

# 50 Evidences for the Pre-Tribulation Rapture

## Historical Doctrine of Imminency

1. The early church believed in the imminency of the Lord's return. While it can be debated which church father said what, there is a consistency in the early church on imminency which is essential to the pre-tribulation position and in opposition to some other positions.
2. The pre-tribulation position is the ONLY one which truly teaches imminency.
3. The fact that there is a greater development of the doctrine in recent centuries does not preclude it from the early centuries. In the very early years of the church you see the development of great fundamental doctrines of Trinity, Deity, God-man, canon of Scripture, etc. Following those early church councils is a time of decline in the corporate church into great apostasy. The teachings of that time are built on many of the heresies of Augustine. When the Reformation comes, there is a period of reestablishing the foundational doctrines of salvation. Now, in these last days there is both an ability and a need in the church to better understand the doctrines of eschatology and the Spirit is continuing His ministry of guiding the church in all truth.
4. The exhortation to be comforted by the "coming of the Lord" (1Thessalonians 4:18) is valid only in the context of the pre-tribulation view. It could even be a fearsome thing in a post-tribulation view.
5. We are exhorted to look for the "Glorious appearing of our Lord and Savior Jesus Christ." (Titus 2:13) If there are any prophetic events (i.e.: tribulation) to come first, then this passage is nonsensical.
6. Again, we are to "purify ourselves" in view of His coming. (1 John 3:2-3) If His coming is not imminent then the passage is meaningless.
7. The church told *only* to look for the Coming of Christ. It is Israel and the tribulation saints that are told to look for signs.

## Nature of the Church

(Those who do not understand the nature of the church as unique in the program of God will continually be confused about the nature of His coming for the church.)

8. The translation of the church is never mentioned in any context dealing with the second coming of Christ at the end of the Tribulation.
9. The church is "not appointed to wrath" (Romans 5:9; 1 Thessalonians 1:9-10). The church cannot enter into the "great day of their wrath."
10. The Church will not be "overtaken by the Day of the Lord." (1 Thessalonians 5:1-9) (Day of the Lord is another term for the great tribulation.)

11. The church will be "kept from the hour of testing that shall come upon all the world." (Revelation 3:10)
12. The believer will escape the tribulation (Luke 21:36).
13. It is in the character of God to deliver His own from the greatest times of trial. (Lot, Rahab, Israel, Noah etc.)
14. It is clear that there is a time interval between the translation of the church and the Return of Christ. (John 14:3)
15. Only the pre-tribulation position does not divide the Body of Christ on a works principle as does partial rapture does so clearly and others to a lesser extent. It becomes a climatic finale to the grand plan of salvation by grace alone.
16. The Scriptures are adamant that the church is undivided. In this age the church is divided by the continuing old nature in the believers. When we are glorified at the coming of Christ, the church is no more divided.
17. The godly remnant of the tribulation has the attributes seen in OT Israel and not the church. The church is not present in the prophecies of Revelation.
18. The pre-tribulation view, unlike the post-tribulation view does not confuse terms like elect and saints which apply to believers of all ages, as opposed to terms like church and in Christ, which apply only to those who are the body of Christ in this age.

### **The Work of the Holy Spirit**

19. The Holy Spirit is the Restrainer of evil in the world. He cannot be taken out as prophesied unless the church which is indwelt by the Holy Spirit is taken out.
20. The Holy Spirit will be taken out before the "lawless one" is revealed. That lawless one will certainly be revealed in the tribulation. In fact, the tribulation begins with the signing of the covenant between that lawless one and Israel. That act will reveal him.
21. The "falling away" in 2 Thessalonians 2:3 would better be understood in its context as "the departure." This is a reference to the departure of the Holy Spirit as He indwells the church.
22. The work of the Holy Spirit making the church like Christ where they submit to death and persecution, whereas the OT saints (see many of the Psalms) and the tribulations saints cry out for vengeance (Revelation 6:10)

### **The Hermeneutical Argument**

23. Only the pre-tribulation view allows for a truly literal interpretation in all of the OT & NT passages regarding the great tribulation.

24. Only the pre-tribulation position clearly distinguishes the church and Israel and God's dealing with each. The necessity of an Interval of Time between the Rapture and the Second Coming.
25. All believers must appear before the Judgment Seat of Christ (2 Corinthians 5:10). This event is never mentioned in the account of events surrounding the second coming.
26. The "four and twenty elders" in Revelation 4:1-5:14 are representative of the church. Therefore it is necessary that the church, undivided, be brought to glory before those events of the tribulation.
27. There is clearly a coming of Christ for his bride before the second coming to earth. (Revelation 19:7-10).
28. Tribulation saints are not translated at the second coming of Christ but carry on ordinary activities. These specifically include farming, construction, and giving birth. (Isaiah 65:20-25)
29. The Judgment of the Gentile nations following the second coming (Matthew 25:31-46) indicates that both the saved and the lost are in a natural body which would be impossible if the translation had taken place at the second coming.
30. If the translation took place at the same time as the second coming, there would be no need for separating the sheep from the goats at the subsequent judgment. The act of the translation would be the separation.
31. The Judgment of Israel (Ezekiel 20:34-38) occurs after the second coming and requires a re-gathered Israel. Again, the separation of the saved and the lost would be unnecessary if all the saved had previously been separated by a translation at the second coming.

### **Differences between the Rapture and the Second Coming.**

32. At the Rapture, the church meets Christ in the air. At the second coming, Christ returns to the Mount of Olives.
33. At the time of the Rapture, the Mount of Olives is unchanged. At the second coming it is divided forming a valley east of Jerusalem.
34. At the time of the Rapture, saints are translated. No saints are translated at the time of the second coming.
35. At the time of the Rapture, the world is not judged for sin, but descends deeper into sin. At the second coming, the world is judged by the King of kings.
36. The translation of the church is pictured as a deliverance from the day of wrath, whereas the coming of Christ is a deliverance for those who have suffered under severe tribulation.
37. The Rapture is imminent whereas there are specific signs which precede the second coming.
38. The translation of living believers is a truth revealed only in the NT. The second coming with the events surrounding it is prominent in both OT and NT.

39. The Rapture is only for the saved, while the tribulation and second coming deal with the entire world.
40. No unfulfilled prophecy stands between the church and the Rapture. Many signs must be fulfilled before the second coming of Christ.
41. No passage in either OT or NT deals with the resurrection of the saints at the second coming nor mentions the translation of living saints at that same time.

### **The Nature of the Tribulation**

42. Only the pre-tribulation view maintains the distinction between the "great tribulation" and the tribulations in general which we all experience.
43. The great tribulation is properly understood in the pre-tribulation view as a preparation for the restoration of Israel. (Deuteronomy 4:29-30; Jeremiah 30:4-11; Daniel 9:24-27; Daniel 12:1-2)
44. Not one single passage in the OT which discusses the tribulation, mentions the church.
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46. In contrast to mid-tribulation or pre-wrath views, the pre-tribulation view offers an adequate explanation for the beginning of the great tribulation in Revelation 6. These others are clearly refuted by the plain teaching of Scripture that the great tribulation begins long before the 7th trumpet of Revelation 11.
47. There is no proper groundwork provided that the 7th trumpet of Revelation is the last trumpet of 1 Corinthians 15. It is accepted only on the basis of assumption. The pre-tribulation view maintains the proper distinction between the prophetic trumpets of the church and the trumpets of the tribulation.
48. The Unity of Daniel's 70th week is maintained by the pre-tribulation view. By contrast, the mid-tribulation view destroys the unity and confuses the program for Israel and the church. The post-tribulation view usually denies the clear teaching of the 70th weeks by subverting it into some form or another of allegory.
49. The gathering of saints after the tribulation is done by angels whereas the gathering of the church is done by "The Lord Himself."
50. Revelation 22:17-20 And the Spirit and the Bride say come. And he that heareth, let him say come ... He who testifieth of these things saith

**"Yea, I come quickly, AMEN. COME LORD JESUS.**

# Thirty–Six Pre-Trib Rapture Texts

By Daymond Duck

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- 1) There are no passages in either the Old Testament or the New Testament that say the Church will go through the Tribulation Period.
- 2) The Tribulation Period is called the “Time of **Jacob’s** Trouble” [The time of unbelieving Israel’s Trouble], but it is never called the time of the **Church’s** Trouble (Jer. 30:7).
- 3) Gabriel told Daniel, “Seventy weeks are determined upon **thy** people [Daniel’s people are the Jews] and upon **thy** holy city” [The Holy City is Jerusalem] (Dan. 9:24). There is no mention of the Church.
- 4) The Church had no part in the first sixty-nine weeks and it will have no part in the seventieth week [the Tribulation Period] (Dan. 9:24).
- 5) In the Book of Revelation, the Rapture occurs at Rev. 4:1 which is before the Tribulation Period described in Rev. 6:1-19:21. In the sequence of events, the Rapture is before the seal, trumpet and bowl judgments.
- 6) The Church is mentioned more than twenty times in the first three chapters of Revelation, but the Church is never mentioned in the description of the Tribulation Period between Rev. 4:1 and Rev. 19:1.
- 7) The Tribulation Period is called a Day of Wrath in the Bible (Zeph 1:15), but the Bible says, “God hath not appointed us [the Church] to wrath” (I Thess. 5:9).
- 8) The Tribulation Period is called a Day of Wrath in the Bible (Zeph. 1:15), but the Bible says, Jesus has “delivered us from the wrath to come” [delivered the Church from the Tribulation Period] (I Thess. 1:10).
- 9) The Tribulation Period is called the Day of the Lord in the Bible (Zeph. 1:14). The Bible says, “the day of the Lord [the Tribulation Period] so cometh as a thief in the night. For when **they** [the unbelievers] shall say, Peace and safety; then sudden destruction cometh upon **them** [upon the unbelievers], as travail upon a woman with child; and **they** [the unbelievers] shall not escape” (I Thess. 5:2-3). It clearly teaches that the Tribulation Period will come upon unbelievers, but it does not include believers.
- 10) Concerning the Rapture, the Bible says, “Comfort one another with these words” (I Thess. 4:18). There’s no comfort in the teaching that the Church will go through part or all of the Tribulation Period.
- 11) Jesus told the Church at Philadelphia, “**Because** thou hast kept the word of my patience, I also **will keep thee** from the hour of temptation [the Tribulation Period], which shall come upon all the world, to try **them** that dwell upon the earth” (Rev. 3:10). God promised to keep the obedient Church members out of the Tribulation Period.

12) According to the Bible, the marriage of the Lamb will take place in heaven before Jesus comes back to fight the Battle of Armageddon at the end of the Tribulation Period (Rev. 19:7-21). This means the Church will go to heaven [be Raptured] for the marriage of the Lamb before the Second Coming.

13) The end of the age will be like the days of Noah (Matt. 24:37). Noah and his family were removed from the earth [got on the ark] before the flood. Some believe this means that the Church will be removed from the earth before the judgment of God [Raptured before the Tribulation Period] (Gen. 7:23).

14) The end of the age will be like the days of Lot (Luke 17:28). Lot and his family were removed from Sodom before the judgment of God [before the fire and brimstone fell] (Gen. 19:16). Some believe this means that the Church will be removed from the earth before the judgment of God [Raptured before the Tribulation Period].

15) Jesus was talking about the Tribulation Period when He said, “Pray always, that ye may be accounted worthy to escape all these things that shall come to pass” (Luke 21:36). It seems unreasonable to believe Jesus would tell the Church to pray for something He is unwilling to grant.

16) The Bible says, “For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming” (II Thess. 2:7-8). The most common interpretation of this is that the Antichrist can’t be revealed until the Restrainer [who most commentators say is both the Holy Spirit and the Church] is removed. If the Restrainer is the Church only, this means the Church will be removed before the Antichrist is revealed [that’s the Pre-Trib. Rapture]. If the Restrainer is the Holy Spirit only so that the Holy Spirit is removed without the Church, this means believers will cease to be indwelt with the Holy Spirit. It also means the Church will be left behind to go through the worst time the earth has ever seen [the Tribulation Period] without the help of the Holy Spirit. This would contradict the teaching of Jesus when He said, “I will pray the Father, and he shall give you another Comforter, that he may abide with you **for ever**” (John 14:16). And, “I will **never** leave thee, nor forsake thee” (Heb. 13:5).

17) Isaiah wrote that God said, “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. 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. 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” (Isa. 26:19-21). Notice, that the dead rise first [that’s the Rapture], next God’s people are summoned to enter into His chambers for a short while until the indignation [a name of the Tribulation Period is past]. God will raise the dead and summon His people because He intends to punish the inhabitants of the earth [send the Tribulation Period].

18) Malachi wrote that God said, “They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not” (Malachi 3:17-18). Pre-Tribulation teachers believe God is saying He will come **for**

His Church [the Rapture] and then He will return **with** His Church [the Second Coming] to judge between the righteous and wicked.

19) In the Rapture, Jesus comes **for** His Church (I Thess. 4:16-17; John 14:3). When He comes at the end of the Tribulation Period, He will come **with** His Church (I Thess. 3:13; Rev. 19:14).

20) Concerning the Second Coming, Jesus said, “But of the day and the hour knoweth no man, no, not the angels of heaven, but my Father only” (Matt. 24:36). But if the Church goes through the Tribulation Period, some will know the day because it will be seven years from the signing of the seven-year covenant. Some will know the day because it will be 1260 days from the day the Antichrist defiles the Temple (Rev. 12:6).

21) Concerning the Antichrist, many scholars believe the Bible teaches he won’t be revealed until after the Church is gone (II Thess. 2:6-8), but if the Church goes through the Tribulation Period, some will know who he is because he will sign the seven-year covenant (Dan. 9:24-27), he will head up the world government (Rev. 13:1-10), he will try to force multitudes to worship him, and to receive his mark, receive his name or his number (Rev. 13:15-17). Many of those who are here and being forced to worship him and take his name or die will know who he is.

22) The Antichrist is not suppose to be revealed until after the Church is gone (II Thess. 2:6-8), but if the Church goes through the Tribulation Period, the Church will know who the Antichrist is because he will put a statue of himself in the rebuilt Temple (Dan. 11:31; Dan. 12:11; Matt. 24:15).

23) If the Church goes through the Tribulation Period, the Church will know who the Antichrist is because he will head up the world government and receive a deadly wound to his head that will be healed (Rev. 13:3). Some think he will be raised from the dead or at least fake the resurrection.

24) If the Church goes through the Tribulation Period, the Church will know who the Antichrist is because he will head up the world government and be supported by the head of the world religion called the False Prophet (Rev. 13:11-18).

25) If the Church goes through the Tribulation Period, the Church will know who the Antichrist is because he’s the one that will kill the Two Witnesses (Rev. 11:7).

26) Many people don’t think the Church will go through the Tribulation Period because of verses of Scripture that say things like, “The Lord preserveth all them that love him: but all the wicked he will destroy” (Psa. 145:18-20). Many believe God will preserve the Church from the Tribulation Period or keep the Church out of the Tribulation Period not destroy the Church in the Tribulation Period.

27) There are verses of Scripture that say things like, “Ye shall not add unto the word which I command you, neither shall ye diminish ought from it” (Deut. 4:2; Prov. 30:5-6; Rev. 22:18-19). Some believe people have to throw away verses of Scripture to believe the Church will go through the Tribulation Period.

- 28) In the seven letters to the seven churches, Jesus said, “He that hath an ear, let him hear what the Spirit saith unto the churches” seven times (Rev. 2:7,11, 17, 29; 3:6, 13, 22). When we get to the Tribulation Period, Jesus said, “If any man have an ear, let him hear” (Rev. 13:9). He left out, “what the Spirit saith unto the churches” because there are no churches on earth to go through the Tribulation Period. The Church will be in heaven.
- 29) When the Rapture happens the Church **goes up** to meet Jesus in the air (I Thess. 4:13-18), but at the end of the Tribulation Period the Church will come **down** to the earth with Jesus to witness what He does at the Battle of Armageddon (Rev. 19:14-21).
- 30) The Pre-Tribulation Rapture is more consistent with God’s grace, love, mercy, compassion, etc. The Mid and Post-Tribulation Rapture is more consistent God’s wrath.
- 31) If the Rapture takes place at the end of the Tribulation Period, and all the wicked are removed from the earth at that time (Matt. 13:24-30, 47-50; 25:41), no one will be left to re-populate the earth during the Millennium. If all of the saved are Raptured and all the lost are removed from the earth at the end of the Tribulation Period, no one will be left to re-populate the earth.
- 32) The Antichrist will prevail against the saints during the Tribulation Period, but the gates of hell won’t prevail against the Church (Rev. 13:7; Matt. 16:18). Therefore, the Church won’t go through the Tribulation Period.
- 33) The twenty-four elders [representatives of the Church] will be in heaven before the seven-sealed scroll is broken (Rev. 4:4; 6:1-17).
- 34) Jesus was talking about the Tribulation Period when He said, “Pray always, that ye may be accounted worthy to **escape** all these things that shall come to pass” (Luke 21:36). He didn’t say, “Pray always, that ye may be accounted worthy to **endure** some or all of these things that shall come to pass.”
- 35) There are no signs of the Rapture, but if the Rapture takes place during the Tribulation Period, it would have to be after the seven-year covenant is signed by the Antichrist, and perhaps after several other things depending upon what a person believes about Mid-Trib, Post-Trib, etc.
- 36) Jesus said, “When these things [the signs] **begin** to come to pass, then look up, and lift up your heads for your redemption draweth nigh” (Luke 21:28). He didn’t say, “After all these things have happened your redemption draweth nigh.” He said, “When these things **begin** to come to pass it’s close.”