

**Eusebius:  
Correcting the False Claims of  
Pretribulationists**

**Author Lee Brainard claims to have found a statement in Eusebius' Commentary on Luke which teaches a pretribulational rapture.**

**When one compares Brainard's quote as he read it on Lamb and Lion Ministries, with the quote on his site, with Eusebius' actual statement, they are all completely different.**

**While this may have been a mistake on Lee's part, the end result is very misleading.**

**First, let's look at the quote as it appeared on the program:**

AS ALL PERISHED THEN EXCEPT THOSE  
GATHERED WITH NOAH IN THE ARK, SO  
ALSO AT HIS COMING, THE UNGODLY IN THE  
SEASON OF APOSTASY, SHALL PERISH.  
WHILE ACCORDING TO THE PATTERN OF  
NOAH, ALL THE RIGHTEOUS AND GODLY ARE  
TO BE SEPARATED FROM THE UNGODLY  
AND GATHERED INTO THE HEAVENLY ARK.

EUSEBIUS, COMMENTARY ON LUKE 17:26

**Below, I have Eusebius' actual statement on the left versus Lee's "quote" on the right.**

Indeed, just as he destroyed all people then, except those who had gone with Noah into the ark, so too at his coming he will shut out and destroy as in the days of Noah the ungodly and unfaithful, who waste their time on luxury, sex, drink, and the pleasures of this life.

So that no one would think these too will perish through water, he needed also to use the example of Lot— “Just as it happened in the days of Lot: ‘they were eating, drinking etc.’ but on the day that Lot left Sodom, he rained fire from heaven and destroyed everyone. It will be the same on the day when the Son of Man is revealed.” He thereby teaches that unspeakably terrible wrath will come upon all the wicked as fire and brimstone sent from heaven. Thus, the word of the prophet is extended to the wicked who pray for that day to come— “Woe to you who desire the day of the Lord!” Why? “it will be darkness to you, and not light; a day of darkness and shadow, a day of despair and disgrace” (Amos 5:18). The Savior was extremely precise in his observation when he said that the divine fire from heaven did not come down upon the wicked in Sodom until Lot went out and was separated from them. It was the same way at the flood, when he came and destroyed all the inhabitants of the earth only after Noah had entered the ark. He says that it will be the same at the end of the age: the cataclysm of destruction for the wicked will not occur until those men found to belong to God are gathered into the heavenly ark, in accordance with the example of Noah. To these this word of the prophet will be spoken: “Go, my people, enter into your inner room... until the wrath of the Lord passes by” (Is. 26:20). Now just as in the time of Lot he acted so that the righteous did not perish along with the wicked, so at the end of age this destruction will not take place until all the righteous and God-fearing men on the earth are separated from the wicked and gathered into God’s heavenly ark.

**All perished then except Noah in the ark, so also at His coming, the ungodly in the season of the apostasy, shall perish. While according to the pattern of Noah, all the righteous and godly are to be separated from the ungodly and gathered into the heavenly ark.**

**If one goes to Lee's web-site, you can see how he has manufactured a statement:**

“all perished then except those gathered with Noah in the ark, so also at his coming, the ungodly in the season of apostasy ... shall perish ... At the time of the deluge, it (judgment) did not come and destroy all the inhabitants of the earth before (until) Noah entered into the ark.

**Therefore,** in the same way, at the consummation of the age, it (this pattern) says (demands) that the cataclysm of the destruction of the ungodly shall not happen before those men who are found of God at that time are gathered into the ark and saved **according to the pattern of Noah ... all the righteous and godly are to be separated from the ungodly and gathered into the heavenly ark...**”



AS ALL PERISHED THEN EXCEPT THOSE  
GATHERED WITH NOAH IN THE ARK, SO  
ALSO AT HIS COMING, THE UNGODLY IN THE  
SEASON OF APOSTASY, SHALL PERISH.  
WHILE ACCORDING TO THE PATTERN OF  
NOAH, ALL THE RIGHTEOUS AND GODLY ARE  
TO BE SEPARATED FROM THE UNGODLY  
AND GATHERED INTO THE HEAVENLY ARK.

EUSEBIUS, COMMENTARY ON LUKE 17:26

## **Lee's analysis:**

**“Notice the order here first. The righteous are removed from the presence of the ungodly and taken to the Heavenly Ark. And then there's a season of apostasy down here on Earth where not even one righteous man is gonna be found in the anti-Christ is gonna take all the ungodly and make them all perfect atheists. And then the wrath of God will come at the second coming.”**

**—Lee Brainard**

**Now, let's read the fuller context of Eusebius'  
comments:**

As was stated, he [Jesus] says that the destruction of the wicked will take place like it did for those who lived at the time of the flood, since the message of the gospel had been driven out due to their apostasy. Indeed, just as he destroyed all people then, except those who had gone with Noah into the ark, *so too at his coming he will shut out and destroy as in the days of Noah the ungodly and unfaithful...*

—Eusebius Commentary on Luke

Eusebius says the “wrath of God” is fire and  
brimstone that will be poured out on the  
wicked *after Jesus returns!*

Just as it happened in the days of Lot: ‘they were eating, drinking etc.’ but on the day that Lot left Sodom, he rained fire from heaven and destroyed everyone. *It will be the same on the day when the Son of Man is revealed. He thereby teaches that unspeakably terrible wrath will come upon all the wicked as fire and brimstone sent from heaven.*”

—Eusebius Commentary on Luke

**“He says that it will be the same *at the end of the age: the cataclysm of destruction for the wicked will not occur until those men found to belong to God are gathered into the heavenly ark*, in accordance with the example of Noah. To these this word of the prophet will be spoken: “Go, my people, enter into your inner room... until the wrath of the Lord passes by” (Is. 26:20). Now just as in the time of Lot he acted so that the righteous did not perish along with the wicked, so at the end of age this destruction will not take place until all the righteous and God-fearing men on the earth are separated from the wicked and gathered into God’s heavenly ark.”**

– Eusebius, Commentary on Luke

**Eusebius clearly teaches a post-tribulational or pre-wrath view of the rapture.**

**If Brainard simply read the full context, he would see that Eusebius clearly places the rapture at the end of the tribulation when Jesus returns. As we have already seen, the wrath is poured out after Jesus returns.**



For when the summoning together of all things takes place *along with the end of the world*, and the form of this visible world passes away, it follows that there should be a transformation even of the heavenly lights. This will occur *at the end of the age, when the apostasy is in full effect. For when the Savior is about to come and abolish the false miracles of those fighting against God, certain preludes to his wrath will begin to occur* through droughts and the deprivation of sound from the sea. He explains what comes after by saying the following, “for the powers of the heavens will be shaken.” *This will occur when the Son of God is established in glory and abolishes the insolent tyranny of the son of destruction, as the highest heavenly hosts fight at his side.*

—Eusebius, Commentary on Luke

“And he spoke to them a parable, 'Look at the fig tree... likewise when you see these things happening...' (Lk 21:29) What could “these things” mean other than what had just been said? The signs are the trampling of Jerusalem by the nations, the fulfillment of the “times of the nations,” the times of apostasy, the signs among the heavenly lights and stars...

— Eusebius, Commentary on Luke

**Most importantly, Eusebius believed that “the Church” will remain on the earth to personally witness all of these events.**

“...he gestured to his apostles and said, ‘surely this lineage will not pass away until all these things take place,’ for he foresaw the new lineage of his holy church that would arise from and through them throughout the entire world. Indeed, he says that his people and church will remain and endure until that point in time when they witness all of this for themselves and take in with their eyes the fulfillment of the Savior’s prophecies.”

— Eusebius, Commentary on Luke