years tribulation]**: and in the midst of the week [3-1/2 years] he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. (Daniel 9:24-27 KJV)

The first 69 weeks of Daniel ended on the day that Jesus entered Jerusalem on a donkey.¹⁰ The cutting off of the Messiah ushered in the Church Age, causing a pause in the prophecy of Daniel's seventy weeks. The seventy weeks was God's program for the Jews, not the Church. The seventieth week will not occur until the Church Age has run its course and the Church has been taken out of this world. Then God will once more turn His attention to the Jews during the Time of Jacob's Trouble (the Great Tribulation), and the 70th week will finish its course.

Jesus acknowledged that there was a pause after the 69 weeks, when he mentioned the "abomination of desolation," referring to Daniel's prophecy (Matthew 24:15-21). This confirmed that Daniel's 70th week had not yet begun. If the 70th week followed immediately the 69th week, then the Temple and Jerusalem should have already been destroyed during the time that Jesus prophesied in Matthew 24:15-21, but that event would not occur until nearly 30 years later, in 70 AD. A gap is definitely indicated.¹¹

When God removes the Church from the earth by the rapture, He will then resume His 70th week program for Israel and Jerusalem.¹² J. Dwight Pentecost sees the sealing of the 144,000 as evidence that the Church is no longer on earth, and that God is, at that time, dealing with Israel.¹³ The gap of Daniel chapter 9 parallels the gap of the missing Church during the Great Tribulation of Revelation chapters 4 through 18. After the 70th week, the Church is mentioned again. This time we see that the Church is in heaven, and comes with Jesus Christ at the Second Coming (Revelation 19).¹⁴

One objection has been that there are references to "saints" being present during the tribulation. Doesn't this mean that the Church will be present during the tribulation?

And it was given unto him to make war with **the saints**, and to overcome them: and power was given him over all kindreds, and tongues, and nations. (Revelation 13:7 KJV)

This is not a valid objection since not all "saints" in the Bible were Church saints. There were Old Testament saints (Psalm 16:3, 79:2; 1 Samuel 2:9; 2 Chronicles 6:41; Hosea 11:12). It can be concluded that the saints mentioned in the tribulation are "tribulation saints," those that are saved during the tribulation (Revelation 6:9-11; 7:13, 14; 20:4). Revelation 7:13 and 14 is specific that the "multitude" in heaven was saved during the Great Tribulation, Daniel's 70th week. They are not the raptured Church.¹⁵

After this I beheld, and, lo, **a great multitude**, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands....And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, **These are they which came out of great tribulation**, and have washed their robes, and made them white in the blood of the Lamb. (Revelation 7:9, 13-14 KJV)

The language of John 14:2 and 3, 1 Corinthians 15:51 and 52, and 1 Thessalonians 4: 13 through 18 strongly suggests that the entire Church will be raptured at the same time, not in a series of partial raptures, and certainly not as a continuous action. However, the grammar concerning the "multitude" of Revelation 7 indicates the idea of continuous action. Therefore, the "multitude" represents those that are arriving in heaven continuously due to martyrdom.¹⁶ Let's now look at some verses that point to the idea of a singular pre-tribulation rapture of the Church occurring.

Rapture Typology

We find in 2 Corinthians 11:3 that the Word of God is simple. We should therefore expect that we should be able to find an important event like the rapture outlined in our Bibles.

But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the **simplicity** that is in Christ. (2 Corinthians 11:3 KJV)

Likewise, we are expected to **study** and **search** the Scriptures.

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. (2 Timothy 2:15 KJV)

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. (John 5:39 KJV)

And Enoch walked with God: and he was not; for **God took him**. (Genesis 5:24)

This verse is referenced in Hebrews 11:5 where we

are told that Enoch was “translated.”

By faith **Enoch** was **translated** that he should **not see death**; and was not found, because God had **translated** him: for before his **translation** he had this testimony, that **he pleased God**. (Hebrews 11:5 KJV)

The word “translated” is taken from the Latin word “translatio,” meaning transporting or transferring because Christ will transport the Church from one place to another.¹⁷ Note also that it is stated that Enoch did not die. This should settle the argument that the rapture verses refer to the time of physical death.

Are we to expect a pre-tribulation rapture of the Church? Let’s look at the typology of the Jewish wedding found in Scriptures. Jesus comforted His disciples with these words found in John chapter 14:¹⁸

Let not your heart be troubled: ye believe in God, believe also in me. In **my Father’s house** are **many mansions**: if it were not so, I would have told you. **I go to prepare a place for you**. And if I go and prepare a place for you, **I will come again, and receive you unto myself; that where I am, there ye may be also**. (John 14:1-3 KJV)

Paul refers to the Church as Christ’s bride when he says:

For I am jealous over you with godly jealousy: for I have **espoused you to one husband**, that I may present you as **a chaste virgin to Christ**. (2 Corinthians 11:2 KJV)

Notice that in John 14 Jesus was going away “to prepare a place for you,” and would “come again, and receive you.” A Jewish man, after being betrothed, returned to his father’s house to build a room for himself and his bride. Neither the bride, nor the bridegroom knew the date or hour when the bridegroom would return for his bride. It was the father’s prerogative to determine when the preparations were ready; unless the bridegroom, burning with desire for his bride, return before the room was ready. We see from the following verses that only the Father knows when the time is ready for His Son’s return.

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.... But of that day and hour knoweth no man**, no, not the angels of heaven, **but my Father only**. (Matthew 24:30, 36 KJV)

While the bridegroom was building the room, the bride was to make preparations for the wedding day. She did not know the date of his return for her, but was to remain prepared at all times.

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**. (1 Thessalonians 4:16-17 KJV)

There was a procession and a shout (“a cry”) associated with the return of the bridegroom to announce that the bridegroom is coming.¹⁹ We are instructed to “watch.” In Luke 12:36 we see reference to the “wedding:”

And ye yourselves **like** unto **men that wait for their lord, when he will return from the wedding**; that when he cometh and knocketh, they may open unto him immediately. (Luke 12:36 KJV)

Notice that it says that the Lord will “return from the wedding.” For there to be a wedding to return from, the rapture would have needed to occur, then the Lord returns at His Second Coming (Revelation 19:7, 8, 11-16). It is the bridegroom’s (Lord’s) return from the wedding that is the key to the parable of the Ten Virgins (Matthew 25:1-13). The virgins represent the tribulation saints who watch and wait (five wise) and the unprepared, not committed believers (five foolish) who wait to be the attendants at the wedding feast. The bride (the Church) in the parable is not mentioned (missing). The wedding of the missing bride (the Church) has occurred in heaven (Revelation 19:7, 8), after which the attendants (virgins) are called to the feast (Revelation 19:9), which will take place after the Second Coming event a couple of verses later (Revelation 19:11-14). Even though the parable of the Ten Virgins applies to the Second Coming, it has a great meaning for the rapture, in that similar preparedness is required, and the bride is in heaven (not mentioned).²⁰

If, as some say, the marriage **is** the post-tribulation rapture, kind of up and down in the twinkling of an eye, then how can there be believers waiting? The answer is that those who “wait” are tribulation saints, and the rapture occurred previously, so that they had to wait.²¹ We (the Church) should be “like” those wise virgins who wait for the Lord’s “return from the wedding.” Also, for pre-tribulation rapture believers, waiting for the Lord’s return and preservation from God’s “wrath” are the keys to Paul’s first letter to the Thessalonians.²² He says so right up front.

And **to wait for his Son from heaven**, whom he raised from the dead, even Jesus, which **delivered us from the wrath to come**. (1 Thessalonians 1:10 KJV)

There are certain contrasting distinctions in Scripture between the rapture and the Second Advent that show they are not the same event. Pentecost lists seventeen distinctions:

1. Rapture – Removal of all believers. Second Advent – Manifestation of the Son.
2. Rapture – Saints caught up in the air. Second Advent – Jesus returns to earth.
3. Rapture – Christ comes for His bride. Second Advent – Christ returns with His bride.
4. Rapture – Results in removal of the Church and the beginning of the tribulation. Second Advent – Results

in the establishment of the millennial kingdom.

5. Rapture – Imminent. Second Advent – Preceded by a multitude of signs.
6. Rapture – Brings a message of comfort. Second Advent – Brings a message of judgment.
7. Rapture – Related to the program for the Church. Second Advent – Related to the program for Israel and the world.
8. Rapture – Is a mystery. Second Advent – Predicted in both Testaments.
9. Rapture – Believers are judged. Second Advent – Gentiles and Israel are judged.
10. Rapture – Leaves creation unchanged. Second Advent – Entails the change in creation.
11. Rapture – Gentiles are unaffected. Second Advent – Gentiles are judged.
12. Rapture – Israel's covenants are unfulfilled. Second Advent – All Israel's covenants are fulfilled.
13. Rapture – Has no particular relation to the program of God in relation to evil. Second Advent – Evil is judged.
14. Rapture – Takes place before the day of wrath. Second Advent – Follows the day of wrath.
15. Rapture – For believers only. Second Advent – Affects all men.
16. Rapture – The expectation of the Church is "the Lord is at hand." Second Advent – The expectation of Israel is "the kingdom is at hand."
17. Rapture – The expectation of the Church is to be taken into the presence of the Lord. Second Advent – The expectation of Israel is to be taken into the kingdom.

These contrasts, and others, support the view that the rapture events and the Second Coming events are two different events.²³ Let's now take a look at more Biblical evidence for the pre-tribulation rapture.

The Last Trump

Part of the task of unraveling the mystery of the rapture is to consider what is meant by the term "the last trump."

Now this I say, brethren, that **flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.** Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, **In a moment**, in the twinkling of an eye, **at the last trump**: for the trumpet shall sound, and **the dead shall be raised incorruptible**, and **we shall be changed.** **For this corruptible must put on incorruption, and this mortal must put on immortality.** So when this corruptible shall have put on **incorruption**, and this mortal shall have put on **immortality**, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? **The sting of death is sin; and the strength of sin is the law.** (1 Corinthians 15:50-56 KJV)

Keep in mind that in verse 52 a reference is made to "the last trump." A trumpet is also sounded in the rapture verses of 1 Thessalonians 4: 16 and 17.

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. (1 Thessalonians 4:16-17 KJV)

The "last trump" of 1 Corinthians 15:52 and the "trump of God" in 1 Thessalonians 4:16 are the same.²⁴

In the rapture passage of 1 Corinthians 15, Paul refers to the Hebrew Law as "the strength of sin." Why?

The Ministry of Death

Notice now that Paul is referring to the Law as "the ministry of death" in 1 Corinthians 15:56, and clearly so in 2 Corinthians 3: 7:

But if **the ministration of death, written and engraven in stones**, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather glorious? For if the **ministration of condemnation** be glory, much more doth the ministration of righteousness exceed in glory. (2 Corinthians 3:7-9 KJV)

The law was related to physical death because of sin. Paul said that the law works wrath (Romans 4:15), is death (Romans 7:5, 13), and kills (2 Corinthians 3:6).²⁵

Who also hath made us able ministers of the new testament; **not of the letter**, but of the spirit: for **the letter killeth**, but the spirit giveth life. (2 Corinthians 3:6 KJV)

The Old Testament sacrificial system (continued in the Law) was to bring men to realize that they must place their faith in God their Savior, and would ultimately point to the sacrifice of Christ on the cross as payment for their eternal salvation.²⁶ Although the "moral elements in the individual commandments are still perpetually binding," the Ten Commandments were "rules and regulations for the Mosaic Covenant" given to Israel, not the Church. We are not under the Old Covenant, but the New. This is illustrated in the torn veil of the Temple (Matthew 27:51) and the end of the sacrificial system, and is seen in Paul's sermon at Antioch in Pisidia:²⁷

And **by him all that believe are justified from all things**, from which ye **could not be justified by the law of Moses.** (Acts 13:39 KJV)

The trump is associated with the ministry of death. We have seen reference to the "last trump," but what was the "first trump"? The Corinthians would have been familiar with the Roman's use of the trumpet sounding the *classicum*, which called citizens to an assembly before the emperor.²⁸ This same concept of the *classicum*, the first trump, is found in Exodus 19:10-20 (a rams horn - *Showphar*) sounded for the purpose

of God calling people for assembly around the base of Mt. Sinai, to meet with Him when He descended from heaven to that mountain, beginning the ministry of death.²⁹

And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, And be ready against the third day: for **the third day the LORD will come down in the sight of all the people upon mount Sinai.** And thou shalt set bounds unto the people round about, saying, Take heed to ourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: **when the trumpet soundeth long, they shall come up to the mount.** And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. And he said unto the people, Be ready against **the third day:** come not at your wives. And it came to pass **on the third day in the morning,** that there were thunders and lightnings, and a thick cloud upon the mount, and **the voice of the trumpet exceeding loud;** so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp **to meet with God;** and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because **the LORD descended** upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when **the voice of the trumpet sounded long,** and waxed louder and louder, Moses spake, and God answered him by a voice. And **the LORD came down upon mount Sinai, on the top of the mount:** and the LORD called Moses up to the top of the mount; and Moses went up. (Exodus 19:10-20 KJV)

The law was brought to Israel at that time, commencing the ministry of death, as illustrated by Paul in 1 Corinthians 15:56 and 2 Corinthians 3:7, and announced by the first trumpet.³⁰ In 1 Corinthians chapter 15 we find the narrative to be one of contrasts, emphasizing that physical death came by the first Adam, and that victory over death was achieved by means of bodily resurrection through the last Adam, Jesus Christ. Paul sums up in 1 Corinthians 15:56 that death is caused by sin, and that the strength of death-causing sin was the law given by God on Mount Sinai.³¹ The sounding of the "last trump" (1 Corinthians 15:52), or the "trump of God" will have the same purpose as the *classicum*, or "Emperor's Trumpet-call." The Church will be called to assembly with Christ, in the air. Just as the "first trump" announced the ministry of death, the "last trump" announces triumph over death, and bodily resurrection.³² The "last trump" is the calling of God's people to the beginning of incorruptible, immortal, physical life. This calling is the opposite of the first trump, signaling the beginning of the end for death, the defeat of the "last enemy." Another use of the trumpet in ancient warfare was to terrify the **enemy.**³³

The **last enemy** that shall be destroyed is **death.** (1

Corinthians 15:26 KJV)

The words "last trump" does not mean that there will be no other trumpets sounded, only that this trumpet will close out that which was begun by the first trump. The first trump sounded "cursed," while the last trump sounds "blessing" as it summons the dead to life and the living to immortality.³⁴

Trumpets are also associated with the feasts of Israel.

The Feast of Trumpets

Additionally, the rapture of the Church is connected to the Feast of Trumpets (Leviticus 23:23-25), and the "last trump" refers to this feast. During this feast there is a series of short trumpet blasts, concluding with the longest blast of all, "called the *tekiah gedolah*: the great, or 'last trump.'" Israel connected this last trump with the resurrection of the dead, making the rapture the fulfillment of the Feast of Trumpets. All of the feasts of Israel have acknowledged fulfillments in New Testament events except the Feast of Trumpets. Passover (Leviticus 23:4, 5) was fulfilled in Christ's bloody sacrifice; Unleavened Bread (Leviticus 23:6-8) is fulfilled by 1 Corinthians 5:8; First Fruits, the beginning of harvest (Leviticus 23:9-14) is fulfilled by the resurrection of Christ (1 Corinthians 15:20); Weeks (Leviticus 23:15-22) was fulfilled by the coming of the Holy Spirit at Pentecost (Acts 2); Trumpets (Leviticus 23:23-25) occurred near the end of harvest; Atonement (Leviticus 23:26-32) is fulfilled by Christ's atonement for us (Hebrews 9-10) and the tribulation when judgment will come on all the world; Tabernacles (Leviticus 23:34-44) will have fulfillment as the time of blessing during the millennium (Deuteronomy 16:14; Revelation 20:4, 21:3). The Feast of Trumpets is placed before the Day of Atonement in the Feasts of Israel (Leviticus 23). For Israel, the Day of Atonement represents their "day of affliction and national atonement. It will therefore be fulfilled by the seven years of tribulation. If we consider Trumpets to be fulfilled by the rapture, and since Trumpets occurs before Atonement in the calendar of Israel's feasts, the rapture will precede the tribulation."³⁵

We see that the feasts of Israel are related to harvest. "The resurrection of Christ (First Fruits) signaled the beginning of harvest of men's souls into the Church. Peter reaped 3,000 souls at Pentecost. The Church Age continues the harvest. The harvest of believers into the Church will end when we hear the "trump of God" at the rapture. Paul in 1 Corinthians 15 aptly illustrates this concept:³⁶

For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: **Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God,** even the Father; **when he shall have put down all rule and all authority and power....** In a moment, in the twinkling of an eye, **at the last trump:** for the trumpet shall sound, and **the dead shall be raised incorruptible, and we shall be changed.** (1

Corinthians 15:21-24, 52 KJV)

We see that "First Fruits," signaling the beginning of harvest,

and the “last trump” (the Feast of Trumpets) are thus illustrated and fulfilled in the same chapter (1 Corinthians 15). First Fruits and Trumpets “represent the first and the last of the ingathering” of the harvest.³⁷

If we look closely at the feasts of Israel presented in their proper order in Leviticus chapter 23, together with their New Testament fulfillments, we see that the Feast of Trumpets is the next event in line before the tribulation:

1. Passover – Christ's sacrifice (1 Corinthians 5:7);
2. Unleavened Bread – Putting away the Old Leaven (1 Corinthians 5:8);
3. First Fruits – Resurrection (the beginning of harvest) (1 Corinthians 15:23);
4. Pentecost (Weeks) – The first great harvest of the Church (Acts 2:36);
 - Gap — - The longest period between the series of Feasts of the Old Testament (harvest during the Church Age);
5. Trumpets – End of harvest (the rapture);
6. Atonement – Christ's atonement for us; Judgments to be heaped upon the whole world during the tribulation after the Church is raptured;
7. Tabernacles – Millennium.³⁸

The two goats of Leviticus 16 describe the atonement process where one goat was slain and offered as atonement for Israel's sins. The other goat was heaped with the sins of Israel and sent into the wilderness. Jesus Christ fulfilled the function of both goats. The idea of tribulation is for the future atonement of Israel and the destruction of the wicked.

In Numbers 10:1-10 we see that the Lord told Moses to make two silver trumpets. One trumpet is fulfilled in Israel (Isaiah 27:12-13); the other trumpet is fulfilled in the Church (1 Corinthians 15:52). The trumpets were blown to “gather” the people (Numbers 10:2, 3, 7). The trumpets were to be blown “in the beginning of your months” (Numbers 10:10). The Feast of Trumpets was the beginning of the seventh month.³⁹

And the LORD spake unto Moses, saying, Make thee **two trumpets of silver**; of a whole piece shalt thou make them: that thou mayest **use them for the calling of the assembly, and for the journeying of the camps**. And when they shall blow with them, **all the assembly shall assemble themselves to thee at the door of the tabernacle** of the congregation. And if they blow but with one trumpet, then the princes, which are heads of the thousands of Israel, shall gather themselves unto thee. When ye blow an alarm, then the camps that lie on the east parts shall go forward. When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys. But when the congregation is to be **gathered together**, ye shall blow, but ye shall not sound an alarm. And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for **an ordinance for ever throughout your generations**. And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your

God, and ye shall be saved from your enemies. Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I am the LORD your God. (Numbers 10:1-10 KJV)

There are now other trumpet implications to consider.

Implications of Warfare

Another implication of the “last trump” is associated with warfare, summoning the troops to cease battle and to return to camp. Thus, it would be associated with the rapture of the Church in calling the Church to cease their warfare with Satan, and assemble with Christ in the air.⁴⁰ Military trumpets signaled the beginning and end of battle. Paul writing in 1 Corinthians 14:8 was speaking of the first battle trumpet. It is possible that this set the stage for the metaphor of the “last trump” in 1 Corinthians 15:52, and that Paul had in mind the last trumpet that sounded an army's call to reassemble and retire from battle.⁴¹

For if **the trumpet** give an uncertain sound, who shall **prepare himself to the battle?** (1 Corinthians 14:8 KJV)

In context, the “last trump” of 1 Corinthians 15:52 would have been a concept known to the Corinthians, since Paul felt no obligation to explain further. The Corinthians would not have known the trumpet judgments of Revelation, since Revelation did not exist until several decades later.⁴² The “last trump” of 1 Corinthians 15:52 would therefore not indicate that there would be no more trumpets sounded. Zechariah 14:16-19, indicating that trumpets will sound at each Feast of Tabernacles throughout the millennium further reinforces this.⁴³ As we have just seen, the Corinthians were familiar with “last trump” metaphors.

Another concept familiar to the Corinthians is that a trumpet would sound to begin a soldier's watch, and a “last trump” would sound to end that watch. In reference to the soldier's watch, it is interesting that **the Scriptures associated with the rapture in 1 Thessalonians exhort the believers to “watch” until the rapture takes place.**⁴⁴

New Bodies

What will our raptured bodies be like? Notice that 1 Corinthians 15:50 says, “flesh and blood cannot inherit the Kingdom of God.” The resurrection body is not a body of flesh and blood, in our earthly sense.

Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not **flesh and bones**, as ye see me have. (Luke 24:39 KJV)

He does not mention blood. The blood was poured out as sin on the cross. Blood is the source of corruption and decay. Blood, if left in the dead body, produces corruption. That's why the undertaker drains the blood. That's why blood

is poured out in the sacrifice, as a symbol of our sin. The “flesh and bones” of the resurrection body will be flesh and bones suitable for our eternal existence. Whatever this body is, we will be like Jesus.

Beloved, now are we the sons of God, and **it doth not yet appear what we shall be**: but we know that, **when he shall appear, we shall be like him**; for we shall see him as he is. (1 John 3:2 KJV)

There are many Scriptures that indicate that unbelievers will not enter the millennium (e.g. Zephaniah 3:9; Malachi 4:1; Luke 17:27, 29, 32, 33; 1 Thessalonians 5:3, 2 Thessalonians 1:7, 8; 2:12). An interesting question thus arises, “Who will populate the millennium with natural bodies?” If all unbelievers are destroyed at the end of the tribulation, then those who populate the millennium must be believers. But, we find in 1 Corinthians 15 that we shall all be changed and receive glorified bodies, not natural bodies. If the rapture occurs at the end of the tribulation, there will be no one left with natural bodies to populate the millennium. However, if the rapture is a pre-tribulation rapture, or even a mid-tribulation rapture, for that matter, then those who become believers and survive the Great Tribulation will be those, of many nations, who populate the millennium in their natural bodies. Eventually, as Zechariah 14:16-19 indicates, there will be unbelieving offspring that are born to these believers during the millennium.⁴⁵

And it shall come to pass, that **every one that is left of all the nations** which came against Jerusalem **shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles**. And it shall be, that **whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts**, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith **the LORD will smite the heathen that come not up to keep the feast of tabernacles**. This shall be the punishment of Egypt, and the **punishment of all nations that come not up to keep the feast of tabernacles**. (Zechariah 14:16-19 KJV)

Verse 16 indicates that of all the nations that attacked Jerusalem, there were believing survivors that will enter the millennium and worship the King. That there are believers can be shown by the fact that all those who participated in the Armageddon attack were slain by Christ.⁴⁶

And **the remnant were slain with the sword of him that sat upon the horse**, which sword proceeded out of his mouth: and all the fowls were filled with their flesh. (Revelation 19:21 KJV)

Those who repent before the rapture are raptured. For all others, repentance must come **after** the rapture (otherwise they would be raptured) and **before** the destruction of the remnant of Revelation 19:21 for the remaining Tribulation Saints to enter the millennium, otherwise they will be destroyed. This includes

Israel.⁴⁷ Those who miss the rapture should take warning that a second chance might be extremely difficult to obtain due to the “strong delusion” mentioned in 2 Thessalonians 2:11, and the severe persecutions of those who will not take the “mark” or worship the beast (Revelation 13:15-18). Is there precedence in Scripture for a rapture?

Enoch Walked With God – Other Raptures

Enoch walked with God, and God took him.

And **Enoch walked with God after he begat Methuselah** three hundred years, and begat sons and daughters: And all the days of Enoch were three hundred sixty and five years: And **Enoch walked with God**: and he was not; for **God took him**. (Genesis 5:22-24 KJV)

Interestingly, this verse says, “Enoch walked... after he begat Methuselah. Is it possible that Enoch did not walk with God until after Methuselah was born? This gives hope that until the rapture comes, there is still time to repent, but do not be caught surprised. Those who need to repent need to repent now! Just as we begin the seventh millennium since creation, it’s interesting to note that Enoch was the seventh from Adam and was raptured.

There are seven types of the rapture mentioned in the Bible, Enoch, Elijah, the Ascension of Christ, Paul, John, the Saints, and the two witnesses of Revelation. God “took” Enoch (Genesis 5:24). Elijah “went up” by a whirlwind (2 Kings 2:1, 11). Our Lord ascended. He was “received up”, “carried up”, “taken up”, or “caught up” (Mark 16:19; Luke 24:51; Acts 1:9-11; Revelation 12:5). Paul was “caught up.” (2 Corinthians 12:1-4). John was told to “come up here.” (Revelation 4:1-2). At the rapture of the Church, the Saints will be “caught up” (1 Thessalonians 4:16, 17). The two witnesses “ascended.” (Revelation 11:12).

Five raptures have taken place and two remain. The Ascension of Christ and the rapture of the two witnesses also involve a resurrection of the dead. The “catching up” of Paul and John occurred prior to their subsequent death. One rapture remains that does not involve a resurrection; the rapture of the Church. However, compare Revelation Chapter 4:1-2 with Revelation Chapter 11:12. Notice what John says in Revelation 4 verse 1:

After this I looked, and, behold, **a door was opened in heaven**: and the first **voice** which I heard was **as it were of a trumpet** talking with me; which said, **Come up hither**, and I will shew thee things which must be hereafter. **And immediately I was in the spirit: and, behold, a throne was set in heaven**, and one sat on the throne. (Revelation 4:1, 2 KJV)

John was raptured. Compare now the similar wording describing the two witnesses of the tribulation period in Revelation 11:

And I will give power **unto my two witnesses**, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.... And when

they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.... And after three days and an half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a **great voice from heaven** saying unto them, **Come up hither. And they ascended up to heaven in a cloud;** and their enemies beheld them.

(Revelation 11:3, 7, 8, 11, 12 KJV)

There is a difference between Revelation 4 and 11 in that the mention of a trumpet is missing from Revelation 11. The trumpet, together with "come up here," indicates the rapture of the Church when compared with 1 Thessalonians 4: 16 and 17.⁴⁸

Let's now consider whether the Church will face God's wrath, or be removed in a pre-tribulation rapture.

Appointed to Wrath

It's interesting to note that the "come up here" of Revelation 4:1 takes place immediately after the letters to the seven Churches, and the Church is not mentioned again until she appears in heaven as the "bride" of the Lamb (Revelation 19:7). Between Revelation 4:1 and 19:7 any reference to those saved refers to them as either Gentiles or Jews, but not the Church.⁴⁹

Let us be glad and rejoice, and give honour to him: for **the marriage of the Lamb** is come, and his wife hath made herself ready. **And to her was granted that she should be arrayed in fine linen,** clean and white: for the fine linen is the righteousness of saints.... And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. **And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.**

(Revelation 19:7, 8, 11-14 KJV)

Consider the symbolism in Genesis 22 of Abraham and Isaac when a substitute was found for the sacrifice replacing Isaac. Abraham comes down from the mountain with no mention of Isaac. In fact, Isaac is not mentioned again until a bride is found for him. Similarly the Church is not seen again, and thus misses the entire tribulation period of God's wrath, i.e. Daniel's entire 70th week corresponding to Revelation chapters 4 through 18. It is important to realize that while the Church is not mentioned at all throughout the tribulation period described by Revelation chapters 4 through 18, Israel is mentioned as being on the earth during this period (Rev 7:3-8; 12:6, 13-17; 14:1, 3-5).⁵⁰

Zechariah also prophesies that the Lord shall return with His saints to do battle with "all nations" in the "Day of the Lord." We know this is future because the Lord has never before battled "all nations." Prior to this time, the saints (the Church) are in heaven attending the "marriage of the Lamb."

Behold, **the day of the LORD** cometh, and thy spoil shall be divided in the midst of thee. For I will gather **all nations** against Jerusalem **to battle;** and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. **Then shall the LORD go forth, and fight against those nations,** as when he fought in the day of battle. (Zechariah 14:1-3 KJV)

Now notice in 1 Thessalonians chapter 3 that the saints will not be exempt from tribulation in their lives.

Wherefore **when we could no longer forbear,** we thought it good to be left at Athens alone; And sent Timotheus, our brother, and minister of God, and our fellow labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith: That no man should be moved by these afflictions: for yourselves know that **we are appointed thereunto.** For verily, when we were with you, **we told you** before that **we should suffer tribulation;** even as it came to pass, and ye know. (1Thessalonians 3:1-4 KJV)

But later, in 1 Thessalonians, Paul says that we will not suffer the "wrath;" God's wrath of the tribulation.

For **God hath not appointed us to wrath,** but to obtain salvation by our Lord Jesus Christ, (1 Thessalonians 5:9 KJV)

We will have afflictions. We will not escape tribulation in our lives, but we will escape the tribulation associated with God's wrath. Jesus paid the penalty for our sins by the shedding of His blood on the cross. It is for this reason that those who are saved, that placed their faith in Him, and are walking in His footsteps, will not suffer the wrath of God.⁵¹

Let's now see how the event of the rapture is associated with certain words.

Caught Up

The word "rapture" comes from the Latin translation of scripture, "Rapto," meaning "to seize and carry off." It presents the idea of snatching or to take suddenly. It is the same word translated "caught up" in 1 Thessalonians 4:17. Earlier we saw "caught up" used in association with various rapture typologies. This word is "harpazo" in the Greek, meaning, "to seize", "catch away", "catch up", "pluck", "pull", or "take by force" (harpagesometha in 1 Th 4:17, "shall be caught up").⁵² In any rendering there is suddenness to the event. This word is normally used for deliverance from some evil, danger, or enemy by a "mighty act of power."⁵³ Let's look at how this word is used in 1 Thessalonians:

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming 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. Wherefore comfort one another with these words. (1Thessalonians 4:13-18 KJV)

Paul has much more to say as he continues in chapter 5.

Light and Night

Paul continues in 1 Thessalonians chapter 5 with a description of the children of light (saved) and the children of night (unsaved). He also indicates that the saved (the Church) will not be caught unawares, but the unsaved will be taken by surprise.

But of the times and the seasons, brethren, **ye** have no need that I write unto **you**. For **yourselves** know perfectly that the day of the Lord so cometh as a thief in the night. For when **they** shall say, **Peace and safety**; then sudden destruction cometh upon **them**, as travail upon a woman with child; and **they** shall not escape. But **ye**, brethren, are not in darkness, that that day should overtake **you** as a thief. **Ye** are all the children of light, and the children of the day: **we** are not of the night, nor of darkness. Therefore let **us** not sleep, as do **others**; but let us watch and be sober. For **they** that sleep sleep in the night; and **they** that be drunken are drunken in the night. But let **us**, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. **For God hath not appointed us to wrath**, but to obtain salvation by our Lord Jesus Christ, (1Thessalonians 5:1-9 KJV)

There may be tribulation in our lives but we (the Church) will not suffer God's wrath. **We won't be here. The key to our preparedness is the expectancy of the Church. Watching has to do with watching the way we live our lives so that we are prepared.** Our night and day difference is where we are headed – rapture or destruction. The Thessalonians would not be caught unawares because they knew the Lord's return was imminent. He could come at any moment. The first century Christians were clearly expecting Christ to return at any moment. Only a pre-tribulation rapture provides a reason for expecting Christ's return at any moment.⁵⁴

The Philadelphia Church, as we will soon see, would be kept from the time of the wrath because they will be taken out before then. If not, then how do we explain the fact that the

wrath is to fall on all men left on the earth, except the sealed Jews.

Saying, **Hurt not** the earth, neither the sea, nor the trees, **till we have sealed the servants of our God in their foreheads**. And I heard the number of them which were sealed: and **there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel**. (Revelation 7:3, 4 KJV)

And it was commanded them that they should not **hurt** the grass of the earth, neither any green thing, neither any tree; but **only those men which have not the seal of God in their foreheads**. (Revelation 9:4 KJV)

When the time of the rapture comes, not only the living will be caught up, but the dead also.

Will the Dead Rise?

The Thessalonians at this time had the same problem that the Corinthians had.

Now if Christ be preached that he rose from the dead, **how say some among you that there is no resurrection of the dead?... Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?** (1 Corinthians 15:12, 29 KJV)

Their problem is in believing that the dead would rise at all. This problem differs from the problem they would have in Second Thessalonians chapter 2, which we will address later. In First Thessalonians Paul tells them that **the dead will rise first** and then describes the order that they can expect (1 Thessalonians 4:13-18). Now, let's examine the resurrection that Daniel described.⁵⁵

And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and **there shall be a time of trouble**, such as never was since there was a nation even to that same time: and **at that time thy people shall be delivered**, every one that shall be found written in the book. And **many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt**. (Daniel 12:1-2 KJV)

Paul could have simply referred to this passage of Daniel to settle the matter, but he didn't. It is because Daniel 12 and 1 Thessalonians 4 are referring to two different resurrections. Daniel is referring to the resurrection at the end of the days after the tribulation, the 1335 days (Daniel 12:8, 9, 12). Paul is referring to the resurrection at the rapture of the Church, prior to the tribulation. Notice the difference in the order of these two resurrections. In Paul's resurrection **the dead are raised first**. In Daniel's resurrection **the dead are raised at the end**. These are two different resurrections entirely.⁵⁶

The Philadelphia Experience

In Revelation, letters were written to seven churches. One church in particular received a good commendation and a promise.

Because thou hast kept the word of my patience, **I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.** Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. (Revelation 3:10, 11 KJV)

In Revelation 3:10 we are told that Jesus Christ was pleased with the Church of Philadelphia (they passed their test), so much so, that He promised to keep them from the hour (specific period of time) of temptation (or trial). They patiently waited for Christ's return. They would be kept from (*ek* (Gr.) – separated from) that specific period of time (hour). The idea is "separation from" a specific time period, the whole period, not just a part of it. Had the intention been of only preserving them in or during the tribulation, the words "kept safely in" or "preserved through" would have been more appropriate than "keep thee from." Additionally, we are told that this period of testing would affect "all the world." To be "separated from" would mean that they were not present. If the trial affects the whole world, then the Church cannot be in the world at that time. In Revelation 3:11, Jesus says, "Behold, I come quickly," emphasizing that His soon return was imminent. It is by this coming to gather His saints that the separation will take place. It is clear from the language that the time of testing referred to is the same as Daniel's 70 weeks (the Great Tribulation).⁵⁷

The phrase, "them that dwell upon the earth" has no specific indication that it includes the Church.⁵⁸ There will, however, be a certain group that will represent believers and witnesses of the Gospel during the tribulation.

Jewish Witnesses – The 144,000

In Revelation chapter 7 we see that 144,000, 12,000 from each tribe of Israel, are "sealed," but no provision for protection of the Church is made. If the Church is still here, and they are not to suffer the wrath of God, then how is it that all on the earth suffer wrath except those sealed Israelites?⁵⁹ Look now at the wording regarding God's wrath in Revelation chapter 9.

And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And **it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.** And

to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. And **in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.** (Revelation 9:1-6 KJV)

According to these verses, in the light of Revelation 7:4, **only sealed Jewish believers will be preserved** from the effects of God's wrath.

If as Revelation 14:4 says, that these witnesses are the firstfruits, and since there have been countless redeemed in the last 2,000 years, then to be firstfruits would imply that God is starting over with "a *new class* of converts during the tribulation," and that the Church is no longer on earth.⁶⁰

There is another group in Revelation that needs to be identified, that has relevance to a pre-tribulation rapture.

The Twenty-Four Elders

John, the writer of Revelation, described his own rapture in Revelation chapter 4. Immediately after John is caught up to heaven he sees **twenty-four elders sitting on thrones, with white robes and crowns on their heads.** These elders are seated around "One" seated on a magnificent throne.

After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the spirit: and, behold, **a throne was set in heaven, and one sat on the throne.** And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And **round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.** (Revelation 4:1-4 KJV)

Twenty-four represented the division of the Levitical priesthood described in 1 Chronicles 24:1-19. As we shall soon see, the raptured Church will be the priests during the millennium.⁶¹ These elders are the raptured Church since they are men. In fact, the term "elder" is a New Testament Church position (Acts 15:2; 20:17). To support this interpretation notice that they wear victor's crowns (stephanos – i.e., crowns won in conflict) as rewards. They are seated on thrones and are clothed in white as a result of judgment. Since Israel is not resurrected, judged, or rewarded until the end of their 70th week, and after the coming of the Lord, these elders cannot be Israel. Since the elders are seen as resurrected, in heaven, judged, rewarded, and seated on thrones, they must represent the Church. Therefore, the rapture must have taken place before the tribulation begins. It is clear by their description that they are the Church found in heaven as Christ's bride in Revelation 19:7-11. As previously mentioned, believers will be kings and priests, and will reign during the millennium.⁶²

And when he had taken the book, the four beasts and **four and twenty elders** fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. **And they sung a new song, saying,** Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; **And hast made us unto our God kings and priests: and we shall reign on the earth.** (Revelation 5:8-10 KJV)

And **I saw thrones, and they sat upon them, and judgment was given unto them:** and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and **they lived and reigned with Christ a thousand years.** (Revelation 20:4 KJV)

At the beginning of the tribulation, Israel has not been restored as a priestly nation, and the tribulation saints must wait for the millennial kingdom. Only the Church is left to fulfill the priestly function during the tribulation, ministering to the High Priest ("One") who sits on the magnificent throne.⁶³

Another indicator that the Church is in heaven throughout the tribulation needs to be considered.

The Holy Spirit

Enoch was caught up before God's wrath of the flood came on the earth. The question is, "Are we here during God's wrath?"

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 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 [or restrains] will let [or do so], 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: (2 Thessalonians 2:1-8 KJV)

In 2 Thessalonians 2:1 "the coming of our Lord Jesus Christ" is tied to the "gathering" of the saints ("our gathering

together unto Him").⁶⁴ The gathering of the saints is "unto Him." This further bolsters the idea of this verse referring to the same event (the rapture) as 1 Thessalonians 4:17. Paul's purpose in writing to the Thessalonians (2 Thessalonians 2:2) was to correct the erroneous view, that the Day of the Lord had already come, and they were now in it. If the Day of the Lord (the tribulation) had already begun, and the saints were in it, and if Paul had not previously indicated that the saints would not go through the tribulation, then Paul would have not needed to write to correct their error. If the clear teaching of First Thessalonians was the pre-tribulation rapture, then it was necessary for Paul to defend that early teaching by writing as he did in 2 Thessalonians 2:1 and 3. The issue troubling the Thessalonians at this time was not if Christ would come to rapture the saints, but when. Paul was teaching a pre-tribulation rapture. The saints would not experience any of the tribulation. The Thessalonians had succumbed to a post-tribulation rapture position, of which Paul was trying to correct.⁶⁵

These verses also make it clear that after the rapture, and during the tribulation, when the "man of sin" sits in the Temple of God, declaring himself to be God, it is then possible for believers, at that moment, to know the exact day of the return of Jesus Christ (Daniel 12:6, 11, 14; Revelation 13:5).⁶⁶ How they will know will be discussed later.

We learn that the Antichrist is being restrained so that all things will happen in God's timing. It is the Holy Spirit, acting in the believer, which restrains. When the Church is raptured, the working of the Holy Spirit within the Church will be gone.⁶⁷ Notice that the Holy Spirit abides in believers:

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that **he may abide with you for ever;** Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for **he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you.** (John 14:15-18 KJV)

Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, **I will never leave thee, nor forsake thee.** (Hebrews 13:5 KJV)

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. (Matthew 28:20 KJV)

Know ye not that **ye are the temple of God, and that the Spirit of God dwelleth in you?** (1 Corinthians 3:16 KJV)

And what agreement hath the temple of God with idols? for **ye are the temple of the living God;** as **God hath said, I will dwell in them, and walk in them;** and I will be their God, and they shall be my people. (2 Corinthians 6:16 KJV)

We are the temples of the Holy Ghost. The restrainer

is the Holy Ghost indwelling believers. When the Church is removed the lawless one will be revealed.⁶⁸ Since there will be salvation possible during the tribulation, the Holy Spirit is still working, but not through the working of the Church, but by the testimony of the 144,000 Jews and the two witnesses of Revelation.⁶⁹

After the rapture, what will signal the beginning of the tribulation?

Beginning of Tribulation

God now turns His saving attention to Israel during "the Time of Jacob's Trouble" (the Great Tribulation). When does God's wrath begin? To see that God's wrath begins with the Seal Judgments of Revelation compare Revelation 6 with Matthew 24. The first four Seal Judgments occur during the first part of the seven-years tribulation, immediately after the rapture of John, and the sealing of the 144,000 Jewish remnants, but are not part of the Great Tribulation (the last 3-1/2 years). During the Seal Judgments man will be unrestrained, bringing ruin on the earth, ending with upheavals in the earth.⁷⁰ The full force of God's wrath begins in the middle of the tribulation after the abomination of desolation.⁷¹ The "great day" of God's wrath (the Great Tribulation) is announced after the first six seals.

For the great day of his wrath is come; and who shall be able to stand? (Revelation 6:17 KJV)

Notice first that it is the Lamb (Christ) who opens the Seals to begin the wrath.

And I saw when **the Lamb opened one of the seals**, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. (Revelation 6:1 KJV)

It is Jesus Christ who delivers us from the wrath to come.

And to wait for his Son from heaven, whom he raised from the dead, **even Jesus, which delivered us from the wrath to come.** (1 Thessalonians 1:10 KJV)

Since the beginning of God's wrath begins with the opening of the seals, the Church will miss all of the seven-years tribulation. If it is Jesus who delivers us, and it is Jesus who begins the wrath, can those that have received salvation through His atoning Blood be still on the earth when God's wrath is poured out on the whole earth?⁷² The word translated "from" (*ek*) in 1 Thessalonians 1:10, coupled with the idea of deliverance "by power," emphasizes "completeness of the deliverance." The idea is that Christians will be "kept away from God's wrath, not kept safe through it."⁷³ In Revelation chapter 7, 144,000 Jewish believers are sealed for protection from the wrath. If the Church were still on earth then, unless they also were sealed, they would be exposed to the full force of the wrath of God.

Compare the similarities between the Seal Judgments and the description given by Jesus Christ in Matthew's Gospel.

And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and **behold a white horse:** and he that sat on him had a bow; and a crown was given unto him: **and he went forth conquering, and to conquer.** (Revelation 6:1, 2 KJV)

And Jesus answered and said unto them, Take heed that no man deceive you. **For many shall come in my name, saying, I am Christ; and shall deceive many.** (Matthew 24:4, 5 KJV)

The white horse rider of Revelation 6 represents the false Christ or the Antichrist. He is the counterfeit.

And when he had opened the second seal, I heard the second beast say, Come and see. And there went out **another horse that was red:** and power was given to him that sat thereon to **take peace from the earth, and that they should kill one another:** and there was given unto him a great sword. (Revelation 6:3, 4 KJV)

And ye shall hear of **wars and rumours of wars:** see that ye be not troubled: for all these things must come to pass, but the end is not yet. **For nation shall rise against nation, and kingdom against kingdom:** and there shall be famines, and pestilences, and earthquakes, in divers places. (Matthew 24:6, 7 KJV)

The red horse rider brings **wars.**

And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo **a black horse;** and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, **A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.** (Revelation 6:5, 6 KJV)

For nation shall rise against nation, and kingdom against kingdom: and there shall be **famines,** and pestilences, and earthquakes, in divers places. (Matthew 24:7 KJV)

The black horse rider brings **famine.**

And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and **behold a pale horse:** and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and **with the beasts of the earth.** (Revelation 6:7, 8 KJV)

For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and **pestilences**, and earthquakes, in divers places. (Matthew 24:7 KJV)

The pale horse rider brings pestilences, or plagues. The beasts of the earth may include viruses, or biological warfare.

All these are **the beginning of sorrows**. (Matthew 24:8 KJV)

Matthew 24:8 indicates that these are “the beginning of sorrows” or birth pangs, after which could be expected hard labor, or the Great Tribulation.⁷⁴ The beginning of birth pangs and the first four seals are the same thing.⁷⁵ The beginning of birth pangs, the Seal Judgments, are the pangs that precede hard labor, or the Great Tribulation.⁷⁶ Because the birth pangs preceding the coming of their Messiah were to be so severe, as indicated by the Babylonian Talmud, the Dead Sea Scrolls, and the Apocalypse of Abraham, ancient Judaism preferred to entertain hope of escaping the birth pangs of the last seven years.⁷⁷ These birth pangs are part of the tribulation of God’s wrath as seen by Christ opening each seal causing the various Seal Judgments to occur. The full impact of God’s wrath will be seen as a crescendo as we approach and enter into the Great Tribulation of God’s wrath. As we have seen, the Church is separated from these Judgments, but not Israel.

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**. (Matthew 24:9 KJV)

Notice that Jesus is now speaking of Israel. The Church is no longer on earth. We see this illustrated by **Enoch who represented the Church and was raptured, while Noah represented Israel who would be preserved through the tribulation**. It should be noted that the rapture of Revelation 4:1 is preceded by the testimony of the Church in Revelation Chapter 2 and 3. The rapture of Enoch preceded the tribulation of the Flood. Interesting is the fact that Enoch was raptured because before his rapture he had a testimony in that he pleased God, just as the Church of Philadelphia pleased God. God deals with Israel’s salvation during the tribulation, after the Church is removed.

By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for **before his translation he had this testimony, that he pleased God**. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. (Hebrews 11:5, 6 KJV)

Now let’s consider Noah, and others.

The Days of Noah

And **as it was in the days of Noe**, so shall it be also in the days of the Son of man. They did eat, they

drank, they married wives, they were given in marriage, until the day that **Noe entered into the ark, and the flood came, and destroyed them all**. Likewise also **as it was in the days of Lot**; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that **Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all**. Even **thus shall it be in the day when the Son of man is revealed**. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. (Luke 17:26-31 KJV)

We previously stated that Noah represented those preserved (tribulation saints) during the tribulation. Lot’s preservation at Sodom has the same implication. Notice that the key to these verses of Luke 17 is destruction, not preservation. Notice that verses 26 through 31 speak of the time of tribulation and the destruction of the wicked. Verse 30 refers to after the tribulation, because the Son of Man is revealed.⁷⁸ Next in order, Luke speaks of people “taken.”

I tell you, in that night there shall be **two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left**. And they answered and **said unto him, Where, Lord?** And he said unto them, **Wheresoever the body is, thither will the eagles be gathered together**. (Luke 17:34-37 KJV)

Since Noah and Lot represent those saved during the tribulation (tribulation saints), then the context of Luke 17:34-36 is after the tribulation. Verse 37 says that those taken will be taken to where the eagles (vultures) gather. Those taken are therefore unbelievers. If, as we have seen, it is unbelievers that are taken, and since unbelievers will be killed at Christ’s second coming, then there would be no one to populate the millennium if believers are also caught up in a post-tribulation rapture. If a post-tribulation rapture is the correct view, then some unbelievers would have to be preserved to populate the millennium. This therefore cannot represent a post-tribulation rapture, and the post-tribulation context precludes these verses representing the pre-tribulation rapture. These verses represent the taking of the wicked in judgment, leaving the believers (tribulation saints) to populate the millennium.⁷⁹ Look at Revelation 14:19 and 20 in this light, as merged by Allen Beechick, comparing with Luke 17:

And the angel thrust in his sickle into the earth, and **gathered the vine of the earth [the one shall be taken, and the other left], and cast it [where, Lord?] into the great winepress of the wrath of God**. And **the winepress was trodden without the city [Jerusalem]**.... (Revelation 14:19, 20; [Luke 17:34-37])⁸⁰

This reinforces the case for the pre-tribulation rapture.

Regarding those who are “taken” in Matthew 24:40 and 41, we find that the order of the context is changed, and we find the emphasis is one of “surprise,” not “destruction,” as we saw in Luke 17. In Luke 17, contrary to Matthew 24, the disciples ask “where” are they taken? The answer is to destruction. In Matthew 24 the context following these verses refers to surprise, not destruction.⁸¹

But as the days of Noe were, so shall also the coming 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 of the Son of man be.** Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. (Matthew 24:37-41 KJV)

In Matthew 24 it can be argued that the ones taken are either the believers or the wicked. Therefore, Matthew’s Gospel may be a double reference, referring both to the rapture of the Church and the destruction of the wicked.⁸² However, it may be just as correct to conclude that these verses of Matthew correspond directly with the interpretation of Luke 17, that those taken are taken in judgment.⁸³ Matthew adds this verse not found in the Luke 17 narrative:

Watch therefore: for ye know not what hour your Lord doth come. (Matthew 24:42 KJV)

Jesus is telling His disciples to watch. The idea is that the disciples would not know when the rapture would occur. The Church will be snatched away, the tribulation saints would be preserved, and the unbelievers will go to destruction. The Church, however, like the unbelievers, will not know the day; but, like Noah, they will be safe. **Therefore, the Church must watch and be always ready.** They will be surprised, but safe. Noah knew when the flood would come. The tribulation saints can count the days to the Second Coming of Jesus Christ; 1260 days from the abomination of desolation (Matthew 24:15; Daniel 9:27).⁸⁴

Although Enoch is a type of the Church, and Noah is a type of preserved Israel and the tribulation saints, the rapture is also illustrated in the Noah account (Genesis 7:1-3; 11-16). Similar to the “come up here” of Revelation 4:1, and the “come” of Revelation 11:12, we see that God told Noah to “come” into the ark seven days before the tribulation of the flood, and that he actually entered the ark on the very day of the flood. This twofold account envisions first, raptured saints, and second, tribulation saints.⁸⁵

Is the Rapture Imminent?

The dispensationist point of view is that one day to God is as a thousand years.

But, beloved, be not ignorant of this one thing, **that one day is with the Lord as a thousand years, and a thousand years as one day.** (2 Peter 3:8 KJV)

Applying this, according to Bible chronology, we are now beginning the seventh millennium since creation. Enoch was the seventh from Adam and was raptured. Further, there were six days of creation and God rested on the seventh day.

Is the rapture imminent? Enoch was raptured midway between Adam and Abraham. Elijah was raptured midway between Abraham and Christ. Both ministered during times of great apostasy. We are now living in a time of great apostasy. Enoch, a type of the Church, was raptured before the tribulation of the Flood of Noah. A remnant, a type of Israel, was preserved on an ark prepared by Noah at God’s instruction. The Church is to be raptured before the tribulation, while a remnant of Israel is to be preserved, by God’s protection, from the “wrath.” We have already seen that this is also the promise to the faithful Church of Philadelphia.

And to the angel of the Church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; **I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.** Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. **Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.** (Revelation 3:7-10 KJV)

It is significant that after these letters to the Churches, found in Revelation chapters 2 and 3, that John is caught up to heaven immediately in Revelation 4 verses 1 and 2. At this point, the Church is not mentioned again until, as the Bride of Christ, she returns with Jesus in Revelation chapter 19.

Now let’s consider the time of the rapture.

Can We Know the Time of the Rapture?

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. Verily I say unto you, **This generation shall not pass, till all these things be fulfilled.** (Matthew 24:32-34 KJV)

It is possible to know that the rapture is soon because of various signs that seem to point toward the approaching tribulation. Most scholars see the fig tree of Matthew 24:32 as referring to the nation of Israel. Because of this, many prophecy students look for the rapture to occur before the generation (Matthew 24:34) that sees the signs ends. Their key indicator is the fact that Israel became a nation in 1948, or that they captured Jerusalem in 1967. They begin at these dates for their generation countdown for the generation of the rapture

and the beginning of the tribulation. One problem they encounter is what is the exact number of years for a generation, 20, 40, 70, or what?

Possibly, a better solution is that the words translated "generation" should be rendered according to their alternate meaning, "race." The meaning of Matthew 24:32-34 may actually be, as Jesus said when He referred to the events of the tribulation ("when you see all these things"), simply referring to the fact that the Jewish "race" will not pass away until all these signs are fulfilled. God will preserve the Jews as a race.⁸⁶ It is obvious that God has done that. He keeps His promises. We see this in Jesus' very next words.

Heaven and earth shall pass away, but my words shall not pass away. (Matthew 24:35 KJV)

The Jews would have naturally wanted to be assured that the promises to Israel regarding their Messianic Kingdom would be fulfilled. Matthew 24:35 indicates that His Words would stand.⁸⁷

As you can see, it is futile to attempt to set dates for either the rapture or the tribulation, but we can watch for the signs of their approach.

Tribulation of the Believer

The purpose of the seven-year tribulation is to remove Satan, rebellious mankind, and their rule of the world system, from the earth, so that the Messianic Age can come.⁸⁸ We have attempted to show that there is strong evidence indicating that the Church will not be a part of the tribulation "wrath."

Paul confirms that the Christian can expect tribulation in his life (1 Thessalonians 3:4). In the same letter, Paul indicates that the committed Christians are not appointed to suffer the wrath of God during the judgment known as the tribulation (1 Thessalonians 5:9).

The promise of the rapture escape that we have described in this article should not cause believers to sit on their hands and wait in the pews to be carried away by Jesus Christ. It should be apparent to every Christian that he has a duty to evangelize the lost, warn the sinner, work for God's Kingdom, and hold our government accountable for what they do. To be doers of God's Word is to be good citizens of both the secular and spiritual realms. To sit on our hands means that we have ceased working. Paul said that those who don't pull their own weight should not be fed. The accusation against those who believe in the pre-tribulation rapture is that they are not concerned about the coming tribulation because they won't be in it. No! - We must be concerned enough to warn as many as we can so they can avoid it. **Warning! – Tribulation is coming. You can choose to stay or leave. To leave before the tribulation, all you need to do is confess that you are a sinner in need of a Savior and make Jesus Christ Lord of your life. AΩ**

Effect You Today, Grand Rapids, MI: Zondervan Publishing House, 1991, pp. 188-192, 298, 299.

⁴ Walvoord, MAJOR BIBLE PROPHECIES: 37 Crucial Prophecies that Effect You Today, p. 300.

⁵ Walvoord, MAJOR BIBLE PROPHECIES: 37 Crucial Prophecies that Effect You Today, p. 290.

⁶ Walvoord, MAJOR BIBLE PROPHECIES: 37 Crucial Prophecies that Effect You Today, p. 291.

⁷ Walvoord, MAJOR BIBLE PROPHECIES: 37 Crucial Prophecies that Effect You Today, pp. 297, 298.

⁸ Lewis Sperry Chafer, John F Walvoord (Reviser), MAJOR BIBLE THEMES: 52 Vital Doctrines of the Scripture Simplified and Explained, Grand Rapids, MI: Zondervan Publishing House, 1926, 1953, revised 1974, Dallas Theological Seminary, p. 79.

⁹ For a more complete treatment of these verses, refer to THE SEVENTY SEVENS, *Creation Revelation*, Vol. 6, Issue 1, Spring 2002.

¹⁰ Renald Showers, MARANATHA, OUR LORD COME! A Definitive Study of the Rapture of the Church, Bellmawr, NJ: The Friend's of Israel Gospel Ministry, Inc., 1995, p. 241.

¹¹ Showers, MARANATHA, OUR LORD COME! A Definitive Study of the Rapture of the Church, pp. 241, 242.

¹² Showers, MARANATHA, OUR LORD COME! A Definitive Study of the Rapture of the Church, p. 246.

¹³ Pentecost, THINGS TO COME, A Study in Biblical Eschatology, p. 214.

¹⁴ Showers, MARANATHA, OUR LORD COME! A Definitive Study of the Rapture of the Church, pp. 246, 247.

¹⁵ Showers, MARANATHA, OUR LORD COME! A Definitive Study of the Rapture of the Church, pp. 247-249.

¹⁶ Showers, MARANATHA, OUR LORD COME! A Definitive Study of the Rapture of the Church, pp. 249-250.

¹⁷ Showers, MARANATHA, OUR LORD COME! A Definitive Study of the Rapture of the Church, p. 11.

¹⁸ For Jewish wedding customs see: Renald Showers, MARANATHA, OUR LORD COME! A Definitive Study of the Rapture of the Church, Bellmawr, NJ: The Friend's of Israel Gospel Ministry, Inc., 1995, pp. 154-159. John F. Walvoord, THE PROPHECY KNOWLEDGE HANDBOOK, Wheaton, IL: Victor Books, 1990, pp. 395, 396, 617, 618.

¹⁹ See: Walvoord, THE PROPHECY KNOWLEDGE HANDBOOK, pp. 395, 396.

²⁰ Walvoord, THE PROPHECY KNOWLEDGE HANDBOOK, pp. 395, 396, 617-619. Allen Beechick, THE PRE-TRIBULATION RAPTURE, Denver, CO: Accent Publications, Inc., 1980, pp. 250, 251. J. Vernon McGee, THRU THE BIBLE WITH J. VERNON MCGEE, Nashville, TN: Thomas Nelson Publishers, 1983, Vol. IV, pp. 134, 135. Robert Jamieson, A.R. Faussett, and David Brown, A COMMENTARY, Grand Rapids, MI: William B. Eerdmans Publishing Company, Vol. III, Part 1, pp. 115-117.

²¹ Allen Beechick, THE PRE-TRIBULATION RAPTURE, Denver, CO: Accent Publications, Inc., 1980, pp. 60, 251.

²² Beechick, THE PRE-TRIBULATION RAPTURE, p. 103.

²³ Pentecost, THINGS TO COME, A Study in Biblical Eschatology, pp. 206, 207.

²⁴ Showers, MARANATHA, OUR LORD COME! A Definitive Study of the Rapture of the Church, p. 262.

²⁵ Showers, MARANATHA, OUR LORD COME! A Definitive Study of the Rapture of the Church, p. 263.

²⁶ Charles C. Ryrie, DISPENSATIONALISM TODAY, Chicago, IL: Moody Press, 1965, p. 126.

²⁷ Larry Spargimino, THE ANTI-PROPHETS: END-TIME PROPHECY AND THE CHALLENGE OF PRETERISM, Oklahoma City, OK: Hearthstone Publishing, 2000, pp. 222, 223. Ryrie, DISPENSATIONALISM TODAY, p. 37.

²⁸ Showers, MARANATHA, OUR LORD COME! A Definitive Study of the Rapture of the Church, p. 261.

²⁹ Showers, MARANATHA, OUR LORD COME! A Definitive Study of the Rapture of the Church, pp. 261, 263. James Strong, STRONGS EXHAUSTIVE CONCORDANCE OF THE BIBLE, *Trumpet 7782*, Grand Rapids, MI: Baker Book House.

³⁰ Showers, MARANATHA, OUR LORD COME! A Definitive Study of the Rapture of the Church, p. 263.

³¹ Showers, MARANATHA, OUR LORD COME! A Definitive Study of the Rapture of the Church, p. 262.

³² Showers, MARANATHA, OUR LORD COME! A Definitive Study of the Rapture

¹ J. Dwight Pentecost, THINGS TO COME, A Study in Biblical Eschatology, Grand Rapids, MI: Academie Books, 1958 by Dunham Publishing Company, pp. 158-161. John F. Walvoord, MAJOR BIBLE PROPHECIES: 37 Crucial Prophecies that Effect You Today, Grand Rapids, MI: Zondervan Publishing House, 1991, p. 302.

² Pentecost, THINGS TO COME, A Study in Biblical Eschatology, p. 179.

³ John F. Walvoord, MAJOR BIBLE PROPHECIES: 37 Crucial Prophecies that



of the Church, p. 262.

³³ Showers, MARANATHA, OUR LORD COME! A Definitive Study of the Rapture of the Church, p. 263, 264.

³⁴ Showers, MARANATHA, OUR LORD COME! A Definitive Study of the Rapture of the Church, p. 263.

³⁵ Showers, MARANATHA, OUR LORD COME! A Definitive Study of the Rapture of the Church, pp. 264, 265. Beechick, THE PRE-TRIBULATION RAPTURE, pp. 54, 96-99. Henry M. Morris, THE DEFENDER'S STUDY BIBLE, Grand Rapids, MI: Word Publishing, 1995, footnotes to Leviticus chapter 23.

³⁶ Beechick, THE PRE-TRIBULATION RAPTURE, p. 98. Morris, THE DEFENDER'S STUDY BIBLE, footnotes to Leviticus chapter 23.

³⁷ Beechick, THE PRE-TRIBULATION RAPTURE, pp. 96-98.

³⁸ Beechick, THE PRE-TRIBULATION RAPTURE, pp. 96-99.

³⁹ Beechick, THE PRE-TRIBULATION RAPTURE, pp. 99, 100.

⁴⁰ Showers, MARANATHA, OUR LORD COME! A Definitive Study of the Rapture of the Church, pp. 265-267.

⁴¹ Showers, MARANATHA, OUR LORD COME! A Definitive Study of the Rapture of the Church, p. 266.

⁴² Showers, MARANATHA, OUR LORD COME! A Definitive Study of the Rapture of the Church, pp. 260, 261. Beechick, THE PRE-TRIBULATION RAPTURE, pp. 76, 100, 101.

⁴³ Showers, MARANATHA, OUR LORD COME! A Definitive Study of the Rapture of the Church, pp. 260, 261.

⁴⁴ Showers, MARANATHA, OUR LORD COME! A Definitive Study of the Rapture of the Church, p. 267.

⁴⁵ Beechick, THE PRE-TRIBULATION RAPTURE, pp. 41-45, 55.

⁴⁶ Beechick, THE PRE-TRIBULATION RAPTURE, p. 46.

⁴⁷ Beechick, THE PRE-TRIBULATION RAPTURE, pp. 47, 55.

⁴⁸ Beechick, THE PRE-TRIBULATION RAPTURE, pp. 173, 174.

⁴⁹ Walvoord, MAJOR BIBLE PROPHECIES: 37 Crucial Prophecies that Effect You Today, p. 294.

⁵⁰ Showers, MARANATHA, OUR LORD COME! A Definitive Study of the Rapture of the Church, pp. 245, 246. See also: THE SACRIFICE, *Creation Revelation*, Vol. 4, Issue 1, Jan – Mar 2000.

⁵¹ Showers, MARANATHA, OUR LORD COME! A Definitive Study of the Rapture of the Church, p. 206.

⁵² Showers, MARANATHA, OUR LORD COME! A Definitive Study of the Rapture of the Church, pp. 11, 226. Beechick, THE PRE-TRIBULATION RAPTURE, p. 40.

⁵³ Showers, MARANATHA, OUR LORD COME! A Definitive Study of the Rapture of the Church, p. 199.

⁵⁴ Spargimino, THE ANTI-PROPHETS: END-TIME PROPHECY AND THE CHALLENGE OF PRETERISM, p. 231. See also: Tim LaHaye, NO FEAR OF THE STORM – Why Christians Will Escape All the Tribulation, Sisters, OR: Multnomah, 1992, p. 64. Beechick, THE PRE-TRIBULATION RAPTURE, pp. 114, 115.

⁵⁵ Beechick, THE PRE-TRIBULATION RAPTURE, p. 86.

⁵⁶ Beechick, THE PRE-TRIBULATION RAPTURE, pp. 88, 89.

⁵⁷ Showers, MARANATHA, OUR LORD COME! A Definitive Study of the Rapture of the Church, pp. 208-218. Beechick, THE PRE-TRIBULATION RAPTURE, pp. 164, 165, 168, 170, 171. See also: THE SEVENTY SEVENS, *Creation Revelation*, Spring 2002, Vol. 6, Issue 1.

⁵⁸ Pentecost, THINGS TO COME, A Study in Biblical Eschatology, p. 197.

⁵⁹ Beechick, THE PRE-TRIBULATION RAPTURE, p. 180.

⁶⁰ Beechick, THE PRE-TRIBULATION RAPTURE, p. 180.

⁶¹ Pentecost, THINGS TO COME, A Study in Biblical Eschatology, pp. 208, 255.

⁶² Pentecost, THINGS TO COME, A Study in Biblical Eschatology, pp. 208, 209. Beechick, THE PRE-TRIBULATION RAPTURE, pp. 256, 257.

⁶³ Pentecost, THINGS TO COME, A Study in Biblical Eschatology, pp. 255, 256.

⁶⁴ Showers, MARANATHA, OUR LORD COME! A Definitive Study of the Rapture of the Church, pp. 225, 226.

⁶⁵ Showers, MARANATHA, OUR LORD COME! A Definitive Study of the Rapture of the Church, pp. 226-228. Walvoord, THE PROPHECY KNOWLEDGE HANDBOOK, pp. 491, 492, 494. Walvoord, MAJOR BIBLE PROPHECIES: 37 Crucial Prophecies that Effect You Today, p. 276.

⁶⁶ Beechick, THE PRE-TRIBULATION RAPTURE, pp. 23, 24, 29-31.

⁶⁷ Walvoord, THE PROPHECY KNOWLEDGE HANDBOOK, p. 493. Pentecost, THINGS TO COME, A Study in Biblical Eschatology, pp. 204, 205, 262, 263, 270, 271.

⁶⁸ Walvoord, THE PROPHECY KNOWLEDGE HANDBOOK, p. 493. Pentecost, THINGS TO COME, A Study in Biblical Eschatology, pp. 204, 205, 262, 263, 270, 271.

⁶⁹ Pentecost, THINGS TO COME, A Study in Biblical Eschatology, pp. 212, 214, 271.

⁷⁰ Showers, MARANATHA, OUR LORD COME! A Definitive Study of the Rapture of the Church, pp. 21-28.

⁷¹ Showers, MARANATHA, OUR LORD COME! A Definitive Study of the Rapture of the Church, p. 24.

⁷² Showers, MARANATHA, OUR LORD COME! A Definitive Study of the Rapture of the Church, p. 195

⁷³ Showers, MARANATHA, OUR LORD COME! A Definitive Study of the Rapture of the Church, pp. 195, 196.

⁷⁴ Showers, MARANATHA, OUR LORD COME! A Definitive Study of the Rapture of the Church, pp. 25, 26.

⁷⁵ Showers, MARANATHA, OUR LORD COME! A Definitive Study of the Rapture of the Church, pp. 25, 28.

⁷⁶ Showers, MARANATHA, OUR LORD COME! A Definitive Study of the Rapture of the Church, pp. 24, 25, 28.

⁷⁷ Showers, MARANATHA, OUR LORD COME! A Definitive Study of the Rapture of the Church, pp. 21, 22, 28.

⁷⁸ Beechick, THE PRE-TRIBULATION RAPTURE, pp. 205, 206, 211.

⁷⁹ Beechick, THE PRE-TRIBULATION RAPTURE, pp. 208-213, 250.

⁸⁰ Beechick, THE PRE-TRIBULATION RAPTURE, pp. 216, 217.

⁸¹ Beechick, THE PRE-TRIBULATION RAPTURE, pp. 256-258.

⁸² Beechick, THE PRE-TRIBULATION RAPTURE, pp. 256-258.

⁸³ Walvoord, MAJOR BIBLE PROPHECIES: 37 Crucial Prophecies that Effect You Today, pp. 295, 296.

⁸⁴ Beechick, THE PRE-TRIBULATION RAPTURE, pp. 239-243.

⁸⁵ Beechick, THE PRE-TRIBULATION RAPTURE, p. 254.

⁸⁶ McGee, THRU THE BIBLE WITH J. VERNON MCGEE, Vol. IV, p. 131. Beechick, THE PRE-TRIBULATION RAPTURE, pp. 234-239.

⁸⁷ McGee, THRU THE BIBLE WITH J. VERNON MCGEE, Vol. IV, p. 131. Allen Beechick, THE PRE-TRIBULATION RAPTURE, Denver, CO: Accent Publications, Inc., 1980, pp. 236, 237.

⁸⁸ Showers, MARANATHA, OUR LORD COME! A Definitive Study of the Rapture of the Church, p. 28.

Creation Revelation is a quarterly publication distributed free of charge via mail to those who request it. Distributed: during Dec/Jan (Winter), Mar/Apr (Spring), Jun/Jul (Summer), and Sep/Oct (Fall).

Topics will have a primary focus on the Defense of Scripture, including Creation (Genesis), Humanism, and Prophecy (Revelation). Other topics of interest may be presented. Questions, comments, and suggestions are encouraged.

Copyright © 2003 Robert W. Tozier. All rights reserved. Permission is given to photocopy and freely distribute this material for the glory of God as long as it is not done for commercial purposes. <http://www3.calvarychapel.com/pearlharbor/index1.htm>

E-Mail: CreatRev@hawaii.rr.com; Mail: Robert & Mary Tozier, 92-222 Hoalii Place, Kapolei, HI 96707. Tel: 808-672-7229 - ALOHA! AΩ