

Eschatology Part 2: THE IMMINENT RAPTURE OF THE CHURCH

I. Introduction to the Rapture

- The term rapture refers to the event that occurs before Jesus establishes his kingdom in a literal and physical sense, when he will descend from the heaven, and Christians who are still alive will be caught up together with Jesus in the clouds. At the rapture, God's people will meet him in the air and then always be with the Lord.¹
 - There are three possibilities when this rapture will happen in relationship to the tribulation: before the tribulation (the pre-trib view), during the tribulation (the mid-trib/pre-wrath view), or after the tribulation (the post-trib view).
- Disclaimer: 1) The discussion of the rapture's timing is an issue only among the pre-millennial persuasion. 2) Like some eschatological issues, the rapture is not considered a cardinal doctrine of the faith. It is not an issue over which one would need to part fellowship.
 - Therefore, we study, discuss, and debate these with a humility that recognizes the aforementioned issues.

A. The Promise of the Rapture

1. John 14:1-3:

Let not your heart be troubled; believe in God, believe also in Me. 2 In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. 3 If I go and prepare a place for you, I will come again, and receive you to Myself; that where I am, there you may be also.

2. 1 Thessalonians 4:15-17:

¹ From Jesse Johnson, <https://thecripplegate.com/why-i-believe-in-the-pre-trib-rapture/>

For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord, will not precede those who have fallen asleep. 16 For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. 17 Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord.

3. 1 Corinthians 15:51-52:

Behold, I tell you a mystery; we will not all sleep, but we will all be changed, 52 in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed.

B. The Meaning of the Rapture

1. The Key Greek Term for the Rapture – **ἄρπάζω**

- Translated rapturo in Latin (basis of English word “rapture”)
- Used in 1 Thessalonians 4:17:

“We who are alive and remain shall be caught up [**ἄρπάζω**] together with them in the clouds”

- Basic Meaning: to snatch or seize; to take something away suddenly
- Two Different Uses in the New Testament:
 - to make off with someone’s property by attacking or seizing it; to steal, carry off, or drag something away (Matt 12:29; Jn 10:12)
 - to grab or seize suddenly so as to remove or gain control; to snatch or take away either forcefully (John 6:15; Acts 23:25; Acts 23:10; Matt 13:19; John 10:28-29; Jude 23) or with no resistance (Acts 8:39; 2 Cor 12:2, 4; 1 Thess 4:17; Rev 12:5; Matt 11:12)
- There is also the view that the Greek noun ἐπισυναγωγῆς in 2 Thess 2:1 (ἡμῶν ἐπισυναγωγῆς ἐπ’ αὐτὸν: “our gathering together to Him”) also refers to the rapture.

2. The Key Components of the Rapture

- Putting together three main rapture passages in the New Testament – John 14:1-3, 1 Thessalonians 4:15-17, and 1 Corinthians 15:51-52 – the following sequence of events emerges at the time of the rapture:
 - Jesus will descend from heaven (John 14:3b; 1 Thess 4:16a):
 - with a shout (1 Thess 4:16b)
 - with the voice of the archangel (1 Thess 4:16c)
 - with the trumpet of God (1 Thess 4:16d; 1 Cor 15:52c)
 - The dead in Christ will be resurrected and glorified first (1 Thess 4:16e; 1 Cor 15:52d)
 - The alive in Christ will then be glorified (1 Cor 15:51-52).
 - All will be caught up together in the clouds to meet the Lord in the air (1 Thess 4:17b; John 14:3cd).
 - They will be always with the Lord (1 Thess 4:17c; John 14:3d).

C. The Timing of the Rapture

- The rapture's timing falls within the seven-year Tribulation time, described in Daniel 9:27, also referred to in Revelation 6-18 and often known as Daniel's 70th Week:

DIAGRAM:

- The central issue is whether the rapture will take place before, during, or after this seven-year Tribulation period which immediately precedes the millennial reign of Christ on earth. Within premillennialism, two main views exist – the pre-tribulational rapture and the post-tribulational rapture – along with a host of other less popular views.

1. The Pre-tribulational Rapture

The view that the Church of Jesus Christ will be raptured prior to the Tribulation period and then return with Christ seven years later to rule with

Him in the earthly millennial kingdom

DIAGRAM

2. The Post-tribulational Rapture

The view that the Church of Jesus Christ will be raptured after the Tribulation period and then return immediately to earth with Christ to rule with Him in the millennial kingdom

DIAGRAM:

3. The Mid-tribulational Rapture

The view that the Church of Jesus Christ will be raptured at the midpoint of the seven years because only the second half of Daniel's seventieth week is considered to be the Tribulation

DIAGRAM:

WEAKNESSES:

- Has difficulty pointing to a clear text that places the rapture at the middle of Daniel's 70th Week (e.g., Rev 11:15-19; 12:14; 14:14)
- Has difficulty proving that the two witnesses of Revelation 11 are symbolic representation of the church
- Has difficulty proving that the seventh trumpet of Revelation 11:15 is the "last trumpet" of 1 Corinthians 15:52
- Has difficulty proving that the wrath of God does not begin until the seventh trumpet of Revelation 11 (e.g., see Rev 6:16-17; 7:14)

- Has difficulty proving that the wrath poured out in the first part of the Tribulation is human wrath and Satan's wrath, but not God's wrath
- Is difficult to harmonize with the imminence of Christ's return as taught in the New Testament

4. The Pre-Wrath Rapture

The view that the Church of Jesus Christ will be raptured about three-fourths of the way through the Seventieth Week of Daniel, just after "the Great Tribulation" and just prior to the "Day of the Lord."

DIAGRAM:

WEAKNESSES:

- Is very convoluted and difficult to follow
- Is based on a number of unproven assumptions:
 - that the Seventieth Week of Daniel can be divided into three distinct and identifiable periods of time: (1) the beginning of sorrows, (2) the Great Tribulation, and (3) the Day of the Lord that the wrath of God is only poured out during this third period, the Day of the Lord that the Second Coming and the Rapture are one event, lasting about a year and a half, with four comings of Christ within the confines of that one Second Coming

5. The Partial Rapture Theory

The view that only some believers in the Church (those who are specifically watching and waiting for the Lord's return) will be taken in the rapture – which will be prior to the Tribulation – whereas others (those who eventually begin to live victorious Christian lives) will be raptured during the Tribulation, and still others (those who never live victorious lives) will not be raised until the end of the Tribulation.

DIAGRAM:

WEAKNESSES:

- Is simply not taught in the Bible, and, in fact, consistently appeals to passages that have no bearing whatsoever on the issue of the rapture's timing
- Appeals to passages which distinguish between true and false believers rather than raptured and non-raptured believers (e.g., Matt 24:40-51; 25:1-13; Luke 20:34-36; Rev 3:3-10)
- Appeals to passages that exhort believers to press on and persevere, without implying that those believers who are less faithful than others will not be raptured (e.g., Luke 21:36; Phil 3:10-12)
Appeals to passages that exhort believers to long for the coming of Christ, without implying that those believers who are less zealous in their longing for His return will not be raptured (e.g., 1 Thess 5:6-10; 2 Tim 4:8; Titus 2:13; Heb 9:24-28)
Fails to recognize that all who are in Christ will be raptured (1 Cor 15:51), whether dead or alive (1 Thess 4:14-17), for Christ has gone to prepare a place for all who believe (John 14:1-3)

II. Introduction to the Rapture Debate

- No single passage in Scripture teaches the timing of the rapture, and therefore any argument for any position is, by necessity, an inferential argument.
- John Walvoord: "The fact is that neither posttribulationism or pretribulationism is an explicit teaching of Scripture. The Bible does not in so many words state either."
- Jeffrey Townsend: "Equally sincere and devout students of the prophetic Scriptures hold differing views on the time of the rapture of the church in relation to the tribulation. This is due in large measure to the fact that no verse of Scripture specifically states the relationship."
- George Eldon Ladd: "Scripture nowhere explicitly states that the church will go through the Great Tribulation.... Nor does the Word explicitly place the Rapture at the end of the Tribulation."
- John Feinberg: "No clear, undisputed rapture passage (e.g., 1 Thess. 4:13-18, 1 Cor. 15:51ff) tells us whether the event under discussion is pre-, mid-, or posttribulationary."
- John Feinberg: "All sides must argue their case inferentially, since no passage sets the exact time of the rapture in relation to the Tribulation, and inferential reasoning is notoriously slippery."

- However, an inferential argument is not necessarily an invalid argument.

PROPER METHODOLOGY

- John Feinberg: “While one should begin with passages that speak directly about the doctrine under consideration, one must also pay attention to the implications of the doctrine. This is especially important if, as in the case of the rapture, the passages about the rapture and return of the Lord do not determine the question of the rapture's timing in relation to the time of the Tribulation.... Implications and relations of doctrines to one another are crucial. If one’s position on a given theological issue is correct, it will fit with other known theological and biblical truths rather than contradict them.”
- John Feinberg: “The key point to remember is that proper theological methodology dare not allow us to ignore either the rapture and Parousia passages or the doctrines that have implications for one’s views on the rapture and second advent. Although study should begin with passages that speak directly to the topic at hand, both are equally important. It is surely no victory to uphold one’s views on the timing of the rapture at the expense of denying what God’s Word says, for example, about the relation of the church to God’s judgmental wrath.”

III. The Case for a Pre-Tribulational Rapture

- The following arguments provide the strongest case for a pre-tribulational rapture. There are 6 main arguments offered, with some additional at the conclusion.

A. The Church’s Absence from the Tribulation Period (Rev 4-18)

- The Greek word ekklesia (“church”) is used 19 times in Revelation 1-3, and once more in Revelation 22, but nowhere in Revelation 4-18 is the term used for believers on earth.
- The most reasonable explanation for this distinct contrast is that a pretribulational rapture has removed the church from the earth prior to the tribulation period of Revelation 6-18.

- Richard Mayhue: “It is remarkable...that John would shift from detailed instructions for the church to absolute silence about the church in the subsequent 13 chapters if...the church continued into the tribulation. If the church will experience the tribulation of Daniel’s seventieth week, then surely the most detailed study of tribulation events would include an account of the church’s role. But it does not.... How could this be? Because a pretribulational rapture has removed the ‘church’ from the earth prior to Daniel’s seventieth week.”
- We admit, however, that this is not an absolutely conclusive argument

B. The Church’s Deliverance from Divine Wrath (1 Thess 1:10; 5:9)

- Although the Church certainly experiences trials, persecution, and suffering in this life, God has promised to deliver her from the wrath He will pour out upon the earth during the Tribulation Period, which implies that the rapture will occur prior to that time:

1 Thessalonians 1:10 “and to wait for His Son from heaven, whom He raised from the dead, that is Jesus, who delivers us from the wrath to come.”

1 Thessalonians 5:9-10 “For God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ, who died for us, that whether we are awake or asleep, we may live together with Him.

- Several contextual observations provide evidence that the wrath in 1 Thessalonians 1:10 and 5:9 is indeed the wrath of Daniel’s Seventieth Week:

The larger context of 1 and 2 Thessalonians focuses on the Day of the Lord and the judgment of God that precedes the coming of Christ.

In referring to the wrath “to come” in 1:10, Paul uses a present participle in a futuristic sense, which “portrays the imminence of the wrath which is already on its way and hence could arrive at any moment” (Thomas). This fits well with the concept of the wrath of the Tribulation period.

The wrath of 1:10 is clearly connected with the return of Christ, which implies that believers will be rescued from this wrath by means of His return.

The greater context of 5:9 clearly focuses on the eschatological woes of the Day of the Lord (see vv. 1-8), and the wrath of 5:9 is most likely the same wrath as 1:10.

- However, could there also contextual evidence that the wrath of 1:10 and 5:9 is the divine wrath of eternal hell rather than the temporal wrath of the Tribulation period?

C. The Thessalonian Disturbance About the Day of the Lord (2 Thess 2:1-2)

- After receiving Paul's instruction about the Rapture (1 Thess 4:13-18) and Day of the Lord (1 Thess 5:1-11) in his first epistle, the Thessalonian believers had received word from a seemingly authoritative source that the Day of the Lord had already come. In response to this report, Paul sought to comfort them in his second epistle, specifically in 2 Thessalonians 2:1-2:

Now we request you, brethren, with regard to the coming of our Lord Jesus Christ and our gathering together to Him, 2 that you not be quickly shaken from your composure or be disturbed either by a spirit or a message or a letter as if from us, to the effect that the day of the Lord has come.

- Since Paul had already instructed the Thessalonians thoroughly regarding these matters (1 Thess 4:13-5:11 [esp. 5:1-2]; 2 Thess 2:5), the Thessalonians must have understood clearly the temporal relationship between the Rapture and the Tribulation period. This has significant implications for the debate over the timing of the Rapture:
 - If Paul had previously taught them a post-tribulation rapture, their erroneous acceptance of the lie that the Day of the Lord had begun would not have disturbed them, for this would mean that the Lord was coming very soon!
 - But if Paul had previously taught them a pre-tribulation rapture, their erroneous acceptance of the lie that the Day of the Lord had begun would indeed have disturbed them, for this would mean they had missed the Rapture!
- Therefore, only a pre-tribulation rapture makes sense of the Thessalonian disturbance over the possibility that the Day of the Lord had already come.

D. The Church's Exemption from the Hour of Testing (Rev 3:10)

Revelation 3:10 Because you have kept the word of My perseverance, I also will keep you from the hour of testing, that hour which is about to come upon the whole world, to test those who dwell upon the earth (Rev 3:10).

- Jeffrey Townsend: "Equally sincere and devout students of the prophetic Scriptures hold differing views on the time of the rapture of the church in relation to the tribulation. This is due in large measure to the fact that no verse of Scripture specifically states the relationship. But Revelation 3:10 comes close."

1. The Basic Argument

Revelation 3:10 contains the promise of Jesus to keep the church out of the time period known as the Tribulation.

Therefore, although Revelation 3:10 does not describe the rapture itself, it implies that the church will be physically removed prior to the Tribulation, which is the view of pre-tribulationism.

Jeffrey Townsend: "Since the church is to be preserved outside a period of time which encompasses the whole world, preservation by a pretribulation rapture is...a logical inference from the context."

2. The Crux of the Debate: The Nature of the Promised Protection

- Douglas Moo: "It is probable that the reference is to the Great Tribulation, and all agree that the Philadelphian church is promised protection from it. The question is how: through physical removal in a pretribulation or midtribulation Rapture or through divine safekeeping during the period of distress?"
- Jeffrey Townsend: "The great pretribulation/posttribulation debate over this verse concerns the nature of the protection promised. Pretribulationists maintain that the church is here promised preservation outside the hour of testing by means of the rapture (external preservation). Posttribulationists, on the other hand, argue that the church is preserved in the hour of testing (internal preservation)."

- Pre-Trib View: Preservation outside the hour of testing by means of the rapture (external preservation)
- Post-Trib View: Preservation in and through the hour of testing (internal preservation)

3. The Pre-Tribulational Case

- The most natural reading of the verse is that Jesus' promise of protection involves external preservation:
 - The Verb τηρήσω [pronounced tresso] : "to keep"
 - The Preposition ek: "out of, away from"
 - The Combination τηρήσω ek: "to keep out of the hour of testing"
 - Thomas Edgar writes: "Much of the posttribulational explanation depends on interpreting 'keep out' to actually mean 'keep in.'"

4. The Post-Tribulational Responses

5. Additional Pre-tribulational Arguments from Revelation 3:10

- Revelation 3:10 indicates that the believers in the Philadelphian church had already passed their test ("Because you have kept the word of My perseverance...") and therefore would be kept from the future period of testing of the ungodly ("...I also will keep you from the hour of testing, that hour which is about to come upon the whole world, to test those who dwell upon the earth").
- Revelation 3:10 specifically promises that the church will be kept out of the time period itself – "I will keep you from the hour of testing" – not merely from the events that occur during that time.
- This implies a removal prior to the time period itself rather than preservation through it.
- The connection between "that hour which is about to come upon the whole world" in verse 10 and the promise that Jesus is "coming quickly" in verse 11 implies that the period of testing is near because Jesus could come at any moment. Because Scripture indicates that the imminent coming of Christ will involve the removal of the church via the rapture (John 14:1-3; 1 Thess 4:13-18), this implies that the rapture will be the means that God uses to keep the church out of the Tribulation period.

***A 5th argument for the strongest case for the pre-tribulational rapture:**

E. The Destination of Raptured Believers (John 14:1-3)

- “Though we often think of the difference between the pretribulational position and the posttribulational position as being one of timing, it might also be conceived of as a difference in venue, i.e., where do the believer and Jesus go after being caught up into the clouds in the air? Do they go back to heaven or do they go down to earth?” (George A. Gunn) Gunn illustrates the two different views like this:

- 1) The Lord descends from heaven.
- 2) The dead in Christ are resurrected.
- 3) The alive in Christ are glorified.
- 4) All in Christ are caught up to the Lord.
- 5) All accompany the Lord to His next venue.

1. The Key Question: What is that venue?

Where does Jesus take believers who are raptured?

- Post-Trib View: Back down to earth
- Pre-Trib View: Up into heaven (the “Father’s house”)

2. The Answer of Jesus in John 14:1-3:

Let not your heart be troubled; believe in God, believe also in Me. 2 In My Father’s house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. 3 If I go and prepare a place for you, I will come again, and receive you to Myself; that where I am, there you may be also.

Richard Mayhue: “A posttribulational rapture demands that the saints meet Christ in the air and immediately descend to earth without experiencing what the Lord promised in John 14. Since John 14 refers to the rapture, only a pretribulational rapture satisfies the language of John 14:1-3 and allows raptured saints to dwell for a meaningful time with Christ in His Father’s House.”

Paul Feinberg: “In the posttribulation understanding...the church will be caught up to meet the Lord in the air and will immediately accompany Him on His continued descent to the earth. Compare

that with John 14:3. In the Rapture the Lord is going to come and take those raptured to be with Him. The clear implication is that the raptured saints will be taken to heaven, not earth.”

F. The Presence of Non-Glorified Saints in the Kingdom (Rev 19-20)

- The rebellion of Revelation 20:7-10 requires that at least some non-glorified saints enter the Millennial Kingdom; otherwise, where will these unbelievers come from?
- According to the post-tribulational view, all the saints will be glorified when they are raptured at the Second Coming of Christ, which leaves no believers to enter the Millennial Kingdom in non-glorified bodies.
- John Feinberg: “If everyone who goes at the rapture is glorified, and if the rapture occurs at the end of the Tribulation, who is left to enter the kingdom in a natural body? All believers will have been raptured and glorified by that time. Most posttribs don’t seem to recognize the problem.”
- John Feinberg: “Scripture shows that some people will enter the millennial kingdom in natural bodies and then give birth to children (Isa. 65:20). Some of those children will rebel against the Lord (Rev. 20:7-10). But people in glorified bodies cannot give birth, nor do they sin. Thus, there must be some people who enter the kingdom in non-glorified bodies. But everyone who is raptured is glorified. So, if the rapture occurs posttribulationally, it seems that no one is left to enter the millennial kingdom in a non-glorified body.”
- Therefore, the post-tribulational view is incompatible with the presence of non-glorified saints in the Millennial Kingdom.
- In contrast, the pre-tribulational view fits perfectly with the presence of non-glorified saints in the Millennial Kingdom:
 - The saints will be raptured and glorified prior to the Tribulation period.
 - Those who are saved (but not martyred) during the Tribulation will enter the Millennial Kingdom in non-glorified bodies.

- These believers will procreate normally during the Millennial Kingdom, and the unbelieving rebellion of Revelation 20:7-10 will arise from that part of their offspring that does not believe in Christ.

POST-TRIB RESPONSES:

G. Additional Arguments for a Pre-tribulational Rapture

Advocates of a pre-tribulational rapture also offer the following arguments for this view:

1. The Doctrine of Imminence
 2. The Superfluity of a Post-Trib Rapture
 3. The Need for a Time Interval
 4. The Two Groups in Revelation 20:4
 5. The “Mystery” Nature of the Rapture in 1 Corinthians 15
 6. The Jewish Nature and Purpose of the Tribulation
 7. The Differences between Rapture and Second Coming Passages
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IV. Common Objections to a Pre-Tribulational Rapture

A. A Lack of Clarity

“The New Testament nowhere clearly says that the church will be taken out of the world before the tribulation.... The doctrine of a pretribulation rapture is an inference from several passages, all of which are disputed” (Grudem).

RESPONSE:

B. Two “Last” Trumpets?

If the “last trumpet” is blown at the time of the pretribulational rapture (1 Cor 15:52; cf. 1 Thess 4:16), “then it is hard to see how another loud trumpet call (Matt. 24:31) could follow it seven years later” (Grudem).

RESPONSE:

C. Two Separate Returns?

“The New Testament does not seem to justify the idea of two separate returns of Christ (once for his church before the tribulation and then seven years later with his church to bring judgment on unbelievers)” (Wayne Grudem).

RESPONSE:

D. A “Secret” Rapture?

Since the rapture will take place “with a shout, with the voice of the archangel, and with the trumpet of God” (1 Thess 4:16), it is difficult to view this event as being “secret” and visible only to the church.

RESPONSE:²

This secrecy of the return of Christ is not based on the descriptions in the NT, but rather it is an attempt at envisioning the rapture event in a way that explains the persistent unbelief on earth after the event, spoken of in Revelation. To be fair, some do cite 2 Thess 9-10 which states that Christ’s return will cause him “to be marveled at by those who have believed.” But this text could easily be taken simply to mean that it is only believers who will truly marvel, though others will also see and still not capitulate in their stubbornness.

The problem we need to solve is why the appearing of Christ doesn’t result in the immediate belief and repentance of the whole world. We who believe in Jesus without having seen him cannot fathom how a person could not believe in him after seeing him come in the clouds while simultaneously proving the Bible’s prophecies to be true.

But the secret rapture attempt to explain this unbelief actually does a disservice to the pre-tribulation Premillennial case. It opens us up to the accusation that we are exegeting the white spaces in Scripture. We agree with my Amillennial friends (yes, we are actually friends), that if the rapture were to be secret, then Paul certainly did a poor job at articulating that notion when he wrote, in 1 Thess 4:16-17, *“For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord.”*

² Clint Archer, <https://thecripplegate.com/rapture-its-no-secret/>

There is not much secret about that.

A better way to understand how there can be pervasive unbelief in light of such incontrovertible evidence is by noting that the NT demonstrates over and over how it is neither sight nor proof that convinces people, it is neither experience nor evidence... but saving faith always requires the intervention of God's grace on man's depraved and darkened mind. Many people saw Jesus and did not believe. So it could be with the Rapture.

E. The Church in Matthew 24

In Matthew 24 Jesus warns His disciples of the persecution and suffering that will take place during the Tribulation leading up to the Second Coming, which implies that the church will be present in the Tribulation.

RESPONSE:

F. The "First" Resurrection in Revelation 20

If the church will be raptured and resurrected prior the Tribulation, how can Revelation 20 refer to the resurrection of the Tribulation martyrs as "the first resurrection" (vv. 4-5)? Wouldn't that be the second resurrection?

RESPONSE:

G. The Nature of the Meeting in 1 Thessalonians

The word "to meet" in 1 Thessalonians 4:17 (ajpavnthsiV) is a technical term which referred to citizens going out of a city to meet an arriving magistrate and then returning to the city with him (cf. Matt 25:1, 6; Acts 28:15). The meeting of Christ in the air in 1 Thessalonians 4:17, then, most likely refers to the saints meeting Christ and then immediately returning with Him back down to earth.

RESPONSE:

FOR FURTHER STUDY:

- Gleason L. Archer, Jr., Paul D. Feinberg, Douglas J. Moo, and Richard R. Reiter, *Three Views on the Rapture: Pre-, Mid-, or Post-Tribulational?* Grand Rapids: Zondervan, 1996

- Alan Hultberg, ed, *Three Views on the Rapture: Pretribulation, Prewrath, or Posttribulation*. Grand Rapids: Zondervan, 2010.
- John S. Feinberg, “Arguing About the Rapture: Who Must Prove What and How,” in *When the Trumpet Sounds*, eds. Thomas Ice and Timothy Demy, pp. 187-210. Eugene, OR: Harvest House, 1995.
- John F. Hart, *Evidence for the Rapture: A Biblical Case for Pretribulationism*. Chicago: Moody Press, 2015.

V. Conclusion

- More could be said. Again, we discuss and debate these more exegetically difficult issues with charity and grace.