

30 Reasons the Post-Tribulation View Is in Error

A pre-tribulation and dispensational response

FREE MINISTRY RESOURCE — DOGEARED DISCIPLE MEDIA MINISTRY LLC

Purpose and perspective. This concise reference identifies thirty major difficulties in the viewpoint named above from a pre-tribulation, dispensational reading of Scripture. It is intended for Bible study, teaching, and gracious doctrinal discussion. Scripture references are supplied for further study; readers should examine every claim in its full context.

Thirty Reasons for Reconsideration

- **1. It identifies the Rapture and Second Coming as one event.** The Rapture takes believers to the Father's house, while the Second Coming brings Christ and His saints to earth (John 14:1-3; Revelation 19:11-14).
- **2. It removes the imminency of Christ's coming for the Church.** If the entire Tribulation must occur first, numerous predicted events must precede the believer's hope (Titus 2:13; Philippians 3:20).
- **3. It places the Church in Daniel's seventieth week.** That prophecy is expressly determined upon Israel and Jerusalem, not the mystery body of Christ (Daniel 9:24; Ephesians 3:1-10).
- **4. It confuses Israel and the Church.** God's covenant dealings with Israel resume after the Church's fullness has come in (Romans 11:25-29).
- **5. It contradicts deliverance from coming wrath.** The Church is promised rescue from the wrath to come and is not appointed to wrath (1 Thessalonians 1:10; 5:9).
- **6. It restricts wrath to the very end.** The Lamb initiates the seal judgments from heaven, so divine judgment characterizes the period from its opening stages (Revelation 6).
- **7. It weakens Revelation 3:10.** Being kept from the worldwide hour of testing most naturally means exemption from that period, not preservation through it.
- **8. It makes the Church the object of Israel-centered signs.** Matthew 24 addresses Judea, the Sabbath, the temple, and Daniel's abomination—features tied to Israel.
- **9. It misidentifies Matthew 24:31 as the Rapture.** The angelic regathering after the visible advent fits Israel's restoration, while 1 Thessalonians 4 describes Christ personally catching up the Church.
- **10. It cannot naturally explain believers returning with Christ.** If saints rise to meet Christ only as He reaches earth, Revelation 19's already prepared bride and accompanying armies become difficult to place.

- **11. It leaves no clear interval for the Judgment Seat of Christ.** Believers' works are evaluated before they appear as rewarded and prepared with Christ (1 Corinthians 3:12-15; Revelation 19:7-14).
- **12. It leaves no clear interval for the marriage of the Lamb.** The bride is made ready in heaven before the Lord's public descent (Revelation 19:7-14).
- **13. It creates a population problem for the Millennium.** If every believer is glorified and every unbeliever judged at Christ's arrival, post-tribulationism struggles to identify mortals who enter and reproduce in the kingdom.
- **14. It confuses Tribulation saints with the Church.** People saved during Daniel's seventieth week can be called saints without making the Church present throughout that period.
- **15. It overlooks the Church's absence from Revelation 6-18.** After repeated references in chapters 1-3, the ekklesia is not named in the earthly Tribulation narrative.
- **16. It discounts the heavenly elders before the seals.** Crowned, enthroned representatives worship in heaven before judgment begins, fitting a previously translated and rewarded Church (Revelation 4-5).
- **17. It misreads the 'last trumpet.'** The Church's trumpet in 1 Corinthians 15 is not identified as the seventh angelic judgment trumpet in Revelation.
- **18. It makes Paul's comfort depend on endurance through unparalleled judgment.** The pastoral force of 1 Thessalonians 4:13-18 is reunion and hope, not a warning that the Church must first survive the Tribulation.
- **19. It confuses meeting a dignitary with proving an immediate U-turn.** The word 'meet' in 1 Thessalonians 4 does not by itself determine destination; John 14 supplies the Father's house as the promised destination.
- **20. It treats resurrection passages as though every resurrection occurs at one instant.** Revelation 20 shows stages within the first resurrection, united by kind rather than timing.
- **21. It overlooks the mystery revealed to Paul.** The Church's instantaneous transformation is a distinct revelation and should not be collapsed into every Old Testament resurrection text (1 Corinthians 15:51-52).
- **22. It misuses 'immediately after the tribulation.'** Matthew 24:29 locates the visible advent signs, but it does not identify that gathering with Paul's mystery Rapture.
- **23. It turns watchfulness into date-sequence watching.** A post-tribulation Rapture would be broadly calculable from covenant and midpoint events, weakening the force of constant expectancy.
- **24. It underplays the restrainer in 2 Thessalonians 2.** The lawless one's revelation follows removal of restraint, cohering with the Church's departure before his career unfolds.
- **25. It mistakes the Church's persecution for appointment to God's eschatological wrath.** Believers experience tribulation in the world, but that differs from the judicial Day-of-the-Lord wrath (John 16:33; 1 Thessalonians 5:9).

- 26. It blurs the Day of Christ and the Day of the Lord.** Paul distinguishes the Church's hopeful gathering from the world's overtaking judgment (1 Thessalonians 4:13-5:9; 2 Thessalonians 2:1-2).
- 27. It makes Noah and Lot poor patterns of deliverance.** Both were removed from the sphere of judgment before destruction fell, illustrating prior rescue rather than removal afterward (Luke 17:26-30).
- 28. It fails to account for a reopened temple program.** The sacrifices and abomination belong naturally to Israel's restored prophetic timetable, not to the Church's calling (Daniel 9:27).
- 29. It reduces the practical force of 'occupy until I come.'** The Church is taught to serve while awaiting Christ, not to await a required chain of Tribulation precursors.
- 30. It produces a less coherent prophetic sequence.** A pre-tribulation framework preserves distinct events: Rapture, heavenly reward, Israel's seventieth week, visible return, national judgment, and kingdom.

Closing Perspective

The pre-tribulation position offers the most coherent synthesis of Christ's imminent coming for His Church, the distinction between Israel and the Church, the Church's deliverance from the coming wrath, Daniel's seventieth week, and the visible return of Christ in glory. These points are offered with conviction and humility, encouraging every reader to test the teaching by the whole counsel of God.

Prepared by David Floyd | Published by Dogeared Disciple Media Ministry LLC | dogeareddisciple.com