

WHY I BELIEVE IN THE PRE-TRIBULATION RAPTURE OF THE CHURCH: The pre-tribulation rapture of the church rests essentially on one major premise: the literal interpretation of the Scripture. Even those who disagree admit that a literal interpretation of the Scriptures can only lead to a pre-tribulation position.

1. THE NATURE OF DANIEL'S 70TH WEEK (Seven Year Tribulation)

*wrath:* Rev. 6:16-17; 11:18; I Thess. 1:9-10;

*judgment:* Rev. 14:7; 15:4

*indignation:* Isaiah 26:20-21

*punishment:* Isaiah 24:20-21

*hour of trial:* Rev. 3:10

*hour of trouble:* Jer. 30:7

*destruction:* Joel 1:15

*darkness:* Joel 2:2

2. THE SCOPE OF THE 70TH WEEK: This is the wrath of God upon the whole earth, specifically the Jews (Daniel 9:24). Every passage dealing with the Tribulation relates the time to God's program for Israel. The scope of the tribulation prevents the church from being in it, because the church was a mystery in the Old Testament. There is no other place the tribulation can occur other than in the 70th week of Daniel which is divided into two 3 ½ year sections. Since the 70th week of Daniel is strictly Jewish in nature, "the sacrifice and oblation cease", etc. then the Church is not in view. In Revelation 11 (strictly Jewish again) we see the first half of the 70th week. The church is not in view! The scene is in Jerusalem and the two witnesses clothed in sackcloth (O.T. ground and phraseology): the whole earth become subject under the two witnesses, to a testimony which is not the Gospel! How could the church be continuing if the message has been changed!

3. THE PURPOSE OF THE 70TH WEEK: It is designated to them that dwell on the earth, not the church. It is not a geographical location, but rather a moral classification. The tribulation is for the preparation of Israel to recognize and receive their King. The church is not strictly Jewish and is separate and distinct from the tribulation period, which is strictly Jewish in character. Daniel 9:24-27 shows the 70th week as strictly Jewish. See also Matthew 24:15-22

4. The church cannot suffer the true nature of the tribulation ( I John 4:17). We have been delivered from this type of judgment: Rom. 8:1; John 5:24. The Church is not to be subject to the judicial wrath and judgments of that time. John 5:24; Rom. 5:9; I Thess. 1:10; 5:1-11; Rev. 3:10

5. We are to teach the imminent return of the Lord. Acts 1:11; I Cor. 15:51-52; Phil. 3:20; Col. 3:4

6. The silence concerning the tribulation in the epistles. James, I Peter and 2 Thessalonians were specifically written to deal with persecution. It would seem incredible that these men would not help the church prepare for the outpouring of the wrath of God! The early church believed in the pre-tribulation rapture of the church. The tribulation is not mentioned one time in all of Paul's epistles (Romans to Philemon, including Hebrews). If there had been the slightest teaching that

the church would undergo the tribulation, Paul would have warned them.

7. The church in Revelation is in an already glorified state in Revelation 4:1-4

8. The Promises to the Church: Rev. 3:10; I Thess. 5:9; 1:9-10

9. Phrases such as "comfort ye one another with these words" are words of real encouragement, not warning of tribulation. Argument of silence as to the church's going through the tribulation. Paul's view of the translation of the Church is always pre-eminent (I Thess. 4:13-18) where the coming of the Lord for His Church is to bring hope and comfort.

10. The Bema Seat judgment and the marriage supper occur at the beginning of the tribulation. Where is the church judged? Does the Bride of Christ miss the marriage supper with the Groom?

11. Paul says, "we which are alive and remain" (I Thess. 4:15). This indicates that Paul thought that the rapture would take place imminently.

12. 2 Thess. 2:7-8 shows that the Holy Spirit removed during the tribulation. There is no indwelling of the Holy Spirit during the tribulation. Old Testament sacrifices are initiated when temple worship is again instituted.

13. I Thess. 5:1-3 The words, "yourselves", "they", and "but ye" are contrasted. This shows that the church is distinct from the group which will go through the "wrath." I Thess. 5:5-9 teaches clearly that we are not appointed to wrath!

14. The word *ἐκκλησία* (church) is prominent in Revelation 2-3 is totally absent in the Revelation until chapter 22:16. The "Church" does not participate in the events of the tribulation. The Church is never mentioned or heard about from Chapter 4 to chapter 19 at the marriage supper of the Lamb. The church is not mentioned until Revelation 22:16, after the tribulation is over.

15. The phrase "what the spirit saith unto the churches" (2:7,11,17,29; 3:6,13,22) is significantly missing from 13:9. The Churches are the "things which are" (1:18) and the tribulation is what "shall be hereafter" (after the church).

16. Terms used to describe the saved during the tribulation as describing saved Israelites or Gentiles, but the normal N.T. terminology, "Body of Christ" is absent.

17. The messages to the 7 churches in Revelation 2-3 are descriptive of seven time periods for the church age. When the last church is addressed, the time period for the church ends and is not mentioned again until Revelation 22.

18. The object of Satan's wrath is not the church in Revelation. His wrath is directed toward the "woman that brought forth the manchild."

19. The Church is commanded to look for the "rapture" and not the tribulation. I Thess. 2:13