

WHEN AND HOW WILL "HE THAT HINDERETH" BE "TAKEN OUT OF THE WAY"?

*"Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto Him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is now present; let no man beguile you in any wise: for it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposes and exalts himself against all that is called God or that is worshipped; so that he sits in the temple of God, setting himself forth as God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know that which restrains, to the end that he may be revealed in his own season. For the mystery of lawlessness does already work: **only there is one that restrains now, until he be taken out of the way.** And then shall be revealed the Lawless One, whom the Lord Jesus shall slay with the breath of His mouth, and bring to nought by the manifestation of His coming." 2 Thes. 2:1-8, R.V.*

Most of our Pre-Tribulation-Rapture friends believe that in these words Paul teaches that at the coming of the Lord "for" His saints, before the Tribulation, the Holy Spirit will "be taken out of the way" of the Lawless One--the Antichrist--by being "taken out of the world"; He accompanying the saints when they are "caught up to meet the Lord in the air", and remaining with them there until the coming of the Lord "with" His saints, after the Tribulation.

These friends also teach that during the Tribulation, after the Holy Spirit and the Church shall have been removed from the earth, there will be a revival of religion in which many, perhaps millions, will be converted, and that these converts will be slain for keeping "the faith of Jesus". Rev. 14:12; 20:4.

If the Holy Spirit will not be in the world during the Tribulation, having been "taken out" of the world with the Church "to meet the Lord in the air", there to remain during the whole of the Tribulation period, who or what is it that does for these "Tribulation saints" what the Scriptures declare that only the Holy Spirit can do?

These "Tribulation saints" give ample proof that they are saints of a high order, because rather than deny Christ and accept the Antichrist, they elect to suffer an ignominious and bloody death.

Such saints must have been "convicted" of sin. Who or what convicts them of sin after the Convictor, the Holy Spirit, is "taken out" of the world? John 3:5.

Such saints must have been "baptized" into the "body"; for in this age there is no salvation outside the "body", and the Tribulation period is necessarily a part of this age, for it cannot be a part of the Millennial Age, and there is no indication in the Scriptures of any other age coming between these two ages.¹ In what way will these saints be baptized into the "body" after the Holy Spirit is "taken out" of the world? Acts 1:5; 1 Cor. 12:13.

Such saints must have been "sealed" by the Spirit. Who or what seals them after the Sealer, the Holy Spirit, is "taken out" of the world? Eph. 1:13.

¹ See "'The Coming Age of Judgment': A reply to Philip Mauro", in a later volume; also "The 'Suntelia' and 'Telos' Argument: A Reply to Rev. E. W. Bullinger".

Such saints must have been "filled with the Spirit", for only Spirit-filled saints could display such courage, fortitude, and endurance as these will display. How can they be "filled with the Spirit" after the Spirit is "taken out" of the world? Eph. 5:18.

"But," says someone, "the Holy Spirit is to be 'taken out of the way', isn't He? And, if so, in what way, and when, and where to?"

Not all Pre-Millennialists believe that by "One that restrains" Paul meant the Holy Spirit, and he certainly does not say so. Therefore, at best, the teaching that the Restrainer who is to be "taken out of the way" is the Holy Spirit is a mere inference. I believe, but cannot prove, that Paul did mean the Holy Spirit. Assuming this inference to be correct, what did Paul mean when he said, "There is one that restrains now, until He be taken out of the way"? Simply this.

The Holy Spirit, the Law-abiding One (Rom. 3:31; 8:1-4), is now restraining the progress of lawlessness and preventing the appearance and triumph of the Lawless One, but later will cease to do so. The figure is that of a strong officer of the law, armed with authority and with weapons to enforce his orders, standing before a turbulent mob and its leader to hinder his and its progress. This he does successfully until his superior officers, for wise purposes, order him to step aside and allow the rioting mob and its leader to proceed. The officer is not necessarily "taken out" of the city, or "out of" the country; he is simply "taken out of the way". This can be done by his merely lowering his weapons and then stepping to one side. He does not even have to be "taken out" of the street to be "taken out of the way".

So, I contend, the Holy Spirit, who is now "restraining" the Lawless One, will be "taken out of the way" that Antichrist may be manifested. This will be done in God's time and for His own wise purpose, which is to let the world have all the devil its perverted nature wants and all the lawlessness its wicked heart craves, since it will not accept His Christ and all He represents. 2 Thes. 2:11. But although the Holy Spirit will be "taken out of the way", He will not be "taken out of the world", for He will be needed here to convict and regenerate sinners, to baptize, seal, anoint, and fill believers, and to comfort and sustain persecuted saints. 2 Cor. 1:4.²

Addendum

After the second edition of this volume had been issued, I received the following from Brother Claud Carter of Newport News, Virginia:

In regard to our discussion on 1 Thes. 2:7, the thought has come to me that we have a parallel case in Rev. 11, about the two witnesses. These witnesses have almost unlimited power till a certain set time, "when they shall have finished their testimony"; but when this time arrives, they are overcome and killed. So the power of God prevents Antichrist from being revealed now, but when his appointed time shall have arrived, God will not prevent any longer, but will allow the Lawless One to be revealed.

Yes, this incident does strikingly illustrate the principle referred to. And

² This subject will be dealt with at greater length in other parts of these volumes, especially in the chapter on "'The Spirit Leaving the Temple': A Reply to Rev. D. M. Panton" and "'The Restrainer': A Reply to F. W. Pitt".

to a greater or less extent, so also does every temporary triumph of evil over good, including every period of persecution of the saints. The only difference is in degree, Satan and his emissaries being permitted greater latitude during the Tribulation than ever before or than they ever will be permitted again. As the incident referred to shows, "He who now hinders" will be in the world even during the Tribulation; for while He will have been "taken out of the way" of the **revealing** of the Antichrist, He will still be "in the way" to hinder the killing of the two witnesses by the Antichrist. But "when they shall have finished their testimony", then again "He who hinders" their killing will again "be taken out of the way", and they will be slain.

THE ALLEGED ENOCH AND NOAH TYPE

Perhaps before considering other New Testament scriptures bearing upon this subject, it would be well to look at a few Old Testament types which are illustrative of the principle that God **keeps from** by **protecting in**.

Noah Preserved in the Flood

"As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24:37-39.

At first glance, this type seems to teach that those of whom Noah is a type are to be kept from the antitypical flood, the Great Tribulation, by being taken away from it. But little more than a cursory glance at the type reveals the fact that Noah was **kept from** by being **protected in** the flood. For as the waters of the great deep welled up and the cataracts of the skies flowed down, he was literally in the midst of the flood yet as safe as if in heaven. All the flood could do with Noah was lift him nearer the pure sky and farther from the sin-polluted earth. The splashing of the water as it mingled with the cries of drowning men and beasts was calculated to arouse in his mind a greater sense of God's power. It was to arouse even a greater sense of gratitude for his own protection than the removal from the vicinity of the flood (where it could be neither seen, nor heard, nor felt) would have done. The imminence of the danger made his protection the more blessed by contrast.

No doubt the frightful tragedies occurring around Noah--perhaps men, women, and children clinging to the ark they had refused to enter, and their pitiful cries for help ringing in his ears for hours or even days--caused him sorrow, but they also accentuated his gratitude to God for forewarning him of the fearful deluge and protecting him in it.

Which is the greater blessing--to be taken away from a danger or to be kept safely in it? To my mind there is but one reasonable answer, and that is the answer suggested by the illustration of escaping smallpox (given in the chapter on "Some Pre-Tribulation Rapture Texts"), and by the prayer of Jesus,

"I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil that is in the world." John 17:15.

To Noah was fulfilled Psalm 91,

"He that dwells in the secret place of the Most High (Jesus, of whom the ark was a type) shall abide under the shadow of the Almighty. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked."

I am acquainted with the popular belief that Enoch taken away before the flood is a type of the Rapture of the Church before the Tribulation, and the protection of Noah and his family in the ark during the flood is a type of the preservation of the Iraelitish "remnant" during the Tribulation. But there are at least two difficulties in the way of this interpretation.

The Ark is a Type of Christ, Therefore Noah and his Family Typify the Church

First: The ark is admittedly a type of Christ, and entering into the ark is regarded (even by the very Pre-Tribulation Rapture advocates who, when it serves their purpose to do so, regard Noah and his family as representative of the Jewish remnant) as typical of sinners taking refuge in Christ from God's judgment upon sin. This is one of the popular themes among evangelists everywhere: Enter the ark by accepting Christ and so become part of His Church and be saved from the wrath to come.

Now, where in Scripture is it taught that literal Israel, or even a "remnant" thereof, will take shelter in Christ by accepting Him before the Great Tribulation in order to be preserved during that dread judgment time? A "remnant" of each tribe will be saved out of the Great Tribulation and will acknowledge Jesus as Messiah when He shall appear at its close, as shown in Zech. 14. But that is not saying that they will take refuge (believe) in Him before the Tribulation occurs, which they must do if Noah and his family are their type. In the "time of Jacob's trouble", Jer. 30:7, as in all the less serious punishments of His ancient people, God will preserve a "remnant" of devout Israelites; for Israel must not be utterly destroyed. Rev. 7:3-8. But I do not know where in Scripture it is declared that this "remnant" will enter the ark of safety, that is to say, will accept Christ as Saviour in order to their preservation.³ Paul says that whenever such a remnant is preserved, it is done in order "that the purpose of God according to election might stand". Rom. 9:11,27; 11:5. God made certain promises to Abraham, the fulfilment of which necessitates the preservation of a "remnant" of Israel, no matter what may come or how His "peculiar people" as a nation may act. But one may well believe that the more faithful the Israelite, the better his chance of being one of such a company.⁴

3 The 144,000 of Rev. 7 are sealed by an angel, not by the Spirit; as Israelites, not as Christians. In the Tribulation, as in all times of trouble involving Israel, God will preserve a pious "remnant". There is no evidence that any of these 144,000 will accept Christ as their Saviour during the Tribulation. To do so would at once make them "neither Jew nor Gentile", Gal. 3:26-28; Col. 3:10,11, but members of "the Church". 1 Cor. 10:32. For a similar marking of a pious Jewish "remnant" under similar circumstances, yet not a sealing with the Spirit as believers in Jesus, see Ezek. 9:1-6. Isaiah says: "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom and Gomorrah." Isaiah 1:9.

4 See chapter on "The Hundred and Forty and Four Thousand" in a later volume.

Enoch Not a Type of a Pre-Tribulation Rapture

Second: There were **two generations** between Enoch and Noah.

Enoch lived sixty and five years, and begat Methuselah....And Methuselah lived a hundred eighty and seven years, and begat Lamech." Gen. 5:21-25

Therefore, Enoch was 252 years old when Lamech was born.

"And Lamech lived a hundred eighty and two years, and begat a son: and he called his name Noah." Gen. 5:28,29.

Therefore, if Enoch had been on earth at the time of the birth of Noah, he would have been 434 years old. As he was translated when 365 years old, it follows that he had been with God 69 years when Noah was born; **therefore Noah never saw Enoch.**

"And Noah was six hundred years old when the flood of waters was upon the earth." Gen. 7:6.

Therefore, Enoch was translated 669 years before the flood, and I cannot see any real connection between the translation of Enoch 669 years before the flood and the preservation of Noah in the flood. To make Enoch a part of this type, he should have been translated only a short while before Noah entered the ark. I think the Enoch-Noah type friends will find it very difficult to bridge this two-generations-six-and-a-half-centuries gap, but bridge it they must if their theory is to stand.

What is Meant by "A Thousand Years as One Day"?

"That is easily done," says one of them. "One day is with the Lord as a thousand years, and a thousand years as one day." 2 Peter 3:8.

But I ask, "What does Peter mean when he says that "one day is with the Lord as a thousand years, and a thousand years as one day"? Let us read the context and get the answer.

"There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

To this objection, as common now as it was then, Peter replies,

"The Lord is not slack concerning His promise, as some men count slackness, but is long-suffering to us, not willing that any should perish, but that all should come to repentance."

God is not hurrying matters because some impatient or unbelieving men indulge in sneers and jibes and taunts. His "patience" and "long-suffering" are awe-inspiring. But He can afford to be patient, if man cannot, because to Him a thousand years are but as a day, for He has all eternity in which to work. Men may accuse God of tardiness and count the delay slackness, but He moves on in majestic calm, turning over the centuries as leisurely as we turn the pages of a book. This is all that Peter means; no more, no less.

God is the "I AM", the Eternal One. With Him there may be said to be no past, no present, and no future, but one eternal Now. But this is not true of us, for with us the time-element is very important. The prophecies deal with man, and man is a time-creature. Therefore God talks to us in time-terms, and when He says "a thousand years", as He does in Rev. 20:2,3,4,5,6,7, He does not mean "one day"; and when He says "a thousand two hundred and three score days", as He does in Rev. 11:3 and 12:6, He does not mean "a thousand two hundred and threescore" "thousand years".

Mental gymnastics, such as this airy flight over a two-generations-six-and-a-half-centuries-wide chasm, may suit some people, but to me they savor of "handling the word of God deceitfully". 2 Cor. 4:2.

How much more simple it is to dissociate Enoch from this type, even as the 669 years between him and the flood sever him from it, and then to see in the ark a type of the saving Christ, and in Noah and his family a type of the Church sheltered in Christ from God's judgments during the Day of the Lord. All who are not enamored of a doctrine and bent upon proving that doctrine true at any cost, could and would do so.

Enoch a Type Only of Full Salvation

Enoch is in no way associated with a Tribulation type, therefore we have no right to connect him with one. To do so is to "wrest the scriptures". Of Enoch we read,

"Enoch walked with God: and he was not (found); for God took him." Genesis 5:24.

The writer to the Hebrews explains this by saying,

*"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."* Hebrews 11:5.

Enoch is a type only of **full salvation**, for by faith he was saved from all the effects of the fall, sin, sickness, and death, at a time, so far as we know, when there were no special judgments of God in the earth that can be taken as a type either of the Tribulation or the Day of the Lord.

As I have shown in another series of articles, the possession of Enoch-like faith has been a possibility from his day to this. In other words, Enoch is a type of translation-faith saints no matter when or where they lived or will live. Of course, this connects Enoch with the Day of the Lord incidentally, because in the Day of the Lord certain translation-faith saints will be "caught up" without dying, as he was (as will be shown in the next chapter where the Noah type will again be considered but from a different angle); but it lends no support to the doctrine of the Pre-Tribulation Rapture of the Church.

As an example of the illogic of the Pre-Tribulation-Rapturists, I quote here from "Notes on the Book of Genesis" by "C. H. M." Mr. Mackintosh says:

I would here mention, for my reader's prayerful consideration, a thought very familiar to the minds of those who have specially given themselves to the study of what is called "dispensational truth". It has reference to Enoch and Noah. The

former was taken away...before the judgment came; whereas the latter was carried through the judgment. Now, it is thought that Enoch is a figure of the Church, who shall be taken away before human evil has reached its climax, and before the Divine judgment falls thereon. Noah, on the other hand, is a figure of the remnant of Israel, who shall be brought through the deep waters of affliction, and through the fire of judgment, and led into the full enjoyment of Millennial bliss, in virtue of God's everlasting covenant. I may add, that I quite receive this thought in reference to those two Old-Testament fathers. I consider that it has the full support of the general scope and analogy of the Holy Scriptures. Pages 106,107.

Here we have the "popular belief" of the Pre-Tribulation-Rapturists to which I have referred. Next, **in the same chapter of the same book**, we find the contradictory but equally "popular" belief of these same Pre-Tribulation-Rapturists:

At the third chapter (of the First Epistle of Peter), verse 18, we read, "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also He went and preached to the spirits in prison; which once were disobedient, when the long-suffering of God waited in the days of Noah, while the ark was being prepared, wherein few, that is, eight souls, were saved through water; to which the antitype baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ: who, having gone into heaven, is at the right hand of God, angels, and authorities, and powers, being made subject to Him."

This is a most important passage. IT SETS THE DOCTRINE OF THE ARK AND ITS CONNECTION WITH THE DEATH OF CHRIST VERY DISTINCTLY BEFORE US. As in the Deluge, so in the death of Christ, all the billows and waves of Divine judgment passed over that which, in itself, was without sin. The creation was buried beneath the flood of Jehovah's righteous wrath; and the spirit of Christ exclaims, "All Thy billows and Thy waves have gone over Me." (Psalm 42:7.) Here is a profound truth for the heart and conscience of a believer. "All God's billows and waves" passed over the spotless person of the Lord Jesus, when He hung upon the cross; and, as a most blessed consequence, not one of them remains to pass over the person of the believer.

Had Noah any anxiety about the billows of Divine judgment? None whatever. How could he? He knew that "all" had been poured forth, while he himself was raised by those very outpoured billows into a region of cloudless peace. He floated in peace on that very water by which "all flesh" was judged. He was put beyond the reach of judgment; and put there, too, by God Himself....

Nothing can more fully express the believer's security in Christ than those words, "the Lord shut him in". Pages 96-99.

One is constrained to ask: How can the **Gentile Noah** be **at the same time and in the same experience** a type of both the **Israelitish remnant** "brought through the deep waters of affliction and through the fire of judgment" of the Great Tribulation, and of the **Gentile Church** escaping the judgment of God now and hereafter by faith in the atoning blood of Jesus? The idea is amazingly absurd. Upon no other subject than Pre-Tribulation-Rapture do these talented Bible scholars indulge in such fantastic exegesis.

In his comments on Gen. 5:22 and 6:9,14 in "The Scofield Bible", Dr. Scofield presents precisely the same ridiculous and contradictory idea.

THE FLOOD NOT A TYPE OF THE GREAT TRIBULATION

In the foregoing I have assumed that the Flood typified the Great Tribulation, in order that I might show the absurdity of Pre-Tribulation-Rapturism as based upon this alleged Tribulation type.

I shall now show that the Flood did not typify the Great Tribulation itself but the Day of the Lord, which will terminate the Tribulation.

In the first place, notice carefully four things:

1. In this type is to be seen no person who typifies the Antichrist, the central figure of the Tribulation.

2. There is nothing in the type to show the various deadly happenings which are so prominently connected with the Tribulation; viz., war, pestilence, famine, demon locusts, scorching heat, etc. It is one swift destroying judgment, not, as the Tribulation will be, a series of tormenting judgments.

3. The flood came not at the beginning nor in the middle but at **the end** of the "seven days"; which seven days typify the last seven years of this age.

4. There is an utter absence of anything to show that Noah and his family were persecuted by any of their contemporaries, whereas the bitter and deadly persecution of the saints is one of the most outstanding characteristics of the Tribulation. Which is not to say that Noah and his family were not persecuted; but if they were, the type does not show it, because this is not a Tribulation type, hence Tribulation characteristics are not found in it. In the true Tribulation types, to be considered later, enough Tribulation characteristics are clearly shown to enable one readily to distinguish such types from the Day-of-the-Lord types.

About five years, perhaps less, before the Flood came, the Lord instructed Noah how to prepare for its coming in order to ensure the safety of himself and his household; and Noah acted upon those instructions.

Finally all was in readiness with the exception of a few finishing touches. Then the Lord said to Noah:

"Come thou and all thy house into the ark...for yet seven days, and I will cause it to rain upon the earth forty days and forty nights." Genesis 7:1,4.

Noah and his family did not enter into the ark on the day the Lord gave him this command, nor was it intended that they should do so. But they proceeded to lead or drive the beasts, etc., into the ark and to see that they were safely stowed, and to attend to various other last-minute matters. Then when everything, to the last-minute detail, had been done, and just as the deluge swept upon them, Noah and his family rushed into the ark just in time to escape the destroying waters, and the Lord closed the door. For thus it is recorded:

*"In the second month, the seventeenth day of the month, **in the same day** were all the fountains of the great deep broken up, and the windows of heaven were opened....**In the selfsame day**^s entered Noah (and his family) into the ark." Genesis 7:11-13.*

5 For more on this see "'How Long was Noah In The Ark?': A Reply to Rev. F. E. Marsh".

The "seven days" typify the seven last years of this age--"each day for a year", Ezek. 4:6--during the latter half of which the sinner-tormenting Great Tribulation will occur; **at the end of which** the sinner-destroying Day of the Lord will come.

**As Noah Entered the Ark at the End of the Seven Days,
So the Rapture Will Follow the Tribulation**

Because the Flood did not come **until the very end of those seven days**, it cannot typify the Tribulation; for the Tribulation is to begin **in the middle of the last seven years of this age**, when the Antichrist shall break the covenant "in the midst of the week" of years, as predicted in Daniel 9:27, and will continue to the end of that week of years--a period of three-and-a-half years, as also is foreshown in the following five places in The Revelation: Rev. 11:2,3; 12:6,14; 13:5.⁶

With the sudden uprush and downrush of such vast volumes of water--for "all the fountains of the great deep were broken up [below], and the windows [margin, "floodgates"] of heaven were opened [above]"--the ark immediately began to rise from the earth. And it continued to rise, higher and still higher, ever keeping above the Flood-judgment itself, hence being in no way harmed by it, yet never, even for a moment, leaving the sphere of the judgment Flood. The lifting of the ark above the earth immediately reminds the prophetic student of the words of Paul: "We which are alive and remain shall be caught up together with them (the dead saints) in the clouds, to meet the Lord in the air." 1 Thes. 4:17. Under the circumstances, a better illustration of the Rapture of the Church could not have been given.

And this **rising above the earth** was followed by a **return to the earth**; precisely as the prophetic Scriptures show the return of the "caught-up" Church with the Lord to the earth in order that she, with Him, may rule over the earth. See Zech. 14:9; Matt. 5:5.

There is no Place for Enoch Here

Thus there is here no place for Enoch as prefiguring the Rapture of the Church, allegedly before the Tribulation; for the type shows (1) that the raptured Church is typified by Noah and his family, and (2) that the rapture will not take place until the Day of the Lord, "immediately after the Tribulation"; as foretold by the Lord in His two statements on this subject:

"IMMEDIATELY AFTER THE TRIBULATION of those days...they shall see the Son of man coming....And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other."

"AS IN THE DAYS OF NOAH that were before the Flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark [at the end of the seven typical end-time days], and knew not until the [sinner-destroying, not sinner-tormenting] Flood came, and took them all away; so shall also the coming [the Parousia] of the Son of man be." Matthew 24:29-31,38,39.

⁶ Some insist that the Tribulation will last the entire seven years. For reasons which will be stated in "The Duration of the Tribulation" in a later volume, I take exception to this view.

The "Parousia" of Christ not to Occur until After the Tribulation

Observe two things here:

1. Although the vast majority of the Pre-Tribulation-Rapturists say that the "Parousia" of the Lord will take place **just before the Tribulation**, Jesus declares that His coming "**immediately after the tribulation**" (which time, as we have seen, He identifies here with the coming of the Flood **at the end of the seven typical Antichrist-rule days** which will include the Tribulation) is His "Parousia"; for He uses the word "Parousia" three times when speaking of His "immediately-after-the-Tribulation" "coming".

"As the lightning comes out of the east, and shines even unto the west, so shall also the PAROUSIA of the Son of man be....Immediately after the tribulation...they shall see the Son of man coming...And He shall send His angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other....As the days of Noah were, so shall also the PAROUSIA of the Son of man be. For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the Flood came, and took them all away; so shall also the PAROUSIA of the Son of man be." Matthew 24:27,37,39.

Thus these Pre-Tribulation-Rapturists contradict even the Lord Himself by asserting that His "Parousia" will occur before the Tribulation when, as emphatically as even He could do so, He declares that it will be "immediately after the Tribulation".

2. The coming of the Deluge at the end of the seven typical days, which typify the last seven years of this age, the latter half of which will be the Tribulation period, show indisputably that the sinner-destroying Flood is a type, not of the sinner-**tormenting** Tribulation described by John in chapters six to eighteen of The Revelation, but of the sinner-**destroying** Day of the Lord, described by John in the nineteenth chapter of The Revelation, or, as Paul calls it, the "sudden destruction" Day of the Lord.

"The Day of the Lord so comes as a thief in the night. For when they shall say, Peace and safety; then sudden destruction comes upon them...and they shall not escape." 1 Thessalonians 5:2,3.

Here Paul refers not to the Tribulation, but to the sudden and inescapable judgment of the Day of the Lord which will terminate the Tribulation; and of which he again makes mention in his second epistle to the Thessalonians, saying:

"The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints." 2 Thessalonians 1:7-10.

In both of these places, as will be shown later, Paul deals only with one aspect of the Day of the Lord, this being sufficient for his purpose at this time.

This Time-Explanation of the Flood Type Logical

In stating that the seven last days which Noah and his family spent **on the earth** before the Flood came typify the seven last years of this age, I am but agreeing with many, perhaps with all, Pre-Tribulation-Rapturists; so they can have no quarrel with me, because here I have followed their theory about these seven days to its logical conclusion.

At this point I close my argument in support of the statement that the Flood does not typify the Tribulation, and assert that therefore all that the Pre-Tribulation-Rapturists draw from the Flood as such a type is necessarily erroneous.

But there remain other things in connection with the type which, in the interest of good Scriptural exegesis and "rightly dividing the Word of Truth", should be considered, since they may, and if properly handled, probably will throw much light on other end-time things. But since these other things, no matter how interesting and instructive they may be in themselves, do not affect our subject in any way, I shall, in order to avoid breaking the continuity of thought, put them into a later volume under the headings, "Some Suggestions on The Flood Type, Or, Some Things That Will and Other Things That May Happen During The Millennium", and "Will the Living Nations Be Judged En Masse or as Individuals?: A Reply to Rev. A. C. Gaebelain".

HOW LONG WAS NOAH IN THE ARK?

A Reply to Rev. F. E. Marsh

As illustrative of the fact that all is grist that comes to the Pre-Tribulation-Rapture mill, even if it is only gravel, I cite the following from "The Record and Suggestions of My American Trip" by F. E. Marsh, which appeared in his paper, "The Prophetic News and Israel's Watchman", issue of February, 1927.

From Milwaukee I went to Madison, the head city in Wisconsin. Mr. Putman, from the Moody Institute, was coupled with me in conducting the meetings. One question that Mr. Putman asked aroused considerable curiosity. The question was, "How long was Noah in the ark?" Various answers were given, but mostly "One year and ten days." At first sight that seems the answer; for we read, "In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened" (Gen. 7:11); and then we read further, "And it came to pass in the six hundredth and first year...and in the second month, on the seven and twentieth day of the month was the earth dried" (Gen. 8:13,14). That, on the face of it, seems to make the time one year and ten days.

600th year, second month and 17 days,
601st year, second month and 27 days.

But one thing is invariably lost sight of, and that is, that it was "after seven days", when Noah entered the ark, that "the waters of the flood were upon the earth" (Gen. 7:10), which seven days added to the one year and ten days, makes Noah to have been in the ark one year and 17 days.

We have no record of how those seven days were passed by those in the ark and outside of it. We can almost hear the outside crowd jeering at Noah and his family, and saying, "Old Noah was wrong in his prediction"; but presently the clouds gathered, and waters of deluge in their onrush and judgment swept all the mockers away. Those in the ark in those days of silence waited in the calmness of faith, for they knew that God' predictions would be followed by His performances.

Our Saviour points to the flood as associated with His advent to the world, and says, "But as the days of Noah were, so also shall the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and knew not until the flood came and took them all away, so shall the coming of the Son of Man be" (Matt. 24:37-39).

What a picture of the Lord's coming for and with His saints! First, Noah and his family, a type of those saved by His grace, were taken away before the judgment came. Christ warns the world, and tells His children He is coming as the Son of Man in judgment to the world, but before that time He will have taken His own to the ark of His presence; for God has not appointed us to wrath.

Pre-Tribulation Rapture Dementia

No one more readily admits Dr. Marsh's ability both as a speaker and as a writer on all Biblical subjects, other than that of the time of the Rapture, than I do. And I have no doubt that Mr. Putman is equally as capable as he along these lines. But on the subject of the time of the Rapture, Dr. Marsh, like all other Pre-Tribulation-Rapturists, seems to suffer from some form of dementia which hinders the proper functioning of his mind, hence I am compelled occasionally to take issue with him on some aspect of this teaching.

Only a Kindergarten Scholar Needed

When Mr. Putman put the question, "How long was Noah in the ark?", and then sought to show that the correct answer is, "One year and **seventeen** days", some kindergarten scholar should have been called in to show that the proper answer is "One year and **ten** days", and to prove this from the Biblical record.

Observe the assurance with which Dr. Marsh writes:

One thing is invariably lost sight of, and that is, that it was "after seven days", when Noah entered the ark, that "the waters of the flood were upon the earth" (Gen. 7:10), which seven days added to the year and ten days, makes Noah to have been in the ark one year and 17 days.

Let us go to the record and see for ourselves.

"The Lord said unto Noah, Come thou and all thy house into the ark....Of every clean beast thou shalt take to thee by sevens...and of beasts that are not clean by two....Of fowls also of the air by sevens...to keep seed alive upon the face of the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth. And Noah did according unto all that the Lord commanded him....And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, BECAUSE OF THE WATERS OF THE FLOOD." Gen. 7:1-7.

The last sentence of the foregoing is very suggestive, for it indicates that Noah and his family were driven into the ark by the threatening waters.

This I noticed as I carefully read the Biblical record in the Authorized Version. Wishing to know if other translations would bear this thought out, I turned to two of these, the only ones at hand at the time, and found that both of them did so; one of them very emphatically.

Rotherham renders the passage thus:

"So Noah entered, and his sons and his wife and his sons' wives with him into the ark--FROM BEFORE THE WATERS OF THE FLOOD."

Here we find the same intimation, but expressed a bit more strongly.

Moffatt's Translation reads as follows:

"At the end of the seven days the waters of the deluge covered the earth; and Noah went into the barge along with his sons and his wife and his sons' wives, DRIVEN BY THE WATERS OF THE DELUGE."

That this rendering is justified by the record, I shall now proceed to show.

As I have said, the concluding words of the record already quoted from the Authorized Version are calculated to lead the observant reader to suppose that when Noah and his family entered the ark, they did so because the flood waters were already threatening them, forcing them to retreat to the ark for safety. And the other two renderings sustain that thought.

Two Records of the Same Event

But there are two records of this incident in this chapter, the second of which clinches the matter.

The record already quoted may be termed "the record in prospect". That is to say, this record tells us what commands God gave to Noah, including the one to enter the ark, and that Noah obeyed these commands implicitly. But it does not tell us the order in which these commands were carried out by Noah.

The next record gives the same thing in retrospect. That is to say, it looks at the incident after it is over, and relates the exact order of its events.

"And it came to pass AFTER SEVEN DAYS, that the waters of the flood were upon the earth. In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, THE SAME DAY were all the fountains of the great deep broken up, and the windows of heaven were opened....IN THE SELFSAME DAY entered Noah, and Shem, and Ham, and Japheth; the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; they, and every beast...cattle...creeping thing...fowl...bird of every sort....And the Lord shut him in." Gen. 10:16.

Now, what is the record?

One week before the flood came, God informed Noah that he had but "seven days" in which to make his final arrangements. "And Noah did according unto all that the Lord commanded him." Verse 5.

What did Noah do "according unto all that the Lord commanded him"? He had already completed the building of the ark, as he had been commanded to do in the previous chapter. And no doubt he had already, as also commanded in that chapter, stocked it with food and provender. But although commanded there to take into the ark of all living creatures, none of these were yet on board. The "round up" of the creatures remained, preliminary to their going into the ark.⁷ No doubt the Lord caused these creatures to come to Noah, but even so there was certain work for Noah to do in this "round up", for to him the Lord said, "Thou shalt take to thee", etc., showing he was to be a "worker together with God" in this matter.

When did Noah do "according unto all that the Lord commanded him"? During the "seven days", of course. Yet Dr. Marsh says, "We have no record of how those seven days were passed by those in the ark", thus assuming that they were in the ark all the while, and then intimates that during the entire seven days they were listening to the jeers of the sinners on the outside.

How different this is from the scene of intense activity indicated by the record!

A Busy Week

Let me try to describe it. "Wife, sons, daughters", cried Noah, "the Lord has just informed me that we have only seven more days in which to get everything

⁷ How many of these there were we do not know, save that there were ten kinds of "clean beasts", suitable for food or for sacrifices, as shown in Exodus. Hence, the extra five of each of these were to supply flesh for Noah and his family during their sojourn in the ark, and for any sacrifices that might be required of them.

in order before the flood comes, so we must hurry for we yet have much to do." And no matter how fast they may have labored before, now that only one more week remained, they redoubled their efforts. Unquestionably, in addition to superintending the "round up" and arranging for the stowing of the creatures in the ark, Noah, like a traveler going with a large family on a first long journey, found a multitude of "last minute" things to attend to, and they had to be attended to quickly.

The unbiased reader will readily see that the purpose of the warning, "For yet seven days, and I will cause it to rain upon the earth" (verse 4), was to induce Noah to hasten and conclude these final things. This is exactly the reasonable thing one would expect of Him who said, "Come now, and let us reason together", Isaiah 1:18, for He thus shows Himself to be a reasonable Being desirous of dealing reasonably with His people.

Unquestionably those were the most strenuous days of Noah's entire time of preparation. For not only must all the animals, etc., be carefully stowed in their quarters (which was a matter of great importance, for during a storm animals on shipboard unless well protected are very likely to be injured, even killed), but also, perhaps, many inspections had to be made. Many a little piece of extra careful caulking of important seams may have been done, and not a few extra nails may have been driven into important parts during that time, the seams and the parts which would be called upon to endure the greatest strains. For Noah knew that one such leaky seam or loose board might prove fatal to all on board the ark.

As already indicated, and as most--if not all--Pre-Tribulation-Rapturists claim, those seven days typify the last seven years of this age, which seven years, as some teach, will be the Tribulation period. Others, and with these I am in agreement on this point, say that the second half only will be the Tribulation period.

No matter here which of these views is the correct one, the fact is that practically--if not actually--by common consent, these seven years will at least include the Great Tribulation. So here we have typified what the Church will be doing during the last seven years of this age. She will not be sitting idly shut up in the ark, as Dr. Marsh says she will be, waiting for the Flood to come (by which he means that she will be "in the air" with the Lord waiting for the Tribulation to begin on the earth--a contradiction in itself for how could a family of people **on the earth** typify a company of saints **in the air**?). But she will be down on the earth in the Tribulation, busy, more busy than ever, in making her final preparations for meeting the Tribulation--climaxing judgments of the Day of the Lord.

The only thing in this type even to suggest the Tribulation period is the probable "jeering" of the ungodly rabble as they stood, not mocking Noah shut up in the ark (as Dr. Marsh thinks they were doing), but watching Noah feverishly busy in getting the last things done--the last but not least things, because if these were not done, all the many years of work already done would have been in vain; hence Noah would be extremely desirous of doing them, and doing them well. Noah's anxiety, being apparent to the mob drawn to the scene by the mobilization of the animals, etc., may have evoked not only jeers but also actual hostile acts; not the least of which may have been attempts to stampede the animals and shoo away the birds. Under such circumstances an ignorant, godless mob is a very dangerous thing. And this mob certainly was an ignorant, godless mob. I shall leave the reader to make his own application of this to the Tribulation.

The last of the seven days dawned, and the last of the creatures went into the ark. Busy days those must have been for Noah and his family in superintending their embarkation. If one thinks they were not, then that one hasn't watched cattle and other animals being loaded on ships as often as I have.

A Last-Minute Rush for Safety

The last hour of the last of the seven days had come. Apparently Noah and his family were still outside the ark seeing to it that nothing had been left undone, that no creature or thing that should have been in the ark had been overlooked.

Then, suddenly, "the fountains of the great deep were broken up and the windows of heaven were opened", and the deluge was on. If anything were now undone, it was too late to attend to it. Rushing to the ark, "driven by the waters of the deluge", as Moffatt renders it, Noah and his family entered, and "the Lord shut him in". It was just in time to prevent the inrush of the judgment waters, and perhaps also of a multitude of death-doomed jeering sinners who may have assembled (attracted by the unusual activities of the Noah family during those last seven days and the presence of the many creatures in the vicinity of the ark). It was a multitude whose amusement had suddenly changed to terror, and who now, fearing the flood, would fain have entered the ark for safety.

"In the **selfsame** day", mark you, Noah and his family entered the ark. What "selfsame day"? The "selfsame day" on which "the fountains of the great deep were broken up, and the windows of heaven were opened". Not seven days before that, as Dr. Marsh and Mr. Putman assert.

As quoted on the first page of this article, Dr. Marsh says, "Our Saviour points to the flood as associated with His advent to the world", etc.

Ye, He does. But our Saviour was a less biased reader of this Scripture than was Dr. Marsh, for He drew from it the same conclusion I have drawn, viz., that Noah entered the ark "the selfsame day" that the flood swept in upon him and his, not seven days before; for He said,

"As it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until THE DAY that Noah entered into the ark, and the flood came, and destroyed them all." Luke 17:26,27.

Here Jesus makes the day of the entering into the ark the day of the coming of the flood, with its resultant destruction of "them all"; for these people would not cease to eat and drink merely because Noah had entered the ark, thus fasting absolutely for seven days before the flood came (which they would have done if Dr. Marsh's understanding of this Scripture were correct).

It was the flood that ended the eating and drinking, the marrying and giving in marriage; and these, Jesus Himself so declaring, ceased "the day that Noah entered into the ark", thus proving conclusively that Dr. Marsh is in serious error here.

To clinch the matter, Jesus added:

"LIKEWISE ALSO as it was in the days of Lot: they did eat, they drank, they

bought, they sold, they planted, they built; BUT THE SAME DAY that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all." Luke 17:28,29.

Observe the striking correspondence between this last-minute rush of the Noah family for safety and the hasty last-minute departure of the Lot family from doomed Sodom, so graphically depicted in Gen. 19:15-24.

Pre-Tribulation-Rapture Nonsense Versus Business Sense

Handing Dr. Marsh's article to a friend, I bade her read it as something new. She did so. Then I handed her a Bible, saying, "Look at the record in Genesis 7 and see whether it supports what Dr. Marsh and Mr. Putman assert." She read the record and then said, "It says here that Noah and his family entered the ark 'in the selfsame day' that the flood came." "Yes", I said, and then asked, "And what do you suppose they were doing during those seven days before the flood came?" "Seeing that everything was in good order, and that nothing was left undone", was her reply.

This friend is not, like Dr. Marsh, a trained Bible teacher with an international reputation, but merely a business woman who is accustomed to saying exactly what she means and who supposes that others, and especially the Lord, does the same thing. So almost instantly she found in the record what Dr. Marsh says is not there, viz., a very strong intimation--so strong as to amount practically to a positive statement--of what the Noahites were doing during that last week. And of course, in doing so she detected the fallacy of the theory of these two learned gentlemen--that Noah and his family, with all the animals, etc., were locked in the ark unnecessarily during those seven days doing nothing except drawing needlessly upon their food supplies. As a business woman, she gave God credit for doing things in a better manner (because more sensible, economical and business-like) than Dr. Marsh and Mr. Putman says He did them.

A few days later I took the matter up with two businessmen, a father and son. When I asked, "What do you suppose Noah and his sons were doing during those seven day?", the son instantly replied, "Rounding up the animals, of course", thus expressing the same idea which I had already committed to writing (but which I had not expressed to him). Thus we four business people opposed our business sense to the Pre-Tribulation-Rapture nonsense of these two outstanding Bible teachers.

Why Dr. Marsh and Mr. Putman were Blind to the Facts

Why could not Dr. Marsh and Mr. Putman see in this record what these business people could so readily see in it? The answer is simple.

Dr. Marsh and Mr. Putman are Pre-Tribulation-Rapturists and had a Pre-Tribulation-Rapture ax to grind. Hence, they tried to find in this record something that would help support their theory, whereas these business people had no such theory to influence them. Consequently, these business people did not approach the subject with theologically-trained minds (as did Dr. Marsh and Mr. Putman, desirous of finding in, or ready to read into, the record an idea which would at least "give color" to a pet theory). But with unbiased and business-trained minds, desirous of discovering the facts regardless of consequence, they were able to reach a correct conclusion.

A Common Pre-Tribulation Rapture Error

Dr. Marsh draws a conclusion, a very absurd conclusion as I shall show later, from this alleged "seven days of silence", this week of supposed inactivity, this period of asserted "waiting in the calmness of faith in the ark"; and this conclusion reveals the cause of his blunder.

What a picture of the Lord's coming for and with His saints! First, Noah and his family, a type of those saved by grace, were taken away before the judgment came. Christ warns the world, and tells His children He is coming as the Son of man in judgment to the world, but before that time He will have taken His own to the ark of His presence; for God has not appointed us to wrath.

Here crops out again the common Pre-Tribulation-Rapture error, that presence in a judgment scene proves one a participant of that judgment.

The Fable of the Mountain and the Mouse

The Pre-Tribulation-Rapturist "mountain" has travailed, and it has brought forth not even the ghost of a Pre-Tribulation-Rapture "mouse", but a mere imagination! For there is absolutely no foundation in fact for the conclusion to which Dr. Marsh has arrived, viz., that the Noah family was shut up in the ark during those seven days. Therefore, there is not substance in the theory which he bases upon this alleged fact. His premise being erroneous, necessarily his conclusion, based upon that premise, is also erroneous and a square contradiction of the Genesis record **and of the Lord Jesus Himself.**

A Conclusion Contrary to the Facts

I have said that the conclusion arrived at by Dr. Marsh is an absurd conclusion. Here is the proof.

Suppose Noah and his family had entered the ark on the first of those seven days and that God had locked them all in and had kept them there during the entire week before the flood came. What then? They would still have been **on the earth**, not "taken away" to some far-off place "in the air", or even on to some mountain top, as would have been required if Dr. Marsh's conclusion were correct. And they would have been shut up in the ark unnecessarily during the whole of those seven days, for both God and Noah knew that the Flood was not to come until the end of that week.

If Dr. Marsh and Mr. Putman cannot make good sense out of such a simple type as this, they should leave it alone, for silence is better than nonsense.

That Noah and his family entered the ark **at the end of the seven days** and then were lifted above the earth, I have shown in "The Flood Not a Type of the Great Tribulation" in this volume. Thus their removal from the earth **after the completion of the seven days** (which seven days typify the last seven years of this age and so includes the three-and-a-half-years Tribulation), is a type not of a Pre-Tribulation Rapture but of a Pre-Day-of-the-Lord Rapture.

THE TRIBULATION JUDGMENTS NOT CONFINED TO THE EARTH

Here is a thought suggested by the foregoing which I present for the careful consideration of Dr. Marsh and his fellow Pre-Tribulation-Rapturists.

Suppose the Church were to be "caught up to meet the Lord in the air", there to remain with Him during the Tribulation. Would she not still be in the judgment zone, since during that time even the heavenly bodies (which extend far beyond "the air") are to be affected by the Tribulation and the Day-of-the-Lord judgments, and that "the air" itself also is to be affected by those judgments?

Jesus said,

"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." Matt. 24:29.

It may be objected that these aerial and celestial disturbances are not to occur until "immediately after the Tribulation".

Jesus does so state, but that is because here He is speaking of the Day-of-the-Lord judgments which, climaxing the Tribulation judgments, are also to greatly exceed them.

One has only to read chapters 4 to 19 of The Revelation to see that there is to be a progressive development of these judgments which is to result in a climax.

For instance, in Rev. 8:12, when the fourth angel sounded his trumpet, "the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise", hence there was a one-third decrease in the normal amount of light and heat; but when later the fourth angel poured out his vial on the sun, the heat of the sun was so intensified that men were scorched as with fire. Rev. 16:4.

Observe, too, that under the breaking of the sixth seal, Rev. 6:12-14, it is said,

"The SUN became black as sackcloth of hair, and the MOON became as blood; and the STARS fell unto the earth, and the HEAVEN (the aerial heaven) departed as a scroll when it is rolled together."

Also observe that whereas in Rev. 16 the first angel poured out his vial "upon the earth", the second "upon the sea", the third "upon the rivers and fountains of water", the fourth "upon the sun", the fifth "upon the seat (throne or capital) of the beast", and the sixth "upon the great river Euphrates", the seventh angel poured out his vial "**into the air**" with the result that "there were thunders, and lightnings...and there fell upon men a great hail out of heaven, every stone about the weight of a talent (103 pounds); and men blasphemed God because of the hail; for the plague thereof was exceeding great". At the same time "there was a great earthquake, such as was not since men were upon the earth".

Thus, not only will the earth be affected by God's judgments during and

especially near the end of the Tribulation, but also "the air" will be greatly affected--the very place where, according to most of our Pre-Tribulation-Rapture friends, the Church will be at that time (having been taken there in order to be outside the judgment zone). And not only that, but even the planets beyond "the air" will be greatly affected.

These Scriptures considered as a whole present a scene of aerial and celestial as well as terrestrial disturbances, beginning very early in the Tribulation in the minor, and culminating at its close in the major, the final fully justifying the words of Jesus in Matthew 24:29 (which, after all, are but a repetition of the words of several of the Old Testament prophets--Isaiah 13:10; Ezekiel 32:7,8; Joel 2:10,30,31; Amos 5:20; 8,9). So far-reaching will be the judgment sphere, that to get beyond it the Church would have to be removed to a place not only outside but even beyond the influence of our entire solar system. Not an impossible thing, or course, nor even a difficult thing for God to do, but nowhere in the Scriptures is it intimated that this will be done; so no one has the right to say that it will be done.

Hence we see that not even "in the air" would the Church be outside the judgment zone, and that, therefore, on this basis alone, the principal argument of the Pre-Tribulation-Rapturists, as here expressed by Dr. Marsh--that God will not permit the Church to be **in** the judgments--falls flat.

That the Church, whether "in the air" or on the earth, will not be the *object* of God's judgments, is true, of course. That the Church will not be within the *sphere* of God's judgments, whether she be "in the air" at that time or on the earth, is equally false. That the Church will be "kept from" those judgment **by preservation in, not by removal from** them, and thus will "escape" them, I unhesitatingly assert and all Scripture proves. And neither Dr. Marsh nor any other man can prove the contrary by type or antitype or by a single passage of Scripture fairly construed.

Which brings me to my final point in this connection, viz., that the purpose of the Church being "caught up to meet the Lord in the air" from all parts of the earth is not that she may "escape" or be "kept from" anything, but merely in order that she may be able to accompany Christ when He descends to the Mount of Olives at Jerusalem (as I shall clearly set forth in my "Reply to W. E. Blackstone's 'Rapture' and 'Revelation'" in a later volume), and this will not occur until "immediately after the Tribulation", as Jesus stated (Matt. 24:29-31) and as the Noah type shows.