

50 Reasons
Why
The Rapture
Must Happen
Before The 7 year
Tribulation.

Extract from this book...

Dr. John F. Walvoord wrote
an amazing book called,
"The Rapture Question."

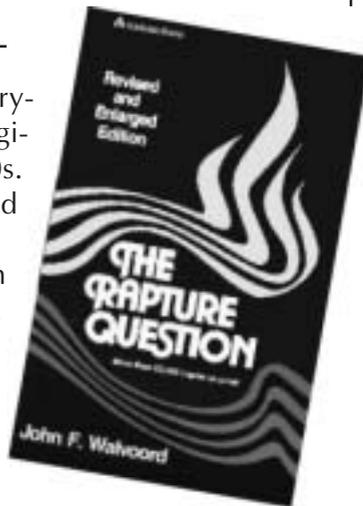
Compiled and edited by Wendy Howard.

50 Reasons Why The Rapture Must Happen Before The 7 year Tribulation.



*Extract: compiled and edited
by W. B. Howard
... editor of 'Despatch'*

**Dr. John F. Walvoord
wrote an amazing book called,**



He succeeded Dr Lewis Sperry-Chafer as president of Dallas Theological Seminary, back in the early 1950s. He was a godly author, preacher and teacher of renown.

Walvoord listed in this publication 50 reasons why the Rapture must happen *before* the Tribulation period of seven years. The scholarly work has so much of importance to benefit our readers that we have taken the 50 reasons and have made a booklet of them.

After some of the 50 points listed herein, notes from Despatch have been added in order to clarify the truths for those who may not have the Biblical know-how to be able to grasp the significance of Walvoord's premises. Where no clarification has been added the points should be clear to all. Prayer has been offered up to the Lord that all readers might be completely satisfied that God's Word does indeed teach a PRE-TRIB RAPTURE, with all the security and peace that that message brings. God wants us to be certain on the matter, once and for all. May He bless you as you read.

Endtime Ministries...*Christian Resource Centre* [P.O.B. 1265, Burpengary.Q. 4505]
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The "woman" or Israel gives birth, and the "child" or Jesus Christ is "caught up" to the throne of God.

In 1 Thessalonians 4:13-18 Paul tells us about the resurrection of Church Age believers. Jesus Christ will come down from Heaven with a shout. What shout? Well Revelation 4:1 actually tells us what shout! "Come up here!!!"

THE RAPTURE is our comfort, as far as 1 Thessalonians 4:16-18 shows us. We can put up with anything for now, because a glorious time is coming in history when Christ will utterly defeat evil and Satan, and we ourselves may even escape physical death itself. Praise God.

PSALM 110.

Psalms 110 was a major prophetic passage in the Early Church. It is a neglected gem today. It allows us to see right into the Mind of God as He has a conversation with the Son, Jesus Christ. His enemies had seemingly defeated Jesus Christ, but God Almighty, the Heavenly Father, invites Him to ascend on high and sit in the honour seat at His Right Hand. These evil men had followed Satan, and had given a guilty verdict to God's own Son, but God reverses this verdict.

The Psalm is PROPHECY at its most thrilling. "Sit Thou at my right hand until I make Thine enemies Thy footstool." Here we see that Jesus Christ has an official position, at God's right hand in Heaven, right through the present Church Age until He comes back at the Second Advent. The Heavenly Father Himself is going to put down all the enemies of Christ and evil on this earth, by His own power and might. It will not happen because of culture, or civilization working to gain "peace", or by international politics. Satan and evil will only be put down by GOD'S judgement. Psalm 110 is about God giving DOMINION to Christ Jesus.

Verse 5 tells us that Jesus Christ will take away the power of kings; it will be a day of wrath. And verse 6 tells us that Jesus Christ will break the power of the leaders of the nations on earth. READ PSALM 110.

Email: despatch@mail.cth.com.au **Web Site:** <http://www.despatch.cth.com.au/>
Publish: "Beauty for Ashes" 4 issues @ \$15p.a. [Despatch 4 issues @ \$30]

Appendix 2.

Extract:

Prophecy Notes

W. B. Howard
(Endtime Ministries)

pp.41-42



THE RAPTURE OBJECTIONS.

Some Christians will tell you that the Rapture is unknown in Scripture and that it has no illustration in any other places to verify it. Now you may know already that ELIJAH and ENOCH were Raptured or “translated” without dying in the Old Testament, you can read about them in Genesis and 1 Kings. But in the New Testament as well there is a wealth of mention of *HARPAZO*, the Greek word we get the word “Rapture” from. In the earliest Latin translations of the Bible it was rendered “*rapere*”. It has also the meaning of being carried away by emotion, and “rape” which implies being seized and carried away by force!

If we look up where this word *HARPAZO* is used in the New Testament you will be amazed:

1. Acts 8:39 describes what happened to Philip the evangelist. The Holy Spirit just snatched Philip away. The word *harpazo* is used here. This will be like what will happen to Christians in the Rapture!
2. In 11 Corinthians 12: 2 Paul describes in the third person what actually happened to himself fourteen years earlier. This probably happened when he was stoned in Lystra and left for dead (Acts 14:19-20. Paul was “caught up to the third heaven.” Paradise, or the Jewish meaning of God’s abode. The word *harpazo* is used here.
3. *Harpazo* is used in Revelation 12:5 where a description scholars have found to represent the Resurrection of Jesus Christ is given.

- Pre-Tribulation simply means that the Rapture happens *before* the 7 year Tribulation.
- Post-Tribulation means that the Rapture happens *after* the Tribulation.
- The Second Coming is when Christ Jesus returns to earth as Ruler and King. It is not the Rapture. This Second Coming or Advent is shown in Revelation 19-20.

The Rapture Question: [Revised and Enlarged Edition]

JOHN WALVOORD [quote]:

OF THE RAPTURE

Furthermore, there is no mention of any translation of living saints in any of the details given in Revelation 19-20.

When all this evidence is put together, one must conclude that in the most comprehensive and detailed account to be found anywhere in the Bible of the Second Coming of Christ, there is no resurrection or translation [Rapture] mentioned as an event occurring in the Second Coming itself. The post-tribulational Rapture, which should have been a prominent feature of the Book of Revelation if it were indeed a part of the great climax of the Second Coming of Christ, is totally missing in the narrative. If details like the casting of the beast and the false prophet into the lake of fire are mentioned and the specific resurrection of the tribulation saints is described, how much more the Rapture and translation of the church as a whole should have been included if, as a matter of fact, it is a part of this great event. Revelation 19-20 constitutes the major problem of post-tribulationists. They have no scriptural proof for a post-tribulational Rapture in the very passages that ought to include it.

CONCLUSION

Although the Book of Revelation mentions occasionally the Rapture of the Church and the event is implied in such passages as Revelation 2: 25; 5: 8-10, and the marriage of

the Lamb in Revelation 19: 9, none of these passages are linked with the Second Coming itself as properly interpreted. On the contrary, efforts of post-tribulationist to read the Rapture into such passages as Revelation 14 finds no support in the passages themselves for the event in question. Actually, there is not a single verse in the entire Book of Revelation that teaches a post-tribulational Rapture. If the book designed to describe the Second Coming in detail offers no supporting evidence, it should be clear that post-tribulationism is without scriptural support.

Despatch comment:

this is also true of Mid-Tribulation Rapture teaching, no evidence for this either in the Book of Revelation.

50 ARGUMENTS FOR PRETRIBULATIONISM

In previous discussion of pre-millennialism in relation to the Tribulation, the respective arguments for Pre-tribulationism, partial rapture, post-tribulationism, and mid-tribulationism have been examined and the pre-tribulational position in general sustained. By way of conclusion and summary, some fifty arguments in themselves establishes their validity but rather that the previous discussion supports and justifies this summary of reasons for the pre-tribulational view.

For the sake of brevity, the term Rapture or translation is used for the coming of Christ for His church, while the term Second Coming is uniformly used as reference to His coming to the earth to establish His millennial kingdom, an event that all consider post-tribulational. While the words Rapture and translation are not quite identical, they refer to the same event. By the term Rapture, reference is made to the fact that the church is "caught up" from the earth and taken to heaven. By the term translation the thought is conveyed that those who are thus raptured are transformed in their physical bodies from natural and corruptible bodies to spiritual, incorruptible, and immortal bodies. Strictly speaking, the dead are raised while the living are translated. In common usage, however, this distinction is

4. To bring in everlasting righteousness. At the end of the seventy year period, God will bring in the righteousness of the ages. This is not imputed righteousness, but a national, governmental, civic righteousness. This is nothing less than the world-wide kingdom of the Son of Man.

5. To seal up the vision and prophecy. The word "seal" means to conclude or finish - bringing matters to an end. It will complete all that the seers and prophets have foretold, and when the kingdom has come in reality, prophecy will be no longer required.

6. To anoint the "Most Holy." The expression "Most Holy" is used about forty times in the Scriptures and in the majority of cases it refers to the altar or sanctuary. Some render the passage "to anoint a Holy of Holies." The reference doubtless is to the glorious millennial temple yet to appear."

END OF JACKEL QUOTE.



This excellent book has been out of print for some time. We have been contacted about the possibility of it being reprinted by Wallace Jackel's family, but until this happens it can be downloaded from our website: www.despatch/Books_V/Jackels_book.htm or a photocopied version is available for \$10 posted.

It is one of the most sound & easily understood books on the Endtimes available today.

others profess to find the fulfilment of these six blessings at the first advent of Christ, and apply them to sinners generally. But this ignores the interpretive safeguards, "thy people" and "thy holy city." Having erred at this point, all their conclusions are necessarily false.

1. To finish transgression (literally, THE transgression). The word rendered finish has as its primary meaning, to restrain, to close up, to hinder. These meanings are shades of the central idea of restraining or completely hindering. Leviticus 26:40 suggests that there is a particular sin, of which the Jewish nation will be held guilty. Hosea 5:15 also suggests the same thing, "I will go and return to my place, till they acknowledge their offence, and seek my face." Gabriel referred to "the transgression," obviously then, it was a specific sin. This can be no other than the sin of rejecting and crucifying Jesus Christ. At the end of this age, Israel will repent and turn to Him, and the transgression will be removed.

2. To make an end of sins. Not sins in general, but Israel's sins. The meaning of the expression "to make an end of" is given as to "shut", "close," "seal," "hide." "The word," says Dr. Cooper, "was used of the closing of a letter - the primary idea being that of bringing to a conclusion." Such is the significance here! The sin of rejecting Christ has landed Israel into wholesale sin, thus blighting her national life, and making her a byword among the nations. The atonement truly was made at the cross, but Israel as a nation, stubborn and rebellious, failed to appropriate the blessings. Only a remnant in New Testament days and onward availed themselves of it, but at the time of her "national conversion," the full blessings of Calvary will be experienced.

3. To make reconciliation for iniquity. The word "reconciliation" here means to expiate. Sin has caused a breach between Jehovah and Israel. Daniel's people are still "Lo-Ammi," - not my people; "Lo-ruhamah" not pitied; they are the "dry bones" of Ezekiel 37; the "broken-off branches" of Romans 11:17; but Israel will acknowledge her offence, and the way will be open for "national reconciliation." The virtues of Calvary which have been enjoyed through the age of grace by a believing remnant of Jews, will be enjoyed by all at the close of this age.

not normally maintained.

In the discussion, the post-tribulational view is considered the principal contender against pre-tribulationism and is primarily in mind in the restatement of the arguments. The other positions, however, are also mentioned insofar as they oppose pre-tribulationism on some special point. The preceding discussion has pointed to the pre-tribulational position, and the following restatement should serve to clarify the issues involved.

Historical Arguments

1. While post-tribulationism appeared as early as 2 Thessalonians 2, many in the early church believed in the imminency of the Lord's return, which is an essential doctrine of pre-tribulationism.

Despatch comment:

"imminency" meaning could happen at any time.

2. The detailed development of pre-tribulational truth during the past few centuries does not prove that the doctrine is new or novel. Its development is similar to that of other major doctrines in the history of the church.

Despatch comment:

most doctrines of God's Word have been more clearly classified and understood as time goes by.

Hermeneutics

3. Pre-tribulationism is the only view that allows literal interpretation of all Old and New Testament passages on the Great Tribulation.

Despatch comment:

post-tribulationism is forced to make certain passages into symbols or analogies in order to prove the interpretation.

4. Pre-tribulationism distinguishes clearly between Israel and the church and their respective programs.

Despatch comment:

post-tribulation teachings are often about "Replacement Theology" or the Christian Church replacing Israel.

Nature of the Tribulation

5. Pre-tribulationism maintains the scriptural distinction between the Great Tribulation and tribulation in general that precedes it.

Despatch comment:

we all as Christian go through some sort of trial and "tribulation" but these are *not* the Great Tribulation, that period is only three and half years at the last of the seven years of Tribulation. The redeemed of God do not go through any of the seven years of the Trib. Acts 14:22 is a key "proof" passage for those who oppose the pre-Tribulation Rapture truths. This verse clearly speaks only of the afflictions that all Christians endure, not the Tribulation period. The Greek word is *thlipsis*, afflictions, not *orge*, the time of God's wrath.

6. The Great Tribulation is properly interpreted by pre-tribulationists as a time of preparation for Israel's restoration (Deut.4: 29-30; Jer.30: 4-11). It is not the purpose of the Tribulation to prepare the church for glory.

Despatch comment:

read the Scriptures above, see for yourselves that this is true.

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).

Despatch comment:

the Church has already gone in the Rapture before the Tribulation commences.

8. None of the New Testament passages on the Tribulation mention the Church (Matt.13: 30, 39-42, 48-50; 24:15-31; I Thess.1: 9-10; 5: 4-9; II Thess.2:1-11; Rev.4-18).

9. In contrast to mid-tribulationism, the pre-tribulationist view provides an adequate explanation for the beginning of the Great Tribulation in Revelation 6. Mid-tribulationism is refuted by the plain teaching of Scripture that the Great Tribulation begins long before the seventh trumpet of Revelation 11.

10. The proper distinction is maintained between the prophetic

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."

We must notice at the outset the particular force of the words, "thy people" and "thy Holy City." It is impossible to exaggerate the importance of these words, for herein lies the key to the solution of the prophecy. "Thy people" are the Israelites, and "thy Holy City" is Jerusalem. Thus the prophecy of the 70 weeks concerns Israel exclusively. We must therefore repudiate all interpretations other than those that relate to the Jewish nation. "Thy people" and "thy city" are the criteria of interpretation and the premises of application. All subsequent reasoning rests on these introductory criteria. To recklessly disregard such divine sanctions, and then to proceed with an air of infallibility to anathematize the "futurists" for nullifying the work of the cross, seriously indicts the whole argument against the futurist interpretation.

. The seventy weeks mentioned in verse 24 are weeks of years, that is each week represents seven years. While this may seem to us an abstruse method of measuring time, it was very intelligible to the Hebrews, who commonly employed the method. In Genesis 29:27-28, Laban said to Jacob of Rachel, "Fulfil her week," that is, fulfil her seven years. "And Jacob did so, and fulfilled her week" (seven years) and was then entitled to marry Rachel. The seventy year prophecy is divided up into three distinct periods, to wit:

1. A period of seven weeks, or seven sevens of years, which would be forty-nine years. This period of time concerned the rebuilding of the temple after the captivity in Babylon.

2. A period of 62 weeks which is 434 years, which was the exact time that elapsed between the building of the temple and the cutting off of Messiah the Prince.

3. A period of one week, that is, seven years, yet future which comprises the days of tribulation and the reign of Anti-Christ.

Turning to the prophecy, we notice that six things are to be accomplished at the end of the seventy weeks. A-millennialists and

Appendix 1.

Extract: Prophecy Notes

W. B. Howard
(Endtime Ministries)
pp. 37-39



THE PROPHECY OF THE SEVENTY WEEKS.

From the (late) Australian Bible scholar, Wallace Jackel.

The prophetic panorama of the seventy weeks has been designated "the backbone of prophecy." Here the whole prophetic programme of Israel's future is revealed. It is one of the strongholds of the futurist interpretation, and it is not surprising that our opponents have made it the special target of their attack.

Daniel 9:24-27. "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.

"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 three score and two weeks: the street shall be built again, and the wall, even in troublous times.

"And after threescore and two weeks 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.

"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

trumpets of Scripture by Pre-tribulationism. There is no proper ground for the pivotal argument of mid-tribulationism 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 I Corinthians 15: 52, and the trumpet of Matthew 24: 31. They are three distinct events.

Despatch comment:

read the references for yourself, and compare them carefully. There is NO connection between them in Scripture at all with the seventh trumpet of Revelation 11.

11. The unity of Daniel's seventieth week is maintained by pre-tribulationists. By contrast, post-tribulationism and mid-tribulationists destroy the unity of Daniel's seventieth week and confuse Israel's program with that of the church.

NOTE: cf. end of booklet for a brief explanation of the Seventieth Week.

Nature of the Church

12. The translation [or Rapture] of the church is never mentioned in any passage dealing with the Second Coming of Christ after the Tribulation.

13. The Church is not appointed to wrath (Rom. 5: 9; I Thess. 1: 9-10; 5: 9). The church therefore cannot enter "the great day of his wrath" (Rev. 6: 17).

14. The church will not be overtaken by the day of the Lord (I Thess. 5: 1-9), which includes the Tribulation.

Despatch comment:

"The day of the Lord" is when God breaks into history in judgment against the wicked world system.

15. The possibility of a believer escaping the Tribulation is mentioned in Luke 21: 36.

16. The church of Philadelphia [the Last Days faithful remnant of Christianity] was promised deliverance from "the hour of trial that is going to come upon the whole world to test those who live on the earth" (Rev. 3: 10).

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. (II Peter 2: 5-9).

18. At the time of the translation of the church, all believers go to the Father's house in heaven (John 14: 3) and do not immediately return to the earth after meeting Christ in the air as post-tribulationists teach.

19. Pre-tribulationism 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.

20. The Scriptures clearly teach that all, not part, of the church will be raptured at the coming of Christ for the church (I Cor.15: 51-52; I Thess.4: 17).

21. As opposed to a view of a partial rapture, Pre-tribulationism is founded on the definite teaching of Scripture that the death of Christ frees from all condemnation.

22. The godly remnant of the Tribulation are pictured as Israelites, not members of the church as maintained by the post-tribulationists.

23. The pre-tribulational view, as opposed to post-tribulationism, 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.

Despatch comment:

post-tribulationism teaches that every mention in the Tribulation period, depicted in the book of Revelation, of "elect" or "saint" refers to saved people of the CHURCH AGE. This is not so! There are multitudes saved in the Tribulation after the Rapture, Jews and Gentiles. They are NOT the Church, the Bride of Christ!

Doctrine of Imminency

24. The pre-tribulational interpretation teaches that the coming of Christ [the Rapture] is actually imminent.

Despatch comment:

"imminent" meaning it could happen at any moment. This is taught in Scripture, but made nonsense by post-tribulationism.

NOTES

Compare also these works:

Charles Hodge,

Systematic Theology.

Louis Berkhof,

Systematic Theology.

J. Barton Payne,

The Imminent Appearing of Christ.

Alexander Reese,

The Blessed Hope.

George E. Ladd,

The Blessed Hope.

Robert H. Grundy,

The Church and the Tribulation.

George E. Ladd,

The Last Things.

Philip Mauro,

The Seventy Weeks and the Great Tribulation.

H. A. Ironside,

The Great Parenthesis.

Oswald T. Allis,

Prophecy and the Church.

George H. Fromow,

Will the Church Pass Through the Tribulation?

Arthur Katterjohn,

The Tribulation People.

Despatch comment:

the Rapture has nothing to do with the remnant of Israel, and so the Old Testament does not mention it. The New Testament tells the Christian Church about the Rapture, but does not involve Israel in it. Thus proving that the Rapture must happen before God takes up the Jewish remnant in renewal, which happens during the Tribulation.

47. The Rapture concerns only the saved, while the Second Coming deals with both saved and unsaved. {Despatch comment: "the saved" in this period are only the Church people who are redeemed by the Blood of Christ. The Rapture must happen before the Second Coming does}.

48. At the Rapture Satan is not bound, while at the Second Coming Satan is bound and cast into the abyss. [Despatch comment: this shows two Divine events clearly, the Rapture and the Second Coming].

49. No unfulfilled prophecy stands between the Church and the Rapture, while many signs must be fulfilled before the Second Coming.

50. NO passage dealing with the resurrection of saints at the Second Coming ever mentions translation of living saints at the same time.

The blessed hope of the return of the Lord for His Church is a precious aspect of faith and expectation. While learned and devout saints have not always agreed as to the content of this hope, the present discussion has attempted to justify this important aspect of truth. May the promise of our Lord "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there you may be also."(John 14: 3) bring comfort and hope to us in a modern world as it was intended to do for the disciples in the upper room on that dark night before the Crucifixion.

***"The Spirit and the bride say, 'Come!'
And let him who heareth say, 'Come!'
... He which testifies these things saith,
'Surely I come quickly' Amen. "***

(Rev.22: 17, 20).

If the Rapture cannot happen until AFTER the Tribulation, then we surely cannot expect the Rapture to happen at any moment – the Trib. hasn't happened yet.

25. The exhortation to be comforted by the coming of the Lord (I Thess.4: 18) is very significant in the pre-tribulationist view and is especially contradicted by most post-tribulationists.

Despatch comment:

there is no comfort in having to suffer through the Tribulation and its horrors.

26. The exhortation to look for the "glorious appearing" of Christ first to His own (Titus 2: 13) loses its significance if the Tribulation must intervene first. Believers in that case should look for signs.

27. The exhortation to purify yourselves in view of the Lord's return has most significance if His coming is imminent (I John 3: 2-3).

Despatch comment:

if Jesus Christ could come for His redeemed Bride at any moment, what an incentive for holy living.

28. The church is uniformly exhorted to look for the coming of the Lord, while believers in the Tribulation are directed to look for signs.

The Work of the Holy Spirit

29. The Holy Spirit as the restrainer of evil cannot be taken out of the world unless the church, which the Spirit indwells, is translated at the same time. The Tribulation cannot begin until this restraint is lifted.

30. The Holy Spirit as the restrainer must be taken out of the way before "the lawless one, " who dominates the tribulation period, can be revealed (II Thess.2: 6-8).

31. If the expression "except there come a falling away first (KJB) 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.

Necessity of an Interval Between the Rapture and the Second Coming

32. According to II Corinthians 5: 10, all believers of this age must appear before the judgment seat of Christ in heaven, an event never mentioned in the detailed accounts connected with the Second Coming of Christ to the earth.

33. If the twenty-four elders of Revelation 4: 4-11 are representative of the church as many expositors believe, it would necessitate the rapture and reward of the church before the Tribulation.

Despatch comment:

these elders cannot be the Church on earth, still in the Tribulation, and be glorified in Heaven at the same time.

34. The coming of Christ for His bride must take place before the Second Coming to the earth for the wedding feast (Rev.19: 7-10).

Despatch comment:

the Church, the Bride, in the above passage has already been judged, and the marriage supper is taking place, before the Second Coming of Christ. We cannot expect the Rapture AFTER this glorious event, at the end of the Tribulation, no it has already occurred.

35. Tribulation saints are not translated at the Second Coming of Christ but carry on ordinary occupations such as farming and building houses, and they will bear children (Isa.65: 20-25). This would be impossible if all saints were translated at the Second Coming to the earth, as post-tribulationists teach.

Despatch comment:

there would be no one left to go into the Millennium Kingdom of Christ on earth, if all the saved were Raptured at the Second Coming!

36. The judgment of the Gentiles following the Second Coming (Matt.25: 31-46) indicates that both saved and unsaved are still in their natural bodies. This would be impossible if the translation had taken place at the Second Coming.

37. If the translation took place in connection with the Second Coming to the earth, there would be no need of separating the sheep from the goats at a subsequent judgment, but the separation would have taken place in the very act of the translation of the believers before Christ actually sets up His throne on earth (Matt.25: 31).

38. The judgment of Israel (Ezek.20: 34-38), which occurs subsequent to the Second Coming, indicates the necessity of regathering Israel. The separation of the saved from the unsaved in this judgment obviously takes place sometime [following] the Second Coming and would be unnecessary if the saved had previously been separated from the unsaved by translation.

Contrasts between the Rapture & the Second Coming

39. At the time of the Rapture the [Church] saints meet Christ in the air, while at the Second Coming Christ returns to the Mount of Olives to meet the saints on earth.

40. At the time of the Rapture the Mount of Olives is unchanged, while at the Second Coming it divides and a valley is formed to the east of Jerusalem (Zech.14: 4-5).

41. At the Rapture living saints are translated, while no saints are translated in connection with the Second Coming of Christ to the earth.

42. At the Rapture the saints go to heaven, while at the Second Coming to the earth the saints remain on the earth without translation.

43. At the time of the Rapture the world is unjudged and continues in sin, while at the Second Coming the world is judged and righteousness is established in the earth.

44. The translation of the church is pictured as deliverance before the day of wrath, while the Second Coming is followed by the deliverance of those who have believed in Christ during the Tribulation.

45. The Rapture is described as imminent, while the Second Coming is preceded by definite signs. (Matthew 24:4-33).

46. The translation of living believers is a truth revealed only in the New Testament, while the Second Coming with its attendant events is a prominent doctrine of both Testaments.