

**“It’s ‘Jacob’s Trouble’ so it’s not
for the Church.**

**One of the most common arguments made by
Pretribulationists is that since the Great
Tribulation is called “Jacob’s Trouble” (Jer 30:7)
it is *exclusively for Israel and not the Church.*
Thus the Lord must remove the Church from the
earth before this time.**

This argument assumes that there can only be *one purpose* for the Great Tribulation, but there are numerous passages that say the purpose of the Great Tribulation is also to punish the wicked.

“For behold, the Lord is about to come out from His place to punish the inhabitants of the earth for their iniquity; and the earth will reveal her bloodshed and will no longer cover her slain.”

(Isaiah 26:21)

After these things I heard something like a loud voice of a great multitude in heaven, saying, “Hallelujah! Salvation and glory and power belong to our God; because His judgments are true and righteous; for He has judged the great harlot who was corrupting the earth with her immorality, and He has avenged the blood of His bond-servants on her.”

(Revelation 19:1–2)

“And the nations were enraged, and Your wrath came, and the time came for the dead to be judged, and the time to reward Your bond-servants the prophets and the saints and those who fear Your name, the small and the great, and to destroy those who destroy the earth.”

(Revelation 11:18)

There are multiple purposes for the Great Tribulation:

- **To chastise Israel unto national salvation.**
- **To punish the wicked for their treatment of His people.**
- **It will also afford the Church some critical opportunities.**

- **To give Christians an opportunity to stand with Israel.**
- **To test and refine the Church (as persecution has always done throughout Church history).**
- **To bear witness to the unbelieving world.**

The Scripture speaks of many great benefits from tribulations. Why would we wish to forego these great benefits?

“For to you it has been granted for Christ’s sake, not only to believe in Him, but also to suffer for His sake”(Philippians 1:29)

“...we sent Timothy... to strengthen and encourage you as to your faith, so that no one would be disturbed by these afflictions; for you yourselves know that we have been destined for this.

(1 Thessalonians 3:3)

“So they went on their way... rejoicing that they had been considered worthy to suffer shame for His name.”

(Acts 5:41)

Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ's sake; for when I am weak, then I am strong.

(2 Corinthians 12:10)

“that I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death”

(Philippians 3:10)

“For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps”

(1 Peter 2:21)

**This argument is actually a form of
Replacement Theology.**

God calls Himself the “the God of Israel”

**Does that mean He’s not also the God of the
Gentiles?**

Jesus is “the King of Israel”

Does that mean He’s not our King?

Now Jesus stood before the governor,
and the governor questioned Him, saying,
“Are You the King of the Jews?” And
Jesus said to him, “It is as you say.”

(Matthew 27:11)

It's the Kingdom of Israel.

Does that mean Gentiles cannot inherit the Kingdom?

It's Israel's New Covenant.

Does that mean we have no part in the New Covenant?

“At that time,” declares the Lord, “I will be the God of all the families of Israel, and they shall be My people...”

“Behold, days are coming,” declares the Lord, “when I will make a new covenant with the house of Israel and with the house of Judah, not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them,” declares the Lord.

(Jeremiah 31:1, 31–32)

Pretribulationism says the God of Israel, the King of Israel, the Kingdom of Israel, and Israel's Covenant's are all ours.

But Israel's Trouble is theirs.

The fourth problem is the presence of tribulation saints. Pretribulationism cannot give an actual purpose for their being present.

We only have two options:

Say they have no purpose.

Or say they do have a purpose.

If they have no purpose, then they must be raptured.

**If they do have a purpose, then that can and should
also be applied to the rest of the Church.**

If we say, “it is for Israel and not for us, therefore He has to remove us,” logically, He would also have to remove the tribulation saints, because it’s not for them either. Pretribbers acknowledge the presence of Tribulation Saints throughout Revelation, but cannot explain *their purpose or the reason for them being there*. Within the Pretribulational storyline, pretrib saints are entirely incidental.

**Although Jeremiah calls this time
Jacob's (Israel's) Trouble, Jesus
expands it's scope.**

Jesus not only calls it “The Great Tribulation” but He also specifically defines it as a time of Christian persecution.

**“For then there will be a great tribulation,
such as has not occurred since the beginning
of the world until now, nor ever will.”**

(Matthew 24:21)

“Then they will deliver you to tribulation, and will kill you, and you will be hated by all nations because of My name.”

(Matthew 24:9)

**The sixth problem with this view is that
it leads to some extreme and
dangerous doctrines.**

**There are various forms of
Dispensationalism. All teach a rigid
distinction between Israel and the Church.
This overly sharp distinction leads to
some bizarre or even heretical views.**

Dispensationalism teaches:

Two People: Israel and the Church

Two destinies: Heavenly or Earthly

Two weddings: The Church's and Israel's

**Some forms even hold that there are two plans of
salvation: The Law or Grace**

All forms of Dispensationalism divide up the New Testament into categories such as:

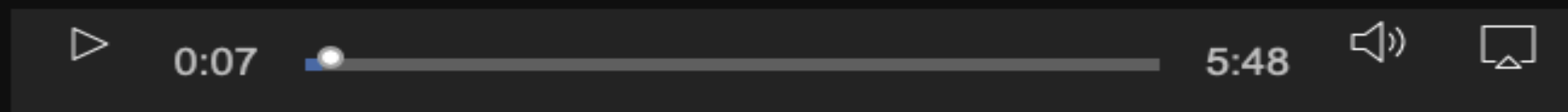
- **For Israel, not for us**
- **For us, not for Israel**
- **For Tribulation Saints, not for us**

“Rightly divide the word of truth.”

This is eerily similar to the Jehovah's Witnesses approach to the New Testament. They divide it up between passages for the 144,000 "anointed class" and the "great multitude."



Who Go to Heaven?



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The Bible's answer

God selects a limited number of faithful Christians who, after their death, will be resurrected to life in heaven. (1 Peter 1:3, 4) Once they have been chosen, they must continue to maintain a Christian standard of faith and conduct in order not to be disqualified from receiving their heavenly inheritance.—Ephesians 5:5; Philippians 3:12-14.

What will those who go to heaven do there?

They will serve alongside Jesus as kings and priests for 1,000 years. (Revelation 5:9, 10; 20:6) They will form the “new heavens,” or heavenly government, that will rule over the “new earth,” or earthly society. Those heavenly rulers will help restore mankind to the righteous conditions that God originally intended.—Isaiah 65:17; 2 Peter 3:13.

Jehovah's Witnesses teach that only 144,000 will go to heaven to rule and reign with Jesus. The rest, “the great multitude” will live on the earth. Therefore, passages that speak of being born again or born of the Spirit or anything that speaks of a heavenly calling is not for the average person.

How many will be resurrected to heaven?

The Bible indicates that 144,000 people will be resurrected to heavenly life. (Revelation 7:4) In the vision recorded at Revelation 14:1-3, the apostle John saw “the Lamb standing on Mount Zion, and with him 144,000.” In this vision, “the Lamb” represents the resurrected Jesus. (John 1:29; 1 Peter 1:19) “Mount Zion” represents the exalted position of Jesus and the 144,000 who rule with him in the heavens.—Psalm 2:6; Hebrews 12:22.

Those “who are called and chosen” to rule with Christ in the Kingdom are referred to as a “little flock.” (Revelation 17:14; Luke 12:32) This shows that they would be relatively few in comparison with the complete number of Jesus’ sheep.—John 10:16.

So for example, when Jesus said, “unless one is born again he cannot see the kingdom of God” (John 3:3), Jehovah’s Witnesses say this is only for a small group of people, but not for us. This robs the average Jehovah’s Witness of heeding the words of Jesus.

Dispensationalists, just like the Jehovah's Witnesses, divide the New Testament up into passages "for us" and passages "not for us," robbing the Church of heeding many of the warnings, callings, and commandments throughout the New Testament. Shepherds are called to prepare His Church. Failing to prepare His people is preparing His people to fail.

For Example:

“Then they will deliver you to tribulation, and will kill you, and you will be hated by all nations because of My name.”

(Matthew 24:9)

To use a University analogy, the Great Tribulation is the finals, but far more consequential as Jesus warned us that many will fail the test and fall away. Telling any student that they don't need to prepare for or even take the finals would be the perfect way to sabotage them.