

**King James Bible Study Correspondence Course**

*An Outreach of Highway Evangelistic Ministries*  
5311 Windridge lane ~ Lockhart, Florida 32810 ~ USA

**Filling in the Gaps – Lesson 9A**  
**Arguments Against the Rapture - The Blessed Hope**

return pages 7 & 8

In this section we will deal with arguments against the Blessed Hope, sadly babes in Christ are more likely to believe a lie first, rather than searching the scriptures to find the truth.

Nowhere in scripture does it state that the Church is going through the tribulation or even hint at the idea that it must go through the tribulation. Those who believe this falsehood have evidently come to the scripture to prove what they heard from some preacher who has taken the scriptures out of their context. When doing this one makes the word of God of none-effect.

In reviewing the early Church founders, there is not one shred of evidence that Polycarp, Justin Martyr or any of the early church leaders believed in anything other than a pre-tribulation rapture.

Let's look at the arguments and compare them with the Biblical Truth of the word of God:

- Argument: "*Chiliasm*" used by those who would teach something other than a pretribulation rapture:

Biblical Truth: Chiliasm: is defined as a belief that the Lord Jesus Christ will rule and reign on the earth for 1,000 years, which is completely true according to Revelation 21:6 and other places in the scripture. But believing in a thousand-year kingdom of the Lord on the earth does not prevent or contradict the biblical truth of the pre-tribulation rapture.

- Argument: The Church will suffer during the time of Jacob's trouble that the pre-tribulation rapture is an idea that has only come about in the last two centuries. Suggesting that those who believe that the Church is taken out before Jacob's trouble are as false in their Christianity as those congregations which call themselves churches while embracing fornication, adultery, drunkenness, and all manner of iniquity, both in its regular membership and the staff workers.

Biblical Truth: The blessed hope is as old as the very scriptures in which it is found and is part of the faith which was once delivered unto the saints (Jude 1:3). We know many churches that take a stand on the Bible and have a testimony of righteousness, believing the Authorized Version. These churches practice and promote holiness, sanctified living knowing that the

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Church will be gone before God pours out seven years of judgments on those that dwell upon the earth.

- Argument: The next claims that the rapture of the Church before ***the time of Jacob's trouble*** advances two hopes, two future comings, two resurrections of the righteous dead, two future judgments of believers,

Biblical Truth: No saint who believes in the pre-tribulation rapture has two hopes. There is one hope, that is to see the Lord. This is the blessed hope and glorious appearing (Titus 2:13), when the Lord meets us in the air to receive us unto himself. There is no hope beyond that because we will forever be with the Lord, as stated in the word of God (1 Thessalonians 4:17).

- Argument: The next claim is that the pre-tribulation rapture view teaches two second comings.

Biblical Truth: The scripture does not say that the Lord will come down to down to the earth to gather the Church, but rather there is a descent ***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: 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*** (1 Thessalonians 4:16-17). There is a call from the trumpet, and with that call to ***come up hither*** (Revelation 4:1), the Lord meets us in the air, above the clouds, from whence He will take us into the presence of the Father. In regards to the argument that a pre-tribulation rapture advances two resurrections of the righteous dead, is only coming short of the truth there. There are actually three. I would ask as the Lord did, ***Have ye not read so much as this?*** (Luke 6:3). From Matthew 27:52, ***And the graves were opened; and many bodies of the saints which slept arose.*** There already has been a resurrection of some of the righteous dead. The scripture likens the resurrection to a harvest (1 Corinthians 3:6-9; 1 Corinthians 15:23-24, 36-38). This harvest, like any harvest, is comprised of three parts. The firstfruits are seen in Matthew 27:52, when the Lord led captivity captive. The main harvest takes place when the Church, that is the body of believers, is resurrected and taken into heaven. Then we have the gleanings. This would be the group commonly referred to as the tribulation saints. It is also interesting to note that the phrase ***come up hither*** is used three times in scripture. First, the Old Testament saint is told to place his hope in such an invitation rather than seeking to exalt himself (Proverbs 25:7). Next John, who is part of the Church, is called up to heaven by these words (Revelation 4:1). Then in Revelation 11:12, the tribulation witnesses, both slain and sealed, are called away with the very same words.

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- Argument: The Next claim is that the coming of the Lord and the Day of the Lord are the same.

Biblical Truth: God who gave us the Bible without error or flaw gave two different phrases for two different purposes. The phrase **coming of the Lord** is found in James 5:7-8, which is believed to prove there could be no pre-tribulation rapture. The problem with this reasoning is that James 5 begins with a rebuke to rich men who have lived in pleasure on the earth, have mistreated others, and have condemned and killed the just. Then the scripture urges the brethren to be patient because there is hope to get out of this evil world and the suffering that comes with life in this present world. We have a hard time believing that seven years of experiencing the wrath of God is some kind of hope for escaping the evils of this life, and something that will help the saints establish their hearts. 2 Corinthians 1:14, where we find **the day of the Lord Jesus**. Is set forth as a cause of rejoicing for the saved, not destruction, pain, sorrow, and misery. These are two different terms for two different purposes. One is destruction, while the other is rejoicing. Those who believe both events as the same will use Zephaniah 1:7, which speak of a sacrifice where guests are bidden, when the Lord will punish the princes and king's children. There is a voice of a cry; merchants are cut down; there is punishment; and the mighty man shall cry bitterly. According to verse 14, that day is a day of wrath and a day of trouble (Jacob's trouble, Jeremiah 30:7). There is distress, wasteness, desolation, darkness, gloominess, clouds, and thick darkness. Blood is poured out as dust. None of this sounds like a cause for rejoicing or a blessed hope. It is obvious to the reasonable to believe that different phrases mean different things and that a time of wrath upon unbelievers is not the same thing as an expected blessing for believers.

1 Thessalonians 5:2, for this verse actually contains the phrase "**the day of the Lord**." A look at the entire passage would be beneficial. We certainly would not want to fall into the error of divorcing a verse of the scripture from its context. 1 Thessalonians 5:1, is addressed to **brethren**, a term referring to believers, members of the Lord's Church. It is to saved men and women that the epistle is written. The saints have no need to know of times and seasons pertaining to the day of the Lord, because the destruction shall not come upon them. Verse 9 explains that we are not appointed unto wrath and that the day of the Lord is a time of great wrath from God. Knowing that we will be with the Lord during that time (v. 10) is a great source of comfort (v. 11).

- Argument: Another argument to use the phrase "day of the Lord" improperly is found in 2 Peter 3:10.

Biblical Truth: Here again we find the actual phrase, yet the context is often ignored. Is this verse denying the rapture? No, this passage is exhorting

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believers to live in holiness because of all the distractions in this life which may cause one to forget their devotion to God (note the call to remembrance in verse 1). Since all of this life and this world as we see it will soon be gone, we should live holy and godly lives.

- Argument: The next argument taken from 1 Timothy 4:1 is often used as a condemnation stating to believe that the Church is caught away to be with the Lord before the time of Jacob's trouble is proof that this response is that of a mind under the influence of demons.

Biblical Truth: This insult is not the main issue with such a foolish declaration, 1 Timothy 4, says nothing about demons. They imagine that belief in a rapture of the Church before God punishes Israel (Daniel 9) is the topic of the passage in 1 Timothy 4, when the passage says it is addressing those who forbid to marry or command to abstain from meats. Ignorance hurls accusations and insults though they are unable to see the actual teachings of the scriptures as God wrote them. The pre-tribulation rapture is not in the list given in 1 Timothy 4 with regards *to seducing spirits and doctrines of devils*. The accusation that a belief in the blessed hope is a response of someone under demonic influence is preposterous and absurd. We cannot blindly use a passage of scripture to attack something or someone simple because we do not agree with it or him. We must see what the passage of scripture is actually teaching. The Bible clearly gives a list of the doctrines of devils, none of which are the pre-tribulation rapture. How sad that born again believers could so flippantly misuse scripture in an attempt to attack saved men and women.

- Argument: Those who do not believe in a pre-tribulation rapture attempt to prove their unbelief by misusing these three scriptures.
  1. Matthew 23:38-39
  2. Luke 17:34-37
  3. Luke 21:36

1. We will begin with Matthew 23:38-39 *Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.* They say see here the scripture says: *YOUR house is left unto YOU desolate.* Therefore there is no way that the Church is gone before the tribulation has begun.

Biblical Truth: The Lord is speaking to Jews, as is clearly stated in the preceding verses, and not just any Jews, but the very people who have killed the prophets and are about to falsely witness against Him. He is rebuking those who are about to crucify the Lord of glory. The Hebrew people have a house, the temple of God that had been built in Israel, which the Lord

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disowns. He says this house is no longer the house of God but the house of the Jews. The physical people (Hebrews), heirs of the physical kingdom (kingdom of heaven) had a physical house (the temple). The Jews had an earthly house which was made desolate prior to its actual destruction because the Lord would no longer meet there with His earthly people. Henceforth, He would dwell inside the Church, which is the habitation of God, a spiritual house. (see Ephesians 2:19-22; 1 Peter 2:5)

In Matthew 23:39 the Lord is speaking to the Jews that will so shamefully entreat their Christ. We know this because here the Son of God says *ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.* In order for this to mean that the saved members of the body of Christ will not see the blessed Saviour until the day of His second advent is false. We have plenty of scriptures to prove this. He was seen by Mary (John 20:15) He appeared unto the two disciples on the road to Emmaus (Luke 24:27) He appeared to the eleven as they sat at meat (Luke 24:33) *And that he was seen of Cephas, then of the twelve: 6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. 7 After that, he was seen of James; then of all the apostles. 8 And last of all he was seen of me also, as of one born out of due time. 9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.* (1 Corinthians 15:5-9)

The Lord was seen by Stephen the first martyr of the faith (Act 7:55). In these passages Jesus is telling Jewish leaders that He would no longer meet with them in their temple until their nation conversion at His second coming has nothing to do with the Church or its rapture.

1A. Argument: Because the Lord's use of the word "till" in Matthew 23:39 means that He will be stuck sitting on His throne and is not allowed to get up and will not be seen by anyone until the day of judgment.

Biblical Truth: The above statement is a clear denial of scripture. The Lord Jesus Christ is seen several times after the resurrection by believers, on none of those occasions is He seated on His heavenly throne The Lord is not seated at the throne in Acts 7:56 or Revelation 5:5-6. None of these verses state that the Lord remains seated from the ascension to the Second Advent.

2. Argument: The second of the three is Luke 17:34-37. *I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.*

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Biblical Truth: This is often considered as "Passages That contradict the Pre-tribulation Rapture." In order to see if any reference is made in Luke 17 to the rapture of the Church, let us go back to verse 22-24 and establish the context. The Lord is addressing a time when men will see Him as clearly as they see the light which the morning sun brings to the skies. He then likens the time of this appearing to the days of Noah. Those with even an elementary knowledge of scripture know that Noah went through the flood safely and that Enoch was taken to heaven without dying before the flood. Only a novice would point to Noah as a type of the Church going through the tribulation while remaining silent about the departure of Enoch. The first man obviously foreshadows the rapture of the Church, and the latter man pictures the nation of Israel surviving the flood of wrath.

Then the Lord refers to Lot and the destruction of Sodom. Just before the destruction of the wicked in the cities of the plain, a few souls responded to a warning to flee from the wrath to come and took refuge in the mountains. This matches the teaching of Matthew 24 and the Old Testament prophets with regard to the flight of the remnant to the place prepared them in the wilderness in the coming day of wrath.

Even if these two events were a reference to the Church, they both teach an escape from the troubles befalling an unbelieving world. Hardly an argument against a pre-tribulation rapture.

### Notes

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Name \_\_\_\_\_

Note: must include scripture with all your answers, including the T/F.

1. How much evidence is there from the early church founders to prove the Christians will have to suffer all or part of the tribulation?
  
  
  
  
  
  
  
  
  
  
2. The false teachers us the term Chiliasm to prove that there is no pre-tribulation rapture, why is this false?
  
  
  
  
  
  
  
  
  
  
3. What is the difference?
  - a. The day of the Lord
  
  
  
  
  
  
  
  
  
  
  - b. The coming of the Lord
  
  
  
  
  
  
  
  
  
  
4. Explain the lives of these two men as relates to our lesson.
  - a. Noah
  
  
  
  
  
  
  
  
  
  
  - b. Enoch
  
  
  
  
  
  
  
  
  
  
5. What are the three most common scriptures the false teachers misuse to prove there is no pre-tribulation rapture?

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6. What were the Children of Israel promised?
  
7. What were the born again blood washed Christians promised?
  
8. What do the false teachers say about the word "till" in Matthew 23:39?
  
9. Explain these words
  - a. Firstfruits
  
  - b. Harvest
  
  - c. Gleanings
  
  - d. kingdom of heaven

**True/False**

- 1 Thessalonians 5:9 is absolute truth that the born again child of God will suffer none of the time of Jacobs trouble.
- When the Bible uses two different terms, they have two different meanings.
- Matthew 24 has nothing to do with the Church of God.

**Scripture memorization**

1 Thessalonians 5:9; 1 Thessalonians 4:16-17; Revelation 4:1

Write out these verses on the back on this page: (must be in KJV)

Any questions?