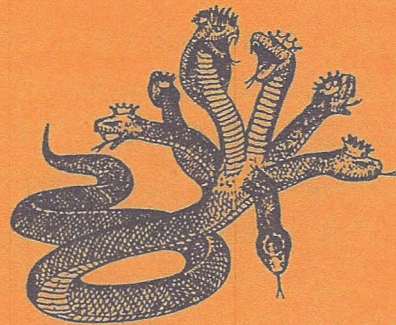


APOLOGETICS 8

TRIBULATION GREAT

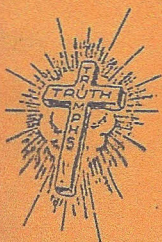
θλίψις μεγάλη



THE TRIBULATION
(namely)

THE GREAT

τῆς θλίψεως τῆς μεγάλης



Great Tribulation versus The Tribulation, namely - the Great (one).

The Bible warns of false-brothers, false-apostles, false-teachers, false-wording, false-witnesses, false-prophets, and false-christs (messiahs); but never have these false leaders had such opportunities to promote their lies as television and radio now afford.

One such falsehood teaches that Jesus watches over the believers so that if they but have faith, they would not be sick or crippled. This premise says believers should always be well, financially well off, always happy, never needing a psychologist or psychiatrist, and certainly never consulting non-Christians for advice. Many "Christian" leaders hold family counselling seminars, which may be beneficial; but some teach the idea of a family being totally "Christian."

This reasoning does not stand alone, but is closely connected with the idea that things in the world are steadily getting worse, which to some degree may be true. These things tend to conceal the fact that things in the "church" are getting worse, and this fact is little noticed.

All this leads to the teaching that "the great tribulation" is soon to come upon the world; but the "Christians" will be caught up before this terrible time and need have no fear. Since this is assumed to be a fact, a "Christian" need not be much concerned with Bible prophecies. The "Church" fails to study the scriptures and leans on personal testimonies, music, worship, and praising the Lord. You say: What's wrong with that? Let us see.

This apologetics lesson #8 will center primarily on the word "tribulation", $\theta\lambda\iota\psi\iota\varsigma$ -*thlipsis*. The printed scriptures are KJ, the hand printed and underlined are from a Consistent New Testament, R. H. Mount 1984.

2 First, notice a few statements made by Jesus, to the Jews before the cross; but very general statements. Even mother in

MATTHEW 10

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And a man's foes shall be they of his own household.

37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38 And he that taketh not his cross, and followeth after me is not worthy of me.

↙ "dagger" law jokes are not really such a joke after all. Family related murders should be no surprise.

LUKE 12

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.


53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

3 against 2 ↘

Consider the word $\theta\lambda\iota\psi\iota\varsigma$ -*thlipsis* - tribulation. In KJ the word is very confused: affliction 17x, anguish 1x, persecution 1x, tribulation 21x, trouble 3x, burdened 1x, to be afflicted 1x. Total 45x.

To help make this study a little easier let me use the Consistent Translation, at least in the NT passages. Sometimes I will put the KJ alongside. The word occurs only once in 1 Cor. and that in ch. 7 vs. 28. (read the ch.)

1 → "But if also you-might-marry, you-sinned not, also if the virgin might-marry she-sinned not; but the (ones) such-as-these will-have tribulation in the flesh, but I myself-am-sparing YOU."

I would like you to consider some more verses where there is no article, "the". It should be quite clear a believer is not promised freedom from tribulation. I will not go into the theology of each verse. Remember the article is a pointer , pointing to a specific tribulation. I will have to include some of these as we progress, but most will be considered later and separately. There are 9 uses of tribulation in 2 Cor.

2 → " The (one) comforting us upon all the tribulation*of-us, with-reference-to our being-able
3 → to-be-comforting the (ones) in all tribulation through the comfort of-which we ourselves are-being-comforted by the God." 2 Cor. 1:4.

4 → " For we-are not willing (for) YOU to-be-being-ignorant, brothers, in-behalf-of the tribulation of-us, namely-the (one) having-come-to-pass in the Asia, that we-were-weighted according-to (a) surpassing-manner above power, so-that we despaired even to-be-living." 2 Cor. 1:8

5 → " For out-of much tribulation and holding-together of-heart I-wrote to-YOU through many tears --- " 2 Cor. 2:4

6 → " BUT in every-thing commending ourselves as ministers of-God, in much perseverance, in tribulations, in necessities, in anguishes, in blows; --- " 2 Cor. 6:4

7 → " --- I-am-myself-exceeding-beyond-measure with-the joy upon all the tribulation of-us." 2 Cor. 7:4

8 → " But we-are-making-known to-YOU, brothers the favor of-the God namely-the (one) having-been-and-still-given in the assemblies of-the Macedonia, that in much proof of-tribulation the excess of-their joy and their*poverty according-to depth exceeded with-reference-to the riches of-their simplicity; " 2 Cor. 8:1,2

9 → " For not in-order-that (it-is) relaxation to-others, tribulation to-YOU, --- " 2 Cor. 8:13

I have omitted 2 Cor. 4:17 to consider later. I fail to see any reason for a Christian to not be subject to tribulations (and poverty 2 Cor. 8:1) in our day, when the early Christians most certainly were. Continue.

10 → " Having-supported the souls of-the disciples, entreating (them) to-be-remaining-in the trust, and that through many tribulations it-is-essential (for) us to-go-in into the Kingdom of-the God." Acts 14:22 (Paul had just been stoned v.19)

11 → " So-that we ourselves to-be-boasting in YOU in the assemblies of-the God in-behalf-of YOUR perseverance and trust in all YOUR*persecutions and the tribulations which YOU-are-tolerating,"

4 In this passage, 2 Thes. 1:4, we find persecutions as well as tribulations. It should be quite clear

2 Thes. 1 KJ

4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:

5 Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

that Christians suffer. The tribulations of Christians have been no different than the Old Testament saints have suffered, Heb. 11:35-38. KJ

In Rev. 2,3

we are given seven

periods of "church" history in a sort of "parable" or "enigma".

"The (one) having ear let-him-hear what the Spirit is-saying to-the assemblies:--"

Rev. 2:7, 11, 17, 29; 3:6, 13, 22
(See Rev. Trans. and Comm. I)

Some have tried to make these 7 messages; messages to seven specific churches: Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. If you do this you must answer many questions.

1. Why seven, while there were many more?
2. If these seven were that important, to be in scripture, why can we not find historic records to verify the messages?

3. Why does every message close: "The (one) having ear"? Why not, those having ears?

Ear is figurative, not a literal ear. See the OT passages as Ex. 15:26, Isa. 51:4 and many others. Also Matt. 13:9 "He that hath ears, let him hear." An expression used in connection with parables.

4. Why does it say; "let-him-hear" (ἀκούσατω - akousatō 3 per. sing. aor. imper. act. - point action)? Why not; let them be hearing, that is, all the time, if these are "church" examples?

5. Why does it say; "what the Spirit is-saying" instead of, what the Spirit said?

6. Why, "to-the assemblies", plural, all 7 instead of, to-the assembly?

and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

36 And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

38 (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

7. Why do the meanings of the 7 names so well match each period of church history, rather than the characteristics of any local church?

Paul, by the Holy Spirit writes; "For just-now we-are-looking through (a) mirror in (an) enigma, but then face to face." 2 Cor. 13:12.

REVELATION 2

8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

9 I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

οἶδα σου (singular)
I-am-knowing-absolutely-of-you
τὴν θλίψιν
the¹² tribulation

καὶ ἔξετε (2 per. pl.)
and YOU-will-have
θλίψιν ἡμερῶν δέκα.
tribulation days ten.

Even secular history shows ten periods of persecution during this period.
Library of Universal History, Vol. III, Israel Smith Clare, p. 1067, 1897

REVIEWED, VERIFIED AND ENDORSED BY THE PROFESSORS OF HISTORY IN FIVE AMERICAN UNIVERSITIES, WITH AN INTRODUCTION ON THE EDUCATIONAL VALUE OF HISTORICAL STUDY

BY

MOSES COIT TYLER, A.M., L.H.D.

PROFESSOR OF AMERICAN HISTORY IN CORNELL UNIVERSITY.

TRIBULATION 10 DAYS

- 1 NERO, 64 A.D.
- 2 DOMITIAN, 90 A.D.
- 3 TRAJAN, 116 A.D.
- 4 ADRIAN, 135 A.D.
- 5 MARCUS AURELIUS, 178 A.D.
- 6 MAXIMIN, 235 A.D.
- 7 DECIUS, 250 A.D.
- 8 GALLUS, 251 A.D.
- 9 VALERIAN, 254 A.D.
- 10 DIOCLETIAN, 254 A.D.



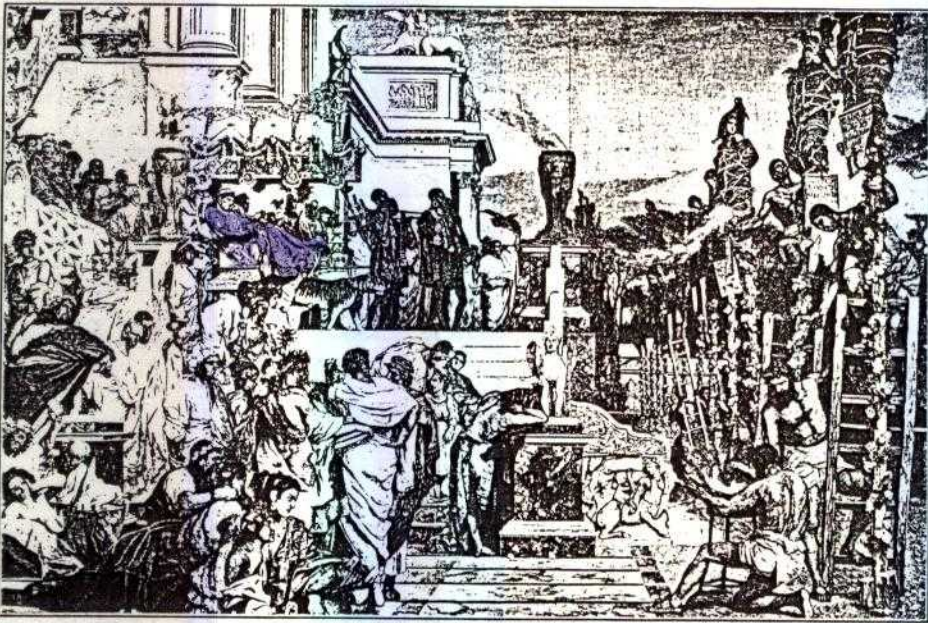
Smyrna - "Myrrh" (for burial)
"The tribulation" of Smyrna is well documented. (Rev. 2:9)

Soon after his re-

turn to Rome, in A. D. 64, a frightful conflagration lasting nine days destroyed ten of the fourteen regions of the city; and it was generally believed that the fire had been kindled by Nero's secret orders. It is said that, while the fire was raging, the Emperor was sitting upon a tower on the Esquiline Hill, enjoying the scene, and singing in a theatrical manner, to the music of his harp, *The Sack of Troy*.

In order to withdraw the blame of the cause of this calamity from himself, Nero charged it upon the Christians, of whom there were at that time quite a number in Rome; and the result was the first of the ten great persecutions of the Christians under the auspices of Roman Emperors. Thousands of these unfortunate people were cruelly tortured and put to death, among whom were the apostles Peter and Paul. Some were covered with the skins of wild beasts, and in that disguise they were devoured by dogs. Some were crucified, and others were burned alive. Nero himself, attired as a charioteer, witnessed their tortures from his gardens, where he entertained the people with their sufferings.

6 The Story of the Greatest Nations, Ellis + Horne



NERO WATCHING THE TORTURED CHRISTIANS

Vol. III, p. 430

Clare's history places Paul's death in the first tribulation under Nero, p. 5.

Paul knew he was to go through tribulation.

Note:

Acts 20:22,23

THE ACTS 20

22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

"bonds and tribulations are-remaining (for) me." (not "afflictions")

"... the tribulation of us, namely-the (one) having-come-to-pass in the Asia --- so-that we-despaired even to-be-living," preceeded the Smyrna 10 days, (2 Cor. 1:8 page 3)

Note a still earlier period of tribulation.

THE ACTS 11

19 ¶ Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phē-nī'-cē, and Cyprus, and An'-tī-ōch, preaching the word to none but unto the Jews only.

Note how the KJ further confuses the subject.

"On-the-one-hand therefore the (ones) having-been-dispersed from the tribulation 15 namely-the (one) having-come-to-pass over Stephen --- etc." Acts 11:19



The stoning of Stephen began a period of tribulation. Note the statement of Jesus to his disciples,

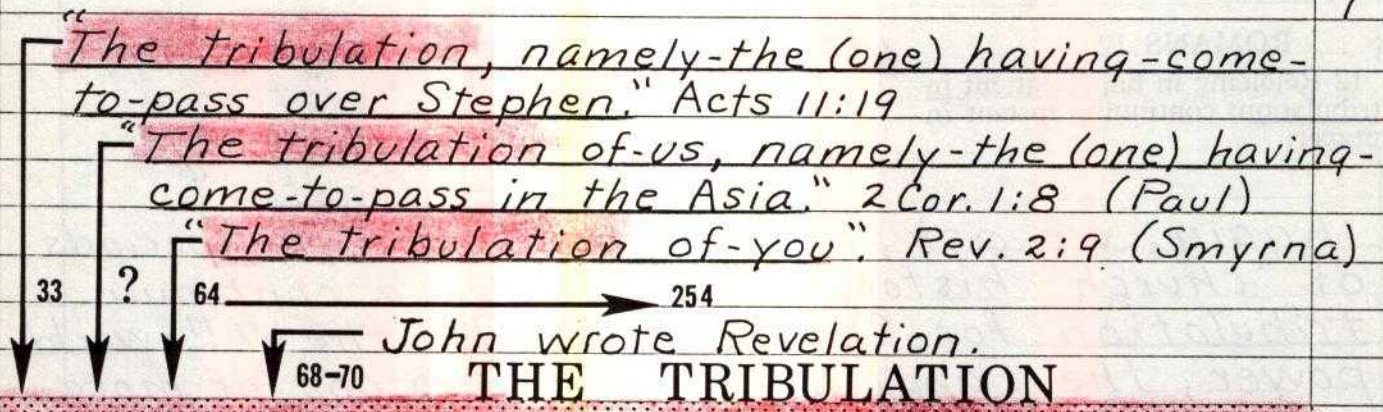
"In the world YOU-are-having tribulation ---" 16

Note the uses of tribulation

with the article and study the chart.

JOHN 16

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.



REVELATION 1

9 I John, who also am your brother, and ^acompanion in ¹tribulation, and ^bin the kingdom and ²patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the ³testimony of Jesus Christ.

← Note again the KJ omission of the article.

“I John YOUR brother and fellow-partner in **the** ¹⁷tribulation ---” This article requires you to ask, what tribulation?

Consider some further uses of the word tribulation, by Paul in relation to believers.

ROMANS 5

3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;
4 And patience, experience; and experience, hope:

← “But not only (this), BUT we-are also boasting in **the** ¹⁸tribulations, knowing-absolutely that **the** ¹⁹tribulation is-working-out perseverance, but

the perseverance proof, but the proof hope;” What tribulation? Paul did not offer any hope that Christians would escape the tribulation.

ROMANS 8

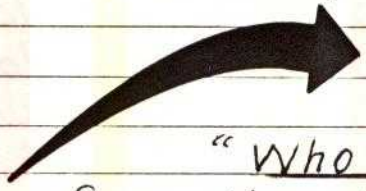
35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through him that loved us.

PSALMS . 44

22 Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.



“Who will-separate us from the charity of-the Messiah? ²⁰Tribulation or anguish or persecution or famine or nakedness or peril or dagger?”

No sudden rapture here. The Jews (Ps. 44:22) have been counted as sheep for the slaughter.

II CORINTHIANS 4

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;

← “For the momentary lightness ²¹of- **the** tribulation*of-us ---”

(* “of-us” is not in some manuscripts) The tribulation was sometimes less severe.

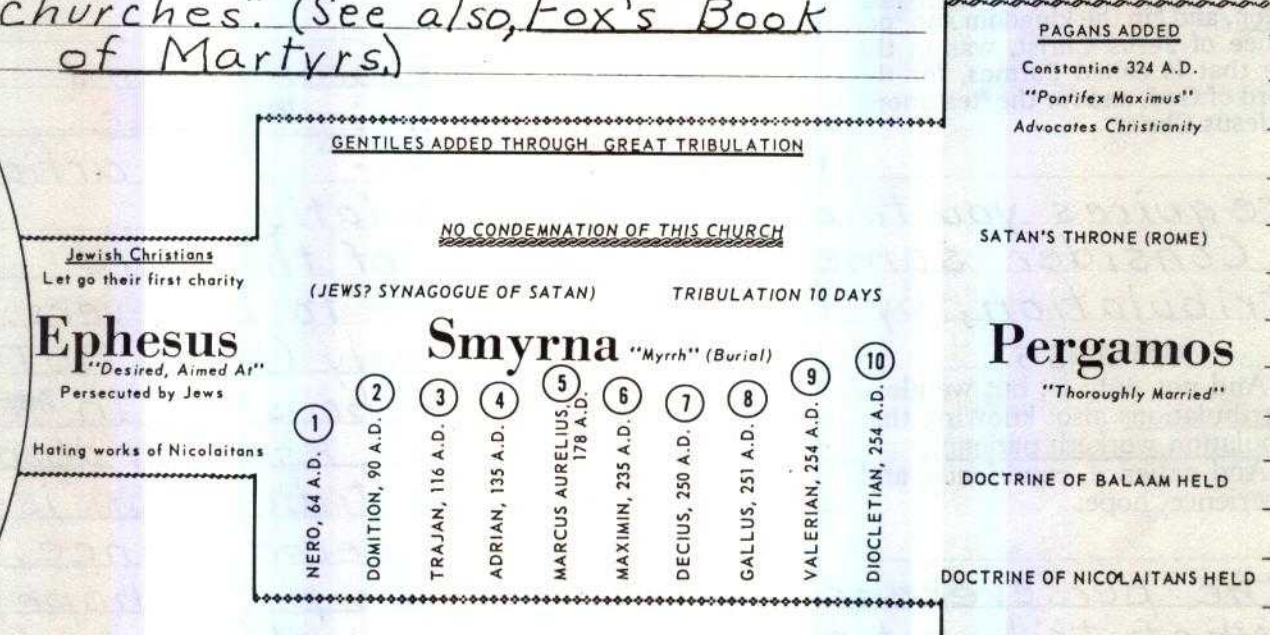
ROMANS 12

12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

"In-the hope rejoicing, in-the tribulation persevering, in-the prayer enduring-steadfastly."

Again, we ask, what tribulation? The periods of "church" history (Rev. 2,3) show a continuing tribulation for Christians. Under the 7th world power, the Papal Empire, 150,000,000 or more persons have been slaughtered. (See courses on Revelation, Mysteries, as well as historys and encyclopedias) Note this chart of the first 3 "churches". (See also, Fox's Book of Martyrs.)

I
S
R
A
E
L



Again and again the KJ has omitted the article "the" before tribulation. From the martyrdom of Stephen until the present time the "church" has been in constant tribulation. Don't forget the great numbers of Christians who recently perished in China, Uganda, and Hitler's holocaust. Some places and some times the tribulation has been lighter. (2 Cor. 4:17) Recently, because we in the United States have been so blessed, many have been teaching that the "great tribulation" of Rev. 7:14 is future and that the "church" will not be then on the earth. First, let us study the passage and then find out how this idea has come to be so well entrenched.

REVELATION 7

9 After this I beheld, and, lo, ^aa great *multitude, which no man could number, ^bof all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, ^cclothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, ^aSALVATION TO OUR GOD ^bWHICH SITTETH UPON THE THRONE, AND UNTO THE LAMB.

11 ^aAnd all the angels stood round about the throne, and about the elders and the four ^bbeasts, and fell before the throne on their faces, and ^bworshipped² God,

12 ^aSaying, A'men: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. A'men.

13 And one of the elders answered, saying unto me, What are these which are arrayed in ^awhite robes? and whence came they?

14 And I said unto him, Sir, ¹thou knowest. And he said to me, ^aThese are they which came out of great tribulation, and have ^bwashed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall ^adwell among them.

16 ^aThey shall hunger no more, neither thirst any more; ^bneither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne ^ashall feed them, and shall lead them unto ¹living fountains of waters: ^band God shall wipe away all tears from their eyes.

Let me ask some questions as we proceed.

(vs. 9) "which not-one was-being-able to-number it." Why? Because the number was too big? Hardly. More likely because those truly saved are known only to God.

(vs. 9) "Having-stood-and-still-standing --- having-been-and-still-cast-around (with) white stoles." Both verbs are perfect tenses, the standing and clothing had occurred before John saw them.

(vs. 13) "These, the (ones) having-been-and-still-cast-around (with) the stoles, namely-the white(ones), who-are-they and from-whence came-they?" Note "came-they", point action in time past.

(vs. 14) "These are the (ones) coming out-of the tribulation, ²³ namely-the great(ones), ---" Not "came out" as KJ but "coming out;" I believe as John was watching the number was increasing, another reason "one was-being-able to-number it." (vs. 9) The number was not yet complete, but increasing.

(vs. 14) "And they-washed their stoles and they-whitened them in the blood of-the lamb." Note these; washed and whitened their own stoles which must have been dirty, not in their blood as martyrs, but in the lamb's blood as Savior.

ISAIAH 64

6 But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

(vs. 16) Hunger and thirst speak of the privations of many in this

ISAIAH 1

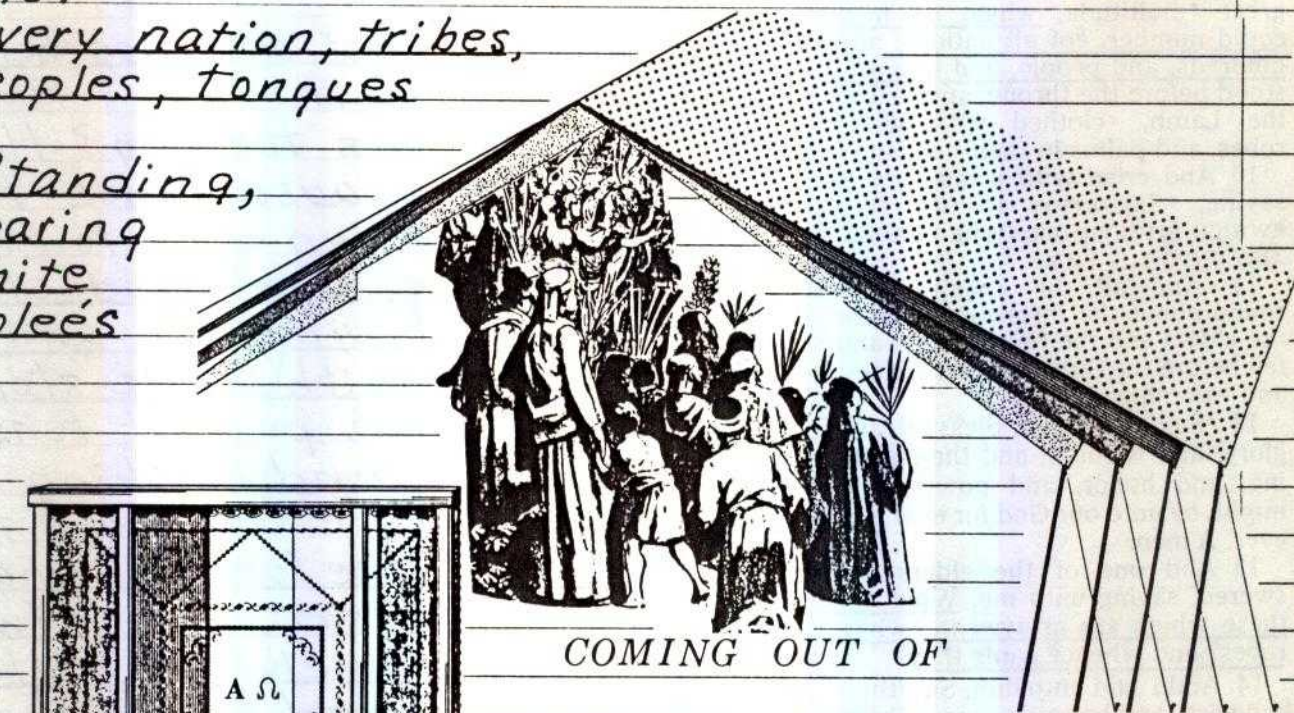
18 Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

life; hardly a future tribulation of 3½ years when you, according to theory, will be promptly executed.

10 John's record gives us a picture something like this.

Every nation, tribes, peoples, tongues

Standing, wearing white stolee's



COMING OUT OF

"They-washed their stolee's and they-whitened them in the blood-of-the-lamb."

Rev. 7:14

Stephen

THE GREAT TRIBULATION

There is a "fundamental" group of believers who understand these passages in an entirely different way. Their understanding of prophecy follows a pattern as set forth by such men as; Rev. C. I. Scofield in The Scofield Reference Bible, Rev. John R. Rice in The Rice Reference Bible, and Clarence Larkin in Dispensational Truth. These men have all gone to be with the Lord, but their teaching continues to be followed by many. History is the only means I know to verify prophecy. Those who follow the teaching of these men do not in many points agree, but the men did not always agree either.

"Students" or disciples of such men as Rice, Scofield, or Harkin do have a few things in common. One, they insist on the "inspired" King James. Two, they totally refuse to accept historic events currently fulfilling prophecy. Three, they are not "students" of the Word, but rather "students" of their particular leader. Let me give you some examples and you will see they make any assumptions they please and tie together events that do not go together.

The Rice Reference Bible, John R. Rice, p.1355.

7:9 Notice that this multitude beyond number of all nations, kindreds, peoples, and tongues will consist of people saved in the tribulation period (v. 14). The teaching that those who hear the gospel and do not accept Christ before the rapture cannot be saved afterward is not taught in the Scriptures. The truth is that the Great Commission was issued to all the world—to every creature; and it is to reach "even unto the end of the world" (Matt. 28:20). "The end of the world" is literally "the consummation of the age." The age will not end at the rapture, but rather at the finish of "the times of the Gentiles" (Luke 21:24) when Christ comes to reign personally on the earth.

Note: No place does it say the multitude is "beyond" number. No place does it say "will consist" but rather "coming out", present tense. The "Great Commission", so called in error, never says, "Go ye", in the Greek text. "The times of the Gentiles" ended June 7, 1967 and Christ did not come. (See Times of Gentiles, R.H. Mount; National Geographic, Dec. 1967) So the history of 1967 proved this interpretation false. (My copy of The Rice Reference Bible shows Copyrights 1981, 1975, 1969 all since this historic fulfillment.) John R. Rice had a closed mind to the history of Rev. 2, 3, the seven churches. Page 1348, note he disagreed with Scofield.

1:19 John was commanded to write of his vision on the island of Patmos. He was to write to the seven churches addressed in chs. 2 and 3. Then he was to tell of the things coming in the future. Some writers have mistakenly and without justification given only a spiritual meaning to these messages to seven churches. They propose that the letters to these churches are "prophetic, as disclosing seven phases of the spiritual history of the church from, say, A.D. 96 to the end. It is incredible that in a prophecy covering the church period there should be no such foreview" (Scofield). Consider what a contradiction that would be. The Lord Jesus has plainly said to all the living apostles, and to all of us since then, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matt. 25:13). In other words, He plainly said that He might return in the lifetime of the apostles. What a contradiction it would be if He were to say here in Revelation, "No, you must wait at least nineteen hundred years; here is an outline of the church age and events that must happen before Christ returns." That is incredible. It would be a contradiction of all the Scriptures that so firmly and repeatedly state that Christ may come at any time.

This conclusion is the result of a closed mind, and very bad understanding of scripture. Paul knew he had to die, as did Peter, the temple had to be destroyed, and the Jews sent into diaspora and even regathered.

12 The Scofield Reference Bible, Rev. C.I. Scofield, p. 1337.

¹ The great tribulation is the period of unexampled trouble predicted in the passages cited under that head from Psa. 2. 5 to Rev. 7. 14 and described in Rev. 11.-18. Involving in a measure the whole earth (Rev. 3. 10), it is yet distinctively "the time of Jacob's trouble" (Jer. 30. 7), and its vortex Jerusalem and the Holy Land. It involves the people of God who will have returned to Palestine in unbelief. Its duration is three and a half years, or the last half of the seventieth week of Daniel (Dan. 9. 24-27, note; Rev. 11. 2, 3).

"The time of Jacob's trouble" is taught in the schools in Israel

as the holocaust under Hitler. If this was not "the time of Jacob's trouble", and "Jacob's trouble" is still future, and worse, we have a long time to wait for say 10,000,000 Jews to arrive in Israel. Scofield and Larkin are to be more readily excused as they had died before all of this more recent history.

Summary:

This "fundamental" group of believers place "the great Tribulation" in the future for a period of 3½ years. Here are some of the assumptions they usually make.

1. No man can know when Jesus will return, (We will consider this in another apologetics.)
2. Jesus can return at any moment.
3. Jesus comes in the clouds to take the resurrected believers and those then living back to heaven.
4. The great tribulation then sets in as the "time of Jacob's trouble." (see above) Historically now proven wrong, but still denied.
5. "The times of the Gentiles" (p. 11) now historically proven to be complete, is still denied.
6. Many maintain Israel will be "saved" and regathered when Jesus returns in glory at a later time and that Israel as it now exists, "has no known relation to Christ's return."

The Rice Reference Bible, p. 1042, on Matt. 24

24:31 This foretells the regathering of Israel, as prophesied in the O. T. (1) It will occur "after the tribulation" and Christ's personal return. (2) It will be a miraculous and complete collection of every Jew in the world. (3) It will come about when Israel turns "with all their hearts" to God (Deut. 30:1-6). Israel will be gathered into "the wilderness of the people" where all rebels will be "purged out." Then Israel will see Jesus and repent (cf. Zech. 12:10) and be circumcised in heart (cf. Deut. 30:6). At that time, "all Israel"—those left—"shall be saved" (Rom. 11:26, 27). Obviously, the present nation Israel, established in 1948, is still as unsaved and as Christ-rejecting as they were when they were cast out of Palestine for their sins; therefore, they have not yet experienced the restoration God has foretold. This secular State of Israel has no known relation to Christ's return.

This shows me how a person can be closed to truth even while the miracle of Israel is taking place. (see Apologetics #7)

I will try to answer these things in one Apologetics course at a time. In order to keep the whole picture clear we need to list all uses of a given word together, in this case, the word "tribulation" (θλίψις - thlipsis). Up to this point I have given 23 uses of the 45. Let us continue with this word as Jesus used it.

MATTHEW 13

18 ^aHear ye therefore the parable of the sower.

19 When any one heareth the word ^aof the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and ¹anon ^awith joy receiveth it;

21 Yet hath he not root in himself, but dureth for a while: for when ^atribulation or persecution ariseth because of the word, ¹by and by ^bhe is offended.

MATTHEW 24

6 And ye shall hear of ^awars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the ^{*}end is not yet.

MARK 4

17 And have no root in themselves, and so endure but for a time: afterward, when ^aaffliction or persecution ariseth ¹for the word's sake, immediately they are ²offended.

γενομένης δὲ

having-come-to-pass but

θλίψεως ἢ διωγμοῦ

tribulation or persecution

24 25

Notice there are no articles. Tribulation is to be expected.

Now consider a more complex passage of Matt. 24. I will put a letter by each verse and a time (date). Later we will see these letters in a chart form referring back to these verses.

vs.6 "But YOU-will-be-about

to-be-hearing wars and reports of-wars; YOU-be-seeing

YOU-are-not-being-alarmed for it-is-essential to-come-to-pass, BUT the finish is not-yet."

7 For ^anation shall rise against nation, and kingdom against kingdom: and there shall be ^bfamines, and pestilences, and earthquakes, in ¹divers places.

(B) World Wars I and II

8 All these are the ^{*}beginning of sorrows.

(C) "But all these-things (are) beginning of birth-pains."

9 ^aThen shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

(D) "Then" (τότε) - "at-that-time, then --- mostly of some point in past time" - Liddell and Scott. "--- at-this-time, - during this period, not 'after these things have happened.'" Alford. A.D. 66 on to present time.

"Then they-will-give YOU over with-reference-to

26 Tribulation, and they-will-kill YOU; and YOU-will-be-being-hated by all the Gentiles because-of

14 the name of-me. Tribulation #26 is the continuous tribulation which the Jews have had, being-hated without interruption by the Gentiles; continually labelled as "Christ killers."

We need to digress to Luke 21:24, a key verse that we can now date in history.

LUKE 21

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

← (E) A.D. 70 nations
Jerusalem trodden by ↗
← (F) June 7, 1967 A date that cannot be contested.

Now working backwards in Luke and comparing to Matt. and Mark.

23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

MATTHEW 24

19 And woe unto them that are with child, and to them that give suck in those days!

MARK 13

17 But woe to them that are with child, and to them that give suck in those days!

← (G) A.D. 66-70 All of these are exactly alike.

Continue backwards in Luke, Matt, and Mark.
Note the word "flee"; this flight is before the diaspora of Israel. (Luke 21:24)

LUKE 21

21 Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

MATTHEW 24

16 Then let them which be in Judea flee into the mountains:

17 Let him which is on the housetop not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

MARK 13

then let them that be in Judea flee to the mountains:

15 And let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

← (H) The noun "flight" (φυγή) occurs in only two places, and those in connection with tribulation.

MATTHEW 24

20 But pray ye that your flight be not in the winter, neither on the sabbath day:

MARK 13

18 And pray ye that your flight be not in the winter.

WARS OF THE JEWS.

1. AFTER this calamity had befallen Cestius, many of the most eminent of the Jews swam away from the city, as from a ship when it was going to sink;

This defeat happened on the eighth day of the month Dius, [Marchesvan,] in the twelfth year of the reign of Nero.

Not in winter. A.D. 66, late October

MATTHEW 24

21 For ^athen shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

① "For then will-be great tribulation---"
"For those days will-be tribulation."

MARK 13

19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

Notice there are no articles. I see no way these verses can be made to refer to a future tribulation.

MATTHEW 24

29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

ⓐ "But immediately after the tribulation of-the days those---"

MARK 13

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

"BUT in those the days, after the tribulation that,"

Note in these last two passages we again find the article. Perhaps they refer to the great tribulation (page 10), which has been going on for the past 1900 years. They may refer to a more specific period, but this determination will have to wait till another apologetics course.

Let us now note some of the remaining uses of the word tribulation.

THE ACTS 7

9 And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,

ⓑ "Out-of all of-the tribulations of-him,---"

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

"--- and great tribulation" (Same phrase as Matt.24:21.)

11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.

There is one more similar phrase in Rev.2:22 concerning Jezebel.

REVELATION 2

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

"--- into great tribulation"

In all 3 cases the arrangement of the words is the same although the case differs.

(Matt. 24:21 ὀλίγη μεγάλη
Acts 7:11 ὀλίγη μεγάλη
Rev.2:22 ὀλίγη μεγάλην)

And in none of these is an article.

16 *In all these cases "great" refers to the local intensity or severity upon those concerned. In the case of Rev. 7:14 the expression is very different: τῆς θλίψεως τῆς μεγάλης, the tribulation namely-the great (one), in this case "great", from the standpoint of length of time and number of persons affected. *

EPHESIANS 3

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

"in the tribulations of-me" of-me the tribulation

COLOSSIANS 1

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

I THESSALONIANS 1

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

"in the tribulations these" upon all the tribulation and necessity of-us

II THESSALONIANS 1

6 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;

HEBREWS 10

33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

"in the tribulation of-them"

ROMANS 2

5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

6 Who will render to every man according to his deeds:

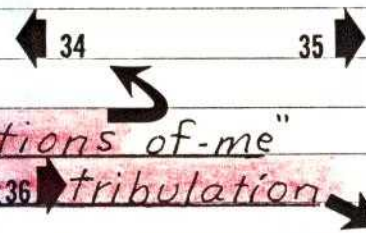
9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

PHILIPPIANS 1

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

PHILIPPIANS 4

14 Notwithstanding ye have well done, that ye did communicate with my affliction.



"the tribulations of-the Messiah"

"in much tribulation"

I THESSALONIANS 3

3 That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:

"to-repay tribulation to-the (ones) oppressing YOU"

Note: God repays.

"and tribulations"

JAMES 1

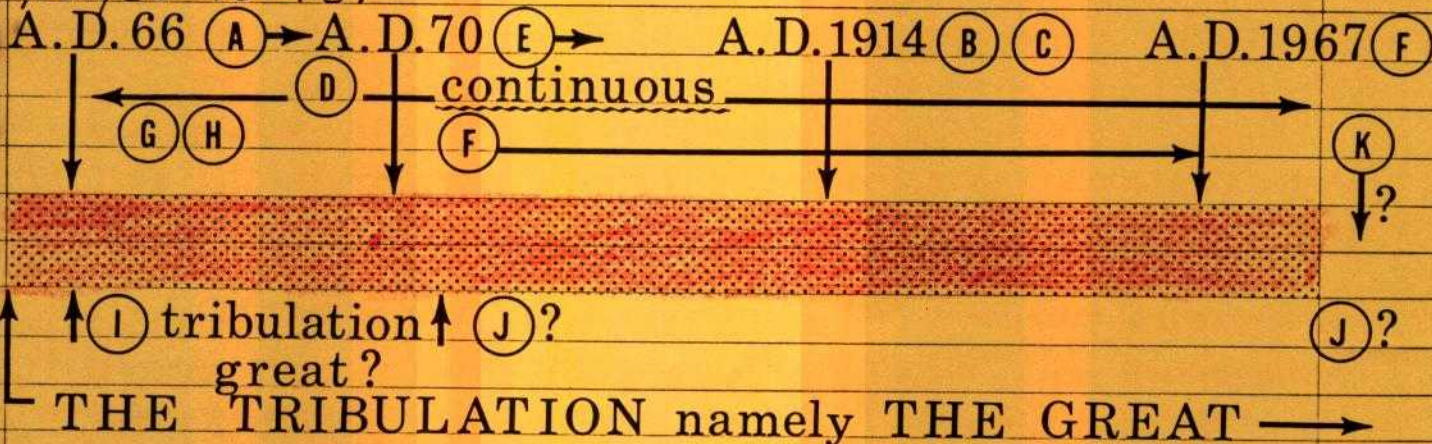
27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

"tribulation"

44 When the word tribulation is put into the text where it belongs it becomes quite evident that Christians suffer tribulation in this life. Consider the following chart.

(K)

The letters refer to the scripture verses on pages 13-16.



JOHN 16

21 ^aA woman when she is in 'travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

"The woman at-the-time-that she-might-be-bringing-forth is-having grief, because the hour of-her came; but

at-the-time-that she-might-bear the child, she-is not still having-in-memory

45 the tribulation, because-of the joy that (a) MAN was-begotten into the world."

I saved this verse as a conclusion for I see in it the prophecy of the birth of the state of Israel.

The morning of May, 10, 1984 while writing this, I wondered if others had seen this; look what I

The Companion Bible, Bullinger. found. Bullinger's

21 A woman = The woman. The article, in conjunction with the Hebraism "in that day", vv. 23, 26, indicates the woman (wife) of Rev. 12. See Isa. 66. 7-11. Mic. 5. 3. Cp. Ps. 22. 31. Hos. 13. 13. Mic. 4. 9, 10. The time is the time of Jacob's trouble (Jer. 30. 7), the birth-pangs (sorrows, Matt. 24. 8) which will result in the birth of the new Israel, the nation of Isa. 66. 8 and Matt. 21. 43.

name is not even on the title page. Ethelbert W. Bullinger wrote The Witness of the Stars in 1893.

We have seen some of this history, Bullinger saw it in scripture before it happened. (I can't find the date of The Companion Bible.)

Conclusion:

I know of not one verse of scripture that indicates a future 3 1/2 or 7 year "great tribulation". You have here every use of "tribulation" so you can decide for yourself. The great tribulation has been going on for more than 1900 years.