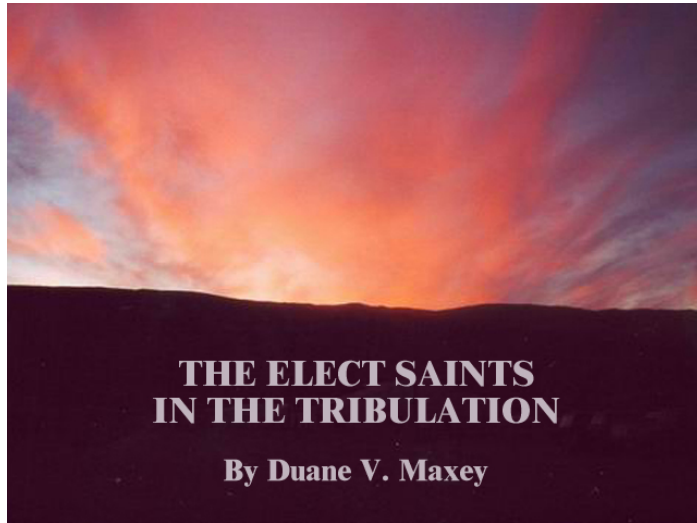


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THE ELECT SAINTS IN THE TRIBULATION
By Duane V. Maxey



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INTRODUCTION

Those whose minds are already "made up" on the subject will probably have little interest in this article -- particularly those who are convinced that God's people will not pass through the rapidly approaching 7-Year Tribulation. However, since it appears that the stage is now being set for that One World Government over which the Man of Sin shall eventually rule, it behooves ALL Christians to give the subject both a serious unbiased examination. To those who are open-minded enough to consider my own view: -- that God's "Elect" -- His "Saints" shall pass through this final paroxysm of persecution before their Rapture to meet Christ in the air -- let me first present the following Scriptures:

"FOR THEN SHALL BE GREAT TRIBULATION, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the ELECT'S sake those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very ELECT. Behold, I have told you before" (Matthew 24:21-25).

"And they worshipped the dragon which gave power unto THE BEAST: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? (5) And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. (6) And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. (7) And it WAS GIVEN UNTO HIM TO MAKE WAR with THE SAINTS, and to overcome them: and power was given him over all kindreds, and tongues, and nations" (Rev. 13:4-7).

"... His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of SAINTS" (Revelation 19:7-8).

Who are "the Elect" of Matthew 24? Who are the "Saints" of Revelation 13:4-7? Are they different from the "Saints" of 19:7-8? In answer to these questions, I present the following material from my extensive study of the subject -- most of which comes from Chapters 2 and 9 of my book, "His Appearing and His Kingdom" (hdm0124). Those who wish to study my eschatological views in much greater detail may do so by reading that book, found on the HDM DVD. This article focuses on what I believe to be the fact that God's "Elect" -- otherwise known as His "Saints" -- shall indeed be in the coming 7-year Tribulation.

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01 -- THE TRIBULATION ELECT ARE PART OF THE CHURCH

Please again note that fact shown in Matthew 24:21-25.

"FOR THEN SHALL BE GREAT TRIBULATION, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the ELECT'S sake those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very ELECT. Behold, I have told you before" (Matthew 24:21-25).

The "elect" will definitely be in the great tribulation. The question is concerning their identity. Who Are The Elect?

Though some teach that these particular "elect" are the Jewish remnant, if it can be shown to the contrary that they are, in fact, a part of the Church, then we must conclude that the rapture does not occur before the great tribulation.

Consider the following: The word "elect" in our KJV New Testament is translated from the Greek word "eklektos" which means: "laid out, chosen, choice." Sometimes "eklektos" is translated "ELECT" and other times it is translated "CHOSEN," but whether it is translated "ELECT" or "CHOSEN" the meaning is the same. For the sake of convenience, every reference in this chapter to this Greek word will be listed simply as "eklektos" instead of in its various Greek forms, for the forms of the word do not change the root meaning of the word.

The word "eklektos" locates the "elect" as in the great tribulation both in Matt. 24:22 and in Matt. 24:24. By way of showing that we have no scriptural authority for stating that these elect are Jews and not part of the Church, let us consider an earlier reference Jesus made to the elect in Matt. 22:14. Here He said: "For many are called, but few are CHOSEN." (OR ELECT, EKLEKTOS) The statement was made at the close of the following parable:

Matt. 22:1-14 And Jesus answered and spake unto them again by parables, and said, (2) The kingdom of heaven is like unto a certain king, which made a marriage for his son, (3) And sent forth his servants to call them that were bidden to the wedding: and they would not come. (4) Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. (5) But they made light of it, and went their ways, one to his farm, another to his merchandise: (6) And the remnant took his servants, and entreated them spitefully, and slew them. (7) But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

(8) Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. (9) Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. (10) So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. (11) And when the king came in to see the

guests, he saw there a man which had not on a wedding garment: (12) And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. (13) Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. (14) For many are called, but few are chosen. (elect, eklektos)

In verses 1-7 of the above parable, those of the Jewish nation who rejected Christ are likened unto those who were called to the marriage that a certain king made for his son. By failing to come when bidden, and by entreating spitefully and even slaying those who bid them, they proved themselves unworthy. In righteous wrath the king "sent forth his armies, and destroyed those murderers, and burned their city."

Following this, in verses 8-14, the Gentiles are brought into view. The king sent his servants out into the highways with instructions to bid as many as they could find to the marriage, and the wedding was furnished with guests. This pictures the invitation to salvation being given to the Gentiles and their response.

Finally, the king came in to see the guests and "he saw there a man which had not on a wedding garment." He was taken away and cast into outer darkness, "For many are called, but few are CHOSEN." (ELECT, EKLEKTOS)

The Elect Are Those Wearing The Wedding Garment

From Jesus' parable we can see the following:

- (a) **THE ELECT ARE those who ACCEPTED THE KING'S INVITATION.**
- (b) **THE ELECT ARE those who HAVE ON THE WEDDING GARMENT.**

All who have on the wedding garment will be at the wedding feast. Further, holiness people equate having on the wedding garment with being sanctified wholly, and this is scriptural: "Elect (eklektos) according to the foreknowledge of God through sanctification of the Spirit.." 1 Pet. 1:2 When you are sanctified wholly by the fiery baptism of the Spirit, you have on the wedding garment. Consider also Col. 3:12 "Put on therefore, as the elect (eklektos) of God, holy and beloved...kindness, humbleness of mind.."

Both in Jesus' parable and in the above verses **THE ELECT ARE OBVIOUSLY NOT JEWISH BELIEVERS ONLY, BUT RATHER THEY ARE SANCTIFIED BELIEVERS WHICH CONSTITUTE THE CHURCH OF CHRIST, INCLUDING BOTH JEWS AND GENTILES.**

That the elect of the New Testament constitute the Church, and not simply a Jewish remnant during the tribulation, is further verified by the following verses: (a) Luke 18:7 "And shall not God avenge his own **ELECT (ELEKTOS)** which cry unto

him day and night.;" (b) Rom. 8:33 "Who shall lay any thing to the charge of God's ELECT?" (EKLEKTOS); (c) Titus 1:1 "according to the faith of God's ELECT" (EKLEKTOS).

The remnant of Israel does constitute a part of the elect. Paul wrote: "Even so then at this present time also there is a remnant according to the election (ekloge) of grace." Rom. 11:5 And, "as touching the election, they (the Jews) are beloved for the fathers' sakes." Rom. 11:28 However, while believing Israel is a part of "God's elect," **THERE IS NO SCRIPTURAL AUTHORITY FOR DESIGNATING THE ELECT OF THE GREAT TRIBULATION AS NOT PART OF THE CHURCH.**

The Elect Will Pass Through The Great Tribulation

There is much evidence to support the fact that the elect down to the end of the age, including the time of the great tribulation, are none other than the Church of Christ. That being the case, Jesus' Olivet Discourse plainly reveals that the Church will pass through the great tribulation instead of being raptured to heaven before it begins.

There is yet another difficulty in this matter for those who assert that the Marriage Supper of the Lamb will take place in heaven during the 7-Year Tribulation period. **IF THE ELECT, as has been shown, ARE THOSE WHO HAVE ON THE WEDDING GARMENT OF HOLINESS, THEN HOW IS IT POSSIBLE FOR THE MARRIAGE SUPPER TO BE TRANSPILING IN HEAVEN WHILE THEY ARE STILL ON EARTH DURING THAT TIME? ANSWER: IT IS IMPOSSIBLE!**

It is those who have on The Wedding Garment of holiness who will indeed be called to The Marriage Supper, and if those elect are seen as still on earth during the great tribulation, then obviously the marriage supper will take place after that time. This corresponds exactly with Jesus' chronology in the Olivet Discourse: He mentioned **THE MARRIAGE AFTER, NOT BEFORE OR DURING, THE GREAT TRIBULATION.** See the listing below:

The Beginning of Sorrows -- Matt. 24:4-8

Persecution, Apostasy, Perseverance -- Matt. 24:9-13

The World-Wide Preaching of The Gospel -- Matt. 24:14

THE GREAT TRIBULATION -- Matt. 24:15-22

Instructions About His Second Coming -- Matt. 24:23-28

The Cosmic Signs Ushering In The Day of The Lord -- Matt. 24:29

The Glorious Second Coming of Christ -- Matt. 24:30

Teachings About Readiness For His Return -- Matt. 24:32-51

THE MARRIAGE OF THE BRIDEGROOM -- Matt. 25:1-13

The Judgment of All -- Matt. 25:14-33

The Eternal State -- Matt. 25:34-46

"The testimony of Jesus is the spirit of prophecy" (Rev. 19:10), and in His Great Olivet Discourse Jesus set for simply, and without confusion, the order of events to take place just prior to, at, and after, His Return. He mentioned The Marriage Supper of the Lamb AFTER The Tribulation because THAT is when it shall occur! "The Elect" -- God's "Chosen" people who have on The Wedding Garment are clearly shown IN the Tribulation. It is for the sake of those in His True Church who have on The Wedding Garment that "those days shall be shortened." In holy and faithful perseverance they shall triumphantly pass through this final paroxysm of persecution and then rise to meet the Lord in the air AFTER this ordeal.

Today's namby-pamby, ease-loving, Laodicean professors of Christianity are in for an awful shock! Instead of prescribing that the Last Church be wafted off to heaven on a "Magic-Carpet-Ride" Rapture of escape from the Tribulation, Jesus prescribed: "I counsel thee to buy of me gold tried in the fire" (Rev. 3:18). The Elect who have on, and keep on, The Wedding Garment will be tried by that fire, but a great falling away (apostasy) shall occur during this time, in which millions of professed Christians will apostatize in order to save their lives. No doubt many of those who apostatize will be from among those who fancied that they would escape it all!

Just before the 7th Vial is outpoured -- at the close of the Tribulation, Jesus says in Rev. 16:15 -- "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

Here we can see two things: -- (1) Christ's coming "as a thief" shall occur at the close, not before, the Great Tribulation; and (2) He admonishes the Elect in the Great Tribulation, who have on their Wedding Garments to KEEP THEM ON! -- for the Rapture is about to occur -- RIGHT AFTER THE 7TH VIAL IS OUTPOURED AT THE CLOSE OF THE TRIBULATION.

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02 -- THE TRIBULATION SAINTS ARE PART OF THE CHURCH

In the preceding I have demonstrated that "the elect" who shall pass through the great tribulation are the sanctified of the church, those having on The Wedding Garment. But what about the "saints" mentioned repeatedly in the Book of

Revelation by the apostle John? As a Christian, did John think of people as being "SAINTS" APART FROM BEING PART OF THE CHURCH? Or, did John think of "SAINTS" as BEING THOSE WHO CONSTITUTE THE CHURCH, THE BRIDE OF CHRIST?

From Rev. 19:7-8 we can see that quite obviously the apostle John thought of the "saints" in this latter sense: "Let us be glad and rejoice, and give honour to Him: for The Marriage Of The Lamb is come, and His wife hath made herself ready. And to her was granted that SHE SHOULD BE ARRAYED IN FINE LINEN, CLEAN AND WHITE: for THE FINE LINEN IS THE RIGHTEOUSNESS OF SAINTS."

John thought of the "SAINTS" as the "WIFE," or bride of Christ. Then, NONE SHOULD PRESUME TO INTERPRET THAT WHEN THE "SAINTS" ARE MENTIONED ELSEWHERE IN REVELATION THEY ARE NOT PART OF THE CHURCH, Christ's bride! And, since John shows in Revelation that the "saints" will suffer during the reign of anti-Christ, it should be obvious to those who read this prophecy that the church will pass through the great tribulation.

I maintain that indeed ALL OF THE REFERENCES TO THE "SAINTS" IN REVELATION SPEAK OF THOSE WHO COMPRISE THE CHURCH, including the following reference:

Rev. 13:4-10 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? (5) And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. (6) And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. (7) And it was given unto him to make WAR WITH THE SAINTS, and to overcome them: and power was given him over all kindreds, and tongues, and nations. (8) And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. (9) If any man have an ear, let him hear. (10) He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. HERE IS THE PATIENCE AND THE FAITH OF THE SAINTS.

In Rev. 2:7,11,17,29; 3:6,13 and 3:22, the statement "He that hath an ear, let him hear" always concerns "what the Spirit saith unto the churches." When, therefore, Christ makes a strikingly similar statement in Rev. 13:9: -- "If any man have an ear, let him hear" -- and he is clearly addressing "the saints," is it not inconsistently presumptuous to interpret that His statement there is not also directed to "the churches"? I ASSERT THAT IT IS. Furthermore, who can show that the following references to the "saints" in Revelation do not apply to "the church"?:

Rev. 14:11-12 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. (12) Here is the patience of THE SAINTS: here are they that keep the commandments of God, and the faith of Jesus.

Rev. 16:6 For they have shed the blood of SAINTS and prophets, and thou hast given them blood to drink; for they are worthy. Rev. 17:5-6 And upon her forehead was a name written, Mystery, Babylon The Great, The Mother Of Harlots And Abominations Of The Earth. (6) And I saw the woman drunken with the blood of THE SAINTS, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

Rev. 18:24 And in her was found the blood of prophets, and of SAINTS, and of all that were slain upon the earth.

Both JOHN'S CONCEPT OF SAINTS, and THE CONTEXTS in which the term appears, make it probable that EVERY REFERENCE TO THE "SAINTS" IN REVELATION APPLIES TO NONE OTHER THAN TO THE CHURCH OF JESUS CHRIST, HIS BLOOD-WASHED BRIDE. That probability being so, the Book of Revelation provides overwhelming proof that Christians will pass through, rather than be raptured out of, the great tribulation. (see also Rev. 5:8; 8:3-4; 11:18; 15:3; and 20:9)

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03 -- THE VICTORIOUS SAINTS OF DANIEL ARE CHURCH SAINTS

The prophetic statements about the "saints" in the book of Daniel should also be interpreted in the light of the book of Revelation. For, while perhaps the prophet Daniel himself did not envision "saints" as those comprising "the church" of Christ, the Spirit Who inspired his prophecy did. Therefore, the following statements from Daniel are seen by this writer as applying to the church:

Dan 7:18-27 But THE SAINTS of the most High (Christians) SHALL TAKE THE KINGDOM, and possess the kingdom for ever, even for ever and ever.. (21) I beheld, and the same horn MADE WAR WITH (CHRISTIANS) THE SAINTS, and prevailed against them; (22) Until the Ancient of days came, and JUDGMENT WAS GIVEN TO THE SAINTS OF THE MOST HIGH; and the time came that THE SAINTS POSSESSED THE KINGDOM.. (25) And he shall speak great words against the most High, and shall WEAR OUT (CHRISTIANS) THE SAINTS of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. (26) But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. (27) And THE KINGDOM AND DOMINION, and the greatness of the kingdom under the whole heaven, SHALL BE GIVEN TO the people of THE SAINTS of the most High, (the people of Christ) whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

The "saints" and "holy people" in the book of Daniel are seen to be identical to the sanctified church of Christ. Consider also the following quotations from Daniel:

Dan. 8:23-25 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. (24) And his power shall be mighty, but not by his own power: (by satan's power) and he shall destroy wonderfully, and shall prosper, and practice, and shall DESTROY (THE SAINTS OF THE CHURCH) THE MIGHTY AND THE HOLY PEOPLE. (25) And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against THE PRINCE OF PRINCES; (CHRIST) BUT HE SHALL BE BROKEN WITHOUT HAND.

Dan. 12:4-7 But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. (5) Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. (6) And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? (7) And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; (3 1/2 lunar years) and when he shall have accomplished to SCATTER THE POWER OF (THE CHURCH) THE HOLY PEOPLE, all these things shall be finished.

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IN CONCLUSION

Thus, the Book of Daniel, in correlation with both the Olivet Discourse and the Book of Revelation, is seen to demonstrate the fact that the "saints" of Christ's church will pass through "The Little Season" -- the 7-Year Tribulation -- at the end of the age, and that their final triumph will come at Christ's return on The Day of the Lord.

Daniel did not paint a rosy picture for the Church at the end of Time, nor did Jesus, or John the Revelator. All of them portrayed a time of bloody persecution for the Church, during the Tribulation just before Christ's Return. This fact should give pause to all professors of Christianity today who mistakenly think that "When the Tribulation enters, I'll BE GONE!" -- cleanly escaping it all! I assert that no such convenient, pre-Tribulation rapture for them shall occur! Instead, during that final, bloody paroxysm, Christ will try His Elect, His Saints, "in the fire" -- and they only who persevere unto the end thereof shall rise to meet Him in the air and inherit His Everlasting Kingdom.

I assert that It is high time many in the Laodicean Church stopped preaching and planning on a convenient rapture away from the rapidly approaching 7-Year Tribulation, and instead started warning God's Elect Saints that they shall pass through it -- and to be prepared for it. For this, I believe, shall be the case. The following hymn of Isaac Watts sets forth a message that all should heed who mistakenly fancy that they shall be wafted away from it all before the Tribulation begins:

"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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THE END