

ESCHATOLOGY: DOCTRINE OF LAST THINGS

PART 47

THE RAPTURE, PART 2

I need to point something out that I used last week from Hank Hanegraaff's book *The Apocalypse Code*. In that book, he alleged that Tim LaHaye said no single verse specifically states Christ will come to rapture the church before the Tribulation. Here is what LaHaye actually wrote: "No single verse specifically states, 'Christ will not rapture His church before the Tribulation.'" [Tim LaHaye, *Rapture Under Attack*, p. 180]. Hanegraaff's change to LaHaye's text makes it sound like LaHaye is conceding that there is no Scriptural support for the pretrib Rapture position which is not the point he is making and not the position he represents. LaHaye is making the point that no single verse denies the Rapture but what he doesn't say there and proves throughout his book is there are several passages that do prove it. Hanegraaff says not only is there no single verse there is no collection of verses to prove the Rapture which is an assertion with which we, and LaHaye would disagree. LaHaye goes on to say, "On the other hand, no single passage teaches He will *not* come before the Tribulation, or that He will come in the middle or at the end of the Tribulation. Any such explicit declaration would end the debate immediately." In other words, if there was a verse denying His coming, then the case would be closed and the pretrib position would be proven untrue. Or if there was a verse that verified the mid or posttrib positions, that would prove the pretrib doctrine untrue, but no such verses exist.

I have a problem in exactly verifying all this because Hanegraaff was quoting from LaHaye's book entitled *No Fear of the Storm* published in 1992 (page 188). The book I used, *Rapture Under Attack*, published in 1998 is the same book reformatted and republished but not revised as far as I can tell. What I quoted from LaHaye should be the original quote from the first book. Either way, Hanegraaff's book was published in 2007 so he had access to the book I used and he didn't use it. The quotes are so similar, they must be the same quote but changed so that LaHaye's true meaning is changed to be the opposite of the point he was making.

Also, I discovered that Dr. Ice has addressed the issue of the timing concerning when Darby came to understand the doctrine of the Rapture and his development of it. Darby did, as I suggested last week he must have done, arrive at the doctrine of the Rapture based on his own Bible study and he held that position from at least 1827 which was three years before the Margaret MacDonald incident took place. [Thomas D. Ice, "Why the Doctrine of the Pretribulational Rapture Did No Begin with Margaret Macdonald" in *Bibliotheca Sacra* 147, no. 586 (April-June 1990): 162]. All those who suggest that Darby invented the doctrine of the Rapture have failed to do their due diligence to properly investigate the issue or, more ominously, don't want to do the research in order to propagate the inaccuracy that just so happens to uphold their

position. We are going to look at some much earlier presentations of the doctrine in a moment.

I discovered a few things about Dave MacPherson and it seems he has a personal ax to grind with the pretribulation Rapture position. Dr. Ice, and others, have done some research in this area. "Dave MacPherson is dedicated to disrupting belief in the pretribulation rapture, since, according to his interpretation, it has been the cause for great disruption in his own life. 'Back in 1953 I had a jolting encounter with the Rapture,' is the first sentence in one of MacPherson's books. This is a reference to his expulsion from a Christian college in California for propagating views that conflicted with the pretribulation view. He suggests that this experience was so devastating that it accounts for a setback in his Christian life. Because of his discouragement MacPherson and a friend got drunk in Mexico and passed out. MacPherson says this was a brush with death because of the many dangers that could befall someone in that condition in Mexico. Later he was involved in a wreck with a car while riding his motorcycle, and he almost lost his left arm. But these were not the beginning of his nor his family's troubles because of the pretribulation rapture. Trials and tribulations due to this doctrine seem to run in the MacPherson family. Dave's father, Norman, had planted a church in Long Beach, California and was doing quite well until a group of new people in the church caused a commotion over the timing of the rapture. Norman MacPherson was forced out of this prospering church because he had shifted from the pretribulation to the posttribulation view of the rapture. He then started another, less successful church in Long Beach." [Thomas D. Ice, "Why the Doctrine of the Pretribulation Rapture Did Not Begin with Margaret Macdonald" in *Bibliotheca Sacra* 147, no. 586 (April-June 1990): 156].

Ice also cited Sumner in this regard. "Robert L. Sumner has noted that 'MacPherson has a bad habit of attributing all kinds of personal tragedies to the pre-trib teaching: his mother's death, his sister's inability to have more children, his own failure to follow through on his calling as an evangelist, and other matters' ('Looking for the Blessed Horrible Holocaust!' A book review of *The Late Great Pre-Trib Rapture*," *The Biblical Evangelist*, May 1975, p. 8). Sumner also states that MacPherson's "lovable dog, Wolf' apparently became demon possessed just about the time MacPherson was about to write his first anti-pretribulation book, savagely biting his writing hand several times" ("Hope? Or Hoax?" *The Biblical Evangelist*, February 1984, p. 7)." The implication MacPherson wanted to convey is the pretrib Rapture is a satanic doctrine and Satan didn't want him to expose his diabolical plot.

In terms of the history of Systematic Theology, Eschatology and Israelology were the last issues to be addressed. Systematic theology generally progressed throughout church history from Prolegomena (first things) to Theology Proper, Anthropology, Christology, Soteriology, Eschatology, and due to the work of Fruchtenbaum within dispensational thought, Israelology. The early church was generally premillennial but it was very undeveloped. Some theologians believe, and I would agree, that the death of literal

hermeneutics in the early church at the hands of allegorical hermeneutics propagated by Origen and the Alexandrian school including Augustine was the death knell for understanding premillennial thought including the Rapture. That cannot be anything other than correct. The early church fathers very much believed in the imminent return of Christ Jesus. They believed He was going to literally return to earth and establish a literal Messianic Kingdom on earth that would last for 1,000 years. Because they were so persecuted by the Roman Empire, many of them believed the persecution we know will happen during the Tribulation was happening to them in their lifetime. The destruction of literal hermeneutics was so harmful that it was about 1,500 years before people began to understand Eschatology including the Rapture and Darby played no small role in this development. That's why so many people want to destroy Darby's work on this issue.

By the fifth century, the amillennial view of history propagated by Origen and Augustine was firmly entrenched and remained so for well over 1,000 years. Amillennialism is probably still the predominate explanation of eschatological history. By the early 17th century, premillennial Eschatology began to be considered. This early on, it took the form of historicism. In this system, prophecy is continually being fulfilled in the church age. For example, the pope is the antichrist and the Tribulation is in progress at this time. This renders prophecy symbolic in nature and non-literal hermeneutics must be used to interpret it. Historicism has been held throughout church history, but it was the predominate view of Protestant theologians from the time of the Reformation and many people still hold it today. After the Civil War, historicism was generally replaced by premillennial theology in this country. Early in the 18th century, an Anglican priest named Daniel Whitby developed the doctrine of postmillennialism.

Premillennial doctrines began to be discovered after the Reformation for three reasons and they all have to do with literal hermeneutics. First, theologians began to study original sources which was the Bible and the early church fathers. This proved to them that premillennialism was the predominate eschatological position of the early church. They especially recognized Irenaeus' *Against Heresies* the last five chapters of which presented futurism as a biblical truth and realized the Seventieth Week of Daniel was, in fact, a future event. The Reformers also began to repudiate allegorical hermeneutics although, unfortunately, many of them didn't completely abandon that faulty system. Hebrew began to be taught again which caused them to realize the church had not replaced Israel and national Israel was still in the plan of God. [Thomas D. Ice, s.v. "Rapture, History of the" in *Dictionary of Premillennial Theology*, p. 346].

Despite the deliberately ignorant denials on the part of those who deny the Rapture, there is proof that throughout church history some theologians did, in fact, know and teach the doctrine of the Rapture and some of this was very early in history. Anyone who continues to claim Darby invented the doctrine is not doing any research. A theologian named James F. Stitzinger presented a very helpful summary of proofs of the Rapture throughout church history.

“Ephraem (306-373) was an extremely important and prolific writer. Also known as Pseudo-Ephraem, he was a major theologian of the early Eastern (Byzantine) Church. His important sermon, “On the Last Times, the Antichrist and the End of the World,” (ca. 373) is preserved in four Latin manuscripts and is ascribed to St. Ephraem or to St. Isidore. If not written by Ephraem, it is written by one greatly influenced by him. This Pseudo-Ephraem sermon declares the following: ‘All the saints and elect of God are gathered together before the tribulation, which is to come, and are taken to the Lord, in order that they may not see at any time the confusion which overwhelms the world because of our sins.’ [Pseudo-Ephraem, *On the Last Times*, 2]. Alexander offers an insightful comment on these words when he says, ‘This author, however, mentions another measure taken by God in order to alleviate the period of tribulation for his saints and for the Elect.’ In this sermon, Pseudo-Ephraem develops an elaborate biblical eschatology, including a distinction between the rapture and the second coming of Christ. It describes the imminent rapture, followed by 3½ years of great tribulation under the rule of Antichrist, followed by the coming of Christ, the defeat of Antichrist, and the eternal state. His view includes a parenthesis between the fulfillment of Daniel’s sixty-nine weeks and his seventieth week in Daniel 9:24–27. Pseudo-Ephraem describes the rapture that precedes the tribulation as ‘imminent or overhanging.’” [James F. Stitzinger, “The Rapture in Twenty Centuries of Biblical Interpretation” in *Master’s Seminary Journal* 13, no. 2 (Fall 2002), pp. 157-158].

Codex Amiatinus (ca. 690-716). “This significant Latin manuscript from England was commissioned by Abbot Ceolfrid of the monasteries of Jarrow and Wearmouth in Northumberland. Ceolfrid intended to give it to the Pope as a gift but died on his way to see him. It was produced during the era of the commentaries of Venerable Bede, who was also a monk at Jarrow and whose works were heavily influenced by Jerome’s Vulgate. In the title to Psalm 22 (Psalm 23 in the *Vulgate*), the following appears: ‘Psalm of David, the voice of the Church after being raptured.’ The Latin phrase *post raptismum* contains a verb from the root *rapio* which can mean either ‘to snatch, hurry away’ or ‘to plunder, take by assault.’ This title is not carried over from Jerome’s *Vulgate* and thus is likely the product of the Jarrow monastery. A history of the period of Ceolfrid’s life presents no evidence of invasion or suffering as if the title was inserted for comfort in light of a difficult condition in the church. In contrast, Ceolfrid writes of the Christ’s future sudden return and the resurrection of the believer, ‘[W]e show that we rejoice in the most certain hope of our own resurrection, which we believe will take place on the Lord’s Day.’ Though not conclusive and still in need of further study, it appears that Codex Amiatinus presents another example of pretribulational thought in the Middle Ages.” [James F. Stitzinger, “The Rapture in Twenty Centuries of Biblical Interpretation” in *Master’s Seminary Journal* 13, no. 2 (Fall 2002), pp. 158-159].

Brother Dolcino (d. 1307). “A recent study of the fourteenth-century text, *The History of Brother Dolcino*, composed in 1316 by an anonymous source, reveals another important pretribulational passage. As leader of the Apostolic Brethren in northern Italy, Brother Dolcino led his people through times of tremendous papal persecution. One of the group wrote the following astonishing words: ...[T]he Antichrist was coming into this world within the bounds of the said three and a half years; and after he had come,

then he [Dolcino] and his followers would be transferred into Paradise, in which are Enoch and Elijah. And in this way they will be preserved unharmed from the persecution of Antichrist. Thus, the writer of this *History* believed that Dolcino and his followers would be transferred to paradise, expressing this belief with the Latin word *transferrentur*, the past participle of which is used to derive the English word “translation,” a synonym for rapture. Dolcino and his followers retreated into the mountains of northern Italy to await their removal at the appearance of Antichrist. While Dolcino and many of his followers were killed by a papal crusade in 1306, the movement lasted into the fifteenth century. [James F. Stitzinger, “The Rapture in Twenty Centuries of Biblical Interpretation” in *Master’s Seminary Journal* 13, no. 2 (Fall 2002), p. 159]. For a thorough examination of Brother Dolcino and his position see: Francis Gumerlock, “A Rapture Citation in the Fourteenth Century” in *Bibliotheca Sacra* 159, no. 635 (July-Sept. 2002): 349-362.

Increase Mather (1639-1723). “This theologian and president of Harvard College (1685) was a significant American Puritan. Concerning the future coming of Christ, he wrote that the saints would ‘be caught up into the air’ beforehand, thereby escaping the final conflagration.” [James F. Stitzinger, “The Rapture in Twenty Centuries of Biblical Interpretation” in *Master’s Seminary Journal* 13, no. 2 (Fall 2002), p. 161].

Peter Jurieu (1637-1713). “Jurieu was a ‘prominent theologian and apologist in the French Reformed Church. He came to believe that Calvinists would be restored to France, because of his interpretation of the prophecies of the Apocalypse.’ In his work, *Approaching Deliverance of the Church* (1687), he taught that ‘Christ would come in the air to rapture the saints and return to heaven before the battle of Armageddon. He spoke of a secret rapture prior to His coming in glory and judgement at Armageddon.’ [James F. Stitzinger, “The Rapture in Twenty Centuries of Biblical Interpretation” in *Master’s Seminary Journal* 13, no. 2 (Fall 2002), p. 162].

John Gill (1697-1771). “Gill was a profound scholar, Calvinist theologian, and Baptist minister at Horsleydown, Southwark, for over fifty years. He published his *An Exposition of the New Testament* in three volumes between 1746–48.... Concerning 1 Thess 4:17 he comments, ‘Suddenly, in a moment, in the twinkling of an eye, and with force and power; by the power of Christ, and by the ministry and means of the holy angels; and to which rapture will contribute the agility, which the bodies both of the raised and changed saints will have; and the rapture of the living saints will be together with them; with the dead in Christ, that will then be raised; so that the one will not prevent the other, or the one be sooner with Christ than the other; but one being raised and the other changed, they’ll be joined in one company and general assembly, and be rapt up together: in the clouds; the same clouds perhaps in which Christ will come, will be let down to take them up.’ As Jeffrey observes, ‘there is some ambiguity in Dr. Gill’s 1748 teaching of the timing and sequence of prophetic events.’ Yet Jeffrey notes many important conclusions, including: The Lord will descend in the air. The saints will be raptured in the air to meet Him. Christ will preserve the saints with Him until the general conflagration and burning of the world is over. The saints will reign with Christ for a thousand years. Similar pretribulational views can be found in commentaries by Philip Doddridge (1702–1751), James MacKnight (1721–1800), and Thomas Scott (1747–1821). [James F. Stitzinger, “The Rapture in Twenty Centuries of Biblical Interpretation” in *Master’s Seminary Journal* 13, no. 2 (Fall 2002), pp. 162-163].

Morgan Edwards (1722-1795). "Edwards was a Baptist preacher, evangelist, historian and educator, having founded Rhode Island College (Brown University). During his student days at Bristol Baptist Seminary in England (1742-44), he wrote an essay on Bible prophecy. The essay was published in Philadelphia in 1788 as *Two Academical Exercises on Subjects Bearing the following Titles; Millennium, Last-Novelties*. After a careful examination of this document, Thomas Ice concludes the following about Edwards' position on the rapture from his statement, 'The distance between the first and second resurrection will be somewhat more than a thousand years.' He believes that 1,003.5 years will transpire between resurrections. He associates the first resurrection with the rapture of 1 Thess 4:17, occurring at least 3.5 years before the start of the millennium. He associates the meeting of believers with Christ in the air with John 14:2. He sees believers disappearing during the time of the tribulation." [James F. Stitzinger, "The Rapture in Twenty Centuries of Biblical Interpretation" in *Master's Seminary Journal* 13, no. 2 (Fall 2002), p. 163].

Clearly it is not only error but dishonesty that compels any theologian to claim the Rapture of the church was an invention of John Nelson Darby whether he received it from a charismatic Scottish girl or not. "Critics of rapture history who have argued that belief in the pretribulation rapture was not embraced before John Nelson Darby (1800-1882) deny the clear testimony of theologians and commentators of earlier periods. The clear statements of Pseudo-Ephraem, John Gill, and others now make clear that pretribulationism has had a long and credible history of people who understood it, taught it, and who lived their lives in light of it. George Ladd is no longer credible when he writes, 'We can find no trace of pretribulationism in the early church, and no modern pretribulationist has successfully proved that this particular doctrine was held by any of the church fathers or students of the Word before the nineteenth century.' [George Eldon Ladd, *The Blessed Hope: A Biblical Study of the Second Advent and The Rapture*, p. 31]. Rapture critic John Bray makes a similar inappropriate comment in the form of an offer. 'People who are teaching the pretribulation rapture teaching today are teaching something that never was taught until 1812... Not one of the early church fathers taught a pretribulation rapture... I make the offer of five hundred dollars to anybody who will find a statement, a sermon, article in a commentary, or anything, prior to 1812 that taught a 2 phase coming of Christ separated by a stated period of time, such as the pretribulation rapturists teach.' It is time for Mr. Bray to make good on his \$500.00 offer!" [James F. Stitzinger, "The Rapture in Twenty Centuries of Biblical Interpretation" in *Master's Seminary Journal* 13, no. 2 (Fall 2002), pp. 163-164].

Darby obviously was a powerful driving force behind the discovery of the biblical and historical understanding of premillennial dispensationalism and the Rapture but he wasn't the first and he wasn't the only theologian to do so. "After much consideration and a series of providential circumstances, Darby broke with the Anglican church in 1828-29, envisioning 'A spiritual church, joined to a heavenly Christ, indwelt and

empowered by the Holy Spirit, and awaiting their Lord's return.' Darby soon began to teach openly an Israel-church distinction and a two-stage distinction in the second coming of Christ. This included a quiet appearance of Christ to remove all true Christians from the earth (the presence of Christ), followed by the removal of the restraining work of the Holy Spirit from the earth and the reign of Antichrist, after which would be the public appearing of Christ in glory. The pretribulation rapture view which Darby had discovered while in Bible study between 1826–27, was later supported by Edward Irving (1792–1834) and challenged by B. W. Newton. His views of the church and especially his prophetic teaching spread like wildfire through the Plymouth Brethren movement, and after a visit America, they became popular throughout American evangelicalism. Two early proponents of Darby's views in America were James H. Brookes (1830–97) and J. R. Graves (1820–89)." [James F. Stitzinger, "The Rapture in Twenty Centuries of Biblical Interpretation" in *Master's Seminary Journal* 13, no. 2 (Fall 2002), p. 164].

There are five competing views concerning a rapture of the church. If you count the amillennial doctrine that all people are caught up, raptured, at the Second Coming to be judged and assigned to their eternal fate and move directly into eternity then there are six views. The view we hold is the pretribulation Rapture view.

The pretribulation Rapture is revealed in the Bible and it involves removing the church, those born again in the dispensation of grace, from the earth prior to the Tribulation period of judgment on the Gentile nations and of divine discipline on the Jewish people. At the Rapture, the saints who have previously died will be resurrected and granted glorified bodies. The Rapture will occur some period of time before the Tribulation, but there is no consensus on how long before the Tribulation it will be. It could be a very short period of time or it could be somewhat longer. During the period of time the saints are with the Lord, the Judgment Seat of Christ will occur and they will be rewarded, or not, for their service to Him during their lifetimes as Christians. The marriage ceremony between the Lord and the bride of Christ will take place at that time. Once the Tribulation is over, the raptured saints will return to earth with the Lord to reign with Him as the bride of Christ during the Millennial Kingdom. Old Testament believers will be resurrected to realize all the Covenant promises granted them by God. This position maintains the church/Israel distinction, it maintains the biblical truth that the church is exempt from the wrath of God, it expects the imminent return of Christ, and it maintains the distinction between the Rapture and the Second Coming. The reference in 1 Thessalonians concerning our deliverance from wrath is referring to the third tense of salvation, glorification. There are not very many references to glorification, but this is one of them.

1 Thessalonians 5:8–10 ⁸But since we are of the day, let us be sober, having put on the breastplate of faith and love, and as a helmet, the hope of [glorification] salvation. ⁹For God has not destined us for wrath, but for obtaining [glorification] salvation through our

Lord Jesus Christ, ¹⁰who died for us, so that whether we are awake or asleep, we will live together with Him.

There is a midtribulation rapture view. In this view, the first half of the Tribulation is man's wrath which living believers must endure. The second half of the Tribulation is the wrath of God and Christians will be removed from earth to avoid it. "Midtribulationists claim that the rapture is to take place after the fulfillment of certain predicted signs and the preliminary phase of the tribulation as described in Matthew 24:10-27. The event will not be secret but will be accompanied by an impressive display including a great shout, a trumpet blast, or a great thunder (1 Thess. 4:16; Rev. 11:15; 14:2). This dramatic sign will attract the attention of unsaved people, and when they realize that the Christians have disappeared, they will come to Christ in such large numbers that a major revival will take place (Rev. 7:9, 14)." [R. G. Clouse, "Rapture of the Church" in *Evangelical Dictionary of Theology*, p. 984]. They place the church into the Olivet Discourse and the first half of the Tribulation. The Millennial Kingdom follows.

The posttribulation rapture view understands the church going through the entire tribulation period. The Rapture becomes just one of several end times events alongside the judgment seat of Christ, the Wedding Supper of the Lamb, the imprisonment of Satan, and the casting into the lake of fire of the Antichrist and False Prophet. This is a Replacement Theology doctrine which leads them to put the church into the Olivet Discourse. That leads them to claim the return of Christ must be visible, public, and after the Tribulation (Mt. 24:27, 29). They believe the Rapture and the Second Coming to be a single event. The church must be in the Tribulation because the end times Scriptures demand that interpretation. For example, they say the church is told to flee to the mountains when the abomination of desolation is in the holy place (Mt. 24:15-20). Since they have done away with Israel, they have to say that is for the church. They claim there is a lack of Scripture to support a pretrib Rapture and they say it is difficult to distinguish between Israel and the church in the relevant Scriptures. I would submit that is a nonissue if Israel is not replaced with the church. The Millennial Kingdom follows. [R. G. Clouse, "Rapture of the Church" in *Evangelical Dictionary of Theology*, p. 984-985]. In this system, the nature of the Tribulation is changed from future to present. The distinction between Israel and the church is done away. Imminency is not important or even an issue. The distinction between the Rapture and the Second Coming is removed; they become the same event. Their understanding of Eschatology considerably deviates from the Bible and literal hermeneutics are not used.

There are several variations of posttribulation doctrine which makes it fairly confusing.

There is classic posttribulationism also known as historic premillennialism or moderate preterism. In this system, the events of the Tribulation are now ongoing and the church is under God's wrath. Semiclassic posttribulation doctrine believes the Tribulation is going on right now but some Tribulation events are still in the future. Futurist posttribulation doctrine states there is a future seven-year Tribulation period followed by the Second

Coming. In this view, the church goes through the Tribulation and there is no distinction between the church and Israel. Dispensational posttribulational thought maintains the distinction between the church and Israel. The church will go through the Tribulation but will be spared God's wrath during that time. [James F. Stitzinger, "The Rapture in Twenty Centuries of Biblical Interpretation" in *Master's Seminary Journal* 13, no. 2 (Fall 2002), p. 170].

Some people hold a partial rapture view of the doctrine of the Rapture. In this view, only the most faithful, loyal, dedicated Christians are called by Christ into His presence just before the Tribulation. Those are the faithful believers who are watching and waiting for Him to return. As the Tribulation goes on, those who become faithful will be raptured. Those who remain carnal and unfaithful will not be raptured until the end of the Tribulation. In addition to a deficient understanding of Eschatology, this view obviously does not have a very well developed understanding of Soteriology and grace.

There is one more understanding of the Rapture called the Pre-Wrath Rapture. This view was first widely revealed in 1990 by a man named Marvin J. Rosenthal in a book entitled *The Pre-Wrath Rapture of the Church*. Robert Van Kampen originated it and he wrote a book entitled *The Sign of Christ's Coming and the End of the Age* in 1992. This view is very complicated. It divides the seventieth week of Daniel, the Tribulation, into three divisions. The first division is the beginning of birth pangs (or sorrows) (Mt. 24:4-8) which is also the first four seals of Revelation (Rev. 6:1-8). This covers the first half of the Tribulation and this time period is a time of satanic and human wrath; it is not yet an expression of the wrath of God. The second division in this system is the Great Tribulation (Mt. 24:21) and it begins with the fifth seal (Rev. 6:9-11) but is cut short or ended with the disturbances in the heavens of the sixth seal (Rev. 6:12-14). This does not go all the way until the end of the Great Tribulation. The sixth seal is a warning to the unsaved that the third division, the Day of the Lord, is coming when the seventh seal is broken. The church, which they equate with the great multitude of Revelation 7:9-17, will be raptured between the last two seals. At the Rapture, Christ appears from heaven which is also the Second Coming. The third division of this system begins with the Day of the Lord which runs through the end of the second three and a half years plus thirty days. The Day of the Lord is God's outpouring of wrath on the earth. The church goes through the period of satanic and human wrath at the hands of Antichrist early in the seventieth week, but will not go through the wrath of God. [Renald E. Showers, *The pre-wrath Rapture View: An Examination and Critique*, pp. 7-10].

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