

1. This suggestion says God is a good God not willing that any should perish

“The conclusion of the matter is this. As everyone has been disobedient, Gentiles and Jews alike, so God will show mercy to all as well (cf. [3:9](#); [Gal. 3:22](#)). This is a great ground of assurance.” Tom Constable notes on Romans 11:32.

**A. Pre-Trib. Rapture teaching is the only position that clearly outlines the program of the church.**

**Tim LaHaye**- “The confusion of Israel and the church is one of the major reasons for confusion in prophecy as a whole, as illustrated in both amillennialism and posttribulationism.”<sup>1</sup> Pre-Tribulationism is the only position that clearly outlines the program of the church.<sup>2</sup>

**Walvoord**-“The distinctions between Israel and the church. **Chafer** has set forth twenty-four contrasts between Israel and the church which show us conclusively that these two groups can not be united into one, but that they must be distinguished as two separate entities with whom God is dealing in a special program.”<sup>3 4</sup>

**I. These 4 statements of Jesus are not compromised with the pre-Trib. viewpoint-**

**A. “When you see these signs *begin* to come to pass look up”- Luke 21:24-28**

Luke 21:24-28 (KJV)

<sup>24</sup> And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

<sup>25</sup> And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

<sup>26</sup> Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

<sup>27</sup> And then shall they see the Son of man coming in a cloud with power and great glory.

<sup>28</sup> And when these things *begin to come to pass*, then look up, and lift up your heads; for your redemption draweth nigh.

**B. “Pray that you be found worthy to escape”-Luke 21:34-36**

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<sup>1</sup> Dr. John F. Walvoord, (1976) The Blessed Hope and the Tribulation: A Historical and Biblical Study of Posttribulationism (p.160). Grand Rapids, MI: Zondervan Publishing House.

<sup>2</sup> LaHaye, Tim. (2016). Who Will Face the Tribulation?: How to Prepare for the Rapture and Christ's Return (Tim LaHaye Prophecy Library™) (Kindle Location 1960). Harvest House Publishers. Kindle Edition.

<sup>3</sup> Chafer, Lewis. S. (1993). Systematic theology (Vol. 4- P.47-53). Grand Rapids, MI: Kregel Publications.

<sup>4</sup> Pentecost, J. Dwight; (1958, 2001). Things to Come: A Study in Biblical Eschatology (Kindle Locations 3714-3716). Grand Rapids, MI., Zondervan. Kindle Edition.

Luke 21:34-36 (KJV)

<sup>34</sup> And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

<sup>35</sup> For as a snare shall it come on all them that dwell on the face of the whole earth.

<sup>36</sup> Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

### C. “Kept from the hour of Temptation” (7 years of Tribulation)-Revelations 3:7-13

Revelation 3:7-13 (KJV)

<sup>7</sup> 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;

<sup>8</sup> 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.

<sup>9</sup> Behold, I will make them of the synagogue of Satan, which say they are Jews, (LB- replacement theology of some sort?) 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.

<sup>10</sup> 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.

<sup>11</sup> Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

<sup>12</sup> Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

<sup>13</sup> He that hath an ear, let him hear what the Spirit saith unto the churches.

1. Here the promise is to be kept from the time of Tribulation, not in the Tribulation.
2. Also note Jesus says he will write the Spiritual name of New Jerusalem on them. That name is the Bride! It's not only a place but it's the raptured church.  
(See “Hard Passages- 1A)

### D. “Shall not come into judgment”- John 5:24-30

John 5:23-30 (KJV)

<sup>23</sup> That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

<sup>24</sup> Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

<sup>25</sup> Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

<sup>26</sup> For as the Father hath life in himself; so hath he given to the Son to have life in himself;

<sup>27</sup> And hath given him authority to execute judgment also, because he is the Son of man.

<sup>28</sup> Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

<sup>29</sup> And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

<sup>30</sup> I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

The Greek word here is *Krisis*- 41 out of 48 times when used in the New Testament, it is translated "Judgment."

**C.I. Scofield**- "For, concerning the believer it is promised that he "cometh not into judgment" (Jno. 5:24, R. V.). Every sin of every believer, was fully expiated by the Son of God on the cross... Even if it were a matter of inference, and mere argumentation, one might ask why divine wrath should be poured out upon the bride of the Son of God? Every sin of every member of that body was laid on Jesus Christ. And if some ingenuity of sophistry should seem to offer some explanation of so inconceivable a thing as that God should visit the second time wrath upon those for whom his Son has borne wrath, it would still remain to answer the obvious fact that no part of the record mentions a church or a Christian.<sup>5</sup>

## II. "It is the only view that makes "the blessed hope" truly a *blessed hope*. Titus 2:13

### Titus 2:13 AMP

**13** Awaiting *and* looking for the [fulfillment, the realization of our] blessed hope, even the glorious appearing of our great God and Savior Christ Jesus (the Messiah, the Anointed One),<sup>6</sup>

"Even the mid-Trib position destroys that hope by forcing the Christian to anticipate the trauma of the Tribulation. Post-Tribulationism, of course, is even worse in that it requires Christians to go through the Great Tribulation. No reading of Bible prophecy requires the presence of Christians during that seven-year period of judgment that is clearly intended for Israel and the Gentile world. Remember: rapture teaching was given to comfort those who mourn! The threat of going through the Tribulation is hardly a doctrine of comfort to the saints."<sup>7</sup>

### A. It's the only view that is truly imminent-Philip. 3:20

#### Philippians 3:19-20 (KJV)

<sup>19</sup> Whose end *is* destruction, whose God *is* their belly, and whose glory *is* in their shame, who mind earthly things.)

<sup>20</sup> For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

**LaHaye**- "In John 14:1-3, Acts 1:11, 1 Corinthians 15:51-52, Philippians 3:20, Colossians 3:4, and many other passages, the apostles taught that Christ could come at any moment. When the church loses this anticipation, she tends to become carnal and spiritually dead."

### B. The "departure" first and the removal of the restrainer-2 Thess. 2:1-8

<sup>5</sup> Scofield, C. I. (Ed.). (1917). Will the Church Pass through the Great Tribulation?: Eighteen Reasons Which Prove that It Will Not (p. 18). Philadelphia, PA: Philadelphia School of the Bible.

<sup>6</sup> The Amplified Bible. La Habra, CA: The Lockman Foundation, 1987.

<sup>7</sup> LaHaye, Tim. (2016). Who Will Face the Tribulation?: How to Prepare for the Rapture and Christ's Return (Tim LaHaye Prophecy Library™) (Kindle Locations 1966-1967). Harvest House Publishers. Kindle Edition.

### C. Pre-Trib. Christians are looking for the coming of the Lord. 1 Thess. 1:9-10, Rom. 8:23. Philippians 3:20-21

Other views have them awaiting the Tribulation, Antichrist, and suffering.

**1 Thessalonians 1:9-10 (KJV)**

<sup>9</sup> For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

<sup>10</sup> And to wait for his Son from heaven, whom he raised from the dead, *even Jesus*, which delivered us from the wrath to come.

Romans 8:23 (KJV)

<sup>23</sup> And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

Philippians 3:19-21 (KJV)

<sup>19</sup> Whose end *is* destruction, whose God *is* *their* belly, and whose glory *is* in their shame, who mind earthly things.)

<sup>20</sup> For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

<sup>21</sup> Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

### D. The hope of the Rapture purifies the church- 1 John 3:2-3

**1 John 3:2-3 (KJV)**

<sup>2</sup> 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.

<sup>3</sup> And every man that hath this hope in him purifieth himself, even as he is pure.

In the end if you are convinced that the church will go through the Tribulation period then nothing I say will change that. Only the Holy Spirit can.

SYLLABUS  
JOYFUL HARVEST TEACHING SERIES  
A Study of Things to Come by Larry Booth  
STUDY: The Rapture of the Church  
Chapter 37

Why I believe in a pre-Trib. Rapture of the  
church-More points from other writers-  
Supplemental

**More points to consider from other Authors:**

There are many authors who have other points besides mine. Below are a few of them who I wanted to list and give some extra things to think about. Many of them have been discussed in this series. Because of space available I only listed some of their points.

**A. John Walvoord- From *The Rapture Question* chapter 20- “Fifty Arguments for pretribulationism”**

1. “7. None of the Old Testament passages on the Tribulation mention the church (Deut. 4:29-30; Jer. 30:4-11; Dan. 8:24-27; 12:1-2).
2. 8. None of the New Testament passages on the Tribulation mention the church (Matt. 13:30, 39-42, 48-50; 24:15-31; 1 Thess. 1:9-10, 5:4-9; 2 Thess. 2:1-11; Rev. 4-18).
3. 10. The proper distinction is maintained between the prophetic trumpets of Scripture by pretribulationism. There is no proper ground for the pivotal argument of midtribulationism that the seventh trumpet of Revelation is the last trumpet in that there is no established connection between the seventh trumpet of Revelation 11, the last trumpet of 1 Corinthians 15:52, and the trumpet of Matthew 24:31. They are three distinct events.

4. 11. The unity of Daniel's seventieth week is maintained by pretribulationists. By contrast, posttribulationism and midtribulationists destroy the unity of Daniel's seventieth week and confuse Israel's program with that of the church.
5. 17. It is characteristic of divine dealing to deliver believers before a divine judgment is inflicted on the world as illustrated in the deliverance of Noah, Lot, Rahab, etc. (2 Peter 2:5-9).
6. 22. The godly remnant of the Tribulation are pictured as Israelites, not members of the church as maintained by the posttribulationists.
7. 23. The pretribulational view, as opposed to posttribulationism, does not confuse general terms like elect and saints, which apply to the saved of all ages, with specific terms like church and those in Christ, which refer to believers of this age only.
8. 31. If the expression "except there come a falling away first" (KJV) is translated literally, "except the departure come first," it would plainly show the necessity of the Rapture taking place before the beginning of the Tribulation."<sup>8</sup>

## B. Dwight Pentecost- From *Things to Come* chapter 13 on the "Pretribulational Rapture Theory"

1. "This doctrine of imminence, or "at any moment coming," is not a new doctrine with Darby, as is sometimes charged, although he did clarify, systematize, and popularize it. Such a belief in imminency marked the premillennialism of the early church fathers as well as the writers of the New Testament. In this connection **Thiessen** writes:

...they held not only the premillennial view of Christ's coming, but also regarded that coming as imminent The Lord had taught them to expect His return at any moment, and so they looked for Him to come in their day. Not only so, but they also taught His personal return as being immediately. Only the Alexandrians opposed this truth; but these Fathers also rejected other fundamental doctrines. We may say, therefore, that the early Church lived in the constant expectation of their Lord, and hence was not interested in the possibility of a Tribulation period in the future.<sup>9</sup>

Although the Eschatology of the early church may not be altogether clear on all points, for that subject was not the subject of serious consideration, yet the evidence is clear that they believed in the imminent return of Christ. This same view of imminence is clearly seen in the writings of the Reformers, even though they have had different views on

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<sup>8</sup> Walvoord, John F. (1979). The Rapture Question-revised and enlarged (pp. 270-274). Grand Rapids MI. Zondervan.

<sup>9</sup> Thiessen, Henry C., (1940). Will the Church Pass Through the Tribulation? (P15). Zondervan Publishing House

eschatological questions. Chafer quotes some of the reformers to show that they believed in the imminency of the return of Christ. ...**Luther** wrote,

“I believe that all the signs which are to precede the last days have already appeared. Let us not think that the Coming of Christ is far off; let us look up with heads lifted up; let us expect our Redeemer’s coming with longing and cheerful mind” ... **Calvin** also declares...“ Scripture uniformly enjoins us to look with expectation for the advent of Christ.”<sup>10</sup>

2. “P. The relation of the church to governments. In the New Testament the church is instructed to pray for governmental authorities, since they are God-appointed, so that those in authority may be saved and the saints live in peace as a result. Such is the instruction in 1 Timothy 2: 1-4. The church is further instructed to be in subjection to such powers according to 1 Peter 2: 13-16; Titus 3: 1; Romans 13: 1-7, because these governments are God’s representatives to carry out His will. According to Revelation 13: 4 the government during the seventieth week is controlled by Satan and is carrying out his will and his purpose in the manifestation of lawlessness. Because of the relationship of the church to governments in this age and because of the Satanic control of government in the seventieth week, the church must be delivered before this Satanic government manifests itself. The church could not subject herself to such a government.”<sup>11</sup>
  
3. “S. The destiny of the church. No one will deny that the destiny of the church is a heavenly destiny. All her promises and expectations are heavenly in character. When we study the destiny of the saved in the seventieth week we find that their expectation and promise is not heavenly but earthly. Matthew 25: 34 makes this very plain. If the church is on earth during the seventieth week all who are saved during that period would be saved to a place in the body. If the Rapture did not take place till the end of the seventieth week, and part of the saved went into an earthly blessing and part into a heavenly destiny, the body of Christ would be dismembered and the unity destroyed. Such dismemberment is impossible. This can only indicate that those saved during this seventieth week to go into the millennium must have been saved after the termination of the program for the church.”<sup>12</sup>
  
4. “T. The message to Laodicea. In Revelation 3: 14-22 John gives a message to the church in Laodicea. This church represents the final form of the professing church, which is rejected by the Lord and vomited out of His mouth because of the unreality of its profession. If the church goes into the seventieth week in its entirety and not just the professing portion of it, it would have to be concluded that this Laodicean Church is the picture of the true church. Several things are obvious then. The true church could not go through the

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<sup>10</sup>Pentecost, J. Dwight; (1958, 2001). Things to Come: A Study in Biblical Eschatology (Kindle Locations 3742-3756). Grand Rapids, MI., Zondervan. Kindle Edition.

<sup>11</sup>Pentecost, J. Dwight; (1958, 2001). Things to Come: A Study in Biblical Eschatology (Kindle Locations 3861-3867). Grand Rapids, MI., Zondervan. Kindle Edition.

<sup>12</sup> Pentecost, J. Dwight; (1958, 2001). Things to Come: A Study in Biblical Eschatology (Kindle Locations 3896-3902). Grand Rapids, MI., Zondervan. Kindle Edition.

persecutions of the seventieth week and still be lukewarm to her Lord. The persecution would fan the fire and turn the lukewarmness into an intense heat, or else it would extinguish the fire altogether. Such has always been the ministry of persecutions in the past. What is even more obvious, if this represents the true church, is that this church is vomited out from before the Lord, completely rejected of Him. This could only teach that one could be a part of the true church and then finally be cast out altogether. Such is an impossibility. The only alternative is to see that the true church terminates with the Philadelphia church, which is removed from the earth according to the promise of Revelation 3: 10 before the tribulation begins, and the false professing church, from which the true has been separated by rapture, is left behind, rejected by the Lord, and vomited out into the seventieth week to reveal the true nature of her profession so that such may be rejected justly by the Lord.”<sup>13</sup>

### **C. Tim LaHaye- From *Who Will Face the Tribulation?* chapter 11 -Fourteen Reasons for Being a pre-Tribulationist**

1. “10. This view most clearly fits the flow of the book of Revelation. Taken literally, the book of Revelation is a pre-Tribulational book. Revelation 4:1-2 by itself never would unlock the mystery of the Rapture, but since that event is revealed in other passages, one may appropriately identify John’s call up to heaven as a rapture event that takes place before the Tribulation. By contrast, if post-Tribbers reject Revelation 4:1-2 as a reference to the Rapture, they must explain why the Rapture was not mentioned and where it fits. Since Revelation is the most detailed sequential account of end-time events in the Bible, it is unthinkable that such a joyous event as the Rapture, mentioned in other books of the Bible, would be completely omitted.
2. 14. It explains why there is no Bible instruction on preparation for the Tribulation. Doesn’t it seem strange that although the Bible advises Christians how to face ordinary, everyday troubles, it submits absolutely no instructions related to the worst time the world will ever face, a period filled with frightening events that have never even come close to being fulfilled? Pre-Tribulationism has a simple answer: We won’t be there!”<sup>14</sup>

### **D. Dr. Chuck Missler- From *The Rapture: Christianity's Most Preposterous Belief* chapter 11 on Pre-Tribulation Typology**

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<sup>13</sup> Pentecost, J. Dwight; (1958, 2001). Things to Come: A Study in Biblical Eschatology (Kindle Locations 3902-3913). Grand Rapids, MI., Zondervan. Kindle Edition.

<sup>14</sup> LaHaye, Tim. (2016). Who Will Face the Tribulation?: How to Prepare for the Rapture and Christ's Return (Tim LaHaye Prophecy Library™) (Kindle Locations 1982-2020). Harvest House Publishers. Kindle Edition.

1. "Zephaniah 2:3 says: Seek ye the LORD, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger. That's another interesting promise. And consider Psalm 27:5: For in the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me; He shall set me up upon a rock. Who is that rock? Christ Jesus Himself (Romans 9:33; 1 Corinthians 10:4; Ephesians 2:20; 1 Peter 2:4-8). Those who trust Him will never be washed away when the floods of troubles come."<sup>15</sup>

### E. William Blackstone-From *Jesus is Coming 1908* Chapter 17- A Practical Doctrine

"We have asserted that this truth of the coming of the Lord is eminently practical. In proof of this, we here: append the following references, to show how Jesus and the Apostles used the prophecies of His coming again as a motive to incite us.

1. To watchfulness,- Mat 24: 42-44; Mat 25: 13; Mar 13: 32-; Mar 13: 37; Luk 12: 35-38; Rev 16: 15.
2. To sobriety,- 1Th 5: 2-6; 1Pe 1: 13; 1Pe 4: 7; 1Pe 5: 8.
3. To repentance,- Act 3: 19-21; Rev 3: 3.
4. fidelity,- Mat 25: 19-21; Luk 12: 42-44; Luk 19: 12-13.
5. Not to be ashamed of Christ,- Mar 8: 38.
6. Against worldliness,- Mat 16: 26-27
7. To moderation or mildness,- Php 4: 5.
8. To patience,- Heb 10: 36-37; Jas 5: 7-8.
9. To mortification of fleshly lusts,- Col 3: 3-5.
10. To sincerity,- Php 1: 9-10.
11. To the practical sanctification of the entire being,- 1Th 5: 23.
12. To ministerial faithfulness,- 1Ti 4: 1-2.
13. To induce obedience to the Apostle's injunctions,- 1Ti 6: 13-14.
14. To pastoral diligence and purity,- 1Pe 5: 2-4.
15. To purify ourselves,- 1Jo 3: 2-3.
16. To abide in Christ,- 1Jo 2: 28.
17. To endure manifold temptations and the severest trial of faith,- 1Pe 1: 1.
18. To bear persecution for the sake of our Lord,- 1Pe 4: 13. I
19. To holy conversation and godliness,- 2Pe 3: 11-13.
20. To brotherly love,- 1Th 3: 12-13.
21. To keep in mind our heavenly citizenship'- Phm 3: 20-21.
22. To love the Second Coming of Christ,- 1Ti 4: 1-8.
23. To look for Him,- Heb 9: 21; Heb 9: 28

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<sup>15</sup> Missler, Dr Chuck. (2015). *The Rapture: Christianity's Most Preposterous Belief* (pp. 98-99-Kindle Locations 865-871). Coeur d' Alene, ID. Koinonia House. Kindle Edition.

24. To confidence that Christ will finish the work,- Php 1: 6.
25. To hold fast the hope firm unto the end,- Rev 2: 25; 3: 11.
26. To separation from worldly lusts and to live Godly,- Titus 2: 11-13.
27. To watchfulness because of its suddenness,- Luk 17: 24-30.
28. To guard against hasty judgment,- 1Co 4: 5.
29. To the hope of a rich reward,- Mat 19: 27-28,
30. To assure the disciples of a time of rejoicing,- 2Co 1: 14; Php 2: 16; 1Th 2: 19.
31. To comfort the apostles in view of Christ's departure from them,- Joh 14: 3; Acts 1:11.
32. Practical faith in the Second Coming, is a crowning grace and assurance of blamelessness in the day of the Lord,- 1Co 1: 4-8.
33. It is the principal event for which the believer waits,- 1 Thes. 1: 9-10.
34. It is declared to be the time of reckoning with the servants,- Mat 25: 19.
35. Of judgment for the living' nations,- Mat 25: 31-46.
36. Of the resurrection of the saints,- 1Co 15: 23.
37. Of the manifestation of the saints,- 2Co 5: 10; Col 3: 01..-
38. It is declared to be the source of consolation to those who sorrow over the dead who sleep in Jesus,- 1Th 4: 14-18
39. It is declared to be the time of Tribulation to unbelievers,- 2Th 1: 7-9.
40. It is proclaimed every time the Lord's Supper is celebrated,- 1Co 11: 26."<sup>16</sup>

#### **F. C.I. Scofield's- From Will the Church Pass through the Great Tribulation?: Eighteen Reasons Which Prove That It Will Not. 1907**

1. *"Second: Not only is there no syllable of Scripture which affirms that the church will enter the great tribulation, but neither the upper-chamber discourse, the new promise, nor the Epistles which explain that promise, so much as mention the great tribulation. Not once in that great body of inspired writing, written expressly for the church, is the expression found. The whole doctrine of post-tribulationism rests upon inference, upon the use of passages plainly meant for Israel, or upon mere reasoning based upon inferences."<sup>17</sup>*
2. *"Fourth: The history of the church is foretold in seven messages of the risen and glorified Christ to seven representative churches then in existence, Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea... When the seven messages were written the seven churches were in actual existence. It is only as time has passed that a certain historic continuity is perceived. Looking back we can see that these messages picture in broad detail the history of the visible or professing church. But then, contemporaneously, there were Ephesian church members who had left first love; and*

<sup>16</sup> Blackstone, William E. . (1908). Jesus is Coming (p.181-182, Kindle Locations 2336-2399).London, Fleming H. Revell. Kindle Edition.

<sup>17</sup> Scofield, C. I. (Ed.). (1917). Will the Church Pass through the Great Tribulation?: Eighteen Reasons Which Prove that It Will Not (p. 11). Philadelphia, PA: Philadelphia School of the Bible.

Smyrniotes who were in the fires of persecution; and Pergamosans who had settled down to make friends of this world; and Thyatirans priest-led into pagan ceremonies, among whom a mere remnant truly believed; and Sardisians whom were stopping short: and Philadelphians of whom the risen Lord could say: "Thou hast a little power, and hast kept my word, and hast not denied my name." and to who he could give the promise that they should be kept out of the great tribulation: and Laodiceans, lukewarm, puffed up, and holding to a mere profession.

These characteristics which just then specially marked the churches selected, were peculiar neither to that moment of time, nor to the whole membership of those churches. There is a *personal* appeal to "him that hath an ear": there is encouragement for overcomers. The general state of each church is as described, but then as now, and as always down the ages, believers of the Philadelphia type could be found in all the churches. Every moral state described in the seven messages existed then, has existed in every age, exists now, and therefore every true believer had, and has, Scriptural warrant for looking not for the great tribulation or the Beast, but for the descent of the Lord into the air to call the true church unto himself."<sup>18</sup>

3. *"Ninth:* The teaching that the church must pass through the great tribulation is inconsistent with the Biblical attitude of the church during this age. Three clear and simple passages define that attitude past all power of post tribulationism to confuse.

**"And not only they, (the creation things) but ourselves, which have the first-fruits of the Spirit, even we ourselves groan within ourselves WAITING for the adoption, to wit, the redemption of our body" (Rom. 8:23).**

This "redemption" is described in 1 Cor. 15:51, 52: "The dead shall be raised incorruptible" and we (believers who may then be living, 1 Thes. 4:17) shall be changed." Nothing but the hard necessities of an unscriptural theory, which is destitute of direct proof but rests upon reasonings and inferences, could deny that the passage above quoted from Rom. 8:23 expresses a personal and eager expectation. No ingenuity can bend the passage to the expression of mere corporate belief in a far-off event.

**"For our conversation (citizenship) is in heaven: from whence also we LOOK for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:20, 21).**

To assert that this is language suited to express a belief that before the change looked for can take place this age must be drawn out till it ends in the great tribulation, to be fulfilled only after the agonies of judgment upon judgment, including "the wine of the fierceness of the wrath of God," have been endured, is not only to do violence to plain unambiguous language, but is to bear melancholy testimony to the power of a false

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<sup>18</sup> Scofield, C. I. (Ed.). (1917). *Will the Church Pass through the Great Tribulation?: Eighteen Reasons Which Prove that It Will Not* (pp. 14-17). Philadelphia, PA: Philadelphia School of the Bible.

theory to warp the minds of good and sincere men. The passage itself describes a personal expectation, a personal attitude, for it is not death and a distant resurrection but the “change,” “in a moment, in the twinkling of an eye” (1 Cor. 15:51–53), which is the desire of the passage.

**“Ye turned to God from idols to serve the living and true God: and to WAIT for his Son from heaven, whom the raised from the dead even Jesus, who delivered us from the wrath on come” (1 Thes. 1:9, 10).**

As in the passage from Philippians, so here again, the words are expressive of a *personal* expectation. It is the Son from heaven, not “signs,” nor the Beast, for whom the servant waits.

So, too, the very language in which the method of the believer’s deliverance is described keeps alive a *personal* expectation. It is “we” which are alive and remain, not “they” who at some future time, having waited for, and endured the great tribulation, shall meet the Lord in the air (1 Thes. 4:15).

And Paul, in his instructions to Titus, makes this personal expectation an element in the grace of God. Grace does three things for the individual believer: it brings salvation to him: it teaches him how to live; and it gives him a “blessed hope,” even the appearing of the Saviour in glory. And the attitude of the believer toward that hope is expressed by the word “looking” (Tit. 2:11–13).

It follows inevitably that any theory which makes that attitude personally impossible is condemned by that very fact. It is certainly true that a believer may look down the coming ages to the new heavens and the new earth as facts of prophetic revelation, but it is impossible that any far-off event should be to him a personal *expectation*.<sup>19</sup>

4. *Fourteenth*: No moral reason is, or can be, assigned for putting the church into the great tribulation.

Day and night, down all the centuries of the life of the church, the saints of Christ have been passing into his presence with no such experience. Is it supposed that the great tribulation is to be a kind of purgatory? The church is composed of believers on the Lord Jesus Christ who are, therefore, clothed, as Bunyan says, “In a righteousness so perfect and blessed that even the law of Mount Sinai can find no fault therein.” They are washed from their sins in his precious blood. They are accepted in the Beloved. They are indwelt by the Holy Spirit by whom they are sealed unto the day of redemption. Why are they to pass through the great tribulation? The answer meant in all kindness is that a theory of events in unfulfilled prophecy based upon an inference demands it. Not a line of express Scripture asserts it; no moral result is affirmed to be accomplished by it. The theory demands it!”<sup>20</sup>

## G. Mark Hitchcock’s “The End” chapter 11-“Seven reasons”

<sup>19</sup> Scofield, C. I. (Ed.). (1917). *Will the Church Pass through the Great Tribulation?: Eighteen Reasons Which Prove that It Will Not* (pp. 24-26). Philadelphia, PA: Philadelphia School of the Bible.

<sup>20</sup> Scofield, C. I. (Ed.). (1917). *Will the Church Pass through the Great Tribulation?: Eighteen Reasons Which Prove that It Will Not* (p.30). Philadelphia, PA: Philadelphia School of the Bible.

1. “The Rapture will change everything. When the Rapture occurs, the Spirit-indwelt church and its restraining influence will be removed. That will release the world to sin as it never has before. Christians who stand for civic righteousness and law and order will no longer be present exerting their influence. The church’s salt and light will be extracted from the earth. For a time at least, only unsaved people will hold government office. Satan will be able to put his plan into full swing by bringing his man onto center stage to take control of the world. Evil will erupt and expand unchecked beyond anything known in the history of man. It will be like the removal of a huge dam. The world will be inundated with evil of unimaginable scope and severity. **Chuck Swindoll** describes the results of the removal of the restrainer:

“When the church is “gathered together” and taken to be with Christ in the air, the salt and light will be withdrawn. Then every vestige of goodness will decay; every remnant of truth, unravel. It is at that time when the man of lawlessness will take center stage. Like cages in a zoo suddenly opened, so will it be when the Restrainer is taken out of the way and lawlessness runs wild and rampant in the streets. Ours is a day of grace in which sin, to a large degree, is restrained. It is a day when God does not deal directly with human sin. However, there will come a time when He will step on the scene to deal definitively with sin. And that will be a time of great destruction.”<sup>21 22</sup>

2. “**Maranatha**- The doctrine of imminency is a reality that changes how we live in the present age. This expectation certainly changed how the early church lived. The early church adopted a special password to identify themselves and to greet each other: Maranatha (1 Corinthians 16: 22). It is an Aramaic word that only appears once in Scripture. It consists of three Aramaic words: Mar (Lord), ana (our), and tha (come). It’s a kind of one-word prayer—“our Lord, come.” Maranatha only makes sense in light of the imminent view of the Rapture. As Renald Showers says, “If they knew that Christ could not return at any moment because of other events or a time period had to transpire first, why did they petition Him in a way that implied that He could come at any moment?”<sup>23</sup> It’s instructive that the early church coined this special greeting to reflect their hourly hope, eager expectation, and ardent anticipation of the Rapture. No doubt this expectation motivated them to pursue personal purity, devoted service, and evangelism. Think of how the church would change today if we were to adopt this

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<sup>21</sup> Charles R. Swindoll, Steadfast Christianity: A Study of Second Thessalonians (Nashville: Thomas Nelson, 1986).

<sup>22</sup> Hitchcock, Mark. (2012). The End: A Complete Overview of Bible Prophecy and the End of Days (p. 479). Tyndale House Publishers. Kindle Edition

<sup>23</sup> Renald Showers, (1995). Maranatha: Our Lord Come! A Definitive Study of the Rapture of the Church (p.127). Bellmawr, NJ: Friends of Israel Gospel Ministry.

greeting for our brothers and sisters in Christ. Think of how our lives would change if this simple greeting were always on the lips of an expectant people."<sup>24 25</sup>

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<sup>24</sup> Thomas Ice, (1999). "Imminency and the Any-Moment Rapture," Pre-Trib Perspectives (October 1999): 4.

<sup>25</sup> Hitchcock, Mark.(2012). The End: A Complete Overview of Bible Prophecy and the End of Days (p. 479). Tyndale House Publishers. Kindle Edition.