

THE RESULT OF THE INTRODUCTION OF PRE-TRIBULATION-RAPTURISM

Higher Criticism and Pre-Tribulation-Rapture

Under the specious claim of "rightly dividing the Word of Truth", 2 Tim. 2:15, the Pre-Tribulation-Rapturists imitate the Higher Critics, of whose methods they profess to disapprove; for as the Higher Critics cut up the Scriptures and allot them to various writers and different times with the view to showing that they are not to be depended upon to prove certain important doctrines, so the Pre-Tribulation-Rapturists cut up the Scriptures relating to the Lord's Second, Personal, Pre-Millennial Coming, and throw into "The Jewish Wastepaper Basket" all that will not fit their doctrine of the Pre-Tribulation Rapture of the Church. It is a very convenient way of meeting Biblical difficulties, a system as ingenious as it is dishonest, or would be dishonest, if these brethren were not deceived by the enemy taking advantage of the weakness of the flesh to foist upon them this flesh-pleasing doctrine. In this respect they, like the Higher Critics, are lineal descendants of Jehudi, who cut up God's Word and threw it into the fire because it contained statements that were not agreeable to him.¹

Making "A Crazy Quilt" of Matthew 24

Perhaps the most striking example of the Pre-Tribulation-Rapturists' method of "dividing (I cannot, in this connection, say "rightly dividing") the Word of Truth" is found in the handling of the twenty-fourth chapter of Matthew's Gospel.

Many, not all of them, admit that the first thirteen verses of this chapter are meant for Christians, being intended as a warning to them lest at any time they become discouraged by what they should see occurring and be called upon to endure.

Among the statements made by the Master to these disciples was that many of His followers would be "hated" for His "name's sake"--a statement that could not be true of any but Christians who bear His name--and this Scripture has been fulfilled in millions of cases. However, some of the Pre-Tribulation-Rapturists throw even these thirteen verses into the Jewish Wastepaper Basket, denying that they refer to the Church in spite of the fact that the history of the Church has been a fulfillment of all these prophecies right down to the present day; for she has witnessed the destruction of the Temple, has heard of "wars and rumors of wars", has been pestered with false Christs and false prophets, has seen "nation rise against nation", has passed through "famines and pestilences and earthquakes", has been hated and afflicted, and has seen multiplied millions of her members killed.

While perhaps the great majority of Pre-Tribulation-Rapturists accept the fourteenth verse as being intended for Christians of this age, believing that in the modern revival of missionary activities that prophecy is being fulfilled, yet others among them also toss this Scripture into the Jewish Wastepaper Basket, declaring that it will be fulfilled by the Jewish converts to Christianity after the Church has been removed from the earth. The time in which this verse will be fulfilled is, they say, "The Jewish Age", or the time allegedly intervening between the co-called coming of Christ **for** His saints and His coming **with** His saints, that is, during the Tribulation period.² Of this alleged "Jewish Age", so necessary to

¹ See also "A Quartet of False Doctrines".

² Dr. C. I. Scofield is an outstanding advocate of this theory. In a later volume, under

their doctrine, we have not a hint in the Scriptures. But it serves their purpose, hence is very dear to them. So what does it matter if it cannot be found in the Scriptures, or even if it be found squarely to contradict many passages of Scripture?

By common consent, the Pre-Tribulation-Rapturists make verses fifteen to twenty-two applicable to the Jews, and necessarily so, for if their Rapture-before-the-Tribulation doctrine is true, these verses cannot apply to the Church.

Verses twenty-three to twenty-eight are for Christians, most of them say, warning them that they would be in danger of false Christs.³

Of course they all believe that verses twenty-nine to thirty-one are Jewish; for the Church, they allege, will be "caught up to meet the Lord in the air" before the Tribulation and will return with Him to be privileged front-seat observers of the events mentioned in the latter parts of this section.

Most Pre-Tribulation-Rapturists make verses thirty-two to thirty-five refer to Christians. They declare "the fig tree" is the Jewish nation, and believe that the present experiences of the Jews are the budding of the tender branches of that tree, which will soon eventuate in its full leafing and fruiting; and in spite of their teaching that we are not to look for "signs" but for Christ's coming, they are never weary of pointing to this "fig tree sign" as an evidence to the Church of the near approach of the end of this age, therefore of the coming of the Lord.

Likewise, as a whole, they make verses thirty-six to forty-four Christian, since it contains a warning to the Church to "watch".

From verse forty-five to the end of the chapter is also Christian, this majority says.

Thus we have "a crazy quilt" chapter, part Jewish, part Christian, and part Jewish-Christian, which reminds one of the similar "crazy quilt" arrangement by the Modernists of certain books of the Old Testament.

The only thing certain in this connection is the hopeless confusion that exists among the Pre-Tribulation-Rapturists as to how "rightly" to "divide" the Scriptures which contradict their doctrine. The foregoing is a fair description of the method of dividing the twenty-fourth chapter of Matthew, adopted by the

the heading, "Who Will Preach the Gospel During the Great Tribulation?", I shall reply to his note on Matthew 24:14.

3 Concerning the Jewish Wastepaper Basket theory in general and this "false Christs" prophecy in particular, S. P. Tregelles says in his book "The Hope of Christ's Second Coming": If the application of the Jewish theory of interpretation of definite New Testament prophecies be carefully examined, it will be found to refute itself; for it will give to Jews as Jews what most certainly belongs to the Church of Christ, and it will assume that Jews in their unbelief are found using the authority of the Lord Jesus Christ as a teacher. Thus, when Matt. 24 has been used as teaching how we are to expect the Lord, it has been repeatedly said that it is entirely "Jewish." Let this be granted. But what then? *Who* are to use it, or to take heed to its warnings? No one can acknowledge Jesus there as a *teacher* without owning Him as the Christ: "Many shall come in my name, saying, I am Christ, and shall deceive many." (Verse 5.) The persons who will use the warnings, and who will expect the manifest appearing of Christ, as here spoken of, must be believers in His divine mission, and thus their profession must simply be that of believers in His name; in other words, they must be a part of the Church of the first-born, to which all belong who now accept the Lord Jesus as He is set forth by God. Pages 38,39.

majority of them; but some make less, others more of it Jewish, while some make a **clean sweep of the whole of Matthew's Gospel** and cast it all into the Jewish Wastepaper Basket.

Dr. Bullinger Goes For "The Whole Hog"

Dr. Bullinger not only denied that the twenty-fourth chapter of Matthew was meant for the Church, but he also taught that inasmuch as the teachings of Christ about Baptism and the Lord's Supper were given to Jews (Christ's Jewish disciples, the same men to whom He delivered His twenty-fourth chapter of Matthew address), therefore Baptism and the Lord's Supper do not belong to this Church period but are intended for those Jews who will be saved through faith in Christ after the Church is taken away. Ridiculous as this teaching is (and I think many Pre-Tribulation-Rapturists will agree with this characterization of such a doctrine), it is only the logical conclusion of the alleged "rightly dividing" adopted by all of the Pre-Tribulation-Rapturists. Dr. Bullinger was a very logical man. Not all Pre-Tribulation-Rapturists are as seriously afflicted with logic as Dr. Bullinger was. His logic made him all the more dangerous as a teacher, because his premise being wrong his logic necessarily led him to a wrong conclusion. But he was honest enough to follow the argument to the end.

But Bullinger went farther even than this, for he declared that "the seven churches" of the first three chapters of The Revelation will not come into existence until after the Rapture of the Church; in other words, not until after the Tribulation begins, which would make them seven Tribulation period churches composed of converted Jews.

What So-called "Kingdom Truth" Leads To

So let all Pre-Tribulation-Rapturists take heed lest in praying the Lord's Prayer, in attempting to practice the Golden Rule and the other instructions contained in the Sermon on the Mount, in applying to themselves the lessons found in the parables given in Matthew's Gospel, and in submitting to Baptism and partaking of the Lord's Supper, they are are doing things the Lord never intended them to do, since He gave these to Jews only.

Just here in this connection I recall an incident that occurred several years ago. Writing a friend, a believer in the Second Coming of Christ, who had expressed herself with great bitterness about an alleged wrong done her, I called attention to the words of Jesus in the Sermon on the Mount, "love your enemies", etc. She replied that the Sermon on the Mount is "kingdom truth", therefore not intended for the Church during this age but for the Millennium, consequently the text quoted did not apply to her case. This amused and amazed me at the time as purporting to be serious Biblical exegesis, for I had never before heard of this kind of "rightly dividing" the Scriptures. Since then I have heard very much of it. My friend's case may have been an extreme one, but it serves to show one of the dangers wrapped up in the theory we are considering.

In addition to refraining from doing the things already mentioned, let no would-be-consistent Pre-Tribulation-Rapturist quote the "Go ye" of Matthew 28:19 as a command for the pushing of missionary work in the "regions beyond" during the Christian age, since, according to that most consistent Pre-Tribulation-Rapturist Dr. Bullinger, it is applicable only to the "Jewish converts" during the so-called "Jewish Age", which is only another name for the Great Tribulation.

Also, of course, the "Lo, I am with you always, even unto the end of the age", does not belong to Christians if the really logical Pre-Tribulation-Rapturists, headed by Dr. Bullinger, are correct in their interpretation of such Scriptures.

And they must never quote as applicable to themselves, "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world" (Rev. 3:10), because, Mr. Bullinger being authority for this, that promise was given for the Tribulation "Jewish-Christian" saints. Of course, in that case this promise will be fulfilled even as I have said it will be fulfilled, not by the removal of these saints from the Tribulation but by their preservation in it. Thus Bullinger admits one of the strongest points I shall make later in these articles.⁴

Christ's Coming Not Hastened by the "At-any-moment" Teaching

J. N. Darby and his associates profited nothing by dropping Matt. 24:29,30 into the Jewish Wastepaper Basket, for the removal of this difficulty from the way of their preaching the imminence of Christ's second coming did not bring Christ back. Nor has it ever profited any Pre-Tribulation-Rapturist since, for Christ has not come back yet.

Many Pre-Tribulation-Rapturists have insisted, and still insist, that the Church is not to look for "signs" but for Christ's "at any moment" coming. Yet in spite of all they have said and are saying, God goes steadily on giving these "signs", as Jesus declared that He would, and today, so far as I know, every sign foretold in the Scriptures as to precede the coming of Christ "immediately after the Tribulation" is in evidence, which was far from being the case during the rise, progress, and decline of "Irvingism" and the preaching of Darby and his associates.

It is certain that unless Christ comes very soon to catch away His Church, she will find herself in the Great Tribulation, so rapidly are we approaching it; and so will find that she has been deluded with a false hope and has been following a "Will-o'-the-Wisp".

To the Pre-Tribulation-Rapturists such an experience would appear to be a failure of "The Word of Truth", when in reality it would be only an evidence of the falsity of their very modern doctrine, which has not "rightly divided" but has terribly mutilated "The Word of Truth". But to the Post-Tribulation-Rapturists such an event would be positive evidence that we indeed have "a more sure word of prophecy". 2 Peter 1:19.

Later I shall show that some events which only a few years ago most Pre-Tribulation-Rapturists were teaching would not and could not occur until after the Rapture of the Church, have already occurred. If some of them have already occurred, thus compelling these Pre-Tribulation-Rapturists to revise their teaching to this extent, may not all the events which they locate after the Rapture occur before it, and thus prove the Pre-Tribulation-Rapturists to be as wrong in their teaching as we Post-Tribulation-Rapturists declare them to be?

⁴ See the chapter on "Some Pre-Tribulation-Rapture Texts".

THE FALLACY OF "THE JEWISH WASTEPAPER BASKET" THEORY

It is admitted by the great majority of the Pre-Tribulation-Rapture users of "The Jewish Wastepaper Basket", that the teaching of Jesus as recorded in John's Gospel from the thirteenth to the seventeenth chapters, inclusive, is for the Church, for they cannot well avoid making that admission.

In point of **time** these five chapters in John's Gospel correspond with the twenty-fourth and twenty-fifth chapters of Matthew, for they were given on **the same day** and under circumstances which would tend to make them much more likely to be "Jewish" than were Matthew 24 and 25.

The discourse in Luke 21:8-28 was given to the disciples **inside the Temple**, which fact might be advanced as proof that Jesus was addressing them as representatives of the Jewish nation and not as representatives of the Church. Yet it is generally admitted by the Pre-Tribulation-Rapturists that this discourse applied to the Church as it existed at the time of the destruction of Jerusalem in A.D. 70, for when the Christians living in Jerusalem at that time saw "Jerusalem compassed with armies", they obeyed the command left by the Lord and fled "to the mountains" and so escaped the horrors of that terrible siege. Also to the early Church often was fulfilled another statement of Christ: "They shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for My name's sake." Verse 12. And again: "Ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for My name's sake." Verses 16,17. Also such words as these could hardly refer to any but Christians: "Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." Verses 14,15. So our Pre-Tribulation-Rapture friends do well to admit that when speaking these words to His Jewish disciples, Jesus was addressing them as representative Christians, that is, as the nucleus of the Church which He would form on the Day of Pentecost by baptizing these Jewish disciples, and other disciples of the same nationality, into "One Body" or "Church". 1 Cor. 12:13; Eph. 1:22,23. Not until eight years after the Church was formed were Gentiles admitted to it.

The discourse in John was not given in the Temple but probably was given in some home **in Jerusalem** after Jesus and His disciples had left the Temple. Therefore, if environment indicates anything, this discourse as well as that in Luke 21 should be considered Jewish and not Christian in its application. But with some exceptions⁵ the Pre-Tribulation-Rapturists make both applicable to the Church and so keep it from the Jewish Wastepaper Basket. But--and here is the odd part of the matter--the discourse recorded in Matthew 24 and 25 was given on Mount Olivet in the afternoon of the same day, therefore after Jesus and His disciples had gone **outside Jerusalem**, and after Jesus had spoken His final farewell to that city and the people it represented. He was through with the Jewish nation for the time being and was facing the Church age, so was addressing His disciples as representatives of the Church, not of the Jewish nation.

⁵ These exceptions are principally of the "Prison Epistles" or "Calling on High" school of Pre-Tribulation-Rapturists, to some of whose representatives I shall reply later.

"Time" and "Place" Ignored by the Pre-Tribulation-Rapturists

Usually very careful to emphasize the time and the place of the discourses of Jesus when the time and the place seem to favor a theory they wish to prove,⁶ the Pre-Tribulation-Rapturists entirely ignore the time and the place of the delivery of the Matthew 24 and 25 discourse, because to emphasize them would be fatal to their theory.

If the first discourse, given to Jewish disciples **inside the Jewish Temple** (which was the very heart of the Jewish nation), and the second discourse, given to the same Jewish disciples **inside the Jewish City** (which was the capital of the Jewish nation), are both Church truth (as the majority of Pre-Tribulation-Rapturists admit), why then should not the third discourse, given to the same Jewish disciples **outside the Jewish Capital and some distance from the Jewish Temple and after Jesus had uttered His farewell to both**, also be Church truth? Only a man who has a pet theory to defend, and is determined to do this at any cost, would so wrest the Scriptures.

What Jesus had to say to the Jewish nation He said to the representatives in Matthew 23, closing with these words: "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." And this they will do when Zech. 12 is fulfilled.

Then, following these stern yet sorrowful words to certain unbelieving Jews as representatives of the age-long unbelieving Jewish nation, come these significant words: "And Jesus **went out**, and **departed from the Temple**: and His disciples (Jewish representatives of the age-long believing Church, spiritual Israelites representing spiritual Israel) came to Him for to show Him the buildings of the Temple. And Jesus said unto **them**....There shall not be left here one stone upon another, that shall not be thrown down." Then, having passed out of the city, "as He sat upon the Mount of Olives", He resumed His discourse to the disciples, who because they had believed in Him, were no longer Jews but Christians.⁷ The spiritual baptism which they received on the Day of Pentecost did not make them stones ready for placing in the spiritual temple, the Church, but because they were stones through faith in Christ, as is evidenced by the words of Jesus to Peter in Matthew 16:18, they were brought by that baptism into "one body", and laid as the first course of "living stones" of that temple which Jesus by the Spirit was to build, and of which He Himself was to become the finishing touch, "The Chief Cornerstone". 1 Peter 2:4-8; Ephesians 2:20.

If this is not a fair, honest presentation of the case, then I must confess that I do not understand what fairness and honesty are. As one writer says,

6 Thus they stress the fact that after Jesus had spoken certain parables to "the multitudes" by the sea, He "went into the house" and there gave other parables to His disciples. Matt. 13:1,2,34,36, as will be shown in a later volume.

7 "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God." 1 Corinthians 10:32. "As many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek [Gentile], there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Galatians 3:27,28. "Ye have...put on the new man...where there is neither Greek [Gentile] nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all." Colossians 3:9-11.

If this [Matt. 24,25] discourse was not for the Church because it was spoken to Jews, then none of the sayings of Christ are for the Church. Did He ever give any teaching, at any time, to other than Jews? Not only were "the twelve" Jews, but also the "multitudes" to whom He spoke were Jews.

Dr. Bullinger did take this extreme but wholly logical view--logical, that is, from the usual Pre-Tribulation-Rapturist premise; but very few other Pre-Tribulation-Rapturists have dared to follow him. They should go all the way with Dr. Bullinger or refuse to go any part of the way with him, as we Post-Tribulation-Rapturists do.⁸

Dr. Gaebelein Also Makes "A Crazy Quilt" of Matthew 24

Dr. A. C. Gaebelein is one of the Pre-Tribulation-Rapturists who, while following Dr. Bullinger a part of the way, feels that he cannot follow him all the way. In his "The Gospel of Matthew", page 14, volume 2, the Doctor says:

Much that follows after the declaration of the Lord concerning the building of the Church [Matthew 16:18] is to be applied to the Church.

But it is noticeable that he adds:

This [Mount of Olives Discourse] was given to the disciples after the Lord had spoken His last word to Jerusalem....We find it in the 24th and 25th chapters. In it the Lord teaches concerning the Jews, the Gentiles and the Church of God; Christendom [the so-called "Christian Nations] is in it likewise. The order is different. The Gentiles stand last. The reason for that is because THE CHURCH WILL BE REMOVED FIRST FROM THE EARTH and the professors of Christendom will be left, and are nothing but Gentiles and concerned in the judgment of the nations as made known by the Lord. The first part of Matthew 24 is Jewish throughout. From the fourth to the forty-fifth verse we have a most important prophecy, which gives the events which follow AFTER THE CHURCH IS TAKEN FROM THE EARTH.⁹ The Lord takes here many of the Old Testament prophecies and blends them in one great prophecy. The history of the last week of Daniel is here. The middle of the week after the first three years and a half is verse 15. Revelation, chapters 6-19 is all contained in these words of our Lord. He gave, then, the same truths, only more enlarged and in detail, from heaven as a last word and warning. Three parables follow in which the saved and unsaved are seen. Waiting and serving is the leading thought. Reward and casting out into outward darkness the twofold outcome. This, then, finds an application in Christendom and the Church. The ending of Matthew 25 is the judgment of nations. [The emphasis in capitals is mine. These sentences show why Dr. Gaebelein so mutilates this chapter. J.J.S.]

Thus, because of his need to make Matthew 24 fit Pre-Tribulation-Rapturism, Dr. Gaebelein, too, makes a "crazy quilt" of it. We Post-Tribulation-Rapturists, having no such need, refuse to accept such a so-called "rightly dividing" of this chapter.

8 In a later volume will be found chapters on "The 'Suntelia' and 'Telos' Argument", and "At the Last Trump", in which I reply to some of Dr. Bullinger's views.

9 Thus Dr. Gaebelein places the allegedly unmentioned-by-the-Lord Rapture of the Church somewhere before Matthew 24:4, whereas the unbiased reader can readily see that the Lord not only distinctly mentions the Rapture, but also positively locates it in Matthew 24:31.

Did the Lord Give Us Only a Two-thirds Picture?

The unbiased reader will naturally ask: "If in Matthew 16:18 the Lord mentions **the Building of the Church**, and in Matthew 24:45-47 He tells of **the Rewarding of the Church**, why did He not also somewhere between these passages describe **the Rapture of the Church**, and thus complete the picture?

Dr. Gaebelein says that the Rapture of the Church is not mentioned anywhere in the Gospel of Matthew, thus declaring, in effect, that while professing to include the Church in this preview of the age, the Lord failed to mention this third and vastly important part of her experience, thus giving us only a two-thirds picture. However, he asserts that somewhere between these two Scriptures the Church will be raptured, although that rapture, he says, is not so much as hinted at in Matthew's Gospel.

The Rapture of the Church Sandwiched Between the Building of the Church and the Rewarding of the Church

I take sharp and strong issue with him in this, and assert that the **Rapture of the Church** is mentioned between the Scripture foretelling **the Building of the Church**, Matthew 16:18, and that predicting **the Rewarding of the Church**, Matthew 24:45-47; for in Matthew 24:29-31, in unmistakable terms, the Lord did foretell the Rapture of the Church in these words: "**Immediately after the Tribulation** of those days...shall appear the sign of the Son of man in heaven...and He shall send His angels with a great sound of a trumpet, and **they shall gather together His elect** from the four winds, from one end of heaven to the other."¹⁰

This "threefold cord" truth¹¹ of **the Building of the Church** foretold in Matthew 16:18, **the Rapture of the Church** foretold in Matthew 24:29-31, and **the Rewarding of the Church** foretold in Matthew 24:45-47, is so simple, so clear and so indisputable that for one to teach otherwise is for that one to violate every rule of honest and intelligent Biblical exegesis, to break every law of logic, to prove himself to be as "willingly ignorant" as, and therefore in this matter in the same class with, the "last day scoffers", 2 Peter 3:3-7, and to give the "lie direct" to the Lord Jesus Christ.

To me it is amazing, yea astounding, that any man professing to be a Bible teacher would venture to present to assumedly intelligent hearers or readers the contrary to what I have stated in the foregoing concerning this "threefold cord" truth. And no man would dare do so, as Dr. Gaebelein does, were it not for the fact that, because his hearers or readers want to believe this teaching since it pleases the flesh and tickles the "itching ears" (2 Timothy 4:3), their intellects fail to function while considering it. Thus being as "willingly ignorant" as is their teacher, Dr. Gaebelein's followers prove themselves to be as blind as he, and so he becomes, in this matter, a "blind leader of the blind". Verily, "there are none so blind as those who **will not see**".

¹⁰ And not content with asserting, I also prove my assertion beyond possibility of questioning by any unbiased person in two articles which are to follow in a later volume, viz., "What Did Paul Teach the Thessalonians?" and "'The Three Gatherings': A Reply to Rev. F. E. Marsh".

¹¹ "A threefold cord is not quickly broken." Eccl. 4:12.

The "Rapture Before the Tribulation" Delusion of the End of the Gospel Age Is Comparable to the "Glorified Messiah" Delusion of the End of the Law Age

Strong language this? Yes, but it is the same kind of language that the Master Himself used under identically similar circumstances; for he used this kind of language when contending with or denouncing the ecclesiastical leaders and alleged teachers of prophecy of His day who, instead of teaching the people the flesh-chastening doctrine of first a coming suffering Messiah to call them to repentance (which doctrine naturally the people did not want), they taught them what they did want, viz., the flesh-pleasing doctrine of the coming of the Messiah in power and great glory to deliver them from Roman bondage and to make of them the rulers of the world. In other words, those teachers reversed God's order of first a crucified and then a crowned Messiah, and consequently of first a suffering-with-Him and then a crowned-with-Him people, precisely as the Pre-Tribulation-Rapturist teachers today reverse God's revealed order of first a Great Tribulation-tested and then a Raptured Church.¹² Thus what Jeremiah said of the teachers and people of that day is equally true of the Pre-Tribulation-Rapture teachers and people of this day: "A wonderful and horrible thing is committed in the land: **The prophets prophesy falsely...and My people love to have it so.**" Jeremiah 5:30,31. But, like Jeremiah, I ask, "And what will ye do in the end thereof?" Speaking for myself, I have no fear that "the end thereof" will prove me wrong. But God pity these people, if He consistently can do so, when "the end"--the Great Tribulation--shall come upon them "unawares" (Luke 21:34) "as a thief". 1 Thessalonians 5:4.

Thus Pre-Tribulation-Rapturism is to the end-time of this age what the "Glorified Messiah" doctrine was to the end-time of that age; and this doctrine is equally devil-inspired and delusive with that doctrine. Therefore, all that Jesus said about that doctrine and its teachers and believers, in connection with that doctrine, I dare and do say about this doctrine and its teachers and believers.

Making the Lord "A Lightning Change Artist"

In the same book, "The Gospel of Matthew", page 220, Volume 2, Dr. Gaebelien says:

The Lord still speaks [in Matthew 24:45-51] to His disciples, but let us understand now while they are viewed in the first part as Jewish disciples and typical of the remnant of Israel in the end of the Jewish age, here the Lord looks upon them as soon to be in connection with something new, that is, Christianity. The parable [the parable of the faithful and wise servants, Matthew 24:45-51] is the simplest of all three [the other two parables to which the Doctor refers are the parable of the ten virgins and the parable of the talents, Matthew 35:1-30]; yet it has very significant and far-reaching lessons. The thought in this parable is service over the household; the household are those who are Christ's. This household is to receive food in season, and the bondman or servant, faithful and prudent, is to supply the household with that food. He does it faithfully, and at the coming of the Lord, this faithful and prudent bondman is set over all the substance of his Lord. This is an extremely

¹² Always this is God's order. "That was not first which is spiritual, but that which is natural; and afterward that which is spiritual." 1 Cor. 15:46. "The **evening** and the morning were the first (second, third, fourth, fifth, sixth) day." Genesis 1:5,8,13,19,23,31. In other words, night, darkness, preceded day. So Cain preceded Abel, Esau preceded Jacob, Ishmael preceded Isaac, Saul preceded David, Law preceded Grace, etc. So Egyptian bondage for Israel preceded Canaan blessedness of that people. So Antichrist's rule will precede the rule of the Christ. There are no exceptions to this order. Why endeavor to make an exception of the Church?

beautiful and blessed parable. It takes us at once upon an entirely new ground . Judaism knows nothing of that kind of ministry which is spoken of here; it is essentially Christian.

That is to say, now that the Doctor has proved to his entire satisfaction that the clearly-foretold-and-described Rapture of the Church in Matthew 24:31 is not the Rapture of the Church at all, but is something that in some way will be connected with the Jews after the Church shall have been raptured, he proceeds to assign the role of "lightning change artist" to the Lord. He causes Him suddenly, and without introduction or preface, to regard the disciples, not as "in the first part [of the chapter] as Jewish disciples and typical of the remnant of Israel in the end of the Jewish age", but "as soon to be in connection with something new, that is, Christianity". Oh, "rightly dividing the Word of Truth", what absurdities are committed in thy name!

This Parable Just as Applicable to Judaism as to Christianity

Says Dr. Gaebelien of this parable: "Judaism knows nothing of that kind of ministry which is spoken of here; it is essentially Christian." Yet it would be a safe bet that if it suited his purpose to do so, the Doctor would soon find in this parable a sufficient resemblance to Judaism to make it also applicable to the end-of-the-Age Judaism and its Jewish remnant.

For instance: What the "apostles, prophets, evangelists, pastors and teachers" are to the Church (Ephesians 4:11), the priests, Levites and other religious workers were to Israel. What the Gospel is to the Church, "the adoption, and the glory and the covenants and the giving of the law and the service of God and the promises" were to Israel. Romans 9:4. Among the Israelitish religious workers were some who were "faithful and wise" servants, who gave to God's "household" (Israel) "meat in due season", and others who, like the sons of Eli (1 Samuel 2:12) were quite as bad as the "evil servant" of this parable.

Oh, yes. It would have been an easy matter for Dr. Gaebelien to have made this parable also Jewish, applicable to the restored Jewish worship in the rebuilt Jewish temple and so available to the Jewish remnant of those days, if he had wanted to do so. But he just didn't want to do this. Why? Because having gotten around, or under, or over the "immediately-after-the-tribulation" Rapture Scripture, Matthew 24:29-31, by making it mean something connected with the Jews, he can safely apply the remainder of Matthew's Gospel to the Church. See? Cute, isn't it? And as damnable as cute. 2 Peter 2:1.

Why Should the Lord Have Repeated Himself?

And just as ridiculous as the foregoing is, so is this further piece of alleged "rightly dividing" of the same chapter. On pages 217,218, Volume 2, the Doctor says:

The second part of the Olivet discourse begins with the 45th verse of this great chapter and extends to chapter 25:30. The contents of this division are entirely different from the preceding one. Up to the forty-fourth verse we learned that the Lord gives predictions relating to the end of the Jewish age, an end still to come....But now another series of predictions are before us which have no connection with Old Testament prophecy nor with Revelation 6 to 19.

In the first part of this discourse we hear of wars, pestilence, famine, great tribulation, false Christs, the abomination of desolation, Judea, the Sabbath day and the visible and glorious coming of the Son of man. The exhortations were to flee to the mountains, to pray that the flight take not place on the Sabbath day, to endure unto the end for salvation, etc. OF ALL THIS WE DO NOT READ A WORD IN THE SECOND SECTION of our Lord's utterances. Here again He speaks in parable as He did in His second discourse in this Gospel, contained in chapter 13. [The emphasis is Dr. Gaebelein's.]

Would Dr. Gaebelein expect the Lord to repeat what He had just said in order to show that He was still speaking on the same subject? It looks like it, for he argues [if one may dignify such nonsense by the name of argument] that because "**of all this we do not read a word in the [alleged] second [or parables] section** of our Lord's utterances"; therefore, this alleged second part is "Church Truth", as distinct from the alleged first part, which, allegedly, is "Jewish Remnant Teaching".

Having completed His statement, why should the Lord have repeated it in whole or in part? Of course, He did not do this, but proceeded by means of certain parables to exhort to faithfulness in view of what He had said; even as Peter, after having told his converts about certain future events, **and without repeating anything he had just said**, concluded by saying: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." 2 Peter 3:14.

A Moderate (?) Exegetical Crook Reproves the Extreme Exegetical Crooks

On pages 225,226, Volume 2, Dr. Gaebelein makes a very significant statement:

We have already shown that these parables have nothing more to do with the Jewish age and the remnant of His earthly people, which stands out so prominently in the first part of this discourse. However, as there is an increasing tendency among teachers of Prophecy to apply this parable of the virgins in a Jewish way, putting its fulfillment in the time of the great tribulation, we will be obligated to look at this view first and show that it is incorrect.

Then follows an argument against the interpretation which the extreme users of the Jewish Wastepaper Basket give of this parable, ending with the words:

This is generally taken to be the conclusive evidence that the parable falls in its fulfillment in the close of the great tribulation and that the five prudent virgins are the Jewish remnant.

So, having himself made use of the Jewish Wastepaper Basket up to verse 44 of the Olivet Discourse, Dr. Gaebelein now strenuously objects to its further use in connection with the Discourse. But again, why? His explanation of the parable of the ten virgins is no better than that offered by these others. However, having safely passed the "immediately-after-the-tribulation" Rapture passage, the Doctor can now afford to pose as a very careful and conservative Bible teacher, and as such, to oppose the further use of that "Basket" which, until the danger point was passed, he found so very convenient for his own use. Which is about as consistent as it would be for a crook who, having acquired a fortune by questionable practices, should suddenly turn "honest" and proceed to fight other rather more greedy crooks, of course enjoying his ill-gotten gains while doing so.

Why "The Jewish Wastepaper Basket"?

The "increasing tendency" to Judaize the New Testament Scriptures, to which Dr. Gaebelēin refers, is due to the fact that as we drive some of our opponents from the trenches of their old Pre-Tribulation-Rapture positions, they "dig in" still farther back into the "bad lands" of the so-called "Church Truth" country to which they have been forced to retreat, since they will not surrender.

Dr. Bullinger and his followers have gone "way back" into that so-called "Church Truth" country, and "dug in"; but Dr. Gaebelēin and his followers are still trying to hold some of the nearer trenches. At present, it is on these that we are concentrating our rifle and machine gun fire and dropping our hand grenades, only occasionally sending a shell over into those back line trenches in order to remind their occupants that we know where they are, and that we purpose (D.V.) getting down their way later to fight them at close quarters.