



SPECIAL LESSON: “THE PRE-TRIBULATION RAPTURE, PART 2”

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(as part of “Jude: The Acts of the Apostates” series)

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REVIEW:

- A. Two weeks ago, we started this little scenic route to learn a bit about the Rapture.
- B. This was prompted by Jude’s instruction in **vs. 21** to “*wait for the mercy of our Lord Jesus Christ to bring you to eternal life.*”
- C. We previously learned WHY there will be a specific act of God’s mercy to believers at some specific point in the future.
- D. We also studied several passages to know that Jude is talking about preservation against judgement.
 - 1. We see the Bible teaches that God’s mercy WAS, IS, and WILL BE deliverance from judgment!
- E. So, all issues considered, we’re taking a two-week study into the pre-Tribulation Rapture. Today is the second of those two parts.
- F. First, we addressed the question: “What is the Rapture?” We looked at some basics about this event and how it is described and choreographed.
 - 1. We saw that the Bible says there is coming - at some point in the future - a supernatural event that will be globally disruptive.
 - 2. God will lift or snatch His believers out of this world in the plain view of all.
 - 3. Those who are taken out this way will be instantaneously changed. They will go from mortal to immortal.
 - 4. The dead in Christ will be raised to life and given glorified bodies. They will ascend to the clouds first.
 - 5. Then those believers who are still alive at that point will go through the same process. Their bodies will be glorified, and then they will ascend.
- G. Second, we started to evaluate some reasons WHY the pre-Tribulation position is the strongest view from Scripture.
- H. In no particular order, we looked at the following:
 - 1. **First, there is the centrality of Israel.** That means the primary purpose of the Tribulation concerns Israel’s redemption and restoration (**Cf. Daniel 9:24-27**).
 - 2. In other words, the church is not the focus of those seven years, and so there is no real purpose in having the church go THROUGH the Tribulation. The church is removed before it starts.
 - 3. **Second, there are the Biblical types of the Rapture.** We looked at Noah and Lot to understand God has established a pattern for this future event.
 - 4. We saw how God (think about this carefully) **rescued a specific faithful population before prescribed widespread judgment.**
 - 5. We noted that Jesus said in **Luke 17:26-30** that the coming of the Son of Man will be LIKE the days of Noah and Lot. So, the same pattern will repeat.

6. **Third, we looked at Jesus' own words concerning The Rapture in *John 14:1-4*.** We noted the directional and destination elements of that passage.
7. As we saw, they are very different than the directional and destination issues regarding Jesus Christ's physical Second Coming.
8. **Fourth, we looked at the chronology of the book of Revelation.** Things move along a timeline in that book. There is a natural order and sequence.
9. We saw how The Church Age is described, THEN The Rapture, THEN scenes in heaven where the church is shown, THEN the start of the Tribulation, and so on.
10. **Then lastly, we looked at the very compelling issue of the 24 elders in heaven.** Specifically, we studied WHO they represent.
11. It was clear from several passages that they represent the greater church AFTER The Rapture.
12. For example, these 24 elders have received their crowns at the Bema Seat judgment, they are arrayed in the white linen of the saints, they state they are '*redeemed by the blood of the Lamb*,' and they identify as being part of a larger group that is from '*every kindred and tongue and people and nation*.'
13. It's a compelling set of criteria. It is clear that the 24 elders represent the Raptured church in heaven BEFORE the start of The Tribulation.

NOTE: Those were 5 reasons we examined last time which argue for a pre-Tribulation Rapture view. I said we'd look at more reasons today, and so let's dive right in.

I. **IMMINENCY**

A. **First, I want to explore the doctrine of 'imminency.' This is a big issue.**

NOTE: The Bible teaches that the Rapture is an 'imminent' event. It's here that we will also glance at the other views of the timing of the Rapture.

B. **Question: What is imminency?**

1. Imminency is the position that our Lord and Savior, Jesus Christ, could come in the clouds at any moment and take His church to be with Him to His Father's house according to ***John 14:1-4***. (NOTE: There are several things to keep in mind):
 - a. First, no prophetic event needs to occur first for this to happen. The Rapture is essentially a 'signless' prophetic event.
 - b. Contrary to many self-proclaimed 'prophecy experts,' there are no 'signs' that the Rapture is due. Ignore those who say 'this' or 'that' precedes the Rapture.
 - c. Believers throughout the church age have dutifully awaited the Rapture. This is well-documented, starting with Paul and the early church fathers.
 - d. This position of imminency is mentioned in a number of the writings of those who studied under the original Apostles (we'll mention this a bit later).

2. Let's return to the term "imminency:" – Not the doctrine of 'imminency', but the term 'imminency' - entered the evangelical lexicon around the end of the 1800's in contrast to the prevailing 'postmillennialism' view that was popular then.
 - a. **Postmillennialism** teaches that Christ's return cannot happen at any moment, but it is scheduled for a specific time, in fact it is one and the same with Christ's Second Coming.
 - b. This is the dominant view of postmillennialism. We will compare and contrast the details of the Rapture with the details of Jesus Christ's Second Coming a bit later, and we will see they CANNOT be one and the same.
 - c. More specifically, postmillennialists teach that Christ's return must await the full Christianization of the entire world by the Church. Those that embrace this view believe things are getting better and better because of the activities and the ministry of the church.
 - d. Other postmillennialists recognize this last point is a tough sell since all the evidence is to the contrary. They try not to emphasize the 'Christianization of the world' given everything that's going on now and trending down.
 - e. Instead, they simply try to argue that we are in The Tribulation now. It's clear from Scripture that this is not accurate.
3. By the 1930's, basically all the New Testament passages which describe Christ's return as 'soon,' or 'any-moment,' was lumped into an 'imminence' view. This is generally an accurate position to take.
 - a. IMPORTANT: By its very definition, the imminency of Rapture supports a 'pretribulational' view.
 - b. It means you are not looking for any key prophetic events to happen FIRST.
 - c. That's why the doctrine of imminency is often fiercely attacked by those of a 'post-trib' or a 'mid-trib' persuasion.
4. So, what is the **mid-trib view**?
 - a. The mid-trib view, is more or less the same thing as the **pre-wrath view**. Both terms advance the idea that the Rapture will happen at the midpoint of the Tribulation.
 - b. The chief argument of these folks is that God '*has not appointed us to wrath*' (**Cf. 1 Thessalonians 5:9**).
 - c. That much is true! But what these folks claim is the second half of the Tribulation is the time of God's wrath, and therefore, we must be raptured right before the second half of those seven years begins. The idea is we endure everything up to that point.
 - d. There are so many solid Biblical arguments against this mid-trib view. One is lifted from **Revelation 6:16-17** which describes the 6th Seal Judgment. It reads:

“They called to the mountains and the rocks, “Fall on us and hide us from the face of him who sits on the throne and from the wrath of the Lamb! For the great day of their wrath has come, and who can withstand it?”

NOTE: The conclusion of earth’s depraved population which remains AFTER The Rapture, and in response to The Sixth Seal will be, *“The great day of God’s wrath **has come.**”*

- e. They are correct, and there’s a specific timestamp given. God’s ‘wrath’ will be clearly displayed in the sixth seal in ways the first five seals do not show.
- f. The verb ‘has come’ in our English translations overlooks some subtleties that the original Greek emphasizes.
- g. (I am working on a series of articles concerning the Seal Judgments, and several other prophecy scholars are contributing to what I am writing).
- h. As our friend, Lee Brainard, clarifies concerning **Revelation 6:17** (and I quote), “The verb ‘has come’ is an ingressive aorist. This use of the aorist implies that something **has just now come** - as an army over the hill or some other event, whether evil or good.” He continues, “In this passage, the sudden signs of the sixth seal coupled with the use of aorist “the great day of his wrath *has come*” implies that the great day of the Lord’s wrath has just now stuck its ugly head in the door. It is not backward looking. It is used to announce that something has just now come or just now arrived.”
- i. For the purposes of our lesson today, the point is God’s wrath is formally announced in Scripture and supported by the Greek as coming at the time of the sixth Seal Judgment. This is well BEFORE the midpoint of the Tribulation.
- j. If we take the mid-tribbers’ logic to its natural conclusion, they are correct: believers are NOT appointed to God’s wrath. They will necessarily have been removed at some point PRIOR to the onset of the sixth seal judgment.

C. (Drilling down further) – There are three key summary elements of the doctrine of imminency.

- 1. First, the Rapture could occur at any moment from now to any point in the future.
 - a. **NOTE:** While other events MAY take place before the Rapture (ex. war of Gog and Magog: **Cf. Ezekiel 38 & 39**), there is no event that MUST precede it.
 - b. The bottom line is this:
 - If prior events are required before The Rapture, then the Rapture could not be imminent.
 - Nor does it make sense for us to look forward to it as the Bible makes clear. Instead, we would be looking forward to the fulfillment of other prophecies first.

2. Second – and this plays off the first point - one must be prepared for the Rapture to occur at any time without sign or warning.
 - a. Multiple scripture references implore the believer to ‘be alert, watchful, ready...’
 - b. The Rapture event is sign-less (without any preceding events)

3. Third, it is impossible – and therefore irrational – to attempt to set specific dates and times for The Rapture (this is not the same issue as knowing the season).
 - a. Those who set specific dates and times are self-incriminating frauds.
 - b. “Imminency,” by its very definition, cannot ascribe to a specific future time.
 - c. Rather, a right view of the Rapture combines two conditions: (a.) certainty, and (b.) uncertainty.
 - It certainly WILL occur, but the WHEN part is uncertain.
 - d. Paul himself lived in expectation that the rapture could come in his lifetime. This is evident in his use of pronouns
 - **(Cf. 1 Thessalonians 4:13)** (“...then we who are still alive and remain...”),
 - It’s the same in **1 Thessalonians 4:17**, and **2 Thessalonians 2:1** (“...and our being gathered to Him...”)
 - It’s interesting to note that Paul changed his use of pronouns when he realized he was at the very end of his life.
 - He no longer anticipated being part of the Rapture **(Cf. 2 Timothy 4:7 – “I have fought the good fight...I have finished the race....I have kept the faith...etc.)**. He knew his end had come without seeing the Rapture.

D. Let’s quickly glance at some passages which affirm this imminent view.

1. First, we must consider the instructions to believers to have an ‘any moment’ attitude:
 - a. **Cf. 1 Corinthians 1:7** (“...as you eagerly wait for our Lord Jesus Christ to be revealed.”) – The principle of imminency was as relevant to the Corinthian believers THEN as much as to us TODAY. The application of this doctrine is always true
 - b. **Cf. 1 Corinthians 16:22** - (Paul uses the term “*Maranatha*,” or “Come Lord”) – Paul closes **1 Corinthians** the same he began it, by focusing on the unknown time of Jesus’ return and emphasizing the hope of it,
 - c. **Cf. Philippians 3:20** - (“*But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ.*”) – Two things to note here:
 - (a.) don’t be tied too tightly to earth, and
 - (b.) be eager for Jesus’ return ‘from there’ (NOTE: This recalls **John 14:3** – “...I will come back...” obviously from some other place- -)

- d. **Cf. 1 Thessalonians 1:10** – (“...to wait for His Son from heaven...” – we are to wait for this event, He is coming from heaven to here to get us, and we are not told when.
- e. **Cf. 1 Timothy 6:14-15** – He will appear “...in His own time”
 - In other words, we do not know when that is
 - But, we are to ‘keep this command’ earlier in **vs. 12** “to fight the good fight of the faith’), till a time appointed by God which results in Jesus’ appearing – this is a call to endurance!
- f. **Cf. Hebrews 9:28** – (“...He will appear a second time....to bring salvation to those who are waiting for Him...”)
- NOTE: He is coming here again to bring salvation [not soteriological salvation, but eschatological salvation (**This is the same as 1 Thess. 5:8**, “the hope of salvation” > not the one we already have right now, but the physical salvation that we are waiting for)]

NOTE: Much more could be said about the doctrine and implications of ‘imminency,’ but let’s move on (see Lessons #12-#14 on our series, ‘A Biblical View of the End Times’ online for much more information about this issue). From ‘imminency,’ we now go to....

THE PROBLEM OF THINKING WE’RE ALREADY IN THE DAY OF THE LORD

NOTE: This is a common misperception today. Folks think the seal judgments have already started, that we are already in the Tribulation, that the antichrist has already been revealed, etc. These things are simply not true.

NOTE: As we’ve learned already, the term ‘Day of the Lord’ can be used in Scripture to define a narrow timeframe (like the very last bit of the Tribulation). But, it is also used to define a much larger timeframe (like everything AFTER the Rapture until Jesus Christ’s physical Second Coming).

Either way, Paul tells the Thessalonians in 2 Thessalonians Ch. 2 that it is impossible that they are in the Day of the Lord (Cf. vss 1-2):

- g. This section of Scripture is all about ‘the coming of our Lord Jesus Christ’ (this is the topical sentence of this portion of Scripture)
 - h. This is all about ‘our being gathered to Him’ as opposed to ‘He coming down to us’
 - i. This is all about us not becoming unsettled or alarmed, and...
 - j. This is all about the fact we need to ignore folks who teach things that are inconsistent with Scripture, and specifically - - Bible prophecy.
 - k. (So, let’s pay close attention to some key points...)
- E. “That day** (Paul is talking about the Day of the Lord) *will not come until...*(a couple things are now listed as needing to happen FIRST)
- 1. THE apostasy, or THE rebellion, or THE falling away happens (different translations say this phrase differently). There are 3 views on this phrase:
 - a. The Rapture happens (a physical departure – ‘apostasy’ is used in some places in Scripture to support this view)

- b. A singular mass / widespread departure or willful turning away from true faith happens
 - c. A combination of these two things: Rapture AND a mass willful departure from truth (probably this last one)
- 2. The man of lawlessness is revealed (this is the antichrist)
 - a. The point is the Day of the Lord (which is a point AFTER the Rapture) cannot happen until the antichrist has arrived on the scene
 - b. But when does THAT happen (look at **vs. 6** for clarification)?
 - c. The antichrist cannot appear until what 'restrains' him (this is the term used in most translations) is taken out of the way
 - d. That force of restraint is called 'the one' and 'he' further down in **vs. 7**
 - e. Bottom line: the only 'he,' the only 'restrainer,' the only force that can hold back Satan's man of the hour is the Holy Spirit
 - f. In proper context, this means the work and activity of the Holy Spirit THROUGH His church must be removed FIRST for the antichrist to appear and for the Day of the Lord to commence.
 - g. Simply put - - this means the Rapture needs to take place BEFORE the antichrist can appear and the Day of the Lord can begin.
 - h. Paul makes his case very clear. Logically, the Rapture must happen FIRST and then everything else happens after that.

II. THIS NOW GETS TO THE CORE ISSUE OF BELIEVERS' 'COMFORT'

- A. We've seen already that God's faithful believers should be 'comforted' by the claims of Scripture about the End Times, and they are not 'appointed to wrath' (let's quickly revisit both of these things)
 - a. **Comfort.**
 - a. In **1 Thess. 4:18**, right after describing the events and details of the Rapture, Paul says, "*Therefore comfort one another with these words.*"
 - b. The point of this passage – and others like it – is we are to be comforted and encouraged by the fact that, while unprecedented evil times are certainly coming, we will not be here to be part of all that.
 - c. Some doubters ridicule this. They claim it's wrong to think Christians have scored an 'escape ticket,' but that's not the point the Bible is trying to make.
 - d. The Bible, as we've already seen, says the Day of the Lord (AKA the post-Rapture timeframe and the Tribulation) are not about the church. It's about Israel's redemption and restoration.
 - e. We live in that parenthetical timeframe between the end of Daniel's 69th Week and the beginning of Daniel's 70th Week. We dove into this in our last lesson. We're at the very end of those 2,000 parenthetical years.
 - f. We don't need to be alarmed that we will endure these terrible times. It's not for us!
 - g. God is getting ready to return His attention to other matters. We will be taken out of this world before that point. That's the 'comfort' thing.
 - b. **Wrath.**

- a. In **1 Thessalonians 5:9**, Paul says, “For God did not appoint us to suffer wrath but to receive salvation through our Lord Jesus Christ.”
- b. **Revelation**, which deals primarily with the seven-year Tribulation, is a prophetic message of how God will pour out His wrath upon the earth during that time.
- c. It is inconsistent for God to promise believers that they will not suffer wrath and then leave them on the earth to suffer through His prescribed time of widespread judgment.
- d. The fact is simply this: God says He will deliver true Christians from His wrath shortly after promising to remove His people from the earth. These two issues are linked together with this line of reasoning.
- e. Another important passage on this wrath issue and the timing of the Rapture is found in **Revelation 3:10**. Here, Jesus Christ promises to deliver believers from the “hour of trial” that is going to come upon the earth.
- f. This could mean two things: (a.) either Christ will protect believers in the midst of all the upcoming Tribulation trials, or (b.) He will deliver believers out of those trials before they start.
- g. It is the second one which is true. He will deliver believers out of the trials BEFORE they start.
- h. The Bible makes the case that there is only one specific population that is protected from the traumas of the Tribulation WHILE they are happening...(and that brings us to)

B. THE DARK SUPERNATURAL LOCUSTS

1. NOTE: I want to look at these supernatural locusts mentioned in **Revelation Ch. 9:1-3**, where we see the 5th Trumpet Judgment. This is a point well INTO the Tribulation, in fact nearing the halfway mark.

“And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.”

- a. Key point: these are not just locusts. The context makes that clear.
- c. John is describing what it seems he is seeing. He’s making an analogy.
- d. These are fallen angelic entities who have been imprisoned in the bottomless pit (**Cf. 2 Peter 2:4; Jude 6**), but here in **Revelation**, they are now set free to roam about the Earth.
- e. They appear to John to look like locusts, but they have power to inflict intense pain on people, as that of a scorpion. (Continuing in that **Revelation** passage):

*“And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men **which have not the seal of God in their***

foreheads. *And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.”*

2. OK, here we see these fallen locust-like entities will sting people and their sting will be so painful that the people will wish to die but death will elude them.
 - a. This passage says there’s only one group of people who will be protected from this attack: those who have the seal of God in their foreheads.
 - b. This passage says clearly that these fallen locusts were only allowed to sting **“those men which have NOT the seal of God in their foreheads.”**
3. So - who are the ones that will be protected from all these Tribulation events by having a seal placed in their foreheads?
4. There is **ONLY ONE EXCLUSIVE GROUP** mentioned in Scripture: the 144,000 witnesses of the tribes of Israel, and this group is defined in **Revelation 7:2-4**.

*“And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. **And I heard the number of them which were sealed: and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel.**”*

5. So, only the 144,000 witnesses, 12,000 from each of the 12 tribes of Israel are sealed in their foreheads. No one else is sealed.

QUESTION: Why is this a proof of a pre-tribulation rapture of the Church? Because it shows that if the Church were on Earth during this time, then they will not be protected from these fallen fallen angelic locust-like entities!

6. Many people who believe in a post-tribulation Rapture teach that the Church will go through the entire tribulation but be protected from God’s wrath.
 - a. But clearly, if the church is on earth during this time, they will not be protected. Only these specific 144,000 Jewish evangelists will be sealed and protected.
 - b. If the church is on earth during this time, they will not be protected. They will be stung by these fallen entities and will be tormented for 5 months, seeking death – just like all the unbelievers - but they’ll be unable to find it.
 - c. That’s ludicrous if you think God will put His Bride, His church, and those He says He wants to ‘comfort’ and ‘keep from His wrath’ through all that!

NOTE: Let me start winding down here. There are a few more things I need to quickly get through. I’ve not covered all the Biblical reasons for a pre-Tribulation Rapture, but I’ve

covered quite a few of them. The pre-Tribulation position is the most compelling WHEN THE FULL COUNSEL OF GOD'S WORD IS TAKEN INTO ACCOUNT.

III. HERE ARE 12 QUICK CONTRASTS BETWEEN THE RAPTURE AND JESUS CHRIST'S SECOND COMING

NOTE: As we've noted, some people choose to see these two events as being one and the same. But here's a list of 12 things which show these two events are very different occasions:

- A. In the Rapture, Jesus Christ comes alone in the air for His own and we meet Him there.
 - 1. At His Second Coming, Jesus Christ comes back to physical earth with His own accompanying Him
- B. In the Rapture, all true Christians are taken up from this earth.
 - 1. At Jesus Christ's Second Coming, nobody is taken up from this earth. Believers that are alive on this earth at that time remain here to populate the Millennial Kingdom (consider the implications if all were Raptured at the end of the Tribulation).
- C. At the Rapture, there is no judgment of the inhabitants on earth.
 - 1. At His Second Coming, Jesus Christ gathers up and judges all the inhabitants of the earth
 - 2. In the Rapture, the church is taken up to heaven to be with Jesus 'where He is.'
 - 3. At His Second Coming, Jesus Christ sets up His 1000-year kingdom down here on earth.
- D. The Rapture is an imminent event (it could happen at any moment, and its timing is unknown).
 - 1. The Second Coming of Jesus Christ cannot occur for at least seven years, and it is marked by the start of the Tribulation.
 - 2. Details are then given about how many days, months, and years will transpire before He physically comes back to earth. That time will be well-known.
- E. With the Rapture, there are no signs beforehand.
 - 1. With Jesus Christ's Second Coming, many signs are known beforehand.
- F. The Rapture affects believers only.
 - 1. The Second Coming of Jesus Christ affects all humanity, believers and unbelievers.
- G. The Rapture is stated to be a time of hope, comfort, joy, and encouragement for believers.
 - 1. The Second Coming is stated to be a time of mourning for all unbelievers.
- H. With the Rapture, there is no mention of Satan.
 - 1. With Jesus Christ's Second Coming, Satan is captured and bound in the abyss for 1000 years
- I. Immediately AFTER the Rapture, there is the Marriage of the Lamb.
 - 1. With the Second Coming of Jesus Christ, His bride descends with Him
- J. With the Rapture, only His own see Him.
 - 1. With the Second Coming, the Bible says every eye will see Him
- K. After the Rapture, the Tribulation will begin.

1. After Jesus Christ's Second Coming, the 1000-year Millennial Kingdom will begin.

NOTE: Two more things really quick, and I'll be done:

L. What was the position of the early church fathers on the timing of the Rapture?

NOTE: These were the men that were taught by the original 12 apostles, and those who were one or two generations from that point.

1. Let me just cut to the chase. In their own writings which we have record of, they held to a pre-Tribulation view.
2. Rather than quote each one to make my point, I encourage you to go to YouTube and look up "**Bible Facts Ken Johnson**," then go to his "**Subjects**" category there, and click on "**Ancient Church**."
3. There you will find multiple excellent videos on the early church fathers and what their beliefs were – and what THEY were taught – concerning End Times and the Rapture.
4. The evidence in the historical record is they held a pre-Tribulation Rapture view which was also taught by Jesus and His 12 apostles.

M. Last issue - and this is a common argument from those who oppose a pre-Tribulation Rapture view. The claim is often made that John Nelson Darby invented the pre-Tribulation view in 1830, and that this view was never taught before this point.

1. As you will find from the generous record of the early church fathers, this is clearly NOT the case.
2. The pre-Tribulation view, besides being the most compelling position of the Bible itself – as we have seen - was ALSO taught by Jesus' 12 apostles who, in turn, were taught by Jesus Himself (again – I encourage you to look up Dr. Ken Johnson's excellent research on this matter).
3. But back to John Nelson Darby (1800-1882). He was a Founder of the Plymouth Brethren Church, an prominent author and speaker, and an influential dispensationalist (this is the view of Solid Bread Community, BTW, and this stance is made clear on our website under "Our Mission.")
4. Darby conducted seven major speaking tours through the United States and Canada from 1859 to 1874. In these tours, he addressed the amillennial and Covenant errors that had infected the church, resulting in heresies like Replacement Theology, amillennialism, antisemitism, postmillennialism, and so on.
5. This is not much different than the way Martin Luther challenged the views of the Roman Catholic Church of his time and their many heretical positions. Satan has tried multiple times to squash the truth of Scripture, and God has raised up a resistance to return to sound doctrine.

6. It's worth noting that, as a direct result of Darby's proper teaching, foreign missions exploded. Many people went out into the far corners of the globe spreading the Gospel. **It's been historically shown that** a proper view of dispensationalism promotes the effective spread of the Gospel.
7. Darby's theological perspective and his return to a proper Biblical dispensational teaching were then further reinforced by C. I. Scofield in his notes for the highly influential Scofield Reference Bible.

CONCLUSION: I will conclude here by stating what I did at the very outset of these last two lessons. If the Bible is interpreted literally, responsibly, and consistently, the pre-tribulation view of the Rapture is the most Biblically sound interpretation.

NEXT WEEK: We continue in our study of Jude and we move into **vs. 22** where we are instructed to "*be merciful to those who doubt.*" Some translations and early manuscripts say we need to "*convince*" those who doubt. It should be an interesting lesson for all of us.