

CONCLUSION OF THE PROBLEM

According to dispensationalists, the rapture requires a resurrection of the saints (1 Thess. 4:16). If this is the case, how is it that Paul in 1 Corinthians 15 can state that the resurrection of the believers will be at the “last trumpet” (1 Cor. 15:51-52), that the living believer will then be changed in the twinkling of an eye, and that death will be destroyed (the last trumpet being in Revelation 11:15-19)? Is this not the Lord’s second coming and the end of human existence on earth as we know it?

Revelation 11:15-19 states that the seventh and last trumpet will be the time of Christ’s second coming when He comes to reign eternally. At this time, both the righteous and the wicked will be rewarded and judged at the same time. Note that this is an eternal reign, not just for a thousand years.

Was Job wrong when he stated that man does not rise until the heavens be no more (Job 14:12-14)? Do not all these references

agree with 2 Peter 3:9-13, in which Peter says the day of the Lord will come as a thief in the night and the heavens and earth as we know them will be dissolved? The believer is exhorted to look for a new heaven and a new earth in which dwells righteousness, not for a Jewish millennium.

What biblical proof do the dispensationalists have in saying that all believers will be gone before Revelation 6-19? If this is true, it means these chapters in Revelation do not apply to the believers today. So what business do we have in studying them or even reading them? What kind of hermeneutical scissors are being used to cut those chapters out of the Bible? Jesus knew better. In Revelation 1:3, He pronounced a blessing on those who read **and** **keep** the sayings of the book. Was Jesus not talking to the believers in the Churches (1:4, 11; 22:16)?

Samuel J. Andrews, author of *Christianity and Anti-Christianity*, in speaking of the first beast of Revelation 13 says, “The teachings

of The Revelation directly concern only the Christian Church”

(Andrews 1898, 61). At this point, there are several different

aspects that are brought into question:

- The question of a pre-tribulation rapture.
- When this rapture is supposed to happen.
- The biblical source for the seven years of tribulation. Is it man-made?
- The question of the chronology of the book of Revelation.
- The question of whether there will be a literal physical reign of Christ on earth in Jerusalem for a thousand years.

Dispensationalism deduces a reign of Christ for a literal

thousand years in literal Jerusalem from Revelation 20:1-7. But

this contradicts Revelation 11:15, which states that when Jesus

comes, He will come to reign eternally. Because of this, Revelation

20 must be interpreted in the light of Revelation 11:15-19, or the

Bible contradicts itself.

Furthermore, according to 1 Thessalonians 4:13-18, when does it

say that the dead in Christ are to be resurrected and the living

saints transformed and meet Christ in the air (w. 16-17)? Paul is

the best interpreter of Paul. In 1 Corinthians 15:51-52, he specifically states that it will be at the “last trumpet” (the resurrection) when the living believers are transformed in the twinkling of an eye.

Second Thessalonians 2:1-4 is also used by premillennialists to prove that the rapture occurs prior to the tribulation. However, in fact, these verses prove the very opposite: “Now, brethren, concerning the coming [*parousia*, the word for rapture] of our Lord Jesus Christ and our gathering together to Him.” This text certainly speaks of the time when believers are gathered together at the *parousia* of Christ, and Paul includes himself in this gathering when he says “our” gathering together.

In the latter part of verse 2, Paul states that the coming of Christ (*parousia*) and the day of Christ [the Lord] are one and the same day, and that before that day could come, there had to first be a falling away and the man of sin revealed. All of this

dispensationalists put into the tribulation period after the rapture, whereas Paul says it is to happen before the rapture or the coming of the Lord (*parousia*) takes place (2 Thess. 2:1).

Also in 1 Thessalonians 3:13, Paul says the living believers will still be here on earth when the Lord Jesus Christ comes *with* all His saints. The coming (*parousia*) of Jesus *with* His saints, according to dispensationalists, is not supposed to happen until after the tribulation. However, 1 Thessalonians 4:13-18 states that the *parousia* (rapture) is Christ coming *for* His saints as well as *with* His saints (at the same time). If Paul contradicted himself in any of these references, it would do violence to the divine inspiration of Scripture. This would be a very serious charge as to the credibility of God's Word.

The Bible has put the second coming of Christ in as simple of terms as possible. Second Peter 3:1-13 is a good example. The question is, "Where is the promise of His coming?" Peter calls this

coming, the *parousia* of Christ (w. 4, 12). Dispensationalists put the *parousia* before the tribulation and the millennium, whereas Peter says it occurs at the day of the Lord, when Christ comes as a thief in the night and in which both the heavens and the earth will be renovated and renewed. If this is the *parousia*, there can be no such thing as a tribulation or a millennium afterward. Was Peter divinely inspired when he wrote? This agrees with Jesus' teaching on the wheat and the tares. It also agrees with Paul in 2 Thessalonians 1:6-10.

The scriptures speak loud and clear. The conclusion should be obvious. There cannot be a tribulation or a millennium after this coming of the Lord.