

Assumptions within the Pre-trib Dispensational view

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The Tribulation is basically God's judgment on the world...

This assumes that the "tribulation" spoken of by Jesus (Matt. 24:21) is a future final "Captial T" Tribulation, rather than the normal "tribulation" that John describes as being a characteristic of the Kingdom of God (Rev. 1:9)...despite the fact that when referring to the tribulation, Jesus said "this generation will not pass away until all these things take place." (Matt 24:34).

God would not ever let His flock suffer the wrath of those seven years of literal "hell on earth". That judgment is meant for the world.

This presupposes two things: 1) the future 7-year-period is an accurate understanding of Daniel's highly ambiguous vision and 2) that God would save His people in the 21st (or later) century from war, famine and government persecution but let all his people up until then suffer these same things. It also seems to undermine the message of the Gospel--that the road to kingdom victory is through suffering rather than by avoiding it.

The first 3 chapters of Revelation deal with the seven churches in Asia, and each church corresponds to an epoch in church history.

This is an assumption that seems to go against the plain meaning of the text. The level of detail with which Jesus addresses the churches' individual historical and geographical settings seems too precise to be speaking of epochs in Church history that have not been accurately identified in any objective manner.

The book is told in chronological order, and after Chapter 4 the church is never spoken of again as an earthly institution.

Probably the key assumption of Pre-trib Dispensationalists. It assumes that simply because John's point of reference changes in ch.4 (from earth to heaven) the descriptions of God's people throughout the rest of the book cannot be descriptions of the earthly church. It also assumes that the book of Revelation--written in the genre of Jewish Apocalypse of the 1st century--follows a chronological order. But the evidence of the book itself seems to argue against this.

Thessalonians states that we will be caught up to meet him. We will go directly to heaven to meet Him.

The rapture is usually taken to be a "secret" calling up of believers into Heaven according to Pre-trib Dispensationalists. But the passage in Thessalonians seems to describe a final event that is at least heard by all (trumpet, loud cry, etc.). This language seems much more descriptive of a Victory Procession of the Roman world, as N.T. Wright has pointed out

(http://www.ntwrightpage.com/Wright_BR_Farewell_Rapture.htm)