

## [Why I Believe in a Pre-Tribulation Rapture: Part 6](#)



By [Nathan Jones](#)

In [Part 1](#), I covered what I call the "bedrock" foundational tenets about the Bible and its interpretation that provide the foundation in which to analyze the reasons for why I believe the Bible teaches a Pre-Tribulation Rapture of the Church. The following are my two final reasons.

### **10) The Bible shows God rescues the righteous from His wrath.**

Being a Christian means having to endure suffering and trials at the hand of man ([Jn. 16:33](#); [Phil. 1:27](#); [1 Thes. 3:3](#); [1 Pet. 4:12-13](#)). But, the Bible has many examples of those who put their faith in God are exempt from God's wrath. Noah and his family were removed from the Flood waters that in God's wrath were used to judge and cleanse the earth. Lot and his wife and two daughters were made to leave Sodom and Gomorrah before God burned the towns up with fire and sulfur. Rahab's family was set apart when Joshua's army invaded Jericho.

Could believers be miraculously protected during the Tribulation, like the Israelites were during the plagues on Egypt? Yes, the 144,000 Jewish evangelists from Revelation 7 and 14, for instance, will be divinely protected. But, the slaughter of believers during the Tribulation will be so massive that they are certainly not under any special protection ([Rev. 7:9-17](#); [20:4](#)).

### **11) The Pre-Tribulation Rapture view is not too new to discount.**

Some will argue that the Pre-Tribulation Rapture view is just "too new" to be considered viable. Critics will point to the origin of the modern Pre-Tribulation view and credit John Nelson Darby (1800-1882) with its founding. But, is that assessment historically accurate? Indeed, it is not.

The Early Church fathers' such as Barnabas (ca.100-105), Papias (ca. 60-130), Justin Martyr (110-195), Irenaeus (120-202), Tertullian (145-220), Hippolytus (ca. 185-236),

Cyprian (200-250), and Lactantius (260-330) wrote on the imminent return of Jesus Christ, the central argument for the Pre-Tribulation Rapture view.

Biblical truth is determined by Scripture, and not how that teaching has been perceived at different times during history. When Augustine began spiritualizing the Bible, his view of a non-literal interpretation took hold of the church until the Renaissance, obliterating the Premillennial and Pre-Tribulation Rapture views in favor of Amillennialism. But, some Medieval writers such as Ephraem of Nisibis (306-373), Abbot Ceolfrid's Latin Codex Amiatinus (ca. 690-716), and Brother Dolcino wrote statements that distinguish the Rapture from the Second Coming.

When the chains of allegorical interpretation began to fall off beginning with the Reformation in the 1400 and 1500s, writers such as Joseph Mede (1586-1638), Increase Mather (1639-1723), Peter Jurieu (1687), Philip Doddridge (1738), John Gill (1748), James Macknight (1763), Thomas Scott (1792) and Morgan Edwards (1722-1795) all wrote concerning the Rapture occurring separate from the Second Coming. Even in the more modern church, those like William Witherby (1818) were precursors to John Darby in support of the view. The Pre-Tribulation Rapture view is indeed then not only biblical, but supported throughout Church history.

## **Closing Thoughts**

I thank you for coming down this mental journey with me concerning why I believe in the Pre-Tribulation Rapture of the Church. Hopefully it has confirmed or challenged some of your eschatological ideas. Bear in mind, though, that one's end-time views have no bearing on the doctrine of salvation. What is to be celebrated is that our salvation will one day lead us upwards to be with our Lord and Savior Jesus Christ forever and ever.