

PRE-TRIBULATION-RAPTURISM MERELY INFERENTIAL

While attending a convention of The Christian and Missionary Alliance at Old Orchard, Maine, about 1892, I happened to make it known privately that I was a Post-Tribulation-Rapturist. In the morning Bible Study that day, someone who had heard me speak on this subject asked Rev. A. B. Simpson, the scholarly founder of that organization who was conducting the Study, what Scriptural proof he could give in support of the teaching of the Alliance that the Church will be Raptured before the Tribulation, and instantly he replied, "It is merely inferential." Apparently not satisfied with this answer, the same person asked the same question the next morning of the minister who had charge of the Study--he was certainly the most brilliant of all the splendid Alliance workers gathered there--and as publicly and promptly as Dr. Simpson had done, this brother also replied, "It is merely inferential."

A "Seem to Hint" Not Sufficient

How merely inferential Pre-Tribulation-Rapturism is may be gathered from the following excerpts from chapter 8 of R. A. Torrey's book, "What the Bible Teaches", this chapter being titled "The Coming Again of Jesus Christ". (Capitals are mine.)

In the air Christ comes for His own; to the earth He comes with them. FOR ANYTHING WE KNOW, a considerable interval may take place between these two stages of the Lord's coming. Luke 21:36--("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,") and 2 Thes. 2:7,8--("For the mystery of iniquity does already work: only He who now lets will let, until He be taken out of the way,") SEEM TO HINT that the whole period of the Great Tribulation intervenes between the coming of Jesus in the air for His earthly saints and His coming to the earth with His saints. Page 219.

Observe the "for anything we know" in the foregoing excerpt. If we do not "know" that "a considerable interval" will "take place between these two stages of the Lord's Coming", why should we think-- much less teach--that such will be the case? "For anything we know", Mars may be populated with a race of superhumans; but why, because of that, declare that Mars is so inhabited? "For anything we know", a thousand things may be, but careful people do not say, much less do they teach positively, that they are. Yet many Pre-Tribulation-Rapturists are very emphatic in their assertions that "a considerable interval" will "take place", etc.

Notice, too, the "seem to hint" in the same paragraph. If these passages merely "seem to hint that the whole period of the Great Tribulation intervenes between the coming of Jesus in the air for His earthly saints and His coming to the earth with His saints", why build such a doctrine on them? A mere "hint" is useless as a foundation, especially for the huge structural monstrosity which the Pre-Tribulation-Rapturists have built upon the hint allegedly to be found in these passages.

In "Some Pre-Tribulation-Rapture Texts", I shall show that Luke 21:36 teaches preservation in, not removal from, the Great Tribulation, and in the chapter on "When and How Will 'He That Hindereth' Be 'Taken Out of the Way'?", I show that 2 Thes. 2:7,8 does not teach the Rapture of the Church before the Tribulation, as many suppose.

But again Dr. Torrey:

Of course the Day of the Lord is the time of the Lord's coming to the earth. This is preceded by His coming in the air to receive the Church unto Himself. (1 Thes. 4:16,17.) THERE IS NOTHING TO SHOW THAT QUITE AN INTERIM MAY NOT OCCUR between this coming of Christ for His saints in the air and His coming with His saints to the earth. THERE ARE INDICATIONS that there must be such an interval. (a) Christ has much to do with His people before He comes to deal with the world. (b) It is distinctly taught that there is now a restraining power that hinders the manifestation of the Man of Sin. (2 Thes. 2:6,7. R.V.) IT IS NATURAL TO PRESUME that this restraining power has something to do with the Church. Page 218.

There is nothing in the Scriptures to indicate that "Christ has much to do with His people before He comes to deal with the world". Whatever Christ may have "to do with His people", apart from changing them, which will be done "in a moment, in the twinkling of an eye", can just as well be done after He has overthrown the Antichrist and has set up His own Kingdom as before.¹

The language here used, "There is nothing to show that quite an interim may not occur", "There are indications", "It is natural to presume", is not the kind of language Dr. Torrey uses when presenting the doctrine of Salvation by Grace through Faith. Nor does he use such language when writing on the believer's privilege to be Filled with the Spirit. Nor does he grope along in this way when he writes on the Second Personal Pre-Millennial Coming of Christ. In all these cases he is clearcut, decisive, positive in his language. It is so. There is no doubt about it. Why? Because "Thus saith the Lord", and "It is written". It is only when he presents Pre-Tribulation-Rapturism that Torrey is doubtful and hesitant. And well he might be, for while the "weak" flesh of him accepts this flesh-pleasing doctrine, the "willing" spirit and the logical and Scripturally-informed mind of him fail to give it proper support, because it is seen to be "merely inferential"; and that only when the recently-invented Pre-Tribulation-Rapture glasses are worn.

The Day of the Lord is not the coming of Christ to receive His Church but that which follows it. How closely it follows it, IT IS DIFFICULT TO SAY. Page 221.

That is to say, from the Pre-Tribulation-Rapture viewpoint, "it is difficult to say" how closely the Day of the Lord will follow the coming of Christ to receive His Church. But from our viewpoint no such difficulty is seen, which is one of the many proofs of the superiority of our viewpoint over theirs, since it enables us to see clearly what to them is obscure if not invisible.

It is clear from the Bible that the Church will pass through **tribulation** (Acts 14:22 and other passages), but that does not prove at all that the Church will pass through "**The Great Tribulation**", when God deals with a Christ-rejecting world. Page 221.

But if the Church "**must through much tribulation enter into the kingdom of God**, Acts 14:22, it is because "**much tribulation**" is necessary for her development in faith and patience. James 1:2,3; 1 Peter 1:6,7; Romans 5:3,4. And if faith and patience can be developed only by tribulation, and only to the extent that one endures tribulation are faith and patience developed, then it follows that the greatest of all tribulations will be required to develop the greatest of all faith and patience.²

1 For more on this subject, see "'Pre-Tribulation Rapture': A reply to W. E. Blackstone", in a later volume. As to the "restraining power" having "something to do with the Church": assuming, but not admitting that it has, that fact affords no proof of a Pre-Tribulation Rapture of the Church.

2 For more on this subject, see the chapters on "Tribulation, a Punishment for the Sinner but a Privilege for the Saint", and "Degrees of Faith, Attainment and Reward", "The Sunclouted Woman", and "The Manchild" in a later volume.

There is much to indicate that the Church will be sheltered during this [Great Tribulation] period. (Luke 21:36. See also the whole book of Revelation where all after Ch. 4:1, has to do with the time after "the Rapture of the Church"). Page 221.

Again, for an examination of Luke 21:36, I refer my readers to the chapter on "Some Pre-Tribulation Rapture Texts", in this volume; and for what I have to say about the absurd idea of the alleged Fourth-Chapter-of-The-Revelation Rapture, see the chapter on "Is the Rapture of the Church Shown in the Fourth Chapter of The Revelation?" in a later volume.

Thus we see that even so able a man as R. A. Torrey can produce only "mere inference" in support of Pre-Tribulation-Rapturism. And until a hundred years ago no writer of the Church, great or small, ever advanced this "merely inferential" doctrine.

In this connection it will not be inappropriate to quote from an article written by Rev. F. E. Marsh, a pronounced believer in the "merely inferential" doctrine of Pre-Tribulation-Rapturism, in reply to some comments in "The Speaker's Bible" on certain texts which teach Christ's coming. Mr. Marsh says,

The commentator writes: "The promise might be interpreted rather as the coming of the Son of Man in great spiritual upheavals", etc.

"Might be's" are uncertainties. Mites might be maggots, and ultimately evolve into mammoths. If we went on "might be's" in everyday life, we should likely find ourselves in a quagmire instead of being on a rock. A might-be time-table might be all right, but it might be all wrong. So, to say that Christ's coming might be "spiritual upheavals", etc., is nothing but speculative assumptions. The Prophetic News and Israel's Watchman, May, 1929. Page 101.

It would be well if these "merely inferential" Pre-Tribulation-Rapturists--and the Rev. F. E. Marsh is one of the worst of them--would take the same medicine they give to others who are suffering, as they themselves are, from the disease of inferentialitis. Certainly their "might be's" became "mites", then became "maggots", which are associated with corruption, and are now become "mammoths" of exegetical putridity; for their entire doctrine "is nothing but speculative assumptions". Certainly, too, as I shall show as we proceed with this discussion, the Pre-Tribulation-Rapturists are now "in a quagmire instead of being on a rock", and **their** "might-be time table" is leading them to look for the Lord's train to come into the depot before **His** "time table" leads the Post-Tribulation-Rapturists to look for its arrival. More will be said later on this "time table" subject.

SOME PRE-TRIBULATION RAPTURE TEXTS

Invariably when I say that I do not accept the popular doctrine that the Church will be raptured before the Great Tribulation, the question is asked, "How do you reconcile your belief with Luke 21:36 and Rev. 3:10?"

As these are two of the principal texts relied upon to support the Pre-Tribulation-Rapture theory, it may be well to deal with them at this point.

Warning His disciples of the perilous times that were to come, Jesus said,

*"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."* Luke 21:36.

We have already considered "The Jewish Wastepaper Basket", of which all Pre-Tribulation-Rapturists make use for the disposal of Scriptures which they cannot reconcile with their doctrine, and have seen that this theory denies that Luke 21, and similar Scriptures, refer to the Church. Yet, because it suits their purpose to do so, most if not all of the Pre-Tribulation-Rapturists persist in quoting the thirty-sixth verse of Luke 21 as **exclusively applicable to the Church**. On their own showing, all we Post-Tribulation-Rapturists need do when they ask us, "How do you reconcile Luke 21:36 with your teaching?" is reply, "We reconcile Luke 21:36 with our teaching in precisely the same way that you reconcile all the prophetic utterances of that chapter with your theory; namely, by saying that Luke 21 is for the Jews, not for the Church."

But as we have no use for the Jewish Wastepaper Basket, and as we desire and can afford to be consistent in our handling of the Scriptures, we accept this passage as a statement made to the Church, and deal with it accordingly.

Undoubtedly this text teaches the possibility of **escaping** "all these things that shall come to pass", and implies that some **will** escape them. But **how** will they escape these things? I ask. "By being taken away from the earth before they come to pass," is the usual and somewhat triumphant answer. To which I reply, "Jesus did not say so."

What is Meant by "Escape All These Things"?

First, I shall try to neutralize this text; that is, so to explain the word "escape" as to show that the text, standing alone, does not prove that the Church will or will not be taken out of the world before the Great Tribulation.

Two women call at the home of a sick friend, and learn from her husband that she is suffering from small-pox. Instantly one backs away from the house, then turns and hurries off, fearful for her own safety; but the other asks the husband if he needs any assistance, and upon being informed that a nurse is needed, but because of the nature of the disease no one will undertake the work, she immediately volunteers her services. Entering the house she is at once under strict quarantine because in direct contact with the stricken woman.

Several weeks later, the patient, having recovered and the house having been duly fumigated, the courageous nurse is released. Meeting her fearful friend on the street, the latter exclaims, "Oh, I am so glad I escaped that dreadful small-

pox!" And the courageous woman quietly replies, "I, too, am glad that I escaped it.!"

Both **escaped** the small-pox, one by running away from it, the other by being kept safe while in contact with it. It is not necessary to answer the question, "Which is the better?"

Apply this illustration to the text under consideration and at once we see that, by itself, it is of no use to either side in this discussion. It merely shows that some **will escape** "all these things", but it does not say whether they will escape by being taken away from them or by being kept safe in them.

"Escape" by Preservation In, Not by Removal From

Speaking of trials in general, Paul wrote to the Corinthians,

*"There has no temptation [trial] taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted [tried] above that ye are able; but will with the temptation [trial] also make a way of **ESCAPE** that **YE MAY BE ABLE TO BEAR IT.**" 1 Cor. 10:13.*

How will God "make a way of escape"? By taking one out of and away from the trial? No, says Paul, but by the bestowal of grace so "**that ye may be able to bear it**".

We find this same use of the word "escape" in Acts 27:43,44.

*"The centurion commanded that they which could swim should cast themselves first into the sea, and get to land: and the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they **ESCAPED** all safe to land."*

How did these men **escape**? Be being kept away from the water or by being brought safely through it? The answer is obvious.

To his converts Peter wrote,

*"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, **having ESCAPED the corruption that is in the world.**" 2 Peter 1:4.*

How had these converts "escaped the corruption that is in the world"? By being taken away from it or by being kept safe in it? The latter, certainly; hence the words of the same apostle to the same people, "God has begotten us...who are **kept by the power of God** through faith." 1 Peter 1:3-5.

To sum up briefly: The small-pox illustration neutralizes this favorite Pre-Tribulation-Rapture text, rendering it as useless for my opponent as for myself, but the Scriptures I have quoted destroy that neutrality and make the text my active ally. In other words, this text, read in the light of these other Scriptures, proves my side of the question instead of sustaining the other side, as it is usually supposed to do.

One need only use a concordance for a few minutes to discover how often the word "escape" is used in the Scriptures in the sense of "preserved in and brought

through or out of".

In every national judgment upon Israel, a remnant of that people "escaped" by being protected in and brought through or out of that judgment; not by removal from it. See 2 Kings 19:30; 2 Chronicles 30:6; Ezra 9:15; Nehemiah 1:2; Isaiah 45:20; Jeremiah 44:14,28; 51:50; Ezekiel 6:8,9; 7:16; 24:27; Obadiah 17, margin.

Similarly, the Scriptures show that the "hundred and forty and four thousand" Israelites who are to be sealed during the Tribulation, will "escape" the Tribulation judgments by being protected in and brought safely through them. See Revelation 7:1-8; Isaiah 4:2; 10:20; 66:19. Also see the type of this sealing in the eighth and ninth chapters of Ezekiel.

The Psalmist says, "Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped." Psalm 124:7. Observe: "our soul" had been caught in "the snare of the fowler", but "the snare" had been "broken" by a deliverer, and so "we are escaped" "out of" that snare. The significance of this "out of" will become more apparent to the reader as he reads the next few pages.

What is Meant by "Keep Thee from the Hour of Temptation"?

As with the former text, so with this its companion verse:

*"Because thou has kept the word of My patience, I also will **keep thee from the hour of temptation [the time of trial], which shall come upon all the world, to try them that dwell upon the earth.**" Rev. 3:10.*

The text is first neutralized by the argument that one can be "kept from" small-pox by being taken away from it or by being "kept from" while in contact with it; and then its neutrality can be, indeed, is destroyed, by placing alongside this promise of Jesus a prayer uttered for the same people by the same Divine speaker who, when praying for His followers, said,

*"I pray not that Thou shouldest **take them out of the world, but that Thou shouldest **KEEP THEM FROM** the evil.**" John 17:15.*

Note this carefully, for it is very important: they were to be **kept from** by being **protected in**. Thus this passage also becomes a Post-Tribulation-Rapture instead of a Pre-Tribulation-Rapture text.

Concerning Luke 21:36, S. D. ("Quiet Talks") Gordon says in his book, *Quiet Talks About Our Lord's Return*,

There is one bit in this Luke account of the Olivet Talk, which is not in Matthew or Mark. There it is clearly taught that the Christian people will experience great testing and suffering during this tribulation time. Here is a new note of encouragement added regarding that saddening prospect--some will be kept untouched and unharmed in the midst of that awful time. This is the very last word in Luke's account, "Watch ye at every season, making supplication, that ye may prevail (or be accounted worthy) to escape all these things that shall come to pass, and to stand before the Son of Man." Luke 21:36.

Through watchfulness and prayer some will use the grace freely given, and pass through the experiences without hurt of any sort, though not without having great pain in spirit because of these happenings. Even so the three Hebrew young men were

in the fire, Dan. 3, but were untouched by it, save to be freer by the burning of their bands. This possibility is held out to us by our Master as the point of His last earnest plea that we shall be ready, watching and waiting and working, with our eye steadily fixed forward to His glad appearing. (Page 54.)

Several years after the foregoing was written, I came across the following excellent examination of these passages by Edmund Shackleton in his book *Will the Church Escape the Great Tribulation*, and decided to give it place here.

We shall now consider a passage which I have been told is the strongest one in favor of the Pre-Tribulation Rapture. "Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth." (Rev. 3:10.)

The point to be determined here is the meaning of the expression "keep from". The word translated "keep" occurs very frequently in the New Testament, but I think in only one other passage in combination with the preposition here translated "from". This is John 17:15: "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil one." Here we find this very expression used, and so far from meaning removal from the world, actually used in opposition to the thought of taking away. We are left in close proximity with the evil one and with evil, whichever the word means; and therefore "keeping from" must mean preservation from the power and influence of evil.

This verse ought to be enough to settle the point; nevertheless I have heard the statement made that the preposition "ek" conclusively proves the Church is kept out of the hour of trial, so as not to be in it at all. An endless number of passages can be cited from Greek writers as well as the New Testament to demonstrate the falsity of this assertion.

The force of "ek" depends upon the connection in which it occurs. For instance, we speak of hanging an object on a peg. The Greeks here used this preposition "ek"--"from", instead of "on" the peg. In this verbal association, removal from contact with the object is not signified. Instances might be multiplied endlessly.

The preposition "apo" has much more of the force of "removal from" than "ek", and yet when used with the word "keep", we do not understand the expression to mean removal from the presence or proximity of an object.

"The Lord is faithful, who shall establish you, and keep you from evil." (2 Thes. 3:3.) Now though the preposition "apo" is the one used here--and it has more of the force of removal from the object spoken of than "ek"--yet we do not take this verse to mean that the Lord would remove His people from the world, but rather that He would preserve them from the power of evil in it. Therefore in all fairness, we must conclude that "keep from" does not mean "take from", unless there was some very strong doctrinal objection to giving the expression the same force as in the two passages I have drawn attention to.

In Acts 26:17 is a somewhat analogous expression: "Delivering thee from the people and the Gentiles, to whom now I send thee." Here we have "ek" used without implying removal from contact with the thing spoken of; in fact, its force depends upon the verb with which it is used.

Before leaving this subject I shall quote one other verse which contains a somewhat analogous expression of Rev. 3:10, and yet is never understood as meaning deliverance "out of" without passing through the trouble. "It is the time of Jacob's trouble; but he shall be saved out of it." (Jer. 30:7.)

The question arises as one of practical interest, What does this promise of keeping from the hour of trial mean, if it does not mean removal from the earth?

The parallel verse (John 17:15) indicates that preservation from all the evil influences of the hour is what is meant. On turning to a lexicon, we find that the proper meaning of the word is "keep carefully", "guard"; and that it is never used in any sense approaching to that of "take", "remove". The common Scriptural expression "keeping the word" evidently means "remembering His commandments to do them". (Psalm 103:18.) The Greek word is variously rendered in the New Testament: keep; watch (Matt. 27:36,54); observe (Matt. 28:20); preserve (1 Thes. 5:23); hold fast (Rev. 3:3).

What God is as a Keeper of His people is fully told in Psalm 121. The words in 2 Thes. 3:3, "The Lord shall establish you, and keep you from evil", are almost the same as verse 7 of the psalm; and probably Paul had it in his mind, as perhaps he had verse 8, when penning 1 Thes. 5:23. In that hour of trial God's wondrous keeping power will be experienced in fullest measure by those who, before that hour comes, have been faithful in a day of less trial.³ The promise is conditional upon their keeping His word before that time comes.

The Lord's keeping is made conditional upon His people's keeping His word in many other passages--Psalm 25:10; 103:18; Prov. 3:21,26; John 14:23; 17:6,11,12; Jude 20,24; 2 Thes. 3:2,3.

But this keeping may mean something more than preservation from spiritual evil. It may be that the being kept alive on the earth till the coming, so as to be changed without tasting death, will be granted as a reward for peculiar consistency and faithfulness in life and testimony.

I do not mean that any will escape persecution and testing. Paul's case illustrates my thought. He was promised deliverance from the people and the Gentiles, and yet he was to "suffer great things". So those who remain to the coming "must through many tribulations enter into the kingdom of God".

It is possible that the being thus preserved alive may be the meaning of Luke 21:36, "But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man."

Also earlier in this conversation He seems to speak of two classes; those who will be martyred, and others "Not a hair of whose head shall perish", but to whom He says, "In your patience ye shall win your souls", or, as in the margin, "lives".

We may rest assured the fulfilment of this promise will richly compensate for the trials of that hour. Like the three who for their faithfulness to God were cast into the fiery furnace, the faithful at this crisis may be granted a peculiar manifestation of the presence of the Son of God.

God has especial grace for times of peculiar trial. Peter, in forewarning saints that they may be called to go through a fiery trial, speaks of joy as being their proper heritage at such a time.

As at the beginning of this dispensation, so at the close, God's people will rejoice to be counted worthy to suffer **shame** for His name.

The objection--that the thought of having to pass through suffering before the Rapture is so depressing and gloomy that it cannot be true--is a proof of spiritual degeneracy. The New Testament everywhere teaches that to suffer for Christ is the Christian's privilege, joy and glory; and that we must pass through tribulation if we are on the path to the everlasting kingdom.

Neander records how during one persecution the Christians courted death, that they might obtain the martyr's crown. From this cause the executions at one time became

³ See the chapter on "Tribulation, a Punishment for the Sinner but a Privilege for the Saint", where I have dealt with this subject at some length.

so numerous, that they became an actual embarrassment to the Roman magistrates.

Christ is still able to make His people more than conquerors over the fear of death. It is for us to see to it, that in this day of comparatively small trials we are unswervingly faithful to Him and His Word. "For he that is faithful in that which is least is faithful also in much." (Luke 16:10.)

Dr. Bullinger on Revelation 3:10

Not all Pre-Tribulation-Rapturists quote Rev. 3:10 as evidence that the Church will be Raptured before the Tribulation. Realizing that it does not support that doctrine, some of them throw it into the Jewish Wastepaper Basket.

E. W. Bullinger, D.D., the most outstanding Pre-Tribulation-Rapturist of the extreme Jewish Wastepaper Basket users, originator of the theory that The Revelation is entirely Jewish, that no part of it, not even the messages to the seven churches, is "Church Truth", commenting on this verse in his book, *The Apocalypse of The Day of the Lord*, says,

"Because thou didst keep the word of My patience", i.e., the patient waiting or endurance which I did command. See 1:9; 2:2,19. These commands as to "patience" refer particularly to the waiting during and under the Tribulation. If it be asked where this is, the answer is clear from chapters 13:10 and 14:12--"Here is the patience of the saints". It is the patience of those who shall be in those scenes of judgment and looking for deliverance out of them. For thus is the promise.

"I also shall keep thee out of the hour of trial, which is about to come upon the whole [habitable] world to try them that dwell upon the earth." These are the scenes foretold in Zeph. 1:14-18, and by our Lord in Luke 21:36. This refers to a brief, definite season (Rev. 12 to 19); probably "the three years and a half" closing with the manifestation of the Lord Jesus in the clouds. These earth-dwellers are repeatedly mentioned in this book (see Rev. 6:10; 11:10; 13:8,14). For the "keeping out of the hour", etc., see Psalm 32:6; Isaiah 26:20,21; John 17:15; Psalm 27:1-5. This deliverance may be the "wilderness", as spoken of in Rev. 12. Page 203.

In his pamphlet, "Does the Church Pass Through the Great Tribulation?", H. W. Martin, a Bullingerite, to whom I shall reply in a later volume, says:

The use of two Greek prepositions, in connection with the subject of our study, throws a flood of light on the time of the Rapture. These prepositions are: "apo", i.e., "away from", and "ek", i.e., "out of"....

A believing remnant of Israel will be delivered "ek", i.e., "out of" the Great Tribulation. Rev. 3:10....To be delivered "out of" the Great Tribulation, means of necessity that they will be in it....

According to 1 Thes. 1:10 we wait for God's Son "ek", i.e., "out of" the heavens, whom He raised "ek", i.e., "out of" the dead....Pages 8,9.

Later in his pamphlet Mr. Martin says:

"Ek" means "out of", showing a movement as from the interior of a circle outwards....

The first occurrence of "ek" is in Matt. 1:3, "Judas begat Phares and Zara 'ek' (i.e., "out of ") Tamar", (the mother). Thus the first occurrence of "ek" shows that the definition "out of" is correct....

In Matt. 2:6 we find it said of Bethlehem, "Out of ("ek) thee shall come forth a Prince, who shall rule My people Israel." The Lord had to be **in** Bethlehem, before He

could come **out of** it....

In Mat. 2:15 we read, "Out of ("ek") Egypt I have called My Son." He had to be **in** Egypt before He could be called **out of** Egypt. Pages 50,51.

Mr. Martin gives several other passages showing that "ek" means "out of", but enough has been selected for my purpose.

Thus Pre-Tribulation-Rapturists answer Pre-Tribulation-Rapturists in this matter. Here is a good illustration of "a house divided against itself", and we have the Lord's own declaration that such a house "shall not stand". Matt. 12:25.

I shall close this subject for the present, as it will come up in the types later, because in the types the typical end time Church characters, Noah, Lot, et al, will be seen to have been "kept from" and so to have "escaped" the typical end time judgment, etc., by **preservation in** and not by **removal from**.

(Since writing the foregoing, my attention has been called to the fact that in the two passages discussed in it, the Lord was speaking **not of the Tribulation** but of the Day of the Lord. This is a matter of great importance in this connection. Therefore the reader should turn to "An Explanation", in Volume 2, and study both that brief article and the three Day-of-the Lord-Types carefully; also the three articles on "The Day of the Lord" in the same volume.

Addendum

Following are objections raised by a reader to the foregoing, and my replies to the same:

In Revelation 3:10 God has not only promised to keep certain ones from the trial but from the hour of trial. That means they will be removed before it ever comes.

To stress the word "hour" or "time" in this connection is to lead to an absurdity, for even if one were to be "caught up to meet the Lord in the air" **before** "the hour of temptation", one would still be **in** that "hour" or "time"; for it would be the same "hour" or "time" up in the air that it would be down on the earth. Hence no one **could** be kept from the "hour" or "time" itself. Thus the stress falls upon the word "temptation" or "trial"; so we may omit the "hour of" from the passage, and read it thus: "I will keep thee from the trial." The argument, therefore, as presented stands.

And with regard to Luke 21:36: He wants us to escape all those things. It is very easy for us to stress "ek" and "apo", and close our eyes to common sense and the plain reading of the Scriptures here and elsewhere.

I admit that one can wrongly define and stress such words. Elsewhere I have raised similar objection to similar stressings and definings of certain Greek words, when such stressings and definings have led to other than common sense conclusions; for the classical meaning of a Greek word is not always its Scriptural meaning; as will be shown later in a selected article, "Egypt's Witness to God's Written Word".

Bear in mind that here it is not only a Post-Tribulation-Rapturist who thus stresses and defines "ek" and "apo" and who refers us to many Scriptures in which

these words have the meaning so stressed and defined, but also two pronounced Pre-Tribulation-Rapturists. I have merely let two of our opponents shoot at others of our opponents. And to my mind, they have done some very good shooting.

If Post-Tribulation-Rapturists only had so stressed and defined these words, you might have ground for complaint; but this is not the case. So your quarrel is with teachers on your own side for **admitting that we are right in our understanding of this passage.**

WHEN AND HOW WILL "THE SALT OF THE EARTH" AND "THE LIGHT OF THE WORLD" BE REMOVED?

"Ye are the salt of the earth....Ye are the light of the world." Matt. 5:13,14.

A Pre-Tribulation-Rapture argument based upon these Scriptures is that while the Church is in the world, the extreme corruption and the great darkness of the Tribulation cannot occur; that the "salt" which preserves the world from corruption and the "light" which now hinders earth's greatest moral eclipse must first be removed.

At first sight this looks like a very reasonable argument, and apparently clinches the matter. But, like so much that is advanced in favor of Pre-Tribulation-Rapturism, it is impressive only when looked at superficially.

One branch of the Pre-Tribulation-Rapturists teaches that all believers, no matter how infantile in faith and experience they may be, will be taken out of the world at the alleged coming of Christ **for** His saints before the Tribulation. But even these teach that during the Tribulation there will be a great preaching of the Gospel, with the result that millions will be converted, only to suffer martyrdom for the faith. On this basis, their argument falls flat, for these Tribulation saints will be just as much "salt" and "light" as will any who, as they teach, will have been caught away before the Tribulation. So, on their own showing, there will be both "salt" and "light", in other words, believers on earth, during the Tribulation.

Another branch of the Pre-Tribulation-Rapturists teaches that only the really watchful and ready saints will be caught up before the Tribulation, all others being left to suffer in it. They say that many, perhaps most of these, will be brought to see their mistake, will repent of it, and will be blessedly saved, but will be martyred sooner or later. Also, like the others, these Pre-Tribulation-Rapturists teach that many whom the Tribulation judgments will find entirely out of Christ will then be converted through the preaching of the Gospel. Therefore, this argument about the removal of the "salt" and the "light" from the earth being necessary before the Tribulation can occur, falls still more flat in their case, for it squarely contradicts both these parts of their teaching.

Now look at these passages from the Post-Tribulation-Rapture viewpoint.

Like our Pre-Tribulation-Rapture friends, we expect the "falling away" of the professed Church before the Tribulation. The rapid increase of Modernism, Christian Science, and other delusions evidences that this "falling away" is in progress. On this we are all agreed.

Millions of Christians who accept more or less of Modernism and Christian Science do so only with their heads; their hearts remain loyal to the old faith. They are hindered in their Christian experience by these things but are not utterly robbed of it. They still remain "salt" and "light", even though the salt is less savory and the light is less bright. One has only to observe many of these people to see how their hearts are forever in conflict with their heads in these matters.

But, and here is the vitally important thing, while these older people are not being utterly turned away from the faith that was so deeply imbedded in them in the yesteryears, the present generation is being kept from accepting the faith.

Consequently while the older saints are dying off, in many cases their place is not being taken, as before, by the oncoming generation. Thus we see the "salt" and the "light" decreasing even now, with the result that the world is waxing "worse and worse", as predicted by the Holy Spirit through Paul. 1 Tim. 4:1,2; 2 Tim. 3:1-13. As times passes, this "falling away" will increase, with a corresponding decrease of "salt" and "light". Thus the way of the Antichrist will be prepared.

It is not necessary to believe that immediately the Antichrist appears there will be a great outbreak of evil. On the contrary, if he is to be accepted as the Messiah, he must first deceive by an appearance of Messianic attributes. Hence he is described in the thirteenth chapter of The Revelation as having two horns like a **lamb**, but speaking as a **dragon**.⁴ In other words, outwardly he will be the apostle of peace, righteousness, and purity, but inwardly he will be the exact opposite. Similarly, in the sixth chapter of The Revelation, he is represented as a white horse rider, the counterfeit of Christ, the white horse rider of the nineteenth chapter. In harmony with his professed office of Messiah, even the war which Antichrist wages in the sixth chapter, of which war I shall write at length in a later volume, will appear to be a righteous war, for thus only can he counterfeit the second white horse rider, of whom it is said, "In righteousness...He doth make war." Rev. 19:11. It is but reasonable to expect that the first of the reign of Antichrist will be a period of unparalleled peace and prosperity, for only thus can he successfully counterfeit the work of Christ and so deceive the world. Not until he shall have been firmly established will his Satanic characteristics appear. Also the religious intolerance of his scarlet-clothed paramour, the woman of the

⁴Various explanations are given of the beast which has two horns like a lamb, but which speaks as a dragon [Rev. 13:11]. Few interpret it as the Antichrist, as I do. Most understand the first beast [of Rev. 13:1-8] to be the Antichrist, but this is absurd. The first beast [of Rev. 13:1-8] represents the revived Roman Empire, as foreshown in Daniel's prophecy, where it is said to be a ten-kingdomed confederacy which is to be in existence at the second coming of Christ. After this ten-kingdomed confederacy had been functioning for a while, Daniel saw a "little horn" grow out of its head, overthrow three of the other and older horns, and finally take control of the entire kingdom. Dan. 7:7,8,23,24,25. The "little horn" is the Antichrist who becomes the counterfeit "King of kings and Lord of lords" by taking control of the devil's earthly-kingdom, even as Christ, during the Millennium, will become the genuine "King of kings and Lord of lords" by taking charge of God's earthly kingdom. The beast of Rev. 13:11, which has two horns like a lamb but which speaks as a dragon, is the "little horn" under another figure, for in Rev. 13 it does exactly what the little horn does in Daniel 7, namely, takes control of and exercises all the power and authority of the seven-headed, ten-horned beast kingdom. Revealed in Daniel as only another "horn" added to the ten, the character and origin of this king of kings are left somewhat in doubt. Revealed in Rev. 13:11 as another beast, possessing a lamb-like exterior but a dragon-like character, and ascending from the earth, he is seen to be the personification of hypocrisy and sin, having his origin in the nether regions. John's vision of the lamb-dragon beast throws additional light on Daniel's vision of the "little horn", for it tells all that Daniel's vision tells, and more. In one of my booklets, "Antichrist a Person not a System", I showed that for every title given to Christ in the Bible a strikingly similar title is given to the Antichrist, and for every statement made about Christ in the Scriptures a very similar statement is made about the Antichrist, thus proving him to be the counterfeit Christ; all the more dangerous because he is such a remarkable counterfeit. In Rev. 13:11 three of these parallels are seen. (1) Christ is "the Lamb of God". John 1:29. This beast is the lamb of Satan, the counterfeit Lamb of God. (2) Christ, inspired by His Father, Jehovah, spake as never man spake, for He spake as God. John 7:46; 14:10. This beast, inspired by his father Satan, speaks as no other man ever spoke, for he speaks as a dragon, yea, even as that old dragon, the devil, who indwells him. Rev. 12:9. (3) Christ declared that He came down from above, from Heaven. John 8:23. This beast comes up from beneath, from the Bottomless Pit. These few remarks may help to clarify this matter for my readers. The subject cannot be gone into fully here, but may be dealt with at greater length under the heading, "The Three Beasts--The Unholy Trinity", in "Notes on the Revelation", a companion volume to these, which I am expecting to write later.

seventeenth chapter (of whom more will be said later), will be gradually manifested; gradually, that is, in comparison with the shortness of the Antichristian reign, which evidently will be seven years, only the last three-and-a-half of which, the openly wicked part, are described in The Revelation.

When that religious intolerance reaches a head, resulting in a terrible massacre of the saints, the already depleted supply of "salt" and the already dimmed "light"--depleted and dimmed by Modernism and other Satanic present-day delusions--will be almost entirely removed; and to the extent that this is done, the corruption and the darkness will appear.

Thus we see that while these two Scriptures cannot be harmonized with Pre-Tribulation-Rapturism, they are perfectly consistent with Post-Tribulation-Rapturism.