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NONE TAKEN OUT TILL ALL ARE TAKEN OUT
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Before presenting my text, I shall here invite the reader to read and study hdm0124, Section I, of my book "His Appearing and His Kingdom." The Scriptural proofs for my position presented in this article are abundant, and discussed at length therein. This little article discusses but one more of those proofs. First, the text:

"I pray NOT that thou shouldest TAKE THEM OUT of the world, but that thou shouldest keep them from the evil... neither pray I for these alone, but for THEM ALSO WHICH SHALL BELIEVE ON ME through their word; (John 17:15, 20).

Ever since Jesus prayed that prayer -- throughout history -- it has NOT been God's will to take His people out of the world, and Jesus' prayer was to apply to ALL of those who would believe on him to the end of Time. Thus, NO Christians shall be taken out of the world before "them also which shall believe" on Christ during the closing 7 years of Time.

ONE CANNOT DIVORCE John 17:15 -- "I pray not that thou shouldest take them out of the world" -- FROM John 17:20 -- "neither pray I for these alone, but for them also which SHALL believe on me through their word." THEY ARE TWO PARTS OF THE SAME PRAYER -- the prayer for the former believers and the prayer for the latter believers being one and the same.

Everything in Jesus' prayer was FOR ALL THOSE WHO THEN BELIEVED ON HIM, and it was also FOR ALL THOSE WHO WOULD BELIEVE ON HIM IN THE FUTURE. The logic and truth of the prayer is inescapable: Shall those saved during the 7-year Tribulation NOT be taken out of the world before its conclusion? Then neither shall any others who are saved prior to its beginning be taken out of the world until its conclusion. Either ALL WHO ARE SAVED SHALL BE TAKEN OUT OF THE WORLD prior to the Tribulation, or NONE WHO ARE SAVED SHALL BE TAKEN OUT OF THE WORLD UNTIL ITS CONCLUSION.

I assert that it shall be the latter. The Resurrection and Rapture of ALL true believers on Christ shall occur AFTER the tribulation.

Referring to the Old Testament saints, the writer to the Hebrews said: "they without us should not be made perfect" (Heb. 11:40). Old Testament saints shall not be made perfect without New Testament saints -- and, NOT ONE NEW TESTAMENT SAINT SHALL BE MADE PERFECT UNTIL ALL ARE MADE PERFECT! -- which perfection shall come at the Revelation of Christ, AFTER the Tribulation.

The apostle Peter admonished the Church thus: -- "Wherefore gird up the loins of your mind, be sober, and hope to the end for THE GRACE THAT IS TO BE BROUGHT UNTO YOU AT THE REVELATION of Jesus Christ."

Here, he plainly refers to the grace of final perfection, or glorification, and he tells the saints that this grace is to be brought unto them "at the Revelation" -- i.e., the Apokalupsis -- of Jesus Christ.

Pre-Trib teachers often declare that the Greek word "Parousia" refers to a secret-rapture of the saints BEFORE the Tribulation and that the Greek word "Apokalupsis" refers to the Revelation of Christ AFTER the Tribulation. But repeatedly an honest exegesis of these words, along with the Greek word "Epiphany" shows that they all refer to one and the same event: -- the glorious, visible Revelation of Christ AFTER the Tribulation, at which time the saints shall ALL be Resurrected, Perfected, and Raptured to meet Him in the air.

Pre-Trib teachers often use Lot's escape from Sodom and Noah's escape from the flood as types of a Pre-Tribulational Rapture. But, these do not at all fit the type of a Pre-Trib Rapture. The same day Lot left Sodom and the same day Noah entered into the ark, immediate and total destruction of the wicked occurred. This fits the picture of the taking out of the Righteous and the immediate and total destruction of the wicked that shall occur "at the Revelation." Why? Because that it when the Rapture shall occur: After, not before, the Tribulation, and then it is that immediate and total destruction of the wicked shall occur.

Two others are also used by Pre-Tribulationists as types of a supposed Pre-Tribulational Rapture: -- i.e., Enoch and Elijah. The former DOES serve as a type of those who shall not see death: -- "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" (Heb. 11:5). However, there is nothing typical in the translation of Enoch that can truly be used show that the translation-rapture of the living saints shall occur BEFORE the Tribulation, nor is there anything about the ascension of Elijah into heaven in a chariot of fire that proves such a Pre-Trib Rapture. While the occurrences involving Enoch, Noah, Elijah, and Lot do foreshadow the taking out of the Righteous at the Rapture, none of them can

honestly be interpreted to prove that the Rapture is Pre-Tribulational, and relative to Noah and Lot the occurrences fit well the type of a Post-Tribulational Rapture at the Revelation of Christ.

But back to my text. In the part of Christ's prayer recorded in John 17:15-20, He prays for the sanctification of His then-present believers, and likewise for the sanctification of "them also which shall believe on me through their word." Holiness folks lay much stress on the fact that Christ's prayer was for the sanctification of ALL believers -- from THAT time, clear through to the END of time. And, I believe this is true. Christ's prayer was all-inclusive -- for the sanctification of all then-present believers, and for the sanctification of ALL future believers to the end of time.

Why is it then? that many Holiness folks say that when Christ said, "I pray NOT that thou shouldest take them out of the world" He was not referring to a select group who they suppose WILL BE TAKEN OUT before the Tribulation?

Such inconsistency! EVERYTHING for which Christ prayed in this prayer was both for His then-present believers, and "for them also which shall believe on me through their word" -- AND THAT INCLUDES: "I pray not that thou shouldest take them out of the world."

I confidently affirm that "while the world standeth" (1 Cor. 8:13) prior to the sounding of the Last Trump at Christ's Revelation, Christ's prayer shall also stand: -- "I pray NOT that thou shouldest TAKE THEM OUT of the world, but that thou shouldest KEEP THEM from the evil."

When old Nebuchadnezzar's furnace was heated "one seven times more than it was wont to be heated" (Dan. 3:19), Shadrach, Meshach, and Abednego were not saved FROM that furnace, but THROUGH it!

Can we not think of the Pre-Incarnate Christ praying for them prior to this occurrence, something like this?: -- "Holy Father, keep through thine own name those whom thou hast given me.. I pray not that thou shouldest deliver them FROM the furnace, but that thou shouldest keep them IN the furnace and THROUGH furnace. Neither pray I for these alone, but for them also which serve me -- to the end of time." (cf. John 17:11, 15, 20).

Does the self-sufficient, ease-loving, Laodicean Church preach and believe that its members shall escape the final, fiery paroxysm of persecution at the end of time? "While others fought to win the prize and sailed through bloody seas," shall they alone escape such testing? I TROW NOT!

Instead of a "Magic-Carpet-Ride" escape from the the fiery Tribulation at the end of time, hear Christ's prescription for the 7th Church:

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see" (Rev. 3:18).

Reader, this Divine prescription for the Laodicean Church fits the picture of those taken THROUGH the fiery furnace, one seven times (seven years) hotter than any furnace has ever been -- not the picture of those "taken out of the world" before it begins!

Many in the professed Laodicean Church will forsake their profession instead of forfeiting their life when the bloody martyrdoms under anti-Christ begin. Only the true, tried, and faithful shall "hold fast the profession of their faith without wavering": -- "And they overcame him [satan] by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" (Rev. 12:11).

Before the saints are raptured, there shall come a great "falling away first" when "that man of sin shall be revealed" (2 Thess. 2:3). So fiery shall that time of bloody persecution be during his reign that thousands will apostatize.

Very few will stay true. This is doubtless why Jesus said: "When the Son of man cometh, shall he find [the] faith on the earth?" (Luke 18:8).

It is high time that those in the Laodicean Church stopped preaching and planning on a convenient rapture away from this final, seven-year paroxysm, and started planning on going through it. For

this, I believe, shall be the case. During this coming occurrence, while others deny Christ to save their lives, those who may have thought they would escape it, but who nevertheless remain true, shall be able to sing this song of Isaac Watts:

**"Am I a soldier of the cross,
A follower of the Lamb;
And shall I fear to own His cause,
Or blush to speak His name?"**

**"Must I be carried to the skies
On flow'ry beds of ease,
While others fought to win the prize,
And sailed through bloody seas?"**

**"Thy saints in all this glorious war
Shall conquer though they die;
They see the triumph from afar--
By faith they bring it nigh."**

**"Are there no foes for me to face?
Must I not stem the flood?
Is this vile world a friend to grace,
To help me unto God?"**

**"Sure I must fight if I would reign--
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by Thy Word."**

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END OF THIS ARTICLE