

- 1) The only Bible passage clearly giving time-relation of Trib to 2nd Coming, Matt. 24:29-30, states 2nd Coming is "immediately after the tribulation." (See corresp. chaps. of Mark 13 & Luke 21.) No Bible passage teaches any rapture before Trib!
- 2) The word "elect" in New Testament refers once to Christ, once to certain angels, and all other references point to the Church, or individual Church members. Trib days shortened for "elect's sake" in Matt. 24 & Mark 13. How can phrase "if it were possible, they shall deceive the very elect" (Matt. 24:24) refer to Israel? Pre-Tribs admit Israel's deception during Trib is not only a possibility but a certainty! In fact, Israel will not even turn to Christ until end of Trib (Rom. 11:26-27) and certainly won't be hated for Christ's name sake!
- 3) Signs in Matt. 24 not necessarily "Jewish"; most "wars and rumors of wars" have involved Gentiles. Referring to Israel during His ministry, Jesus said: "There shall no sign be given unto it but the sign of the prophet Jonas." Israel rejected His resurrection (sign of the prophet Jonas). But Christ has promised signs, and these can only be for His believing people. Book of Matt. is not necessarily "Jewish"; Church given Great Commission in Matt. 28:19-20. If Matt., Mark, Luke are on "Jewish" ground, why not John? First 3 Gospels record ministry in "Galilee of the Gentiles," but John records Jerusalem ministry! Pre-Tribs admit Joel's prophecy of Spirit's outpouring was fulfilled for Church at Pentecost, even though Joel didn't mention "Church" or any equivalent. They also admit Jer. 31:31-34 was fulfilled for Church in Heb. 8:7-13, even though this prophecy was given to "house of Israel" and "house of Judah." Pre-Tribs should be consistent and see "Church" ground also in Matt. 24 & Rev. 13!
- 4) Rapture and 2nd Coming are same event. Both have appearing of Christ in clouds, sound of a trumpet, gathering of the elect, etc. I Cor. 15 speaks of "last trump"; if this happens before Trib, Paul should have written "the next to the last trump!" Pre-Tribs say Greek term "parousia" (coming) refers to rapture, or "first phase," but "parousia" used in Matt. 24:3, also II Thess. 2:8. I John 2:28 associates "parousia" with the public manifestation of Christ! In I Thess. 4:14 Christ comes for His saints and with His saints at the same time!
- 5) "Day of Christ" and "Day of the Lord" are not separate events. (Isn't Christ your Lord?) If "day of the Lord" implies judgment, why does "Lord" occur 5 times in I Thess. 4:15-17, a rapture passage? Why is "day of the Lord" in I Thess. 5:2? At least 21 different terms describe 2nd Advent; are there 21 comings?
- 6) Resurrection of holy dead takes place at the rapture (I Thess. 4:16). Called "first resurrection" in Rev. 20. Trib martyrs share in "first resurrection." First resurrection associated with coming of the Lord (Isa. 26:19), conversion of Israel (Rom. 11:15), and giving of rewards (Rev. 11:15-18). According to both the Old Testament and the New Testament, the first resurrection is after Trib (Dan. 12:1-3, Rev. 20:4-5). How can there be a resurrection (or rapture) before the first resurrection? Church goes through Trib if not raptured before!
- 7) "Blessed hope" and "glorious appearing" refer to same event. Both terms found in one verse, Titus 2:13; both follow expression "Looking for!" We could not look for glorious appearing, or 2nd phase, if rapture had already taken place!
- 8) "Watch therefore: for ye know not what hour your Lord doth come" (Matt. 24:42) does NOT prove the imminent, any-moment view! Matt. 24 says He will come again, after the Trib, at an unknown hour; His coming will be imminent only when all the signs are fulfilled. For what are we to watch? Matt. 24:33 says "when ye shall see all these things, know that it is near, even at the doors." "All these things" can only refer to all the Matt. 24 signs. ("all" isn't "some," is it?)
- 9) Both the just and unjust will be here during Trib. Matt. 13:49 says "the angels shall come forth, and sever the wicked from among the just." Jesus distinguishes between "they" and "your" in Luke 21:26-28; He says "they" (men in general) will be terrified, but to His followers He adds "when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."
- 10) Verses that promise believers freedom from condemnation, judgment, wrath to come, etc., such as John 5:24, Rom. 5:9, Rom. 8:1, I Thess. 1:10, & I Thess. 5:9, are no guarantee the Church will not be here during the Trib. (There are at least 3 kinds of wrath: Trib wrath, 2nd Coming wrath, & eternal wrath of Hell.)

(OVER)

- AGE 2 (WRITE US FOR FREE COPY OF — "THE WORLD'S LONGEST LIST OF POST-TRIBS!".)
- Israelites were preserved through the Egyptian plagues, sealed ones of Rev. 9:4 will be preserved from the locusts, 144,000 will be preserved from judgments on unbelievers. God can preserve Church also; who wants to limit the Almighty?
- 11) The imminent return theory isn't proven by verses like John 14:3, Phil. 3:20-21, I Thess. 4:16-18, I Thess. 1:9-10, Titus 2:13, I John 3:2-3. Do these verses really teach Christ can come at any moment? They do NOT! See for yourself! Here are some reasons for rejecting "any-moment" doctrine: (A) Great Commission fulfillment implies long period of time; (B) Seed growth in Matt. 13 time-consuming process; (C) Paul expecting death, not rapture, in II Tim. 4:6-8; (D) Jesus predicted Peter's martyrdom in John 21:18-19; (E) Matt. 24 signs must come first; (F) Big interval between Ascension and Return: dispersal of Jews into "all nations" (Luke 21); "man travelling into a far country," "after a long time the lord of those servants cometh" (Matt. 25); (G) Apostasy of last days takes time to develop; (H) Bridegroom tarried in Parable of Virgins; (I) Pastoral Epistles teach Church's continuing ministry, which involves time; (J) Paul says Christ's Coming is NOT imminent (II Thess. 2:1-3), for apostasy & Antichrist must come first. Ladd (The Blessed Hope, pp. 94-95) maintains II Thess. 2:7 really says: "Only there is one (God) that restraineth now until he (Antichrist) come out of the midst," which is consistent with Antichrist "revealed" in verses 3, 6, & 8; (K) View of 7 phases of Church history (7 churches of Rev.) involves big lapse of time; (L) Exhortations to watch & be ready tied to 2nd phase in Matt. 24; and (M) Exhortations to holy living tied to 2nd phase (revelation) in I Pet. 1:13.
- 12) Some say 2 events happen between Coming for Church & Coming in Judgment— marriage supper of Lamb & judgment of believers' works for rewards. In Rev. 19 marriage supper occurs after destruction of great harlot, Babylon, at end of Trib and after Christ's Coming. Believers' works will be revealed by fire (I Cor. 3:15) at resurrection of just (Rev. 11:15-18). No time length given in regard to these events; again, who would care to limit our infinite God?
- 13) Some say "Son of Man," when connected with 2nd Coming, refers only to Israel & never to Church, but Rev. 1 sees Him with Church-representing candlesticks!
- 14) Some say wife is Israel & bride is Church, but wife in Rev. 19:7 is Lamb's bride!
- 15) Rev. 3:10 says "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." Here's the proof text quoted most often to prove Church will escape Trib. Alford says preposition from (Greek ek) means "out of the midst of": but whether by immunity from, or by being brought safe through, the preposition does not clearly define." Thiessen says "earth-dwellers" are those "who have identified themselves with the earth's commerce and religion." But Thiessen conveniently fails to admit that same Greek word for "dwell" is used of Jesus dwelling in Capernaum (Matt. 4:13) and saints in Lydda (Acts 9:32). Surely in these cases it bears no evil implication!

Oswald J. Smith said: "Now, after years of study and prayer I am convinced that there will be no rapture before the Tribulation, but that the Church will undoubtedly be called upon to face the Antichrist. When I began to search the Scriptures for myself I discovered that there is not a single verse in the Bible that upholds the Pre-Tribulation theory, but that the uniform teaching of the Word of God is of a Post-Tribulation rapture." (Who Said Rapture?, by David P. Ebaugh; correspondence with Dr. Smith)

Billy Graham said: "I have noticed at various church conferences and retreats that the emphasis is increasing toward the 'house church' in many parts of the world. Perhaps the Holy Spirit is getting His Church ready for a trial and tribulation such as the world has never known." (Under New Management, p. 86, by Sam Shoemaker)

Graham's quote was in our letters printed in the
 11/171 Christianity Today + April, 1971, Christian Life.

(Signature)
 (Dave MacPherson, B.A., L.B.S.)

THE SECOND COMING OF OUR LORD IN THE GOSPELS AND EPISTLES

Some teach that the 2nd Coming is in 2 phases or stages. They say Christ comes for His saints at the Rapture before the Tribulation, and after the Tribulation returns with His saints at the Revelation. They declare that the two stages are completely different, that Christ spoke of one phase and Paul spoke of the other. The following list, taken from Reese's The Approaching Advent of Christ (pp. 259-261), should convince any open-minded Bible student that the Gospels and Epistles are very much in harmony and that the Rapture and the Revelation are the ONE AND THE SAME event.

THE GOSPELS

THE EPISTLES

bounding iniquity; (Matt. 24:12)	Mystery of lawlessness; (II Thess. 2:6-8)
also Christs (Matt. 24:5, 24)	Restraint removed; man of lawlessness
elusion for non-elect (Matt. 24:11,24)	Delusion for rejecting Gospel (II Thess. 2:10,11)
reat signs, wonders (Matt. 24:24)	Signs and lying wonders (II Thess. 2:9,10)
ntichrist in the temple (Matt. 24:15)	Man of sin in the temple (II Thess. 2:4)
eclension (Matt. 24:12,24)	Apostasy (II Thess. 2:3)
ribulation for the elect	Tribulation for the Church
p to the Revelation (Matt. 24:21,22)	up to the Revelation (II Thess. 1:4-7)
Woes of Messiah" (Matt. 24:6-12)	Perilous times; creation (II Tim. 3:1)
	groaning, travailing (Rom. 8:20-23)
also security (Matt. 24:37-51)	Saying "peace and safety" (I Thess. 5:3)
ate incalculable (Matt. 24:36,42)	Date incalculable (I Thess. 5:1,2)
(Matt. 25:13)	(Acts 1:7)
anger of sleep (Matt. 25:5)	Danger of sleep (I Thess. 5:6)
	(Rom. 13:11,12)
oins girded to meet	Loins girded to meet
on of Man (Luke 12:35,36,40)	Jesus Christ (I Pet. 1:13)
ravail (Matt. 24:8)	Travail (I Thess. 5:3)
he "Parousia" in	The "Parousia" in (II Thess. 2:8)
riumph (Matt. 24:27-31,39)	triumph (I Thess. 4:14-18)
he Revelation (Luke 17:30)	The Revelation (II Thess. 1:7)
oming of the bridegroom (Matt. 25:1-13)	Bride given to her Head (Eph. 5:27)
ouds of heaven (Matt. 24:30)	Clouds (I Thess. 4:17)
ire (Matt. 13:40,42,50)	In Fire (I Cor. 3:13,15)
ngels (Matt. 24:31; Mark 8:38)	Angels of his power (II Thess. 1:7)
ower (Matt. 24:30; Luke 21:27)	Power (II Thess. 1:9; II Pet. 1:16)
reat Glory (Matt. 24:30)	Great Glory (II Thess. 1:9)
reat Sound (Matt. 24:31)	With a Shout (I Thess. 4:16)
rumpet (Matt. 24:31)	Last Trump (I Thess. 4:16; I Cor. 15:52; Rev. 11:15)
believers who survive (Matt. 16:28)	Believers who survive (Rev. 20:4a; I Thess. 4:15)
believers who die (Matt. 16:28)	Believers who die (I Thess. 4:14)
apture of the elect, (Matt. 24:31,40,41)	Rapture of saints, (I Thess. 4:17)
he saved scattered (Luke 17:34-36)	the saved scattered (II Thess. 2:1)
ver the world (Matt. 13:30; Mark 13:27)	over the world (Rev. 14:14-16)
ransfiguration of righteous (Matt. 13:43)	Transfiguration of believers (II Thess. 1:10)
elease from trial (Luke 21:28)	Rest from tribulation (II Thess. 1:7)
urprise for most (Luke 21:34,35)	Surprise for most (I Thess. 5:3)
ays shortened (Matt. 24:22; Mark 13:20)	The time shortened (I Cor. 7:29)
atch ye! (Luke 21:36)	Let us watch! (I Thess. 5:6)
ooking for the Lord (Luke 12:36)	Looking for the Lord (Phil. 3:20)
udden destruction (Matt. 24:39)	Sudden destruction (I Thess. 5:3)
niversal judgment (Luke 17:37)	Upon every soul of man (Rom. 2:8,9,16)

In The Rapture Question, p. 148, John Walvoord of Dallas Seminary speaks of "the two events, so different in character" and says Post-Tribs have difficulty in working out "a harmony of prophecies related to the second advent." Do you agree?

(But Walvoord does concede on p. 127 that "posttribulationism has long been a common doctrine held by the majority of the church" and further admits that "at the present time there is a resurgence of posttribulationism." **WE AGREE !!**)

(OVER)

Do you believe Jesus can return at any moment? If you do, this is for you!

Acts 2:34-35 says: "For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit Thou on My right hand until I make Thy foes Thy footstool."

This passage states that Christ will not leave Heaven until He comes to make His foes His footstool. His coming will be just before the day of judgment, not 7 years ahead of time!

Acts 3:20-21 says: "And He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

Peter states that Heaven must hold Christ until the times of restitution of all things. Christ cannot even get out of Heaven before then. Not even for an imminent Pre-Tribulation rapture 7 years ahead of time!

ORIGIN OF PRE-TRIBULATION RAPTURE THEORY (see also p. 6)

Edward Irving was a minister in the Church of Scotland. His magnetic personality drew large crowds to his church in London, England. In 1830, Irving was expelled by the London Presbytery because he wrote a booklet in which he claimed that Christ's human nature was sinful! However, he rejected their decision and continued his ministry. In 1831, disturbances began to take place in his services. He was removed from his church the next year, and died two years later. On April 30, 1831, a Mrs. J. B. Cardale, who later joined Irving's church, had uttered a personal revelation in a home prayer meeting that Christ would soon return, but she was only echoing Scottish lassie Margaret Macdonald's novel 1830 revelation of a rapture before the Tribulation! It was from this supposed revelation that the modern doctrine and modern phraseology respecting it arose; it came not from Scripture, but from that which falsely pretended to be the Spirit of God. Irving accepted this teaching and it was taught at prophetic meetings at Powerscourt House in Ireland, attended much by Plymouth Brethren organizer John Darby. Irving's views influenced Darby, C. H. Mackintosh, & C. I. Scofield, whose Bible popularized the new theory. Later, some of the leading Plymouth Brethren scholars, including Benjamin Newton and S. P. Tregelles, rejected this Pre-Trib theory. For 1800 years the Church had believed only in a Post-Trib coming which, during persecution, was occasionally thought to be imminent. There is not a shred of historical evidence before 1830 that the Church ever believed in a double coming, or rapture before the Tribulation!

(Sources for above statement include: Prophecy and the Church, by O. T. Allis; The Rapture—When?, by Arthur Katterjohn; The Blessed Hope, by George E. Ladd; The Restoration of Apostles and Prophets in the Catholic Apostolic Church, by R. Norton; The Imminent Appearing of Christ, by J. Barton Payne; The Approaching Advent of Christ, by Alexander Reese; and The Hope of Christ's Second Coming, by S. P. Tregelles.)

In our opinion, Tell It Like It Will Be is the greatest book ever written about Christ's Second Coming! It's now off the press and ads have already appeared in Christianity Today, Eternity, and Moody Monthly. For your copy of this new book call your nearest Bible bookstore or mail a check for \$1.00 to the author: Dr. Norman S. MacPherson, 7723 Robin Avenue N.E., Albuquerque, New Mexico, 87110. (If you are in the Kansas City area, listen to Tell It Like It Will Be each Sat. at 10 a.m. over KCIO—1410 on your radio dial.)

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(NEXT PAGE)

THE WORLD'S LONGEST LIST OF POST-TRIBS!

FFG

PS After receiving our literature, a Bible-believing pastor here sent me the following letter: "What amazes me is that you and your father are the only ones that I know who hold such an unusual theory." For his information, here are some believers who have held that the Church will pass through all or part of the Tribulation (M=Mid-Trib; the rest are Post-Tribs):

Harold Aday, Henry Alford, Oswald T. Allis, David Baron, Rowland V. Bingham, Al Brickner, Clarke Burkhalter, J. Oliver Buswell Jr.(M), Robert Cameron, Edward J. Carnell, Dan Crawford, Joseph Doores, Norman F. Douty, Ralph Earle, David Ebaugh, Charles R. Erdman, William J. Erdman, A. R. Faussett, Henry Frost, Arthur F. Glasser, A. J. Gordon, William Greathouse, H. Grattan Guinness, Donald Hagner, Norman B. Harrison(M), Carl F. H. Henry, Frank Houghton, Kenneth Kantzer, Arthur Katterjohn, George E. Ladd, Forest Lewis, C. S. Lovett, John Luchies, Norman S. MacPherson, Philip Mauro, Richard H. McCartney, Robert McQuilkin, Eugene Merrill(M) Berkeley Mickelsen, W. G. Moorehead, G. Campbell Morgan, George Mueller, Benjamin Newton, Harold J. Ockenga(M), J. Barton Payne, Paul S. Rees, Alexander Reese, Pat Robertson, J. C. Ryle, Ed Sanders, T. T. Shields, A. B. Simpson, Oswald J. Smith, Charles H. Spurgeon, A. H. Strong, Hudson Taylor, Merrill C. Tenney(M), Edith C. Torrey, S. P. Tregelles, Henry Waterman, Nathaniel West, and Richard Wolff.

We've also sent our material around the world. Here are some reactions:
F. F. Bruce(Univ. of Manchester, England): "I am glad to know of opportunities you have for presenting an alternative to the popular dispensationalism."
Jethro(Children of God, Mingus, Tex.): "You are right on about the Tribulation."
George E. Ladd(Fuller Theological Seminary): "I quite agree with your 15 points expressing your belief that the Church will pass through the Tribulation. The Great Tribulation will be nothing more than the final effort of the world to crush the Church. May God prosper you in your efforts to disseminate this truth."
C. S. Lovett(Dir., Personal Christianity): "Thanks for sending along your outline. It is swell and it will help. I have settled on the Post-Trib position in my mind and once I did the Scriptures fell in place. I wonder what took me so long."
Jack McAlister(Dir., World Literature Crusade): "You have certainly made a thorough study. Your conclusions are clearly based on the statements of Scripture."
J. Barton Payne(Wheaton College): "Thank you for your enclosed 15 points on the unity of our Lord's return. I think you are on target."
Duane Pederson(Editor, Hollywood Free Paper): "Thank you for the materials on the Tribulation. Praise God there are people who are digging in and then sharing it."
Paul S. Rees(World Vision): "I was reared on Pre-Trib for 30 years. I have seen more and more difficulties with this view, strictly from an exegetical standpoint. I neither teach it nor preach it."
Pat Robertson(Pres., Christian Broadcasting Network): "I do believe that Christians have been taken in by a doctrine which is not Scriptural, and have been lulled into a false complacency by it."
Martin Rosen(Amer. Board of Missions to the Jews): "I read through the 15 points quite thoroughly. I feel it is probably the best expression of the case I've read."
Oswald J. Smith(The Peoples Church, Toronto): "I like your statement very much and I am wondering if it is possible to get a number of additional copies. You have some excellent thoughts here that will be difficult to answer."
Merrill C. Tenney(Wheaton College): "I have been less and less inclined to commit myself to the Pre-Tribulation position. It has seemed to me strange that the Apocalypse did not specify anywhere a Pre-Tribulation rapture in its description of the end time."

In his book, The Imminent Appearing of Christ, p. 38, J. Barton Payne says: "The twentieth century has indeed witnessed a progressively rising revolt against pre-tribulationism." On p. 39 he says: "Despite the uncritical acceptance with which dispensational pre-tribulationism is still held by the majority of America's rank-and-file evangelicals, one senses that the leaders of the movement feel they are now fighting for its very existence."

In the first printing of The Rapture Question, p. 148, John Walvoord of Dallas Seminary states that Pre-Tribulationism is not "an explicit teaching of Scripture, a shocking admission for a Pre-Trib! But in later printings he no longer says this

**REWARD - WE WILL GIVE \$5,000.00 TO ANYONE FINDING ANY BIBLE PASSAGE
TEACHING ANY RAPTURE OR SECOND COMING BEFORE THE TRIBULATION !!!**

(OVER)

Professor Arthur Katterjohn of Wheaton College has just completed a very comprehensive yet readable study on the 2nd Coming, The Rapture—When? The 22-page outline of his remarkable work is now available at a breath-taking price of only 50 cents a copy. For your personal copy, write to: Prof. Arthur Katterjohn, 220 E. Union, Wheaton, Illinois, 60187 Listed below are 15 sentences that can be found on p. 22 in Katterjohn's monumental, thought-provoking work. Those who believe and teach the Pre-Tribulational Rapture should fill in the following blanks with the verse or verses which clearly teach these claims. Can YOU fill in any blanks?

1. There are two distinctly different comings of Christ, yet future. _____
2. The Rapture will occur BEFORE the Tribulation. _____
3. The Rapture will occur at least 7 years before the Return of Christ. _____
4. The Rapture is for the Church, not the elect, the saints, etc. _____
5. Christ comes only "to" the air at the Rapture. _____
6. Christ and the Raptured Church return to Heaven. _____
7. The Holy Spirit is to be taken out of the way before the Tribulation. _____
8. The Church is to be taken out of the way before the Tribulation. _____
9. The Rapture will be secret. _____
10. The Rapture may take place at any moment. _____
11. The Rapture will surprise Christians as a thief in the night. _____
12. The Rapture is imminent. _____
13. The Day of Christ is different from the Day of the Lord. _____
14. The Rapture is different from the Coming of the Lord. _____
15. There are two distinct Resurrections of the righteous. _____

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Modern Pre-Trib books usually avoid reference to Irving, Macdonald, and Pre-Trib theory origin for obvious reasons(see p.4). In the book, The Restoration of Apostles and Prophets in the Catholic Apostolic Church(1861), by Robert Norton, a member of that Irvingite church, the following quote appears on p. 15: "Marvelous light was shed upon Scripture, and especially on the doctrine of the second advent, by the revived spirit of prophecy. In the following account by Miss M.M.(Margaret Macdonald), of an evening during which the power of the Holy Ghost rested upon her for several successive hours, in mingled prophecy and vision, we have an instance; for we first see the distinction between that final stage of the Lord's coming, when every eye shall see Him, and His prior appearing in glory to them that look for Him. She (Miss M.M.) writes: 'I felt this needed to be revealed, and that there was great darkness and error about it; but suddenly what it was burst upon me with a glorious light.'" So, Norton says this was the first occurrence of "double coming" teaching, and Miss Macdonald admits she was the revelator of it, ending centuries of error! (See also Edwards' The Day of Vengeance and Scruby's Immediately After The Tribulation.)

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Reactions to our Tribulational literature keep our mailman busy, and already we have heard from most of the 50 states and many foreign countries, much response coming from our ads in Christianity Today, Christian Life, and other publications. Here are some additional reactions and comments:

- Fleason L. Archer Jr.(Trinity Evangelical Divinity School): "There would seem to be definite signs preceding the Rapture; if so, it could not be imminent in the sense of 'any moment'."
- Carl F. H. Henry(Editor-at-Large, Christianity Today): "In my statement of pre-millennialism, I am happier with Alford's view, sometimes referred to as the early church view, than with the dispensationalist breakup of events. More and more I have grown wary of dogmatism about a pre-tribulation rapture."
- Dallas Seminary student: "I have taken the required eschatology course at DTS. During that course I was exposed to the Post-Trib position. Some of my classmates, even now, are in or leaning toward that camp."

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WHICH PRE-TRIB VIEW?

Do you hold to the Pre-Trib view? Which one? Ever since Margaret Macdonald's "revelation" of 1830, Pre-Tribs have turned the Great Commission into the Great Commotion, and those who would fight at the drop of a "Pre" have often disagreed among themselves, to wit:

Scofield (RB, p. 1337) says Trib chapters in book of Revelation are chapters 11-18. W. R. Newell (Exposition of Revelation, p. 403) says chapters 13-18. Henry Thiessen (Will the Church Pass Through the Tribulation?, p. 20) says chapters 6-19. John Walvoord (The Rapture Question, pp. 64-65) says chapters 4-19. Jack Van Impe (radio broadcasts) says chapters 5-19. Hal Lindsey (The Late Great Planet Earth, p. 143) says chapters 6-19.

L. S. Chafer (Systematic Theology, V, pp. 120-125) says Trib verses in Matt. 24 are verses 9-26. Scofield (op. cit., p. 1033) says verses 4-14. E. Schuyler English (Studies in the Gospel According to Matthew, p. 173) says verses 15-26. Theodore Epp (Rightly Dividing the Word, p. 67) says verses 9-22. A. C. Gaebelain (The Gospel According to Matthew, II, p. 182) says verses 4-26.

H. A. Ironside (Not Wrath But Rapture, p. 27) dogmatically states the restraint of II Thess. 2:7 "is, of course, the Holy Spirit." C. H. Mackintosh (Papers on the Lord's Coming, p. 49, footnote) says it may refer to the Roman Empire.

Scofield (op. cit., p. 1212) says "the day of our Lord Jesus Christ" (I Cor. 1:8) is the same as "the day of Christ," or 1st phase. But C. H. Mackintosh (op. cit., p. 47) says I Cor. 1:8 refers to "the day of the Lord," or 2nd phase.

A SECOND LOOK AT HAL LINDSEY'S BOOK

Hal Lindsey, author of The Late Great Planet Earth, is a graduate of Dallas Theological Seminary, a staunch defender of dispensational Pre-Tribulationism.

On p. 143 Lindsey gives the chief reason why he believes the rapture occurs before the Trib. He writes: "If the Rapture took place at the same time as the second coming, there would be no mortals left who would be believers; therefore, there would be no one to go into the Kingdom and repopulate the earth."

But Lindsey inconsistently declares on p. 54 that a Jewish remnant will accept Christ at His Post-Trib revelation as Messiah. He thus admits there will be mortals left who will believe! (Not all the infants in Isa. 65:20 are necessarily children of believers; "the sinner" is mentioned. Sinners are also found in Micah 4:5 and Rev. 20:8. Rev. 19:19-21 says the armies of the beast will be destroyed; it doesn't say all unbelievers will be destroyed!)

On the last page, Lindsey says Maranatha means "the Lord is coming soon." But language experts A. T. Robertson and Robert Young (Lindsey quoted him on p. 69) say this Aramaic word means either "the Lord has come" or "the Lord will come."

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II Pet. 3:12,13 speaks of looking for the day when "elements shall melt with fervent heat" and looking for "new heavens and a new earth." According to many Pre-Tribs, all this is at least 1000 years away—but readers are urged to be looking! Why, then, do Pre-Tribs say we cannot watch for a coming after the Tribulation?

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Reactions from top scholars to our Trib material unceasingly come our way: Clark H. Pinnock (Trinity Evangelical Divinity School): "I do agree with you that the Post-Trib position is the historic Christian view. It is also my own." Leon Morris (Prin., Ridley College, Australia): "It is interesting to hear the way you got hold of Norton's book. Even at \$85 I think you have a bargain." Robert G. Rayburn (Pres., Covenant Seminary): "I have come to your conviction that the church will undoubtedly pass through the Tribulation."

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Get Outline Studies on the Rapture Question by scholar Ed F. Sanders. It's great! For a free copy, write: Ed F. Sanders, 826 Parkway Dr., Wheaton, Illinois, 60187

(OVER)

WHO WAS MARGARET MACDONALD ?

by Dave Macpherson

She was the young woman who originated the Pre-Tribulation rapture theory!

According to Robert Norton's book, The Restoration of Apostles and Prophets in the Catholic Apostolic Church (London: 1861), she claimed on p. 15 to have received a "revelation" in the spring of 1830, while living in Port-glasgow, Scotland, that Christians would be raptured before the Tribulation—something never taught before 1830. Before 1830, the Church taught only one coming, after the Tribulation!

Margaret's revolutionary "revelation" split the second coming of Christ into two phases—first, a Pre-Trib rapture; then later, after the Trib, the return of Christ to earth. Her own statement, covering three pages in Norton's book, clearly contains most of the major tenets found today in Pre-Trib dispensationalism—meeting the Lord in the air, secrecy, suddenness, invisibility, imminency, a Pre-Trib separation of believers and unbelievers, distinction between the raptured bride and the Trib elect, and so on.

F. R. Coad's A History of the Brethren Movement (Eerdmans; 1968), p. 63, states: "Darby, at Newton's suggestion, had already investigated (in 1830) these 'gifts' in the course of visits paid to their first place of occurrence at Row in Scotland, and had rejected them." (Darby was 29 at the time; Newton was 22.)

By February, 1831, Benjamin Newton was strongly opposing Irvingism and Margaret's underlying "revelation" of 1830; Coad, p. 128, writes: "This rejection included a feature of prophetic interpretation which Darby had adopted, the doctrine of 'the secret rapture of the saints.'" So, Plymouth Brethren organizer John Darby rejected Margaret's "miraculous gifts" but accepted her novel two-phase coming!

As recorded in Robert Baxter's Narrative of Facts (London: 1833), p. 18, Baxter himself had a "revelation" in an Irvingite prayer meeting on January 14, 1832, that Christ would return in three and a half years on July 14, 1835. Not to be outdone, Darby also set dates. In his Etudes sur l'Epitre aux Hebreux, Darby wrote on p. 146: "There are excellent brethren in all countries who have sought to calculate these dates...some have fixed 1844, others 1847; I myself have made several calculations in the times past, and in the same sense." And this same Darby influenced Scofield!!

Norton's Book Discovered; Famous Pre-Tribs Interviewed

On October 20, 1971, I discovered a rare copy of Norton's book in Allenson's bookstore in Naperville, Illinois, and bought it for \$85.00. The only other copy in the world of which I have knowledge is in the British Museum; I had previously obtained their photocopy of p. 15, which features Norton's assertion that this was the first instance of two-phase teaching and Margaret's admission she originated it! So rare is this book that author Norman F. Douty once told me he had searched for it all his life without success. And Wilbur M. Smith once told me in a letter he wished to be notified if I ever found it.

Shortly after I did find it, I interviewed some leading Pre-Tribs including Richard De Haan, Theodore Epp, Charles L. Feinberg, J. Vernon McGee, J. Dwight Pentecost, John R. Rice, and Jack Van Impe. Most of these men knew nothing of both Margaret and Norton; only Feinberg had heard of Norton, and only Rice had heard of Margaret.

None of these famous ^{two-phased} men could name anyone living between the first century and 1830 who ever taught a two-phase coming, yet all seven seemingly cling to the vagaries of a Scottish lassie whose friends, according to A. L. Drummond's Edward Irving and His Circle (pp. 141, 142, 146, 238, 279), included those who practiced ecstatic speech, telepathy, and (shades of Satan) automatic writing!

Isn't it about time true Christians were raptured from the valley of fantasy to the mountain of facts?

Christmas Day, 1971.

WRITE US FOR A FREE COPY OF
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THE WORLD'S LONGEST LIST OF POST-TRIBS !

The greatest Bible scholars of all time have believed that Christians will be on earth during Antichrist's short reign. Here is our carefully researched list of outstanding expositors, translators, and teachers who are known as Post-Tribs. If you have proof of an incorrect inclusion, we will delete it at once. Please send us any names we may have overlooked.)

Harold Aday, Archibald Alexander, Joseph A. Alexander, Henry Alford, Oswald T. Allis, Ambrosiaster, Herbert T. Andrews, Samuel J. Andrews, Apollinaris, Matthew Arnold, Karl A. Auberlen, Augustine, Gottlob L. E. Bachmann, H. A. Baker, Barnabas, David Baron, Freeman E. Barton, Don W. Basham, Clarence B. Bass, I. T. Beckwith, Johann A. Bengel, Donald E. Benson, G. Fred Bergin, Louis Berkhof, John H. Bernard, Robert Besancon, Edward F. Bickersteth, Rowland V. Bingham, Del Birkey, Thomas R. Birks, Cecil Y. Biss, W. E. Blackstone, Friedrich Bleek, Horatius Bonar, George H. Box, Al Brickner, Thomas Brightman, Bill Britton, John A. Broadus, Charles Broken-shire, Joshua W. Brooks, Thomas Broughton, David Brown, Lionel Brown, F. F. Bruce, William T. Bruner, John Bunyan, William Burgh, Clarke Burkhalter, Herbert W. Butt, John Calvin, Robert Cameron, William Carey, Edward J. Carnell, Alexander Carson, Thomas Chalmers, M. R. Chandran, Robert Chapman, Robert H. Charles, T. K. Cheyne, Theodor Christlieb, John Chrysostom, Richard W. Church, Clement of Rome, Edmund P. Clowney, Comodian, William J. Conybeare, Charles T. Cook, Coracion, Ed Corley, William E. Cox, Thomas Cranmer, Dan Crawford, Hermann Cremer, William R. Crews, Alexander Cruden, William Cuninghame, Cyprian, Gustaf H. Dalman, Lennard Darby, Charles Daubuz, A. B. Davidson, Adolph Deissmann, Franz Delitzsch, Wilhelm M. L. De Wette, Norman Dixon, Marcus Dods, Joe Doores, Norman F. Douty, Bill Dunklin, Friedrich H. C. Dusterdieck, Ralph Earle, David P. Ebaugh, Johannes H. A. Ebrard, Alfred Edersheim, Jonathan Edwards, Wesley G. Edwards, Charles J. Ellicott, Edward B. Elliott, Charles R. Erdman, Frederick Erdman, William J. Erdman, Eusebius, Maurice J. Evans, Heinrich Ewald, Patrick Fairbairn, Andrew R. Fausset, Gordon D. Fee, Howard W. Ferrin, George G. Findlay, Charles Fisher, Sharrel E. Ford, James E. Frame, Alexander Fraser, George H. Fromow, Henry W. Frost, Andrew Fuller, Daniel P. Fuller, Eugene L. Garner, Oscar de Gebhardt, John Gill, Arthur F. Glasser, Frederic L. Godet, Edgar J. Goodspeed, Thomas Goodwin, A. J. Gordon, Charles Gore, James R. Graham, William M. Greathouse, Samuel G. Green, E. Gresswell, H. Grattan Guinness, Donald A. Hagner, Robert Haldane, R. Laird Harris, James Hastings, Arthur C. Headlam, Hegisippus, Ernst W. Hengstenberg, Carl F. H. Henry, Matthew Henry, Hermas, J. J. Hess, Hippolytus, Johann C. K. von Hofmann, Oskar Holtzmann, Kenneth A. Horner, Fenton J. A. Hort, Frank Houghton, Thomas Houghton, Wilbert F. Howard, John S. Howson, Henry T. Hudson, Philip E. Hughes, John Huss, Ignatius, Irenaeus, W. H. Isaacs, M. W. Jacobus, Jerome, Ervin R. Johnson, Orson P. Jones, Adoniram Judson, Justin Martyr, Martin Kahler, Kenneth S. Kantzer, Arthur Katterjohn, Stephen H. Kellogg, Harry A. A. Kennedy, E. Kirk, Theodore F. D. Kliefoth, David Knapp, John Knox, Robert B. Kubel, Lactantius, George E. Ladd, Lammert, Johann P. Lange, Hugh Latimer, Gotthard V. Lechler, C. S. Lewis, Forest Lewis, Henry G. Liddell, Henry P. Liddon, Donald Liedmann, Hans Lietzmann, Joseph B. Lightfoot, John Lillie, H. L. Lindsay-Young, Ernst J. Lohmeyer, C. S. Lovett, William G. Lowe, John E. Luchies, Gottlieb Lunemann, Christoph E. Luthardt, Martin Luther, J. Gresham Machen, Hugh R. Mackintosh, Bruce N. MacPherson, Norman S. MacPherson, Charles D. Maitland, Samuel R. Maitland, Hans L. Martensen, Walter R. Martin, Kenneth Maurer, Frederick D. Maurice, Philip Mauro, Jack McAlister, Richard H. McCartney, Kenneth E. McCracken, Ron McCune, Duncan McDougall, Alexander McLaren, Raymond W. McLaughlin, S. I. McMillen, Alan H. McNeile, George W. McPherson, Robert C. McQuilkin, Joseph Mede, Philipp Melanchthon, Melito, Methodius, Heinrich A. W. Meyer, A. Berkeley Mickelsen, George Milligan, Helen Montgomery, George F. Moore, William G. Moorehead, G. Campbell Morgan, Leon Morris, Richard Morris, Handley C. G. Moule, George Mueller, Alex Nairne, Bob Nelson, Nepos, Eberhard Nestle, Benjamin W. Newton, Isaac Newton, John Newton, Robert L. Nissly, William O. E. Oosterley, Jan J. van Oosterzee, Conrad von Orelli, Origen, Francis Paget, Papias, Joseph Parker, Blaise Pascal, J. Barton Payne, James Payne, A. S. Peake,

(OVER)

Baker's Through Tribulation 1919 says W. E. Blackstone reversed

uane Pederson, Eric C. Peters, J. B. Phillips, Albertus Pieters, Arthur W. Pink,
 Clark H. Pinnock, Alfred Plummer, Polycarp, E. J. Poole-Conner, Pothimus, Ross E.
 Price, Gerald C. Primm, Edward B. Pusey, Bernard L. Ramm, William M. Ramsay,
 Robert G. Rayburn, Douglas Reddick, Paul S. Rees, Alexander Reese, William S. Reid,
 Robert L. Reymond, Walter F. Ribbe, Hyland T. Richmond, Herman N. Ridderbos,
 Nicholas Ridley, Eduard K. A. Riehm, Johann C. H. Rinck, Carlyle B. Roberts, A. T.
 Robertson, Pat Robertson, M. F. Roos, George L. Rose, Scott Ross, Richard Rothe,
 William J. Rowlands, William G. Rutherford, John C. Ryle, William S. Sailer, George
 Salmon, Stewart D. F. Salmond, William Sanday, Ed F. Sanders, Adolph Saphir,
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 Schlatter, Hermann Schultz, Anderson Scott, Robert Scott, Thomas Scott, John J.
 Scruby, Moreton F. Scruby, Septimus Sears, Severus, Edmund Shackleton, John T.
 Sharrit, T. T. Shields, Teignmouth Shore, A. B. Simpson, John Skinner, David Smith,
 George A. Smith, Oswald J. Smith, Paul B. Smith, Henry W. Soltan, Alexander Souter,
 Charles H. Spurgeon, James Stalker, Gotthelf W. C. Starke, Steffann, James Stephens,
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 Moses Stuart, John L. Swanson, Henry B. Swete, Tatian, Tertullian, James W. Thirtle,
 J. R. Thomas, William C. Thomas, Bob Thrower, Arthur Thrush, Constantin von Tischen-
 horf, James H. Todd, Alan D. Toms, Edith C. Torrey, Samuel P. Tregelles, Richard C.
 Trench, William Tyndale, Everett Vandenbrink, Cornelius Van Til, Henry Varley,
 Victorinus, Gustave Volckmar, William M. Wachtel, George W. Wade, Frank M. Walker,
 J. T. Walrond, G. Henry Waterman, A. S. Way, Cary N. Weisiger III, G. Christian
 Weiss, Johannes Weiss, Charles Wesley, John Wesley, Nathaniel West, Brooke Westcott,
 Richard F. Weymouth, William Whiston, Frank H. White, George Whitefield, Robert
 Dick Wilson, Georg B. Winer, Richard Wolff, A. Skevington Wood, Paul Woolley,
 J. H. H. Wright, James Wright, Richard Wurmbrand, John Wycliffe, Robert Young,
 Theodore Zahn, Ulrich Zwingli.

(HELP US FILL THIS SPACE)

WITH MORE POST-TRIB SCHOLARS

*Also = Vincent Brumbyler, Jon Bardak, Leslie B. Flynn, Herman Brands, Rufus Jones,
 Martin Lloyd-Jones, Willie Moody, J. Edwin Orr, John F. Walvoord, W. Hodson Taylor,
 and C. Stanley Wood.*

In a January 16, 1952, letter to us Wilbur M. Smith wrote: "I am perfectly
 willing to grant that many saints of God do believe in a Post-Tribulation rapture."
 and John F. Walvoord, another Pre-Trib, begins chapter XI in The Rapture Question
 by stating: "Post-Tribulationism has long been a common doctrine held by the
 majority of the church."

Many local pastors tell us they have had serious doubts for years about a
 Pre-Trib rapture—but some still uphold it anyway! We have been swamped with
 similar "doubt letters" from around the world, many of them coming from Jesus
 people who say established churches either won't or can't rap on this issue!
 One Pre-Trib pastor here, when challenged to a public debate on the time of the
 rapture, told us he never likes to give Post-Tribs publicity!

If you were Satan, would you want Christians to be warned of and prepared
 for that future time when you would be the most powerful?

NOTE: Many on our list were originally Pre-Trib but later switched to Post-Trib.
 Can you name any scholar who wrote as a Post-Trib and later changed to Pre-Trib?

February 1, 1972.

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*Dear Mr. Halder - My brother, Rev. Bruce Mack Jensen, is a missionary
 in Casilla #5, Tattajal, Pinar de Salto, Cienfuegos.*