

The pre-tribulation rapture is an extremely popular doctrine, which advocates that Yeshua the Messiah (Jesus Christ) can unexpectedly come at any moment for the saints, gathering them into Heaven before the Tribulation period or Seventieth Week of Israel. Pre-tribulationism has sold many books, spawned numerous fiction series and movies, and has created a large financial market for prophecy materials. But in spite of its popularity in much of today's evangelical Christianity, few question it. When presented with alternative points of view such as post-tribulationism, adherents of the popular pre-tribulationist position can sometimes take strong offense, and they can be found to outright ignore Biblical passages that appear to contradict their position.

This report is an expanded edition of one of our most controversial articles. It answers the top reasons why people believe in the pre-tribulation rapture from a Messianic post-tribulationist perspective. It considers whether or not various pre-tribulationists have employed tactics of fear and faithlessness, and whether or not their ideology of escapism can be supported by a fair reading of the Holy Scriptures. Are God's people able to be protected by Him—or not—during the end-times? Specifically considered and responded to are fifty reasons given in support of the pre-tribulation rapture by former Dallas Theological Seminary chancellor John F. Walvoord. Above all, a fairness that is not always given to post-tribulationists is demonstrated to pre-tribulationists.



**THE  
DANGERS  
OF PRE-TRIBULATIONISM**



**THE  
DANGERS  
OF PRE-TRIBULATIONISM**

**A Supplementary Analysis  
to When Will the Messiah Return?**

**J.K. McKee**

**MESSIANIC APOLOGETICS**

[messianicapologetics.net](http://messianicapologetics.net)

# THE DANGERS OF PRE-TRIBULATIONISM

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## Abbreviation Chart and Special Terms

The following is a chart of abbreviations for reference works and special terms that are used in publications by Outreach Israel Ministries and Messianic Apologetics. Please familiarize yourself with them as the text may reference a Bible version, i.e., RSV for the Revised Standard Version, or a source such as *TWOT* for the *Theological Wordbook of the Old Testament*, solely by its abbreviation. Detailed listings of these sources are provided in the Bibliography.

Special terms that may be used have been provided in this chart:

|   |   |
|---|---|
| ABD: <i>Anchor Bible Dictionary</i>   | BKCNT: <i>Bible Knowledge Commentary: New Testament</i>   |
| AMG: <i>Complete Word Study Dictionary: Old Testament</i>   | C.E.: Common Era or A.D.  |
| ANE: Ancient Near East(ern)   | CEV: Contemporary English Version (1995)  |
| Apostolic Scriptures/Writings: the New Testament  | CGEDNT: <i>Concise Greek-English Dictionary of New Testament Words</i> (Barclay M. Newman)                |
| Ara: Aramaic  | CHALOT: <i>Concise Hebrew and Aramaic Lexicon of the Old Testament</i>                                    |
| ATS: ArtScroll Tanach (1996)  | CJB: Complete Jewish Bible (1998)   |
| b. Babylonian Talmud ( <i>Talmud Bavli</i> )  | DRA: Douay-Rheims American Edition  |
| B.C.E.: Before Common Era or B.C.   | DSS: Dead Sea Scrolls   |
| BDAG: <i>A Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> (Bauer, Danker, Arndt, Gingrich) | ECB: <i>Eerdmans Commentary on the Bible</i>  |
| BDB: <i>Brown-Driver-Briggs Hebrew and English Lexicon</i>  | EDB: <i>Eerdmans Dictionary of the Bible</i>  |
| BECNT: <i>Baker Exegetical Commentary on the New Testament</i>  | eisegesis: “reading meaning into,” or interjecting a preconceived or foreign meaning into a Biblical text |
|   | EJ: <i>Encyclopaedia Judaica</i>  |
|   | ESV: English Standard Version (2001)  |

- exegesis: “drawing meaning out of,” or the process of trying to understand what a Biblical text means on its own
- EXP: *Expositor’s Bible Commentary*
- Ger: German
- GNT: Greek New Testament
- Grk: Greek
- halachah: lit. “the way to walk,” how the Torah is lived out in an individual’s life or faith community
- HALOT: *Hebrew & Aramaic Lexicon of the Old Testament* (Koehler and Baumgartner)
- HCSB: Holman Christian Standard Bible (2004)
- Heb: Hebrew
- HNV: Hebrew Names Version of the World English Bible
- ICC: *International Critical Commentary*
- IDB: *Interpreter’s Dictionary of the Bible*
- IDBSup: *Interpreter’s Dictionary of the Bible Supplement*
- ISBE: *International Standard Bible Encyclopedia*
- IVPBBC: *IVP Bible Background Commentary (Old & New Testament)*
- Jastrow: *Dictionary of the Targumim, Talmud Bavli, Talmud Yerushalmi, and Midrashic Literature* (Marcus Jastrow)
- JBK: New Jerusalem Bible-Koren (2000)
- JETS: *Journal of the Evangelical Theological Society*
- KJV: King James Version
- Lattimore: The New Testament by Richmond Lattimore (1996)
- LITV: *Literal Translation of the Holy Bible* by Jay P. Green (1986)
- LS: *A Greek-English Lexicon* (Liddell & Scott)
- LXE: *Septuagint with Apocrypha* by Sir L.C.L. Brenton (1851)
- LXX: Septuagint
- m. Mishnah
- MT: Masoretic Text
- NASB: New American Standard Bible (1977)
- NASU: New American Standard Update (1995)
- NBCR: *New Bible Commentary: Revised*
- NEB: New English Bible (1970)
- Nelson: *Nelson’s Expository Dictionary of Old Testament Words*
- NETS: New English Translation of the Septuagint (2007)
- NIB: *New Interpreter’s Bible*
- NIGTC: *New International Greek Testament Commentary*
- NICNT: *New International Commentary on the New Testament*
- NIDB: *New International Dictionary of the Bible*
- NIV: New International Version (1984)

- NJB: New Jerusalem Bible-Catholic (1985)
- NJPS: Tanakh, A New Translation of the Holy Scriptures (1999)
- NKJV: New King James Version (1982)
- NRSV: New Revised Standard Version (1989)
- NLT: New Living Translation (1996)
- NT: New Testament
- orthopraxy: lit. "the right action," how the Bible or one's theology is lived out in the world
- OT: Old Testament
- PreachC: *The Preacher's Commentary*
- REB: Revised English Bible (1989)
- RSV: Revised Standard Version (1952)
- t. Tosefta
- Tanach (Tanakh): the Old Testament
- Thayer: *Thayer's Greek-English Lexicon of the New Testament*
- TDNT: *Theological Dictionary of the New Testament*
- TEV: Today's English Version (1976)
- TLV: Tree of Life Messianic Family Bible—New Covenant (2011)
- TNIV: Today's New International Version (2005)
- TNTC: *Tyndale New Testament Commentaries*
- TWOT: *Theological Wordbook of the Old Testament*
- UBSHNT: United Bible Societies' 1991 Hebrew New Testament revised edition
- v(s). verse(s)
- Vine: *Vine's Complete Expository Dictionary of Old and New Testament Words*
- Vul: Latin Vulgate
- WBC: *Word Biblical Commentary*
- Yid: Yiddish
- YLT: Young's Literal Translation (1862/1898)



# Forward

## Is the Doctrine of Pre-Tribulation Rapture Valid or Invalid?

*by Jane J. McKee*

“The end is near!” is a popular phrase heard around the world today. Many believe that Messiah is coming any day—possibly today—to take us to heaven before the Tribulation. Whether or not there will be a Pre-Tribulation or a Post-Tribulation rapture is one of the most controversial subjects today. I believe there will be a Post-Tribulation rapture because Jesus says it, Paul reiterates it, and John the Beloved explains it.

The doctrine of Pre-Tribulation rapture is preached in pulpits across the world as a known fact when in truth Jesus Himself says the exact opposite. In Matthew 24:29-31, He says, “Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken (see Revelation 6:12-13): And then shall appear the sign of the son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the son of man coming in the clouds of heaven with

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power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.” In saying this, Jesus clearly states that Believers will go through the Tribulation.

Another commonly misinterpreted passage is 1 Thessalonians 4:16-18. In this Paul says, “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Messiah shall rise first: Then we which are alive and remain shall be caught up with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.” In saying those that are alive and remain, Paul is inferring to the ones who survive the Tribulation who are also called the assembly of Philadelphia in Revelation. Earlier in 1 Thessalonians 3:13, Paul said that Jesus would come back with his Tribulation saints, which in logical thinking would infer that the Tribulation had already happened. These Tribulation saints are known as the “non-survivors” or the assembly of Smyrna in Revelation. Also, in 1 Corinthians 15:52, Paul says, “In a moment, in the twinkling of an eye, at the LAST TRUMP: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.” This is a more specific verse of the time of the rapture than 1 Thessalonians 4:16-18 but it says basically the same thing.

John the Beloved says in Revelation 11:15-17, “And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Messiah; and he shall reign for ever and

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ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned." Look at what happens at the sounding of the seventh or LAST trumpet. The kingdoms of this world become those of Christ Jesus. Obviously, what is being explained here by John is the return of Jesus and His coming to rule and reign for the Millennium.

One can see by reading what the Bible says and not what the doctrine of men says, that the Messiah will come after the Tribulation and not before. He will come and take those who have survived the Great Tribulation away from the earth before God's judgment on "The Great and Terrible Day of the Lord." So take heed and be ready for what is ahead. Be like the assembly of Philadelphia who survives the Tribulation not Smyrna who perishes.

*Special thanks are extended to the author's sister, Jane McKee, for permission to reproduce this article. This paper was originally written in 1996 as a middle school persuasive paper at the Christian academy Jane was attending. Although she was given an A+ and commended for her ability to prove her thesis, she was nevertheless censured and unable to share it with her fellow students because it conflicted with the views of the school.*

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