

**Lesson 52 Darby on Trail: Debunking
Attacks on the Pre-Trib. Rapture,
Part 2**

Introduction

- “The true origin of the truth of the pretribulation rapture (the pre-Daniel’s 70th week rapture) is the New Testament and this truth was recovered to the saints through the instrumentality of J.N. Darby in 1827.” (Huebner, 107)
- “Those who directly, or by inference, say that he lied about finding this in the Word of God fall into two classes:
 - Those who say he was influenced by the Jesuits Ribera and/or Lacunza
 - Those who say it came from a (demon-inspired) woman in E. Irving’s church (1832), or visionary/occult, tongue-speaking, Scots girl (1830).” (Huebner, 107)
- Dave MacPherson, author of *The Rapture Plot*, has done much to try to discredit the chronology and testimony we have presented in this class. James Lloyd, author of *The Rapture Cult: Dishonesty In Dispensationalism*, stated the following:
 - “To put it bluntly, John Darby and certain key lieutenants blatantly lied concerning the source of their teaching. This set the tone for the dozens of “thieves and robbers” that would follow in Darby’s footsteps. This completely dishonest practice of historical revisionism has been thoroughly documented in a series of books by several rapture experts—most notably a man named Dave MacPherson.” (quoted in Huebner, 34)

Introduction

- As a posttribulationist, MacPherson has invested 30+ years seeking to credit a Miss Margaret Macdonald of Port Glasgow with having spoken of the pretribulation rapture in a “revelation” that she received. This lesson will be devoted to an examination of the major attacks upon the pretribulation rapture of the Body of Christ.

The Supposed Influence of the Jesuits

Alcazar a Jesuit Monk invented the Preterist position that everything was fulfilled in 70 A.D. in order to escape the Protestant teaching that the Pope was the AC



In the 16th Century the Protestant Reformers viewed the Pope/Papacy as the Anti-Christ. Modern writes state that the Futurist interpretation of Revelation was invented by Jesuit Monks to relieve the Papacy of this Protestant stigma.

Jesuits Monks Ribera and/or Lacunza are said to have invented the Futurist position to escape the Protestant teaching that the Pope was the AC. This argument is used as a means of discrediting Dispensationalism and JND

Two-Stage Pre-conflagration Rapture



Stage One: “Rapture of the Saints to meet the Lord in the Clouds. . . That they may be preserved from the Conflagration of the Earth.”

Stage Two: The Lord Returns with his saints to a New Earth to set up his Kingdom



Saints on earth and Persecuted by the Anti-Christ Tribulation



**2 Peter 3:10
Conflagration
Earth
Destroyed by
Fire**

**New
Earth**

Millennium

Joseph Mede—*The Complete Works of Joseph Mede*, 1677.

Increase Mather—*A Dissertation Concerning the Future Conversion of the Jewish Nation*, 1709.

Cotton Mather—*The Threefold Paradise of Cotton Mather, An Edition of Triparadisus*, 1729.

Two Stage Pre-1260 Days Rapture

Stage One: Saints taken to heaven before the 1260 days i.e., Mid-Trib. Rapture

Stage Two: Christ return to earth in judgment to make war on the AC

“... and the living changed at Christ’s ” appearing in the air” (1 Thes. iv, 17); and this will be about three years and a half before the millennium. . .”

**1260 Days/42 Months
“The struggling of Antichrist towards the mastery of the world and his assumption of Godhead will also precede the millennium. . .
Destroyed at Christ’s coming to reign”**



Millennium

Morgan Edwards—Two Academical Exercises on Subject Bearing the Following Titles: Millennium, Last-novelties, 1788.

Lacunza's Two Stage, Post-1260 Days, Pre-45 Days, Pre-conflagration Rapture

Stage One: Saints Raptured after 1260 days of tribulation i.e., Post-Tribulation Rapture. Saints in heaven and return with Christ to a new Earth after 45 days.

Stage Two: The Lord Returns with his saints to a New Earth to set up his Kingdom

Saints on earth and Persecuted by the Anti-Christ Tribulation/1260 days



45 Days

2 Peter 3:10
Conflagration
Earth
Destroyed by
Fire



New
Earth



Millennium

Alleged Demonic and Occult Source

- In 1864 the posttribulationist S.P. Tregelles, of text critic fame, made the following charge:
 - “But when the theory of a secret coming of Christ was first brought forward (about 1832), it was adopted with eagerness. . .
 - I am not aware that there was any definite teaching that there would be a secret rapture of the church at a secret coming until this was given froth as an “utterance” in Mr. Irving’s church, from what was there received as being the voice of the Spirit. But whether anyone ever asserted such a thing or not, it was from that supposed revelation that the modern doctrine and the modern phraseology respecting it arose. It came not from Holy Scripture, but from that which falsely pretended to be the Spirit of God, while not owning the true doctrine in our Lord’s incarnation in the same flesh and blood as His brethren, but without taint of sin.”
(Tregelles, 35)

Alleged Demonic and Occult Source

- Nine years earlier, in 1855, S.P. Tregelles had attributed the doctrine merely to the Judaizers, when he stated the following in an article titled, “Premillennial Advent” in *The Christian Annotator* on June 16, 1855. It should be noted that these two statements made by Tregelles are contradictory. (Huebner, 133)
 - “All Christians, of course, believe that what is taught in 1 Thess. 4, as to the raising of the dead in Christ when He comes, as this was known alike by John and by those whom he addressed, in Rev. 1. . . Their hope is that day; not some secret advent, or secret rapture to the Lord, as Judaizers had supposed might be the case, but His coming, with every circumstance of publicity and manifested glory.” (quoted in Huebner, 133)

Alleged Demonic and Occult Source

- “In 1840 and 1861 R. Norton published books that spoke about a “revelation” that Miss Margaret Macdonald (MM) of Port Glasgow, Scotland received. Since R. Norton spoke about 1830 and Scotland, it is evident that S.P. Tregelles, who spoke about 1832 and E. Irving’s church (London), did not get his ideas from R. Norton’s books.” (Huebner, 133)
- S.P Tregelles and B.W. Newton were both a part of the Plymouth England gathering of Christians and therefore had been in fellowship with JND for some time. In 1844 Newton began publishing his *Thoughts on the Apocalypse*, a posttribulational work to which JND issued a series of written rebuttals. Newton’s book was a systematic attack on the resurgence of dispensational truth that had occurred in the mind of JND. Though greatly opposed to JND, Newton never alleged a demonic source for the pretribulation rapture as JND understood it. Newton, who was acquainted with the teachings of Irvingism, made no charge of a demonic source. On the contrary, as we have already seen, it was Newton who claimed that about 1830 a Mr. Tweedy suggested 2 Thess. 2:1-2 to JND as proof of the Lord’s immediate coming. (Huebner, 133-134)

Alleged Demonic and Occult Source

- Writers in *Watching and Waiting* (a British, posttribulationist publication of Strict Baptists) are supporters of Tregelles and Newton and in substance repeat Tregelles's charge:
 - “. . . the Any Moment, Secret Rapture, Pre-Tribulation, or Two-Stage Coming theory was taught by Edward Irving, as a result of a vision received by a woman in his church.”
 - “Beginning with an Irvingite woman, then propagated by Mr. J.N. Darby, this new, spirit-inspired doctrine. . .”
 - “This strange theory, originally put forth by persons in connection with the Irvingite assembly under the power of evil spirits. . .” (quoted in Huebner, 134)

Alleged Demonic and Occult Source

- J.B Payne, the former Old Testament professor at Wheaton College stated the following in *The Imminent Appearing of Christ*:
 - “For soon after 1830 a woman, while speaking on tongues, announced the ‘revelation’ that the true church would be caught up (raptured) to heaven before the tribulation and before Christ’s return to earth. Edward Irving was deposed from the ministry and died in 1834, but not before his pre-tribulationism had been introduced at the Powerscourt meetings. There the Irvingite view received the enthusiastic support of Darby and of others. . .” (quoted in Huebner, 134)

Alleged Demonic and Occult Source

- Robert Baxter, a lawyer, had joined the Irvingites in London England during the early 1830s and became one of their prophets. At some point Baxter left the Pentecostal confusion of the Irvingites. In 1836, He wrote an expose titled, *Irvingism in its Rise, Progress, and present State* in which we find his testimony about what Irving and his followers actually held concerning the Second Advent.
 - “The first testimonies from the utterance were on **the nearness of the coming of Christ, and of the fearful judgments which would immediately precede it.** The minds of Mr. Irving and his followers had been prepared for this by a long course of prophetic study; and the opening and upholding of their prophetic views formed one of the means by which the utterances commanded themselves to their consciences as from God. ...This was the position of affairs when I unhappily joined them. In January 14th, 1832, I became a participator in the power of utterance, and was recognized by Mrs. Caird, Mrs. J. and Miss E. Cardale, Miss Hall, and Mr. Taplin, as equally gifted with themselves. ... There was an utterance from Miss Cardale, in April 1832, which stated, “that the word was true, but contained a mystery.” I know not what is to be inferred from Miss Cardale’s message;” (quoted in Huebner, 135)

Alleged Demonic and Occult Source

- Not only does Baxter himself indicate that no one knew what Miss Cardale meant by her utterance that the word contained a mystery but he clearly states that the Irvingites were teaching in 1832 that “fearful judgments” . . . “would immediately precede” the coming of Christ. Therefore it is clear that JND did not get his teaching on rapture from the Irvingites. (Huebner, 135)

Works Cited

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