Why I Believe in the Pre-Trib.

Rapture of the Church

Pastor Larry Booth

A Study of Things to Come

WHY I BELIEVE IN THE PRE-TRIBULATION RAPTURE OF THE CHURCH

WHY I BELIEVE IN THE PRE-TRIBULATION RAPTURE OF THE CHURCH
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STUDY GUIDE

JOYFUL HARVEST TEACHING SERIES

STUDY: Why I believe in the Pre-Tribulation Rapture of the Church

CHAPTER INDEX

1. **Introduction……..……....……1**
2. **Twelve things we must Understand First.....13**
3. **The Crowns in Rev. 4……...…….....….....…33**
4. **The Resurrection of the Old Testament Saints…….....45**
5. **The Jewish Wedding……..……..……...…61**
6. **The Problems with Other Positions…….....71**
7. **Proof that the Rapture Doctrine is not New……..81**
8. **This is the only view that distinguishes between Israel and the Church…….....……99**
9. **More points from Other Authors…….……...105**
10. **Another Possible Interpretation of Revelation 12..…115**
11. **Final Thoughts…….145**

Preface

1 Thessalonians 4:13-18 (KJV)
13 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.
14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.
15 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.
16 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:
17 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.
18 Wherefore comfort one another with these words.

The Apostle Paul was clear that he did not want the church to be ignorant of the Rapture of the church and the resurrection of those who have died before us. Those who believe in a Pre-Tribulation Rapture of the Church have a hope in the future. That hope is that Jesus will one day come and take us from this world and transform our bodies to be like His.

I believe this teaching was lost centuries ago when the Church began to spiritualize Scripture and not believe literally the words that they read. Until Scripture was written in a language most men could read, many of the faithful doctrines were lost and had to be rediscovered.

We prove that the Rapture teaching was taught just after the Apostle John died, and his disciples passed this teaching on. There is no shame in believing in a pre-Tribulation Rapture of the church. We hope this study will strengthen your belief on this subject.

This series was taught in part during our larger study on the Rapture of the Church and was included in that study guide. However, all these lessons have been edited and re-taught with video teaching and extended with more details. 15 new hours of teaching were added to this study, and can be found on my webpage- www.JoyfulHM.org to see and hear with no charge.

These lessons include my top 8 reasons why I believe in the Pre-Trib. Rapture of the Church. I hope they are a blessing to your study of the Word of God.

Larry Booth- 09/2021

Maranatha!

STUDY GUIDE

JOYFUL HARVEST TEACHING SERIES

A Study of Things to Come by Larry Booth

STUDY: Why I Believe in the Pre-Tribulation Rapture

Chapter 1

Introduction:

I. Intro: This chapter is a one lesson overview of part of what we will cover

Jack Van Impe says prophecy is "History written in advance." What a great way to describe the study of things to come!

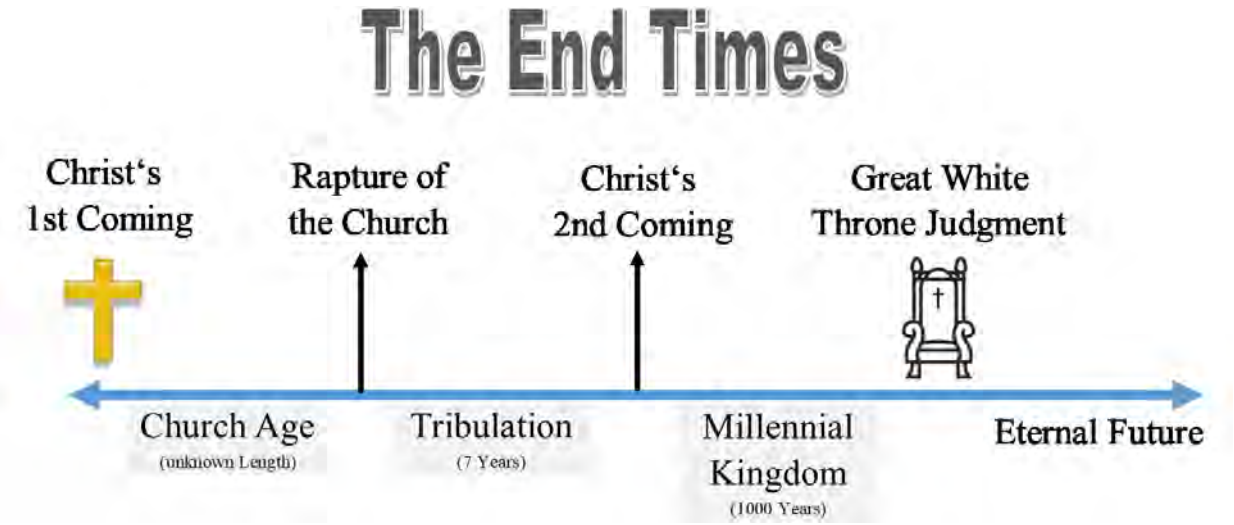


Chart by Larry Booth

A. We live in last days

1 Timothy 4:1 (KJV)
1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

Israel during the Tribulation period –

1 Thessalonians 5:1-11 (KJV)
1 But of the times and the seasons, brethren, ye have no need that I write unto you.
2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.
3 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.

B. **The Lord is not slack concerning His promise-What promise? The promise of a physical return at the Day of the Lord.**

Acts 1:9-11 (KJV)
9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.
10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;
11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

C. **Peter's foretells of a day**

One day is as a thousand years. The "day" of the Lord last at least a thousand years and begins with Jesus' physical return to the Earth and ends with the "day of God" when he reforms a new heaven and earth after the great White throne judgment-Rev. 19-22

2 Peter 3:8-16 (KJV)
8 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. Hosea 6:2
9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.
10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.
11 *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness,
12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?
13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.
14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.
15 And account *that* the longsuffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;
16 As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

What was hard to understand about Paul's teaching? Wouldn't it be the same teaching concerning the Day of the Lord as what Peter had understood? Paul taught something different-The Rapture revelation teaching of a departure of the Church happening before the Second Coming of Christ. The prophets didn't teach of a catching away.

D. **Paul's revelation of the Rapture- Peter said was hard to understand-why?**

1. Paul received special revelation by Jesus himself of a catching away of the Church before the Day of the Lord happening.

1 Thessalonians 4:15 (HCSB)
15 For we say this to you by a revelation from the Lord: We who are still alive at the Lord's coming will certainly have no advantage over those who have fallen asleep.

1 Thessalonians 4:13-18 (KJV)
13 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.
14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.
15 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.
16 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:
17 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.
18 Wherefore comfort one another with these words.

2. Paul taught we would go before the wrath

1 Thessalonians 5:1-11 (KJV)
1 But of the times and the seasons, brethren, ye have no need that I write unto you.
2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.
3 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.
4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.
5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.
6 Therefore let us not sleep, as do others; but let us watch and be sober.
7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.
8 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.
9 For God hath not appointed us to wrath (or the day of the Lord), but to obtain salvation by our Lord Jesus Christ,
10 Who died for us, that, whether we wake or sleep, we should live together with him.
11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

Some teach the partial rapture theory where some Christians will not make the Rapture because of personal sin. Whether we as Christians are spiritually awake or spiritually asleep, we are not appointed to wrath. See above in Luke 21:35-36 Jesus promised us to

escape all of the wrath and to stand before the throne. This is God's grace that makes us worthy to go.

3. The Rapture happens in a moment. We will be transformed into a new body.

1 Corinthians 15:51-52 (KJV)
51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,
52 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.

E. The answer: What Paul taught about the Church was different than what all the prophets taught about Israel and the return of the Lord-The Rev. 19 event is what they understood.

Revelation 19:11-14 (HCSB)
11 Then I saw heaven opened, and there was a white horse. Its rider is called Faithful and True, and He judges and makes war in righteousness.
12 His eyes were like a fiery flame, and many crowns were on His head. He had a name written that no one knows except Himself.
13 He wore a robe stained with blood, and His name is the Word of God.
14 The armies that were in heaven followed Him on white horses, wearing pure white linen.

The saints are with Him, so the Rapture has already happened by this point. In fact they are in heaven at the very beginning of the Tribulation period in Rev. 4. Revelation 19 is the physical return of the Lord at the Day of the Lord. The teaching about the Church leaving before this event is what Peter said was hard to understand.

Pre mil., post and a-millennial- all believe Jesus is coming back. The question is: *when?*

II. What is the Rapture? A departure of the Church before the Day of the Lord happens- Not a new concept

A. Rapture Defined:

1. "The word "rapture" simply means "to transport from one place to another." The scriptural expressions equated with rapture are "caught up" (1 Th. 4:17; 2 Cor. 12:4); "receive you unto myself" (Jn. 14:3); and "come up hither" (Rev. 4:1; 11:12)." Dake- The Rapture and the Second Coming of Christ.

2. "Caught up" To seize or snatch away- Greek word is *Harpazo*- Latin translation is Rapiemur or Rapio- 1 Thess. 4:14-18.

1 Thessalonians 4:17 (KJV)
17 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.

3. Called the Blessed Hope- Titus 2:13

Titus 2:13 (KJV)
13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

Clearly two events here: the *blessed Hope*, and *the appearing*, or *coming* of the Lord. It is also called, "the *Day of the Lord*." Truthfully the coming of the Lord is in at least two or three parts, and likened to a harvest (James5:7).

4. Greek Harpazo is also translated as "To be taken by force"- Acts 23:10, Matt. 11:12

Acts 23:10 (KJV)
10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

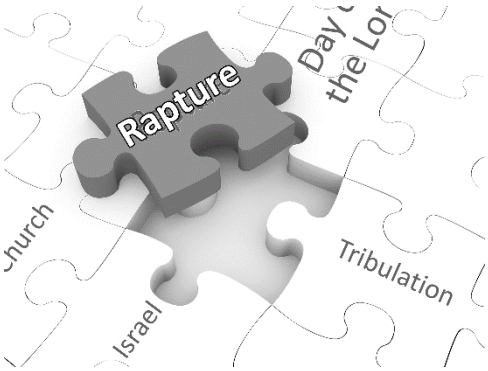
Matthew 11:12 (KJV)
12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

5. "The Rapture is an event that could occur at any moment. In that split second, all who have personally trusted in Jesus Christ their savior-both the living and the dead- will be caught up to meet the Lord in the air. They will go with Him back up to heaven and return back to the earth with Him at least seven years later at His Second Coming." **Mark Hitchcock**- *Could the Rapture happen today?*[1]

6. "The Rapture of the Church is called "the Coming of the Lord" but never the Second Coming of Christ. At the Rapture Christ does not appear visibly to those on the Earth, but He comes in the air above the Earth to catch up or rapture the dead and living saints who rise together to meet the Lord in the air…The rapture is purely a New Testament doctrine and was first revealed to Paul as a special revelation, (1 Cor. 15:51-58), while the Second Coming of Christ is not only a New Testament doctrine, but it is one of the chief themes of the Old Testament…"[2] **Finis Dake**- *God's plan for man*

7. The Rapture is not the Second Coming advent of Christ mentioned above.

[1] Hitchcock, Mark. (2005). Could the Rapture Happen Today? (p.9). The Crown Publishing Group. Kindle Edition.
[2] Finis J. Dake, *God's Plan for Man,* (Lawrenceville, GA: Dake Publishing, Inc., 2004), WORD*search* CROSS e-book, 840.



B. **The puzzle pieces that make the whole picture of the end times- We have to look at all the Scriptures not just one piece.**

1. We should not be ignorant of the times and seasons:

1 Thessalonians 5:1-5 (KJV)
[1] But of the times and the seasons, brethren, ye have no need that I write unto you.
[2] For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.
[3] 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.
[4] But ye, brethren, are not in darkness, that that day should overtake you as a thief.
[5] Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

Here we see two groups of people: the brethren, and those Paul called "they." One would escape the Day of the Lord and the others would not.

2. The prerequisite to make the Rapture

1 Thessalonians 4:13-18 (KJV)
[13] 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.
[14] For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

V. 14- Criteria for meeting the pre-Tribulation Rapture of the church- "If we believe that Jesus died and rose again-Born again". We believe Jesus will come before the Tribulation period starts-More proofs of this later. The next great event is not a messiah showing up to save the world- It's the Rapture of the church leaving this world.

3. We all know and believe that Jesus is coming, the question is WHEN?

III. What is the purpose of the Rapture? The removal of the Church before God's wrath is poured out (See Lesson 3)

1. To keep the saints from God's wrath upon the earth- Isaiah 13:9-13, 1 Thess. 1:9-10- To save those who wait for the son to return, 1 Thess. 5:9- No set time for the church to go through the wrath

Isaiah 13:9-13 (KJV)
[9] Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

10 For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.
11 And I will punish the world for *their* evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.
12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.
13 Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.

Revelation 3:10 (KJV)
10 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.

1 Thessalonians 1:9-10 (KJV)
9 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;
10 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 5:9 (KJV)
9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

2. Luke 21:34-36- To escape all the things that lead up to His Second Coming and to stand before him?

Luke 21:34-36 (KJV)
34 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.
35 For as a snare shall it come on all them that dwell on the face of the whole earth.
36 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.

3. To receive the fruit of the early and latter rain- James 5:7

James 5:6-7 (KJV)
6 Ye have condemned *and* killed the just; *and* he doth not resist you.
7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

In a field there are more than one gleanings to "harvest" the field. A Harvest has many gleanings and the coming of the Lord here, is likened to the harvest. A field can be harvested two, three and even four times in one season. Even grapes are harvested only when they are ripe at different times during one season. If this is true then why can't there be an early and latter rains that bring forth multiple gleanings of harvest? The latter rain harvest includes a revival that is poured out even during the Tribulation time where thousands will come to know Christ. There is a need to rescue those out of the Great Tribulation in my opinion.

The early rain is the blessed hope or Rapture, which will occur in "a moment in a twinkling of an eye," and later rain or "the Day of the Lord" where, "every eye" will see Him physically. One He is taking us with him back to heaven for a time, and the other we are with him coming to bring vengeance on the Antichrist at Christ's appearing. Later we will detail the two events more clearly.

IV. In the last week Jesus gave three teachings:

1. Matthew 24, Mark 13-The last week <u>on the Mount of Olives</u> He taught about Israel during the future Tribulation period and what to do. It ends with His physical return.

   Matthew 24:30 (KJV)
   30 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.

2. Luke 21- Spoken before Matthew's teaching, the same day <u>in the synagogue</u> (33 A.D.), Jesus told of the destruction of Jerusalem to come in 70 A.D. and how to escape it. Luke found this teaching and knew this was a different teaching than Matthew's and made sure it got recorded. Luke does however record also the final days in the Tribulation and Christ's Second Coming. In verse 24 Jesus mentions the times of the Gentiles ending, then after that He would return physically to the Earth. Many people mix Matthew's account with Luke's and confuse everything. Because Luke recorded this, and the Christians were the only ones who heeded it, they escaped Jerusalem's destruction leaving the city in 66-68 A.D.

   Luke 21:20-22 (KJV)
   20 And when <u>ye shall see Jerusalem compassed with armies</u>, then know that the desolation thereof is nigh.
   21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.
   22 For these be the days of vengeance, that all things which are written may be fulfilled.

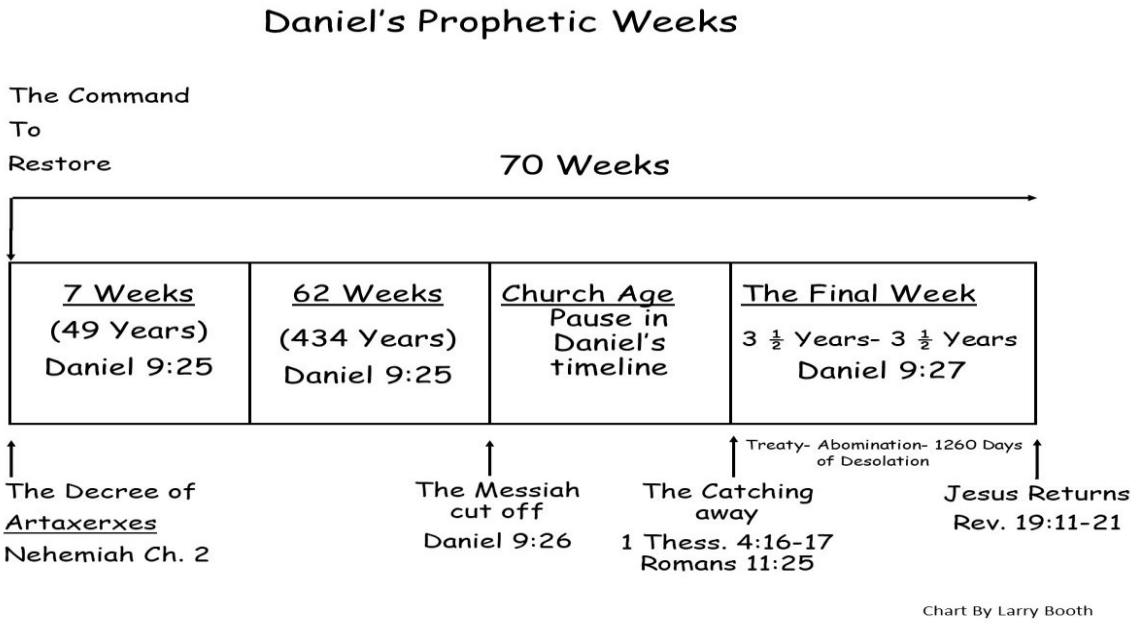
   Promises of the Rapture in Luke 21- Surly Jesus is not suggesting death here.

   Luke 21:35-36 (KJV)
   35 For as a snare shall it (LB-The Tribulation) **come on all them that dwell on the face of the whole earth.**
   36 Watch ye therefore, and pray always, that ye may be accounted <u>worthy</u> <u>to escape all these things</u> that shall come to pass, and <u>to stand before the Son of man</u>.

3. John 14- The Upper Room at the Last Supper- His last message was to the church. He taught about the Rapture and the church. He stated "I'm going to leave, come back and take you to heaven." Nowhere does he say that He will touch the Earth or appear physically when he comes to get us. This is the Rapture! If there is no Rapture where is this Scripture fulfilled?

   John 14:1-3 (KJV)
   1 Let not your heart be troubled: ye believe in God, believe also in me.

[2] 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.
[3] And <u>if I go</u> and prepare <u>a place</u> for you, <u>I will come again, and receive you unto myself; that where I am, *there* ye may be also.</u>



V. 70 weeks of years (490) are determined and one week of years (7 years) has not been fulfilled yet. (See chart)

Daniel 9:24-27 (KJV)
[24] <u>Seventy weeks are determined</u> upon thy people and upon thy holy city, <u>to finish the transgression</u>, 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.
[25] 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* <u>seven weeks, and threescore and two weeks:</u> the street shall be built again, and the wall, even in troublous times.
[26] And <u>after threescore and two weeks shall Messiah be cut off</u>, but not for himself: and the people of <u>the prince</u> that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.
[27] And <u>he shall confirm the covenant with many for one week</u>: and in the midst of the week 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.

A. The Tribulation is the last 7 year period for Israel to finish the transgression- Hosea 5:15- When they openly repent the Lord will rescue them.

B. It begins when the Antichrist "confirms the covenant" for one last week of years

Daniel 9:27 (HCSB)
27 He will make a firm covenant with many for one week, but in the middle of the week he will put a stop to sacrifice and offering. And the abomination of desolation will be on a wing of the temple until the decreed destruction is poured out on the desolator."

C. The Antichrist will break his covenant with Israel in the middle of the Tribulation

Matthew 24:15 (KJV)
15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

2 Thessalonians 2:3-4 (KJV)
3 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;
4 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.

D. The Day of the Lord is not the Rapture and takes place at the end of the Tribulation period as taught by Jesus- They won't be looking for Him

Matthew 24:48-51 (KJV)
48 But and if that evil servant shall say in his heart, My lord delayeth his coming;
49 And shall begin to smite *his* fellowservants, and to eat and drink with the drunken;
50 The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,
51 And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

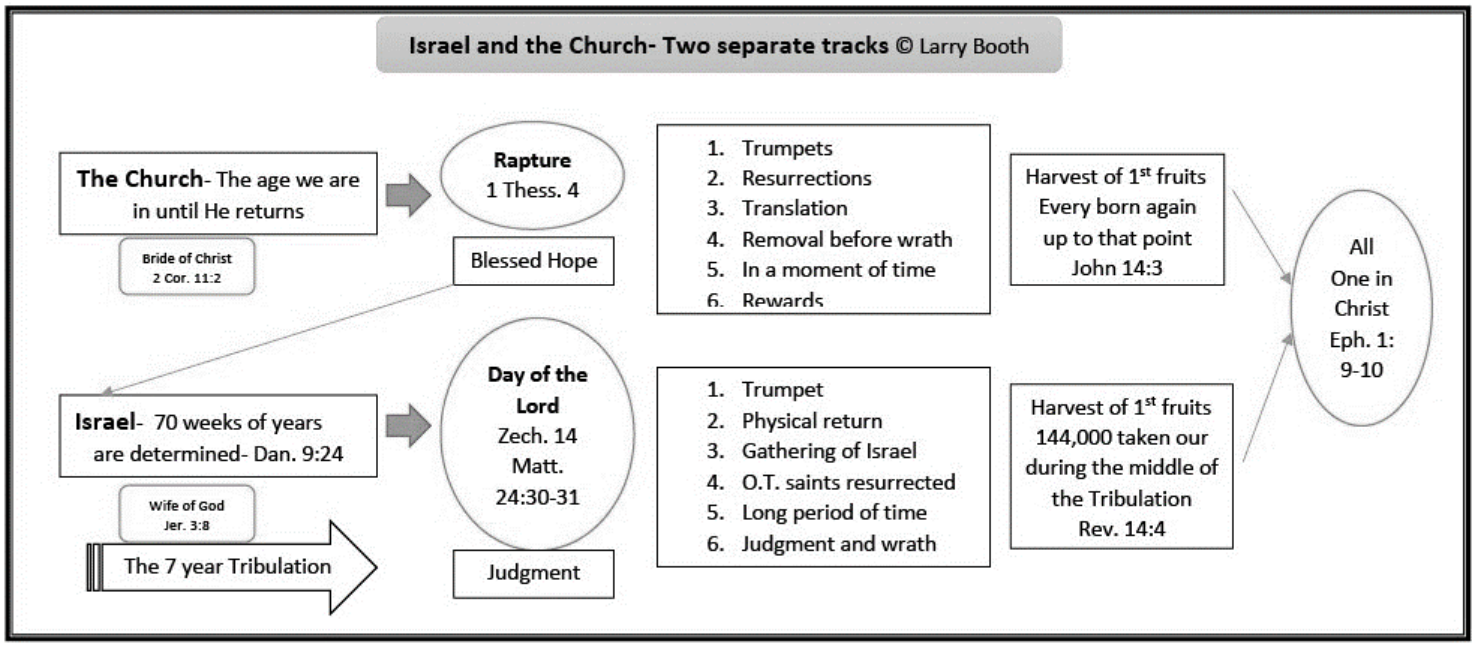
Matthew 25:31-34 (KJV)
31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:
32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:
33 And he shall set the sheep on his right hand, but the goats on the left.
34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

VI. The Rapture and the Day of the Lord are two separate events- (see chapter 7)

2 Thessalonians 2:1-2 (KJV)
1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together

unto him,
[2] 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 <u>the day of Christ</u> (early translations read "day of the Lord") is at hand.

VII. Israel and the Church are on two separate tracks



NOTES:

STUDY GUIDE

JOYFUL HARVEST TEACHING SERIES

A Study of Things to Come by Larry Booth

STUDY: Why I Believe in the Pre-Tribulation Rapture

Chapter 2

The timing of the Rapture-
12 Things we must understand first

Things to come- different theological positions-

<u>Areas to understand</u>

Apostles, Church Fathers, Catholic, Protestant,
Protestant reformers: Lutheranism, Anabaptist, Calvinism, Arminianism, Finney
Premillennial, postmillennial, Amillennial
Dispensational, Reformed, Covenant
Futurist, Historical, Preterist
Pentecostal, Cessationsist, New Calvinist, Bapticostal
Pre-Tribulation Rapture, mid-Trib., post-Trib. Rapture

A. Intro: The puzzle pieces that make the whole picture of the end times- We have to look at all the Scriptures not just one piece.

1. We should not be ignorant of the times and seasons:

1 Thessalonians 5:1-5 (KJV)
[1] But of <u>the times and the seasons</u>, brethren, ye have no need that I write unto you.

[2] For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.
[3] For when <u>they shall say</u>, Peace and safety; then sudden destruction cometh <u>upon them</u>, as travail upon a woman with child; and <u>they shall not escape</u>.
[4] But <u>ye, brethren</u>, are not in darkness, that <u>that day should overtake you</u> as a thief.
[5] Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

Here we see two groups of people: the brethren, and those Paul called "they." One would escape the Day of the Lord and the others would not.

2. The prerequisite to make the Rapture

1 Thessalonians 4:13-18 (KJV)
[13] But <u>I would not have you to be ignorant, brethren</u>, concerning them which are asleep, that ye sorrow not, even as others which have no hope.
[14] For <u>if we believe that Jesus died and rose again</u>, even so them also which <u>sleep in Jesus</u> will God <u>bring with</u> him.
[15] For this we say unto you by the word of the Lord, <u>that we</u> which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.
[16] 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:
[17] 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.
[18] Wherefore comfort one another with these words.

V. 14- Criteria for meeting the pre-Tribulation Rapture of the church- If we believe that Jesus died and rose again-Born again. We believe Jesus will come before the Tribulation period starts- More proofs of this later. The next great event is not a messiah showing up to save the world- It's the Rapture of the church leaving this world.

3. We all know and believe that Jesus is coming, the question is WHEN?

B. 12 Things we must understand first before going forward:

1. The word "rapture" and "translation" mean two different things but usually would happen at the same time. The first means "caught up" and the second is the change that happens to one's physical body when he is caught up. Resurrection describes when a dead person comes alive physically. One could be resurrected and then translated and raptured to heaven (1 Thess. 4:16).

2. This study is about all the possible places in Scripture that may be called a rapture in the near future. Some may not be in fact the Rapture but constitutes a catching away.

3. Different groups to look at:

   There are many groups we are looking at both dead and alive at different time periods on the earth and in heaven. It can be very confusing if we do not keep these distinctions in mind as we read each passage. For instance: (1) The dead saints since Jesus arose, (2) Living saints now, (3) Dead Old Testament saints. (4) The future dead, including: (5) The dead righteous Jewish saints in the Tribulation period, and (6) Future dead saints pictured in heaven.

   The resurrected dead from three groups namely: (7) Old Testament, (8) New Testament and, (09) the unrighteous. The raptured living saints (10), including pre-Trib., (11) mid-Trib., and (12) end Trib.

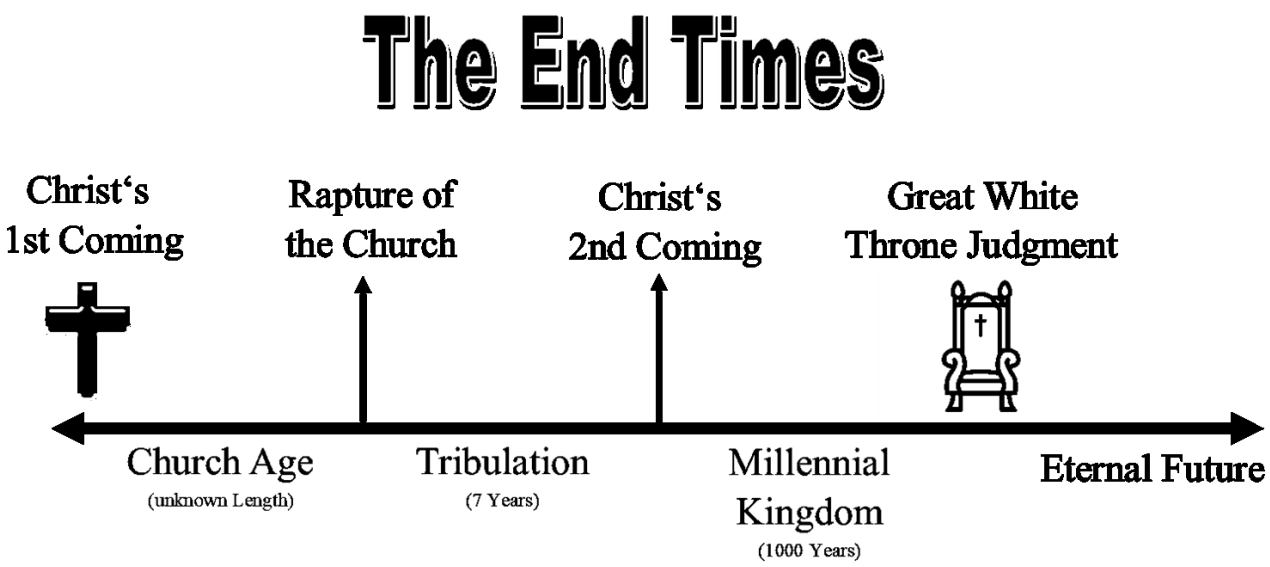
   Then we have the (13) living Jews, (14) living Christians, and (15) living unrighteous at the end of the Tribulation. Quite a number to keep track of but it is necessary to keep one's bearing when discussing different time periods and groups. I've probably missed a few.

   But the main parties of men are as follows:

   a. The Church
   b. Israel both Old and New Testament (remnant)
   c. The Tribulation saints
   d. The wicked

   The distinctions of these groups:
   a. Resurrected-raised from the dead
   b. Raptured-Caught up alive
   c. Translated-Physically changed like the angels

   The state of these groups:
   a. Living
   b. Dead



(Read- Dwight Pentecost-*Things to Come*, John Walvoord's- *The Rapture Question*)

4. The Tribulation period- Summary

It should be already understood that this period of time called the 70th week of **Daniel 9:27**, the "Tribulation period" and also called "Jacob's trouble" is to be consider a 7 year period by Daniel and the book of Revelation (Jer. 30:7-9). It begins with a peace treaty that the Antichrist will one day make with the nation of Israel for 7 years (Daniel 9:25-27).

Believers who come to Christ will be persecuted in the first 3 1/2 years. The first part is relatively peaceful for Israel celebrating the rebuilding of her temple and then the Antichrist in the middle of that "week" of years, will break his peace treaty and make war against Israel, devastating Jerusalem and slaughtering 2/3rds of the living Israelis (2 Thess. 2:3-4, Rev. 11:2, 12:6, Zech. 13:7-9).

Matthew 24:21 says when the treaty is broken then *great* tribulation starts for Israel. A time worse than it has ever been on the Earth for the Jews. This period is primarily about the judgment, cleansing and salvation of Israel but also to show God's glory by saving them. (Ezek. 36, 20:33-44). For the world it is the whole 7 years.

a. There is a future event called the Tribulation period or Jacob's trouble for Israel

After 70 years of punishment-

70 "weeks" are determined to finish the transgression

7+

62

69

Messiah cut off

7- The "prince" that shall come

Daniel 9:23-27 (KJV)

[23] At the beginning of thy supplications the commandment came forth, and I am come to shew *thee*; for thou *art* greatly beloved: therefore understand the matter, and consider the vision.

[24] 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.

[25] 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.

[26] And after threescore and two weeks (LB- 69 total) **shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.**

[27] And he shall confirm the covenant with many for one week: and in the midst of the week 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.

Lewis Chafer in his book called *Dispensationalism* says concerning Israel's judgment:

> "At the end of this age, Israel must pass through the great Tribulation, which is specifically characterized as "the time of Jacob's trouble" (Jer. 30:4–7; Dan. 12:1; Matt. 24:21); and, before entering her kingdom, she must come before her King in judgment. Of this event Ezekiel writes: "I will bring you out from the people, and will gather you out of the countries wherein ye are scattered.… And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against me" (Ezek. 20:34–38. The entire context should be considered, 33–44. Cf., also, Isa. 1:24–26; Ps. 50:1–7; Mal. 3:2–5; 4:1–2). Israel's judgments are likewise described by Christ in Matthew 24:15–25:30. That these Scriptures refers to Israel is certain from the fact that the Church does not come into judgment (John 3:18; 5:24; Rom. 8:1, A. R. V., 38–39), and that the description of the judgment of the nations does not begin until verse 31. It therefore follows that Israel's judgments are in view in the passage in question. The incomparable tribulation is ended by the glorious return of Christ to the earth (Ps. 2:1–9; Isa. 63:1–6; Matt. 24:27–31; 2 Thess. 2:3–12; Rev. 19:11–21); Israel's judgments, according to the context of Matthew 24:30–25:30, follow the glorious appearing of Christ; and the Judgment of the Nations occurs when He is seated on the throne of His glory (Matt. 25:31–32)."[3]

[3] Chafer, L. S. (1951). *Dispensationalism.* (p. 31-32). Dallas 4, Texas: Dallas Seminary Press.

b. Jesus warned the Jews of a *future* event, **the great Tribulation and the Antichrist**- not the already *past event* with Antiochus Epiphanes 167BC (which some teach is what Daniel is only referring to). Also not 68-70 A.D., Titus did not fulfill Daniel or Christ's words either. 1940-45 did not fulfil this prophecy either.

The Holocaust in 1940-45 was worse than 70 A.D. So Jesus was not referring to 70 A.D.

There is a *future* 7 years that will be worse than the two previous events.

Matthew 24:15-21 (KJV)
15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)
16 Then let them which be in Judaea flee into the mountains:
17 Let him which is on the housetop not come down to take any thing out of his house:
18 Neither let him which is in the field return back to take his clothes.
19 And woe unto them that are with child, and to them that give suck in those days!
20 But pray ye that your flight be not in the winter, neither on the sabbath day:
21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. (LB- the Holocaust was worse than 70 A.D.)

Both involve two end-time periods. When it comes to the larger picture, these two periods of persecution leading up to the first and Second Coming of Christ are portrayed in both the exploits of Antiochus IV as well as those of the coming Antichrist. **Lehman Strauss** explains thusly:

> "Both of these periods witness the wrath of God being extended to His chosen people. The first of these periods of wrath commenced with the Babylonian captivity and concluded with the atrocities of Antiochus, after which there was deliverance. The second of these periods is yet future. It will commence with the beginning of the seventieth week (Daniel 9:24-27) and conclude with the atrocities of Antichrist, after which there will be deliverance."[4]

Therefore not only is there a typical relationship between the two persons of Antiochus IV Epiphanes and the upcoming Man Of Sin, but there is also an association between the two time periods leading up to the end of each era.

c. History of Antiochus Epiphanes in 167-8 BC:

2 Maccabees 5:11–14 "When these happenings were reported to the king, he thought that Judea was in revolt. Raging like a wild animal, he set out from Egypt and took Jerusalem by storm. He ordered his soldiers to cut down without mercy those whom they met and to slay those who took refuge in their houses. There was a massacre of young and old, a killing of women and children, a slaughter of virgins and infants. In the space of three days, eighty thousand were lost, forty thousand meeting a violent death, and the same number being sold into slavery."

Antiochus decided to side with the Hellenized Jews in order to consolidate his empire and to strengthen his hold over the region. He outlawed Jewish religious rites and traditions

[4] Strauss, Lehman, (1969). *The Prophecies of Daniel* (244-45). Neptune, N.J.: Loizeaux Brothers.

kept by observant Jews and ordered the worship of Zeus as the supreme god (2 Maccabees 6:1–12). This was anathema to the Jews and they refused, so Antiochus sent an army to enforce his decree. The city of Jerusalem was destroyed because of the resistance, many were slaughtered, and Antiochus established a military Greek citadel called the Acra.

Larry Cockerham: "The cruel and violent persecutions of Antiochus Epiphanes are recorded in histories annals for all to observe. In the spring of 168 B.C., the armies of the Syrian king had arrived within four miles of the great city of Alexandria to compel the pharaohs to surrender. But the Egyptians had appealed to Rome for assistance. A Roman fleet was anchored in the bay and their representative Popilius Laenas, soon met with the king. After drawing a circle with his staff around the Syrian king, and forcing him to give an immediate response, the king reluctantly accepted the ultimatum to depart.

After being humiliated and forced to leave Egypt, Antiochus's vengeance was quickly turned upon Jerusalem. He killed over eighty thousand men, women, and children and sold forty thousand into slavery (2 Macc. v. 5-14). The holy place was robbed of its treasures and the temple was dedicated to Jupiter Olympus. The temple was defiled by offering a sow upon the altar and scattering its juice over all the sanctuary and vessels. He substituted the Jewish feasts with the drunken revelry of Bacchanalia, forcing the Jews to worship Bacchus, the god of pleasure and wine. The licentious festival of Saturnalia, the worship of Saturn, was also enforced upon the inhabitants. He forbade the reading of the Holy Scriptures and the tradition of circumcision. Throwing them headlong with their infants off of the highest wall in Jerusalem, Antiochus killed two mothers who had circumcised their children in defiance of the law. He also cut out the tongues of a mother's seven sons and after that had each of them roasted alive on a flat iron (2 Macc. vii. 3-5). Then the mother herself was murdered. John Walvoord notes that "a detailed description of the violent atrocities and murder of thousands of Jews by Antiochus while marching through Judea is found in 1 Maccabees 1:20-28 and 2 Maccabees 5:11-17." [5] [6]

The date of Antiochus's persecution of the Jews in Jerusalem is variously given as 168 or 167 BCE. Some say the prophecies by Daniel were fulfilled with Antiochus but Jesus repeated them and they are still future.

Matthew 24:22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

5. The pretribulational view teaches that Jesus will return before the Tribulation starts.

The pretribulation Rapture will happen before the Antichrist is revealed and is the restraining element that keeps him now from taking over. The church will leave the Earth for 7 years. According to 2 Thess. 2:1-8, the pretribulation Rapture called the "departure" in the Greek, a

[5] Web Article- http://www.prophecyforum.com/antiochus.html#5 Larry Cockerham is pastor of a Southern Baptist church in the Southeastern United States. He has a Master of Theology degree from Andersonville Seminary in Camilla, Georgia.
[6] Walvoord, John. (1971). *Daniel: The Key To Prophetic Revelation* (P. 267). Chicago: Moody Press.

word used in verse 3 and mistranslated as "falling away," will happen before the Antichrist is revealed and I personally believe it's the Spirit filled church that is the restraining element that keeps him now from taking over. The church will leave the Earth for 7 years during which the Earth and its inhabitants will suffer the great Tribulation.

Paul writes the Thessalonians a second letter after he had already taught them about the Rapture. Here he explains the church would be gone before Jesus comes back physically to the earth. The Jewish temple will also have to be rebuilt by this time.

2 Thessalonians 2:1-8 (KJV)
1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him,
2 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.
3 Let no man deceive you by any means: for *that day shall not come*, except there come a falling away (Greek-departure) **first, and that man of sin be revealed, the son of perdition;**
4 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.
5 Remember ye not, that, when I was yet with you, I told you these things?
6 And now ye know what withholdeth that he might be revealed in his time.
7 For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.
8 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:

The Holy Spirit in the church on the earth, is holding back the Antichrist today. When the church is gone then there will be nothing holding back the beast of Revelation.

6. The Tribulation saints are primarily not of the group now called the "church," for the church period or dispensation has finished with the Rapture having already taken place before they appear on the scene. They are born again and will reign with Christ. They are a group called saints that are saved during the Tribulation period which are of all nations and tribes of people. They will operate in the gifts of the Spirit up until Christ returns according to Joel 2:28-32 and 1 Cor. 13:9-12. The book of Revelation never calls them the church. They are however accounted as making up the group called to the "wedding supper" later at Christ coming much like the 5 virgins who were prepared beforehand (Rev. 19:5-9). So, ultimately they are still the body of Christ. This distinction will be understood later.

7. 1 Thess. 5:3-6- Israel and the church are two groups that are different and have different dispensations and judgments. It is important to point out that at some time in the future the word "saints" include Israel and the church. Generally, that will be after the commission of the 144,000. Previously the church is the "saved" and Israel the "elect." (Romans 9:27; 10:1)The gospel and salvation do not change. (Romans 10:12-13) The remnant of Israel's view of Christ will however change, and they all will be saved (Isaiah 10:21-22, Zech. 12:10, 13:8, Romans

11:25-32, Rev. 12:17). God deals with both groups on a different timeline with two different dispensations coming together into one Millennial dispensation (See chart on P. 73).

1 Thessalonians 5:3-9 (HCSB)
3 When they say, "Peace and security," then sudden destruction comes on them, like labor pains come on a pregnant woman, and they (LB- Israel) will not escape.
4 But you, brothers, (LB- Believers) are not in the dark, for this day to overtake you like a thief.
5 For you are all sons of light and sons of the day. We do not belong to the night or the darkness.
6 So then, we must not sleep, like the rest, but we must stay awake and be serious.
7 For those who sleep, sleep at night, and those who get drunk are drunk at night.
8 But since we belong to the day, we must be serious and put the armor of faith and love on our chests, and put on a helmet of the hope of salvation.
9 For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ,

Revelation 12:17 (KJV)
17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

Romans 9:27 (KJV)
27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

Romans 10:1 (KJV)
1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

a. The gospel message and the way of salvation does not change during the Tribulation period. (Romans 10:12-13)

Romans 10:12-13 (KJV)
12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.
13 For whosoever shall call upon the name of the Lord shall be saved.

Romans 11:1-2 (KJV)
1 I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.
2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

b. The remnant's view of Christ, will however change, and they all will be saved (Romans 11:25-32, Rev. 12:17). God deals with both groups on a different timeline with two different dispensations coming together into one millennial dispensation.

c. The church and Israel are on two different tracks. Israel's time starts again when the church dispensation is finished at the Rapture of the church.

Israel's blindness: Until the fullness of the Gentiles be come in

Romans 11:25-27 (KJV)
25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.
26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:
27 For this *is* my covenant unto them, when I shall take away their sins.

d. God deals with both groups separately coming together during the Tribulation period- See chart on P.10

Romans 11:28-36 (KJV)
28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.
29 For the gifts and calling of God *are* without repentance.
30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:
31 Even so have these also now not believed, that through your mercy they also may obtain mercy.
32 For God hath concluded them all in unbelief, that he might have mercy upon all.
33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!
34 For who hath known the mind of the Lord? or who hath been his counsellor?
35 Or who hath first given to him, and it shall be recompensed unto him again?
36 For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

Revelation 12:17 (KJV)
17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

e. "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."[7]

Says Walvoord:

> "If the term church includes saints of all ages, then it is self-evident that the church will go through the Tribulation, as all agree that there will be saints in this time of trouble. If, however, the term church applies only to a certain body of saints, namely, the saints of this present dispensation, then the possibility of the translation of the church before the Tribulation is possible and even probable."[8]

[7] Walvoord, John F. (1979). The Rapture Question-revised and enlarged (pp. 272-273). Grand Rapids MI. Zondervan.
[8] Walvoord, John F. (1979). The Rapture Question-revised and enlarged (pp. 21-22). Grand Rapids MI. Zondervan.

8. A good question to ask: Do the programs for Israel and the church overlap? **Lewis Chafer** believes they should be kept separate:

> "The real unity of the Bible is preserved only by those who observe with care the divine program for Gentiles, for Jews, and for Christians in their individual and unchanging continuity."[9]

9. Resurrection and Rapture are two different things but can happen at the same time also, like in 1 Thess. 4 with the church. A rapture always includes Jew and Gentile, but a resurrection usually is for a specific person or group. So while a rapture includes everybody saved at a particular moment, a resurrection generally might just be for the church, Israel or Tribulation saints.

10. We understand these are the judgments to follow in the future: **The Bema Seat**- after the Rapture in Heaven during the Tribulation period (1 Cor. 3:11-15, 2 Cor. 5:10), the **Judgment of Israel** mainly during the Tribulation and by the disciples during the Millennial reign (1000 year reign on Earth Ezekiel 20:33-44; Matthew 19:28), the **Judgment of the Nations** (called the Sheep and Goats Judgment Matt. 25:31-46) where Christ judges all living people who survived the Tribulation, the **Judgment of the fallen angels** (1 Cor. 6:1-3), and finally the **Great White Throne Judgment** when Christ resurrects and judges all the unrighteous dead after the Millennial reign on Earth (Rev. 20:11-15), (See Larkins "resurrections and Judgments" chart and my series on these).

11. As dispensationalist, we believe that we should take Scripture at face value. We should understand it in its plain, normal sense of meaning. We should interpret the Bible according to the rules of grammar and take into consideration the historical context in which it was written. That God has and still does deals with man in distinct and different periods of time on Earth. Dispensationalist believe the church and Israel are two different and distinct groups and are dealt with separately by God, and that Israel will one day be saved by Jesus himself.

> **H.A. Ironside:** "The word "dispensation" is found several times in the pages of our English Bible and is a translation of the Greek word "*oikonomia*." This word, strictly speaking, means "house order." It might be translated "administration," "order," or "stewardship." In each successive age, God gives to men of faith a certain stewardship, or makes known to them a certain order or administration, in accordance with which they are responsible to behave. A dispensation then is a period of time in which God is dealing with men in some way in which He has not dealt with them before. Only when a new revelation from God is given, does a dispensation change."[10]

[9] Chafer, L. S. (1951). *Dispensationalism.* (p. 33). Dallas 4, Texas: Dallas Seminary Press..

[10] Ironside, H. A. (1938). *Wrongly Dividing the Word of Truth: Ultra-Dispensationalism Examined in the Light of Holy Scripture* (pp. 5–6). Neptune, NJ: Loizeaux Brothers.

12. As a premillennialist, we believe that Jesus will physically return to the Earth at the end of the Tribulation period as described in Rev. 19 and this is called the Second Coming or Advent, the Day of the Lord, and the Revelation of Christ. He will destroy His enemies, judge the nations, and then will physically rule the world for 1000 literal years. After that, He will resurrect the wicked dead and judge them at the Great White Throne Judgment and usher in the eternal state where God Himself will abide on the Earth that will be totally recreated with a new Heaven and a New Jerusalem.

C. The timing of the Rapture

Ephesians 1:9-10 (KJV)
9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:
10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him:

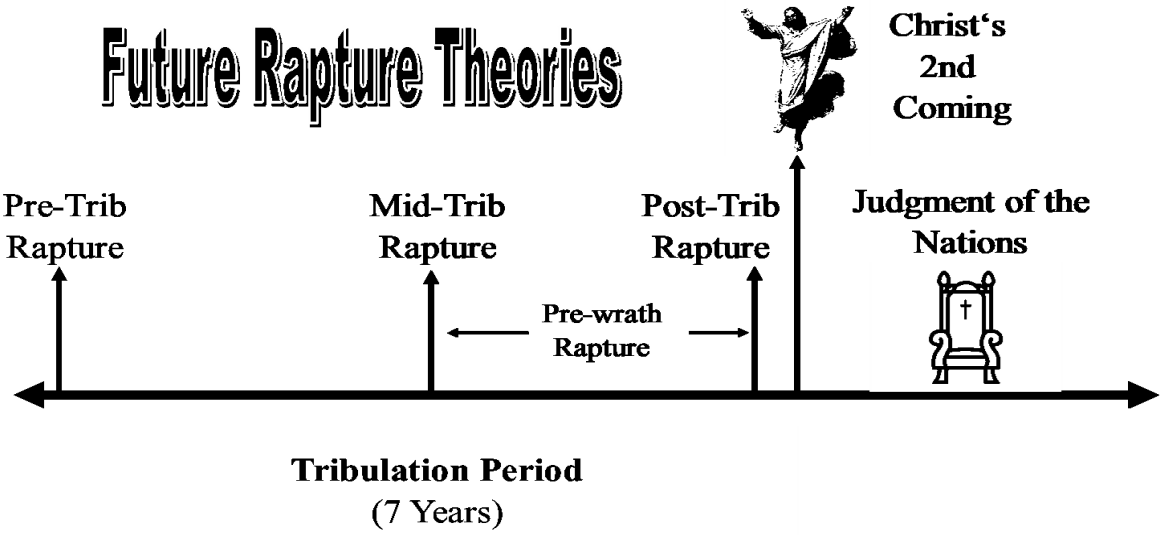
The mysterious plan all along was for Israel and the Gentiles to come into union of one body: Christ Jesus, the same way. Understanding that Israel still has a time to come to bring them in we will look at the future plan of the ages (Hosea 2:18-20).

It's not a question of "*will* Christ return?", but a question of *when*? Will the church go through any part of the Tribulation period that both Daniel and Jesus predicted would come? Dan. 9:27, Matthew 24:15-28 (See above).

Most Christians believe that Jesus will physically return to the Earth one day like He said He would. Many also believe there will be a rapture or a catching away of the saints before He physically comes back. They just disagree on when in time that happens. **Tim LaHaye** states that it's just a matter of timing:

> **LaHaye:** "Virtually all Christians who take the Bible literally expect to be raptured before the Lord comes in power to this earth. Yet there are hundreds of books written on this subject from at least four perspectives, several of which we have touched on already: pre-Tribulationist, post-Tribulationist, mid-Tribulationist, and partial Rapture. They all teach that Christ will return physically to earth to begin His 1,000-year rule, but differ on the timing of the Rapture in relation to the Tribulation. All four groups believe Jesus Christ to be the Son of God, the only means of salvation, and they expect Him to come again—most expect Him to appear relatively soon. Their differences lie in one major area: when He is coming for His church. It is a matter of timing."[11]

[11] LaHaye, Tim. (2016) Who Will Face the Tribulation?: How to Prepare for the Rapture and Christ's Return (Tim LaHaye Prophecy Library™) (Kindle Locations 1436-1442). Eugene, Oregon. Harvest House Publishers. Kindle Edition.



D. There are five main views (different theories) to understanding the Rapture in premillennialism:

1. In the *pretribulational* view Christ Raptures the church before any part of the seven-year Tribulation begins (Dan. 9:24–27; Matt. 24:3–28; Rev. 11:2; 12:14). Upon Christ's coming in the air, which is distinct from and that precedes His coming to the earth, believers will be "caught up together … in the clouds to meet the Lord in the air"
(1 Thess. 4:17 HCSB). In this view believers are delivered "from the coming wrath" (1 Thess. 1:10; Rev. 3:10) by being taken out of the world.[12]

   The pre-Tribulation Rapture-John 14
   Pre-Tribulationism teaches that the Rapture of the church will occur before the commencement of the seven-year Tribulation period. The church will not be present on earth during any part of the outpouring of God's wrath. At some point after the Rapture the Tribulation will begin when the Antichrist enters into a seven-year treaty or covenant with Israel (see Daniel 9:27) This view is the most popular of the Rapture views among modern believers. It's been popularized in The Scofield Reference Bible by C. I. Scofield, The Late Great Planet Earth by Hal Lindsey, and the Left Behind series by Tim LaHaye and Jerry Jenkins.[13]

   a. The living will be transformed and raptured up and the dead resurrected and will meet in the air.
   b. The church will be gone before for an undetermined time before the Antichrist fully takes over. He will make a treaty with Israel, then the seven year time period begins.

[12] Wikipedia
[13] Hitchcock, Mark. (2005). Could the Rapture Happen Today? (P.65). The Crown Publishing Group. Kindle Edition.

c. There are 75 days according to Daniel 12 that will be between the Tribulation period's end and the millennial period beginning to judge the nations and set up Israel.

2. A midtribulational view also sees the Rapture as a distinct event that precedes Christ's Second Coming and delivers believers from the last half of the seven-year period, the "Great Tribulation" (Matt. 24:15–28; Rev. 16–18).

3. The pre-wrath view contends that the Rapture will occur about three-fourths (five and a half years) of the way through the Tribulation (Some differ when this occurs). According to this view, the catastrophes in the first three-fourths of the Tribulation are the result of the wrath of man and the wrath of Satan, not the wrath of God. They teach God's wrath is not poured out until the seventh seal in Revelation (See Walvoord's statements below that refute this position under "F".) They contend believers will be taken up just before the wrath of God begins to be poured out on the earth. This view has been popularized by Robert Van Kampen in his book The Sign (1992) and by Marvin Rosenthal, who wrote The Pre-Wrath Rapture of the Church (1990). See also Thomas Ice's article[14]

4. A *posttribulational* view holds that the Rapture and the Second Coming occur at the same time. Therefore, the church remains on earth during "the time of Jacob's distress" (Jer. 30:7 NASB). Unlike the world, however, believers who go through the tribulation will be protected from the devastating outpouring of God's wrath and judgment (1 Thess. 5:9)[15]

5. The partial rapture position as held by some pre-Tribbers, distinguishes between devout and worldly believers. According to this view, only faithful, devoted believers who are watching for Christ's coming will be raptured to heaven before the Tribulation. The rest of the believers will enter the Tribulation and be caught up during subsequent raptures throughout those dreadful days. One writer described the partial rapture view like this: "All believers will go home on the same train, but not all on the first section." [16]

   This view is based on New Testament passages that stress obedient watching and waiting for Christ (see Matthew 25:1-13; 1 Thessalonians 5:6; Hebrews 9:28; 1 John 2:28). It is said to be the least popular of the Rapture positions, but popular among Pentecostals.

   Says **Walvrood**:

> "Pretribulationism does not divide the body of Christ at the Rapture on a works principle. The teaching of a partial rapture is based on the false doctrine that the translation of the church is a reward for good works. It is rather a climactic aspect of salvation by grace."[17]

[14] https://www.pre-trib.org/articles/dr-thomas-ice/message/the-three-quarters-rapture-theory/read

[15] Schemm, Pete. "Rapture." Ed. Chad Brand et al. *Holman Illustrated Bible Dictionary* 2003 : 1366.

[16] Stanton, Gerald B. Kept from the Hour: Biblical Evidence for the Pretribulational Return of Christ (Miami Springs, FL: Schoettle Publishing, 1991), 166.

[17] Walvoord, John F. (1979). The Rapture Question-revised and enlarged (p. 272). Grand Rapids MI. Zondervan.

When one of my friends heard the word "partial rapture," he jokingly said: "Oh, only a leg or an arm would be raptured." I said "exactly!" This theory leaves part of the body on earth to go through the Tribulation period.

E. A mid-Tribulation *only* position is not possible-

1. The midtribulational view requires the interpretation that the first half of the Book of Revelation is not the Great Tribulation.[18] They say all is well before the middle point. While it is true that Jesus called the last half the Great Tribulation in Matthew 24, all of the seven years are a time of God's wrath and will have great devastation in the first 3 ½ years.

2. It mixes the program of the church with Israel.

3. The position must deny the doctrine of imminence, for all the signs of the first half of the week would apply to the church and a predictable date could be set for the Rapture. It would be 3 ½ years from the future time when the Antichrist makes a pact with Israel.

4. In Revelation where we see a mid-Trib. rapture there is no reference to a resurrection mentioned in 1 Thess. 4:16

Dwight Pentecost states:
"In studying the midtribulation position it is well to observe that many of its essential bases are those of the posttribulation position. (1) Midtribulationism must either deny or at least weaken the dispensational interpretation of the Scriptures, and, (2) deny the strict distinctions between Israel and the church. This is observed in that this position places the church in the first half of the last seven years of the period determined upon Daniel's people and city. (3) The position must rest on a view of the tribulation that divides the period into two separate and unrelated halves, so that the church can go through the first half, even though it has no part in the last half. (4) The position must deny the doctrine of imminence, for all the signs of the first half of the week apply to the church. (5) The position must deny the concept of the church as a mystery, so that the church age may overlap God's program with Israel. (6) The position must depend, to a certain extent, on the spiritualizing method of interpretation. This is particularly evident in the explanation of the portions of Scripture dealing with the first half of the tribulation period."[19]

[18] Walvoord, John F. (1979). The Rapture Question-revised and enlarged (p. 117). Grand Rapids MI. Zondervan.
[19] Pentecost, J. Dwight; (1958, 2001).Things to Come: A Study in Biblical Eschatology (Kindle Locations 3341-3349). Grand Rapids, MI., Zondervan. Kindle Edition

Dwight Pentecost: "The nature of the seals and trumpets. A fourth argument of the midtribulation rapturist is the interpretation which holds that the seals and trumpets are not manifestations of divine wrath."[20]

F. A Pre-wrath theory *only* is not possible

From *Compelling Truth Ministries*:
"The pre-wrath view of the rapture attempts to reconcile the truths and difficulties of the other three beliefs. It is similar to midtribulationism in that there is a distinction between the wrath of the Antichrist, which believers will live through, and the wrath of God, which they won't. The main difference is that the pre-wrath view does not identify the shifting of wrath from the Antichrist to God with the exact mid-point of the tribulation—instead, it's sometime after. The Antichrist's persecution of the church will be "cut short" (Matthew 24:22), meaning it will suddenly end before all believers are killed. It is the Rapture of the saints that cuts it short, and the wrath of God immediately follows, wherein the Antichrist loses power so quickly that only God is glorified (Isaiah 2:12–22). This will happen sometime during the last half of the tribulation, but unlike postribulationalism, the timing leaves enough room for God's trumpet and bowl judgments.

There are three major problems with the pre-wrath teaching of the rapture. First, it denies that the first six seal judgments, which are ordained by God, are part of His wrath (Revelation 5—6). Second, it denies the dispensational difference between believers of the church age and those of the ages of Israel; the tribulation is the final of Daniel's "weeks" concerning Israel, and tribulation saints will be a part of Israel's age, not the church's. Finally, it denies the imminence of the rapture. There is nothing that must happen, including the Antichrist's persecution against believers, before Jesus takes His church (Titus 2:13; 1 Thessalonians 4:13–18; 1 Corinthians 15:50–54)."[21]

This comes from **John Walvoord**:
"Harrison stated: "'Wrath' is a word reserved for the Great Tribulation—see 'wrath of God' in 14:10, 19; 15:7; 16:1, etc." [22] He implied that there is no wrath of God mentioned during the period of the seven seals and the first six trumpets. In the comment on Revelation 11:18, he stated: "The Day of Wrath has only now come (11:18). This means that nothing that precedes in the Seals and Trumpets can rightfully be regarded as wrath." He further defined the Tribulation as equivalent to divine wrath: "Let us get clearly in mind the nature of the Tribulation, that it is divine 'wrath' (11:18; 14:8, 10, 19; 15:1, 7; 16:1, 19) and divine 'judgment' (14:7; 15:4; 16:7; 17:1; 18:10; 19:2)."[23] In both instances where Harrison gave extended lists of references to "wrath" in Revelation, he, with evident purpose, omitted Revelation 6:16-17 and Revelation 7:14. The former passage refers to wrath in connection with the sixth seal, and the latter is the only reference to

[20] Pentecost, J. Dwight; (1958, 2001).Things to Come: A Study in Biblical Eschatology (Kindle Locations 3393-3395). Grand Rapids, MI., Zondervan. Kindle Edition.
[21] https://www.compellingtruth.org/pre-wrath-rapture.html Copyright 2001-2019 Got Questions Ministries- All rights reserved
[22] Harrison, Norman B..(1948). The End, (p.91) Harrison Service
[23] Ibid P.120

the "great tribulation" by that title in the entire book. Both of these passages fall in the section of Revelation that deals with the period preceding the trumpets."[24]

"Pretribulationists could accept the teaching that the first three and one-half years of Daniel's seventieth week is a time of protection for Israel, but they do not necessarily find this period described in Revelation 6-11. Even a casual reading of the seals and first six trumpets will make clear that the Great Tribulation begins with the early seals, not with the seventh trumpet. Certainly famine (Rev. 6:5-6), death for one-fourth of the world's population (Rev. 6:8), earthquakes, stars falling from heaven, the moon becoming like blood, and every mountain and island being moved from their places (Rev. 6:12-14) portray indeed "the great day of their wrath"—the "wrath of the Lamb" (Rev. 6:16-17). This is no period of "'sweet' anticipation to John"[25] but the unprecedented time of trouble. Add to this the first six trumpets with their bloodshed, destruction on the earth and the sea, and poisoning of the rivers with the result that "many people died" (Rev. 8:11), climaxed by the great woes of Revelation 9-10, and one has a picture of Great Tribulation such as the world has never experienced. According to Scripture, at that time "the agony they suffered" will be "like that of the sting of a scorpion when it strikes a man" (Rev. 9:5). Some will seek death in vain in order to escape (Rev. 9:6). In the sixth seal, one-third of the remaining earth's population will be killed. If language means anything, this is the predicted time of unprecedented trouble."[26]

See also **Thomas Ice's** article on pre-trib.org about this subject. [27]

G. A post-Tribulation *only* position is not possible

1. **Walvoord:** "The tendency of posttribulationism to blur the scriptural description of the Tribulation arises from the necessity to defend posttribulationism from certain contradictions. One of these is the question as to why saints of the present age who are perfectly justified by faith, given a perfect position of sanctification, and declared to be in Christ, should have to suffer the "great day of his wrath" in the Tribulation."[28]

2. The church is promised to not go through the wrath of God which is the whole 7 years- 1 Thess. 5:9, Luke 21:36, Revelation 3:10. Not to escape and hide, but escape and to stand in heaven before Jesus. Where is this for the post-Tribbers?

Luke 21:34-36 (KJV)
34 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.
35 For as a snare shall it come on all them that dwell on the face of the whole earth.

[24] Walvoord, John F. (1979). The Rapture Question-revised and enlarged (pp. 117-118). Grand Rapids MI. Zondervan.
[25] Harrison, Norman B..(1948). The End, (p.118) Harrison Service
[26] Walvoord, John F. (1979). The Rapture Question-revised and enlarged (pp. 118-119). Grand Rapids MI. Zondervan.
[27] https://www.pre-trib.org/articles/dr-thomas-ice/message/the-three-quarters-rapture-theory/read
[28] Walvoord, John F. (1979). The Rapture Question-revised and enlarged (p. 159). Grand Rapids MI. Zondervan.

[36] 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.

3. In Revelation 19 where Jesus returns physically to the Earth after the Tribulation there is no mention of a resurrection like in 1 Thess. 4:14-18 where the description of the raptured church is taught with a great resurrection of the dead in Christ happening first. These are two different events. One he comes *for* the saints and the other He comes *with* his saints. (Rev. 19:18; Zech. 14:5).Why is there a resurrection then days later? (Rev. 20:4).

4. Post-Tribbers also believe that the resurrection of the believers will happen at the same time as the Old Testament saints of Israel which we will see is clearly after the Tribulation so naturally this reinforces their belief of a post-Trib. viewpoint.

Todd Strandberg:

"Scripture never mentions that the tribulation is meant to be a time of testing for Christians. However, some post-tribbers try to claim that they are the ones being tested during the tribulation. To make this so, they need to spiritualize the 144,000 Jewish believers in Revelation 7:2-8 who receive God's protective seal. Placing the Church dispensation into the same time frame as the seven-year Jewish dispensation, as the post-tribbers do, raises one good question: Can two dispensations transpire at the same time? In the past, God has only dealt with one at a time. Having both present during the tribulation would have to be an exception.[29]

Revelation 2:21-22 (HCSB)

[21] I gave her time to repent, but she does not want to repent of her sexual immorality.
[22] Look! I will throw her into a sickbed and those who commit adultery with her into great tribulation, unless they repent of her practices.

5. If this view is true then why was Paul's teaching hard for Peter to understand concerning the Rapture? (2 Pet. 3:16- my assumption). Peter possibly held to this view and Paul taught clarity to how and when it would happen as a separate event.

H. A possible combination of two or three positions, and not one *or* the other?

What if the possibility of a combination of two or three of these positions were true at the same time, and not one *or* the other? Both the pretribulation position and mid-Trib. could be true at the same time. Respected teachers like **Hilton Sutton** and **Finis Dake** both teach that there is some sort of Mid-Trib. Rapture along with a pre-Trib. rapture. **Dake** in his Annotated Bible note on 1 Cor. 15:23 point #4, states that there is a final rapture just before the battle of Armageddon. I would suggest this may be possible and more. It would break down like this:

[29] Strandberg, Todd., www.Raptureready.com/the-pretribulation-rapture., article called "the pretribulation rapture"

1. Before the Antichrist is revealed there is a Rapture of the church- 1 Thess. 4:16-17; 2 Thess. 2:3, Rev. 4:1
2. The great Tribulation begins when the Antichrist comes on the scene and makes a pact with Israel. Dan. 9:27; 11:40-45; 12:1-2
3. The 144,000 Jewish evangelist after their calling and ministry on the earth, are raptured up and seen in heaven during the Tribulation according to Revelation 14.
4. A great multitude is believed to be taken up and also is seen in heaven shortly after the middle. Rev. 7:9-17, Rev. 15:1-3
5. The "man-child" described in the Revelation is possibly caught up in the middle of the Tribulation in Rev. 12:1-17. However, the "man-child" is probably the pre-Trib. Church Raptured. (See my teaching on Rev. 12).
6. Another group is "harvested" out of the earth sometime between the middle and the battle of Armageddon according to Rev. 14:15-16, Rev. 19:1-10. This group is more likely raptured before His appearing and the battle of Armageddon.
7. At Christ's Second Coming the remnant of living Jews who survive the Tribulation will be gathered together by the angels after His appearing, and the Old Testament saints will rise. (Matthew 24:29-31, Mark 13:27).
8. The dead saints martyred during the last part of the Tribulation are resurrected after Christ appears, but prior to the Millennial- Rev. 20:4 (See 1 Cor. 15:23 for the two categories of saints to rise).

NOTES:

STUDY GUIDE

JOYFUL HARVEST TEACHING SERIES

A Study of Things to Come by Larry Booth

STUDY: Why I Believe in the Pre-Tribulation Rapture

Chapter 3

Part 1- The Crowns in Rev. 4

Review: Are there other proofs of this gap in Scripture?-

1 Peter 1:10-12 (MSG)
The prophets who told us this was coming asked a lot of questions about this gift of life God was preparing. The Messiah's Spirit let them in on some of it—that the Messiah would experience suffering, followed by glory. They clamored to know who and when. All they were told was that they were serving you, you who by orders from heaven have now heard for yourselves—through the Holy Spirit—the Message of those prophecies fulfilled. Do you realize how fortunate you are? Angels would have given anything to be in on this! [30]

> **Ironside:** "In other words, these Old Testament prophets wrote as they were borne along by the Spirit of God, and then, after putting pen to papyrus, they sat down and studied their own writings, pondering them thoughtfully, wondering just what all these marvelous promises could mean, and when they would be fulfilled. They wrote, as Peter again tells us, of the sufferings of Christ and the glories that should follow, but of the interval between the two they knew nothing."[31]

Intro- What have we covered? More than one harvest

James 5:7 (KJV)
7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

The Lord has patience waiting to receiving two different harvest. The gifts will operate all the way until we see Jesus. (Joel 2, 1 Cor.13)

[30] Peterson, Eugene H. (2005). *The Message: The Bible in Contemporary Language*. Colorado Springs, CO: NavPress.
[31] Ironside, H. A. (1943) *The Great Parenthesis*. (Under Chapter 3). Grand Rapids MI. Zondervan Publishing House.

1 Cor. 15:22-23- Concerning Harvest and first fruits

1 Corinthians 15:22-23 (KJV)
22 For as in Adam all die, even so in Christ shall all be made alive.
23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

Resurrections come in separate times. This includes all the comings and resurrections. Both the church and Israel have first-fruits and resurrections related to His comings.

I. Why I believe in the pre-Trib. Rapture of the church

A. Good logic and literal interpretation

Tim LaHaye: "The pre-Tribulation view is the most logical view of Second Coming Scriptures when taken for their plain, literal meaning whenever possible. Many of the details of the Second Coming must be pieced together from various passages of Scripture, no matter what view you take. The pre-Trib position finds a logical place for every second-coming passage. Like a completed puzzle, all the pieces fit."[32]

B. The crowns in Rev. 4:1-11 The 3 "w's"

In Revelation 1:19, the book of Revelation is divided into three parts for John to write: Things you see, things that are, and things that shall be hereafter. Remember this is the beginning of the last section of Revelation of the "things to come." The first great event to come is the Rapture of the church. Also note that the church is mentioned many times in chapters 1-3 but only twice past this point. The church is mentioned later in Rev. 19, when she comes back with Jesus at His revelation as He is returning to the Earth, she is announced as the wedded Bride just before the Marriage Supper. Only the Tribulation saints and Israel are later mentioned between Rev. 4:1 and chapter 18, and NEVER as the church. The last mention of the *Ecclesia*- the church by name is Rev. 22:16 where Jesus says in Revelation 22:16,"I Jesus have sent mine angel to testify unto you these things in the churches…"

Revelation 4:1 signifies the Rapture of the church:

[32] LaHaye, Tim. (2016). Who Will Face the Tribulation?: How to Prepare for the Rapture and Christ's Return (Tim LaHaye Prophecy Library™) (Kindle Locations 1917-1920). Harvest House Publishers. Kindle Edition.

1. Door opened
2. Trumpet
3. Come up
4. In the Spirit
5. The throne
6. Jesus is seated
7. Crowns are cast

Revelation 4:1-11 (KJV)

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.

2 And immediately I was in the spirit: and, behold, a throne was set in heaven, and *one* sat on the throne.

3 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.

4 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.

5 And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

6 And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind.

7 And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

8 And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

Mark Hitchcock says this is the church and states this:

> But the church doesn't appear again until chapter 19, where she is pictured as a bride, beautifully adorned for her husband, who returns to earth with her glorious Bridegroom. This clearly indicates that the bride has already been in heaven for some time since she has "made herself ready"(Revelation 19:7). In Revelation 22:16, God gives the last mention of the church—ekklesia—in Scripture.[33]

1. Who are the 24 Elders? The raptured church who has received crowns signifying that the Bema Seat has already happened in heaven just prior to Revelation 4.

   a. The 24 elders seem to represent the raptured church in heaven *before* the Tribulation period begins. John's catching up represents the same place in time that the church will be raptured up- before the Tribulation starts.

   b. One of them says he is a man like John.

[33] Hitchcock, Mark. (2005). Could the Rapture Happen Today? (p.74). The Crown Publishing Group. Kindle Edition.

John later falls down to worship one of them and the elder says to John, "I am just like you redeemed out of the earth" (Revelation 19:5-10). The elders are redeemed men like John redeemed (raptured) out of the Earth. A fellow servant.

c. Facts about the 24
- They are seen in heaven at the beginning of the Tribulation period
- They are not angels
- They are men redeemed out of the Earth
- They have crowns which means they have already been judged
- They represent a much larger group like the priesthood did
- They carry the vessels which hold prayers of all the saints

Revelation 19:5-10 (KJV)
5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.
6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.
7 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.
8 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.
9 And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.
10 And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

d. The "come up" for the two witnesses does include a Rapture-

Notice in Rev 4:1 the same *language* of rapture, that Jesus uses with John to call him up to heaven is also used for the two witnesses to "come up here," and uses the same Greek words "*anabainō hōde"* These words do mean a physical rapture at the end of the Tribulation for them- "come up here" in Rev. 11:12. John's catching up represents the same place in time that the church will be raptured up- before the Tribulation starts.

Revelation 11:11-12 (KJV)
11 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.
12 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.

2. Where did the elders get those crowns?

Revelation 4:10-11 (KJV)
10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,
11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

a. In Revelation 4:10, the elders fall down worshipping and casting their crowns at Jesus' feet. One has to ask "Where did the Elders get those crowns?" How could a group in heaven already have crowns unless **the Bema Seat Judgment** had not already happened? The Bema Seat or judgment seat of Christ for believers has already happened, for them to have had crowns. It seems so. The Bible says at the Rapture when He appears, that we shall receive a crown of righteousness. (See 2 Tim 4:8; 1 Cor. 1:8) See the Judgment Seat of Christ verses: (Mt. 16:27; Rom. 14:10-13; 1 Cor. 3:11-15; 2 Cor. 5:8-11). This happens before the throne in heaven.

b. Recap about Judgments:

We understand these are the judgments to follow in the future: **The Bema Seat**- after the Rapture in Heaven during the Tribulation period (1 Cor. 3:11-15, 2 Cor. 5:10), the **Judgment of Israel** mainly during the Tribulation and later by the disciples during the Millennial reign (1000 year reign on Earth Ezekiel 20:33-44; Matthew 19:28, Rev. 20:4), the **Judgment of the Nations** (called the Sheep and Goats Judgment Matt. 25:31-46) where Christ judges all living people who survived the Tribulation, the **Judgment of the fallen angels** (1 Cor. 6:1-3), and finally the **Great White Throne Judgment** when Christ resurrects and judges all the unrighteous dead after the Millennial reign on Earth (Rev. 20:11-15), (See my series on these).

c. Judgment seat (Bema) of Christ verses:

Matthew 16:25-27 (KJV) Sheep and Goats Judgment
25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.
26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?
27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

Romans 14:10-13 (KJV) All will appear before Christ
10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.
11 For it is written, *As* I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.
12 So then every one of us shall give account of himself to God.
13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in *his* brother's way.

1 Corinthians 3:11-15 (HCSB) Bema Seat, not Sheep and goat judgment

11 For no one can lay any other foundation than what has been laid down. That foundation is Jesus Christ.
12 If anyone builds on that foundation with gold, silver, costly stones, wood, hay, or straw,
13 each one's work will become obvious, for the day will disclose it, because it will be revealed by fire; the fire will test the quality of each one's work.
14 If anyone's work that he has built survives, he will receive a reward.
15 If anyone's work is burned up, it will be lost, but he will be saved; yet it will be like an escape through fire.

2 Corinthians 5:8-11 (KJV) Two judgments

8 We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.
9 Wherefore we labour, that, whether present or absent, we may be accepted of him.
10 For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.
11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

3. When in time do they get those crowns? Luke 14:13-14 teaches us that rewards comes after resurrection:

Three Judgment Days:
One for believers
One for wicked nations
One at the end for the wicked dead

Luke 14:13-14 (KJV)
13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:
14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.
6.
2 Timothy 4:8 (HCSB)
8 There is reserved for me in the future the crown of righteousness, which the Lord, the righteous Judge, will give me on that day, and not only to me, but to all those who have loved His appearing..

I ask the Lord at a young age while studying the Rapture for proof of a pre-Trib. Rapture and He pointed out the crowns to me. He spoke to my heart, "Where and when did the elders get those crowns?" In my study I realized it was at the Bema Seat Judgment and that that occurs immediately following the Rapture of the church.

So by the beginning of the Tribulation period as Revelation 4:1 shows, the church has already received crowns before the Bema Seat of judgment. The Bema Seat is where believers are rewarded for what they have done. While some will be ashamed, all will be crowned. It is a celebration for all believers and not a condemnation time. In verse 10, the elders are casting those crowns at Jesus feet to show that the rewards and glory we receive belongs to God and Jesus. In the book of Revelation the Bema Seat is not mentioned once, but is represented in these verses.

a. **When? At the Bema Seat Judgment**- *When* are these promises seen *fulfilled* in the book of Revelation? Rev. 4 is at the very beginning of the Tribulation, and after the Rapture of the church.

1) The church saints are promised to receive rewards- Overcomers/Victors

a. Revelation 2:7- The right to eat from the tree of Life
b. Revelation 2:11- Will not be hurt by the second death
c. Revelation 2:17- Given hidden Manna and a white stone with a new name
d. Revelation 2:26-28- Power over nations, and given the morning star
e. Revelation 3:5- Clothed in white, name in the book of life, and name confessed before the Father
f. Revelation 3:10-12- Kept from the Tribulation period
g. Revelation 3:21- Granted to sit with Christ in His throne
h. Revelation 21:7- Will inherit all things, will be sons of God

2) Saints who suffer loss/sadness/tears at the Bema Seat

1 Corinthians 3:15 (KJV)
15 If any man's work shall be burned, <u>he shall suffer loss</u>: but he himself shall be saved; yet so as by fire.

a. Some whose works will burn up will suffer loss- I Corinthians 3:15
b. Ashamed- 1 John 2:28

1 John 2:28 (KJV)
28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and <u>not be ashamed before him at his coming.</u>

c. Saved so as by fire; they will not lose their salvation- I Corinthians 3:15
d. No death-Isaiah 25:8
e. Wipe away tears and sadness- Isaiah 35:10, Rev. 7:17, 21:4

3) Saints <u>receiving</u> crowns

a. Incorruptible Crown (I Corinthians 9:25)
b. Crown of Rejoicing (I Thessalonians 2:19, 20)
c. Crown of Righteousness (II Timothy 4:8)
d. Crown of Life (James 1:2)
e. Crown of Glory (I Peter 5:4)

II. A closer look at who they represent

A. These elders are no doubt the pre-Trib. Raptured church

Who are the elders? They are the church in heaven at the beginning of the Tribulation period. See also Rev. 19:5-10 where one of these elders represents many people and voices, so much so that John bows to worship him thinking he is God and the elder rebukes John and says he is one like John himself. Somehow the voices were so connected to the 24 that John was overwhelmed by it and thought he was Jesus himself.

Revelation 19:3-10 (KJV)
3 And again they said, Alleluia. And her smoke rose up for ever and ever.
4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.
5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.
6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.
7 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.
8 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.
9 And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.
10 And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

B. The 24 represent *all* of the church. Again see Rev. 5 for another very important description of the 24 elders:

Revelation 5:8-10 (KJV)
8 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.
9 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;
10 And hast made us unto our God kings and priests: and we shall reign on the earth.

Here is the proof that they represent all saints. Some say that the 24 are 12 Old Testament and 12 New Testament saints who represent all the church and Israel together. (See quotes below) Some say they represent the 12 tribes of Israel and the church by the 12 Apostles, but

all of those men were born Jews and could not make the statement true in verse 9 that "Thou hast redeemed us out of every kindred, and tongue, and people, and nation." If they only represented themselves and not a larger group. They are definitely redeemed men who are saved and represent the raptured church. The 24 must represent a much larger group of people here even if they are all Jewish. They represent the blood bought church from all nationalities and not Just Jewish peoples.

C. What I used to believe about the 24

1. It is commonly believed that the 24 elders in Revelation 4 and 5 and other chapters, represents the 12 heads of tribes of Israel and the church with 12 disciples in heaven *at the beginning* of the Tribulation period. So to some this is proof that Old Testament Israel will have her resurrection at the pre-Trib. Rapture of the church also. Again **Dake**, **Ironside**, and **Perry Stone**[34] believes this to be true.

> **Harry Ironside**: "The elders in heaven represent the whole heavenly priesthood— that is, all the redeemed who have died in the past, or who shall be living at the Lord's return… The church of the present age and Old Testament saints alike are included. All are priests. All worship. There were twelve patriarchs in Israel, and twelve apostles introducing the new dispensation. The two together would give the complete four and twenty."[35]

Some do not agree with this premise though:

2. **Mark Hitchcock** disagrees:

> "This is also why I believe that the twenty-four elders cannot represent saved Israel: Old Testament believers will not be resurrected and rewarded until after the Tribulation is over (Daniel 12:1-3), yet these elders are shown with crowns while the Tribulation is still under way.[36]
>
> In the New Testament the elders of a church are its representatives. These twenty-four elders represent the glorified church in heaven. Their number- The Levitical priesthood in the Old Testament numbered in the thousands (see 1 Chronicles 24). Since all the priests couldn't worship in the temple at the same time, the priesthood was divided into twenty-four groups, with a representative of each serving in the temple on a rotating basis every two weeks. While the nation of Israel was a kingdom of priests (see Exodus 19:6), only Aaron's sons were allowed to enter God's presence. However, all believers in the church are priests unto God (see 1 Peter 2:5, 9). This is yet one more

[34] Stone, Perry. The Rapture Revelation Teaching Syllabus. (P. 26) Cleveland Tn. Voice of Evangelism
[35] Ironside, H. A. (1920). *Lectures on the Book of Revelation* (p. 82). Neptune, N. J.: Loizeaux Brothers.
[36] Hitchcock, Mark. (2012). *101 Answers/End times* (P.94). Harvest House

evidence that the twenty-four elders are representative of the entire church of Jesus Christ."[37]

3. **J. Dwight Pentecost** disagrees also and believes all 24 elders represent the church and not Israel. This does also cut to the core of what the Tribulation is all about: the judgment and purifying of Israel according to the prophets. The church program is over and God is dealing with Israel again.

> "While this view is less objectionable than the first view, there seem to be reasons for rejecting the interpretation that Israel is a part of the scene here. In the first place, this view is based on the assumption that Israel and the church are both resurrected at the time of the Rapture and translated together into the heavenlies. The problem of Israel's resurrection will be considered later, but certain Scriptures (Dan. 12: 1-2; Isa. 26: 19; John 11: 24) indicate that Israel's resurrection is to be connected with the second advent of Messiah to the earth. Thus Israel could not be translated. In the second place, the Rapture is the program for the church that brings the church into her eternal blessing. The program with Israel is entirely distinct, taking place with different subjects at a different time. Israel could not be resurrected and rewarded until the close of her age. Since these twenty-four elders are resurrected, rewarded, and glorified, and the church is the only body that has experienced these things as yet in the program of God, the saints of the Old Testament could not be included in the group."[38]

What about the Tribulation saints who are a mix of Gentile and Jewish Christians? If some are taken out in the middle where do they fall in the mix for judgment? Will the 144,000 wait for the end to be judged? It seems this could be true. More likely they will be judged in heaven at the Bema Seat, and those left at the end will be judged at the Judgment of the Nations, some call the "Sheep and Goats" Judgment.

D. Israel's program has their resurrection at the Second Coming

Isaiah 26:19-21 (KJV)
19 Thy dead *men* shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew *is as* the dew of herbs, and the earth shall cast out the dead.
20 Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.
21 For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

John 11:24 (KJV)
24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

[37] Hitchcock, Mark. (2005). Could the Rapture Happen Today? (p. 76). The Crown Publishing Group. Kindle Edition.
[38] Pentecost, J. Dwight; (1958, 2001).Things to Come: A Study in Biblical Eschatology (Kindle Locations 4655-4663). Grand Rapids, MI., Zondervan. Kindle Edition.

Speaking of resurrection **Dwight Pentecost** states:

> "Therefore it is to be concluded that the resurrection of Israel does not take place at the time of the Rapture because that resurrection includes only those who are "in Christ" (1 Thess. 4: 16) and Israel does not have that position. Further, the point is substantiated because the church is a mystery and God will complete the program for the church before resuming His program with Israel. Resurrection is viewed as a terminating event and Israel's resurrection could not come until her program were terminated."[39]
>
> "The Old Testament references already cited indicate that Israel's resurrection takes place at the second advent of Christ. In Daniel 12: 1-2 the resurrection is said to take place "at that time," which must be the time previously described, or at the time of the closing events of the seventieth week, when the end comes to the Beast. "At that time" there will be both a deliverance (v. 1) and a resurrection (v. 2). This passage seems to indicate that the resurrection is associated with the act of deliverance from the Beast at the second advent. In like manner Isaiah 26: 19 shows us that the promised deliverance of resurrection does not come until "the indignation be overpast" (v. 20). This indignation is none other than the tribulation period and the resurrection of Israel is said to take place at the termination of that period. It seems to be an error to affirm that the church and Israel are both resurrected at the Rapture. Scripture shows that Israel will be resurrected at the close of the tribulation period, while the church will be resurrected prior to it."[40]

Daniel 12 and Isaiah 26:19-20 (see above) really seems to prove a definite resurrection near the end, but sometime during those 7 years some could be taken out *alive* like the 144,000. Maybe the middle group that possibly goes according to revelation 7 and 12 is a midtrib. rapture of *living* saints from Gentile and Jewish groups found worthy to escape all the rest that is coming. There is no resurrection in the middle at all, just a rapture of living saints. In Zech. 14:5 it says the Lord will come and all his saints with Him, but living Israel is seen here to be delivered alive and saved by seeing Christ himself. So According to Ezek. 37:12-14 (see below) the graves are being opened is another proof that Jesus is God when he resurrects Israel's past righteous group. Then he says they will inhabit the land.

Another possibility exist that satisfies both interpretations. It is that the 24 Elders do represent the Old and New Testament saints but not all of the future Israel. They are dealt with in the Tribulation period. All the Old Testament believers could have gone in the Rapture because Christ preached to them in Paradise and delivered them to heaven. It would mean they would be resurrected at the Rapture, but that there is a future resurrection for all the future Israeli believers who die in the Tribulation period. This seems to be unlikely. See Isaiah 26:19-20 above, Isaiah who would be a part of that group, says the future resurrected would

[39] Pentecost, J. Dwight; (1958, 2001).Things to Come: A Study in Biblical Eschatology (Kindle Locations 7421). Grand Rapids, MI., Zondervan. Kindle Edition.

[40] Pentecost, J. Dwight; (1958, 2001).Things to Come: A Study in Biblical Eschatology (Kindle Locations 7422-7430). Grand Rapids, MI., Zondervan. Kindle Edition.

arise with him, and that verse places his resurrection at the end of the Tribulation period like in Daniel 12. So this probably negates this last possibility.

E. Jesus comes back at the Day of the Lord and has all those crowns on his head representing the glory of the church.

Revelation 19:11-12 (KJV)
11 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.
12 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.

God glorified Jesus in the earth, then Jesus gave His glory to the church, at the Bema Seat the church is rewarded with glory, then sometime after the church gives all the glory to Jesus again. One day Jesus himself will after all things are subject to Him, gives to the Father all the glory and God is in all things glorified and supreme.

1 Corinthians 15:26-28 (KJV)
26 The last enemy *that* shall be destroyed *is* death.
27 For he hath put all things under his feet. But when he saith all things are put under *him, it is* manifest that he is excepted, which did put all things under him.
28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

STUDY GUIDE

JOYFUL HARVEST TEACHING SERIES

A Study of Things to Come by Larry Booth

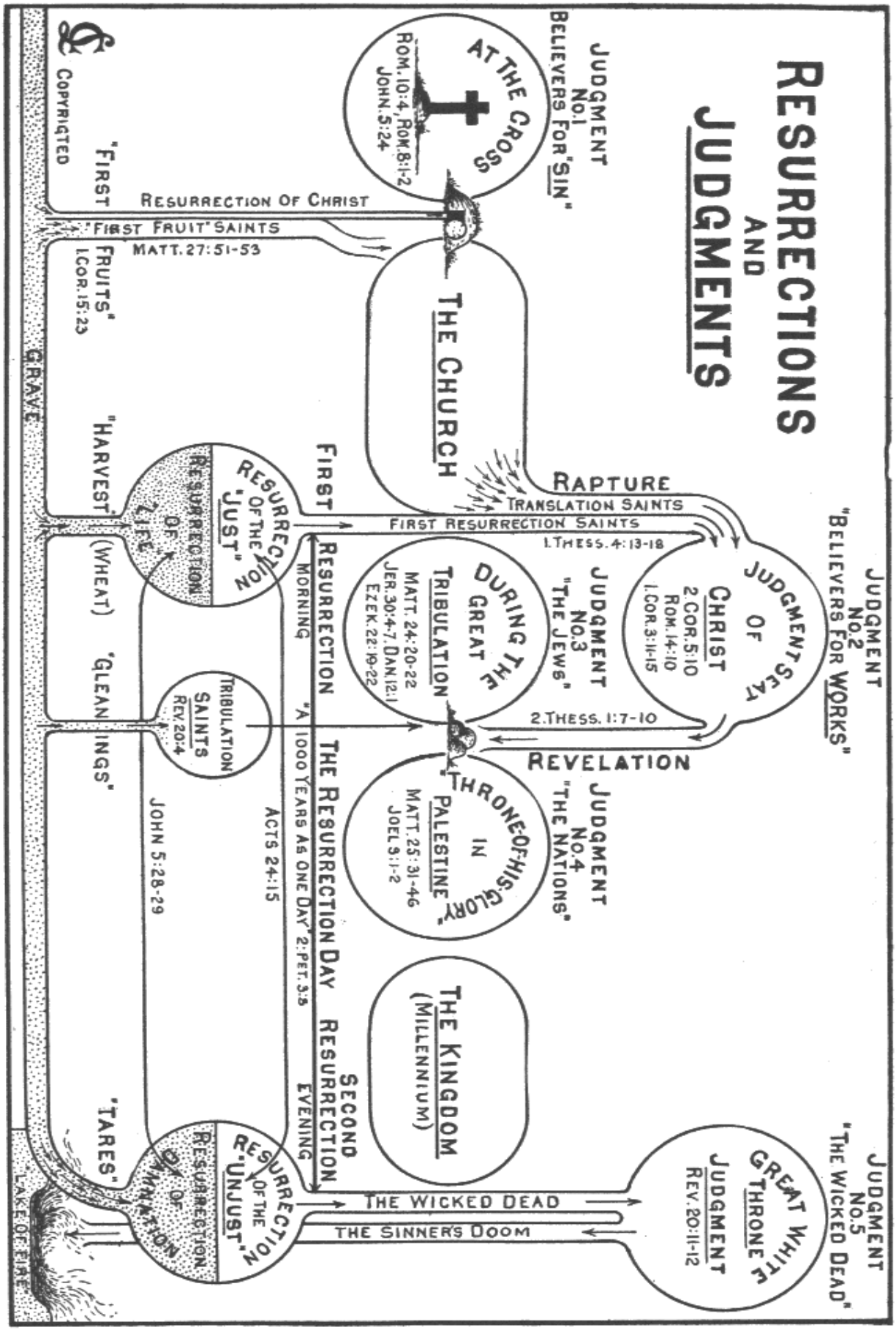
STUDY: Why I Believe in the Pre-Tribulation Rapture

Chapter 4

The resurrection of the Old Testament saints as it relates to the Rapture and Judgments- Supplemental

We understand these are the judgments to follow in the future: **The Bema Seat**- after the Rapture in Heaven during the Tribulation period (1 Cor. 3:11-15, 2 Cor. 5:10), the **Judgment of Israel** mainly during the Tribulation and by the disciples during the Millennial reign (1000 year reign on Earth Ezekiel 20:33-44; Matthew 19:28), the **Judgment of the Nations** (called the Sheep and Goats Judgment Matt. 25:31-46) where Christ judges all living people who survived the Tribulation, the **Judgment of the fallen angels** (1 Cor. 6:1-3), and finally the **Great White Throne Judgment** when Christ resurrects and judges all the unrighteous dead after the Millennial reign on Earth (Rev. 20:11-15), (See my series on these called "Judgments Eternal.").

"Resurrections and Judgments" chart by Clarence Larkin created over 100 years ago:


RESURRECTIONS AND JUDGMENTS
JUDGMENT No.1 BELIEVERS FOR 'SIN'
AT THE CROSS
ROM. 10:4, ROM. 8:1-2 JOHN. 5:24
JUDGMENT No.2 "BELIEVERS FOR WORKS"
JUDGMENT No.5 "THE WICKED DEAD"
COPYRIGHTED
"FIRST FRUITS" I.COR. 15:23
RESURRECTION OF CHRIST
"FIRST FRUIT" SAINTS MATT. 27:51-53
THE CHURCH
RAPTURE
TRANSLATION SAINTS
FIRST RESURRECTION SAINTS
I.THESS. 4:13-18
JUDGMENT SEAT OF CHRIST 2.COR. 5:10 ROM. 14:10 I.COR. 3:11-15
JUDGMENT No.3 "THE JEWS" DURING THE GREAT TRIBULATION MATT. 24:20-22 JER. 30:4-7, DAN. 12:1 EZEK. 22:19-22
2.THESS. 1:7-10
REVELATION
JUDGMENT No.4 "THE NATIONS" THRONE OF HIS GLORY IN PALESTINE MATT. 25:31-46 JOEL 3:1-2
GREAT WHITE THRONE JUDGMENT REV. 20:11-12
GRAVE
"HARVEST" (WHEAT) 'GLEANINGS"
RESURRECTION OF LIFE
RESURRECTION OF THE "JUST"
FIRST RESURRECTION
MORNING
TRIBULATION SAINTS REV. 20:4
"A 1000 YEARS AS ONE DAY" 2:PET. 3:8
THE RESURRECTION DAY
ACTS 24:15
JOHN 5:28-29
THE KINGDOM (MILLENNIUM)
SECOND RESURRECTION
EVENING
"TARES"
RESURRECTION OF DAMNATION
RESURRECTION OF THE "UNJUST"
THE WICKED DEAD
THE SINNER'S DOOM
LAKE OF FIRE

Daniel 12:2 (KJV)
2 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.

This verse says *many* that sleep will awake. Not all? Of course all will one day resurrect for judgment but not all *at once*, this is why it says "many." So, some who are righteous will awake first, then another group will awake or resurrect later to shame. This is obviously talking about the Jewish groups.

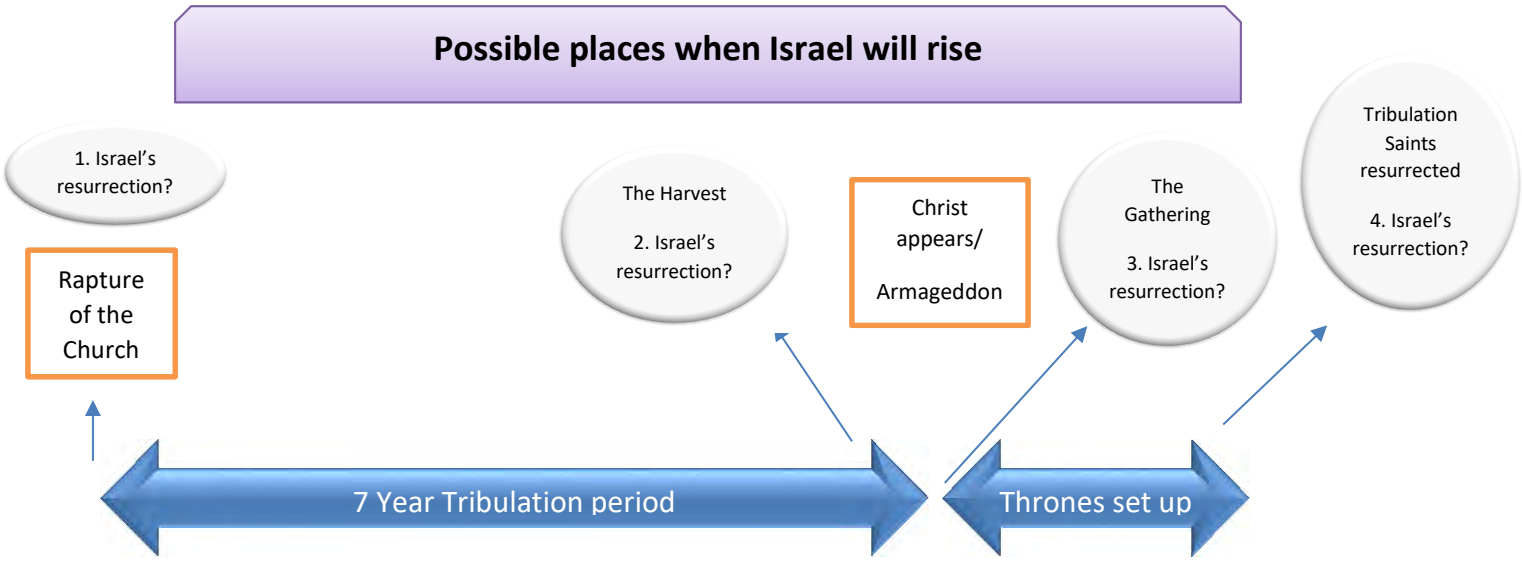
Is there a resurrection during the middle of the Trib.? If part of Israel's righteous are resurrected/raptured during the middle, then who are those resurrected at the end for this great judgment? First off, It is not likely that any of the dead of Israel are resurrected in the pre-Trib. Rapture of the church or the middle of the Tribulation. There *may be* a rapture or catching away in the middle or at some time during the Trib., but not a *resurrection*. Nowhere does Scripture teach of a mid-Trib. resurrection. Some seem to be caught away *during* the Tribulation period, as we see from the book of Revelation. (See my study on "Future Raptures"). And so, it only leaves out the obvious: that Israel's resurrection of the Old Testament saints is at the end, sometime before the Millennial reign begins. This chapter is part of a study on "When Israel will rise" written by the author.

Some good questions about resurrection:

If there is a resurrection of the Old Testament saints at the end of the Tribulation period; then, are the Old Testament saints resurrected together, at the same time with the Tribulation saints, at the end of the Tribulation period, *after* the battle of Armageddon, spoken of in Rev 20:4-6?

Revelation 20:2-6 (KJV)
2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,
3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.
4 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.
5 But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.
6 Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

This resurrection concludes with what is called the "first resurrection" and of course includes from Chris's resurrection and all those afterwards (1 Cor. 15:20-23). This event is *after* Armageddon, after Satan is bound and cast into the pit, and after the Apostles thrones are set up (Matthew 19:28). The other options for Israel's resurrection are *before* Christ appears at His second coming, and just *after* He appears. When do they rise? It's a good question to ask.



1. At the Pre-Trib. Rapture of the Church- dead in Christ rise- 1 Thess. 4:16
2. Harvest/ Catching up- Before Armageddon and before he is seen- Rev. 14:15, Matt. 13
3. The Gathering/after He is seen- Matthew 24:30-31, Ezek. 20:34
4. A few days later, when the tribulation saints arise- Rev. 20:4-5

Another question: Who are the ones who are cut off and die in the pre-Millennial Judgment of the Nations (Matt. 13:39-42, Matthew 25)? They are of course the unrighteous who survive the Tribulation (Matt. 25:31-46). Not every bad person in the world will die at the battle of Armageddon. Jesus described the Judgment that follows His return, the "Sheep and Goats Judgment of the Nations." It of necessity, also has to include individuals and not just whole nations.

First, let's explore resurrections.

A. The Jewish tradition taught and believed in a future resurrection.

1. **Finis Dake** points out that resurrection was taught in the OT:

"1. The fact of a resurrection. The following Bible characters taught it: Job (Job 19:25-27), Isaiah (Isa. 26:14-19), Daniel (Dan. 12:2), David (Ps. 16:10; 17:15; Acts 2:31), O.T. saints (Heb. 11:35), N.T. saints (Mt. 28; Mk. 16; Lk. 24; Jn. 20-21; Acts 2,4; etc.), Jesus (Mt. 16:21; 22:23-31; Lk. 14:14; 20:27-36; 24:13-45), Matthew (Mat. 28:1-20), Mark (Mk. 16:1-18), Luke (Lk. 24:1-49), John (Jn. 19-21; Rev. 20:4-6), Mary (Jn. 11:24), Herod (Mt. 14:2), Peter (1Pet. 1:3; 3:21), and Paul (Acts 17:18,32; 23:6; 24:15,21; Rom. 1:4; 6:5; 8:34; 1Cor. 15; Php. 3:10-11; Heb. 6:2; 11:35).

2. The resurrections foretold (Isa. 26:14-19; Dan. 12:2; Ps. 16:10; Mt. 12:41-42; 20:19; 27:63; 1Th. 4:14-17; 1Cor. 15; Rev. 20:4-6; Jn. 5:28-29)." [41]

2. Job knew about the resurrection:

Job 19:25-27 (KJV)
25 For I know *that* my redeemer liveth, and *that* he shall stand at the latter *day* upon the earth:
26 And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God:
27 Whom I shall see for myself, and mine eyes shall behold, and not another; *though* my reins be consumed within me.

3. David knew about resurrection and that he would have a spiritual body like Christ.

Psalm 17:15 (KJV)
15 As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

4. This was a common belief, for Mary believed Israel would have a resurrection in the last day:

John 11:23-24 (KJV)
23 Jesus saith unto her, Thy brother shall rise again.
24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

5. Because Jesus said it would be:

John 6:39-40 (KJV)
39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.
40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

The last day resurrection is for all the Jews who trust in Jesus. Since The Jewish nation rejected Christ, Israel has been under judgment beginning with the dispersion in 70 A.D., and the destruction of the temple (actually since the Babylonians captivity 605 years B.C.). According to Daniel 9 there is still a 7 year period to fulfill their time of judgment. Revelation 20:2-6 say there is a resurrection at the end of the Tribulation of all the rest of the righteous believers, this concludes the first resurrection. Daniel 12:1-2 and Job 19:25-27 says that all of the righteous Jews from the past will be resurrected, and those who died during the Tribulation period. Those who survive the great Tribulation will be judged. Ezekiel 20:35-37 says that at this time Jesus himself face to face will judge and purge these people. The phraseology used in Ezekiel seems to include the whole seven years as part of this judging. Because it says "face to face" we conclude it will finish when Jesus appears. Mt. 19:28 and Luke 22:28-30 says that the disciples will sit on 12 thrones judging all the tribes of Israel, and

[41] Dake, Finis. Daniel 12:2 note: Dake's Annotated Reference Bible: Containing the Old and New Testaments of the Authorized or King James Version Text.

following that time the rest of the nations will be judged. This judgment of the Nations is called "the sheep and the goat's" judgment of Matthew 25:31-46 and has to include choosing those in the nations who are allowed to go into the Millennial. It will be a judgment of living peoples and how they had treated Israel during this period. By Jesus' own words it will include individuals (See Chapter 23 of my Rapture of the Church study guide).

Ezekiel 20:34-38 (KJV)
34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.
35 And I will bring you into the wilderness of the people, and there will I plead with you face to face.
36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD.
37 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:
38 And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I *am* the LORD.

B. Judgment is given to the raptured saints during the Millennial reign

Matthew 19:27-28 (KJV)
27 Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?
28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Daniel 7:21-22 (KJV)
21 I beheld, and the same horn made war with the saints, and prevailed against them;
22 Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

1 Corinthians 6:2 (KJV)
2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

Revelation 20:4 (KJV)
4 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.

The great Tribulation is Israel's judgment and purging, while the Bema Seat is where Christ will judge the righteous church in heaven after the pre-Trib. Rapture. During the time between Armageddon and the Millennial, he will judge the living nations and all those who survived the

Tribulation. At this time also the twelve apostles of the Lamb will begin to sit on thrones and judge Israel in all other matters.

Matthew 25:31-32 (KJV)
31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:
32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

All over the world people die that day.

Jeremiah 25:32-33 (KJV)
32 Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.
33 And the slain of the LORD shall be at that day from *one* end of the earth even unto the *other* end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

Walvoord believes Christ will resurrect all other saints and Judge here also:

"Just as those who are raptured will be judged and rewarded at the Judgment Seat of Christ, so all other saints who have died will be resurrected at the time of the Second Coming and, in like manner, be rewarded for what they have done for God."[42]

See chapter 23 for a clear discussion of the Sheep and Goats Judgment- Matthew 25:31-46

C. Zephaniah uses the phrase "At that time" like Daniel 12. The judgment of Israel stops at the Day of the Lord.

Zephaniah 3:14-20 (KJV)
14 Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.
15 The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, *even* the LORD, *is* in the midst of thee: thou shalt not see evil any more.
16 In that day it shall be said to Jerusalem, Fear thou not: *and to* Zion, Let not thine hands be slack.
17 The LORD thy God in the midst of thee *is* mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.
18 I will gather *them that are* sorrowful for the solemn assembly, *who* are of thee, *to whom* the reproach of it *was* a burden.
19 Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been

[42] Walvoord, J. F. (1990). *The prophecy knowledge handbook* (p. 276). Wheaton, IL: Victor Books.

put to shame.
[20] At that time will I bring you *again*, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

When Christ returns He takes away Israel's judgments, gathers them and rejoices over them with singing. What a great picture of His love for the Jewish nation!

D. Ezekiel seems to put the resurrection of Israel at the Day of the Lord or the revelation when Christ comes back and not during the pre-Trib. Rapture.

Ezekiel 37:12-14 (KJV)
[12] Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.
[13] And ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves,
[14] And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken *it*, and performed *it*, saith the LORD.

Along with Zech. 12-14, Daniel 12 and Mark 13:24-27, this verse in Ezekiel possibly indicates that O.T. righteous Israel raises from the dead at the time that the remnant is saved and believes and sees the Lord face to face. "You shall know that I am the Lord *when* I have opened your graves." But, It is definitely the same day all this happens. Two great events for Israel: They see Him repent and believe, and all the Old Testament righteous ones resurrect. Jesus will meet living Israel before the Battle at Jerusalem and Armageddon, In Rev. 14 it is clear that He reaps a "harvest of the Earth" *before* the winepress of Armageddon. This is probably an end of Trib, final catching up of living saints. While this probably is an end of Tribulation harvest of the final group of the saved of the Earth, it could also point to the time when Jesus meets Israel face to face and subsequently resurrects the Old Testament Saints. Remember this is the harvest and after He is seen by all He will Gather Israel from all over the world to Jerusalem.

Revelation 14:15-16 (KJV)
[15] And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.
[16] And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

This resurrection of O.T. Israel is *not* at the same time as the resurrection of the Tribulation saints after Armageddon in Revelation chapter 20:4. Many find it easier to just put these two together as one resurrection. It makes sense to me that Jesus would deal with Israel's salvation and resurrection before judging the wicked at the Judgment of the Nations that takes place before the Millennial. We are just making minor distinctions here. For me it's important to show the details of the events on that day and following (See my Video series on YouTube called "The Prophetic days of the Lord").

Arno Gaebelein however, in his *Annotated Bible* commenting on 1 Thess. 4:13 believed that the OT saints will rise from the grave during the Rapture of the church.

> In Numbers 10:4 we read, "And if they blow with one trumpet, then the princes, the heads of the thousands of Israel, shall gather themselves unto thee." The shout and the trump of God will gather the fellow-heirs of Christ. "The dead in Christ shall rise first." This is the resurrection from among all the dead of those who believed on Christ, the righteous dead. All saints of all ages, Old and New Testament saints, are included.[43]
>
> John 11:24 (KJV)
> **[24] Martha saith unto him, I know that he shall rise again in the resurrection at the last day.**

John Walvoord however, believed the Jewish resurrection of OT saints would be at the end of the Tribulation period with the Tribulation saints-

> Daniel's Fourth Vision: Resurrections of the End Time
> "Daniel was informed that many who die will be resurrected, "Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt" (Dan. 12:2). This prophecy concerns the fact of resurrection. In reconstruction of the order of resurrection, it is clear that all will not be resurrected at the same time. Also mentioned in relation to Christ's resurrection was the token resurrection of a small number of saints (Matt. 27:51–53). At the Rapture of the church at the end of the present age, members of the body of Christ, Christians who died since Pentecost, will be raised out from among the dead. A special resurrection also was revealed concerning the two witnesses (Rev. 11:3–13) who will be raised and caught up to heaven at the conclusion of their witness (v. 12). All of these resurrections precede the resurrection at the time of the Second Coming (Dan. 12:2–3). The resurrection of some to shame and everlasting contempt (v. 2) will not occur until the end of the Millennium as is made clear in Revelation 20:4–6, 11–15. The resurrection here extended to all the saved of the Old Testament, whether Jews or Gentiles, all who were not resurrected at the time of the Rapture. They will be given resurrection life and new bodies and will enter the Millennial kingdom as resurrected people. Tribulation saints will also be raised (v. 4). At the beginning of the Millennium the only ones remaining in the grave will be the unsaved.
> The time of resurrection will be a time of reward as well, and Daniel was told, "Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars forever and ever" (Dan. 12:3). Just as those who are raptured will be judged and rewarded at the Judgment Seat of Christ, so all other saints who have died will be resurrected at the time of the Second Coming and, in like manner, be rewarded for what they have done for God."[44]

E. Jesus makes it clear:

[43] Gaebelein, Arno C. *The Annotated Bible: Philippians to Hebrews*. Vol. 8. Bellingham, WA: Logos Bible Software, 2009. Print.
[44] Walvoord, John F. *The Prophecy Knowledge Handbook*. Wheaton, IL: Victor Books, 1990. Print.

Mark 13:24-27 (KJV)
24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,
25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.
26 And then shall they see the Son of man coming in the clouds with great power and glory.
27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

Jesus made it clear that after the Tribulation and after they see Him coming, he would gather those who are in heaven, who obviously are the previously dead righteous Israel and those who will lose their lives during the Tribulation period. He will gather and resurrect the dead and those alive and remaining on earth as one people again.

F. Rev. 20-The last group of people included in the first resurrection:

There is a definite resurrection here spoken of being the rest of the martyred saints at the end of the Tribulation. These below are resurrected with spiritual bodies and go into the Millennial reign to rule with Christ after Armageddon and not before like Israel.

Revelation 20:4-5 (KJV)
4 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.
5 But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

G. Another look at the order of resurrections:

1 Corinthians 15:20-28 (KJV)
20 But now is Christ risen from the dead, *and* become the firstfruits of them that slept.
21 For since by man *came* death, by man *came* also the resurrection of the dead.
22 For as in Adam all die, even so in Christ shall all be made alive.
23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.
24 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.
25 For he must reign, till he hath put all enemies under his feet.
26 The last enemy *that* shall be destroyed *is* death.
27 For he hath put all things under his feet. But when he saith all things are put under *him, it is* manifest that he is excepted, which did put all things under him.
28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

In 1 Cor. 15:20-24 There is an order to all the resurrections. Keep in mind we are talking about the dead being raised here, not the living groups being raptured or translated.

Says **J Dwight Pentecost**:

> "That there will be a division in the resurrection program is suggested by the phrase, "but every man in his own order" (v. 23). The word order (tagma), according to Robertson and Plummer "is a military metaphor; 'company,' 'troop,' 'band,' or 'rank.' We are to think of each 'corps' or body of troops coming on in its proper position and order…" [45] The parts of the resurrection are viewed as the marching battalions in a well-organized parade of triumph."[46]
>
> "Paul is outlining the great program of resurrection, it would seem strange if those important groups were omitted. It may be better to take the alternative view that the expression they that are Christ's is a non-technical reference to all the redeemed, both of the church, of the Old Testament period, and the Tribulation period, all of whom will be raised at the "coming" of Christ. The word coming, then, would be taken in its widest sense as applying to the Second Advent and its program and not to the Rapture only. Thus Paul would be saying that the second great group would be the saints of all ages who are raised because they belong to Christ and this will have been accomplished by the Second Advent."[47]

This would be the proper order:

H. The First Resurrection- Rev 20:4-5- There are many resurrections included in the "first" resurrection-

Revelation 20:4-5 (KJV)
4 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.
5 But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

1. Jesus and those in the graves who rose when he did-They are called first fruits of the Christian resurrection - Matthew 27:50-53- Col 1:18

   Colossians 1:17-18 (KJV)
   17 And he is before all things, and by him all things consist.

[45] Archibald Robertson and Alfred Plummer, First Epistle to the Corinthians, p. 354.
[46] Pentecost, J. Dwight; Pentecost, J. Dwight. Things to Come: A Study in Biblical Eschatology (Kindle Locations 7278-7282). Zondervan. Kindle Edition. P.402
[47] ibid

[18] And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence.

--The ascension of Christ at His ascension

2. The dead of those in Christ, the Church (NT saints) who rise during the pre-Trib. Rapture- 1 Thess. 4

   --Rapture and translation of the <u>living</u> saints alive on the earth before the Tribulation.

3. The mid-Trib. Dead group does not rise during the mid-Trib. Rapture. Rev 7

   --Rapture of the living 144,000 on earth (called first fruits of Israel Rev. 14:4)
   --Possible rapture of the mid-Trib. Saints born again up to this point- Rev. 7:13-14

4. Resurrection of the two witnesses after they are killed in Jerusalem- Rev. 11

   --Rapture of the two witnesses-Rev. 11:11-12
   --Rapture of final group Rev. 14:14-16

5. Resurrection of O.T. Israel-Gathering of living Israel/Face to face-Mark 13:26-27

   --Possible rapture but definite resurrection of the righteous <u>dead Israelites</u> who died before and during the Tribulation period who will reign with Christ- Psalm 149:9.

6. Resurrection of all the believers who died during the Tribulation at the end of Tribulation who will rise and reign with Christ (Rev 20)

   --Possible rapture or translation of <u>the living</u> Tribulation saints and Jewish saved believers remaining.

7. Possible translation and rapture of the rest of the natural people who are Christ's <u>after the Millennial</u> has ended. The wicked are destroyed-Gog and Magog. Rev. 20:7-9. They will go up while new heaven and earth created.

The Second Resurrection- Rev 20:4b-5, 11-13

Revelation 20:5 (KJV)
5 But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

Revelation 20:11-14 (KJV)
11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.
12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.
13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.
14 And death and hell were cast into the lake of fire. This is the second death.

Quote: "Born once; die twice, born twice; die once" Born again die once

1. All of the dead who are not in Christ from Adam to the Millennium.
    a. Bodies: In the sea and the dead in the earth
    b. Spirits: in Hell itself
2. All great and small are judged at the great white throne
3. All go into the lake of fire including hell including death itself
4. This is called the second death

Dwight Pentecost goes on to agree with others that the Ezek. 37 *is* speaking of a restoration of the nation of Israel and concludes with these words below.

"Therefore it is to be concluded that the resurrection of Israel does not take place at the time of the Rapture because that resurrection includes only those who are "in Christ" (1 Thess. 4: 16) and Israel does not have that position. Further, the point is substantiated because the church is a mystery and God will complete the program for the church before resuming His program with Israel. Resurrection is viewed as a terminating event and Israel's resurrection could not come until her program were terminated. Finally, the impossibility of spiritualizing Daniel 12:2 and Isaiah 26:19 into restoration makes it imperative that the resurrection of the church and Israel take place at two different times.

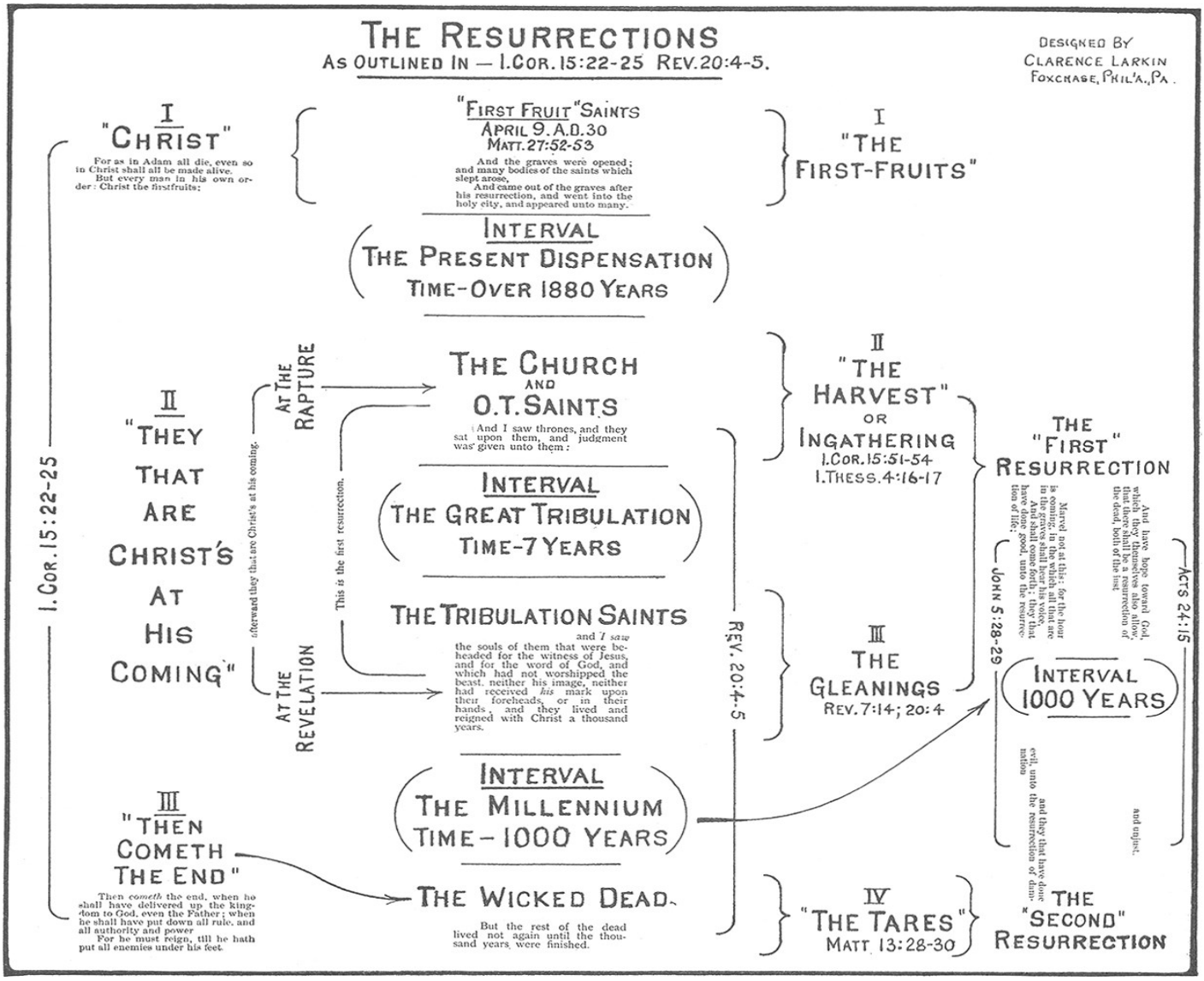
The Old Testament references already cited indicate that Israel's resurrection takes place at the second advent of Christ. In Daniel 12: 1-2 the resurrection is said to take place "at that time," which must be the time previously described, or at the time of the closing events of the seventieth week, when the end comes to the Beast. "At that time" there will be both a deliverance (v. 1) and a resurrection (v. 2). This passage seems to indicate that the resurrection is associated with the act of deliverance from the Beast at the second advent. In like manner Isaiah 26: 19 shows us that the promised deliverance of resurrection does not come until "the indignation be overpast" (v. 20). This indignation is none other than the

> tribulation period and the resurrection of Israel is said to take place at the termination of that period. It seems to be an error to affirm that the church and Israel are both resurrected at the Rapture. Scripture shows that Israel will be resurrected at the close of the tribulation period, while the church will be resurrected prior to it.
>
> The order of events in the resurrection program would be: (1) the resurrection of Christ as the beginning of the resurrection program (1 Cor. 15: 23); (2) the resurrection of the church age saints at the Rapture (1 Thess. 4: 16); (3) the resurrection of the tribulation period saints (Rev. 20: 3-5), together with (4) the resurrection of Old Testament saints (Dan. 12: 2; Isa. 26: 19) at the second advent of Christ to the earth; and finally (5) the final resurrection of the unsaved dead (Rev. 20: 5, 11-14) at the end of the Millennial age. The first four stages would all be included in the first resurrection or resurrection to life, inasmuch as all receive eternal life and the last would be the second resurrection, or the resurrection unto damnation, inasmuch as all receive eternal judgment at that time."[48]

The great dispensationalist writers disagree as to what they believe about when the Old Testament saints will arise. With all of this, we conclude that a mid-Trib. resurrection of Israel is not the case, Israel's dead will definitely be raised at the revelation of the Lord at the end of the tribulation possibly just before the battle of Armageddon or after. There may however, be a mid-Tribulation rapture of saint besides the 144,000. And a rapture or final harvest of all those believers at the end of the tribulation.

> Below is Clarence Larkin's Chart of the resurrections- Keep in mind he put the O.T. saints resurrection with the pre-Trib. Rapture of the church.

[48] Pentecost, J. Dwight; Pentecost, J. Dwight. Things to Come: A Study in Biblical Eschatology (Kindle Locations 7417-7435). Zondervan. Kindle Edition.


THE RESURRECTIONS
AS OUTLINED IN — I.COR. 15:22-25 REV.20:4-5.
DESIGNED BY CLARENCE LARKIN FOXCHASE, PHIL'A., PA.
I "CHRIST"
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;
"FIRST FRUIT" SAINTS APRIL 9. A.D. 30 MATT. 27:52-53
And the graves were opened; and many bodies of the saints which slept arose,
And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.
I "THE FIRST-FRUITS"
INTERVAL
THE PRESENT DISPENSATION
TIME-OVER 1880 YEARS
I.COR. 15:22-25
II "THEY THAT ARE CHRIST'S AT HIS COMING"
AT THE RAPTURE
afterward they that are Christ's at his coming.
AT THE REVELATION
THE CHURCH AND O.T. SAINTS
And I saw thrones, and they sat upon them, and judgment was given unto them:
This is the first resurrection.
II "THE HARVEST" OR INGATHERING I.COR. 15:51-54 I.THESS. 4:16-17
INTERVAL
THE GREAT TRIBULATION
TIME-7 YEARS
THE TRIBULATION SAINTS
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.
REV. 20:4-5
III THE GLEANINGS REV. 7:14; 20:4
THE "FIRST" RESURRECTION
JOHN 5:28-29
Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,
And shall come forth; they that have done good, unto the resurrection of life;
And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just
ACTS 24:15
INTERVAL
1000 YEARS
and unjust.
evil, unto the resurrection of damnation
and they that have done
INTERVAL
THE MILLENNIUM
TIME-1000 YEARS
III "THEN COMETH THE END"
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
For he must reign, till he hath put all enemies under his feet.
THE WICKED DEAD.
But the rest of the dead lived not again until the thousand years were finished.
IV "THE TARES" MATT 13:28-30
THE "SECOND" RESURRECTION

NOTES:

STUDY GUIDE

JOYFUL HARVEST TEACHING SERIES

A Study of Things to Come by Larry Booth

STUDY: Why I Believe in the Pre-Tribulation Rapture

Chapter 5

Part 2-The Jewish wedding

Top reasons why I believe in the pre-Trib. Rapture of the church:

I. Good logic and literal interpretation-Puzzle pieces fit

II. The crowns in Rev 4:1-11- The 3 "w's"

III. The Jewish wedding and the language of John 14 at the Last Supper-

John 14:1-6 (HCSB)
1 "Your heart must not be troubled. Believe in God; believe also in Me.
2 In My Father's house are many dwelling places; if not, I would have told you. I am going away to prepare a place for you.
3 If I go away and prepare a place for you, I will come back and receive you to Myself, so that where I am you may be also.
4 You know the way [to] where I am going."
5 "Lord," Thomas said, "we don't know where You're going. How can we know the way?"
6 Jesus told him, "I am the way, the truth, and the life. No one comes to the Father except through Me.

The disciples knew Jesus was speaking of a wedding here. They must have been confused. The traditional Jewish wedding included the promised groom to come and take the bride at any time unknown to her, to his father's house to marry her. Where he marries her, then takes her into their private chamber for 7 days to consummate the marriage and after that he presents her at the feast. The taking and the presenting cannot happen the same day or even after 3 ½ days. Jesus gave the best "timing" of the Rapture by describing it as a Jewish wedding. Only a Pre-Trib. event would fulfil this example. In John 14 Jesus says he is going away to "prepare a place for us" just like the engaged groom would do in the Jewish culture. This place was not a "spiritual" place but a real home in heaven prepared for the church. In light of what we understand about the years of the Tribulation period lasting seven years this becomes a great picture of the pre-Trib. Rapture of the Church.

A. Rev 19:1-11 HCSB- The marriage feast (vs. a marriage feast-Matthew 22:1-14 HCSB)

Revelation 19:1-11 (HCSB)

1 After this I heard something like the loud voice of a vast multitude in heaven, saying: Hallelujah! Salvation, glory, and power belong to our God,
2 because His judgments are true and righteous, because He has judged the notorious prostitute who corrupted the earth with her sexual immorality; and He has avenged the blood of His slaves that was on her hands.
3 A second time they said: Hallelujah! Her smoke ascends forever and ever!
4 Then the 24 elders and the four living creatures fell down and worshiped God, who is seated on the throne, saying: Amen! Hallelujah!
5 A voice came from the throne, saying: Praise our God, all His slaves, who fear Him, both small and great!
6 Then I heard something like the voice of a vast multitude, like the sound of cascading waters, and like the rumbling of loud thunder, saying: Hallelujah, because our Lord God, the Almighty, has begun to reign!
7 Let us be glad, rejoice, and give Him glory, because the marriage of the Lamb has come, and His wife has prepared herself.
8 She was given fine linen to wear, bright and pure. For the fine linen represents the righteous acts of the saints.
9 Then he said to me, "Write: Those invited to the marriage feast of the Lamb are fortunate!" He also said to me, "These words of God are true."
10 Then I fell at his feet to worship him, but he said to me, "Don't do that! I am a fellow slave with you and your brothers who have the testimony about Jesus. Worship God, because the testimony about Jesus is the spirit of prophecy."
11 Then I saw heaven opened, and there was a white horse. Its rider is called Faithful and True, and He judges and makes war in righteousness.
12 His eyes were like a fiery flame, and many crowns were on His head. He had a name written that no one knows except Himself.
13 He wore a robe stained with blood, and His name is the Word of God.
14 The armies that were in heaven followed Him on white horses, wearing pure white linen.

Before He is seen

Those invited: Israel

He is seen

Here the bride is being presented and the marriage feast announced. Then Jesus is described at the battle of Armageddon with all the saints with Him. So we understand this is at the end of the Tribulation.

1. The wedding happens at the pre-Tribulation Rapture
2. The group celebrates at the father's house for 7 days (7 years)
3. The bride is presented after 7 days (7 years)
4. The Marriage Supper follows (see below-Three feast)
5. Jesus comes back with all of His saints

B. Rev. 19 the supper is announced but not described as happening.

1. Rev. 19 to Rev. 20:6 are continuous and the marriage feast only announced
2. Rev 19:17- The great supper of God is not the wedding feast

> **Revelation 19:17-18 (KJV)**
> **17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;**
> **18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men, both* free and bond, both small and great.**

3. In Vs. 10-11 there seems to be a break which may indicate the Marriage feast happens in between
4. Some say it happens on Earth after the battle, or that there are two feast.

C. The details of a Jewish tradition- Dr. Chuck Missler

1. The Betrothal- As long as a year
   "The Hebrew marriage first started with the Ketubah, the betrothal, which was generally initiated by the bridegroom. He's the one who established the marriage covenant. The mohar was his negotiating price, the payment he had to make to purchase his bride. Once the mohar was negotiated, the bride was set apart, sanctified (so to speak) for her bridegroom. At that point in the traditional ancient Jewish wedding ceremony, the bridegroom would depart to his father's house where he would prepare a room for her. Sometimes it took quite a while to construct and prepare this room, during which time he would, by the nature of his commitment, remain separated or apart from her. As a symbol of the covenant relationship that had been established, the groom and bride drank from a cup of wine over which the betrothal had been pronounced. Then, while the groom was away, the bride would prepare herself for his return. It's an interesting concept referred to throughout Scripture; the bride and bridegroom are not yet married, but they are committed by a covenant. The bridegroom is away and the length of his absence is deliberately indefinite. The bride does not know when he will return, but she believes and keeps herself prepared. His return is imminent; there are no preconditions to his arrival except his having finished the work of preparing their new home. His return will be a surprise, possibly in the evening while everybody is gathered, or even at midnight. At the end of his separation, he will leave to retrieve his bride, accompanied by the best man and other male attendants. He will leave his father's house and conduct the torchlight procession to the bride. She is to be prepared and ready to go with him, even though she doesn't know the exact time of his coming. It's important to understand that this is the context of Jesus' famous parable about the 10 virgins in Matthew 25. They were waiting for the surprise of the bridegroom's coming. Through this type, we see that the return of the bridegroom is preceded by a shout, the announcement of his surprise arrival. He's coming! Are you ready?"

2. "The Wedding Day-
   This leads to the Wedding Day itself, which in Hebrew is called the huppah. The huppah refers to the canopy that covers the bridal chamber, and beneath this covering the bride and the bridegroom are reunited. Prior to entering the chamber, the bride remained veiled so that no one could see her face. While the groomsmen and bridesmaids waited outside, the bride and groom entered the bridal chamber alone. There, in the privacy of that place, they entered into physical union for the first time, thereby consummating the marriage that had been covenanted earlier. After the marriage was consummated, the groom came out of the bridal chamber and announced the consummation of the marriage to the members of the wedding party waiting outside. Then, as the groom went back to his bride in the chamber, the members of the wedding party returned to the wedding guests and announced the consummation of the marriage. Upon receiving the good news, the wedding guests remained in the groom's father's house for the next seven days, celebrating with a great wedding feast. During the seven days of the wedding feast, the bride and groom remained hidden in the bridal chamber for the seven days of the huppah. Afterwards, the groom came out of hiding, bringing his bride with him, but with her veil removed, so that everyone could see her."[49]

   (For documentation of these facts see: *Maranatha Our Lord Comes* by **Renald Showers** chapter eight.)

D. Matt 22:11-14 Is about a *second* feast happening but is obviously speaking of the Judgment of the Nations coinciding with this feast. (See below).

Matthew 22:11-14 (KJV)
11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment: (LB- Clothed with humility? Right standing? Salvation?).
12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.
13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth.
14 For many are called, but few *are* chosen.

This is not about the church. This is the scene after the battle of Armageddon and a great judgment follows. It's about those left alive who are judged to come into the Millennial reign or not. Everyone must have on a new wedding garment to be at the feast.

E. Traditionally the wedding feast lasted 7 days and the bride and groom stayed in their chamber during that time, then the wife was unveiled and presented at the end of the feast.

[49] Missler, Dr Chuck. (2015). The Rapture: Christianity's Most Preposterous Belief (pp. 16-17-Kindle Locations 102-129). Coeur d' Alene, ID Koinonia House. Kindle Edition.

1. The timing of the feast proves the pre-Tribulation Rapture-7 days (years)

2. So the celebration is technically concluding by the revelation (2nd advent) of Christ at the Battle of Armageddon.

   This would mean that all of those chosen to be at the feast would be there at that time, suggesting a final catching away of the saved. These are those who get there later like the 2 witnesses and the five wise virgins (Jews) because they had fallen asleep. Remember the bride (the church) is not mentioned in the parable of the ten virgins only the 10 virgin bridesmaids who had missed the initial coming of the groom. He must have gone back for them and only half made it in (born again) before he closed the door, (this is an assumption by me). Only moments later in Revelation 19 He comes out in open revealing the wife just before the battle of Armageddon. The living of Israel who are saved by His appearing will be gathered after this event, so those represent yet another group.

F. If Matt 22 has anything to do with *that* feast, it only shows that a few will not be clothed properly and will be rejected which is the case at the Judgment of the Nations.

1. Vs. 8- They were not worthy
2. Vs. 11- They were not clothed with the kings apparel
3. Many are called (to the feast)) but few are chosen can only refer to Israel and other worldly people and not to Christians at the Rapture.

G. In Matthew 25-The parable of the virgins relates also to Israel being ready during the Tribulation period and half were not. Judgment follows.

John 3:29- Friend of the bridegroom

When?

Went in with Him:

Future catching away

Matthew 25:1-13 (KJV)

1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.
2 And five of them were wise, and five *were* foolish.
3 They that *were* foolish took their lamps, and took no oil with them:
4 But the wise took oil in their vessels with their lamps.
5 While the bridegroom tarried, they all slumbered and slept.
6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.
7 Then all those virgins arose, and trimmed their lamps.
8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.
9 But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.
10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.
11 Afterward came also the other virgins, saying, Lord, Lord, open to us.
12 But he answered and said, Verily I say unto you, I know you not.
13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

1. It's about 10 Bridesmaids not the bride
2. The language is not about the church- John 3:29 Friends of the bridegroom.
3. The wedding had already happened
4. A picture of Israel in the last day- V.10 may indicate possibly a mid-Trib. or end of Trib.
   Foolish: 1. while they went 2. No oil-revelation 3. Not known by groom

Christ comes back returning *from* the wedding

KEY:

Jesus returns *from* the wedding

Luke 12:35-38 (KJV)
35 Let your loins be girded about, and *your* lights burning;
36 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.
37 Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.
38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

Putting these two passages together shows that the ten virgins are representation of Israel after the wedding when the groom comes back for them to be at the wedding feast. Some make it and others do not. Jesus tells Israel be ready and wait for him.

So many partial rapturist's sermons about the Rapture are filled with the thought that half of the believers will not make it. I believe that this interpretation of this parable is wrong. This parable is about being prepared and specifically about Israel. I believe it is NOT about the Rapture of the church. Some say, it's a parable only about being prepared, others say it's prophetic of Israel during the Tribulation period and Christ before the Second Coming. Theologian **Lewis Chafer** believed this parable is specifically about the separation of the believing Jews and unbelieving Jews at the marriage feast during the "Sheep and Goats" Judgment after Christ physical return to the earth.

> "It is worthy of special note that not all of Israel will enter the kingdom. As five out of ten virgins are refused admission to the marriage feast on earth (cf. Matt. 25:10, R.V.), so a portion of Israel will be rejected."[50]

I find that this is fulfilled at the second coming or possibly a mid-Trib. catching away. It is not the sheep and goats judgment.
(See page 161 and chapters 18-19 for more discussion about the ten virgins.)

H. The presentation of the bride (Wife)- Ephesians 5:25-27

Ephesians 5:25-27 (KJV)
25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

[50] Chafer, L. S. (1993). *Systematic theology* (Vol. 4, p.399). Grand Rapids, MI: Kregel Publications

[26] That he might sanctify and cleanse it with the washing of water by the word,
[27] That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

See below about the actual marriage-

C.I. Scofield-
"The Presentation. This is the moment of our Lord's supreme joy—the consummation of all his redemptive work.
"Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it by the washing of water by the word, THAT HE MIGHT PRESENT IT UNTO HIMSELF a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25–27).
"Behold, I and the children which God hath given me" (Heb. 2:13).
"Now unto him that is able to keep you from falling, and to present you faultless BEFORE THE PRESENCE OF HIS GLORY with exceeding joy" (Jude 24).
(4) The marriage of the Lamb. That this takes place in heaven is clear from Rev. 19:1 with verses 7–10. The passage discriminates, in the accurate way of Scripture, the "marriage" (ver. 7) from the "marriage *supper*" (ver. 9). From the parable of the wise and foolish virgins it would seem that the marriage supper is on the earth, as the marriage is certainly in heaven.
It would seem congruous with the way in which our Lord associated the new upper-chamber promise with the statement. "I go to prepare a place for you," that the bride would be inducted into her heavenly home before returning with her royal Bridegroom to take up with him the earthwork of the thousand years."[51]

Hebrews 2:12-13 (KJV)
[12] Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.
[13] And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

Jude 1:24 (KJV)
[24] Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy,

I. We are Married to the Lord-Paul taught the church about marriage

Ephesians 5:25-32 (KJV)
[25] Husbands, love your wives, even as Christ also loved the church, and gave himself for it;
[26] That he might sanctify and cleanse it with the washing of water by the word,
[27] That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.
[28] So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

[51] Scofield, C. I. (Ed.). (1917). *Will the Church Pass through the Great Tribulation?: Eighteen Reasons Which Prove that It Will Not* (pp. 12–13). Philadelphia, PA: Philadelphia School of the Bible.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:
30 For we are members of his body, of his flesh, and of his bones.
31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.
32 This is a great mystery: but I speak concerning Christ and the church.

2 Corinthians 11:2 (KJV)
2 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.

Romans 7:1-7 (HCSB)
1 Since I am speaking to those who understand law, brothers, are you unaware that the law has authority over someone as long as he lives?
2 For example, a married woman is legally bound to her husband while he lives. But if her husband dies, she is released from the law regarding the husband.
3 So then, if she gives herself to another man while her husband is living, she will be called an adulteress. But if her husband dies, she is free from that law. Then, if she gives herself to another man, she is not an adulteress.
4 Therefore, my brothers, you also were put to death in relation to the law through the ⌊crucified⌋ body of the Messiah, so that you may belong to another—to Him who was raised from the dead—that we may bear fruit for God.
5 For when we were in the flesh, the sinful passions operated through the law in every part of us and bore fruit for death.
6 But now we have been released from the law, since we have died to what held us, so that we may serve in the new way of the Spirit and not in the old letter of the law.
7 What should we say then? Is the law sin? Absolutely not! On the contrary, I would not have known sin if it were not for the law. For example, I would not have known what it is to covet if the law had not said, Do not covet.

Missler- "Ephesians 5:25-27 In verse 32 Paul says, "But this is a great mystery, but I speak concerning Christ and the Church." This is astonishing ecclesiology. We have an ellipsis here. Paul is talking about how he wants husbands and wives to behave, but he then takes a leap and describes the relationship between Christ and the Church as the example we earthly couples should follow – a literal, but far-reaching analogy. Paul uses idioms throughout his writings, and he clues us in to the important typology of the Church as the Bride of Christ in Ephesians 5. He offers similar pictures in passages like Romans 7:4 and 2 Corinthians 11:2. In Romans 7:4, for example, Paul says, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another," and he clarifies the idiom to for his readers, "even to him who is raised from the dead, that we should bring forth fruit unto God." Paul wasn't talking about being married to another person on earth, but to "another," namely Jesus, "Him who was raised from the dead." In Ephesians 5, Paul even quotes Genesis 2 to illustrate the union of the Bride and Bridegroom at His appearing. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. Genesis 2:24 In Ephesians 5, Paul refers to this verse, one of the earliest in the Bible, to express the bonding nature of the marital union between a man and a woman as a type of the bond between Christ and the Church. Through this simple passage, we begin to see how utterly astounding God's Word is in detail and depth and how complete

it is in guiding our understanding of both a godly marital union and our own relationship with Christ. While the casual reader may assume that Paul is simply writing about the responsibilities of marriage, it's important to recognize that he's also using an idiom to illustrate our honored and beloved position as the Bride of Christ. He highlights our destiny to be claimed by Him when He returns, to be presented sanctified, pure and holy to God the Father."[52]

J. Conclusion- Jesus used the marriage idiom before Paul did, as a clue to us, for the timing of the pre-Trib. Rapture. Paul used it to describe the church's relationship to Christ.

Joel 2:11-21 (KJV)
11 And the LORD shall utter his voice before his army: for his camp *is* very great: for *he is* strong that executeth his word: for the day of the LORD *is* great and very terrible; and who can abide it?
12 Therefore also now, saith the LORD, turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning:
13 And rend your heart, and not your garments, and turn unto the LORD your God: for he *is* gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.
14 Who knoweth *if* he will return and repent, and leave a blessing behind him; *even* a meat offering and a drink offering unto the LORD your God?
15 Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:
16 Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.
17 Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where *is* their God?
18 Then will the LORD be jealous for his land, and pity his people.
19 Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen:
20 But I will remove far off from you the northern *army*, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things.
21 Fear not, O land; be glad and rejoice: for the LORD will do great things.

The bride- the church comes out of her closet or chamber/canopy after 7 days/years with the Groom at His revelation at the battle of Armageddon. Next is the Judgment of the nations- Matthew 25:31-32.

[52] Missler, Dr Chuck. (2015). The Rapture: Christianity's Most Preposterous Belief (pp. 82-84-Kindle Locations 718-735). Coeur d' Alene, ID. Koinonia House. Kindle Edition.

When does the marriage feast actually take place?
Three feast mentioned in scripture

Revelation 19:9 (KJV)
9 And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

1. **Marriage feast**- in heaven during the seven years and concludes with final guest caught up- "The first will be the Marriage Feast of the Lamb in Heaven when Jesus will celebrate His union with His Bride, the Church."[53]

   Living Israel will be gathered in after Christ is seen and actually miss this feast. The five bridesmaids are ushered in at the end, but saved. We assume they are these.

2. **Zion's feast**- Luke 22:28-30, 13:28-30, Isaiah 25:6-8, 24:23- (Zion in Jerusalem).

   Isaiah 25:6 (KJV)
   6 And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

   > "The second banquet, which I call The Zion Feast, will take place here on earth in Jerusalem after the return of Jesus. It will include Old Testament Saints and Tribulation Martyrs as well as Church Age Saints. Its purpose will be to celebrate the Lord's return and the inauguration of His Millennial Kingdom." -Dr. David Reagan

3. **Great supper**- Rev. 19:17-18- At Armageddon where the fowls of the sky will feast on the flesh of the dead bodies.

[53] Reagan, Dr. David- https://christinprophecyblog.org/2017/02/the-marriage-feast-of-the-lamb/#:~:text=While%20the%20marriage%20ceremony%20will%20take%20place%20in,Messiah%20will%20start%20with%20a%20tremendous%20marriage%20feast.

STUDY GUIDE

JOYFUL HARVEST TEACHING SERIES

A Study of Things to Come by Larry Booth

STUDY: Why I Believe in the Pre-Tribulation Rapture

Chapter 6

Parts 3&4- The problems with other positions

I. Good logic and literal interpretation-Puzzle pieces fit

II. The crowns in Rev 4:1-11- The 3 "w's"

III. The Jewish wedding and the language of John 14

IV. The problems with other positions- (See Chapter 2)

Colossians 1:25-26 (KJV)
25 Whereof I am made a minister, <u>according to the dispensation of God</u> which is given to me for you, to fulfil the word of God;
26 ***Even*** **<u>the mystery which hath been hid from ages</u> and from generations, but now is made manifest to his saints:**

Tim LaHaye: "**Dr. Walvoord** was a Bible scholar for more than 60 years and he personally knew most of the living scholars on this subject. He warned that "it is not uncommon for scholars who <u>defect</u> from pretribulationism in favor of posttribulationism to also defect in their doctrine of the inerrancy of Scripture."[54] <u>I would add that some reject the pre-Trib position because it is not spelled out in detail in one single passage, but they often end up with a position more complex and less logical and not in keeping with the plain sense of Scripture.</u> When taken literally, the prophetic passages of Scripture produce a pre-Millennial view of the kingdom, a futuristic view of the Tribulation as described in the book of Revelation, and a pre-Tribulation Rapture."[55]

[54] Dr. John F. Walvoord, (1976). <u>The Blessed Hope and the Tribulation: A Historical and Biblical Study of Posttribulationism</u> (p.159). Grand Rapids, MI: Zondervan Publishing House.
[55] LaHaye, Tim. (2016). <u>Who Will Face the Tribulation?: How to Prepare for the Rapture and Christ's Return</u> (Tim LaHaye Prophecy Library™) (Kindle Locations 1944-1945). Harvest House Publishers. Kindle Edition.

A. We know there is definitely a "catching away" or departure according to Paul in 1 Thess. 4:14-16.

Deuteronomy 29:29 (HCSB)
29 The hidden things belong to the LORD our God, but the revealed things belong to us…

1 Thessalonians 4:14-18 (HCSB)
14 Since <u>we believe</u> that Jesus died and rose again, in the same way God will bring with Him those who have fallen asleep through Jesus.
15 For we say this to you by a revelation from the Lord: <u>We who are still alive</u> at the Lord's coming will certainly have no advantage over those who have fallen asleep.
16 For the Lord Himself will descend from heaven with a shout, with the archangel's voice, and with the trumpet of God, and the dead in Christ will rise first.
17 Then <u>we who are still alive</u> will be <u>caught up together</u> with them in the clouds to meet the Lord in the air and so we will always be with the Lord.
18 Therefore encourage one another with these words.

B. In John 14, 1 Thessalonians 4, 1 Cor. 15:52-53, and 2 Thessalonians 2:3, Jesus and Paul describe the coming Rapture:

1. Jesus Himself will return
2. He could come at any moment- there are no signs preceding this event
3. Jesus will bring those church believers who have already died before with Him
4. He will begin the event with a shout
5. It will take place in a moment in the twinkling of an eye
6. <u>He will resurrect their bodies first out of the graves</u>
7. He will transform the physical bodies of those living to a supernatural body like His
8. He will not touch the ground
9. <u>Nobody will see this event happen,</u> other than people disappearing
10. He will take the church back to heaven with Him for a time
11. The departure definitely happens before the middle of the Tribulation period- and before the revelation of the Antichrist.

C. The book of Revelation tells us what is going to happen in the future

There is no event during the trib. in Revelation during the 7 years described as the Tribulation period, which describes Paul's catching away in first Thessalonians 4 or Jesus' description in John 14, (except possibly in Rev.4:1 describing a catching up before the beginning of the Tribulation and possibly Rev. 12).

D. Other positions about the Rapture

1. No Rapture at all, no Millennial, or Jesus shows up after the Millennial
2. Preterism- Everything in the book of Revelation already happened-based on improper date
3. Mid-Tribulation Rapture-
4. Pre-wrath position Rapture happens ¾ into the Tribulation

5. Post-Tribulation Rapture

E. The big IF'S (Taking other theories into consideration)

1. If the only rapture that happens is in the middle of Tribulation exclusively, then:

   a) The "wrath" would have to be considered the last 3 ½ years of the Tribulation period only because the church is promised not to enter God's wrath.

   b) And the "man-child" that is *harpazo'*ed out supposedly in the middle, would have to be the Church raptured in Rev. 12:5- meaning Jesus wouldn't have kept his word to us to "escape all of these things that shall come to pass." Luke 21:36

Revelation 12:5 (HCSB)
5 But she gave birth to a Son—a male who is going to shepherd all nations with an iron scepter—and her child was caught up to God and to His throne.

Rapture then the First 3 1/2

Revelation 12:5-9 (KJV)
5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne.
6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.
7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,
8 And prevailed not; neither was their place found any more in heaven.
9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

   c) Also that those who seem to be resurrected and physically there in heaven before the throne in the beginning of trib. in Rev. 4:1, must only be *spiritually* in heaven.

   d) If we assume the 7 years starts with the treaty with Israel as Dan. 9:27 states, then the Rapture cannot be imminent because we could count 3 1/2 years to the coming Rapture. So if I am wrong about a pre-Trib. Rapture, then we will see the Antichrist make a pact with Israel for 7 years to strengthening them, and we could count 3 ½ years till the Rapture of the church.

   e) But 2 Thess. 2 say the "departure" would happen first before the abomination that Daniel 9:27 says happens in the "middle" of the Tribulation. This rules out a post-Trib. *only* Rapture. It also says that the one withholding would be taken out of the way before the Antichrist is revealed and takes rule at the beginning of the tribulation.

   f) We would have to deny the strict distinctions between Israel and the church and their obvious dispensations. "This is observed in that this position places the church in the

first half of the last seven years of the period determined upon Daniel's people and city." [56]

g) While there may be a departure of Tribulation saints near the middle of the Tribulation period, There is no resurrection mentioned anywhere during the Tribulation period in the book of Revelation. Something this important would be mentioned in association with the *Harpazo* of the man-child in Rev. 12:5, and would match Paul's teaching using the same Greek work to describe the Rapture of the church in 1 Thessalonians 4. If a resurrection were mentioned here, there would be no question of a mid-Trib. Rapture only position. There is no mention of a resurrection here or with the 144,000 when they are redeemed from out of the Earth. If the "man-child is the church being raptured *in the middle*, then where is the resurrection of the dead that Paul says happens?

I now believe Rev. 12 is speaking of the Rapture of the Church but interpreted correctly it will occur before the seven year mark.

The 144,000 seem to be in heaven sometime after the Rapture but before Jesus returns to the earth.

Revelation 14:1-5 (KJV)
1 And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads.
2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:
3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth.
4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God and to the Lamb.
5 And in their mouth was found no guile: for they are without fault before the throne of God.

The 144,000 are raptured out of the Earth also according to Rev. 14:1-5 sometime during the Tribulation period. We assume Rev. 7 is possibly a mid-Trib. group caught up in the middle but also may be part of an end of trib. group, depending on what time this vision speaks of. No physical resurrections are mentioned though. So, It just doesn't fit to make a case for a mid-Trib. only Rapture position (1 Cor. 15:23 Jesus was the first fruit of the church dispensation). The 144,000 are first-fruits of Israel's dispensation during the Tribulation period –Rev. 14:4.

[56] Pentecost, J. Dwight; (1958, 2001).Things to Come: A Study in Biblical Eschatology (Kindle Locations 3341-3349). Grand Rapids, MI., Zondervan. Kindle Edition.

1 Corinthians 15:20-21 (KJV)
20 But now is Christ risen from the dead, *and* become the firstfruits of them that slept.
21 For since by man *came* death, by man *came* also the resurrection of the dead.

h) The main verses used by mid-Trib. only position is Rev 7:9-15- The problem with making this the only Rapture is that when asked "who these are," the answer is given that "these are they who have come out of great tribulation." This leaves no room for all of the New Testament saints who died before the Tribulation. Where are they? This also means that most Christians will die during the first 3 ½ years of the Tribulation period. Keep in mind this group could show up in Heaven later than we think depending on the timing of the vision's fulfilment.

Revelation 7:9-17 (KJV)
9 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;
10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.
11 And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God,
12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.
13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?
14 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.
15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.
16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.
17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

2. If The Rapture of the church is *only* post (at the end of) Tribulation, then:

a) There is no time to fulfill all of the heavenly events for the church; Shout, Marriage, Bema Seat, and wedding feast.

b) Then John 14 cannot be literal. There is no "place" prepared where Christ is, where we will go.

c) Then the church will suffer the Tribulation also.

d) Jesus promises protection to the church (so do the post-Tribbers) then why do so many saints die at the hand of the Antichrist?

Here is an example written by **Bradley Nutt** of how the post-Tribbers believe and write snide remarks about pre-Tribbers and say falsely that all true Christians will be protected during the Tribulation.

> "DIVINE PROTECTION BY JESUS- Those that teach the rapture breed fear. "You can't be here during the tribulation, the Lord pours plagues and wrath out." Remember Egypt, the Lord brought plagues and they were isolated to the Egyptians. The Israelites were protected, and this will be the case during the tribulation. The plagues will fall on the world or Satan's kingdom. Those saved that are sealed by the Holy Spirit won't be hurt."[57]

While this is true concerning most of the plagues during the Tribulation for believers, Daniel says the the Antichrist will "wear out" the saints. Jesus said that time would be worse than anything the Jews will have ever encountered- Matthew 24:21. The problem is that thousands of Christians during the Tribulation will lose their life and suffer in this world-this seems like a contradiction.

Matthew 16:18- The gates (defenses) of Hell cannot prevail against the Church
Daniel 7:21-25- The Antichrist makes war with the saints and wears them out

> **Chuch Missler** wrote: "There appears to be a contradiction in the Scriptures here. On the one hand, Jesus says the gates of Hell are no match for the Church, and on the other hand, the Antichrist is able to overcome the saints."[58]

Missler goes on to explain there are different kinds of saints in the Bible.

The case of John the Baptist- Matthew 11:11

Matthew 11:11 (KJV)
11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

1) Non other greater than John born

2) The least in the kingdom is greater than John. Why? A different dispensation
Clues- Luke 16:16, Matthew 11:13, Matt. 11:10, Quoting Malachi 3:1, 4:5

Luke 16:16 (KJV)
16 The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.

[57] Nutt, Bradley Nutt Article-*The lie revealed on the pretribulation rapture*
https://www.preteristarchive.com/dEmEnTiA/2003_nut_lie-revealed.html
[58] Missler, Dr Chuck. (2015). The Rapture: Christianity's Most Preposterous Belief (P. 86-Kindle Locations 760-762). Coeur d' Alene, ID. Koinonia House. Kindle Edition.

Matthew 11:13 (KJV)
13 For all the prophets and the law prophesied until John.

Matthew 11:10 (KJV)
10 For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

Malachi 3:1 (KJV)
1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

Malachi 4:5 (KJV)
5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

Missler- "In other words, John the Baptist represents the closing of the Old Covenant. Malachi may have been the final book, but it is the messenger of Malachi 3:1, 400 years after the prophecy was given, who closes out the Old Testament. John was killed before Jesus died on the cross for you and me, but he was saved under Old Testament rules as an Old Testament saint. Not all saints are alike. There are different groups of saints…"[59]

3) John was the last of the Old Testament saints-Matt. 11:13-14

Three Groups of Saints:

1. Old Testament saints-Psalms 85:8

   Psalm 85:8 (KJV)
   8 I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly.

2. New Testament Saints- The church- Philip. 4:21

   Philippians 4:21 (KJV)
   21 Salute every saint in Christ Jesus. The brethren which are with me greet you.

3. Tribulation Saints-under Israel's judgment and deliverance

   a. Early ones-Rev 6:9-11, 7:9-14

[59] Missler, Dr Chuck. (2015). The Rapture: Christianity's Most Preposterous Belief (P. 88-Kindle Locations 772-775). Coeur d' Alene, ID. Koinonia House. Kindle Edition.

During the 5th seal

Revelation 6:9-11 (KJV)

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:
10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?
11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they *were*, should be fulfilled.

During the Second Half

Revelation 7:9-14 (KJV)

9 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;
10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.
11 And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God,
12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.
13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?
14 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.

b. Latter ones-Rev. 20:4- Resurrections just days after His return

Revelation 20:4 (KJV)

4 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.

KEY: If the Rapture of the church happens when Jesus returns to the Earth then why are there resurrections of dead saints a few days later after thrones are set up?

e) One is either dead or raptured, so who will go into the Millennium alive with physical bodies?

f) Rev 19 tells of Christ second return to the Earth at the end of the Tribulation period and does not describe a resurrection or Rapture like 1 Thess. 4 does. In fact there is not an exact *same* description like Paul's found anywhere in the Revelation.

g) In The Revelation 19 account of the Second Advent Christ is coming and the Marriage Supper is being announced which traditionally happens 7 days *after* the wedding of the bride. The church has already been with Jesus at the wedding for 7 years. In fact the saints are already with Christ at this event coming back with Him.

h) One would have to negate Christ promises to miss the wrath-1 Thess. 5:9, Rev. 3:10

C.I. Scofield:
"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 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 to come" (1 Thes. 1:9, 10)."[60]

For post Tribbers to be correct this verse would have to read: "wait for His son from heaven… who delivered us from the wrath that CAME."

i) Post tribbers have to create a rapture event just before the Second Advent event to place their Rapture at the end. The two clearly do not happen at the same time. While they complain pre-Tribbers interject a "secret rapture" before the Tribulation, they do the very same thing by putting the only rapture just before the Revelation in chapter 19 where the Bible does not. They assume it has happened just before. If the Rapture was at the end wouldn't the Lord spell that out very clearly in Revelation 19? Actually the Bible does says we, the church will be with Him at that point, so post-Tribbers have to say that the Rapture has already happened- Rev. 19:14. Also some others confuse the post revelation of Christ gathering by the angels, as the rapture of the church. This verse is found in Matthew 24:29-31. This is no doubt the gathering of the remnant of Israel. There is disagreement if the post Trib. Rapture is before or after the return of the Lord.

Revelation 19:14 (KJV)
14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

j) Israel is promised a resurrection on that day so one actually does happen, but the saints are *with* Christ as He returns to the Earth. The Resurrection/Rapture would have to of happened only moments before, and that leaves no time for the other events.

[60] Scofield, C. I. (Ed.). (1917). *Will the Church Pass through the Great Tribulation?: Eighteen Reasons Which Prove that It Will Not* (p. 25). Philadelphia, PA: Philadelphia School of the Bible.

k) Where is the instruction on how to prepare for the Tribulation period found in Scripture?

3. The pre-Trib. Rapture explains why there is no Bible instruction on preparation for the Tribulation.

Tim LaHaye: "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! In a discussion about the two main passages on the Rapture (1 Thessalonians 4 and 1 Corinthians 15:51-56), **Mayhue** states,

God took Lot out of Sodom and Noah away from the judgment safe in the ark

"The exhortations of the major passage on the rapture in 1 Corinthians 15:51-56 are similar in their implications. Not a word of warning is given concerning a coming Tribulation, but they are exhorted to be living in the light of the imminent return of Christ. This hope is defined by Paul in Titus 2:13 as "that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." The hope of a rapture after enduring the great Tribulation is hardly a happy expectation, and this passage is difficult for posttribulationists to explain. The hope is not that of resurrection after death and martyrdom, but rather the coming and revelation of Christ in His glory to them while they are still living on the earth. The exhortations relating to the rapture constitute a major problem to posttribulationism."[61] [62]

4. How could it be comforting to go through the Tribulation period? 1 Thess. 4:18

5. The Rapture cannot be imminent if you can count the days.

[61] Richard L. Mayhue, Snatched Before the Storm! A Case for Pretribulationism (Winona Lake, IN: BMH Books, 1980), p.165. Quoted in LaHaye, Tim. (2016). Who Will Face the Tribulation?: How to Prepare for the Rapture and Christ's Return (Tim LaHaye Prophecy Library™) (Kindle Locations 3875-3877). Harvest House Publishers. Kindle Edition.
[62] LaHaye, Tim. (2016). Who Will Face the Tribulation?: How to Prepare for the Rapture and Christ's Return (Tim LaHaye Prophecy Library™) (Kindle Locations 1916-2028). Harvest House Publishers. Kindle Edition.

STUDY GUIDE

JOYFUL HARVEST TEACHING SERIES

A Study of Things to Come by Larry Booth

STUDY: Why I Believe in the Pre-Tribulation Rapture

Chapter 7

Proof that the Rapture doctrine is not a new teaching- Supplemental

I. Some state that Darby and others created the pre-Tribulation doctrine in 1830.

A. During the 1830's an Irish Brethren preacher John Nelson Darby and those connected to him revived the teaching of the pre-Tribulation Rapture of the church. Some have argued that this is a new doctrine and if it were Biblical it would have showed up in church history. Therefore because it hadn't the Rapture doctrine is erroneous.

> **Thomas Ice** states: "Critics of pretribulationism sometimes state that belief in the Rapture is a doctrinal development of recent origin. They argue that the doctrine of the Rapture or any semblance of it was completely unknown before the early 1800s and the writings of John Nelson Darby. One of the most vocal and sensational critics of the Rapture is Dave MacPherson, who argues that, "during the first 18 centuries of the Christian era, believers were never 'Rapture separaters' [sic]; they never separated the minor Rapture aspect of the Second Coming of Christ from the Second Coming itself."[63]
> A second critic, **John Bray**, also vehemently opposes a pretribulational rapture, writing, "This teaching is not a RECOVERY of truth once taught and then neglected. No, it never was taught-for 1800 years nearly no one knew anything about such a scheme."[64] More recently, pre-Trib opponent **Robert Van Kampen** proclaimed, "The pretribulational rapture position with its dual parousias was unheard of in church history prior to 1830."[65] [66]

So let's look at many references that refute these statements.

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[63] MacPherson, Dave. The Great Rapture Hoax (Fletcher, NC: New Puritan Library, 1983), 15. For a refutation of MacPherson's charges see Thomas D. Ice, "Why the Doctrine of the Pretribulational Rapture Did Not Begin with Margaret Macdonald," Bibliotheca Sacra 147 (1990): 155-68.

[64] Bray, John L., The Origin of the Pre-Tribulation Rapture Teaching (Lakeland, FL.: John L. Bray Ministry, 1982), 31-32.

[65] Van Kampen, Robert. The Sign (Wheaton, IL.: Crossway Books, 1992), 445.

[66] Ice, Thomas. Article published by Grant Jeffrey called "Examining an Ancient pre-trib rapture statement." http://www.grantjeffrey.com/article/examining_an_ancient.htm

II. Premillennialism (the teaching that Jesus will literally return and reign on earth 1000 years) was the sole viewpoint in the first century church and on.

> "**Joseph Cullen Ayer** in his book 'A Sourcebook for Ancient Church History', says these words - I quote: 'Primitive Church history was marked by great chiliastic enthusiasm' - that is this belief in the thousand year reign of Christ."[67]

While I believe that the teaching of premillennialism (Chiliasm) was taught early on to counter act the prevailing false teachings of the Gnostics, it was still the eschatological teaching of the early church. It's what they believed. Beyond that, there were those who believed in pre., mid and post Tribulation Rapture, no doubt just like today. When the church became accepted by the Roman government, she stopped preaching about the future Antichrist and rogue world governments and slipped into a viewpoint that they were already in the spiritual Millennial and Christ was ruling on the earth through the church now supreme.

Coleman M. Ford wrote a great paper on this subject says: "In the midst of persecution, the advancement of Gnostic teachings and the over spiritualization of Christian beliefs, the post-apostolic fathers advocated a premillennial view of Christ's return and the coming heavenly kingdom and hence became the dominant belief of the second century church."[68]

Below are a few of the many church fathers who in the first and second centuries believed in a physical return of Christ, and a 1000 year reign on earth afterwards.

A. Papias of Hierapolis-A.D. 70–155- who lived during John's day and knew him and Aristion

> "Papias, who is now mentioned by us, affirms that he received the sayings of the apostles from those who accompanied them, and he moreover asserts that he heard in person Aristion and the presbyter John."[11] [69]

> "…He says that there will be a Millennium after the resurrection from the dead, when the personal reign of Christ will be established on this earth." [70]

This comes from Eusebius about Papius, in his, The Church History of Eusebius Vol 1, who was Amillennial not surprisingly, as almost the whole Catholic Church had become:

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[67] Legge, David. (2004) Crucial Questions on Christ's Return. https://www.preachtheword.com/sermon/cq01.shtml

[68] Ford, Coleman M., (2011) "The Millenium: What the early church believed." https://colemanford.wordpress.com/2011/07/30/the-millenium-what-the-early-church-believed-part-1-of-4/

[11] [A certain presbyter, of whom see *Apost. Constitutions*, vii. 46, where he is said to have been ordained by St. John, the Evangelist.]

[69] Papias. (1885). Fragments of Papias. In A. Roberts, J. Donaldson, & A. C. Coxe (Eds.), *The Apostolic Fathers with Justin Martyr and Irenaeus* (Vol. 1, p. 154). Buffalo, NY: Christian Literature Company.

[70] Papias. (1885). Fragments of Papias. In A. Roberts, J. Donaldson, & A. C. Coxe (Eds.), *The Apostolic Fathers with Justin Martyr and Irenaeus* (Vol. 1, p. 154). Buffalo, NY: Christian Literature Company.

"12 To these belong his statement that there will be a period of some thousand years after the resurrection of the dead, and that the kingdom of Christ will be set up in material form on this very earth.[5] I suppose he got these ideas through a misunderstanding of the apostolic accounts, not perceiving that the things said by them were spoken mystically in figures.
13 For he appears to have been of very limited understanding, as one can see from his discourses. But it was due to him that so many of the Church Fathers after him adopted a like opinion, urging in their own support the antiquity of the man; as for instance **Iranæus** and any one else that may have proclaimed similar views.
14 **Papias** gives also in his own work other accounts of the words of the Lord on the authority of **Aristion** who was mentioned above, and traditions as handed down by the presbyter John; to which we refer those who are fond of learning." [71]

B. **Justin Martyr- 100-165 A.D.**

Justin Martyr in the 2nd century was one of the first Christian writers to clearly describe himself as continuing in the "Jewish" belief of a temporary messianic kingdom prior to the eternal state. According to Johannes Quasten, "In his eschatological ideas Justin shares the views of the Chiliasts concerning the Millennium."[72] He maintains a premillennial distinction, namely that there would be two resurrections, one of believers before Jesus' reign and then a general resurrection afterwards.

Justin wrote in chapter 80 of his work *Dialogue with Trypho*,

[5] Schaff- Chiliasm, or millennarianism,—that is, the belief in a visible reign of Christ on earth for a thousand years before the general judgment,—was very widespread in the early Church. Jewish chiliasm was very common at about the beginning of the Christian era, and is represented in the voluminous apocalyptic literature of that day. Christian chiliasm was an outgrowth of the Jewish, but spiritualized it, and fixed it upon the second, instead of the first, coming of Christ. The chief Biblical support for this doctrine is found in Rev. 20:1–6, and the fact that this book was appealed to so constantly by chiliasts in support of their views was the reason why Dionysius, Eusebius, and others were anxious to disprove its apostolic authorship. Chief among the chiliasts of the ante-Nicene age were the author of the epistle of Barnabas, Papias, Justin Martyr, Irenæus, and Tertullian; while the principal opponents of the doctrine were Caius, Origen, Dionysius of Alexandria, and Eusebius. After the time of Constantine, chiliasm was more and more widely regarded as a heresy, and received its worst blow from Augustine, who framed in its stead the doctrine, which from his time on was commonly accepted in the Church, that the millennium is the present reign of Christ, which began with his resurrection. See Schaff's *Church History*, II. p. 613 sq., for the history of the doctrine in the ante-Nicene Church and for the literature of the subject.

[71] Eusebius of Caesaria. (1890). The Church History of Eusebius. In P. Schaff & H. Wace (Eds.), A. C. McGiffert (Trans.), *Eusebius: Church History, Life of Constantine the Great, and Oration in Praise of Constantine* (Vol. 1, p. 172). New York: Christian Literature Company.

[72] Johannes Quasten, *Patrology,* Vol. 1 (Westminster, Maryland: Christian Classics, Inc.), 219. (Quasten was a Professor of Ancient Church History and Christian Archaeology at the Catholic University of America) Furthermore according to the *Encyclopedia of the Early Church* "Justin (*Dial*. 80) affirms the millenarian idea as that of Christians of complete orthodoxy but he does not hide that fact that many rejected it." M. Simonetti, "Millenarism," 560.

"And **Trypho** to this replied, "I remarked to you sir, that you are very anxious to be safe in all respects, since you cling to the Scriptures. But tell me, do you really admit that this place, Jerusalem, shall be rebuilt; and do you expect your people to be gathered together, and made joyful with Christ and the patriarchs, and the prophets, both the men of our nation, and other proselytes who joined them before your Christ came? Or have you given way, and admitted this in order to have the appearance of worsting us in the controversies?"

Then I answered, "I am not so miserable a fellow, Trypho, as to say one thing and think another. I admitted to you formerly, that I and many others are of this opinion, and [believe] that such will take place, as you assuredly are aware;[2] but, on the other hand, I signified to you that many who belong to the pure and pious faith, and are true Christians, think otherwise. Moreover, I pointed out to you that some who are called Christians, but are godless, impious heretics, teach doctrines that are in every way blasphemous, atheistical, and foolish. But that you may know that I do not say this before you alone, I shall draw up a statement, so far as I can, of all the arguments which have passed between us; in which I shall record myself as admitting the very same things which I admit to you. For I choose to follow not men or men's doctrines, but God and the doctrines [delivered] by Him. For if you have fallen in with some who are called Christians, but who do not admit this [truth],[4] and venture to blaspheme the God of Abraham, and the God of Isaac, and the God of Jacob; who say there is no resurrection of the dead, and that their souls, when they die, are taken to heaven; do not imagine that they are Christians, even as one, if he would rightly consider it, would not admit that the Sadducees, or similar sects of Genistæ, Meristæ, Galilæans, Hellenists, Pharisees, Baptists, are Jews (do not hear me impatiently when I tell you what I think), but are [only] called Jews and children of Abraham, worshipping God with the lips, as God Himself declared, but the heart was far from Him. But I and others, who are right-minded Christians on all points, are assured that there will be a resurrection of the dead, and a thousand years[7] in Jerusalem, which will then be built, adorned, and enlarged, [as] the prophets Ezekiel and Isaiah and others declare.[73]-Dialogue 80

"And he whom Daniel foretells would have dominion for a time, and times, and an half, is even already at the door, about to speak blasphemous and daring things against the Most High… The Lord is at Thy right hand: He has crushed kings in the day of His wrath: He shall judge among the heathen, He shall fill [with] the dead bodies. He shall drink of the brook in the way; therefore shall He lift up the head."[74]-Dialogue 32

"…And further, there was a certain man with us, whose name was John, one of the apostles of Christ, who prophesied, by a revelation that was made to him, that those who believed in

[2] Or, "so as to believe thoroughly that such will take place" (after "opinion").

[4] i.e., resurrection.

[7] We have translated the text of Justin as it stands. Commentators make the sense, "and that there will be a thousand years in Jerusalem," or "that the saints will live a thousand years in Jerusalem."

[73] Justin Martyr. (1885). Dialogue of Justin with Trypho, a Jew. In A. Roberts, J. Donaldson, & A. C. Coxe (Eds.), *The Apostolic Fathers with Justin Martyr and Irenaeus* (Vol. 1, p. 239). Buffalo, NY: Christian Literature Company.

[74] Justin Martyr. (1885). Dialogue of Justin with Trypho, a Jew. In A. Roberts, J. Donaldson, & A. C. Coxe (Eds.), *The Apostolic Fathers with Justin Martyr and Irenaeus* (Vol. 1, p. 210). Buffalo, NY: Christian Literature Company.

our Christ would dwell[2] a thousand years in Jerusalem; and that thereafter the general, and, in short, the eternal resurrection and judgment of all men would likewise take place." [75]-Dialogue 81

"…two advents of Christ have been announced: the one, in which He is set forth as suffering, inglorious, dishonoured, and crucified; but the other, in which He shall come from heaven with glory, when the man of apostasy,[6] who speaks strange things against the Most High, shall venture to do unlawful deeds on the earth against us the (believers) Christians"[76]-Dialogue 110

C. **Irenaeus of Lyons- 140-202 A.D.**

Irenaeus was a Greek cleric noted for his role in guiding and expanding Christian communities in what is now the south of France and, more widely, for the development of Christian theology by combatting heresy and defining orthodoxy. Originating from Smyrna, now Izmir in Turkey, he had heard the preaching of Polycarp, who in turn was said to have heard John the Evangelist. -Wikipedia

"And again, in the Second to the Thessalonians, speaking of Antichrist, he says, "And then shall that wicked be revealed, whom the Lord Jesus Christ shall slay with the Spirit of His mouth, and shall destroy him with the presence of his coming; [even him] whose coming is after the working of Satan, with all power, and signs, and lying wonders."[13] [77]

"But when this Antichrist shall have devastated all things in this world, he will reign for three years and six months, and sit in the temple at Jerusalem; and then the Lord will come from heaven in the clouds, in the glory of the Father, sending this man and those who follow him into the lake of fire; but bringing in for the righteous the times of the kingdom, that is, the rest, the hallowed seventh day; and restoring to Abraham the promised inheritance, in which kingdom the Lord declared, that "many coming from the east and from the west should sit down with Abraham, Isaac, and Jacob."[2] [78]

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[2] Literally, "make." [A very noteworthy passage, as a primitive exposition of Rev. 20:4–5. See Kaye, chap. v.]

[75] Justin Martyr. (1885). Dialogue of Justin with Trypho, a Jew. In A. Roberts, J. Donaldson, & A. C. Coxe (Eds.), *The Apostolic Fathers with Justin Martyr and Irenaeus* (Vol. 1, p. 240). Buffalo, NY: Christian Literature Company.

[6] 2 Thess. 2:3; and see chap. xxxii.

[76] Justin Martyr. (1885). Dialogue of Justin with Trypho, a Jew. In A. Roberts, J. Donaldson, & A. C. Coxe (Eds.), *The Apostolic Fathers with Justin Martyr and Irenaeus* (Vol. 1, pp. 253–254). Buffalo, NY: Christian Literature Company.

[13] 2 Thess. 2:8.

[77] Irenaeus of Lyons. (1885). Irenæus against Heresies. In A. Roberts, J. Donaldson, & A. C. Coxe (Eds.), *The Apostolic Fathers with Justin Martyr and Irenaeus* (Vol. 1, p. 420). Buffalo, NY: Christian Literature Company.

[2] Matt. 8:11.

[78] Irenaeus of Lyons. (1885). Irenæus against Heresies. In A. Roberts, J. Donaldson, & A. C. Coxe (Eds.), *The Apostolic Fathers with Justin Martyr and Irenaeus* (Vol. 1, p. 560). Buffalo, NY: Christian Literature Company.

Irenaeus was clearly a pre-Tribber in that he believed the great Tribulation began at the 3 ½ year mark, when the Antichrist would sit in the temple (mid-Trib. Today). See James C. Morris's book "Ancient Dispensationalism Truth" Pages 89-97 for details about his belief.[79]

"The Revelation of John was read and used by Christian writers from the second century onwards. Sometimes this use was more thematic, such as the use of the last chapters of Revelation by Irenaeus to substantiate his millennialism." [80]

D. **Melito of Sardis- Died 180 A.D.**

He was the bishop of Sardis near Smyrna in western Anatolia, and a great authority in early Christianity. Melito held a foremost place in terms of Bishops in Asia due to his personal influence on Christianity and his literary works, most of which have been lost but of what has been recovered has provided a great insight into Christianity during the second century.

Melito of Sardis is frequently listed as a second century proponent of premillennialism.[81] The support usually given for the supposition is that "Jerome [Comm. on Ezek. 36] and Gennadius [De Dogm. Eccl., Ch. 52] both affirm that he was a decided millenarian."[82]

Eusebias states: "The indications all point to the fact that Melito was decidedly ascetic in his tendencies, and that he had a great deal in common with the spirit which gave rise to Montanism and even made Tertullian a Montanist, and yet at the same time he opposed Montanism, and is therefore spoken of slightingly by Tertullian. His position, so similar to that of the Montanists, was not in favor with the orthodox theologians of the third century, and this helps to explain why, although he was such a prolific and talented writer, and although he remained orthodox, he nevertheless passed almost entirely out of the memory of the Church of the third and following centuries. To this is to be added the fact that Melito was a chiliast; and the teachings of the Montanists brought such disrepute upon chiliasm that the Fathers of the third and following centuries did not show much fondness for those who held or had held these views. Very few notices of Melito's works are found among the Fathers, and none of those works is to-day extant. Eusebius is the first to give us an idea of the number and variety of his writings, and he does little more than mention the titles, a fact to be explained only by his lack of sympathy with Melito's views."[83]

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[79] Morris, James C. (2018). Ancient Dispensationalism Truth. Taos NM 87571: Dispensational Publishing House.
[80] Weinrich, W. C. (Ed.). (2005). *Revelation* (p. xxix). Downers Grove, IL: InterVarsity Press.
[81] Taylor, D.T. (1885). Voice of the Church. Hastings Pub. -For a full digital copy- http://media.sabda.org/alkitab-8/LIBRARY/TAY_VOCE.PDF P. 66; See also Peters, Theocratic Kingdom, 1:495; Walvoord, Millennial Kingdom, p. 120; et al
[82] Shimeall, Richard Cunningham, Christ's Second Coming: Is it Pre-Millennial or Post-Millennial? (New York: John F. Trow, 1865), p. 67. See also, Taylor, p. 66; Peters, 1:495; Jesse Forest Silver, The Lord's Return (New York, et al.: Fleming H. Revell Co., 1914), p. 66; W. Chillingworth, The Works of W. Chillingworth, 12th ed. (London: B. Blake, 1836), p.714; et al.
[83] Biblehub.com. Footnote to Eusebias the Historians comment on Melito. https://biblehub.com/library/pamphilius/church_history/chapter_xxvi_melito_and_the_circumstances.htm#1

E. **Hippolytus- 170-235 A.D.**

He was one of the most important third-century theologians in the Diocese of Rome, where he was probably born. Photios I of Constantinople describes him in his Bibliotheca (cod. 121) as a disciple of Irenaeus, who was said to be a disciple of Polycarp, and from the context of this passage it is supposed that he suggested that Hippolytus so styled himself.

In the early third century, Hippolytus of Rome wrote:

"And 6,000 years must needs be accomplished, in order that the Sabbath may come, the rest, the holy day "on which God rested from all His works."[1] For the Sabbath is the type and emblem of the future kingdom of the saints, when they "shall reign with Christ," when He comes from heaven, as John says in his Apocalypse: for "a day with the Lord is as a thousand years."[2] Since, then, in SIX days God made all things, it follows that 6,000 years must be fulfilled. And they are not yet fulfilled, as John says: "five are fallen; one is," that is, the sixth; "the other is not yet come." (Rev. 17:10) [84]

F. **Tertullian- 160-220 A.D.**

Tertullian wrote much of his early work as an apologist for the Christian faith, and later moved towards the Montanist sect of Christianity. Tertullian was a premillennialist, affirming a literal resurrection at the Second Advent of Jesus at the end of the world, not at death. Tertullian maintained that the thousand years of Revelation will follow the resurrection of the righteous dead on the earth with the New Jerusalem, proceeding the eternity of heaven. The earth is destroyed after the one thousand years and the saints moved to the kingdom of heaven.

"But we do confess that a kingdom is promised to us upon the earth, although before heaven, only in another state of existence; inasmuch as it will be after the resurrection for a thousand years in the divinely-built city of Jerusalem," [85]

G. **Lactantius-250-325 A.D.**

Lucius Caecilius Firmianus Lactantius (c. 250 – c. 325) was an early Christian author who became an advisor to the first Christian Roman emperor, Constantine I, guiding his religious

[1] This is what Photius condemned in Hippolytus. Irenæus, however, held the same opinion (book v. c. 28 and 29). The same view is expressed yet earlier in the Epistle of Barnabas (sec. 15). It was an opinion adopted from the rabbis.
[2] Ps. 90:4.
[84] Hippolytus of Rome. (1886). Fragments from Commentaries on Various Books of Scripture. In A. Roberts, J. Donaldson, & A. C. Coxe (Eds.), S. D. F. Salmond (Trans.), *Fathers of the Third Century: Hippolytus, Cyprian, Novatian, Appendix* (Vol. 5, p. 179). Buffalo, NY: Christian Literature Company.
[85] Tertullian. (1885). The Five Books against Marcion. In A. Roberts, J. Donaldson, & A. C. Coxe (Eds.), P. Holmes (Trans.), *Latin Christianity: Its Founder, Tertullian* (Vol. 3, p. 342). Buffalo, NY: Christian Literature Company.

policy as it developed, and a tutor to his son Crispus. His most important work is the Institutiones Divinae ("The Divine Institutes"), an apologetic treatise intended to establish the reasonableness and truth of Christianity to pagan critics.

"Therefore peace being made, and every evil suppressed, that righteous King and Conqueror will institute a great judgment on the earth respecting the living and the dead, and will deliver all the nations into subjection to the righteous who are alive, and will raise the righteous dead to eternal life, and will Himself reign with them on the earth, and will build the holy city, and this kingdom of the righteous shall be for a thousand years."[86]

H. **Many others**

"Around 220, there were some similar influences on **Tertullian**, although only with very important and extremely optimistic (if not perhaps even postmillennial) modifications and implications. On the other hand, "Christian Chiliastic" ideas were indeed advocated in 240 by **Commodian**; in 250 by the **Egyptian Bishop Nepos** in his Refutation of Allegorists; in 260 by the almost unknown **Coracion**; and in 310 by **Lactantius**. Into the late fourth century, **Bishop Ambrose of Milan** had millennial leanings (Ambrose of Milan. Book II. On the Belief in the Resurrection, verse 108). **Lactantius** is the last great literary defender of chiliasm in the early Christian church. **Jerome** and **Augustine** vigorously opposed chiliasm by teaching the symbolic interpretation of the Revelation of St. John, especially chapter 20.[13] "[87]

"Though not much was written about this aspect of eschatology during the first century of Christianity, most of the available writings from the period reflect a millenarianist perspective (sometimes referred to as **chiliasm**). Bishop, Papias of Hierapolis (A.D. 70–155) speaks in favor of a pre-millennial position in volume three of his five volume work and his sentiments were echoed by Aristion and the elder John, as well as other first-hand disciples and secondary followers. Though most writings of the time tend to favor a millennial perspective, the amillennial position may have also been present in this early period, as suggested in the Epistle of Barnabus, and it would become the ascendant view during the next two centuries. Church fathers of the second century that rejected the Millennium were Clement of Alexandria, Origen, and Cyprian." -From **Wikipedia, the free encyclopedia**

For one of the best documentations of all of the church history and premillennialism see D.T. Taylor's *Voice of the Church* published in 1855.

D.T. Taylor: "Let the honest reader compare this Epistle (L.B.-the churches of Vienne and Lyons, their epistle, which Eusebius has inserted at length in his Ecclesiastical History, was written about A.D. 177) with the testimony of Ignatius, Cyprian, Tertullian, Gibbon, and Bush,

[86] Lactantius Epitome of Devine Institutes 72- http://www.newadvent.org/fathers/0702.htm
[87] https://en.wikipedia.org/wiki/Millennialism

and then decide whether it be not highly probable that the three millions of martyrs put to death by Pagan Rome were mostly pre-millennialists." [88]

III. The fervent teaching of imminent return in the early church

James H Brooks stated that "If the church must pass through the tribulation, it is useless to watch for Him daily."[89] This teaching is core to the pre-Tribulation return doctrine.

Gerald Stanton: "The Hope of the first three centuries. Not only may it be demonstrated that the New Testament church held the coming of Christ to be imminent, but the same conclusion is reached from the writings of men of God in subsequent generations. Silver says of the Apostolic Fathers that "they expected the return of the Lord in their day…They believed the time was imminent because their Lord had taught them to live in a watchful attitude." [90] Concerning the Ante-Nicene Fathers, he says: "By tradition they knew the faith of the Apostles. They taught the doctrine of the imminent and premillennial return of the Lord."[91] "[92]

Almost any church historian will grant that "the early Fathers lived in expectation of our Lord's speedy return."[93]- **T.G. Crippen** in 1883.

A. Clement of Rome- About 95 A.D.

"Ye perceive how in a little time the fruit of a tree comes to maturity. Of a truth, soon and suddenly shall His will be accomplished, as the Scripture also bears witness, saying, "Speedily will He come, and will not tarry;"[11] and, "The Lord shall suddenly come to His temple, even the Holy One, for whom ye look."[12] [94]

From his second epistle:[95] "If, therefore, we shall do righteousness in the sight of God, we shall enter into His kingdom, and shall receive the promises, which ear has not heard, nor eye seen, neither have entered into the heart of man.

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[88] Taylor, D.T. (1855). Voice of the Church. Hastings Pub. -For a full digital copy- http://media.sabda.org/alkitab-8/LIBRARY/TAY_VOCE.PDF

[89] Brooks, Jame H., (November 1899) "Kept out of the hour" Our Hope VI (p. 154).

[90] Silver, Jesse Forest. (1914). The Lord's Return: Seen in history and in Scripture as Premillennial and Imminent. (pp. 62-63).

[91] Silver, Jesse Forest. (1914). The Lord's Return: Seen in history and in Scripture as Premillennial and Imminent. (p. 64).

[92] Stanton, Gerald B.. (1956, 1991). Kept From The Hour. (p.126). Schoettle Publishing co. Inc. Miami Springs FL.

[93] Crippen, T.G., (1883) History of Doctrine, (P.231) Hanse Books USA.

[11] Hab. 2:3; Heb. 10:37.

[12] Mal. 3:1.

[94] Clement of Rome. (1885). The First Epistle of Clement to the Corinthians. In A. Roberts, J. Donaldson, & A. C. Coxe (Eds.), *The Apostolic Fathers with Justin Martyr and Irenaeus* (Vol. 1, p. 11). Buffalo, NY: Christian Literature Company.

[95] Second Epistle to the Corinthians (also known as Clement II) - Tradition has it this Epistle was written by Clement in the late 1st Century though it is now generally held that it was not written by him but is instead a transcript of an ancient Christian sermon or homily written around 140-160AD (Making it the oldest Christian sermon ever besides those in the N.Testament). Can be found and read here: http://saintclementofrome.blogspot.com/p/welcome.html

Let us expect, therefore, hour by hour, the kingdom of God in love and righteousness, since we know not the day of the appearing of God." [96]

B. **The Didache- About 65-80 A.D.**

The Didache is also called the "Teaching of the Twelve Apostles." It was possibly written around 65 - 80 A.D. and is supposed to be what the twelve apostles taught to the Gentiles concerning life and death, church order, fasting, baptism, prayer, etc.[97]

"Be watchful for your life. "Let your loins be girded about, and your lights burning, and ye like unto men who wait for their Lord, when He will come, at even, or in the morning, or at cock-crowing, or at midnight. For at what hour they think not, the Lord will come; and if they open to Him, blessed are those servants, because they were found watching." [98]

David Larsen: "Beyond any question, premillennialism is apostolic. The early church was a radical eschatological community. Someone has defined the early Christian churches as revivalistic fellowships, seeking to win their world for Christ and eagerly waiting for His return from heaven. Theirs was an eschatological urgency and their expectation was the imminent return of the Lord Jesus. The "theme of imminence plays like a broken record" is the way one scholar describes the early emphasis.[99] [100]

IV. Pre-Tribulation teaching in early church history besides Irenaeus

A. **Victorinus of Poetovio (Pattau)- 240 A.D.**

Saint Victorinus of Pettau or of **Poetovio** (died 303 or 304) was an Early Christian ecclesiastical writer who flourished about 270. His commentary on the Book of Revelation is also the earliest surviving complete one, which was written by Victorinus during the reign of the Emperor Gallienus (258-260). He was martyred during the persecutions of Emperor Diocletian. A Bishop of Poetovio (modern Ptuj in Slovenia; German: *Pettau*). According to

[96] Clement of Rome. Second Epistle to the Corinthians. http://saintclementofrome.blogspot.com/p/second-epistle-of-saint-clement.html

[97] For a full English reading- https://carm.org/didache

[98] Roberts, A., Donaldson, J., & Coxe, A. C. (Eds.). (1886). Constitutions of the Holy Apostles. In J. Donaldson (Trans.), *Fathers of the Third and Fourth Centuries: Lactantius, Venantius, Asterius, Victorinus, Dionysius, Apostolic Teaching and Constitutions, Homily, and Liturgies* (Vol. 7, p. 471). Buffalo, NY: Christian Literature Company.

[99] Caroll, John T., The Return of Jesus in Early Christianity (Peabody: Hendrickson, 2000) 111

[100] Larsen, David. Some Key Issues in the History of Premillennialism
https://www.pre-trib.org/articles/dr-thomas-ice/message/some-key-issues-in-the-history-of-premillennialism/read

Jerome, Victorinus died a martyr in 304. "Victorinus was a firm believer in the Millennium." [101]

Apparently in 398 A.D. Jerome extensively edited Victorinus' Commentary removing any of his chiliastic/millennialistic notions. Completely rewriting chapters 20-21.[102] So much so, that preterist use Jerome's version on their websites to prove a past fulfilment of Revelation.
Dr. Ken Johnson states: "In his commentary, Victorinus refers to Paul's phrase "only the one continues to restraining, until out of the midst it comes." Victorinus clearly shows that it is the raptured church that has "gone out of the midst" of the earth (2 Thess. 2:7)."[103]

It is very hard to find an unaltered English copy of his commentary. This comment below sneaked by, surprisingly, without the preterist changing it.

> "15.1 The same Apocalypse repeats the persecution; it says: *Seven angels having plagues, because with these the wrath of God is finished*. For *the wrath of God* always struck a stubborn people with *seven plagues*, that is perfectly, as it says in Leviticus; (plagues) which will happen in the future, when the Church will have gone out from their midst."[104]

Johnson- "Victorinus is saying that by the last time, or "time of the end," the church has already been taken away. In another place Victorinus shows he believes in a rapture of the church." [105]

"6:14. "And the heaven withdrew as a scroll that is rolled up."] For the heaven to be rolled away, that is, that the Church shall be taken away." [106]

B. **The Shepherd of Hermes- 120-150 A.D.**

"THE Pastor of Hermas was one of the most popular books, if not the most popular book, in the Christian Church during the second, third, and fourth centuries. It occupied a position analogous in some respects to that of Bunyan's *Pilgrim's Progress* in modern times; and critics have frequently compared the two works.[107]
This vision is about the church (bride clothed in white), who escapes the great Tribulation because of the promise of the Lord. While this is not Scripture it does prove that many second century Christians believed in a pre-Tribulation Rapture!

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[101] Tixeront, J., (1920). A Handbook of Patrology, (S. A. Raemers, trans.), (p.135). St. Louis, Missouri, B. Herder Book Co.
[102] https://www.preteristarchive.com/0260_victorinus_apocalypse/
[103] Johnson, Dr. Ken, (2009) The Rapture-The pretribulational Rapture of the Church viewed From the Bible and the Ancient Church. (p. 75). By Ken Johnson.
[104] https://www.preteristarchive.com/0260_victorinus_apocalypse/
[105] Johnson, Dr. Ken, (2009) The Rapture-The pretribulational Rapture of the Church viewed From the Bible and the Ancient Church. (p. 76). Published Ken Johnson.
[106] Victorinus of Pettau. (1886). Commentary on the Apocalypse of the Blessed John. In A. Roberts, J. Donaldson, & A. C. Coxe (Eds.), R. E. Wallis (Trans.), *Fathers of the Third and Fourth Centuries: Lactantius, Venantius, Asterius, Victorinus, Dionysius, Apostolic Teaching and Constitutions, Homily, and Liturgies* (Vol. 7, p. 351). Buffalo, NY: Christian Literature Company.
[107] Roberts, A., Donaldson, J., & Coxe, A. C. (Eds.). (1885). Introductory Note to the Pastor of Hermas. In *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, and Clement of Alexandria (Entire)* (Vol. 2, p. 6). Buffalo, NY: Christian Literature Company.

> "You have escaped from great tribulation on account of your faith, and because you did not doubt in the presence of such a beast. Go, therefore, and tell the elect of the Lord His mighty deeds, and say to them that this beast is a type of the great tribulation that is coming. If then ye prepare yourselves, and repent with all your heart, and turn to the Lord, it will be possible for you to escape it, if your heart be pure and spotless, and ye spend the rest of the days of your life in serving the Lord blamelessly."[108]

We must get our doctrine from the word of God concerning the pre-Tribulation Rapture of the church, but this passage from Hermes straight out of the beginning of the first century voids the argument that the concept of escaping the tribulation is something new and originating from Darby and his group in the mid 1800S.

C. **Cyprian Bishop of Carthage-220-250 A.D.**

He was bishop of Carthage and a notable Early Christian writer of Berber descent, many of whose Latin works are available. He was born around the beginning of the 3rd century in North Africa, perhaps at Carthage, where he received a classical education. Soon after converting to Christianity, he became a bishop in 249. A controversial figure during his lifetime, his strong pastoral skills, and martyrdom at Carthage vindicated his reputation and proved his sanctity in the eyes of the Church. His skillful Latin rhetoric led to his being considered the pre-eminent Latin writer of Western Christianity until Jerome and Augustine.

> "We who see that terrible things have begun, and know that still more terrible things are imminent, may regard it as the greatest advantage to depart from it as quickly as possible. If in your dwelling the walls were shaking with age, the roofs above you were trembling, and the house, now worn out and wearied, were threatening an immediate destruction to its structure crumbling with age, would you not with all speed depart? If, when you were on a voyage, an angry and raging tempest, by the waves violently aroused, foretold the coming shipwreck, would you not quickly seek the harbour? Lo, the world is changing and passing away, and witnesses to its ruin not now by its age, but by the end of things. And do you not give God thanks, do you not congratulate yourself, that by an earlier departure you are taken away, and delivered from the shipwrecks and disasters that are imminent?[109]
>
> "We have renounced the world, and are in the meantime living here as guests and strangers. Let us greet the day which assigns each of us to his own home, which snatches

[108] Roberts, A., Donaldson, J., & Coxe, A. C. (Eds.). (1885). The Pastor of Hermas. In F. Crombie (Trans.), *Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, and Clement of Alexandria (Entire)* (Vol. 2, p. 18). Buffalo, NY: Christian Literature Company.

[109] Cyprian of Carthage. (1886). On the Mortality. In A. Roberts, J. Donaldson, & A. C. Coxe (Eds.), R. E. Wallis (Trans.), *Fathers of the Third Century: Hippolytus, Cyprian, Novatian, Appendix* (Vol. 5, p. 475). Buffalo, NY: Christian Literature Company.

> us hence, and sets us free from the snares of the world, and restores us to paradise and the[4] kingdom.[110]

Dr. Ken Johnson believes these are statements about the Rapture[111], however I suspect the "departure" Cyprian speaks of here is what he believes to be a martyr's death. There are many other statements Cyprian has made concerning the Antichrist, the Tribulation and the Second Coming of Jesus.

D. **Pseudo Ephraem- 373 A.D.**

One of the earliest extra Biblical evidences of the Rapture according to **Mark Hitchcock** is a sermon by Pseudo Ephraem called "On the last times, the Antichrist, and the end of the world."[112] Scholars are divided as to when this sermon was authored and by whom. Suggestions on the date of the writing of the original sermon range from as early as Wilhelm Bousset's 373 date,[113] to Caspari's estimation of sometime between 565 and 627.[114]

> "We ought to understand thoroughly therefore, my brothers, what is imminent or overhanging…. Why therefore do we not reject every care of earthly actions and prepare ourselves for the meeting of the Lord Jesus Christ, so that he may draw us from the confusion. Which overwhelms all the world?....For all the saints and elect of God are gathered together before the tribulation, which is to come, and are taken to the Lord, in order that they may not see at any time the confusion which overwhelms the world because of our sins."[115]

This is clearly a statement of belief in a pre-Trib. Rapture as early as 373 A.D. This was not some obscure note kept in the backrooms of a monastery, but was popular and circulated in many different languages. This is another proof that people were premillennial in doctrine the first three centuries in the church, and many after searching the scriptures saw a gathering of the church before the Tribulation began. For a thorough examination of this

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[4] Some have "heavenly."

[110] Cyprian of Carthage. (1886). On the Mortality. In A. Roberts, J. Donaldson, & A. C. Coxe (Eds.), R. E. Wallis (Trans.), *Fathers of the Third Century: Hippolytus, Cyprian, Novatian, Appendix* (Vol. 5, p. 475). Buffalo, NY: Christian Literature Company.

[111] Johnson, Dr. Ken, (2009) The Rapture-The pretribulational Rapture of the Church viewed From the Bible and the Ancient Church. (p. 77). Published Ken Johnson.

[112] Hitchcock, Mark. (2012). The End: A Complete Overview of Bible Prophecy and the End of Days (p. 177). Tyndale House Publishers. Kindle Edition

[113] Bousset, W., The Antichrist Legend, trans. A. H. Keane (London: Hutchinson and Co., 1896), 33-41. An early date is also accepted by Andrew R. Anderson, Alexander's Gate: Gog and Magog and the Enclosed Nations. Monographs of the Mediaeval Academy of America, no. 5. (Cambridge, MA.: Mediaeval Academy of America, 1932):16-18.

[114] Caspari, C.P., ed. Briefe, Abhandlungen und Predigten aus den zwei letzten Jahrhunderten des kirchlichen Altertums und dem Anfang des Mittelaters, (Christiania, 1890), 208-20. This German work also contains Caspari's commentary on the sermon on pages 429-72. P.437-42

[115] Hitchcock, Mark. (2012). The End: A Complete Overview of Bible Prophecy and the End of Days (p. 178). Tyndale House Publishers. Carol Stream, IL.

ancient sermon see Thomas Ice's paper called "The Rapture in Pseudo-Ephraem" at Liberty University.[116]

V. Many other proponents of the Rapture

A. Brother Dolcino- 1260-1307 A.D.

In 1260 Gerald Sagarello founded a group known as the Apostolic Brethren in Northern Italy. At first the Franciscans and other churchmen only scoffed at Segarelli's eccentric ways; but about 1280 the Bishop of Parma threw him into prison, then kept him awhile in his palace as a source of amusement, and in 1286 banished him from the diocese. All new mendicant orders without papal sanction having been prohibited by the Second Council of Lyon in 1274, Pope Honorius IV issued a severe reprobation of the Apostolic Brethren in 1286, and Nicholas IV renewed it in 1290.-Wikipedia

A time of persecution followed. At Parma in 1294 four members of the sect were burned, and Segarelli was condemned to perpetual imprisonment. Six years later he was made to confess a relapse into heresies which he had abjured, and was burned in Parma on July 18, 1300. A man of greater gifts now took the lead of the sect. This was Dolcino, "the son of a priest in the diocese of Novara, and a member of the order since 1291, an eloquent, enthusiastic utterer of apocalyptic prophecies." [117] "Under his leadership, the order grew and eventually numbered in the thousands. End time prophecy evidentially held an important place in the study and teaching of the Apostolic Brethren,"[118] Brother Dolcino was captured sometime later with a 150 total. On June 1st 1307 he was burned to the stake along with his "spiritual" sister Margareta. History does record that traces of their activity are found mid-century.

In a brief treatise written in Latin by the notary of the diocese of Verticceli under the heading of "The History of Brother Dolcino," this was written:

"Again, [Dolcino believed and preached and taught] that within those three years Dolcino himself and his followers will preach the coming of the Antichrist. And that the Antichrist was coming into this world within the bounds of the said three and a half years; and after he had come, that he [Dolcino] and his followers would be transferred into Paradise, in which are Enoch and Elijah. And in this way they will be preserved unharmed from the persecution of the Antichrist. And that then Enoch and Elijah themselves would descend on the earth for the purpose of preaching [against] Antichrist. Then they would be killed by him

[116]Ice, Thomas D., "The Rapture in Pseudo-Ephraem" (2009).Article Archives.Paper 32. http://digitalcommons.liberty.edu/pretrib_arch/32

[117] *Sachsse, Hugo (1908).* "Apostolic Brethren". *In Jackson, Samuel Macauley.* New Schaff–Herzog Encyclopedia of Religious Knowledge. ***1*** *(third ed.). London and New York: Funk and Wagnalls. pp. 243–244.*

[118] Hitchcock, Mark. (2012). The End: A Complete Overview of Bible Prophecy and the End of Days (p. 178). Tyndale House Publishers. Carol Stream, IL.

or by his servants, and this Antichrist would reign for a long time. But when the Antichrist is dead, Dolcino himself, who then would be the holy pope, and his preserved followers, will descend on the earth, and will preach the right faith of Christ to all, and will convert those who will be living then to the true faith of Jesus Christ."[119]

Keep in mind that this is a representative of the church that burned these folks at the stake and probably had some of this wrong. It is very clear though that Dolcino taught a rapture of the church. Here is **Mark Hitchcock's** remarks about this:

"Several points in this remarkable statement bear close similarity to modern pretribulationism:

- The Latin word transferrentur, meaning "they would be transferred," is the same word used by medieval Christians to describe the rapture of Enoch to heaven.
- The subjects of this rapture were to be Brother Dolcino and his followers. This was not a partial-rapture theory, because Brother Dolcino considered the Apostolic Brethren to be the true church in contrast to the Roman Catholic Church.
- The purpose of the Rapture was to preserve the people from the persecution of the Antichrist.
- The text presents the "transference" of believers to heaven and the "descent" of the believers from heaven as two separate events.
- The text also shows that quite a long gap of time must intervene between the rapture of the saints to heaven and the return of the saints from heaven (Gummerlock P.365-369)." [120]

Francis Gumerlock, an expert on the Brother Dolcino text according to Hitchcock, also believes that this group taught a pre-Tribulation Rapture. He states:

"This paragraph from The History of Brother Dolcino indicates that in northern Italy in the early fourteenth century a teaching very similar to modern pre-Tribulationalism was being preached. Responding to some very distressing political and ecclesiastical conditions, Dolcino was engaged in detailed speculations about Christian eschatology and believed that the coming of the Antichrist was imminent. He also believed that the means by which God would protect His people from the persecution of the Antichrist would be through a translation of the saints to paradise."[121]

B. **Peter Jerieu-1687**

[119] Quoted in Francis Gumerlock, "A Rapture Citation in the Fourteenth Century," Bibliotheca Sacra 159 (July– September 2002): 345– 46. Hitchcock, Mark. (2012) The End: A Complete Overview of Bible Prophecy and the End of Days (p. 480). Tyndale House Publishers. Kindle Edition.

[120] Hitchcock, Mark. (2012) The End: A Complete Overview of Bible Prophecy and the End of Days (pp. 179-180). Tyndale House Publishers. Kindle Edition.

[121] Gumerlock, Francis "A Rapture Citation in the Fourteenth Century," Bibliotheca Sacra 159 (July– September 2002): p. 361.

After completing his studies in the Netherlands and England, Jurieu was ordained as an Anglican priest; returning to France he was ordained again and succeeded his father as pastor of the church at Mer. Soon after this he published his first work, *Examen de livre de la reunion du Christianisme* (1671). In 1674 his *Traité de la dévotion* led to his appointment as professor of theology and Hebrew at Sedan, where he soon became pastor. Peter was a French Calvinist and was called the "goliath" of the French Protestants because of his ability to speak. Later he went to Holland and was pastor of the Walloon church of Rotterdam till his death. He was also professor at the "école illustre." According to the *Expository Glossary of Terms Used in Messianic teaching* found online:

"Jerieu refuted the amillennial teaching of his day and clearly argued for the premillennial position regarding Messiah's return…His writings disproves the theory that the pretrib Rapture was first invented by Darby. Over 130 years before Darby, Jerieu spoke of a secret Rapture."[122]

Jerieu: "The saints shall reign with Christ about a thousand years… But to me it seems very evident that this reign shall begin with some miraculous appearance of our Lord in His glory. After which he shall go back to heaven… There is a first coming of Christ to establish his kingdom on earth, shall not it be in that manner, with the voice of an archangel, and in great magnificence in glory? Who can prove that, at the first coming of Christ, He shall not raise some of the dead as St. John seems to have foretold."[123]

C. **Morgan Edwards-1722-1795**

Morgan Edwards was a Baptist who founded Brown University. Edwards believed in a rapture 3 ½ years before the start of the Millennium. He first wrote of his pre-Tribulation concepts in 1742 and later published them in 1788.

The distance between the first and second resurrection will be somewhat more than a thousand years. I say, somewhat more, because the dead saints will be raised, and the living changed at Christ's "appearing in the air" (I Thes. IV. 17); and this will be about three years and a half before the Millennium, as we shall see hereafter: but will he and they abide in the air all that time? No: they will ascent to paradise, or to some one of those many "mansions in the father's house" (John xiv: 2), and to disappear during the foresaid period of time. The design of this retreat and disappearing will be to judge the risen and changed saints; for "now the time is come that judgment must begin," and that will be "at the house of God" (I Pet. IV. 17).[124]

[122] https://issuu.com/servantofmessiah/docs/messianic-teaching-glossary/158 (p.158)

[123] Stone, Perry. The Rapture Revelation Teaching Syllabus. (p. 21) Cleveland Tn. Voice of Evangelism.

[124] Edwards, Morgan, Two Academical Exercises on Subjects Bearing the Following Titles: Millennium, Last-Novelties (Philadelphia: Dobson and Lang, 1788), 5– 6. The English has been modernized. This entire book is available on the Internet at the following address: www.pre-trib.org/ article-view.php? id = 178. Hitchcock, Mark. The End: A Complete Overview of Bible Prophecy and the End of Days (p. 181). Tyndale House Publishers. Kindle Edition.

Edwards believed that the whole Tribulation was 3 ½ years so he is truly referring to a pre-Trib. ideal and not a mid-Trib. (p.181 Hitchcock-The End)

D. **Dr. John Gill- 1697-1771**

John Gill was an English Baptist pastor, biblical scholar, and theologian who held to a firm Calvinistic soteriology. Dr. Gill called the catching away the "Rapture." He used the term 38 times in his commentary. This usage of the word from Latin no doubt popularized the word into the 1800's. Note also that he probably believed in a post-Trib. position based off his note on 1 Thess. 5:5 because he mentions it after the Second Coming of Christ.

Gill in 1748 wrote:
1 Thess. 4:16 "The apostle having something new and extraordinary to deliver, concerning the coming of Christ, the first resurrection, or the resurrection of the saints, the change of the living saints, and the rapture both of the raised and living in the clouds to meet Christ in the air, expresses himself in this manner;" [125]
"As also the resurrection of the dead, of the saints that will rise first, and that with spiritual bodies; and likewise the change of the living saints, and the rapture both of living and raised saints together, in the clouds, to meet the Lord in the air; [126]

There are clearly many historical accounts that point toward a premillennial pre-Tribulational viewpoint as early as the first century. How could anybody so foolishly say that Darby invented the Rapture teaching, or that it is a *new* doctrine? I assure you there were and are many more examples of premillennial pre-Tribulation Rapture teaching through the ages, that will be found in the future in spite of the obvious attempt by so many revisionist who have tried to erase them from our history for over 1600 years.

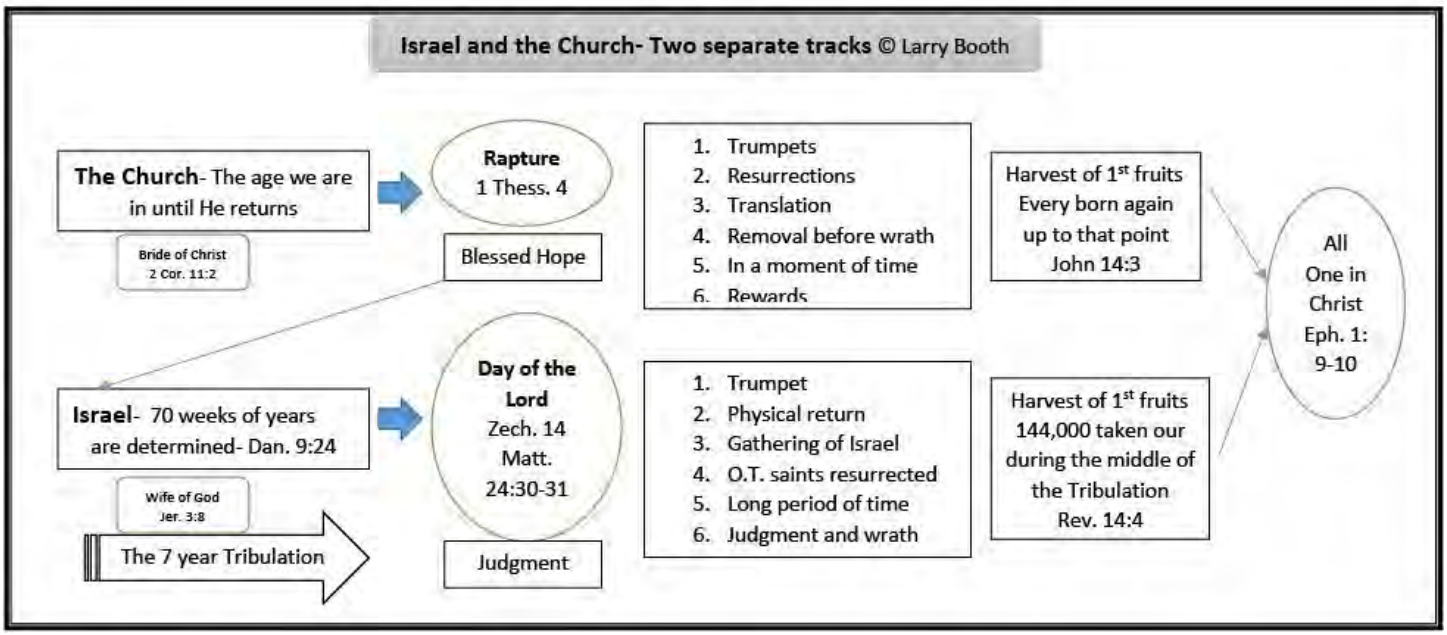
For a more detailed study of this subject please read:

1. "Dispensationalism Before Darby: Seventeenth-Century and Eighteenth-Century English Apocalyptism" by Willian C. Watson, Silverton, OR 97381
2. "Ancient Dispensationalism Truth: Refuting the Myth that Dispensationalism is New". By James C. Morris, (2018). PO Box 3181 Taos NM 87571: Dispensational Publishing House.

[125] Gill, J. (1809). *An Exposition of the New Testament* (Vol. 3, p. 236). London: Mathews and Leigh.
[126] Gill, J. (1809). *An Exposition of the New Testament* (Vol. 3, p. 613). London: Mathews and Leigh.

NOTES

To be used with the next Lesson.



STUDY GUIDE

JOYFUL HARVEST TEACHING SERIES

A Study of Things to Come by Larry Booth

STUDY: Why I Believe in the Pre-Tribulation Rapture

Chapter 8

Parts 5-7 This is the only view that distinguishes between Israel and the Church

Top reasons why I believe in the pre-Trib. Rapture of the church:

I. **Good logic and literal interpretation-Puzzle pieces fit**
II. **The crowns in Rev 4:1-11- The 3 "w's"**
III. **The Jewish wedding and the language of John 14**
IV. **The problems with other positions-**

V. **This is the only view that distinguishes between Israel and the church. Col. 1:23-27, Romans 11:1-2, 24-32 (See chart on page 98).**

A. **The church has its own dispensation of time**

Colossians 1:24-29 (HCSB)
24 Now I rejoice in my sufferings for you, and I am completing in my flesh what is lacking in Christ's afflictions for His body, that is, the church.
25 I have become its servant, according to God's administration (dispensation KJV) **that was given to me for you, to make God's message fully known,**
26 the mystery hidden for ages and generations but now revealed to His saints.
27 God wanted to make known among the Gentiles the glorious wealth of this mystery, which is Christ in you, the hope of glory.
28 We proclaim Him, warning and teaching everyone with all wisdom, so that we may present everyone mature in Christ.
29 I labor for this, striving with His strength that works powerfully in me.

Acts 15:14-18 (NASB)- Jer. 12:15
14 "Simeon has related how God first concerned Himself about taking from among the Gentiles a people for His name.
15 "With this the words of the Prophets agree, just as it is written,

16 'AFTER THESE THINGS I will return, AND I WILL REBUILD THE TABERNACLE OF DAVID WHICH HAS FALLEN, AND I WILL REBUILD ITS RUINS, AND I WILL RESTORE IT,
17 SO THAT THE REST OF MANKIND MAY SEEK THE LORD, AND ALL THE GENTILES WHO ARE CALLED BY MY NAME,'
18 SAYS THE LORD, WHO MAKES THESE THINGS KNOWN FROM LONG AGO.

B. Israel has its own dispensation-Romans 11

1. Has God cast off His people?

Romans 11:1-2 (KJV)
1 I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.
2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

2. Israel is temporarily blinded till the Rapture

Romans 11:24-32 (KJV)
24 For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be graffed into their own olive tree?
25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. (LB-Luke 21:23-24)

3. All Israel (those left alive at the end of the Tribulation) will be saved- Calvin believed Israel is the church- Replacement theology.

Key Verse

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:
27 For this *is* my covenant unto them, when I shall take away their sins.
28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.
29 For the gifts and calling of God *are* without repentance.
30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:
31 Even so have these also now not believed, that through your mercy they also may obtain mercy.
32 For God hath concluded them all in unbelief, that he might have mercy upon all.

1. Not the church
2. Not all history of Jews
3. Only living Jews at the end

AS IT IS WRITTEN: Zech. 12:10, Isaiah 27:9, Jer. 31:31-34 (HCSB)

4. 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.

C. 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."[127] Pre-Tribulationism is the only position that clearly outlines the program of the church."[128]

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." [129] [130]

VI. 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)
24 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.
25 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;
26 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.
27 And then shall they see the Son of man coming in a cloud with power and great glory.
28 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

[127] 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.
[128] 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.
[129] Chafer, Lewis. S. (1993). *Systematic theology* (Vol. 4- P.47-53). Grand Rapids, MI: Kregel Publications.
[130] 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)
34 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.
35 For as a snare shall it come on all them that dwell on the face of the whole earth.
36 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)
7 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;
8 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.
9 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.**
10 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.
11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.
12 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.
13 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)
23 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.
24 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.
25 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.
26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;
27 And hath given him authority to execute judgment also, because he is the Son of man.
28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,
29 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.

30 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*.[131]

VII. "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), [132]

"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." [133]

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

Philippians 3:19-20 (KJV)
19 Whose end *is* destruction, whose God *is their* belly, and *whose* glory *is* in their shame, who mind earthly things.)
20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

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[131] 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.

[132] *The Amplified Bible*. La Habra, CA: The Lockman Foundation, 1987.

[133] 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.

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

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)
9 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;
10 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)
23 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)
19 Whose end *is* destruction, whose God *is their* belly, and *whose* glory *is* in their shame, who mind earthly things.)
20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:
21 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)
2 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.
3 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: Why I Believe in the Pre-Trib. Rapture of the Church

Chapter 9

More points from other Authors- 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."[134]

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. [135]

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 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."[136]

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[134] Walvoord, John F. (1979). The Rapture Question-revised and enlarged (pp. 270-274). Grand Rapids MI. Zondervan.
[135] Thiessen, Henry C., (1940). Will the Church Pass Through the Tribulation? (P15). Zondervan Publishing House
[136]Pentecost, J. Dwight; (1958, 2001).Things to Come: A Study in Biblical Eschatology (Kindle Locations 3742-3756). Grand Rapids, MI., Zondervan. Kindle Edition.

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."[137]

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."[138]

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 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

[137]Pentecost, J. Dwight; (1958, 2001).Things to Come: A Study in Biblical Eschatology (Kindle Locations 3861-3867). Grand Rapids, MI., Zondervan. Kindle Edition.
[138] Pentecost, J. Dwight; (1958, 2001).Things to Come: A Study in Biblical Eschatology (Kindle Locations 3896-3902). Grand Rapids, MI., Zondervan. Kindle Edition.

out into the seventieth week to reveal the true nature of her profession so that such may be rejected justly by the Lord."[139]

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!"[140]

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

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."[141]

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[139] Pentecost, J. Dwight; (1958, 2001).Things to Come: A Study in Biblical Eschatology (Kindle Locations 3902-3913). Grand Rapids, MI., Zondervan. Kindle Edition.

[140] 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.

[141] 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.

E. William Blackstone-From *Jesus* is *Coming written in 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
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."[142]

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."[143]

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 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 Sardisans 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

[142] Blackstone, William E. . (1908). Jesus is Coming (p.181-182, Kindle Locations 2336-2399).London, Fleming H. Revell. Kindle Edition.
[143] 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.

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."[144]

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 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,

[144] 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.

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*.[145]

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 kindliness 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!"[146]

G. Mark Hitchcock's "The End" chapter 11-"Seven reasons"

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:

[145] 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.
[146] 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.

> "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."[147] [148]

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?" [149] 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 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."[150] [151]

[147] Charles R. Swindoll, Steadfast Christianity: A Study of Second Thessalonians (Nashville: Thomas Nelson, 1986).
[148] Hitchcock, Mark. (2012). The End: A Complete Overview of Bible Prophecy and the End of Days (p. 479). Tyndale House Publishers. Kindle Edition
[149] 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.
[150] Thomas Ice, (1999). "Imminency and the Any-Moment Rapture," Pre-Trib Perspectives (October 1999): 4.
[151] Hitchcock, Mark.(2012). The End: A Complete Overview of Bible Prophecy and the End of Days (p. 479). Tyndale House Publishers. Kindle Edition.

NOTES:

SYLLABUS

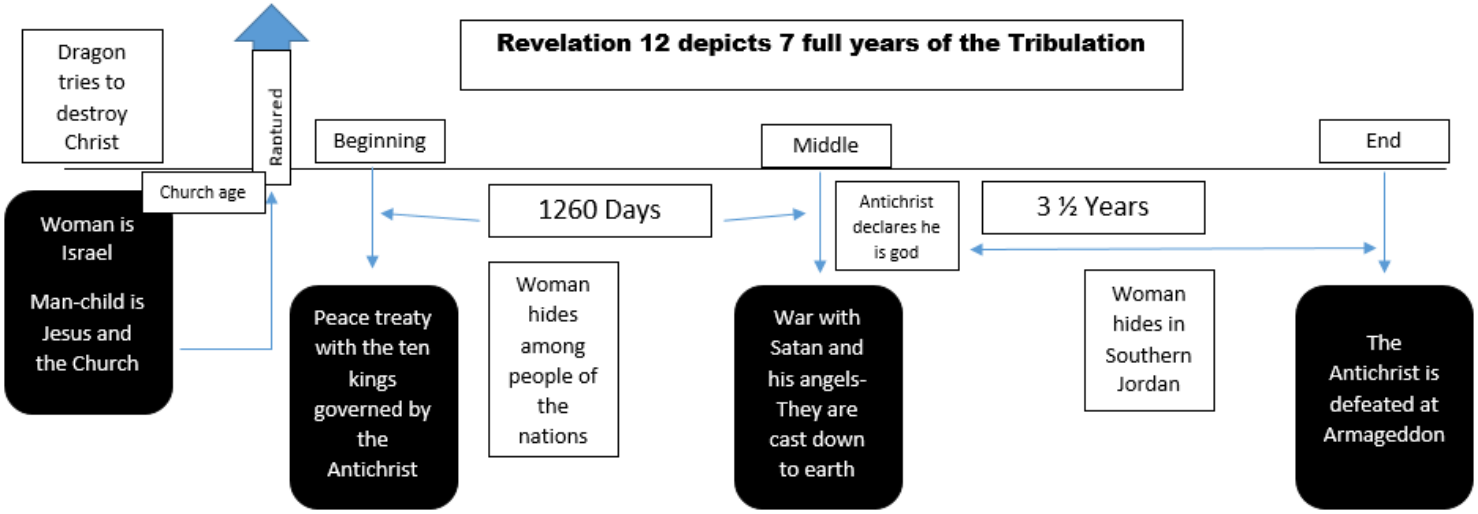
JOYFUL HARVEST TEACHING SERIES

A Study of Things to Come by Larry Booth

STUDY: Why I Believe in the Pre-Tribulation Rapture of the Church

Chapter 10

Part 8- Another possible interpretation of Revelation 12- A hidden proof of the Rapture?



Introduction- Keys to understanding the Revelation

1. The book is to be understood
2. It is not all sequential
3. We should look at each vision separately
4. Some visions cover less or more pieces of time

I. Revelation 12- Different approaches to interpreting this passage

Revelation 12:5 (KJV)

5 **And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up** (Gk-harpazo'ed) **unto God, and *to* his throne.**

1. The Traditional interpretation- Historical- The man-child is Jesus and he was raptured out. So these verses would be speaking about the past.
2. Finis Dake's interpretation- The man-child is the 144,000 "man-child" Jews of Israel. He says they are raptured out as the first fruits of Israel in the Tribulation period. Dake says this is another catching away besides the pre-Trib. Rapture., he states a mid-Trib. rapture of that group.
3. Man-child is the mid-Trib. raptured Tribulation saints, possibly *with* the 144,000 (after the pre-Trib. Rapture). This is what I previously believed.
4. This is a mid-Trib. only Rapture of the Church.
5. An astrological event that happened Sept 23, 2017- Unfounded
6. Finally, the man-child represents Jesus along with His body; thus, the pre-trib. Rapture of the Church here mentioned in Revelation, before the Tribulation starts.

There are a few things that traditional theologians have previously interpreted from Rev. 12. One is mentioned above in #1, that the man-child has to be Jesus. The second is that the description of the dragon and Satan being cast out of heaven is *a past tense* view of him before the fall of man, being cast down out of heaven to the earth before Adam was created. Try to just read it word for word for what it says, and you will see that even in these verses it appears the "man-child" is raptured out 1260 days *before* the war in heaven which happens in the middle of the Tribulation. Another problem would be that the "man-child" Jesus, is raptured out before Satan is cast down just a few verses later. The order is out of place for this to be Jesus. So keep an open mind for my suggestions.

1. Fact: This vision is a future event not a passed one- All the verses and visions past Rev. 4:1 are future events on the Earth and in Heaven.

    a. "Write what you see" send it to the churches

    Revelation 1:11 (KJV)
    11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia;…

    b. Write what you see- Things that are, and things that shall be.

    Revelation 1:19 (KJV)
    19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

    c. After 4:1 it is things that shall be

    Revelation 4:1 (KJV)
    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.

2. Fact: Jesus was not raptured (harpazo'ed) up he ascended slowly. The Greek word is epairō[152] which means: to "hoist up or ascend up".

Acts 1:9 (KJV)
9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

3. Fact: Satan here is being cast out of the sky (heavenly places) in the middle of the Tribulation, this is not a past event. At this point he is restricted forever from entering Heaven again after this event.

4. Some want it both ways: They say this chapter is about the past *and* future, but then where does the Rapture of the church fit in? If this is true then the mention of the Rapture of the church is completely left out in Revelation. But it is not.

5. Why are these specific time periods used, both meaning 3 ½ if this was only referring to Jesus's birth?

6. This possible interpretation finally puts a "when" to the Rapture of the Church in the book of Revelation, and has been misinterpreted all these years.

II. Possible proof of a pre-trib. Rapture- Revelation 12 verse by verse

A. The woman is Israel, most all agree-v. 1. Joseph described Israel as the components of the nation of Israel in Gen. 37:9.

Verse 1

Revelation 12:1-2 (KJV)
1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

Genesis 37:9 (KJV)
9 And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.

B. The child is something she is producing- Both Jesus and the church came out of Israel V.2.

Verse 2

Revelation 12:2 (KJV)
2 And she being with child cried, travailing in birth, and pained to be delivered.

[152] James Strong, *Strong's Talking Greek & Hebrew Dictionary*, (Austin, TX: WORD*search* Corp., 2007), WORD*search* CROSS e-book, Under: "1869".

Christ and His body the church are represented here. His body is still on the earth.

H.A. Ironside agrees: "This, clearly enough, is our Lord Jesus Christ, who is soon to reign over all the earth, and undoubtedly He is primarily the Man-child who is to rule the nations with a rod of iron, and the special object of Satan's malignity. But we have already seen, in Rev. 2:26–28, that when He reigns He will not reign alone, for His promise to the faithful overcomers in the church period is, "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star." Is there then any incongruity in understanding the man-child to represent both Christ Jesus our Lord and His church? Surely not, for He is the Head of the body, the church, which is the fulness, or completion, of Himself, so that the title "The Christ" is applied to both head and body viewed as one in 1 Cor. 12:12, where we read. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ"; literally it reads, "the Christ." We may then, on the authority of Scripture itself, safely affirm that the man-child represents the one New Man who is to rule the nations with a rod of iron—Christ, the Head, and the church, His body." [153]

C. The dragon is Satan and his kingdom of seven empires is mentioned signifying time prior to the Rapture from John's day till the *Harpazo*. V.3-4

(Skip to "D" if the next section confuses you).

Verse 3-4

Revelation 12:3-4 (KJV)

3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

In Revelation chapters twelve and thirteen there are two pictures:

1. 12- **The Dragon**- Who is Satan and his worldly Kingdoms
2. 13- **The beast** who is the antichrist ruling fully during the last half of the Tribulation period.

One empire is still future for us it seems as of 2021- the seventh (unless it is already secretly formed within probably a European agreement). This empire could form in a single day and will only last for a short time. In fact the rapture may coincide with the formation of the ten coalition and the seventh empire (revised Roman). The seventh will cover what the Roman Empire covered during Jesus's day.

[153] Ironside, H. A. (1920). *Lectures on the Book of Revelation* (pp. 208–209). Neptune, N. J.: Loizeaux Brothers.

It may already exist unknown to us, technically, is has to, because Daniel's *forth* beast (which is Revelation's sixth kingdom that is extended into a seventh and finally an eighth) goes into the final war with Christ. This is explained later.

Here in Revelation 12 if our interpretation is correct, Satan's kingdom will include a seventh empire before the Harpazo/Rapture of the church. Most believe that it will form as an entity *after* the rapture and that there could be some time before the Tribulation starts in-between. If I am correct about the time pieces here, then there won't be much time in-between.

Below is a picture of Satan and his kingdoms described at the beginning of the seven years.

1. Seven heads with 7 crowns- This is not the description of Satan's kingdom at the time of Christ. This proves that this is still the first phase: the start of the Tribulation up to the middle point. Only six major kingdoms have come as yet to the earth against Israel, and the seventh will exist for only a short time according to Revelation 17:10-11. The seventh will be a coalition of ten kings that will morph into the Antichrist's eighth kingdom beginning at the middle of the 7 Years Tribulation period. Revelation 12 starts as a statement of the first seven empires up to the Antichrist that will in some way effect Israel. Daniel's 4th kingdom is what the book of Revelation calls the 6th and 7th kingdom that will give way to the Antichrist's final eighth kingdom (See chart "Daniel vs. John's view").

2. The first 7 kingdoms that have oppressed her- Namely:

    1. Egyptian- Pharaoh
    2. Assyrian- King Pul, King Shalmaneser
    3. Babylonian- Nebuchadnezzar

4. Median/Persian- Cyrus the Great
5. Grecian- Alexander the Great and Antiochus IV
6. Roman- Nero
7. Seventh Kingdom yet to come (possibly already existing today with the EU European Union, joined with a middle eastern group constituting 10 plus one more, (and is technically a future revised Roman empire) rules possibly up to the middle of the 70th week- Daniel saw the Roman Empire morphing into the last worldly one.

   Note: The final beast is the eighth Empire (revised Grecian-the head that is revived) which the Antichrist rules from superseding the seventh kingdom. He does this by subduing three of these princes. The eighth begins in the middle of the seven years.

Daniels view	John's view
Egyptian	1. Egyptian
Assyrian	2. Assyrian
1. Babylonian	3- Babylonian
2. Median/Persian	4- Median/Persian
3. Grecian	5- Grecian
4. Roman	6- Roman
Ten toes-Kings	7- Ten kings revised Roman
Little horn defeated by the saints	8- Antichrist revised Grecian

Chart by Larry Booth

3. The seven <u>have crowns</u> here in verse 3 showing the seven kingdoms *have ruled* in the earth, but with the Antichrist's Kingdom and beast of seven heads mentioned later (13:1), they are <u>not crowned</u> showing that he (the final Antichrist) had not ruled *their* kingdoms. He is the ruler of the eighth. It could also mean that they are not significant enough in the earth individually.

4. <u>Notice the difference between the two beast</u> of Revelation 12 and 13.- Not the same picture: In Revelation 12, the first picture is of Satan's kingdoms on the earth. The dragon is identified as *Satan* in Verse 9.

   Satan here is seen ruling with seven heads with <u>seven crowns</u> (seven kingdoms) and ten horns or rulers (These are 10 kings with no crowns represent the *beginning* or newness of their coalition)- This is the Seventh Kingdom of ten kings who will rule but for a short time. At the time of Rev. 12 (before the Tribulation) the seventh kingdom (seventh head) seems to have already been formed.

Revelation 12:3 (KJV)
[3] And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

The forth Empire: The Roman Empire described by Daniel twice: Iron Legs with ten toes, and the beast with Iron teeth different than all those before it.

Daniel 7:23-24 (KJV)
[23] Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.
[24] And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

According to Daniel 10, *future* kings out of Daniel's "*forth* beast kingdom" of the Roman Empire, will arise up out of it and form a union- vs 24. Finis Dake says: "The ten horns symbolize ten kingdoms in the latter days, the last form of the old Roman Empire." [154]

The Antichrist will be a 11th person or little "horn" who subdues 3 of the original 10 kings, leaving 8 (including the antichrist) who will form the Antichrist's 8th and final kingdom. Daniel says, This kingdom will rule the last 3 ½ years of the Tribulation. What Daniel saw as the fourth kingdom in the last days, will fight against the messiah and be destroyed. That means it still exist today, and will during Christ's return.

Daniel 7:24-26 (KJV)
[24] And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.
[25] And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time

[154][154] Finis Jennings Dake, *Dake's Annotated Reference Bible: Containing the Old and New Testaments of the Authorized or King James Version Text*, (Lawrenceville, GA: Dake Bible Sales, Inc., 1997), WORD*search* CROSS e-book, Under: "Chapter 7".

and times and the dividing of time.
[26] But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end.

Two views of the same kingdom. Looking at *Daniel's description* of the last kingdom, (his forth one, although he didn't count the two that had gone before the four) that will rule during Christ return and *the Revelation's view* of the sixth, seventh and eighth kingdoms being variants of the previous kingdoms, we understand that the 10 kings (toes mixed with iron and clay) will make up the seventh kingdom, and be eventually over ruled by the antichrist. He then will be the eighth kingdom on earth. At the time just before and after the Rapture only the seventh kingdom is ruling. This is the picture of Rev. 12.

5. **Second Picture- The Antichrist.** In Revelation 13:1 directly after chapter 12, another beast is mentioned: The eighth kingdom is described as a beast (the Antichrist) with seven heads and with no crowns, and now ten horns with ten crowns.

Revelation 13:1 (KJV)
[1] And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

Why the difference in description? Dake states in his commentary on Rev. 12:3 describing the dragon there:

> **"b** [**having seven heads**] Symbols of the 7 world empires that precede the kingdom of Antichrist, which is the 8th (see Seven-Headed, Ten-Horned Beast, and Eight Mountain Kingdoms and Israel).
>
> **c** [**ten horns, and seven crowns upon his heads**] His 10 horns are not crowned, while those on the beast are (Rev. 13:1), symbolizing his power over the 10 kingdoms will be given to the beast. His 7 heads are crowned (Rev. 12:3), symbolizing his rule over the 7 kingdoms preceding the Antichrist kingdom. The 7 heads on the beast are not crowned (Rev. 13:1), meaning that the Antichrist has not ruled the 7 kingdoms preceding his, the 8th kingdom (Rev. 17:8-11)." [155]

So the dragon in Rev 12 represents Satan's first seven world empires who have come against Israel. And the beast of Revelation 13 is the Antichrist himself in coalition with the ten kings. These kings are given to be kings, and had no physical kingdom during John's day but have great power with the Antichrist because of him. They all will come against Jesus (even the three subdued ones) and will be defeated by the Lord.

Revelation 17:12-14 (KJV)
12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.
13 These have one mind, and shall give their power and strength unto the beast.
14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful.

The antichrist pictured in Revelation 13 rules a revived Grecian Empire represented by the leopard body (Daniel 7:6 8:20-23) that has part of the bear (median/Persian empire Daniel 7:5), and Babylon the lions mouth (Daniel 7:4). The ten kings although representing the territory of the *Roman* Empire, during John's day have not received a kingdom as yet. They are the future 7th empire formed from the sixth (Roman). It is the coalition of the 10 kings together in the future that makes the seventh a reality.

6. Theories:

Why are the 10 horns not crowned on the dragon in Rev. 12? One theory suggests that possibly the ten horns might be referring to ten men who were possessed by the spirit of the Antichrist over the centuries out of these first 7 kingdoms. Because here in Rev. 12 they are associated with the first seven Empires in the description of the dragon.

Arthur Pink wrote *The Antichrist* in 1923 and listed 10 "types" of the Antichrist in scripture in chapter 15:

1. Cain- Gen 4:5

[155] Finis Jennings Dake, *Dake's Annotated Reference Bible: Containing the Old and New Testaments of the Authorized or King James Version Text*, (Lawrenceville, GA: Dake Bible Sales, Inc., 1997), WORD*search* CROSS e-book, Under: "Chapter 12".

2. Lamach- Gen. 4:24
3. Nimrod- Gen. 10,11
4. Chedorlaomer- King of Elam (pre-Persia) Gen. 14

   "Colossians Rawlinson searched for his name on the tablets of ancient Assyria, and there he found that his official title was, "Ravager of the west!" Thus was he a true type of the coming one who shall wade through a sea of blood to his coveted position as Emperor of the world."[156]

5. Pharaoh- Exodus 1, an Assyrian who did not know Joseph and what he did for Egypt.

   Isaiah 52:4 (KJV)
   4 For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.

   Acts 7:18 (KJV)
   18 Till another king arose, which knew not Joseph.

6. Abimelech- Judges 9- Son of Gideon King over Israel
7. Saul- 1 Sam. 9-10 King of Israel
8. Goliath- 1 Sam 17 A giant who worked with the Philistines
9. Absalom- 2 Sam. 13-18 David's son born of Maacah daughter the king of Geshur (2 Sam. 3:2)
10. Herod- Matt. 2

Possibly History has a few more and maybe we should only look at kings or rulers who oppressed Israel and were failed attempts.

1. Chedorlaomer
2. Pharaoh
3. Nebuchadnezzar
4. Cyrus the great
5. Alexander the Great
6. Antiochus IV
7. Nero Caesar-Rome
8. Mohammed
9. Hitler-Germany/ Europe
10. Saddam Hussein
11. The Antichrist who will come up among the 10 who are crowned in Dan. 7:7-8; Rev. 13, 17.

Another theory by **Dr. Arnold Fruchtenbaum** suggests there will be ten versions in history of the Roman Empire.[157] This all may be symbolic fanciful thinking.

[156][156] Arthur W. Pink, *The Antichrist*, (Swengel, PA: Bible Truth Depot, 1923), WORD*search* CROSS e-book, 224.
[157] Fruchtenbaum, Dr. Arnold, The Footsteps of the Messiah, p. 19-20, (Ariel Ministries- 2018) San Antonio TX 98279

The 10 are probably just future king representatives of the *seventh* empire lasting for a very short time, that are allowed to rule just before the Antichrist takes authority over them. However, this is distracting from our purpose in hand.

7. **THE POINT:** The timing of Rev. 12 and the description of the dragon there, speaks of pre-Tribulation time during the time of the *seventh* kingdom. This would be just before the Tribulation begins or just after. The timing of Rev. 13 speaks of the middle point of the Tribulation period and the eighth kingdom. This points to after the Antichrist takes rule of 10 king coalition, by conquering three of them and leaving seven. The dragon's final kingdom is the eighth and is called a beast in Rev 13 and 17. This speaks of the last 3 ½ years of the Tribulation, thus the difference between chapter 12 and 13.

Key: Timing is revealed here, in the fact that the dragon has seven heads placing the timing at the beginning of the Tribulation or just before it. Seven kingdoms is a future time because since before Christ there has only been seven heads. If the dragon had six heads this would definitely refer to the time of Christ. If he had but one head, it would be referring to the time Satan originally fell from heaven.

How many heads does the dragon have in Rev. 12 determines the time period

One head	Six heads	Seven Heads	Eight heads
The fall- Luke 10:18	Roman Empire	10 king coalition- Dan. 7:24-26; Rev. 17:12-14	Middle of Trib.-Antichrist Rev. 17:11-13

Notice some details in Revelation 17:

Revelation 17:11-13 (KJV)
11 And the beast (LB- kingdom) **that was** (LB- In John's day the one that proceeded the Roman: this could only be Daniel's 3rd and Revelation's 5th-the Grecian Empire)**, and is not, even he is the eighth, and is of the seven, and goeth into perdition.**
12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.
13 These have one mind, and shall give their power and strength unto the beast.

Remember, the seventh kingdom is the coalition of ten kings which is still a version of Daniel's 4th kingdom (Roman). So is the Antichrist's eighth kingdom because Daniel said his "fourth" kingdom would end at the return of the Messiah. This means the seventh and eighth kingdoms are still Daniel's fourth beast. Revelation's sixth (Roman), seventh and eighth kingdoms are so closely alike, they really are from the same origins of Daniel's fourth kingdom (Roman). In simple terms they are all *revised* Roman empires. Even though the eighth may be a type of revived "Grecian" empire Daniel still calls it Roman.

Verse 4

D. **The first part of the vision the dragon awaits to devour the man-child, his whole purpose here is to eat up the child (the Church), and not to persecute the woman. V.4**

Revelation 12:1-4 (KJV)
1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:
2 And she being with child cried, travailing in birth, and pained to be delivered.
3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.
4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

During Jesus's day Satan had some authority in the earth and had fallen there already before Adam existed (Gen. 3:1). He fell like lightening when he was judged and removed from Heaven and the presence of God (Luke 10:18). He tried to kill Christ as soon as he was born. He tempted Christ with what he had amassed on earth (Matthew 4:8-9). Prior to the catching away (rapture) of the man-child Satan is focused on hurting him, after the middle point of this text, Satan is focused on hurting the woman herself.

John 12:31-32 (KJV)
31 Now is the judgment of this world: now shall the prince of this world be cast out.
32 And I, if I be lifted up from the earth, will draw all *men* unto me.

When Satan fell in the beginning, his legions were cast down with him to the earth. When Jesus defeated him at the cross his realm became the "high places" (Col. 2:15, Eph. 6) and he is now called the "prince of the powers of the air," not the earth. In 2 Corinthians 4:4 he is also called by Paul, "the god of this age." Which means: "He is the one whom this world has made its god."— **Tom Constable's** Notes on the Bible.

He is able to attack and influence earth, but he has no rule here except through men. Later, a second time when he is thrown down to the earth's surface by Michael, he will go after Israel for a short season of 3 ½ years (Rev. 12:7-9).

His whole purpose before, then and now and in the future, is to stop the man-child: Christ and His body, the Church, because of the prophecy to Eve. Through Herod, Satan tried to kill Jesus as a babe. Remember however, this chapter twelve is a *future* event, so the man-child here is the Church, the body and fullness of Christ. It could even be both Christ and His body seen as one- finishing this process just before the Tribulation starts. Then later as Isaiah 66 states, Israel brings forth children who are delivered (the remnant). Christ is the first born, the first fruits along with those raptured as His body and fullness (Eph. 1:22-23, Col. 1:18).

1 Corinthians 15:23 (KJV)
23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

The church is His body and the fullness of Christ.

Ephesians 1:22-23 (KJV)
22 And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,
23 Which is his body, the fulness of him that filleth all in all.

Verse 5

E. The man-child is *harpazo*'d up. This is the church being caught up-Raptured V.5

Revelation 12:5 (KJV)
5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne.

G. H. Pember: "It is then evident that the believers represented by the Man-child will be caught away to God and to His Throne— that is, the Throne described as set for judgment in the fourth chapter— before the appearance of Antichrist, whose persecutions they will, therefore, escape."[158]

This is definitely Jesus *and* the Church who will rule, but is speaking of *a future* event not already passed. *Harpazo* is the Greek word Paul used in 1 Thess. 5:16 for Rapture and "caught up." While Jesus was also caught up in Acts 1 the Greek word used there is *Epairo*, which means "to be lifted up" gradually into the air. *Harpazo* means "to be snatched away violently or quickly". No verse about Jesus and that event uses the word *Harpazo.* Wouldn't it be important to use *harpazo* in Acts 1, if Revelation 12:5 was only about Jesus's ascension?

Remember, **Ironside** agreed and stated: "Is there then any incongruity in understanding the man-child to represent both Christ Jesus our Lord and His church?"[159]

To "rule all nations" obviously is Christ. However, this child (whole raptured group), is said to do this also: Rev. 2:26-27 proves this to be true of all the church. To believers in the church at Thyatira:

Revelation 2:26-27 (KJV)
26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:
27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

Dake: "[**to rule all nations with a rod of iron**] The man-child, or the 144,000 are to rule the nations with a rod of iron, as will Christ (Ps. 2; Rev. 19:15), the Old Testament saints (Jer. 30:9; Ezek. 34:24; 37:24-25; Dan. 7:18,27; Hos. 3:5; Mt. 8:11-12), the church saints (Mt. 19:28; Rom. 8:17; 1Cor. 4:8; 6:2; 2Tim. 2:12; Rev. 1:5-6; 2:26-27; 5:10; 22:4-5), and the tribulation saints (Rev. 20:4-6). "This honour have all His saints" (Ps. 149:6-9)."[160]

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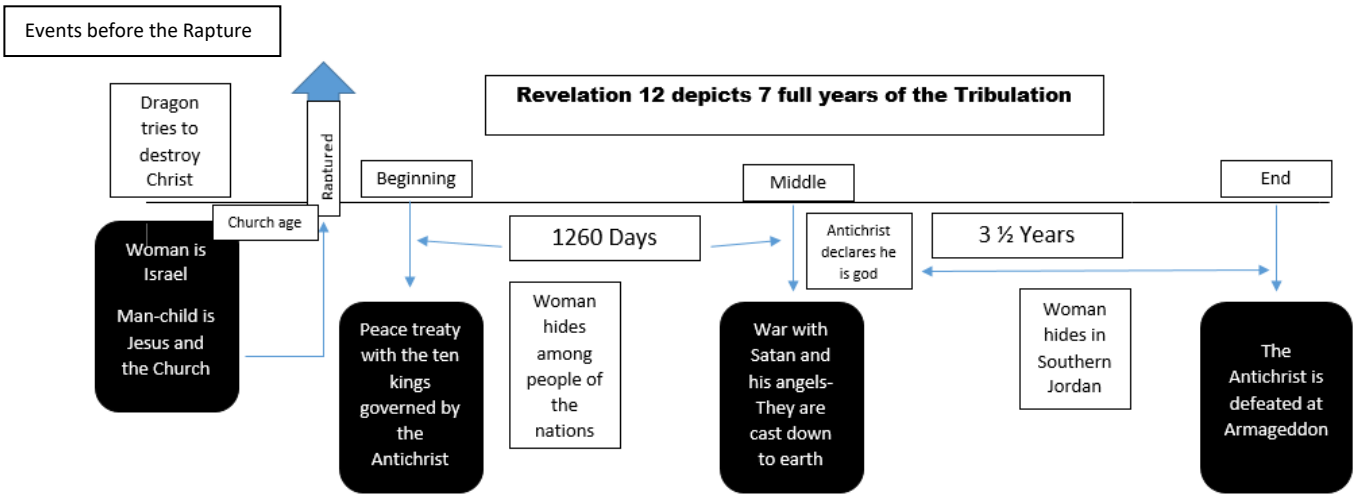
[158] Pember, George Hawkins; Horn, Thomas. The Church the Churches, and the Mysteries (originally published by F. H. Revell Co. NY 1901) The George Hawkins Pember Collection (Kindle Locations 8165-8167). Defender Publishing, LLC. Kindle Edition.
[159] Ironside, H. A. (1920). *Lectures on the Book of Revelation* (p. 209). Neptune, N. J.: Loizeaux Brothers.
[160] Finis Jennings Dake, *Dake's Annotated Reference Bible: Containing the Old and New Testaments of the Authorized or King James Version Text*, (Lawrenceville, GA: Dake Bible Sales, Inc., 1997), WORD*search* CROSS e-book, Under: "Chapter 12".

Review- Point C-7

PART TWO



Verse 5

1. These verses speak of <u>the whole seven years</u> of the Tribulation, not just the middle.

   Traditionally folks have interpreted these verses as if they were about Satan's original fall before Adam and Jesus rise into the heavens. But, because I knew this event in Revelation 12 is an event for John that falls under "things to come," I knew <u>it wasn't about Jesus past rising up into the clouds</u>, and the *Harpazo* here was a future group.

   Secondly, <u>I had assumed that all these verses had run together</u> and spoke of only <u>the middle of the tribulation</u> and attributed them as a mid-Trib. rapture scenario aside from the pre-Trib. Rapture of the Church. This is what I used to believe, I assumed like **Finis Dake**, that these were the 144,000 male Jews taken up in the middle, but I had added in previous teachings of mine, that this "rapture" should also include any other mid-Trib. saints who were ready to go at that time. I still believe that is possible based off of other chapters (Rev. 7 & 14), but I feel different now about the interpretation of Revelation 12 here.

Keys

2. <u>The mention of two time pieces prove it.</u> "1260" days are the first half, and "a time, times and a half" represents the second half (Dan. 12:7). Before the first half is mentioned Satan cast his angels down to the earth and the Rapture of the man-child occurs. In the second half of time mentioned, Satan himself is cast down to the earth.

3. **Key:** <u>The events that happen *before* the war in heaven, and what happens *after* the war in heaven are key to understanding this passage.</u> They are not the same event.

   If the woman which is Israel, <u>flees *before* the war and is secure,</u> and is fed, then how is Satan <u>at the same time</u> chasing her *after* the war, until the earth then protects her? Because, it is two different events. Israel is somewhat safe during the first half of the Tribulation. At peace with the Antichrist many will hear the truth and leave the country seeking shelter in the world among the wilderness of peoples.

1st half and before- Events *before* the war in heaven-

1260 days Revelation 12:1-6-Chart by Larry Booth

Some, as I previously did, want to see this as *one event* altogether mainly as she flees Jerusalem, after the Antichrist desecrates the Temple in the middle of the Tribulation as spoken of by Daniel and Jesus Himself. But it appears to be two events, one *before* the war, and one *after* the war with Michael and Satan.

The time *after* the war is obviously her flight to Petra, Southern Jordan, and the rest of the world to be protected until the 3 ½ years are up. The flight *before* the war would have to be Israel running from Jerusalem after 70 AD to the nations of peoples, and later to be protected by the covenant she makes with the kingdom of the beast for one week of years. This would proceed great danger of attack from some sources. Some say this would be an attack from the North and the Antichrist steps in to protect and trick Israel.

Before the Rapture is mentioned Satan is casting his demons down to the earth to destroy the man-child, then the Rapture happens. Doesn't this describe today when greater and greater demonic activity is happening around the church? After the middle point it is Satan himself being cast down to the earth because he has only a short season he goes now after the woman which is Israel God's chosen during the Tribulation period.

(Point 4-6 is very detailed, skip to point F, if your brain starts to hurt).

4. The Old Testament speaks of the time of Tribulation as a time of travail like childbirth and calls it Jacob's trouble. Isaiah 26, 66; Micah 5.

Jeremiah 30:6-9 (KJV)
6 Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?
7 Alas! for that day *is* great, so that none *is* like it: it *is* even the time of Jacob's trouble; but he shall be saved out of it.
8 For it shall come to pass in that day, saith the LORD of hosts, *that* I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:
9 But they shall serve the LORD their God, and David their king, whom I will raise up unto them.

a. The Old Testament speaks about a man-child born *before* labor: Jesus

Isaiah 66:6-9 (KJV)
6 A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies.
7 Before she travailed, she brought forth; before her pain came, she was delivered of a man child.
8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? *or* shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.
9 Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut *the womb*? saith thy God.

Zion here is Jerusalem. Isaiah seems to agree with my interpretation: Notice "BEFORE she travailed," or before her future time of travail (a normal time of labor) for Jerusalem, that will come upon her which is the Tribulation period of seven years, she was delivered of a man-child. This is Christ and the birth of the church His body! The man-child is delivered BERORE the Tribulation starts. Isaiah says she delivers *Christ* without travail or even a time of labor. The church comes next but comes with some pains. Afterwards out of Jerusalem came the Church, but God does this without her help (Acts 1:8). Most of Israel wanted nothing to do with Jesus. Revelation 12 tells us what happens to this man-child. He is caught up and Raptured! Jesus rose up, but was not raptured like the church will be. So Rev. 12 has to be about both Jesus and the church if we add Isaiah's passage to be about the same thing. Rev. 12 finishes the body of Christ being caught up and concluding what Paul called "first fruits"- Christ and the church (1 Cor. 15:23). This *harpazo* (Rapture) finishes the man-child as first fruits being taken from the earth. V. 8- More children come afterwards.

> Isaiah "66:7 The subject of this prophecy is Zion (v. 8). As a pregnant woman, Isaiah pictured Zion delivering a baby without pain. She would give birth to a boy before she began experiencing labor pains. This is, of course, the opposite of what usually happens. This may be a prophecy of Messiah's appearing before the Tribulation, the time of Jacob's trouble (Jer. 30:7; cf. Gen. 3:16). It may also be a prediction of joy and delight coming to Zion in the future."— **Tom Constable's Notes on the Bible**

Matthew Poole: "The prophecy therefore seems rather to refer to the coming of Christ, and the sudden propagation of the gospel. The popish interpreters applying it to the Virgin Mary bringing forth Christ, is like other of their fond dreams."[161]

Matthew Henry: Believed that this prophecy was fulfilled when Israel was released back from captivity in Babylon, but also believed that it referred to a "type" of the church.

> "But this was a figure of the setting up of the Christian church in the world, and the replenishing of that family with children which was to be named from Jesus Christ. When the Spirit was poured out, and the gospel went forth from Zion, multitudes were converted in a little time and with little pains compared with the vast product."[162]

Isaiah 9:6-7 (KJV)
6 For unto us (LB- Israel) a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.
7 Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

As **Ironside** states:

> "The church did not give birth to Christ. He founded the church. He, as the last Adam, slept in death that the church might be taken from His wounded side. But He did come from Israel."[163]

Micah 5:2 (KJV)
2 But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting.

b. The nation in trouble cries out like a woman in pain to be delivered, but produces nothing but wind. This describes the woman *during the Tribulation up to the end*.

Isaiah 26:15-21 (KJV)
15 Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified: thou hadst removed *it* far *unto* all the ends of the earth.
16 LORD, in trouble have they visited thee, they poured out a prayer *when* thy chastening *was* upon them.
17 Like as a woman with child, *that* draweth near the time of her delivery, is in pain, *and*

[161] Matthew Poole, *Matthew Poole's Commentary on the Holy Bible*, (Peabody, Massachusetts: Hendrickson Publishers, 1985), WORD*search* CROSS e-book, Under: "Chapter 66".
[162] Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*, WORD*search* CROSS e-book, 391.
[163] Ironside, H. A. (1920). *Lectures on the Book of Revelation* (pp. 210–211). Neptune, N. J.: Loizeaux Brothers.

crieth out in her pangs; so have <u>we been</u> in thy sight, O LORD.
18 <u>We have been with child</u>, we have been in pain, we have as it were brought forth wind; <u>we have not wrought any deliverance in the earth</u>; neither have the inhabitants of the world fallen.
19 Thy dead *men* shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew *is as* the dew of herbs, and the earth shall cast out the dead.
20 Come, my people, <u>enter thou into thy chambers</u>, and shut thy doors about thee: <u>hide thyself</u> as it were for a little moment, until <u>the indignation be overpast</u>.
21 For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

c. More *children* born after she travails

Isaiah 66:6-9 (KJV)
6 A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies.
7 <u>Before she travailed, she brought forth; before her pain came, she was delivered of a man child.</u>
8 Who hath heard such a thing? <u>who hath seen such things</u>? Shall the earth be made to bring forth in one day? *or* shall a nation be born at once? for <u>as soon as Zion travailed, she brought forth her children.</u>

<u>Notice that there are *two types of offspring* mentioned here in Isaiah's passage.</u> The man-child without pain, and her other offspring when she is in pain. V. 8- <u>When Zion does travail,</u> she will bring forth offspring in the future, which speaks of the Tribulation period when Israel's remnant offspring will be finally saved. <u>The "man-child" that he mentions here which is Christ's birth *BEFORE* the travail</u>. This is Jesus. Part two of the man-child is the church His body, being taken out before the Tribulation starts.

The church *and* Israel's children come AFTER she travails, which follows by the "nation being born at once," (Micah 5:3) on the day of Christ's return to the earth. Obviously she travails more than once to have more offspring. At the time of the Rapture and then, after the Rapture, during the Tribulation. This begins with the two witnesses and the 144,000 preaching, and spreads to the true remnant of Israel, who will all be born again on the final day of travail (Rom. 11:25-29; Jer. 30:6-9; Zech. 12:10; 13:8-9; Hosea 6:1-3).

Micah 5:3-5 (HCSB)
3 Therefore, <u>He will abandon them until the time when she who is in labor has given birth</u>; then the rest of <u>His brothers</u> will return to the people of Israel.
4 <u>He will stand and shepherd</u> [them] in the strength of Yahweh, in the majestic name of Yahweh His God. <u>They will live securely, for then His greatness will extend to the ends of the earth.</u>
5 <u>He will be their peace. When Assyria invades our land</u>, when it marches against our fortresses, we will raise against it seven shepherds, even eight leaders of men.

While the last week of seventy prophesied by Daniel will fulfil their time of judgment and Israel seems to be abandoned till the end of the seven years, they are not forsaken by the Lord because he allows them to escape to be protected by him in the wilderness. Micah says they are abandoned until she who is in labor gives birth. Could this be the birth of the man-child Rev. 12 who possibly is the church, and the Rapture? This is her second birth, and then the righteous of Israel will be birthed into the kingdom which is the remnant of Israel who will follow Christ and will come in during the Tribulation.

> **Ironside:** "But it will be during that time of trouble that He will be born in the consciousness of the nation, and that they will realize that He belongs to them,—that He is Israel's Son." [164]

First child- delivered- before labor- Jesus Christ- Isaiah 66:7-8
Second child- delivered while fully pregnant- the Church who is raptured up- Rev. 12
Third child and other children- the remnant of Israel saved during tribulation pains- Micah 5:3, Rev. 12:17 HCSB "the rest of her offspring.

Zechariah 12:10 (KJV)
10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.

Romans 11:25-29 (KJV)
25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.
26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:
27 For this *is* my covenant unto them, when I shall take away their sins.
28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.
29 For the gifts and calling of God *are* without repentance.

Daniel 12:1 (HCSB)
1 At that time Michael the great prince who stands watch over your people will rise up. There will be a time of distress such as never has occurred since nations came into being until that time. But at that time all your people who are found written in the book will escape.

If you just read Daniel 12:1 with Rev. 12:5, you might assume a mid-Trib. position or at the very least be open to a mid-Tribulation extra catching away.

[164] Ironside, H. A. (1920). *Lectures on the Book of Revelation* (p. 211). Neptune, N. J.: Loizeaux Brothers.

5. Could Rev. 12 all be speaking of the middle point only? I now do not believe so. This chapter is definitely speaking of at least a future 3 ½ years of time. The question at hand is: does this passage include another 1260 days of time?

   Perhaps I am incorrect about this vision being about the whole seven years. If Rev. 12 is only speaking of one time period; specifically only 3 ½ years in total, then we are talking about a mid-Trib. rapture of a group called the "man-child". Therefore this cannot be the Church, for she leaves before the seven years starts. This would mean that there would be a mid-Trib. rapture event and Dake's theory *could be* partially right, that it would *include* the 144,000, because they are seen redeemed from the earth and in Heaven before the throne described in Rev. 14:1, during the Tribulation period. It does not ever say they were martyred anywhere in the book of Revelation. However this would also means that they are taken before Israel's worst part, the last 3 ½ years.

   Does this make sense that the 144,000 male Jewish evangelist would leave the earth *before* Israel's "great tribulation" ever starts? Wouldn't they be there to help win Jewish people to Jesus? Many scholars place the 144,000 in the second half of the Tribulation. I'm beginning to believe that their ministry may overlap the middle and could be taken at a later time.
   Following this logic that Rev. 12 is only speaking of just the middle only: the middle "man-child" group is just a mid-Trib. rapture of saints up to that time, and taken out before the worst happens. Daniel 12:1 says "all that are written in the book will escape," at the time Michael stands up, which is clearly the middle. Let's look a little closer at Dake's theory.

   > **Dake:** "The man-child represents a company of all living people who will be translated without seeing death. The woman brings forth either a dead or a living child, not one partly dead and partly alive. The dragon could not kill one already dead at birth (Rev. 12:4). The child is caught up to God alive as soon as it is born (Rev. 12:4-5). The 144,000 are the only ones in all of the events of Rev. 4 -- Rev. 22 (which must be after the churches) that could possibly be the man-child whose life the dragon tries to take (Rev. 7:1-8; 14:1-5). Since the Old Testament saints and church saints are all resurrected to immortality by this time, it would be impossible for the dragon to kill them." [165]

   Some points to consider about this theory:

   1. In one place Dake says these are all Jews, and here he states "they represent a company of all living people who will be translated" without dying. Which is correct?
   2. If the 144,000 are the man-child, then they will be caught up in the middle before Israel's travail of 3 ½ years. (This makes her travail now about 3 1/2 years and not 7 years).
   3. Keep in mind that there is no other proof of that anywhere.

[165] Finis Jennings Dake, Dake's Annotated Reference Bible: Containing the Old and New Testaments of the Authorized or King James Version Text, (Lawrenceville, GA: Dake Bible Sales, Inc., 1997), WORDsearch CROSS e-book, Under: Revelation "Chapter 12".

4. Their ministry could overlap the middle.
5. But to say the man-child is caught up as soon as it is born, is a little off putting because they have a ministry of preaching for a period of time, which Dake says starts at the *beginning* of the seven years.
6. The 144,000 doesn't seem to fit this middle time period. Dake even puts them being protected during the end of the sixth seal in Rev. 7, and therefore has to conclude the sixth seal ends the middle point of the Tribulation. He even then says that they are "sealed" in their foreheads and go through the first four trumpet judgments in his note on Rev 7:1.

This is Dake's note on Rev. 7:1:

> "[**four angels**] These are the first 4 trumpet judgment angels who are commanded not to blow their trumpets bringing the judgments until the 144,000 Jews are sealed or marked for protection to go through these judgments (Rev. 7:1-3). The 144,000 are sealed then, before the 7 trumpet judgments.

According to Dake this would mean that now the seven seals and at least four trumpet judgments happen *before* the middle point at which time the rapture of the 144,000 happens.

Dake later goes all the way to the seventh trumpet for the 144,000 to be on earth, and still places this at the middle point.

> "Rev. 7:1-8; 9:4; 12:5; 14:1-5 give a complete revelation of the 144,000 -- their number, salvation, sealing in the forehead, protection through the first 6 trumpets, rapture under the 7th trumpet as the man-child, and their destiny and position in heaven after their rapture. If one of these passages is taken away the revelation about them is incomplete. We have them on earth all through the first 6 trumpets (Rev. 7:1-3; 9:4), and in heaven immediately after the catching up of the man-child in the 7th trumpet (Rev. 1:1-5), so if they are not the man-child, who is he and how did the 144,000 get into heaven?"[166]

This would mean according to Dake that the seventh trumpet judgment ends the middle point of Revelation, with only the vials left to be poured out in the last 3 ½ years. This appears not to be correct because Revelation 7 happens between the sixth and seventh seal and describes a multitude in heaven who have come out of the great Tribulation. Who are these? Those who have been martyred during *the second half* of the Tribulation which Jesus called "Great Tribulation". But the 144,000 are still on the earth according to Dake. They are there until the seventh trumpet. He states this clearly in his note on Rev. 11:15:

[166] Finis Jennings Dake, *Dake's Annotated Reference Bible: Containing the Old and New Testaments of the Authorized or King James Version Text*, (Lawrenceville, GA: Dake Bible Sales, Inc., 1997), WORD*search* CROSS e-book, Under: "Chapter 12".

"Therefore, the 7 seals and first 6 trumpets will be fulfilled in the first 3 1/2 years of Daniel's 70th week (Rev. 6:1 -- Rev. 9:21)."[167]

To me this looks like the ministry of the 144,000 are actually in the later part of the Tribulation and are taken up alive at the seventh trumpet blast with the two witnesses and the rest of the believers from off the earth. To me this all happens at the end of the sixth seal and seventh trumpet, but occurs at the very end of the Tribulation. The middle to me happens during the fourth or fifth seal. Yes they are all kept safe from God's judgment on the earth at this time because they all have the seal of God in their foreheads. But martyrdom continues. This becomes a major departure from Dake here for me.

6. **KEY:** Dake asked a very important question above asking that if he is wrong about his interpretation of Rev. 12: (see quote above).

"If the man-child is not the 144,000 then who is he? And if that is the case, how do the 144,000 get into heaven as we see them in Rev. 14 before the throne?"

Perfect questions to ask. In my opinion the "man-child" is either the pre-Trib. Church Raptured before the Tribulation, or a mid-Trib. group of believers raptured to heaven, and the 144,000 are caught up later at the seventh trumpet with the two witnesses and others at that time. This would put their ministry in the second part of the Tribulation.

Verse 6

F. The woman flees and is fed by "them." V.6

Revelation 12:6 (KJV)
6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.

She delivers and he is caught up. The woman then goes to a place prepared for her for 1260 (this represents the first half of the Tribulation). The "place" is Jerusalem and the wilderness of people, and the "they" here are the ten kings and the Antichrist who have made a covenant with her in trickery. (Note: "they" is only in KJV translation.) This is what begins the Tribulation period (Dan. 9:27).

Daniel 9:27 (KJV)
27 And he shall confirm the covenant with many for one week (L.B.- one week of years): **and in the midst of the week** (L.B.- after 3 ½ years) **he shall cause the sacrifice and the oblation to cease,** (L.B.- the Temple seems to be rebuilt by the point) **and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.**

[167] Finis Jennings Dake, *Dake's Annotated Reference Bible: Containing the Old and New Testaments of the Authorized or King James Version Text*, (Lawrenceville, GA: Dake Bible Sales, Inc., 1997), WORD*search* CROSS e-book, Under: "Chapter 11".

What is the first "wilderness" where she is fed? Perhaps those who find the Lord after the *Harpazo* of the man-child are led to hide among nations. In fact this has already happened since the first century. The gathering begin to happen in the 1940's when Israel was reborn as a nation and will go into the tribulation period. Israel will then be fed there by "them." Notice verse 35 is yet to happen. Verse 35 in Ezekiel 20 mentions a "wilderness of People" where Jesus will lead true Israel into and meet with them there. This will happen in the last 3 ½ years of Jacob's trouble. Perhaps Israel will have two groups to flee. One just after the Rapture, and one just after the abomination of desolation.

Ezekiel 20:34-38 (HCSB)
34 I will bring you from the peoples and gather you from the countries where you were scattered, with a strong hand, an outstretched arm, and outpoured wrath.
35 I will lead you into the wilderness of the peoples and enter into judgment with you there face to face.
36 Just as I entered into judgment with your fathers in the wilderness of the land of Egypt, so I will enter into judgment with you." [This is] the declaration of the Lord GOD.
37 "I will make you pass under the rod and will bring you into the bond of the covenant.
38 And I will also purge you of those who rebel and transgress against Me. I will bring them out of the land where they live as foreign residents, but they will not enter the land of Israel. Then you will know that I am Yahweh.

The first time period of 1260 days Jerusalem and Israel will be under the protection of the Antichrist with some type of covenant. However, all the other Jews will still be placed all around the world scattered throughout all the countries of the world (Isaiah 66:19). They are literally in the "wilderness of the peoples." This is the first "wilderness" mentioned in Rev. 12.

The wilderness of people

Revelation 12:6 (KJV)
6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.

What is the "wilderness" referred to in verse 6 above? Ezekiel 20:34-35 says He brought them out from the people and nations, and now pleads with them in the "wilderness of (the) people." Could the "hiding place" where they flee to, be a wilderness of people willing to help Israel during this time of distress? Micah says the remnant will be in the midst of many people like dew. Also like a young lion among the flocks of SHEEP.

Micah 5:7-8 (KJV)
7 And the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.
8 And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

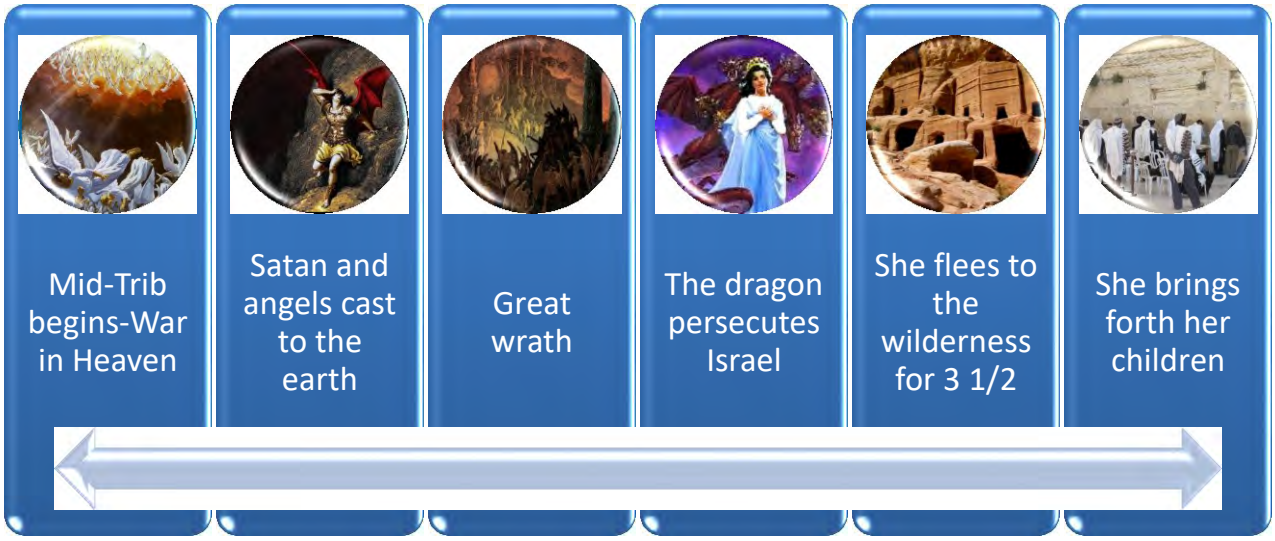
Again, Ezekiel says face to face he will plead with them. Dake says this is the two witnesses of Revelation pleading with them (see below.) Does he do this when he sees them and they look on him and believe, or does he finish this judgment at the Sheep and Goats Judgment? Dake again says most of this is *before* culminating with His coming:

> "Israel is spoken of as going into the wilderness several times, but never the Gentiles, the church, or Christendom (Ezek. 20:33-44; Isa. 16:1-5; 42:11-13; Hos. 2:14-23; Rev. 12:6,13-16)."
>
> In this wilderness God will plead with Israel face to face as He did in the wilderness coming out of the land of Egypt (Ezek. 20:35-36). God sent Moses and Aaron to plead with them in those days, and in the future He will send the two witnesses, Enoch and Elijah, to plead with them in the coming tribulation (Rev. 11:3-11). He will bring Israel under the rod and into the bond of the covenant (Ezek. 20:37). At that time all rebels will be purged from them (Ezek. 20:38). In fact, Zech. 13:8-9 predicts that two-thirds of Israel will be destroyed, leaving only a third to accept Jesus Christ at His Second Coming (Zech. 12:10 -- Zech. 13:1; Rom. 11:25-29)." [168]

Zechariah 12:9-11 (KJV)
9 And it shall come to pass in that day, *that* I will seek to destroy all the nations that come against Jerusalem.
10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.
11 In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

[168] Finis Jennings Dake, *Dake's Annotated Reference Bible: Containing the Old and New Testaments of the Authorized or King James Version Text*, (Lawrenceville, GA: Dake Bible Sales, Inc., 1997), WORD*search* CROSS e-book, Under: "Chapter 20".

2nd half- 3 ½ years- Revelation 12:7-17 - Chart by Larry Booth



Verse 7-12

G. **Next, the middle of the Tribulation there is war in the heavens and Satan is cast down- great wrath follows- Vs.7-12.**

Revelation 12:7-12 (KJV)
7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,
8 And prevailed not; neither was their place found any more in heaven.
9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.
10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.
11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.
12 Therefore rejoice, *ye* heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

Now is come:
1. Those in Heaven (Raptured and caught up) are told to rejoice- woe to those on Earth
2. Salvation during the last half of the Tribulation
3. Strength- Miraculous power displayed during the Tribulation
4. The kingdom of our God
5. The power of the His Messiah
6. The accuser is cast down no longer access to heaven

The "brethren" overcame during the last half:
1. By the blood of the Lamb

2. By the word of their testimony
3. By not loving their lives even to the death

Rejoice ye heavens:

Woe to the inhabitants of the Earth:
1. The devil is come down to you
2. Having great wrath
3. Because he knows he has a short time left

Verse13-17

H. Notice the dragon does not persecute the woman until *after* he is thrown out of the heavens at the middle of the Tribulation period-Vs. 13-17

Revelation 12:13 (HCSB)
13 When the dragon saw that he had been thrown to earth, he persecuted the woman who gave birth to the male child.

1. This is proof that this event is *future*- There was no "woman" or Israel at the beginning of the earth where some say this occurred before Adam and the fall of man.

2. This is happening sometime in the middle of the Tribulation period- V. 14

Revelation 12:13-17 (KJV)
13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*.
14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.
15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.
16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.
17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

3. In the vision already 1260 days have already passed and now a different phrase is used referring to the *last half* of the Tribulation. "A time, times and a half a time" (3 ½) going forward where Israel will fly into the wilderness. This is not the same as the first wilderness experience for Israel mentioned in verse 6. This last half period is prophesied by Jesus and called "great tribulation."

Matthew 24:15-22 (HCSB)
15 "So when you see the abomination that causes desolation, spoken of by the prophet Daniel, standing in the holy place" (let the reader understand),

16 "then those in Judea must flee to the mountains!
17 A man on the housetop must not come down to get things out of his house.
18 And a man in the field must not go back to get his clothes.
19 Woe to pregnant women and nursing mothers in those days!
20 Pray that your escape may not be in winter or on a Sabbath.
21 For at that time there will be great tribulation, the kind that hasn't taken place from the beginning of the world until now and never will again!
22 Unless those days were limited, no one would survive. But those days will be limited because of the elect.

The second half of the Tribulation described:

1. The women flies into the wilderness with two great eagle wings
2. The serpent sends a flood after the women
3. The earth swallows the flood
4. The dragon is wroth with the woman
5. He now goes to make war with her remnant seed (*more* offspring-an indicator that the man-child does not have to be only Jesus Himself)
6. Her seed here are those who keep the commandments (Jews) and those who have the testimony of Jesus- Christians during the Tribulation.

III. When I studied these verses word for word, the conclusion to me became obvious that these verses could very well be the quintessential proof of the Rapture being before the Tribulation even starts.

Dr. Chuch Missler hinted that the man-child in Rev. 12 could possibly be referring to the Rapture of the church and mentioned that Pember believed this.[169] English Theologian **G.H. Pember** stated this long ago in his book *Earth's Earliest Ages* in 1866 that the rapture of the church could be soon and would precede the Tribulation and Satan's expulsion from the heavens:

> **"The waiting Church will be removed before the fallen angels are driven down to earth.** But of far more intense interest to those who love the Lord Jesus, and long for His appearing, is that which is signified as taking place just previously to the expulsion of the Devil and his angels from heaven.[Rev 12:1-5] For without going into details, which we have considered elsewhere,[[170]] we may mention our conclusion that the birth and rapture of the man child refer to the completion of the mystic Christ—of which the personal Christ is the Head and His Church the body —as manifested by the sudden translation of all waiting saints, whether dead or alive, to meet their Lord in the air. It thus appears that this long expected event will precede Satan's banishment from heaven, and, therefore, also its results, the revival of the Roman empire, and the revelation of the Man of Sin. Like Enoch, the Church of Christ will be called away before earth is for a time abandoned to the

[169] Missler, Dr Chuck. (2015). The Rapture: Christianity's Most Preposterous Belief (P. 27). Coeur d' Alene, ID Koinonia House.
[170] In "The Great Prophecies" (Messrs. Hodder & Stoughton).

Nephilim, before the fearful woes of the end. Therefore, in all probability, the Lord is at hand."[171]

A. There are some issues with Rev. 12:

1. Some would conclude that the two mentions of "wilderness" might link the two parts together as one. This would mean only a mid-Trib. viewpoint (see above). I do not.

2. In Isaiah 66 the "man-child" is delivered *before* she (Israel) is in labor and pain (HCSB), then she goes into labor (Greek lit.-sorrow) and has children. In the Revelation 12:2 she seems to be *in labor pains* consistent with full term, when she delivers the man-child. Verse 4 says "she is ready to be delivered." We understand Jesus was delivered without pain, but the church is Raptured when Israel is ready to deliver and in full pregnancy. This shows a parallel of the church and Israel.

First child- delivered- before labor- Jesus Christ- Isaiah 66
Second child- delivered while fully pregnant- the Church who is raptured up- Rev. 12
Third child and other children- the remnant of Israel saved during tribulation pains- Micah 5:3

3. Isaiah 54- She is called barren and desolate but her seed will fill the cities- In Isaiah 66 she has the man-child and then becomes barren, when she has sorrow and she brought forth children in one day after her labor pains. This speaks of the restoration of Israel in one day. Zech. 12-14.

Isaiah 54:1-8 (KJV)
1 Sing, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for more *are* the children of the desolate than the children of the married wife, saith the LORD. (LB-more will be saved than are saved from the Old Testament?)
2 Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes;
3 For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.
4 Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.
5 For thy Maker *is* thine husband; the LORD of hosts *is* his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.
6 For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.
7 For a small moment have I forsaken thee; but with great mercies will I gather thee.
8 In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.

[171] Pember M. A., G. H.. Earth's Earliest Ages and Their Connection with Modern Spiritualism and Theosophy . 1866. Kindle Edition.

Tony Garland concerning the woman- "While it has been customary for commentators to view this as the church (spiritual Israel) quickly springing up and spreading across the world, it should rather be viewed as converted Israel who will come to faith during the Tribulation Period and quickly spread the message of the gospel around the world."[172]

Isaiah 9:6-7 (KJV)

6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7 Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

[172] Garland, Anthony. A Testimony of Jesus P.478 quoting Jerry Falwell, Edward D. Hindson, and Michael Woodrow Kroll, eds., *KJV Bible Commentary* (Nashville,TN: Thomas Nelson, 1997, c1994), Isa. 66:5-9.

NOTES:

SYLLABUS

JOYFUL HARVEST TEACHING SERIES

A Study of Things to Come by Larry Booth

STUDY: Why I Believe in the Pre-Tribulation Rapture of the Church

Chapter 11

Final Thoughts

Why is there a pre-Tribulation Rapture of the Church rather than a mid-Trib. one?

1. Because Daniel still has an unfulfilled week of 7 years called Jacobs trouble. It is a final time of judgment for Israel to finish the transgression.
2. It will also be a time of great wrath for the ungodly of this world to be judged.
3. The last 3 ½ years Jesus calls "great Tribulation" for Israel.
4. These are those whom the antichrist will wear out.
5. The Church is not this group.
6. The Church is called the bride. Her marriage is to Jesus
7. Israel's marriage is to God
8. They are on two different tracks or dispensations
9. While Israel will enter the whole seven years of Tribulation, the Church will be removed from all of it.
10. Proof is the analogy of the Jewish wedding-seven days before the announcement of the bride.
11. Proof are the statements by Jesus and Paul that the church will not go through God's wrath or any part of it.
12. Proof are the crowns the church receives at the Bema seat. They already have them by Revelation 4.
13. The mid-Trib. catching away does not have a resurrection so it is not what Paul described as the Rapture of the church.
14. Another Greek term for rapture is "departure."
15. The departure is different than the second coming and day of the Lord.
16. It must take place along with the revealing of the antichrist before Jesus comes back physically to the earth
17. While we see a mid-Trib. catching away possibly happening, we cannot see it as the first catching away because the church is seen in heaven at the very beginning of the seven years.

18. So the mid-Trib. is for those saved up to that time during Israel's dispensation and not the church's.
19. This is why there are different firstfruits and different harvests mentioned in Scripture. Which is another proof of a different event. Both the Raptured Church and the 144,000 Jews are called firstfruits. Marking two different dispensations.
20. Two events are mentioned by Paul that will proceed the day of the Lord: The departure, the removal of the restrainer, and the revealing of the antichrist.
21. Because two different pronouns are used here for "He" in the Greek, Masculine and Neuter, could this verse not read like this?:

    2 Thessalonians 2:7 (KJV)
    7 For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.

    Larry Booth translation: **"… Only He-the Holy Spirit who now restrains will stop restraining when it, the church is taken out of the way"**

22. The lawless one is *revealed* in the middle of the seven years of Tribulation, but he is restrained currently from power till that which restrains is taken out of the way. This happens at the *beginning* of the Trib. not the middle. The Holy Spirit in the church is what restrains him now. The power that God has given the church now. The antichrist doesn't take over in the middle, he takes over at the beginning of the seven years through the 10 kings and their power. All this begins when he "strengthens the pact or agreement with multitudes of leaders" for seven final years. Some believe this includes a seven year peace agreement with Israel also.

    Daniel 9:27 (KJV)
    27 And he shall confirm the covenant with many for one week: and in the midst of the week 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.

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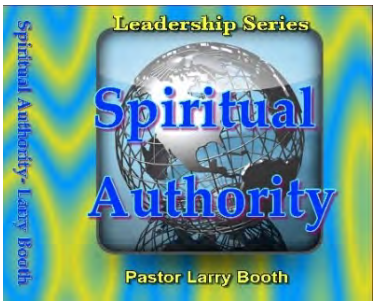
Series by Pastor Larry Booth

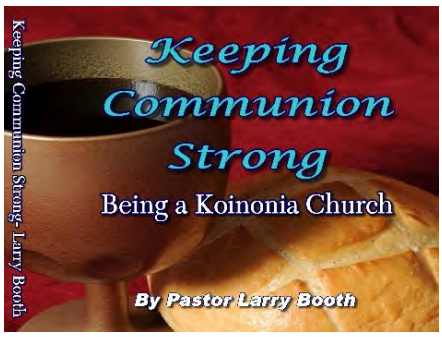


1. Spiritual Authority- The basis for leadership (11 Lessons)

   This is an older series for leaders I preached some time ago and needs to be updated. Some of this comes from Watchmen Nee's book on spiritual Authority and teaches levels of authority delegated by God in the church. To have authority we must be under authority. NO STUDY GUIDE

2. Lessons on the Blood-

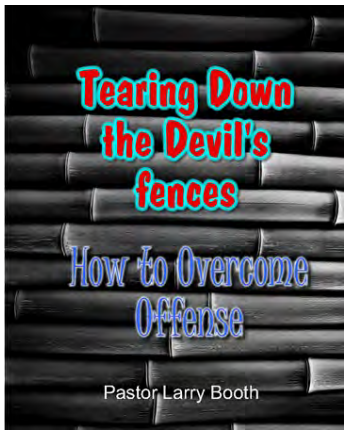
   "There is life in the blood… Through the precious blood of Jesus we have access to the very throne of God… A better way with better promises! We need to unlock the power of Jesus blood shed for all the world!" This set of classic messages was preached years ago after pastor Larry spent many years of studying the Blood covenant in Scriptures. In the church, the body of Christ, the blood flows through the veins of love bringing LIFE to all its parts. One of the ways we are changed into His image is through each other's words. We must declare the effective work of the blood on our behalf. NO STUDY GUIDE-Lessons



3. Keeping Communion Strong- Being a Koinonia church (4 Lessons)

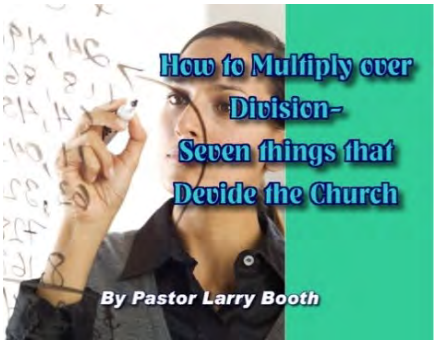
   What is missing in our modern churches today? In many churches the symbolism of Communion is practiced but the spiritual act of Koinonia or fellowship is missing. This series teaches about true communion principles and how to enact them in our churches. We must be a people connected together by the blood of Jesus and true fellowship. Just joining the church does not cause this process to happen. I John 1:1-7 teaches that Koinonia is communion of life to one another in the body of Christ healing it's parts. Study with Pastor Larry as he follows the path of fellowship in Scripture and be blessed along the way!

4. Overcoming Offence- Tearing down the Devil's fences (11 Lessons)



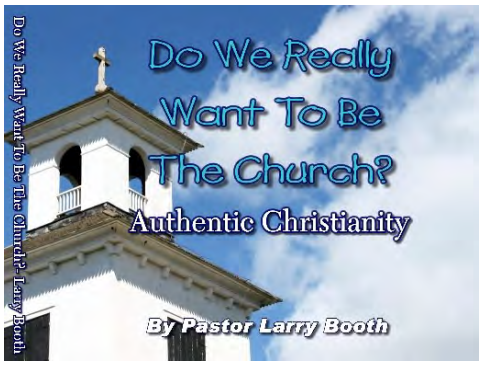
Song of Solomon 2:15 declares that it is the little foxes that spoil the vine because the vines have tender grapes. Offence is a word that the church is familiar with. The effects of this one word has literally destroyed churches, nations, kingdoms, and families. Offences are the fences we allow the Devil to build around us. We as a church must learn to not be so "tender" that we are offended so easily, and be ready to forgive each other as Christ has commanded us. Join with Pastor Larry as he teaches the Biblical path to overcoming offence.

5. How to Multiply over Division- 7 Things that divide the church (4 Lessons)



Matthew 12:25 says that every Kingdom, city, or house divided against itself cannot stand. How does God look at division? The very word means "Two-visions" or double sighted. Are there times when God uses division in our lives? Are there Biblical instances when He did? Take a look at seven things that divide and choose for yourself. This study will challenge you to move beyond division and use it for good to multiply God's blessings in your life.

6. Do We Really Want To Be The Church? Authentic Christianity (7 Lessons)

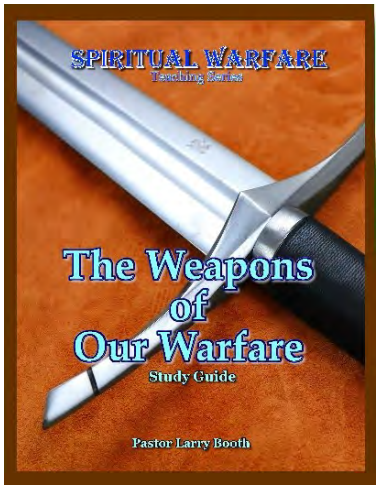


Matthew 16:18 says "... and upon this rock I will build my church; and the gates of hell shall not prevail against it." God has declared that not even hell itself will ever prevail against the church of Jesus Christ. So why are we such a lousy example of it? This series is a collection of messages that relate to authentic Christianity. Titles such as: "I will accept no Bull," and "How not to become Roadkill," and "Confessing Christ Out loud," gives us a clue to what Pastor Larry teaches in this series. There is real religion, but God wants relationship. Pastor Larry states, "Dead religion is the practice of church without God's presence." Relationship is what brings God's presence into the church.

7. Finding Purpose-What Jesus told us to do (4 Lessons)

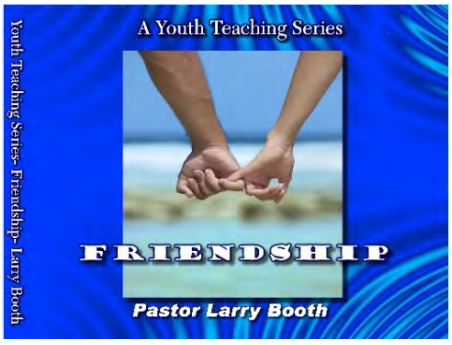
Exodus 13:17 in the Amplified Bible says, "When Pharaoh let the people go, God led them not by way of the land of the Philistines, although that was nearer; for God said, lest the people change their purpose when they see war and return to Egypt." God has created a purpose for all of us. There is a plan for the church of God already outlined in Scripture. This series takes a look at those purposes. It will challenge the believers to step out of their comfort zones and to continue the work that Jesus begun on Earth. We can discover our purpose, even after we have failed and lost it. Join with Pastor Larry in this series in finding God's purpose for the church and the individual in Christ!

8. The Weapons of Our Warfare-Teaching the Church to fight the good warfare (25 Lessons- FULL STUDY GUIDE)



2 Corinthians 10:4-6 In the Amplified Bible it says "For the weapons of our warfare are not physical [weapons of flesh and blood], but they are mighty before God for the overthrow and destruction of strongholds, [Inasmuch as we] refute arguments and theories and reasonings and every proud and lofty thing that sets itself up against the [true] knowledge of God; and we lead every thought and purpose away captive into the obedience of Christ (the Messiah, the Anointed One), Being in readiness to punish every [insubordinate for his] disobedience, when your own submission and obedience [as a church] are fully secured and complete." It is when the church finally submits and obeys the Lord fully, that it finds itself in full battle with Satan. There are mighty weapons available to us to fight the good fight. Join with Pastor Larry in this study of the weapons of warfare that have been given to the church for the "overthrow and destruction of strongholds."- INCLUDES FULL STUDY GUIDE

9. Friendship- Building proper relationships

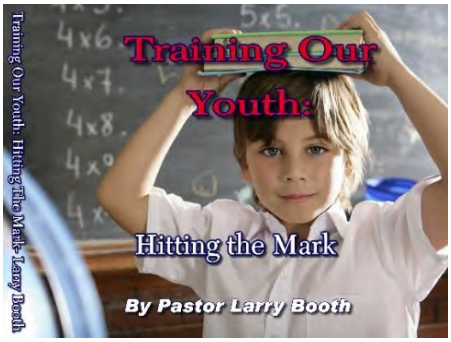


James 4:4 says, "... Whoever chooses to be a friend with the world takes his stand as an enemy of God." God didn't say for believers to hermit themselves away from the world, but He did say that we are not to *associate* with them. There is a difference, He said we should not make them our friends or our companions. 1 Corinthians 15:33 says, "Evil communications corrupt good manners." God is very interested in who we commune with, and who we give our hearts to. We are even told not to associate with believers who have chosen to follow ungodliness- 1 Corinthians 5:9. In this series Pastor Larry looks into some of the practical aspects of building proper relationships with peers, and some of the pitfalls that we should steer around. These messages were preached to youth and are sure to be a blessing to you as you look at this important issue of FRIENDSHIP.

10. Growing up Spiritual- Lessons on growing up as children of God

Pastor Larry declares, "It's time we stop acting like babies and grow up, and begin to walk into our place as sons of God... Formula's are for babies, but the leading of the Spirit is for believers who are mature in their walk with God." The Word of God commands us to "Walk as He walked," and as we look more into the mirror of the Word, we will more and more look and act as He did. We need to be mature agents of God's love in this world. Join Pastor Larry in this study into growing up as mature Christians and entering the deeper walk.

11. Training our Youth/Hitting the Mark- Raising Godly Children (3 Lessons)

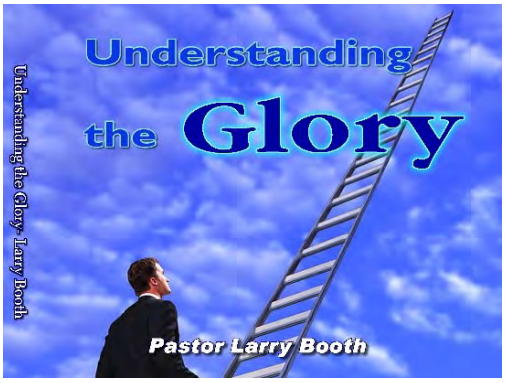


Psalms 127:1-4 says "Except the LORD build the house, they labor in vain that build it: except the LORD keep the city, the watchman wakes but in vain... Lo, children are a heritage of the LORD: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth." The Bible proclaims, "as arrows are," meaning that our youth given the proper training, can become weapons of war against the Devil. As parents, we must raise them in the Lord. The Scriptures also teach that our youth can be the example of the believers. Enjoy this teaching with Pastor Larry as he touches on hitting our mark, by raising up Godly children unto the Lord. The Bible is full of practical wisdom for our youth today.

12. The Acts of Revival-How to get on fire (Youth series)

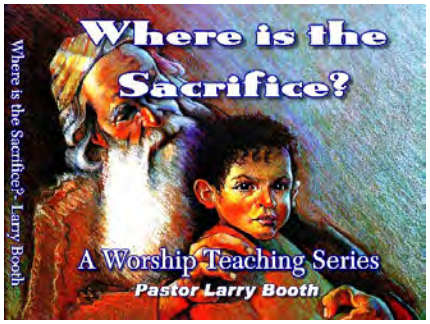
Somebody speaking of revival once said, "Get on fire and they will come to watch you burn." How true this is! Another person said, "You don't have to advertise a fire." If we would return to our first love and seek out God's presence, our efforts to evangelize would be much more productive. In a world that thrives on excitement and carnality, we suppose they will just come running to our churches to hear our 1700's hymns and see our stained glass windows. How we are missing it! God wants to be the center of our excitement in our churches. He longs to be sought after and found among His people. It's time we realize that some changes need to be made, we need God's fire more than ever. It's time He comes to clean the church so that we may represent His heart to a lost and dying world. This series was preached in different settings with different audiences, and will challenge you to renew your walk with the Lord.

13. Understanding the Glory-Classic sermons on the Glory



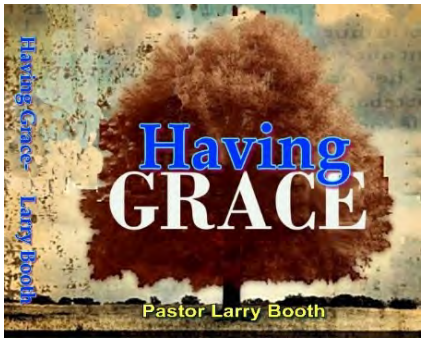
This set of classic messages was preached years ago after pastor Larry spent many years of studying the Glory in Scriptures. The glory of God is literally God's tangible presence. It is His Spirit, according to Romans. Nothing in itself is glorious except the Spirit of God exist in it. The earth has a glorious appearance because God has declared that even his handy work would show His glory. Man's glory is only borrowed from God his creator. Even Jesus, who was glorified on the cross will one day give back all the glory to the father. Join with Pastor Larry in this study into the glory of God. You will be blessed and challenged to enter God's glory here and now, living a Spirit filled life.

14. Where is the Sacrifice? Worship teaching series



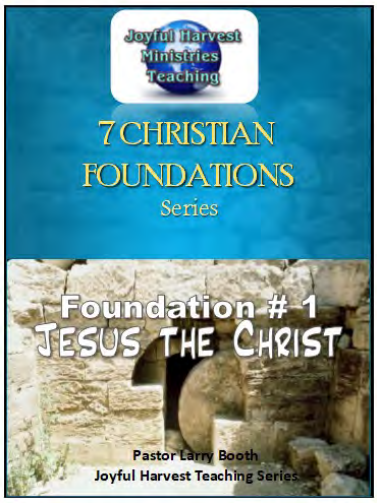
Genesis 22:7 says, "And Isaac spoke to Abraham his father and said, "My father!" And he said, "Here I am, my son," And he said, "Behold, the fire and the wood, but where is the lamb for the burnt offering?" God is asking us: "You say you have the fire, but where is the sacrifice?" Where are the saints who are willing to sacrifice, and to offer themselves as a living sacrifice? God wants US! More than any other offering, He wants us. Our purpose is to offer up spiritual sacrifices in our temple; giving place to the Lord and to what is rightfully His: us, our love, our praise, and our offerings. God demanded that sacrifice cost us something. This is the principle that pleases Him, but it is also the thing that we try to avoid. The ingredient that is missing in our sacrifice to God is US. Laying down ourselves. Something has to die. It's not the *offering* of praise, but the *sacrifice* of praise. Furthermore, it is not a sacrifice until it has been touched by the principle of the cross. Join with Pastor Larry as he teaches this important principle of how to get ourselves into the presence of God in a more intimate way.

15. Having Grace- Hebrews 12- FULL STUDY GUIDE



Hebrews 12:28 says, " Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:" The definition of grace is: "unmerited, unearned favor." God gives this to all mankind and gloriously saves those who receive His grace. He expects us to do the same. This study comes from the entire chapter of Hebrews 12, and speaks to how we deal with others who persecute us, how we should live, and how we treat others. We must have grace and show grace if we are going to represent God's kingdom and the gospel well.

16. Foundation #1- Jesus the Christ- FULL STUDY GUIDE



"EVERYONE WHO believes (adheres to, trusts, and relies on the fact) that Jesus is the Christ (the Messiah) is a born-again child of God; and everyone who loves the Father also loves the one born of Him" 1 John 5:1 AMP - This is the first foundation mentioned in Hebrews 6 that is the beginning of a good Christian walk and understanding. It is what the church is built upon, and without an understanding that Jesus is the Messiah and the Son of God there is no foundation. The church will crumble.

17. Foundation #2-Repentance from Dead Works (3 Lessons)

It appears that the Bible talks about two kinds of dead works:
1. Those works we do before we are saved as a means to try to please God (e.g. filthy rags as in Isaiah 64:6) 2. Those works we do after we are saved that are not pleasing to God (e.g. wood, hay, and stubble as in 1 Corinthians 3:11-12). This study relates to these two areas in our lives.

18. Foundation #3-Faith (12 Lessons- STUDY GUIDE UNDER CONSTRUCTION)

This series is the third foundation found in Hebrews 6. It covers most aspects of Faith. What faith is, how it comes, and how it grows? We also cover subjects like faith for healing and keeping your confession.

19. The Three Baptisms of the Believer- Foundation #4- (18 Lessons) FULL STUDY GUIDE

Matthew 3:11 (KJV)
11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:

Water baptism is not the only baptism the Word of God speaks of. Did you know that there are more than one kind of baptism that the believer should know about and have? This study is a continuation of our Christian foundations found in Hebrews 6:1. There will be seven foundations covered with other study guides.

John's statement above must have shocked those around him as he spoke it. The disciples must have thought "What is this other baptism that John has spoken of, and who is it that he is speaking of that will baptize us?" We understand that *water* baptism is important for the believer to do, and it signifies our conversion experience, but what of this "baptism" into the Holy Spirit? As a young man I was taught what this baptism was, and want to teach you in this study series, all of the three baptisms the believer should have and understand. Most people join two of them together as if they were one, but they are distinctly different.

20. Limiting Our Liberties-(Lessons but no study guide)

I Corinthians 8:9 Amplified- "Only be careful that this power of choice (this permission and liberty to do as you please) which is yours, does not [somehow] become a hindrance (cause of stumbling) to the weak or over scrupulous [giving them an impulse to sin]." WHY is the believer taught to limit his liberties?"- To stay out of bondage- to not be a stumbling block- and so that we build others up and not tear them down.

21. Foundation #5- Laying on of Hands (3 Lessons)

Laying on of Hands is a means of contact to confer a blessing or impartation from one person to another. There is an identification with the object/person through the contact whereby the anointed hands becomes a way to impart to another.

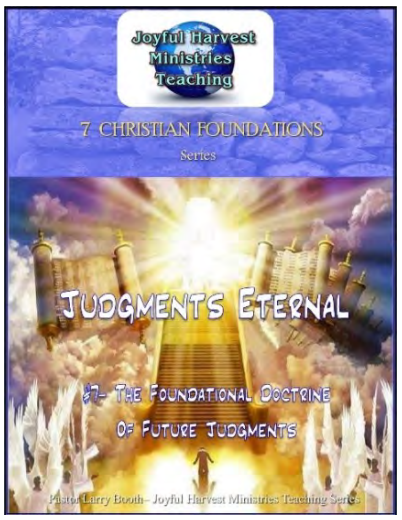
22. Foundation #6- Resurrection (Lessons STUDY GUIDE UNDER CONSTUCTION)

The most startling characteristic of the first Christian preaching is its emphasis on the resurrection. The first preachers were sure that Christ had risen, and sure, in consequence, that believers would in due course rise also. It was taught as a physical event and a Spiritual one. To be saved one must believe in the resurrection. This study looks at many aspects of the doctrine of resurrection and how even now it applies to our lives.

23. Principles of Giving- Lessons

1 Chronicles 16:23-34 (KJV)
29 Give unto the LORD the glory *due* unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness. As the same in Psalm 96:8, NAS-Ascribe to the LORD the glory of His name; Bring an offering and come into His courts. 9 Worship the LORD in holy attire; MONEY- How does money affect you? Money is a subject with which all of us struggle. For some it is lack of money. For some it is the desire for money. For some it is wrong use of money. For some it is poor investment of money. This is a study of Biblical principles that revolve around giving.

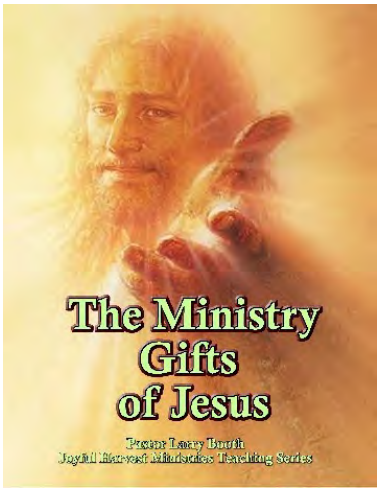
24. Foundation #7- The Foundation of Judgments Eternal- FULL STUDY GUIDE



This study for me took well over a year and continues to this day. In fact God began leading me deeper some 19 years ago. I grew up thinking one way because we learn from others what we believe. Sometimes as we dig out a subject, our understanding changes a bit. I believe this study becomes foundational to our understanding of what lies in our future as a human race and as a Christian people. To understand end times and the future of all created beings we must have a grasp on the judgments eternal. While we will cover most of the past judgments like the flood in another volume, but this study concerns itself with the future judgments. We understand God's plan for the ages by mapping out His future judgments and where they lie in time. I pray this study is a blessing to you in your spiritual growth and understanding of the future.

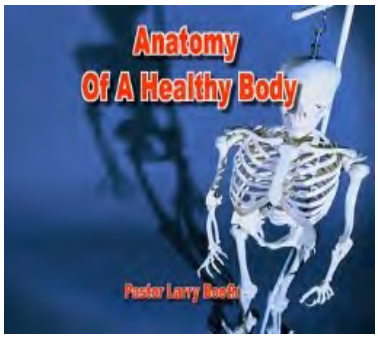
Fundamentally we must ask: "Is man accountable to God?" Though man tries to free himself from judgment, he rages on toward it weather he likes it or not. We all will be made accountable sometime or another. Better now than later.

25. The Gifts of Jesus- Ministry callings and office gifts- 20 Lessons- FULL STUDY GUIDE



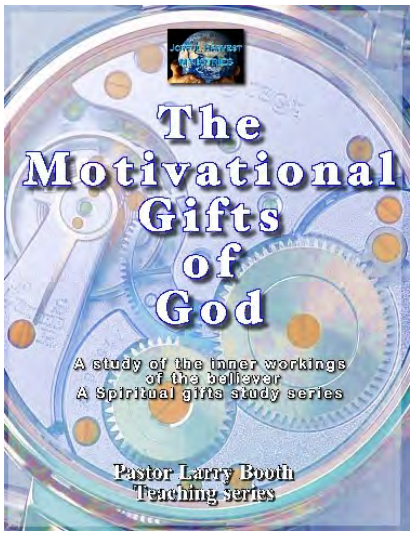
In Ephesians 4:11, the Greek word for "gifts" is "*domata,*" which comes from a base word that means a "present." He gave or endowed to the church *gifts* to take care of it. He granted or furnished the church with presents, or better "He gave gifts *of* men." They are callings by Jesus to serve in ministry offices. In verse 12, the word "perfecting" in the Greek means to "get ready or to prepare." We interpret the meaning of this passage to say that the ministries of Ephesians 4:11 are to focus on helping people find God, recognize their fit or placement in His Body and function effectively in service-ministry. This study will help you understand the ministry/office gifts.

26. Anatomy of a Healthy Body (2 Lessons)



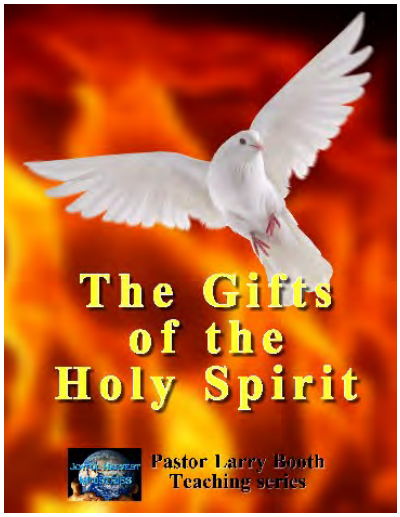
1 Corinthians 12:12-31 states that we are many members of one body – each has a gift and a function. A healthy body needs many things to strengthen it. The church is the body of Christ and to function properly in this world, it need some things like: well balance meals, a healthy mind, a strong backbone, exercise, and understanding of its parts and functions.

27. The Gifts of God- Inner workings or motivational gifts that every believer is equipped with full study guide (18 Lessons)



The motivational gifts serve to reveal the personality of God. These gifts are practical in nature. They describe the inner motivations of the Christian servant. **The most basic parts of the Body of Christ are functions, not roles! There are seven distinctly different functions. These functions, found in Romans 12:1-8, are prophecy (or perception), ministry (or serving), teaching, exhorting, giving, ruling (or administration) and showing mercy. While God has chosen to call individuals to greatly differing roles and levels of influence, He has gifted everyone with different profiles and intensities of the same, seven foundational motivations. Our uniqueness (giftedness) is expressed through whatever role we are called to function in. In reality, the motivational gifts are not to be considered as something we have. They are actually who we are. We are members of Christ's Body–the Church. As members, we are parts. We do not "have a part", rather we are a part. The motivations are like the operating system God has placed in our "innermost computer."**

28. The Gifts of the Holy Spirit- The supernatural Gifts of the Holy Spirit-(24 Lessons and full study guide)

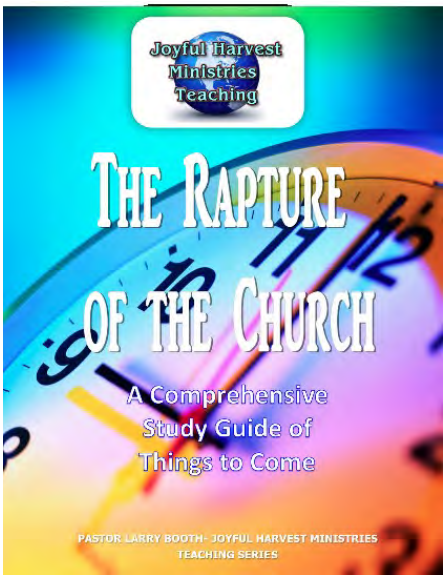


Jesus sent the Holy Spirit to baptize and equip His church with power and spiritual gifts so that His disciples could continue to carry out His ministry in the Earth. These supernatural gifts given by the Holy Spirit will lead the church into victory with powerful weapons to use in the church and the world. It was the Lord's wish that all be baptized with the Holy Spirit and have His gifts poured out on them. This study is not about the fruit of the Spirit but supernatural manifestations in the life of the believer after Spirit baptism.

29. Living a life of Excellence- Adding to your faith (18 Lessons- STUDY GUIDE UNDER CONSTUCTION)

What happens after one believes? We must grow and move on to excellence. Peter taught the church that there are steps of growth we take toward maturity. Bible.org put it this way-"In keeping with the biblical goal of spiritual growth and greater levels of maturity, we often find in Scripture the call to abound or excel in Christian character, especially in the various ways we can express love to one another. Spiritual maturity is a quest for character for which there will be little progress without the pursuit of excellence."

30. The Rapture of the Church- 40 audios 500 page FULL STUDY GUIDE



Since I was 14 years old the Lord has been teaching me about the Rapture of the Church. I've always felt that it was a subject that the Lord would use me to teach the church. My very first sermon was about the end times. To me this subject is a great puzzle that we piece together one part at a time to get a clear and focused understanding of it. So many have lost their way because of something someone has said about a verse misrepresenting it.

There are answers to your questions about verses you don't understand. I hope this study guide along with the recorded audio messages help you put these pieces together. While this is for anybody wishing to study the Rapture of the Church, when I was putting this together I had in mind all of the pastors and Bible college students who need this study to help their congregations. I've done the research for you so you can spend your time in one resource and not have to purchase all the books I have acquired in my library.

My recent audio series took 13 months to preach and at least another 6 months to put into the form you're reading right now. We hope it blesses you and helps you defend what you believe. This is my study and not someone else's rewritten.

31. Magnets or Maggots- (4 Lessons)

One attracts and the other consumes- Outreach is not just harvesting it's SOWING too. Albert Barnes- "Seek first his kingdom; seek first to be righteous, and to become interested in his favour, and all necessary things will be added to you. God has control over all things, and he can give you that which you need. He *will* give you that which *he* deems best for you."

32. How to Resolve Conflict- Practical lessons on resolution (3 Lessons)

One of the most important tools in life is how to resolve a conflict and how to restore a strained and broken relationship. If you run from conflict you won't be happy in life. Work, marriage, parenting, friend's, community, church, everywhere in life we need this skill. Nobody teaches this in school. How do you restore a broken relationship?

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About Pastor Larry & Joy Booth

Pastor Larry Booth is the Lead Pastor at Penuel Fellowship Church in Ironton Mo. He and Joy also are the Executive Director and President of Camp Penuel international. (www.camp-penuel.org)

Pastor Larry was called to preach soon after accepting the Lord, at an early age of fourteen years old. While still in high school he founded *Sonlight Ministries*, an out-reach to high school students in and around the state of Missouri. After high school he started full time ministry serving as an Assistant Pastor of his home church. He attended The Pastoral Training Institute in Arnold, Mo., and later after receiving his Bachelor's degree is working on his Masters at Indiana Christian University, in South Bend, In., He also served at Lester Sumrall's Evangelistic Ministries. He was first licensed to preach by Lester Sumrall in 1986, and later ordained in 1988. He since has served in associate pastor positions at various churches around the country.

For many years Larry traveled with a Christian band called "Common Heart" and ministered in song producing one album: "*He's Coming Back*." He has extensive knowledge in audio and studio production and has produced many Christian Bands. Both Larry & Joy have written several worship songs and continue to write heartfelt worship songs for the local church.

This study guide is a completion of years of research and study and the call the Lord laid on Larry's heart years ago to accomplish. Larry is also in the final stages of completing many of his teachings materials including the Gifts of the Holy Spirit, Foundations and Having Grace. He continues to study and write as the Lord directs his studies.

Larry's tireless, comprehensive search for the truth in the scriptures makes this a "must have" for any student of the end times and The Rapture.

JOYFUL HARVEST
TEACHING SERIES

Larry &
Joy Booth

Why I Believe in a Pre-Tribulation Rapture of the Church

Ephesians 1:9-10 (KJV)

It's not a question of "will Christ return?" but a question of "when?" Will the church go through any part of the Tribulation period that both Daniel and Jesus predicted would come?

Most Christians believe that Jesus will physically return to the Earth and many believe in a catching away before that day. They just disagree on when in time that happens. Pastor Larry believes that Christ will take the Church up BEFORE the seven years of Tribulation and these are his top eight reasons why he believes that. This series was taken out of the larger "Rapture of the Church series and repreached in its own setting. Enjoy!

Lessons include:

1. Introduction and Overview
2. Twelve things we must understand first
3. The Crowns
4. The Jewish Wedding analogy
5. Israel and the Church
6. Revelation 12

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