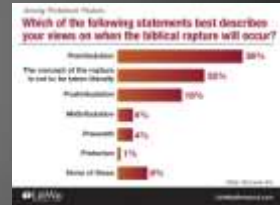


## Post Tribulationism

- One of the primary arguments is this is the oldest form of premillennialism.
  - Most of the church fathers for the first three centuries believed the church would go through the Great Tribulation.
- God preserves the church through the tribulation, but does not remove them from it.
  - Kind of like Israel being unaffected by the 10 plagues while still living in Egypt.
- If there is no distinction between Israel and the church in Revelation and Matthew 24, then the posttribulation rapture is explicitly stated in Scripture. If there is a distinction, then the explicit statements lose their force.
  - The idea that the church is not in Revelation after chapter 3 is overstated. The Jewish distinct statements in Matt 24 is overstated too.



## Post Tribulationism

- Explicit Scriptures.
  - Matthew 24:29-31 – Immediately after the distress of those days, the sun will be darkened, and the moon will not shed its light; the stars will fall from the sky, and the powers of the heavens will be shaken. <sup>30</sup> Then the sign of the Son of Man will appear in the sky, and then all the peoples of the earth will mourn; and they will see the Son of Man coming on the clouds of heaven with power and great glory. <sup>31</sup> He will send out his angels with a loud trumpet, and they will gather his elect from the four winds, from one end of the sky to the other.
  - 2 Thessalonians 2:1-5 – Now concerning the coming of our Lord Jesus Christ and our being gathered to him: We ask you, brothers and sisters, <sup>2</sup> not to be easily upset or troubled, either by a prophecy<sup>aa</sup> or by a message or by a letter supposedly from us, alleging that the day of the Lord<sup>ab</sup> has come. <sup>3</sup> Don't let anyone deceive you in any way. For that day will not come unless the apostasy comes first and the man of lawlessness is revealed, the man doomed to destruction. <sup>4</sup> He opposes and exalts himself above every so-called god or object of worship, so that he sits in God's temple, proclaiming that he himself is God.

## Post Tribulationism

- Those who hold to the pre-tribulation view rely heavily on the doctrine of the imminent return of Christ. Those of the post-tribulation position refute this view as follows:
  - Matt 24:14 says end will not come until gospel reaches every nation. Acts 1:8 places that responsibility on the church.
  - John 21:18-19 has Christ prophesy of Peter's martyrdom. Until A.D. 64, Christ could not return. This rules out imminence.
  - Luke 21:24 has Christ prophesy of the Jews being led captive to the nations, and Jerusalem being trampled until the times of the Gentiles are fulfilled. Until this happens, church would not expect a return.
  - 2 Thessalonians 2:1-3 says the church will not be gathered to Him UNTIL the apostasy and the revelation of Antichrist.
  - If the 7 churches of Revelation represent seven eras of church history, the rapture could not happen until those eras ended.
    - Many pretribblers (if not most) hold to the view that the 7 churches represent 7 eras of church history. This contradicts their view.

## Post Tribulationism

- Pre-tribulation critique of the post-tribulation position.
- If the church and Israel are distinct and Revelation 4-19 deals with Israel and Matthew 24 deals with Israel, then the post camp has no explicit arguments.
- This view leaves no room for the sheep and goat judgment of nations in Matthew 25, or the Bema Seat judgment of the saints, and leaves no one in non-glorified bodies to enter into the Millennium.
- Seeing the Rapture and Revelation of Christ as the same event ignores many differences in description.
- The Post view is often at home in forms of Covenantalism. It's a covenantal Premillennialism. This results from not distinguishing between Israel and the church.



## Pre-Tribulationism

- In the Dispensational understanding, the 70<sup>th</sup> week is God's program for Israel, not the church. (Daniel 9:24).
- When the gap ends, it means God is dealing back with "your people" – in reference to Daniel.
  - It is an error to squeeze the church into this since Daniel doesn't.
- Much of Revelation corresponds to Daniel. There is no mention of the church in Revelation after chapter 3.
- With Daniel this agrees that the persecution in the 70<sup>th</sup> week is directed primarily at Israel.
- Revelation 4-19 clearly deals with the 70<sup>th</sup> week.

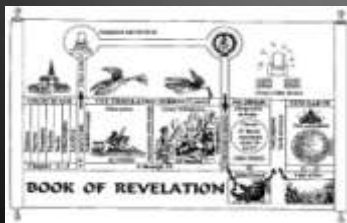
Rapture	Revelation
❖ Rapture is called a mystery (1 Cor 15:51).	❖ 2 <sup>nd</sup> Coming is clearly taught in OT prophecy.
❖ 1 Thess 4:17, says we will meet Christ in the air.	❖ Zech 14:4 and Acts 1:11-12 says Christ will step on Mt. Olives.
❖ In rapture, Christ comes to His church.	❖ In the revelation, He comes to save Israel (Rev 19 & Dan 7).
❖ Christ's coming for the church is like a thief – quiet without warning.	❖ His revelation is with thunder, lightning, and signs in the heavens.
❖ Rapture happens in the blink of an eye and is unseen.	❖ The revelation is seen by every eye (Matt 24:30) and the nations mourn.

## Pre-Tribulationism

- Posttribulationists argue that the church is caught up only to come right back down.
  - Seems foolish to pre-tribulationists.
- John 14:1-3 speaks of the rapture.
  - When we are caught up with Christ, He brings us to His Father's house. So we do not come right back down.
  - Daniel, Matt 25, and Rev 20 teach that when Christ steps back on earth, the 1,000 year reign starts and we are here with Him.
  - After Millennium, we will dwell in the New Jerusalem on the New Earth.
  - John 14:1-3 says Jesus will take us to be where He is right now in His ascended state. The chronologies offered in these other texts leave no other time frame for this once Christ steps foot on earth.
  - Therefore, it must happen after the rapture, but prior to the revelation.
- Same argumentation applies to the Bema Seat Judgment (2 Cor 5:10 & 1 Cor 3:13). Once Christ returns, the only judgments are of the nations (Matt 25) and the GWT (Rev 20).

## Pre-Tribulationism

- The pre-tribulationists insist on a distinction between Israel and the Church, which then supports their understanding of eschatological passages.
  - Matt 24 is a good place to show this: 15 speaks to those seeing the abomination of desolation. 16 tells them to flee to Judean mountains. 20 tells them to pray it doesn't happen on the Sabbath. 26 speaks of false messiahs in the wilderness (Judean wilderness). This makes the elect in 22, 24 the corporate elect. The church did not exist when Christ spoke this to His disciples.
  - This removes the one explicit argument the post group thought they had. Also, since Matt 24 speaks of the same events as Rev 4-19, we must not read the church into Revelation either.



## Pre-Tribulationism

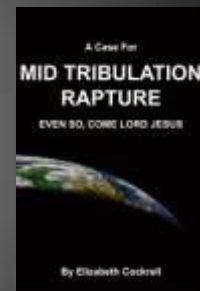
- Post-Tribulationist critique.
  - The pre-trib view was absent in history until the 1800s.
  - The pre-trib view depends on dispensationalism to be true—a view also invented in the 1800s.
  - There is not a single explicit passage that says the rapture is before the tribulation.
  - Israel and the Church are not radically distinct (Eph 2; Rom 11; the entire purpose of Acts 15!, etc.). This then undermines every argument pre-tib folks make from Matt 24 and Rev 4-19.
  - Passages explicitly show the rapture is post-trib. Other passages explicitly say God will not take us out of the world.
  - The word parousia expects us going up and coming right back down.
  - A close study of Revelation does not support the dispensational view. It is modeled off the Exodus plagues (Israel was present but protected).
  - The Bema Seat can easily happen after the parousia. John 14:1-3 could just as easily refer to the New Jerusalem coming down.

## A Quick Word about Rev 3:10

- Because you have kept my command to endure, I will also keep you from (τηρήσω ἐκ) the hour of testing that is going to come on the whole world to test those who live on the earth. (Rev 3:10).
- I am not praying that you take them out of (αἴρω ἐκ) the world but that you protect them from (τηρέω ἐκ) the evil one. (John 17:15).

## Mid-Tribulationism

- This view is the most recent and least popular.
- The arguments are as follows:
- Daniel 9:27 divides the 70<sup>th</sup> week into two halves.
  - Daniel 7:25 & 12:11 speaks of the Tribulation being 3 ½ years.
  - Rev 11:2 and Rev 13:5 speak of it as 42 months.
  - Rev 11:3 protects Two Witnesses for 1,260 days and Rev 12:6 protects Israel for 1,260 days.
  - This is all consistent with Daniel dividing it in two halves. The intense persecution happens in halve 2.
- Christ validates this in Matt 24:15,21.
  - He says when you see the abomination of desolation spoken of by Daniel, there will be a great tribulation.
  - Daniel 9:27 says that abomination takes place after the first half of the 70<sup>th</sup> week. Daniel 12 also calls this a great tribulation associated with the 2<sup>nd</sup> half of the 70<sup>th</sup> week.



## Mid-Tribulationism

- In 1 Cor 15:52, Paul says the resurrection of believers will take place at the *last* trumpet, thus informing there are more than one trumpets.
- The only other place we see multiple trumpets in an eschatological context is in Revelation with the 7 trumpets.
- The 7<sup>th</sup> or last is blown in Rev 11:15.
  - This is right after the 1,260 day ministry of the Two Witnesses. They are killed, resurrected, and then caught up to heaven. The last trumpet is then sounded.
  - This takes place after the first 1,260 days of the 70<sup>th</sup> week, and we see the Two Witnesses raised and raptured. It is argued that this is when the rest of the saints will join in with this, since Paul said it is at the last trumpet.
- This position is dispensational, thus it keeps Israel and the Church distinct. Yet, with this reasoning, they believe they have an explicit verse concerning the rapture's timing. That makes it stronger than Pre-tribulationism.



## Mid-Tribulationism

- From a dispensational standpoint, it has the strengths of both pre and post and the weaknesses of neither.
  - Rapture and Revelation are distinct; time for Bema Seat and John 14:1-3 before second coming; and doesn't depend on immanency like Pre does.
- It still has many problems. A pre-trib critique.
  - It rests on the presupposition that the wrath of God is not poured out for all 7 years, but only to the 2<sup>nd</sup> half. The 1<sup>st</sup> half is persecution of the church.
  - Revelation makes it difficult to limit the wrath of God to the second half.
  - Also, the word "church" is not mentioned in the first half either.



# Mid-Tribulationism

- Post-Tribulation critique.
  - The two witnesses represent the church— John made it obvious.
  - The 7<sup>th</sup> trumpet doesn't signify the rapture, but an announcement of the end. It has no real connection to the two different 3½ year blocks.
  - The woman in Rev 12 is also obviously the Church and Israel.
  - The radical separating of Israel and the Church is not biblically warranted.
  - Post-trib has two potential answers for who enters the Millennium in mortal bodies (both pre and mid think this is a problem for post).

## 9 Problems With a Mid Tribulation Rapture

