

# **A Critique of the Track “Untheorizing The unscriptural Pre-Trib Rapture Theory” by Gary N Alford**

Critique by: David A. Sargent

Before me is a tract that was sent to me by mail entitled: “Untheorizing The Unscriptural Pre-Trib Rapture Theory” By: Gary N. Alford. I will reproduce this tract in full and will add responses to each section in critique of this tract. He has references to me in the tract for some strange reason; I would guess he got them from FaceBook debates. I will make a note here prior to starting this critique: IF the Church of the Born Again Believer goes THROUGH the tribulation: there is a CHANCE that the believer CAN loose his salvation if he was to take the mark of the beast. THAT would cancel out the Pauline Eternal Security of the Believer. These two things can not co-exist. The tract starts:

Gary N Alford wrote: “1 Corinthians 15:51-54 & 1 Thessalonians 4:13-18 are called the two greatest New Testament passages on the Rapture. [Dr. Peter Ruckman, Thessalonians Commentary, 2005, page 69.] Dr. Ruckman correctly states “Neither the resurrection of the dead of the Second Advent are ‘Mysteries’ in the Bible” (page 70). Then he says, “The Rapture is a “MYSTERY” (1 Corinthians 15:51) unrevealed till after Pentecost”.

The first problem is that the mystery of 1 Corinthians 15:51 is not a rapture. In fact, 1 Corinthians 15:50-54 does not say anything about a rapture. There is certainly the raising of the dead in verse 52. And there is certainly the change from the natural body to the spiritual body. But nowhere in the passage is anyone caught up into the clouds to meet the Lord in the air nor any clue of anybody leaving the earth at all.

The content of these five verses is two things: “the dead shall be raised incorruptible, and we shall be changed” (verse 52). Paul had already spent a great part of this chapter speaking on assurance of the resurrection of the dead (12-29) and this was no mystery anyway, however; it was disputed. The mystery therefore was the answer to Paul’s question in verse 35, the change from the natural body to the spiritual body, the putting on of incorruption and immortality.”

Answer: It does say something about a rapture but the problem is that Mr. Alford is not dealing with the definition of the word rapture but a pre-conceived notion as to what the word means. Rapture – noun: 1. Ecstatic joy or delight; joyful ecstasy. 2. Often, raptures; an utterance or expression of ecstatic delight. 3. The carrying of a person to another place or sphere of existence. By definition 1 and 2 we see the word can be used to describe the alteration of the body as described in 1 Corinthians 15.

Also; Mr. Alford has not made a difference between the resurrection OF the dead and the resurrection FROM the dead. The resurrection OF the dead was KNOWN; however the resurrection FROM the dead WAS a MYSTERY. Continuing with the tract:

Gary N Alford wrote: "David Sargent (of Pensacola, Florida) argued that 1 Corinthians 15:50-58 "is God's reference to the resurrection of the church both the dead and the alive." Then, he attempted to match the passage to 1 Thessalonians 4:13-18 although there are more differences between the two passages than similarities. Then he said, "THIS IS the rapture".

Brother David has added to the scriptures. The Corinthians passage does not mention the 'church'. And secondly, none of the living are raised. Verse 52 says, "the dead shall be raised incorruptible, and we shall be changed". The verse does NOT say the dead in Christ are raised. This resurrection likely includes some dead other than the body of Christ. Otherwise, it would say "the dead in Christ shall rise" like 1 Thessalonians 4:16."

Answer: Corinthians passage does not mention the "church"? OH? Let's see: 1 Corinthians 1:2, "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints..." The epistle is written to the church of God at Corinth. The definition of the Gospel is given in 1 Corinthians 15:3-4, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures:" Paul talking about the church at Corinth: 1 Corinthians 15:12, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" WHO is the YOU: "...how say some among YOU..." That does NOT IMPLY, Paul is directly talking TOO THAT Local Church. Or did you not know that? That explains: 1 Corinthians 15:20, "But now is Christ risen from the dead, and become the firstfruits of them that slept." It is implied "...them that slept in Christ." And no I am not adding to the words of God, I SAID it is IMPLIED here. Another account of this: 1 Corinthians 15:48-49, "As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." The "WE" is Paul and obviously those that are IN CHRIST at the Church of Corinth and elsewhere. And this is the context of the passage in question. The "in Christ" is assumed in the passage to the Church at Corinth. Only a LOST person that is trying to get to heaven on his own self-righteousness would think this is talking about LOST people. Paul is addressing the Church AT CORINTH look at it, calls them SAINTS: and only saved, born again people are saints in the New Testament.

Nothing like a Bible to clear up a debate, so let's compare the passages:

1 Corinthians 15

Verse 51, "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,"

WHO'S the "WE" here? Paul is INCLUDING HIMSELF and this is written to the CHURCH. The mystery is equivalent to "...I would not have you to be ignorant, brethren..." In 1 Thessalonians 4:13. Notice also the "WE" in verse 14 where Paul is INCLUDING HIMSELF and 1 Thessalonians is also WRITTEN TO THE CHURCH.

Verse 52, “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.”

“...the DEAD shall be raised incorruptible...” lines up with “...concerning them which are asleep...” verse 13 and “...even so them also which sleep in Jesus will God bring with him.” Verse 14 and notice that also matches verse 16 “...and the dead in Christ shall rise first...” and another comparison is “...at the last trump...” here with verse 16 “...with the trump of God...”

Verse 53, “For this corruptible must put on incorruption, and this mortal must put on immortality.”

This is the physical alteration that happens in the twinkle of an eye, it is and constitutes a rapture, or an ecstasy, an alteration of our physiology, comparable to being resurrected. Notice also there are two sets: the dead and the living, the corruptible and the mortal: this is the same as in 1 Thessalonians, those that are asleep are the dead in Christ who rise first, and those that are alive. To rise is to rise FROM the dead in both accounts. How do you know this? Simple, IF they were resurrected OF the dead they would still be MORTAL and have the ability to die again. The resurrection OF the dead is in the future after the completion of the one Thousands year Reign of Christ: Revelation 20:5-6, “But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.” This is the second resurrection not the same as the first. Revelation 20:11-15, “And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.” The passages in 1 Thessalonians 4 and 1 Corinthians 15 are part of the first resurrection. Part of this happened when Christ rose from the dead. The second resurrection is in danger of the second death. (Revelation 20:6, 11-15 READ IT!) The first resurrection are those raised up WITH Christ at His resurrection (the first fruits) then the Rapture of the Church of Born Again Believers raised FROM the dead (the harvest) and then there are the Tribulation Saints (the gleanings). 1 Corinthians 15:23-24a, “But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. (harvest ) Then cometh the end...” (gleanings).

Verse 54, “So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.”

No other group but the Church of the Born Again will put on immortality; as we are the only group in the Bible that is BORN AGAIN. Notice again here the two groups: Death is swallowed up in victory: O death where is thy sting (those that are alive at the rapture) and O grave, where is thy victory (those that are dead at the rapture) Both groups are resurrected HERE and both groups are resurrected in 1 Thessalonians 4.

Verse 55, "O death, where is thy sting? O grave, where is thy victory?"

1 Thessalonians 4

Verse 13, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope."

Ignorant brethren; about what? Look at 1 Thessalonians 5:1-2, "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." That is NOT the second coming or second advent because this was NOT a mystery and they were NOT ignorant of it.

Verse 14, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

1 Corinthians 15:3-4; 1 Corinthians 15:11-12, "Therefore whether it were I or they, so we preach, and so ye believed. Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" and 1 Corinthians 15:20-21, "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead."

Verse 15, "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep."

The event of them that are asleep will go first. The word prevent comes from pre-event. And means we can not pre-event them or go before they go, and can not prevent them from going. It works both ways in this case. Just because this statement is NOT in 1 Corinthians does not mean the two passages are not the same event. This is just more information Paul gives here. The statement is NOT opposing a STATEMENT in the other passage.

Verse 16, "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 Christ shall rise first:"

Notice a Shout, the Voice, and the Trump: notice what happens at the Second Advent: Revelation 19:11-15, "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a

name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.” Where is the white horse in 1 Corinthians or 1 Thessalonians? Where is it saying he doth judge and MAKE WAR in 1 Corinthians or 1 Thessalonians? Where is it saying His eyes were a flame of fire, or He is clothed with a vesture dipped in blood? Where does it say any of this? Where are the armies which were IN HEAVEN and who are they? Mr. Alford can not give us any comment on this because he obliterates the Church in heaven during the tribulation: and what takes place up there is the Judgment Seat of Christ, The Marriage of the Lamb, and the Marriage feast. The armies of HEAVEN would consist in part the Church of Born Again Believers.

Verse 17, “Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.”

This is obviously to take us to heaven where we face the Judgment seat of Christ, the Marriage of the Lamb, and the Marriage Supper and after that we come back at the Second Advent with the Lord.

18, “Wherefore comfort one another with these words.”

The comfort of the scriptures gives us hope: Titus 2:13, “Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;” And 1 John 3:1-3, “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.” All about the rapture of the Church and one more as a type: John the Apostle is a type of the Church and after the Churches in Revelation 4:1 John is RAPTURED: “After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.” Notice the trumpet talking, and it said “COME UP HITHER” and the “hereafter” that is after the CHURCHES which was before in the CONTEXT. Notice chapter 4 and 5 the Church is in heaven! How do you know this? Because the Church would have to be up there during the Judgment Seat of Christ (Romans 14:10-12; 1 Corinthians 3:11; 2 Corinthians 5:10), the Marriage (Revelation 19:7), and the Marriage Supper of the Lamb (Revelation 19:9), and to come back as the Armies of God (Revelation 19:11-14). This IS the Second Advent when we come BACK with the Lord. How do we come back at this time if we are not there? WE ARE THERE because WE that are THE CHURCH are also the Bride of Christ! If we are NOT raptured prior to the tribulation then we would not be there fore the MARRIAGE of the LAMB AS the BRIDE OF CHRIST! Revelation 19 is chronological in context. Is that CLEAR? OK, let’s continue with the tract:

Gary N Alford wrote: “1 Thessalonians 4:13-18 Clearly states that saints are caught up (verse 17) during the descent of the Lord (verse 16) at his coming (verse 15). This passages does not say or imply that the Lord does not continue to descend to the earth after the meeting in the air.”

Answer: So Mr. Alford would have you MISS your MARRIAGE to the LAMB? What a foolish notion to just ISOLATE the passage from the rest of the Bible! The FACT is this passage gives only part of the information and 1 Corinthians 15 give more information and other passages I have given already give even more information about the rapture. SO, just because a word like “rapture”, or “trinity”, does not show up in the passages does not mean it is not true, and where the Gospels differ on accounts it is because they were to give more light on what was happening. Here there are not different points of view; but more light on the subject. The issue here is the passages do NOT conflict with each other; on the contrary, they ARE talking about the same event speaking from a common sense point of view; and in comparison they line up with no contradictions. Mr. Alford would have you believe the absence of a thing is a contradiction making the two passages different events. This creates more trouble for his view than he is willing to admit. If the passage in 1 Corinthians 15 IS the RESURRECTION of the CHURCH then what is 1 Thessalonians 4? visa-versa! They ARE the same event; this event comes BEFORE the Marriage of the Lamb, because we have to be there for the Bride to be married to Christ, and we come back AFTER the Marriage Supper! You really have to READ it to understand it. We continue with the tract:

Gary N Alford wrote: “The misinterpretation of this passage plays a large part in the Pre-trib Rapture Theory. It is taught that the Thessalonians were afraid that they were already in the tribulation (Daniel’s 70<sup>th</sup> week). This is not even slightly hinted at in the passage. The “comfort” (verse 18) is “concerning them where are asleep” (verse 13) and the fact that they also would come with Jesus (verse 14). The idea that the Thessalonians were ‘afraid’ that they were in the tribulation is not in the passage.”

Answer: who is Mr. Alford quoting now? He did not say! It was not ME! He is on the verge of libel, because I was the last person quoted, it is almost as if he is saying I have also argued this point, which I have NOT. It is also assumed that IF you believe in the “pre-trib rapture” you MUST believe his last statement. That is a LIE. What amazes me is that he has altered the order of the verses to prove his point: verse 18, 13, 14! Sorry that is NOT the order: the idea is to make verse 18 teach something that the verses do NOT SAY! This miss-use of the wording shows contempt for the words of God IN the context in which they are found making the passage a pre-text (of none effect). Verse 18, “Wherefore comfort one another with these words.” Comes right after verse 17 and the connective word “WHEREFORE” keeps the thought from straying else where joining forever verse 18 with verse 17: “Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.” THAT is the comfort! IT is NOT comforting to think that we will go through the tribulation where we might loose our salvation if we take the mark of the beast, and miss the Marriage of the Lamb and the Marriage Feast! What foolishness this

interpretation is in light of the context, and other passages concerning the church. The pre-tribulation Rapture is not a theory, IT IS A FACT when you compare all the passages involved and not just a few. We now continue with the tract:

Gary N Alford wrote: “The Thessalonians were in doubt of the resurrection. They were not in fear that they were in Daniel’s seventieth week (the so-called tribulation). Comparing 1 Thessalonians 4:13 with 1 Corinthians 15:17-19 reveals this truth. “Them which are asleep” (v. 13) and “them which are asleep in Christ” (v. 14) matches “they which are asleep in Christ” (v. 18). As Paul said, “if Christ be not raised, they which are asleep in Christ are perished” (v. 17-18). “Even as others which have no hope” (verse 13) matches verse 19. “If in this life only we have hope in Christ, we are of all men most miserable.” The Thessalonians were not sure if those who were asleep would come with Jesus at his coming. So Paul told them, “even so them also which sleep in Jesus will God bring with him.” In other words, not only will the ‘living saints’ be caught up to return with Christ, but God will bring with Christ “them also which sleep in Jesus”.

Answer: The Thessalonians were NOT in doubt of the resurrection OF the dead! They had no idea of the resurrection FROM the dead which was a mystery. They did not know about Daniel’s 70<sup>th</sup> week as that book at that time was still sealed. It was only unsealed after the Book of Revelation was written and then no one connected these things until in these end times. Daniels 70<sup>th</sup> week in Daniel 9:27 is the quote that Christ gave us that HE told us was the tribulation: Matthew 24:15 and Mark 13:14. Someone is not too keen on prophecy in this tract; let alone the future as disclosed in Revelation having to do with the BRIDE OF CHRIST and the MARRIAGE! The comparison between the passages I have already done above; I will not repeat them here, the passage; “...if Christ be not raised...” has to do with what resurrection Christ was raised: as in “OF the dead” or “FROM the dead”. Notice: 1 Corinthians 15:20, “But now is Christ risen **from** the dead, and become the firstfruits of them that slept.”

Now notice: Mark 9:9-10, “And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen **from** the dead. And they kept that saying with themselves, questioning one with another what the **rising from the dead** should mean.” The resurrection was known already, everyone knew of the resurrection OF the dead; but what the resurrection FROM the dead was they knew NOT and “...questioned one with another **what the rising from the dead should mean.**” THIS is the same issue in Thessalonians because it is a NEW doctrine that Christ was the first to do. John 2:22, “When therefore he **was risen from the dead**, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.”

Again: Acts 4:1-2, “And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, Being grieved that they taught the people, and preached through Jesus **the resurrection from the dead.**” The Sadducees did not believe in the resurrection, but the Pharisees did believe in the resurrection of the dead. (Acts 13:30; Acts 17:3; Acts 17:31; Acts 26:23; Romans 1:4; Romans 4:24; Romans 6:4; Romans 6:9; Romans 6:13; Romans 7:4; Romans 8:11; Romans 10:9; 1 Corinthians

15:12, “Now if Christ be preached that he rose **FROM** the dead, how say some among you that there is no **resurrection OF the dead**? And, 1 Corinthians 15:20, “But now is Christ risen **from the dead**, and become the firstfruits of them that slept.” Not of anyone that was NOT IN CHRIST! This is obvious from the passage! 1 Thessalonians 1:10, “And to wait for his Son from heaven, whom he raised **from the dead**, even Jesus, which delivered us from the wrath to come.” This wrath is two-fold: it is obviously HELL, and it is obviously THE TRIBULATION or Jacob’s Trouble. THIS is what the passages are all about: the resurrection **FROM the dead** or the FIRST resurrection. Revelation 20:4-6, “And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.”

That means the first resurrection is in 3 parts: 1 Corinthians 15:23, “But every man in his own order...” 1. “...Christ the firstfruits...”; 2. “...afterward they that are Christ’s at his coming...” 3. verse 24, “Then cometh the end...” The first resurrection is Christ, and the Old Testament Saints: Matthew 27:51-53, “And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.” The second part of the first resurrection is the rapture of the Church, (the verses in question) the third part of the first resurrection is the tribulation saints. Rapture at the end of the tribulation. Revelation 11:11-13, “And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.” COME UP HITHER (RAPTURE!) This happens three times.

Those of us that are BORN AGAIN are the SONS of GOD are not like the Old Testament Saints or like the Tribulation Saints. No other group is BORN AGAIN; that is for the CHURCH ONLY. The resurrection is the redemption of our bodies: Romans 8:23, “And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.” As our dead spirit was Born Again and our lost soul was SAVED, our bodies MUST by necessity be RESURRECTED and CHANGED not just resurrected and not just changed! The RESURRECTION **FROM THE DEAD** is that very CHANGE and for us that are ALIVE we will NEVER DIE: **immortality**! The type of this in the Bible is **Enoch who was caught up and NEVER died and NEVER will die**: he was caught up or RAPTURED prior to God’s Judgment. Why as Enoch translated? Hebrews 11:5, “By



faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.”

The Church also pleased God, being the Bride of Christ as one chaste virgin and presented to the Lord PRIOR to the Second Advent! We are also translated not only spiritually, but PHYSICALLY at the rapture: Colossians 1:13, “Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:” Thus Enoch is a type of the Church Raptured ALIVE and that will NEVER DIE! Raptured BEFORE God’s judgment! We continue with the tract:

Gary N Alford wrote: “The pre-trib rapture theory is that the coming of the Lord is in 2 parts, and for a lack of better terms, they are called the rapture and the revelation, separated by the seven years of Daniel’s 70<sup>th</sup> week. This theory is based on 3 things, mainly. The first 2 are “the judgment seat of Christ and the marriage of the Lamb have to take place before the second advent” (Dr. Ruckman, Thessalonians and Philemon, 2005, page 79). The third thing is “the entire tenure of tribulation salvation is faith and works, faith and commandments” (Dr. Ruckman, The Rapture, 1988, page 9). Dr. Ruckman calls this “the strongest argument for a pre-tribulation rapture” (The Rapture, page 9)

As for the argument of the faith and works system during the 70<sup>th</sup> week, it really does not present a problem for anyone who is already been sealed in Christ until the day of redemption. Once the faith and works system takes effect, none are again sealed in Christ, but those already sealed will remain sealed until the redemption of the body like the Bible plainly says. People keep thinking this implies two salvation ‘plans’ working at the same time. No, it doesn’t. The members of the body of Christ are already saved and will not need to get saved in the 70<sup>th</sup> week any more than we need to now. If you are saved now, then you don’t need to get saved.”

Answer: And if you are already born again, and IF you go into the tribulation or Daniel’s 70<sup>th</sup> week where faith and works are defined for all, and IF you take the mark of the beast: Revelation 14:11, “And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.” The problem is, they would LOOSE their salvation or this verse is not true. This mixture of salvation in the Pauline faith alone and tribulation works and faith, will not work. This is more proof for a pre-tribulation rapture than for not.

One very important issue in respect to Daniel’s 70<sup>th</sup> week is, the 7 weeks prior are NOT GIVEN. There are 49 years missing in the 70 weeks. Why doesn’t Mr. Alford deal with this? Because he can’t: He has no idea what those weeks are or what they have to do with any of this. The 7 X 7 or 49 IS the Church. IT ENDS prior to the Seventieth week and that means the church does NOT go through the 7 year tribulation. The 7 X 7 is units of 40 with one extra 40 added for the overlapping between Old and New Testament. Thus:  $40 + (40 \times 7 \times 7) = 2000$ ; which lines up with 1000 years is as one day to the Lord, etc. Just remember, our dates are messed up, we really don’t know what year this actually is; my guess is we are in the year 2000; we still could be in 1980. That means it is

impossible to guess the year of the rapture; unless you go by something that has happened in our present dating system that is prophetic.

Two dates of notorious implication: 1611 and 1948. The first is the final Bible that God Authorized.  $1611 + 400 = 2011$ ; and 1948 with Psalms 90:10, either 70 or 80 for generations days until they are cut off: with Christ saying: Luke 21:32, "Verily I say unto you, This generation shall not pass away, till all be fulfilled." (Matthew 24:34; Mark 13:30), This context is the Second Advent inclusive of the tribulation of 7 years (Daniel 9:27) SO:  $1948 + 70 - 7 = 2011$ ! I am making no statement about WHEN the rapture will happen, the passage in the Psalms clearly says if by strength it could be 80 years. God allows for certain things men will do. But it can't be much later than 2021. That would possibly mean our dates are off by 21 years AD. At any rate the reference to Daniel's 70<sup>th</sup> week shows an ignorance of the previous weeks in Daniel's account. And how those weeks of years align chronologically on a time line; the ignorance of these prophetic issues of the 70 weeks of years is typical when dealing with people that want to make a name for themselves at any cost; even to the sacrificing of the truth. I would hope Mr. Alford would consider the TRUTH before himself, and see that these things are true every one. We will continue with the tract:

Gary N Alford wrote: "Knowing that our salvation will not be affected in the 70<sup>th</sup> week, the question remains, "What is the purpose of the church leaving before the 70<sup>th</sup> week?" And more importantly, where is the scriptural support for this theory?"

Answer: Well, I have already given it; but for the sake of those that are looking for the truth let's deal with Daniel's 70 weeks and NOT JUST THE LAST WEEK! This will clear up the issue prophetically at least:

Daniel 9

Verse 24, "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy."

Let's break this down into numbers: 70 weeks total time frame. In the case of prophecy this comes out to 70 units of seven years: 490 years. Now when did this timing start? Next verse:

Verse 25, "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times."

Who gave this commandment to restore and to build Jerusalem UNTO the Messiah? Cyrus king of Persia (2 Chronicles 36:22-23; Ezra 1:1-2, 7-8; 3:7; Ezra 4:3; Ezra 5:13;

Isaiah 44:28; Isaiah 45:1; Prophecies in Jeremiah 25:11-12; Jeremiah 29:10. Now back to verse 25:

Verse 25, “Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.”

From the going forth of the command to the Messiah shall be 7 weeks and 62 weeks: dating when the Messiah would come: this comes out to  $62 + 7 = 69$  weeks or 69 sevens of years:  $69 \times 7 = 483$  years. But wait! Something happens in the next verse that alters this time!

Verse 26, “And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.”

This is why the amounts in verse 25 are separated: after 62 weeks of years:  $62 \times 7 = 434$  years, the Messiah is CRUCIFIED! That means there is a 7 week period of time missing from all this.  $7 \times 7$  years = 49 years or 49 units, the exception of this time period could be different because of the alteration of the 69 sevens down to 62 because they murdered their Messiah. That leaves 49 unaccounted years! As I have already shows that this could fit into the Church age I will not reproduce that again here.

The only other likelihood is that the Church is raptured and there is a 49 year period of time before the 7 year tribulation. At any rate my guess about these things is as good as anyone else's. If the 49 represents the Church age in the  $7 \times 7$  with 7 letters written by Paul to the Churches and 7 letters written by John to the Churches, it would seem like this is the most likely place for the 49 units of time to be placed. Notice that the seven candlesticks of the seven churches are each a candlestick of 7 prongs making a  $7 \times 7$ .

Verse 27, “And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.”

This verse is the first passage that Christ refers to in Matthew 24:15 and Mark 13:14; the others are Daniel 11:31, “And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.” And Daniel 12:11, “And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.” All referring to the same event; as is Jeremiah 30:7, “Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.” Notice that “that day is great” and the “even the time of Jacob's trouble” are not the same event. The “day is great” is the

Second Advent which happens during Jacob's trouble, which Jeremiah says in verse 10 has to do with their captivity, which is during the tribulation while they are taken captive by the man of sin the Antichrist: the son of perdition; which is what these passages are all about, and Daniel give you the time of 7 years for this event split in half by the abomination that maketh desolate. Continuing with the tract:

Gary N Alford wrote: "The scripture references that Dr. Ruckman listed for the statement in the Thessalonians commentary are 2 Corinthians 5; 1 Corinthians 3; Romans 14; and Revelation 19. The odd thing is that while these references do speak of the judgment seat of Christ and the marriage of the Lamb, none of them give the timing of the events mentioned. But once this foundation of the unscriptural timing of these two events was laid by Larkin and Ruckman, then the false doctrine of a pre-Daniel's 70<sup>th</sup> week rapture was built upon that foundation. You simply add to scripture passages words that are needed to make them say what you want them to say.

Instead of believing that the catching up of saints happens during the descent of Christ at his coming, like 1 Thessalonians 4 says, you add "for his church" to the passage. Now you have another scripture passage to back up the false doctrine. Here's another one: Add the rapture to the passage in 1 Corinthians 15 (verses 51-54). Now you have what Dr. Ruckman calls the two greatest passages in the New Testament on the Rapture, 1 Thessalonians 4:13-18 and the first being 1 Corinthians 15:51-54 (Thessalonians, page 69).

Answer: IBID, redundancy is not needed.

Gary N Alford wrote: "Now that you have a solid foundation (the faith & works system & the timing of 2 events during the 70<sup>th</sup> week) and two great New Testament passages for support, you can continue to add the rapture to other passages. "Other passages are 1 John 3:1-3; Philippians 3:20-21; Romans 8:21-24; John 11:24-26; and Revelation 4:1-2." [Dr. Ruckman, Thessalonians, page 69.]

Answer: Looks like Mr. Alford has an agenda. Once again redundancy is not needed; I have already dealt with the subject matter quite extensively and satisfied proof that there is a pre-rapture FACT.

Gary N Alford wrote: "Now you have a solid doctrine supported by many scripture passages.

Revelation 4:1-2 is so weak on support for a pre-Daniel's 70<sup>th</sup> week rapture, it isn't even worth discussing. Suffice it to say that there is a verse with stronger support for the church going through the tribulation in chapter 1 if John is a type of the church. [The importance of this passage is that once you have established this as a type of the pre-trib rapture, you can add more weak typology to further establish the false doctrine.]

Revelation 1:9

I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

John 11:24-26 speaks of a resurrection but not a rapture. The rapture is added to this passage like 1 Corinthians 15.

The other 3 passages (1 John 3:1-3; Philippians 3:20-21; Romans 8:21-24) speak of a change of body and an appearance but not a rapture.

In 1 Corinthians 15, Paul said, “we shall all be changed”. Then, in 1 Thessalonians 4:15, he said, “we which are alive and remain unto the coming of the Lord”. Paul included himself here because the resurrection and change of body (1 Corinthians 15) will happen some time before the coming of the Lord and then Paul will be alive and remain, along with the rest of the dead who were raised and changed.

Believing what the Scriptures really do say and paying attention to what they do not say brings you to the scriptural position of the pre-millennial coming of Christ and the rapture during the descent of the Lord to the earth at his coming. The words of God do not support the pre-trib rapture theory. (The End of the Tract)

Answer: Mr. Alford shows very little grasp on Daniel’s prophecy of the 70 weeks, as he shows also that he can not understand types or typology. John being a “companion in tribulation” has nothing to do with being in, or going through THE tribulation. However, in type, he actually DID go through it while he saw it happening and was there IN THE FUTURE SEEING IT HAPPEN! That does not mean as a TYPE he is going to go through it.

As for the Church being caught up when Christ is descending at the Second Advent; I would like to know how this is possible, when the church is IN HEAVEN AT THE MARRIAGE AND THE MARRIAGE FEAST PRIOR TO THE SECOND ADVENT! Somebody can’t read! Or their logic screws need tightening.

The word RAPTURE is not added anywhere in the Bible. I have not retranslated any Bible and added any words to it. I don’t have to; the definition of the world is there and as defined can be the resurrection FROM the dead, with a NEW body that is CHANGED in the twinkle of an eye, where the MORTALS put on IMMORTALITY, and the DEAD are RAISED INCORRUPTIBLE, and we (both passages are written by PAUL to the Churches) are caught up to meet the Lord in the CLOUDS and go back to heaven, where we face the Judgment seat of Christ, the Marriage of the Lamb, the Marriage Supper of the Lamb, and mount up to come back as the ARMIES OF GOD WITH THE LORD at the Second Advent.

This is the chronological sequence of events that lines up with all the verses. Mr. Alford misses the boat completely and has the bride missing her wedding and marriage feast completely!

This looks like a result of envy! Proverbs 27:4, “Wrath is cruel, and anger is outrageous; but who is able to stand before envy?” It looks like Mr. Alford is envious of Dr. Ruckman. Just a guess but, the way this tract reads, you’d think Mr. Alford holds Dr. Ruckman in contempt in such a way as to be demonic: that is, some devil is driving Mr. Alford to this colossal unsound and bios position. He has not Un-theorized anything, nor has he proven anything important except that when you envy a man like Dr. Ruckman, you will stop at nothing to prove your points, including the alteration of verses and of miss-applying words and missing out on the marriage of the Lamb: kind of makes you wonder if Mr. Alford is really going to be there after all?? By his testimony he won’t be there! How sad...

Reader you can be there! Below is how you can get saved and know it. Take God at his words and trust Him. I will then see you at the Marriage Supper of the Lamb, and we will come back WITH the Lord at the Second Advent to reign with Him. Read the below very carefully and search your heart, believe on the Lord Jesus Christ today.

Revelation 22:17, “And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.”

John 1:12-13, “But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”

John 3:7, “Marvel not that I said unto thee, Ye must be born again.”

John 3:36, “He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.”

Romans 3:23-26, “For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.”

Romans 6:23, “For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”

Romans 10:9, “That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.”

Ephesians 2:8-9, “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.”

1 John 5:11-13, “And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.”

1 John 5:20, “And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.”