

## Top Ten Reasons for considering the presence of the church in the Tribulation:

1. Pre-trib rapture is not explicitly stated in scripture.
2. Early church writers (700-450 AD) teach and use scripture to support a premillennial return of Jesus. But, they NEVER present a rapture of the church before the revealing of the Antichrist and the Tribulation. In fact, the early writers warned of the Tribulation and prepared people for facing the antichrist.
3. “Meet” – In 1 Thessalonians 4:17 the word for “meet” the Lord in the air is *apantesin* which This word *apantesin* is used in two other places in the NT and both times it is used to refer to a group of delegates that go out to meet a dignitary and accompany him to the place where they had come from.
  - a. Acts 28:15 –
  - b. Matthew 25:6 - a parable about the Second Coming which ties the use of *apantesin* in 1 Thes. 4:17 into the Second Coming.
4. Consistent sequence in Matthew, Paul, Revelation.
5. Laodicea (or, our modern seeker church) is not a good reason to rapture the church. It is more likely this church needs to make some decisions and tough choices.
6. “Wrath” (*orge* or *thumos*) does not mean “Tribulation” (*thlipsis*)
  - a. *thlipsis*
    - i. BAGD - rare in extra-Biblical Greek, and there literally, *pressing, pressure*. Frequent in the LXX and our literature, in the figurative sense of *oppression, affliction, tribulation*.
    - ii. Louw-Nida - trouble involving direct suffering – ‘trouble and suffering, suffering, persecution’
    - iii. Liddell-Scott - literally *pressure, a pressing together*; only figuratively in the NT of suffering brought on by outward circumstances *affliction, oppression, trouble* (Rom. 5:3); especially to be regarded as participation in the sufferings of Christ (Col. 1:24); of sufferings of the end time, *tribulation, trouble, distress* (Mark 13:19); *called the great tribulation, the time of great trouble* (Matt. 24:21; Rev. 7:14).
    - iv. Vine’s - primarily means “a pressing, pressure,” anything which burdens the spirit.
    - v. Thayer’s - properly *a pressing, pressing together, pressure*; in Biblical and ecclesiastical Greek metaphorically, *oppression, affliction, tribulation, distress, straits*.
    - vi. *Thlipsis* is used 45x in the NT and clearly 42 of those times it refers to believers.
    - vii. In the world there will be persecution for believers, but there is a time of Great Persecution. This is not “wrath.”
      1. “Then they will deliver you to tribulation” (Matthew 24:9) This is clearly unbelievers persecuting believers.
      2. “I have said these things to you, that in me you may have peace. In the world you will have tribulation. Buy take heart; I have overcome the world.” (John 16:33)
      3. “For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be.” (Matthew 24:21)
  - b. *orge* - means “anger, indignation, wrath.”
    - i. BAGD -
      1. As a human emotion
      2. of the wrath of God . . . of the divine reaction towards evil; it is thought not so much as an emotion as in terms of the outcome of an angry frame of mind (*judgment*), already known to OT history, where it sometimes runs its course in the present, but more often is to be expected in the future, as God’s final reckoning with evil.
    - ii. Louw-Nida-
      1. anger – a relative state of anger – ‘anger, fury’
      2. punishment – divine punishment based on God’s angry judgment against someone – ‘to punish, punishment.’ Though the focal semantic element in *orge* is punishment, at the same time there is an implication of God’s anger because of evil.
    - iii. Liddell-Scott - passion, anger, wrath
    - iv. Vines –

1. originally any "natural impulse, or desire, or disposition," came to signify "anger," as the strongest of all passions.
- v. Thayer –
  1. In Biblical Greek *anger, wrath, indignation . . . anger exhibited in punishing*, hence used for the *punishment* itself. . . .
  2. The *orge* attributed to God in the N. T. is *that in God which stands opposed to man's disobedience, obduracy* (especially in resisting the gospel) *and sin, and manifests itself in punishing the same*.
- vi. **orge** denotes *indignation which has arisen gradually and becomes more settled*.
- vii. Believers are promised to be "*delivered from*" the **orge** of God (Rom. 5:9; 1 Thess. 1:10). The anger of God is against sinners, unbelievers.
- viii. Individuals who are saved during the Tribulation should not experience the *orge* of God, since this is what they are saved from.

**c. thumos**

- i. BAGD –
  1. *passion, passionate longing*
  2. *anger, wrath, rage*
- ii. Louw-Nida –
  1. Fury - a state of intense anger, with the implication of passionate outbursts, - 'anger, fury, wrath, wrage'
  2. Intense desire – an intense, passionate desire of an overwhelming and possible destructive character – 'intense desire, overwhelming passion'
- iii. Liddell-Scott –
  1. *the soul, heart* of desire for meat and drink
  2. *as the seat of anger*
- iv. Vine –
  1. "wrath" (not translated "anger"), is to be distinguished from **orge**, in this respect, that **thumos** indicates a more agitated condition of the feelings, an outburst of wrath from inward indignation, while **orge** suggests a more settled or abiding condition of mind, frequently with a view to taking revenge, **Orge** is less sudden in its rise than **thumos**, but more lasting in its nature. **Thumos** expresses more the inward feeling, **orge** the more active emotion. **Thumos** may issue in revenge, though it does not necessarily include it. It is characteristic that it quickly blazes up and quickly subsides, though that is not necessarily implied in each case.
- v. Thayer –
  1. *passion, angry heat, anger forthwith boiling up and soon subsiding again, (orge on the other hand, denotes indignation which has arisen gradually and become more settled.)*
7. 2 Thessalonians 2:1-2 refers to "assembling to meet him on "the day of the Lord" that Paul is trying to explain to them. Here (again) the rapture and the Second Coming seem to be the same event.
8. The "gathering" that is spoken of in 2 Thessalonians 2:1-2 is the same word used in Matthew 24:31 for a very, very clear reference to a Second Coming event.
9. The "rebellion" (**apostasia** – "falling away, rebellion, revolt, apostasy" usually referring to a military, political or religious switching of allegiances.) of 2 Thessalonians 2:3 is the rebellion of believers falling away from the faith and switching allegiances in the Tribulation when the "man of lawlessness is revealed.
10. If Paul were pre-trib it would be easier for Paul to explain that "the day of the Lord" (or, the Tribulation) has not arrived is to say, "Look, you are the church and you are still here!" or, he could at least say, "Look, I'm an apostle of the church and I'm still here. Next question, please."

Three reasons why someone believes in the Pre-trib rapture:

1. The time of the tribulation is a time of the outpouring of wrath on the world
2. The church has always believed that the return of the Lord is imminent
3. There are many contrasts that can be seen between the coming of the Lord for the church at the rapture and the Lord's coming to the earth at the Second Coming.

Even John Walvoord admits in his writing that "there is no single vers of Scripture that by itself clearly teaches the Pre-Trib Rapture.