

Ten Scriptural Reasons

by which we know —

**THE CHURCH WILL NOT
GO THROUGH
THE TRIBULATION**



PREFACE

It is with a desire to bring before the children of God the teaching of Scripture on this important subject that the following pages have been written.

May we "*prove all things; hold fast that which is good*". **1 Thessalonians 5: 21.**

The ever-present hope of the Church, as taught in the Word, is to wait for God's Son from heaven. **1 Thessalonians 1: 9, 10.**

There is really no difficulty to the child of God who sees the truth of the Church in its heavenly calling, as distinct from the blessing of Israel and with them the saved of the nations on earth.

Now we commend it to Him Who alone is able by the Holy Spirit, to give us the truth as revealed in His Word.

H.E.H.

— FIRST —

THE CHURCH'S BLESSINGS ARE HEAVENLY

The Church's blessings are heavenly (Col. 1: 5) and she is promised deliverance out of this "*hour of temptation*." (Rev. 3:10.)

"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, to try them that dwell upon the earth". Rev. 3: 10.

Here we have the promise to the Church of being kept from (or "out of") the coming "*hour of temptation*" — the tribulation. There are those who refer to **Rev. 12: 12-17** as fulfilling this promise, seeking to prove that it is not as, "*caught up*", we are kept, or delivered, but that we are preserved by the providential care of God.

This interpretation of **Rev. 12** is not supported by the context, or by the rest of Scripture, for this passage like every other Scripture giving to us the voice of the godly ones in that day, expresses the desire for deliverance and blessing on *the earth*.

This is not the proper hope of the Church at all. God has revealed in His Word two distinct purposes: **first**, His gathering of a people for heavenly glory: **second**, His gathering of a people for earthly glory.

The Church, which is His body, with all the family of faith (those who are living at the rapture with all those who die in faith) compose the former. Israel and those converted from among the nations after the Church is gone, compose the latter.

Psalm 90 is the prayer of the godly of Israel. **Psalm 91** is their preservation in the day of tribulation. In **Psalm 92** they celebrate their deliverance. In **Psalm 93** *"the Lord reigneth."* In **Psalm 94** unrighteous government on the earth is ended, when *"judgment returns to righteousness"*. In **Psalm 95** Israel rejoices. In **Psalm 96** the nations who received the message of coming glory by faith rejoice with Israel. The majesty of Christ's Kingdom is owned and praised, while the heavens rejoice in the exaltation and glory of Christ. In **Psalm 97** the ungodly are consumed, while the moral character of the godly is marked and their blessing stated. **Psalm 98** declares all this to be manifested openly in the sight of the nations. In **Psalm 99** righteous government is openly established on the earth. Then in **Psalm 100** all lands are called upon to rejoice with Israel in the deliverance, blessing, and goodness of Jehovah — the God of Israel. There is not one word about heavenly blessing in all these Psalms. They all tell of earthly blessing, but when speaking of the Church we read, *"God having provided some better thing for us"*. **Hebrews 11: 40**. The *"better thing"* is the heavenly blessing of the Church as the bride of Christ.

— SECOND —

"THE TIME OF JACOB'S TROUBLE"

The Tribulation is spoken of as "the time of Jacob's trouble" (Jeremiah 30: 7) — not the Church's trouble!

"The word that came to Jeremiah from the Lord, saying, Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee in a book. For lo, the days come, saith the Lord, that I will bring again the captivity of My people Israel, and Judah, saith the

Lord ! and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

And these are the words that the Lord spake concerning Israel and concerning Judah. For thus saith the Lord; we have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?

Alas ! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: but they shall serve the Lord their God, and David their King, whom I will raise up unto them." **Jeremiah 30: 1-9.**

This prophecy has never been fulfilled in the past history of Israel. This future day of tribulation and unexampled sorrow is very definitely said to be concerning Judah and Israel — not the Church.

The Church — the body of Christ — began at Pentecost, when the descent of the Holy Spirit formed the body of Christ (**I Corinthians 12: 13, Acts 2: 1-4.**)

At the rapture (**I Thess. 4: 16-18**) the Church will be taken to her home in heaven. God will then begin His dealings with Israel again.

—THIRD—

THOSE IN JUDEA MUST FLEE

The company who will flee during this "great tribulation" are Jews from Judea. (Matt. 24: 16-21.)

These warning words of our Lord to those in Judea could only apply to the godly remnant of Israel, who are in the land of Judea, surrounded by an apostate Israel given up to the judgments of God. It is "*the time of Jacob's trouble,*" when they — the godly remnant — will be saved out of it and brought into millennial blessing on the earth. (**Jeremiah 30: 7**)

The book of the Psalms gives the oppression of this godly remnant by the apostate and ungodly part of the nation, who are consequently cut

off in judgment. It also tells of the repentance, confession, and prayers of the godly with their final deliverance and consequent praises.

Zechariah 13: 8, 9, plainly states that two parts of Judah will then be cut off and die, while the third part will be left in the land. Although the godly ones go through the tribulation, they are preserved and owned of the Lord. (**Psalm 37: 9-29, ch. 41: 2.**) **Psalm 72** tells of the time when the Lord will reign over all the earth.

"Then let them which be in Judea flee into the mountains." (**Matt. 24: 16.**) The Church on the other hand is formed of Jew and Gentile baptized by one Spirit into one body. (**I Corinthians 12: 13.**)

Its members are found all over the earth and it has no earthly centre, for the Lord Jesus said, *"Where two or three are gathered together in My Name, there am I in the midst of them."* **Matthew 18: 20.**

— FOURTH —
NOT ON THE SABBATH DAY

They are told to pray that their flight from Jerusalem will not be on the Sabbath day (Matt. 24: 20), whereas the first day of the week is the day which belongs to the Church. (Acts 20: 7)

"But pray ye that your flight be not in the winter, neither on the sabbath day." **Matt. 24: 20.**

The Sabbath, or seventh day, was God's covenant of rest on the earth to Israel and they will nationally enjoy that rest in the millennial day. (**Ezekiel 46: 1-4.**)

Israel never kept the Sabbath according to the mind of God. (**Ezekiel 20: 13, 16, 21, 24.**)

The first day of the week belongs to the Church —the body of Christ. On that day, called the Lord's day in **Revelation 1: 10**, we remember the Lord in His death as did the early disciples. (**Acts 20: 7.**)

The promised blessing of Israel is on *the earth* when Jerusalem will be the centre of glory. (**Isaiah 62: 7, Ezekiel 48: 35, Joel 3: 17, 20, 21.**)

The promised blessing of the Church is in *heaven*. (**Ephesians 1: 3, Colossians 1: 5.**)

By this we can see that the prayer of **Matthew 24:20** is distinctly Jewish and not the voice of the Church.

— FIFTH —

THE PEACE OF JERUSALEM ON EARTH

They will pray for the peace of Jerusalem ON EARTH (Isaiah 62: 7), whereas the Church's home is the heavenly Jerusalem. (Rev. 21:2, 10.)

"Ye that make mention of the Lord, keep not silence and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth".

Isaiah 62: 6, 7.

The earthly Jerusalem must not be confounded with the heavenly Jerusalem. Old men and old women will be found in the earthly Jerusalem, *"every man with his staff in his hand for very age"*. Boys and girls will play in its streets. **(Zechariah 8:4, 5.)**

In contrast with this we find that the Church's hope is a heavenly one. **(Colossians 1: 5.)** Our home is *"eternal in the heavens"*. **(II Corinthians 5: 1.)** We — the Church will reign *over* the earth with Christ — *not on* it. The heavenly Jerusalem (the home of the Church; comes down from God out of *heaven* **(Rev. 21: 10.)** Thus it will be visible to those on the earth in the millennial day, when we shall be associated with Christ in His reign of righteousness. **(Rev. 20: 4.)** We are now looking for our Saviour, who by His coming delivers us from the wrath to come — the tribulation. **(I Thess. 1: 10.)** Then we shall have bodies of glory fashioned like His glorious body.

The Christian taught of God does not *"pray for the peace of Jerusalem,"* though he rejoices in every promise of coming blessing; and the exaltation of Christ is of deep interest to those who love His blessed Name. God has *"abounded toward us in all wisdom and prudence; having made known unto us the mystery of His will"*. **Eph. 1: 8, 9.**

This is immediately followed by the word that tells us of the gathering together of *"all things in Christ, both which are in heaven and which are on earth, even in Him"*. **Verse 10.** We must not, then, confound these two purposes of God; heavenly blessing for the Church, and earthly blessing for Israel.

— SIXTH —

"THE MIDDLE WALL OF PARTITION"

In this present Church period "the middle wall of partition" between Jew and Gentile has been broken down. (Eph. 2: 14-16) but during the tribulation it is up again. (Revelation 7:4-9.)

It would be well to read the whole of **Revelation 7** to see who the white-robed company are.

Here we have the separate sealing of the twelve tribes of Israel, and then of a great Gentile company. We know that now, during the Church period, "*the middle wall of partition*" has been broken down, and now Jew and Gentile are made "*one in Christ*". (Eph. 2: 14-16, Gal. 3: 28.)

But Revelation shows us that "*the middle wall of partition*" will be up again during the tribulation, as well as on the millennial earth. (Isaiah 60 and 62.) This white-robed company who have come out of great tribulation serve God "*day and night in His temple*". This is on earth for there is no night and no temple in the heavenly Jerusalem. (Rev. 21: 22, Rev. 22: 5.)

Revelation 7 is the fulfillment of the promises made to Israel, when the whole twelve tribes will be gathered back and blessed in the land. (Ezekiel 37.) At that time the Gentiles will rejoice and worship with Israel. (Psalm 117.)

Could proof be stronger that this company is not the Church at all, and that the Church is not on the earth in the day of tribulation?

— SEVENTH —

THE MARRIAGE OF THE LAMB

The Church must be in heaven for the marriage of the Lamb, which takes place in heaven BEFORE the armies come out of heaven with Christ at the END of the tribulation. (Rev. 19: 7-21.)

Now those who teach that the Church is on earth during the tribulation pass over without comment this passage of Scripture which clearly teaches that the marriage of the Church takes place in heaven before the coming forth of our Lord in judgment on the nations. This shows the Church must have been raptured to heaven beforehand. When the Lord

thus appears in judgment, He first acts as the Davidic warrior King preparatory to the setting up of His kingdom on earth in peace. The heavenly saints are the armies who come with Him at this time. (**Zech-ariah 14: 4-5, Jude 14.**) The Lord does not *remain* on the earth nor do the heavenly saints. The tabernacle of God comes down out of heaven and is over the earth. (**Isaiah 4: 5, margin; Rev. 7: 15 N.T.**)

A prince of the house of David will reign in the earthly Jerusalem and offer a sin offering for himself and for all the people. (**Ezekiel 34: 24, ch. 45: 22.**) Then "*the heaven shall hear the earth*" during this wonderful millennial reign and God will "sow" Israel to Himself in the earth. (**Hosea 2: 22, 23.**) The Church — the body of Christ — cannot be of this earthly company, seeing Scripture plainly states that our home is "eternal in the heavens". (**II Corinthians 5: 1.**)

— EIGHTH —

WHO ARE LEFT ON THE EARTH?

If the Church were to go through the tribulation, and then all the saints were caught up to heaven at the end of it, there would be no saints left on earth for the millennial reign.

The teaching of those who insist that the Church will go through the tribulation is here proved to be opposed to the plain teaching of Scripture. Let us consider their system of interpretation as presented by their most able expositors — it is just this: they say that all the living saints remain on earth during the tribulation, and then at the end of it they are all caught up and meet the Lord in the air. They then tell us that all the saints return at *once* to the earth with the Lord when He comes to judge the wicked who are *all* cut off in judgment.

We ask, then, who will be left on earth for the millennial reign of Christ? If *all* the saints are caught up, and *all* the wicked are judged, then who will be left on earth? We know definitely that there are saints on earth during the Millennium from such Scriptures as **Revelation 7, Zeph. 3: 20, Zechariah 14: 16, 17**, as well as many others. Where do they come from if all were caught up at the end of the tribulation?

Here we can see that this whole system of teaching, which would tell us that the Church must go through the tribulation, only ends in *proving*

itself false. Once again we are reminded that only the truth is logical. Then too the enemy is "*a thief and a robber*", seeking to rob God of His glory, and also to rob the people of God of the enjoyment of the fulness of their blessings in Christ. Let us not allow him to rob us of the present hope of the Lord's coming. The Lord may come today ! "*Even so, come, Lord Jesus*". **Rev. 22: 20.**

— NINTH —

THE EARTHLY SAINTS MARRY

There must be a company of earthly saints whose home is on earth, for they marry, and children play in the streets of the earthly Jerusalem, (Zech. 8: 4, 5), whereas the heavenly saints do not marry. (Luke 20: 35.)

We have noticed that those who teach that the Church will go through the tribulation, must of necessity, and do, teach, that all the saints are caught up at the end of the tribulation. The Word of God teaches that the heavenly saints "*neither marry nor are given in marriage*", so that they cannot return to the earth to abide on the earth, seeing that **II Corinthians 5: 1** declares our home to be "*eternal in the heavens*". We shall have bodies of glory like Christ — blessed, precious truth. "*The glory of the celestial is one*" — this is our portion: "*the glory of the terrestrial is another,*" — that is the earthly saints. (**I Cor. 15: 40, Phil. 3: 21.**)

— TENTH —

THERE IS A TEMPLE ON EARTH

There will be a temple on earth for the earthly saints, (Rev. 7: 15), but none in heaven where the heavenly saints dwell. (Rev. 21: 22.)

We learn from **Ezekiel, chapters 40-48**, that there will be a millennial temple of marvelous beauty built in Jerusalem, and this is what is referred to here. Even during the tribulation there is no doubt that the Jews will have a temple in which the sacrifices of Judaism will again be offered by the godly remnant of Israel. (**Daniel 11: 31, Matthew 24: 15.**)

This temple will later be destroyed and will then be replaced by the millennial temple just referred to.

It is the earthly saints, we can readily see, who worship in the earthly temple during part of the tribulation, and also during the millennium.

All this clearly proves that the Church is not on the earth during the tribulation for the Church has no earthly centre or building made with hands. Those who compose the Church — the body of Christ — are a heavenly people with no earthly centre. The precious truth given of the Lord instructs those who have received Him, *that "where two or three are gathered together in My Name, there am I in the midst of them"*.

Matt. 18: 20.

Christ — not the temple — is now the Church's gathering centre on earth, just as e Himself will be the "light" and "temple" of the heavenly Jerusalem above. (Rev. 21: 22.) A temple made with hands always speaks to us of distance in worship, but the Church — the bride — is in a place of nearness here and now, and for all eternity above.

APPENDIX

Some have raised the questions as to how anyone could be saved after the Church is taken to heaven, seeing the Holy Spirit leaves with the Church.

We would call the attention of our readers to the fact that every work of God is by the Spirit. The coming of the Holy Spirit on the day of Pentecost, as a divine Person to dwell in the house of God, and to dwell in the bodies of the saints, does not mean that He did not work on earth previous to Pentecost. We know He did, for even in the Old Testament times *"holy men of God spake as they were moved by the Holy Ghost"*. **II**

Peter 1: 21.

Then the departure of the Holy Spirit when the Church is caught up to heaven in no wise denies His working in the salvation of a remnant of Israel and of the nations who receive the glad tidings concerning the coming of Christ in power and glory to set up the kingdom.

Careful attention to Scripture will show that every work of God has been, and always will be, in Trinity. It is always God the Father in

counsel; Christ the Son, the One who carries out those counsels, and the Spirit the power by which they are carried out. Let the reader ever remember that the truth of the Trinity is beyond the mind of man.

"What was it, blessed God,
Led Thee to give Thy Son,
To yield Thy well-beloved
For us by sin undone?
'Twas love unbounded led Thee thus
To give Thy well-beloved for us.

What led Thy Son, O God !
To leave Thy throne on high,
To shed His precious blood,
To suffer and to die?
'Twas love, unbounded love to us,
Led Him to die and suffer thus.

What moved Thee to impart
Thy Spirit from above,
Therewith to fill our heart
With heavenly peace and love?
'Twas love, unbounded love to us,
Moved Thee to give Thy Spirit thus.

What love to Thee we owe,
Our God, for all Thy grace;
Our hearts may well o'erflow
In everlasting praise !
Make us, O Lord, to praise Thee thus
For all Thy boundless love to us."

