

# Dr Douglas Stauffer Wrongly Dividing The Word of Truth

## *Introduction*

Dr Douglas Stauffer<sup>1</sup> has sought to equate Church Age salvation and Tribulation salvation. Dr Stauffer has further published his reasons for insisting that Church Age salvation and Tribulation salvation are the same on his web page<sup>2</sup> under the title **Tribulation Salvation - Nothing But The Blood**.

Dr Ruckman's summary study<sup>3</sup> on Church Age salvation versus Tribulation salvation has long ago shown that Church Age salvation and Tribulation salvation are not the same.

However, this writer believes that a specific response to Dr Stauffer's specious teaching that Tribulation salvation = Church Age salvation is needed in order to counter the potentially damaging influence of such a prominent individual "...**by reason of whom the way of truth shall be evil spoken of**" 2 Peter 2:2 that could "...**overthrow the faith of some**" 2 Timothy 2:18.

This work therefore addresses Dr Stauffer's web page publication and his initial comments in his book on Church Age and Tribulation salvation. DV an extended study will address the remainder of Dr Stauffer's comments in his book on Church Age and Tribulation salvation.

Extracts from Dr Stauffer's web page publication on Church Age and Tribulation salvation are given in Arial font.

This work will show that Dr Stauffer has *wrongly* divided "**the word of truth**" 2 Timothy 2:15 on Church Age salvation and Tribulation salvation and that he should in that respect have "...**expounded unto him the way of God more perfectly**" Acts 18:26.

## Tribulation Salvation - Nothing But The Blood

### I. ONLY THE DECEIVED TAKE THE MARK

...Take notice of the group that is subject to the blasphemous idolatry.

***Revelation 19:20** And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.*

This single passage points out that no one is forced into taking the Mark. Those who take the Mark are deceived into receiving the Mark and deceived into worshipping the image of the Beast. Thus, those who take the Mark willingly do so and willingly worship the beast. More importantly, the passage explains why they take the Mark — they are deceived into doing so. This point cannot be overemphasized — only the DECEIVED are going to take the Mark and worship the Beast.

Likely, this is why Jesus repeatedly warned during his Olivet discourse concerning the heightened time of deception during Daniel's Seventieth Week (the Tribulation period). Christ's warning: Don't be deceived; many (including false prophets) will deceive many. His repeated warnings against being deceived are not by accident or coincidental.

- ***Matthew 24:4** And Jesus answered and said unto them, Take heed that no man deceive you.*
- ***Matthew 24:5** For many shall come in my name, saying, I am Christ; and shall deceive many.*
- ***Matthew 24:11** And many false prophets shall rise, and shall deceive many.*

It is vitally important to take notice of these warnings since Jesus also said that there is a specific group during that time that CANNOT BE DECEIVED because of God's supernatural protection and provision (addressed later). The point is that deception is the key to acceptance of the Mark. Those rendered impervious to deception are invulnerable to taking the Mark. Who are those impervious to deception? Those saved by the blood!

#### Response 1

The reader will note that not all of Dr Stauffer's point I has been reproduced, only those portions in context where a concerted response is needed. The comments from Dr Stauffer's point I that need a concerted response are addressed as follows.

Dr Stauffer is inconsistent in insisting that It is vitally important to take notice of these warnings since Jesus also said that there is a specific group during that time that CANNOT BE DECEIVED because of God's supernatural protection and provision... when he has already quoted ***Matthew 24:4** And Jesus answered and said unto them, Take heed that no man deceive you*. He later appeals under **VII CAN A TRIBULATION BELIEVER TAKE THE MARK?** to ***Matthew 24:24** For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect* to 'prove' that The elect are supernaturally protected by God. Fortunately, because of this supernatural protection, the elect cannot be deceived... This means that God will not allow them to be deceived and only the deceived take the Mark of the Beast.

Dr Stauffer has overlooked the fact that the expression "...if it were possible..." refers not to some supernatural intervention that Dr Stauffer *cannot* substantiate from scripture. The expression refers instead to the possibility of deception of "...the very elect" Matthew 24:24 being obviated by their steadfastly obeying and heeding the Lord's forewarning and exhortation according to Matthew 24:4, 25, Luke 21:28 "...Take heed that no man deceive you....Behold, I have told you before...And when these things begin to come to pass, then look up, and lift up your heads; for your redemption

**draweth nigh**” in the context of the Tribulation.

That redemption is deliverance of Tribulation saints via the Second Advent fulfilment of Jeremiah 15:21 **“And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.”**

Note that contrary to Dr Stauffer’s assertion that Tribulation saints can’t be deceived and in keeping with Matthew 24:4, Paul and Peter warn *all* New Testament saints *against* deception and give exhortations on *avoiding* deception. That avoidance, especially for its purposes of steadfastness and spiritual fruit, requires individual diligence. It is not the outcome of some supernatural protection as Dr Stauffer wrongly supposes.

**“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting...For the fruit of the Spirit is in all goodness and righteousness and truth”** Galatians 6:7-8, Ephesians 5:9.

**“Wherefore, beloved...be diligent that ye may be found of him in peace, without spot, and blameless...Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness”** 2 Peter 3:14, 17.

Note in addition that deception does *not* have to be the reason for wrong-doing and its consequences, including, say, taking the Mark and its consequences, as James declares in James 4:17 **“Therefore to him that knoweth to do good, and doeth it not, to him it is sin.”**

Moreover, if supernatural protection against deception will be implemented for Tribulation saints so that they don’t take the Mark, why hasn’t the same protection been implemented for Church Age saints to prevent them from being deceived by corrupt bible versions? What was as plain as a pike-staff to R. L. Stevenson’s Long John Silver remains veiled to many Church Age saints. See the attached study **Long John and The Black Spot**.

To continue with Dr Stauffer’s comments under **I ONLY THE DECEIVED TAKE THE MARK** it is true that **“...the great dragon...that old serpent, called the Devil, and Satan...deceiveth the whole world...”** Revelation 12:9 especially in that **“...the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them”** 2 Corinthians 4:4. That is why today’s unbelievers miss the Rapture.

However, inspection of Revelation 19:20 shows that it is *those who’ve already taken* **“the mark of the beast”** who are then deceived, not that they’ve been deceived into taking the mark, which Dr Stauffer wrongly asserts. See below. Moreover, Dr Stauffer fails to mention that the worship of the image is more by coercion than deception. That worship, of course, is directed *not* to the worship of **“...Christ, who is the image of God”** Who Himself declared to the enemy in part as an exhortation to the Tribulation saint **“...it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve”** Matthew 4:10, Luke 4:8 in effect referring to Himself as the Lord states in John 14:9 **“...he that hath seen me hath seen the Father...”** The worship of the image of the beast is, by contrast, directed toward *the wrong image, by force*, according to the demand of Daniel 3:5-6 **“...fall down and worship the golden image that Nebuchadnezzar the king hath set up: And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.”**

Revelation 19:20 therefore summarises what is set out in detail by Revelation 13:3-4, 11-17 **“And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?...And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by the means of those mira-**

cles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

Therefore, consistent with Revelation 19:20:

1. Revelation 13:3-4 show that the beast is worshipped because he is killed and comes back from the dead. That is a fact, not a deception.
2. Revelation 13:11-12 show that the second beast, who "...spake as a dragon" Revelation 13:11 who said in effect "...Who is the Lord, that I should obey his voice...? I know not the LORD..." Exodus 5:2, encourages worship of the first beast by his defiance of the Lord, not deception, that emphasises the fact not the deception that "the first beast, whose deadly wound was healed" Revelation 13:12 came back from the dead.
3. Revelation 13:13-14 show that by means of real but satanic miracles "...after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved" 2 Thessalonians 2:9-10 the second beast now resorts to deception, therefore "...saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live."
4. Revelation 13:15-17 show that though "...all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world" Revelation 13:8 and do so voluntarily<sup>4</sup>, coercion, not deception, is now imposed to compel wider worship of the image of the beast and reception of his mark. Those impositions, while having global applications, are clearly aimed particularly at victimising the devil's main target "...the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ" Revelation 12:17 who obey Exodus 20:4-5 "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them..." and Leviticus 19:28 "Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the LORD." Leviticus 19:28 will apply directly to any mark associated with "...the first beast, whose deadly wound was healed" Revelation 13:12 and inserted into the recipients' flesh as "...a mark in their right hand, or in their foreheads" Revelation 13:16. Clearly, coercion, not deception, is the means being applied to compel disobedience to Exodus 20:4-5, Leviticus 19:28 by Israel's remnant, "...the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ" Revelation 12:17.
5. It should be noted that the Tribulation saints "which keep the commandments of God, and have the testimony of Jesus Christ...and the faith of Jesus" Revelation 12:17, 14:12 are those who follow the Lord's injunction - i.e. they initially manifest "...the faith of Jesus" Revelation 14:12 by believing what He says - "...if thou wilt enter into life, keep the commandments...Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself...If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me" Matthew 19:17-19, 21. To "follow me" for the Tribulation saint is to "...have the testimony of Jesus Christ...and the faith of Jesus" on exhorting anyone with respect to "...if thou wilt enter into life, keep the commandments..." Matthew 19:17 and individually declaring with respect to "...the Lord's Christ...the Messiah, which is, being interpreted, the Christ...I know that Messiah cometh, which is called Christ...To give knowledge of salvation unto his people by the remission of their sins, Through

*the tender mercy of our God; whereby the dayspring from on high hath visited us, To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace*” Luke 1:77-79, 2:26, John 1:41 in chronological order.

The above paragraph is essentially Jewish but it summarises the plan of Tribulation salvation for both Jew and Gentile – and that plan *may* therefore be foreshadowed *before* the Lord’s Millennial reign by Zechariah 8:23 “*Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you*” insofar as the Lord declared to a non-Jew “*...we know what we worship: for salvation is of the Jews*” John 4:22. “*...if thou wilt enter into life...*” Matthew 19:17 in the Tribulation, that plan *must* be steadfastly followed for both Jew and Gentile to avoid *damnation of the soul* according to Paul’s prophetic declaration Romans 2:9-11 “*...Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: For there is no respect of persons with God.*” More will be said later of Romans 2:3-11 with respect to its *prophetic* application to Tribulation saints and their salvation.

The *different* plan of salvation for Church Age saint that is summarised in Acts 16:31 “*...Believe on the Lord Jesus Christ, and thou shalt be saved...*” is clearly understood by its outcomes that do *not* apply to Tribulation salvation<sup>5</sup>. The Church Age saint is:

1. Born again as a new creature in Christ, John 3:3, 2 Corinthians 5:17
2. Indwelt by the Holy Spirit, John 14:16-17
3. Put in Christ Jesus, 1 Corinthians 1:30
4. Baptised into the Body of Christ by the Holy Spirit, 1 Corinthians 12:13
5. Adopted as a child of God by Jesus Christ, Galatians 3:26, Ephesians 1:5
6. Sealed by the Holy Spirit, Ephesians 1:13, 4:30
7. Spiritually circumcised, Colossians 2:11-12.

The above summary therefore shows that Dr Stauffer has misapplied Revelation 19:20 with respect to the taking of “*the mark of the beast*” and the worship of the beast and his image. Having therefore “*...built his house upon the sand*” Matthew 7:26 as his doctrinal basis for **Tribulation Salvation - Nothing But The Blood** Dr Stauffer now proceeds to compound his error as follows.



## II. SALVATION IS BY THE BLOOD

Interestingly, another point often overlooked by the pundits of scripture concerns what the Bible says about how someone gets saved during the Tribulation. Revelation says that the overcomers (the brethren — verse 10) are those who have trusted in the shed blood of Christ on the cross of Calvary.

**Revelation 12:11** *And they [the brethren] overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.*

Salvation is by the blood! The blood! The blood! Salvation is all about what Jesus has done and not about what man can do. The soul's salvation is not about what man can withstand through his own power and ability. It should *not* be surprising that trusting in Christ's shed blood is sufficiently efficacious during the most dreadful time since man's creation. Salvation is by the blood!

### Response 2

Dr Stauffer is wrong to designate Revelation 12:11 as a proof text for equating Church Age salvation with Tribulation salvation. That text is his main plank for so doing throughout his comments but Revelation 12:11 shows that it is the individual Tribulation saint who must overcome the devil and *if necessary* undergo martyrdom in order to be among the overcomers whom John describes as “...**the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years**” Revelation 20:4.

Dr Stauffer has overlooked the contrast with Revelation 12:11 that Paul and Peter show in that the Church Age saint will reign with Christ if he faithfully endures suffering, which *may* incur *but does not necessarily incur* martyrdom.

**“If we suffer, we shall also reign with him...”** 2 Timothy 2:12.

**“...if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf...Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator”** 1 Peter 4:16, 19.

Concerning the difference between the Church Age saint and the Tribulation saint that Dr Stauffer has overlooked, see this extract<sup>6</sup> in green text with some amendments in blue braces [] and blue text.

*...the Lord Jesus Christ has overcome the world on the Christian's behalf* according to 1 John 5:4-5 **“For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?”**

Insofar as **“our faith”** is *the Lord's* faith, 1 John 5:4-5 match Pauline doctrine according to Galatians 2:16, 20 **“Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified...I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.”**

Note the Lord's assurance to today's believer of His having overcome the world of 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.”**

Note further that *the Lord Jesus Christ has overcome the devil on behalf of today's believer* **"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it"** Colossians 2:14-15.

**"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage"** Hebrews 2:14-15.

In addition to having overcome *the world and the devil* for the Christian, *the Lord Jesus Christ has overcome the flesh for the Christian*, ensuring a *threefold eternally secure victory* over the *threefold enemy* of today's believer as Paul states with respect to the Lord Jesus Christ.

**"And ye are complete in him, which is the head of all principality and power: In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross"** Colossians 2:10-14.

Paul therefore declares for today's believer **"But thanks be to God, which giveth us the victory through our Lord Jesus Christ"** 1 Corinthians 15:57.

By contrast, the Tribulation saint does *not* have [that threefold victory over the world, the flesh and the devil that the Lord has already won for the Church Age saint] pre-Second Advent and [therefore *he, not the Lord*] must overcome by *adding a true testimony and a willingness to be martyred for it* to faith in **"the blood of the Lamb"** [to sustain his salvation insofar as for all saints **"...the blood of Jesus Christ...cleanseth us from all sin"** 1 John 1:7] according to [the full sense of] Revelation 12:11 **"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."**

Spiritually matching Revelation 12:11 Church Age saints **"...redeemed...with the precious blood of Christ, as of a lamb without blemish and without spot"** 1 Peter 1:18-19 of course:

- Must **"testify the gospel of the grace of God"** Acts 20:24
- Plead **"the blood of Christ"** for daily victory over sin and temptation<sup>7</sup>, insofar as **"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"** Hebrews 9:14
- **"Submit yourselves therefore to God. Resist the devil, and he will flee from you"** James 4:7, even though that resistance incurs an experience for *any* saint like that of Paul in 2 Corinthians 4:8-9 **"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed."**

Revelation 12:11 indicates that the Tribulation saint follows those steps *but it must be emphasised that those steps are post-salvation for the Church Age saint*. By contrast, which contrast Dr Stauffer has overlooked, the Tribulation saint in Revelation 12:11 *must* follow the steps listed there in order to sustain his salvation by following Matthew 24:13 **"But he that shall endure unto the end, the same shall be saved"** - see remarks below with respect to Matthew 24:13 - even to martyrdom and obeying the admonitions of Revelation 14:6-7, 9-11.

**"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters...And the third angel followed them, saying with a loud voice, If any man worship the beast and his image,**

*and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb”* Revelation 14:6-7, 9-10.

Those admonitions do *not* apply to Church Age saints of whom Paul states doctrinally *“Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved”* Ephesians 1:5-6.

In addition, Dr Stauffer has limited scriptures that clearly cannot be applied to Church Age salvation to physical salvation only. He dogmatically refers in turn in that respect to Matthew 24:12-14, Jeremiah 23:5-6. See *One Book Rightly Divided* p 52.

Inspection of Matthew 24:12-14 shows that the context of Matthew 24:13 is not merely physical, as Dr Stauffer wrongly asserts it to be:

*“And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come”* Matthew 24:12-14.

The immediate context of Matthew 24:13 is therefore *not* physical salvation but evil abounding and in turn increasing rejection of Mark 12:30-31 *“And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.”*

Dr Stauffer cites Matthew 24:22, *One Book Rightly Divided* p 52, in support of his notion that the immediate context of Matthew 24:13 is limited to physical salvation because Matthew 24:22 contains the expression *“...except those days should be shortened, there should no flesh be saved...”* However, the context of Matthew 24:22 is the rigour of *“great tribulation”* Matthew 24:21, as distinct from the context of Matthew 24:13.

The Tribulation saint in the context of Matthew 24:13, in those *“perilous times”* 2 Timothy 3:1, must steadfastly bear witness to *“this gospel of the kingdom”* Matthew 24:14 *in direct opposition to “...the seat of the beast; and his kingdom”* Revelation 16:10 and in accordance with the preaching of Zechariah 14:9 *“And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one”* which has to do with *world dominion*, not mere physical deliverance, and in turn *“the fear of the LORD”* 1 Samuel 11:7, 2 Chronicles 14:14, 17:10, 19:7, 9, Job 28:28, Psalm 19:9, 34:11, 111:10, Proverbs 1:7, 29, 2:5, 8:13, 9:10, 10:27, 14:26, 27, 15:16, 33, 16:6, 19:23, 22:4, 23:7, Isaiah 11:2, 3, 33:6, 26 references, 27 if *“the fear of the Lord”* Acts 9:31 is included, according to Psalm 2:10-12 *“Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.”*

The final exhortation of Psalm 2:12 is the expression of *“the faith of Jesus”* Revelation 14:12 for the Tribulation saint in defiance of him of whom John warns even now *“...that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world”* 1 John 4:3.

The Tribulation saint according to Paul’s exhortation doctrinally *“And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end”* Hebrews 6:11 therefore looks forward to the Second Advent fulfilment reinforcing the context of Matthew 24:13-14, which is *not* physical salvation, see remarks above, of Revelation 11:15 *“And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.”*

It follows that the context of Matthew 24:13 is not merely physical salvation.



Note concerning Jeremiah 23:5-6 *“Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS”* that the passage cross references with Zechariah 14:9, Revelation 11:15.

That cross referencing shows immediately that Dr Stauffer has wrongly confined Jeremiah 23:5-6 to physical salvation only, this time for Israel and Judah. Moreover, note the following:

Dr Stauffer has overlooked *the reasons why* Jeremiah 23:5-6 will come to pass following the Second Advent. The Lord at His Return grants national righteousness and all-round safety to Israel and Judah following His removal of national iniquity up to that point and national repentance by Israel and Judah on seeing and perceiving the Lord Jesus Christ as *“...the Messiah the Prince...”* Daniel 9:25. By inspection, those outcomes of the Second Advent are clearly not limited to physical salvation, which could in turn be limited to the hair-breadth escape of Job 19:20 *“My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth.”* The Second Advent results in far greater deliverance for Israel and Judah:

*“In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in”* Isaiah 26:1-2.

*“And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods”* Ezekiel 34:25.

*“...saith the LORD of hosts...I will remove the iniquity of that land in one day...And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn”* Zechariah 3:9, 12:10.

*“And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins”* Romans 11:26-27.

The above summary, with all of the attendant scriptures, therefore shows that Dr Stauffer has wrested Revelation 12:11 in his attempt to equate Church Age salvation and Tribulation salvation, together with Jeremiah 23:5-6, Matthew 24:12-14, 22.

### III. BELIEVERS ARE CALLED FELLOWSERVANTS, BRETHREN AND SAINTS

Believers today have many designations such as Christians or brethren (or sisters) or the sons of God. In Revelation chapter 19, the believer during the Tribulation is specifically addressed as a “*fellowservant*” and one of the “*brethren*.”

*Revelation 19:10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy **fellowservant**, and of thy **brethren** that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.*

The brethren, like John, are those who have trusted in Jesus Christ for salvation. They are said to have the testimony of Jesus! This simply means that the brethren are believers in Christ. These believers are also repeatedly referred to as “*the saints*” like here in Revelation chapter 13.

*Revelation 13:7 And it was given unto him to make war with **the saints**, and to overcome them: and power was given him over all kindreds, and tongues, and nations.*

The saints are obviously *believers* since the Beast will not be waging war against *unbelievers*. The vital question (answered later) is how does someone become a “saint” during the Tribulation? A person TODAY becomes a *saint* by trusting in Jesus Christ and all believers are repeatedly addressed as *saints* (**Romans 15:25-26; 2 Corinthians 13:13; Ephesians 4:12; Colossians 1:2**). After the Rapture, Satan makes war with the saints which refers to the believers here at that time. Revelation also refers to the “*patience and the faith of the saints*.”

*Revelation 13:10 He that leadeth into captivity shall go into captivity: **he that killeth with the sword must be killed with the sword**. Here is the *patience and the faith of the saints*.*

Only the believers are called fellowservants, the brethren and the saints during the Tribulation. The Bible always distinguishes between the saved and the lost even if only in the context. For instance, the context defines the two groups: the saved *remnant* (**Revelation 11:13; Revelation 12:17**) and the lost *remnant* (**Revelation 19:21**)...

#### Response 3

Dr Stauffer assumes that because the scriptures that he cites refer to Tribulation saints as brethren, fellowservants and saints, Tribulation saints must be saved by trusting in Christ the same way as Church Age saints, who are also called brethren, fellowservants and saints. Dr Stauffer insists that further proof that Tribulation saints are brethren, fellowservants and saints saved the same way as Church Age saints is that Tribulation saints “...*have the testimony of Jesus*...” Revelation 19:10.

However, Tribulation saints who are called brethren, fellowservants and saints *cannot* be saved the same way as their Church Age equivalents whom Paul designates as “...*all the saints in Christ Jesus...the brethren in the Lord*...” Philippians 1:1, 14 and each one as “...*a fellowservant in the Lord*” Colossians 4:7. That is so because Church Age brethren, fellowservants and saints are *not* the same as their Tribulation equivalents because they have a *different* spiritual situation *now* and a *different* destination *at death* compared with Tribulation brethren, fellowservants and saints.

By extension, writing to “...*all the saints*...” 2 Corinthians 1:1 including today’s believers Paul states “*Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord...We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord*” 2 Corinthians 5:6, 8.

Again, by extension, writing to “...*all the saints in Christ Jesus...the brethren in the Lord*...” Philippians 1:1, 14 including today’s believers Paul states “*Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus...God, who is rich in mercy, for his great love where-with he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by*

grace ye are saved;) **And hath raised us up together, and made us sit together in heavenly places in Christ Jesus**" Ephesians 1:1, 2:4-6.

Again, by extension, writing to "...**all the saints in Christ Jesus...the brethren in the Lord...**" Philippians 1:1, 14 including today's believers Paul states "...**I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better...And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen**" Philippians 1:23, 2 Timothy 4:18.

2 Corinthians 5:6, 8, Ephesians 2:4-6, Philippians 1:23, 2 Timothy 4:18 clearly do *not* apply doctrinally to Tribulation brethren, fellowservants and saints pre-Second Advent as John testifies. Tribulation brethren, fellowservants and saints pre-Second Advent, are *never* said to "...**sit together in heavenly places in Christ Jesus**" Ephesians 2:6 and at death are *not* said "...**to be with Christ...**" Philippians 1:23. They are therefore in a *different* spiritual situation from the Church Age brethren, fellowservants and saints *before* death and they are shown to be in a *different* place *after* death.

**"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled"** Revelation 6:9-11<sup>8</sup>.

Note that Church Age brethren, fellowservants and saints do *not* echo the cry for vengeance of Revelation 6:10 **"How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"** because contrary to martyred Tribulation brethren, fellowservants and saints pre-Second Advent the Lord's vengeance has already been promised to them.

**"Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when 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, and to be admired in all them that believe (because our testimony among you was believed) in that day"** 2 Thessalonians 1:6-10.

In addition, the Lord Jesus Christ has a *special* designation for Tribulation brethren, which is peculiar to them and *not* to other Tribulation saints and which the Lord declares as shown below<sup>9</sup>. A distinction must therefore be drawn between Church Age brethren, Tribulation brethren and other Tribulation saints. They are *not* the same, which has an essential bearing upon the difference between Church Age Salvation and Tribulation salvation, which will be considered later in more detail.

**"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me"** Matthew 25:40.

In contrast to Church Age brethren, the Tribulation brethren are the Lord's *national and physical* brethren, as shown in this prophetic reference to the Lord Jesus Christ **"I will declare thy name unto my brethren: in the midst of the congregation will I praise thee"** Psalm 22:22, with First Advent fulfilment in Mark 12:29-30 **"And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment."**

Concerning “...*the testimony of Jesus*...” Revelation 19:10, when Paul makes equivalent statements for the Church Age brethren, fellowservants and saints, they *cannot* apply *doctrinally* to Tribulation brethren, fellowservants and saints pre-Second Advent and are *never* said to have a *doctrinal* Tribulation application.

Note the following scriptures:

“*But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his*” Romans 8:9.

“*For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit...Now ye are the body of Christ, and members in particular*” 1 Corinthians 12:13, 27.

“*For we are members of his body, of his flesh, and of his bones*” Ephesians 5:30.

“*For in him dwelleth all the fulness of the Godhead bodily...In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead*” Colossians 2:9, 11-12.

By contrast with the above scriptures, the *absence* of such scriptures for Tribulation brethren, fellowservants and saints show that they:

- Are *not* indwelt by “*the Spirit of Christ*” Romans 8:9
- Are *not* “...*by one Spirit...baptized into one body*” 1 Corinthians 12:13
- Are *not* “...*members of his body, of his flesh, and of his bones*” Ephesians 5:30
- Are *not* “...*circumcised with the circumcision made without hands...by the circumcision of Christ*” Colossians 2:11.

Dr Stauffer cannot show otherwise.

Concerning “...*the testimony of Jesus*...” Revelation 19:10 for Tribulation brethren, fellowservants and saints pre-Second Advent, it has no *doctrinal* association with Romans 8:9, 1 Corinthians 12:13, 27, Ephesians 5:30, Colossians 2:9, 11-12. It is *ultimately* expressed in “...*the third heaven*” 2 Corinthians 12:2 as follows, to be implemented as a *millennial* exhortation “...*to worship the King, the LORD of hosts*...” Zechariah 14:16 and it has no *doctrinal* connection to Paul’s statements above for “...*the testimony of Jesus*...” Revelation 19:10 for Church Age brethren, fellowservants and saints.

“*And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest*” Revelation 15:2-4.

The above summary, with all of the attendant scriptures, therefore shows that Dr Stauffer has wrested Revelation 13:7, 10, 19:10 in his attempt to equate Church Age salvation and Tribulation salvation.



#### IV. SELF-DEFENSE MAY BE PROHIBITED

It is not preppers or the most experienced survivalists that stand the best chance of enduring during the Tribulation. In fact, Revelation seems to teach a type of passive martyrdom. Addressing the saints, the Bible says that he that *“killeth with the sword must be killed with the sword.”* The patience and the faith of the saints seems to indicate that armed resistance or any type of a believer’s militia might be prohibited. Again, believers during this period are blessed to die “the death” while God supernaturally intervenes in unimaginable ways to offer resilience. The point is that self-defense could be prohibited.

**Revelation 14:12** *Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. 13 And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.*

Interestingly, Revelation also mentions that the saints that “die in the Lord” are blessed so the question must be asked and answered how a person gets “in the Lord.” Today, a person must make a conscious decision to believe “in the Lord” (**Acts 9:42**) and the Bible says that he is part of the brethren “in the Lord” (**Philippians 1:14**) and fellow-servants “in the Lord” (**Colossians 4:7**). It seems obvious that an individual in the Tribulation will need to make a conscious decision to become a saint.

##### Response 4

See these extracts<sup>10</sup> in green text for the explanation of Revelation 13:10, alluded to but not referenced by Dr Stauffer, and Revelation 14:12-13.

5. **Revelation 13:10.** As an encouragement to “...*the patience and the faith of the saints*” “*He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword...*” because the Lord states through Isaiah “*Listen, O isles, unto me; and hearken, ye people, from far...thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob*” Isaiah 49:25-26.

Concerning both “*the mighty...and...the terrible*” Isaiah 49:25 and them that “...*kill with sword...*” Revelation 6:8 “*...the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh*” Revelation 19:20-21.

The above scriptures are a chilling reminder of Galatians 6:7 “*Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.*”

2. ...Revelation 14:9-11 are really an admonition to the End Times saint, *not* to the Church Age saint, faithfully to observe Hebrews 3:12-14 “*Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end.*”

Therefore for the End Times saint whether Jew or Gentile “*Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus*” Revelation 14:12 “*...whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end*” Hebrews 3:6 and as the Lord said in a *non-Church Age* context “*...if thou wilt enter into life, keep the commandments*” Matthew 19:17 steadfastly believing as Simon Peter testifies in Matthew 16:16 “*And Simon Peter answered and said, Thou art the Christ, the Son of the living God.*”

See this extract<sup>11</sup> in green text with respect to the companion scripture Revelation 12:17.

Given that the devil has been thwarted in his pursuit of Israel into the wilderness Revelation 12:17 focuses on the devil’s wrath being directed against any of Israel’s believing remnant and their supporters located elsewhere and abiding by the End Times plan of salvation whereby those saints “*...keep the commandments of God, and have the testimony of Jesus Christ*” as set out doctrinally in James 2:14, 17 “*What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? ...Even so faith, if it hath not works, is dead, being alone.*”

By contrast the condition of the Church Age saint with respect to partaking of the Lord Jesus Christ is fixed and permanent as Paul testifies in Ephesians 5:30 “*For we are members of his body, of his flesh, and of his bones.*”

3. **Revelation 14:13.** Revelation 14:13 confers a blessing on the faithful End Times saint who in the End Times fulfils Revelation 2:10 “*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.*”

However Revelation 14:13 exhibits further differences between the End Times saint and the Church Age saint in that the End Times saint is “*in the Lord*” in that he has declared himself to be in *the Lord’s* kingdom as revealed in Revelation 12:10 “*And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.*”

He has thereby exiled himself voluntarily and *practically* from the beast’s kingdom that suffers the judgement of God in Revelation 16:10-11 “*And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.*”

By contrast the Church Age saint undergoes a purely *spiritual* transformation “*...from darkness to light, and from the power of Satan unto God...*” Acts 26:18 which results in “*...newness of life*” Romans 6:4 via the infusion of “*...the life of God...*” Ephesians 4:18 into him that does *not* apply to the End Times saint as Paul testifies further in 2 Corinthians 5:17, Galatians 3:26 “*Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new...For ye are all the children of God by faith in Christ Jesus.*”

That “*...their works do follow them*” Revelation 14:13 for the End Times saint is *not* the same for the Church Age saint for whom Paul testifies and to which today’s believer should carefully take heed “*For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad*” 2 Corinthians 5:10.

The above summary, with all of the attendant scriptures, therefore shows that Dr Stauffer has wrested Revelation 13:10, 14:12, 13 in his attempt to equate Church Age salvation and Tribulation salvation.

## V. KEEPING THE COMMANDMENTS: FOR TESTIMONY'S SAKE

It is frequently quite counterproductive to approach the Bible with rigid preconceived notions, especially concerning issues yet unsettled amongst most believers. In such cases, one's mindset rather than the Bible becomes the determining factor in what is "truth." A good example of this concerns the Bible's reference to those that "*keep the commandments of God.*" Some view this phrase as referencing the need to keep God's commandments during the Tribulation in order to assure salvation, but the truth is much simpler than that. The phrase concerning keeping the commandments of God is found in the New Testament thirteen times — half of which occur in the book of First John.

The Bible offers several unambiguous reasons for keeping God's commandments and NONE involves getting saved or remaining saved. Briefly, those who keep the commandments of God exhibit the testimony that they are the fellowservants, the brethren and the saints. A brief explanation is in order since this issue is so hotly contested among believers on both sides of the spiritual chasm.

### ***Keep the Commandments of God: For assurance of salvation***

How does a person know that he knows Jesus Christ? By doing what Christ says to do.

*1 John 2:3 And hereby we do know that we know him, if we keep his commandments. 4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.*

According to this passage, keeping the commandments saves no one, but offers a clear assurance that one knows God. This is why disobedient Christians often struggle with a true assurance of salvation. Those who most doubt their salvation are those who do not do what God says to do.

### ***Keep the Commandments of God: To get prayers answered***

A person does not keep the commandments to be saved but does so in order to get his prayers answered.

*1 John 3:22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. 23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. 24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.*

Verse 23 defines "*his commandment*"—believe on Christ and love one another. Verse 24 says that the Spirit of God given to believers testifies that Christ dwells within them (**Romans 8:16**). The Spirit bears witness so long as one does not grieve or quench the Spirit (**Ephesians 4:30; 1 Thessalonians 5:19**).

### ***Keep the Commandments of God: To know that you are the children of God***

Verse one defines how a person is born of God: NOT by keeping the commandments, but by believing that Jesus is the Christ. The verse continues by stating that all those who love God also love their fellow believers.

*1 John 5:1 Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. 2 By this we know that we love the children of God, when we love God, and keep his commandments. 3 For this is the love of God, that we keep his commandments: and his commandments are not grievous. 4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. 5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?*

Verse two states that believers can know that they love other believers when they choose to love God and keep the commandments of God. Those who do not love their fellow brethren do *not* love God. Verse three defines the love of God as keeping His commandments. The disobedient simply do not love God and do not sufficiently love others. Verse three concludes by stating that the commandments are NOT grievous, but they certainly would be grievous if keeping the commandments was a reference to the 613 Old Testament commandments. Keeping the commandments would certainly be grievous if a failure to fulfill all of God's commandments brought a loss of salvation. Simply put, keeping the commandments attests to one's relationship with God; it is not the means by which that relationship is attained.

Simply put, salvation is all about Jesus! The tribulation saints (the brethren and the elect) have trusted Jesus Christ and at no point will their salvation be dependent upon themselves (but there is more proof to follow). The brethren in the Tribulation are the believers in Jesus Christ; this is also referred to as the "*faith of Jesus*" (**Revelation 14:12**).

### ***Keep the Commandments of God: To display that you love God***

The whole point of keeping the commandments concerns an outward display (testimony) that someone loves God.

***John 14:15 If ye love me, keep my commandments.***

Nowhere does the Bible say that keeping the commandments earns someone a place in Heaven. Simple truth: if you love God, you keep the sayings (commandments) of God. Doing what God says to do testifies to one's love toward the God he knows.

***John 14:21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. 22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? 23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. 24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.***

The contrast concerns those who see the manifestation of God which the world cannot see. The manifestation of God only happens for those who love God.

### ***Keep the Commandments of God: To testify of one's relationship***

Revelation points out those who are going to be persecuted by Satan. The persecuted (the remnant of the woman — Israel) have the testimony that they "*keep the commandments of God, and have the testimony of Jesus Christ.*" Their testimony is that they do what God tells them to do. No one is keeping the commandments to earn salvation.

***Revelation 12:17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.***

The testimony of the saints during the Tribulation is clear: they keep the commandments of God. Nothing in the context indicates that anyone keeps God's commandments for salvation. This point is reiterated two chapters later in Revelation.

***Revelation 14:12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.***

The Tribulation saints live by "*the faith of Jesus*" Christ (**Galatians 2:20**). The saints are not Jews that have rejected Jesus Christ, but spiritual brethren. They are saved by putting faith in the blood shed on the cross of Calvary.



The preaching during the Church Age concerning what will happen after the Rapture will either promote or hinder the truth; it will either help those here in Daniel's Seventieth Week or condemn them with a false teaching. If we preach salvation by faith and works and salvation is *not* by faith and works, our teachings become instruments of deception. Surely, our teaching will outlast us and if we get it wrong, it may be one of the tools of deception. Again, two chapters later the believers are referred to as saints.

**Revelation 16:6** *For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.*

Surely, someone must make a conscious decision to become a saint. The saints and prophets will be persecuted and killed by those who take the Mark and worship the image of the Beast.

### Response 5

Dr Stauffer gives five reasons for keeping the commandments of God and insists that none of those reasons refer to individual salvation. In that respect Dr Stauffer is correct, at least devotionally with respect to the Church Age, but Dr Stauffer then dogmatically assumes that those five reasons therefore prove that Church Age salvation and Tribulation are the same.

They don't.

Dr Stauffer's first reason for keeping God's commandments is for assurance of salvation, according to 1 John 2:3 ***And hereby we do know that we know him, if we keep his commandments.*** However, 1 John 2:3 is *Church Age* doctrine on assurance of salvation *because it emphasises knowing the Lord Jesus Christ personally.*

1 John 2:3 therefore matches Pauline doctrine on assurance of salvation as Paul testifies *with respect to knowing the Lord Jesus Christ personally* in 2 Timothy 1:12 ***"For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."***

However, no scripture may be accessed to show that a Tribulation saint could testify to knowing the Lord Jesus Christ personally as Paul testifies in 2 Timothy 1:12 and therefore 1 John 2:3 cannot be used to equate Church Age and Tribulation saints and by implication their respective modes of salvation.

Indeed, Tribulation saints will only know the Lord *after* the Second Advent.

***"And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest"*** Hebrews 8:11.

In sum, 1 John 2:3 does *not* prove that Church Age saints and salvation are the same as Tribulation saints and salvation.

Dr Stauffer's second reason for keeping the commandments of God is for assurance of answered prayer according to 1 John 3:22 ***And whatsoever we ask, we receive of him, because we keep his commandments...***

1 John 3:22 is true for any saint in any age according to Proverbs 28:9 ***"He that turneth away his ear from hearing the law, even his prayer shall be abomination."***

However, the Church Age saint has an additional promise of assurance of answered prayer as Paul testifies that *cannot* be applied to any other saint in any other age and therefore 1 John 3:22 cannot be used to equate Church Age and Tribulation saints and by implication their respective modes of salvation. The same is true for the additional scriptures that Dr Stauffer cites in this context, which simply show that 1 John 3:23, 24 match Pauline doctrine for the Church Age *but not the Tribulation* in Romans 8:16, Ephesians 5:30, 1 Thessalonians 5:19.

Tribulation saints as a group are *never* said to be or to:

- “...the children of God” Romans 8:16
- “...members of his body, of his flesh, and of his bones” Ephesians 5:30
- “**Quench not the Spirit**” 1 Thessalonians 5:19 because it is *never* said of Tribulation saints “...after that ye believed, ye were sealed with that holy Spirit of promise” Ephesians 1:13.

In sum, 1 John 3:22-24 do *not* prove that Church Age saints and salvation are the same as Tribulation saints and salvation.

Paul’s testimony that the Church Age saint has an additional promise of assurance of answered prayer that *cannot* be applied to any other saint in any other age is Romans 8:15, 26 “**For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father...Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.**”

Dr Stauffer’s third reason for keeping God’s commandments is for the believer to know that he is a child of God, according to 1 John 5:1-5, in particular 1 John 5:2 **By this we know that we love the children of God, when we love God, and keep his commandments.**

Note first with respect to 1 John 5:1 “**Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him**” that an unclean spirit can and does believe that Jesus is the Christ and professes it during the First Advent. Dr Stauffer fails to address that salient fact, so it is addressed now. Note these scriptures.

**“And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God”** Luke 4:33-34.

That spirit’s profession is valid even though prompted by hate and fear instead of love after the manner of John’s declaration “...**every one that loveth him that begat loveth him also that is begotten of him**” as exemplified by the Ethiopian in Acts 8:36-37 “**And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.**”

In addition, that spirit’s profession is valid even though clearly no such spirit as a result of such a profession “...**is born of God.**”

It is therefore realistic to view 1 John 5:1 “**Whosoever believeth that Jesus is the Christ is born of God...**” as referring *doctrinally* not to the Church Age saint but to the Tribulation saint who becomes like Paul in Acts 9:20 “**And straightway he preached Christ in the synagogues, that he is the Son of God**” but thereby in the Tribulation specifically repudiates “...**that man of sin...the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God**” 2 Thessalonians 2:3-4 but “**Who is a liar...that denieth that Jesus is the Christ...He is antichrist, that denieth the Father and the Son**” 1 John 2:22. That repudiation cannot be expressed directly by the Church Age saint because “...**that man of sin...the son of perdition**” has yet to seat himself “...**in the temple of God, shewing himself that he is God**” 2 Thessalonians 2:3-4.

Concerning the expressions “**born of God...him also that is begotten of him**” and “**keep his commandments**” 1 John 5:1, 2, 3, the Tribulation saint that “...**preached Christ...that he is the Son of God**” Acts 9:20 appears therefore to undergo a transformation that could be likened to a new birth like that of Saul. However, that transformation was not permanent for Saul after the manner of the Church Age saint according to Romans 6:4-5, 9 “**Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection...Knowing that Christ being raised from the**

**dead dieth no more; death hath no more dominion over him."**

See for Saul's transformation and his subsequent regression 1 Samuel 10:6, 9, 16:14 **"And the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man...And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day...But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him."**

The transformation lapsed in Saul's case through his disobedience to **"the word of the Lord"** 1 Chronicles 10:13 and, instead of repentance on Saul's part, his appeal to **"a spirit of an unclean devil"** Luke 4:33 no doubt allied to **"...that man of sin...the son of perdition"** 2 Thessalonians 2:3.

**"So Saul died for his transgression which he committed against the LORD, even against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it"** 1 Chronicles 10:13. Note that God therefore took His mercy from Saul, as the Lord declares to David, speaking of Solomon in 2 Samuel 7:15 **"But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee."**

Note in passing how James expresses that transformation that God bestowed on Saul in the Tribulation context with respect to **"...the keeping of the commandments of God"** 1 Corinthians 7:19 with Revelation 12:17, 14:12 in James 1:18 **"Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures"** which matches, again in the Tribulation context, Revelation 14:4 **"...These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb."** That redemption is not **"redemption through his blood"** Ephesians 1:7, Colossians 1:14 as in the Church Age but deliverance in the Tribulation context for Israel as in Psalm 25:22 **"Redeem Israel, O God, out of all his troubles"** answered in the Tribulation according to Jeremiah 30:7 **"Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it."**

The first fruits of James 1:18, Revelation 14:4 are the beginning of the *full fruits* of God's transformation bestowed on Saul bestowed *permanently* on God's nation of Israel at the Second Advent according to Isaiah 66:8 **"Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children"** and Jeremiah 32:39 **"And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them."**

With further reference to the doctrinal Tribulation application of 1 John 5:1, it must be emphasised that sustaining the transformation that God bestowed on Saul will therefore be contingent for the Tribulation saint on his obedience to Malachi 4:4 **"Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments."**

That remembrance is in turn fulfilled *doctrinally* by the Tribulation saint in 1 John 5:3 **"For this is the love of God, that we keep his commandments: and his commandments are not grievous."**

Note in passing that application of 1 John 5:2-3 as a whole is feasible for the Church Age without the reminder of Malachi 4:4 but 1 John 5:2 **"By this we know that we love the children of God, when we love God, and keep his commandments"** is *doctrinally* for the Church Age in that Tribulation saints as a group are *never* said to be **"...all the children of God by faith in Christ Jesus"** Galatians 3:26.

Concerning 1 John 5:3, Dr Stauffer asserts that keeping the Lord's commandments cannot apply to Tribulation salvation because 1 John 5:3 concludes by stating that the commandments are NOT grievous, but they certainly would be grievous if keeping the commandments was a reference to the 613 Old Testament commandments. Keeping the commandments would certainly be grievous if a failure to fulfill all of God's commandments brought a loss of salvation.

Dr Stauffer has however overlooked the Lord's *summation* of the commandments which must apply in 1 John 5:3 because the Lord's summation of the commandments is *not* grievous to follow for either the Church Age saint or the Tribulation saint but rather a blessing even "*with persecutions*" Mark 10:30.

*"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets"* Matthew 22:37-40.

Note however the salient warning to Tribulation readers of James' Letter after the manner of Matthew 25:41-43 *"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not"* with respect to Tribulation salvation that would *not* be applicable to Church Age salvation.

*"Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door"* James 5:9.

Concerning 1 John 5:4-5 see this extract in green text from remarks under **II SALVATION IS BY THE BLOOD**, with the cautionary note that Demas, though saved and therefore could like Paul *"...live in the flesh...by the faith of the Son of God, who loved me, and gave himself for me"* nevertheless forfeited the victory *"...having loved this present world..."* 2 Timothy 4:10.

### Response 2

...Concerning the difference between the Church Age saint and the Tribulation saint that Dr Stauffer has overlooked, see this extract<sup>12</sup> in green text with some amendments in blue braces [] and blue text.

*...the Lord Jesus Christ has overcome the world on the Christian's behalf* according to 1 John 5:4-5 *"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"*

Insofar as *"our faith"* is the Lord's faith, 1 John 5:4-5 match Pauline doctrine according to Galatians 2:16, 20 *"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified...I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."*

Note the Lord's assurance to today's believer of His having overcome the world of 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."*

By contrast, concerning the Tribulation saint, his overcoming of the world according to 1 John 5:4-5 rests as shown above on his willingness as indicated above to become like Paul in Acts 9:20 *"And straightway he preached Christ in the synagogues, that he is the Son of God"* and thereby repudiate *"...that man of sin...the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God"* 2 Thessalonians 2:3-4 but *"Who is a liar...that denieth that Jesus is the Christ...He is antichrist, that denieth the Father and the Son"* 1 John 2:22.



That particular stance of Tribulation saints, preaching the Lord Jesus Christ as *“the Lord’s Christ”* Luke 2:26 in defiance of *“false Christs, and false prophets”* Matthew 24:24, Mark 13:22, especially *“...him, whose coming is after the working of Satan with all power and signs and lying wonders”* 2 Thessalonians 2:9 is the exercise of *“our faith”* 1 John 5:4 by those saints, recognising that *“...the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever”* 1 John 2:17. That stance of Tribulation saints is for them *“...the testimony Jesus Christ...and the faith of Jesus”* Revelation 12:17, 14:12.

In addition, as shown above, the Tribulation saint in overcoming the world must undergo a transformation after the manner of *“whatsoever is born of God”* 1 John 5:4 that could be likened to a new birth like that of Saul in 1 Samuel 10:6, 9 *“And the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man...And it was so, that when he had turned his back to go from Samuel, God gave him another heart.”*

By contrast note again in passing that as applied to the Church Age *“our faith”* 1 John 5:4 in overcoming the world is that of the Lord Jesus Christ Who has overcome the world on the Christian’s behalf according to Paul’s testimony with respect *“...the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me”* Galatians 2:20 such that Paul testifies further in Galatians 6:14 *“But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.”*

Noting Matthew 25:41-43, James 5:9, the Tribulation saint must then *sustain* that transformation for the sake of his own salvation by steadfast obedience in the Tribulation context to Matthew 19:17, 22:37-40 chronologically *“Jesus said unto him...if thou wilt enter into life, keep the commandments...Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.”*

For further details see Dr Ruckman’s work<sup>13</sup>.

The above summary, with all of the attendant scriptures, therefore shows that Dr Stauffer has wrested 1 John 5:1-5 in his attempt to equate Church Age salvation and Tribulation salvation.

Dr Stauffer’s fourth reason for keeping God’s commandments is for the believer to show that he loves God according to John 14:15, 21 *“If ye love me, keep my commandments...He that hath my commandments, and keepeth them, he it is that loveth me”* in the context of John 14:21-24. This fourth reason, like all five reasons that Dr Stauffer advances for keeping God’s commandments, is valid in itself but as with all five reasons, Dr Stauffer then appeals to the scriptures that he cites in support of each reason, John 14:15, 21-24 in the case under consideration, to erase the scriptural distinction between Church Age salvation and Tribulation salvation.

He states Nowhere does the Bible say that keeping the commandments earns someone a place in Heaven. Dr Stauffer’s comment immediately prompts the question *“...what saith the scripture?”* Romans 4:3, Galatians 4:30.

In answer, note the following scriptures.

*“O man...despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? 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; Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: For there is no respect of persons with God”* Romans 2:3-11.

Dr Ruckman rightly describes Romans 2:5-11 as applying to salvation for an Old Testament saint and to God's obligation in New Testament times pre-Rapture to get *"the gospel of Christ"* Romans 1:16 to any individual genuinely seeking the Lord, like Cornelius, Acts 10:1-6<sup>14</sup>.

Note in passing that Dr Stauffer cites Romans 2:9-10 *"Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile"* on p 317 of his book *One Book Rightly Divided* – not p 318 as given in his *Scripture Index* p 815 – but makes no comment on the content of the passage where it clearly flies in the face of his thesis that Tribulation salvation = Church Age salvation.

However, in addition to Dr Ruckman's analyses, this writer sees Romans 2:3-11 as *prophetic* as a dire warning to *"...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, and to be admired in all them that believe (because our testimony among you was believed) in that day"* 2 Thessalonians 1:8-10.

Paul is about to embark on a detailed dissertation of Church Age salvation that he sums up in Romans 3:28, 30 *"Therefore we conclude that a man is justified by faith without the deeds of the law...Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith."*

Paul therefore *prefixes* his dissertation with a rebuke to any man who will miss the Rapture because he chooses to *"neglect so great salvation"* Hebrews 2:3 of the Church Age *and will therefore face the judgement of the Second Advent wreaked upon them* *"...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 1:8-9.

Paul then sets out *prophetically* for that individual the *only* way that he can escape that judgement as a Tribulation saint by heeding the admonition of Romans 2:3-11 and *especially* following the particular exhortation that cuts across Dr Stauffer's comment above and emphasises that Church Age salvation and Tribulation salvation are *not* the same:

*"...God...will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life...glory, honour, and peace, to every man that worketh good..."* Romans 2:5-7, 10.

The above summary, with all of the attendant scriptures, therefore shows that Dr Stauffer has wrested John 14:15, 21-24 in his attempt to equate Church Age salvation and Tribulation salvation.

Dr Stauffer's fifth and last reason for keeping the commandments of God is so that the saint can testify to his relationship with God according to Revelation 12:17, 14:12 *And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ...Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.* Dr Stauffer equates *the faith of Jesus* with *"the faith of the Son of God"* Galatians 2:20.

Dr Stauffer then insists that Revelation 12:17, 14:12 therefore prove that No one is keeping the commandments to earn salvation...Nothing in the context indicates that anyone keeps God's commandments for salvation...The Tribulation saints live by *"the faith of Jesus"* Christ (**Galatians 2:20**)...They are saved by putting faith in the blood shed on the cross of Calvary...[and] are referred to as saints [according to]

*Revelation 16:6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.*

Concerning the Biblical approach to Revelation 12:17, 14:12 see remarks under **Response 4 to IV SELF-DEFENSE MAY BE PROHIBITED** from these works<sup>15</sup> and these extracts that *doctrinally*

apply to the Tribulation saint rather than the Church Age saint. The Church Age saint would testify Matthew 16:16 *“And Simon Peter answered and said, Thou art the Christ, the Son of the living God”* but as a result of his salvation according to inward belief Romans 10:10 *“For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation”* not in order to sustain his salvation as the Tribulation saint must do.

5. Revelation 13:10. As an encouragement to *“...the patience and the faith of the saints”* *“He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword...”* because the Lord states through Isaiah *“Listen, O isles, unto me; and hearken, ye people, from far...thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob”* Isaiah 49:25-26.

Concerning both *“the mighty...and...the terrible”* Isaiah 49:25 and them that *“...kill with sword...”* Revelation 6:8 *“...the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh”* Revelation 19:20-21...

2. Therefore for the End Times saint whether Jew or Gentile *“Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus”* Revelation 14:12 *“...whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end”* Hebrews 3:6 and as the Lord said in a non-Church Age context *“...if thou wilt enter into life, keep the commandments”* Matthew 19:17 steadfastly believing as Simon Peter testifies in Matthew 16:16 *“And Simon Peter answered and said, Thou art the Christ, the Son of the living God”*...

Given that the devil has been thwarted in his pursuit of Israel into the wilderness Revelation 12:17 focuses on the devil’s wrath being directed against any of Israel’s believing remnant and their supporters located elsewhere and abiding by the End Times plan of salvation whereby those saints *“...keep the commandments of God, and have the testimony of Jesus Christ”* as set out doctrinally in James 2:14, 17 *“What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?...Even so faith, if it hath not works, is dead, being alone.”*

Concerning Dr Stauffer’s comment The Tribulation saints live by *“the faith of Jesus”* Christ (**Galatians 2:20**) implying that Tribulation salvation = Church Age salvation, Dr Stauffer left out the key components of that scripture that apply to *no* Tribulation saint and Dr Stauffer cannot prove otherwise:

*“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me”* Galatians 2:20.

Note further these scriptures that apply to *no* Tribulation saint and once again Dr Stauffer cannot prove otherwise.

*“...the mystery which hath been hid from ages and from generations...now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory...For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory”* Colossians 1:26-27, 3:3-4.

Concerning the designation *saints* with respect to Tribulation saints, see for a Biblical approach to the word “*saints*” Revelation 16:6 this extract in green text from **Response 3** to **III BELIEVERS ARE CALLED FELLOWSERVANTS, BRETHREN AND SAINTS**.

### *Response 3*

Dr Stauffer assumes that because the scriptures that he cites refer to Tribulation saints as brethren, fellowservants and saints, Tribulation saints must be saved by trusting in Christ the same way as Church Age saints, who are also called brethren, fellowservants and saints. Dr Stauffer insists that further proof that Tribulation saints are brethren, fellowservants and saints saved the same way as Church Age saints is that Tribulation saints “...*have the testimony of Jesus*...” Revelation 19:10.

However, Tribulation saints who are called brethren, fellowservants and saints *cannot* be saved the same way as their Church Age equivalents whom Paul designates as “...*all the saints in Christ Jesus...the brethren in the Lord*...” Philippians 1:1, 14 and each one as “...*a fellowservant in the Lord*” Colossians 4:7. That is so because Church Age brethren, fellowservants and saints are *not* the same as their Tribulation equivalents because they have a *different* spiritual situation *now* and a *different* destination *at death* compared with Tribulation brethren, fellowservants and saints.

By extension, writing to “...*all the saints*...” 2 Corinthians 1:1 including today’s believers Paul states “*Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord...We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord*” 2 Corinthians 5:6, 8.

Again, by extension, writing to “...*all the saints in Christ Jesus...the brethren in the Lord*...” Philippians 1:1, 14 including today’s believers Paul states “*Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus...God, who is rich in mercy, for his great love where-with he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus*” Ephesians 1:1, 2:4-6.

Again, by extension, writing to “...*all the saints in Christ Jesus...the brethren in the Lord*...” Philippians 1:1, 14 including today’s believers Paul states “...*I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better...And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen*” Philippians 1:23, 2 Timothy 4:18.

2 Corinthians 5:6, 8, Ephesians 2:4-6, Philippians 1:23, 2 Timothy 4:18 clearly do *not* apply *doctrinally* to Tribulation brethren, fellowservants and saints pre-Second Advent as John testifies. Tribulation brethren, fellowservants and saints pre-Second Advent, are *never* said to “...*sit together in heavenly places in Christ Jesus*” Ephesians 2:6 and at death are *not* said “...*to be with Christ*...” Philippians 1:23. They are therefore in a *different* spiritual situation from the Church Age brethren, fellowservants and saints *before* death and they are shown to be in a *different* place *after* death.

*“And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled”* Revelation 6:9-11.



Concerning Dr Stauffer's overarching assertion that with respect to Revelation 12:17, 14:12 No one is keeping the commandments to earn salvation...Nothing in the context indicates that anyone keeps God's commandments for salvation...The Tribulation saints...are saved by putting faith in the blood shed on the cross of Calvary... Dr Stauffer doesn't understand what is happening with respect to those scriptures together with the companion scripture Revelation 12:11 *"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."*

See remarks under **Response 2** to **II SALVATION IS BY THE BLOOD** for the Biblical approach to Revelation 12:11 and this extract.

### **Response 2**

Dr Stauffer is wrong to designate Revelation 12:11 as a proof text for equating Church Age salvation with Tribulation salvation. That text is his main plank for so doing throughout his comments but Revelation 12:11 shows that it is the individual Tribulation saint who must overcome the devil and *if necessary* undergo martyrdom in order to be among the overcomers whom John describes as *"...the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years"* Revelation 20:4.

Note that Dr Stauffer cannot adduce from Galatians 2:20. Revelation 12:11, 17, 14:12, 16:6 any statement to the effect that Tribulation saints are saved in the same way as Church Age saints *solely* by putting faith in the blood shed on the cross of Calvary...

Note these scriptures that apply doctrinally to Church Age saints but *not* to Tribulation saints.

*"Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God"* Romans 3:24-25

*"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him"* Romans 5:8-9

*"...he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace"* Ephesians 1:6-7

*"...the Father, which hath made us meet to be partakers of the inheritance of the saints in light...hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins"* Colossians 1:12-14

*"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot"* 1 Peter 1:18-19.

See again remarks above from **Responses 2, 3, 4** given in reverse order and remarks on the full citation of Galatians 2:20. Concerning Tribulation saints with respect to their fulfilment of Revelation 12:11, 17, 14:12, note again the wording of Revelation 12:11, 17, 14:12.

*"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death...And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ"* Revelation 12:11, 17

*"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus"* Revelation 14:12.

Note first that Revelation 12:11, 17, 14:12 do *not* state that Tribulation saints are eternally saved “**by the blood of the Lamb**” through exercising “**the faith of Jesus**” with no necessity to “**keep the commandments of God**” for salvation to as Dr Stauffer baldly asserts.

The key to understanding those scriptures as they relate to Tribulation salvation is 1 Corinthians 2:13 “**Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual,**” with help from Dr Ruckman’s work<sup>16</sup>.

Note the following scriptures that have Tribulation application *prophetically*.

“**Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into my lips...I have set the LORD always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and...my flesh also shall rest in hope**” Psalm 16:4, 7-9. Note the expression “**the LORD...is at my right hand**” Psalm 16:8. The Tribulation saint can *never* testify as Paul does for the Church Age saint that “**Christ liveth in me**” Galatians 2:20. See remarks under **Response 4** with respect to the Tribulation application of the expression “**in the Lord**” Revelation 14:13.

David prophesies as a Tribulation saint as one of “**...the saints that are in the earth, and...the excellent, in whom is all my delight**” Psalm 16:3. They rebuke and separate from the idolatrous blood sacrifices of the inveterate beast worshippers<sup>17</sup> – by testifying that solely “**...the blood of Jesus Christ...cleanseth us from all sin**” 1 John 1:7 because “**...this man...offered one sacrifice for sins for ever**” Hebrews 10:12.

They testify so even at the cost of suffering “**...the death...of them that were beheaded for the witness of Jesus...**” Revelation 12:11, 20:4 and thereby becoming part of those idolatrous sacrifices themselves. Their cry for vengeance notwithstanding, see remarks under **Response 3** on Revelation 6:9-11, the Tribulation saints’ martyrdom and their testimony nevertheless incorporate the declaration of Psalm 16:8-9 “**I have set the LORD always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and...my flesh also shall rest in hope.**”

Knowing therefore that at the Second Advent “**...that Wicked...Even him, whose coming is after the working of Satan with all power and signs and lying wonders...the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming**” 2 Thessalonians 2:8-9 the Tribulation saint will experience firsthand his declaration of Psalm 16:8-9 and the truth of Proverbs 14:32 “**The wicked is driven away in his wickedness: but the righteous hath hope in his death.**”

It is therefore fitting in the light of Psalm 16:4 “**Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into my lips**” that the wicked should incur the judgement of Revelation 16:4-6 “**And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.**”

In *that* way the Tribulation saints overcome “**...that Wicked...**” 2 Thessalonians 2:8 and his minions by “**...by the blood of the Lamb, and by the word of their testimony...keep the commandments of God, and have the testimony of Jesus Christ...and the faith of Jesus**” Revelation 12:11, 17, 14:12.

Such a faithful Tribulation saint will thereby receive salvation according to the Lord’s commendation after the manner of Matthew 25:21 “**...Well done, thou good and faithful servant...enter thou into the joy of thy lord**” provided that individual heeds Paul’s exhortation, see below, with reference to “**the faith of Jesus**” Revelation 14:12 which must be upheld by the Tribulation saint until the fulfilment of Isaiah 25:9 “**And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation.**”

Malachi shows further how **“in that day”** the Lord will reveal so that it can be plainly discerned the distinction between those who *did* **“keep the commandments of God, and have the testimony of Jesus Christ...and the faith of Jesus”** Revelation 12:17, 14:12 and those who did *not*.

**“And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye...discern between the righteous and the wicked, between him that serveth God and him that serveth him not”** Malachi 3:17-18.

Paul’s exhortation as applied prophetically to the Tribulation saints is therefore Hebrews 10:38-39 **“Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.”**

Note that Paul’s warning about the peril of drawing back is but an extension for the Tribulation of what applies now in the Church Age for any individual who never submits to **“the gospel of Christ”** Romans 1:16 as John states in John 3:36 **“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.”**

The above summary, with all of the attendant scriptures, therefore shows that Dr Stauffer has wrested Galatians 2:20, Revelation 12:11, 17, 14:12, 16:6 in his attempt to equate Church Age salvation and Tribulation salvation.

## VI. THE BELIEVERS ARE CALLED BRETHREN (AND ALSO SAINTS)

During the first half of Daniel's Seventieth Week, while Michael remains upon the earth, he serves as Israel's protector. At the midpoint (Revelation chapter 12), God summons Michael to Heaven in order to cast Satan to earth (**Revelation 12:7-9**). With Michael in Heaven, he is no longer on the earth to protect Israel. When Satan is cast down to earth, he goes into the Temple of God and desecrates it (**2 Thessalonians 2:4**) and Israel is told to flee at the abomination of desolation (**Matthew 24:15-18**).

Interestingly, the saints that were slain for the word of God and the testimony (of Jesus) during the Tribulation are seen in Heaven. They want to know when God's vengeance will be poured out upon their executioners.

*Revelation 6:9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: 10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? 11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.*

These Tribulation saints are told to wait until their fellowservants and brethren are also killed and then God will take out His vengeance upon the unbelievers on earth. He does not tell these murdered saints to wait until the Rapture (it has already happened years earlier); the Lord says wait until their fellow-brethren (the other believers) are killed. The brethren are waiting for Jesus Christ to come back to gather together the elect or waiting until their brethren on earth are caught and killed.

### Response 6

See remarks under **Response 3** to **III BELIEVERS ARE CALLED FELLOWSERVANTS, BRETHREN AND SAINTS** with respect to the designation **...BELIEVERS...CALLED BRETHREN (AND ALSO SAINTS)**.

The main point to consider in response to Dr Stauffer's comments under his point **VI** is that he is wrong with respect to his explanation of Revelation 6:9-11. Those saints are *not* in heaven. They are *"...in the heart of the earth"* Matthew 12:40 in *"Abraham's bosom"* Luke 16:22 and will remain there until after *"a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled"* Revelation 6:11.

The Lord then in a post-Tribulation application of Psalm 68:18 *"Thou hast ascended on high, thou has led captivity captive..."* raptures from *"...the heart of the earth"* Matthew 12:40 *"Abraham's bosom"* Luke 16:22 all those saints according to Psalm 50:5 *"Gather my saints together unto me; those that have made a covenant with me by sacrifice"* where that covenanted sacrifice is the sacrifice of themselves according to Revelation 12:11 *"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death"* – see remarks under **Response 2** to **II SALVATION IS BY THE BLOOD** and under **Response 5** to **V KEEPING THE COMMANDMENTS: FOR TESTIMONY'S SAKE Keep the Commandments of God: To testify of one's relationship** – and those saints are then *"...stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands...they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb"* like the *"...man child, who was to rule all nations with a rod of iron...caught up unto God, and to his throne"* Revelation 7:9, 14, 12:5.

See **Appendix – Figures 1, 2** for a diagrammatic representation of *"...the nether parts of the earth"* Ezekiel 31:14, 16, 18, 32:18, 24 including *"Abraham's bosom"* Luke 16:22 and Dr Ruckman's work<sup>18</sup>. See further this extract<sup>19</sup>.



6. **Revelation 6:9-11.** “**the fifth seal**” denotes death, d-e-a-t-h, five letters and note especially with respect to what follows “**five cubits...foursquare**” for sacrifice according to Exodus 38:1 “**And he made the altar of burnt offering of shittim wood: five cubits was the length thereof, and five cubits the breadth thereof; it was foursquare; and three cubits the height thereof.**”

John states “**I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held**” Revelation 6:9. This is a *literal* altar for a *literal* temple in the End Times as John testifies “**And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein**” Revelation 11:1.

Note that the Lord has *the measure* in the End Times of “**...them that perish; because they received not the love of the truth, that they might be saved**” 2 Thessalonians 2:10. Demanding exclusive worship by pretending to be God therefore “**...that man of sin...revealed, the son of perdition...opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God**” 2 Thessalonians 2:3-4.

Those that don’t worship “**that man of sin...revealed, the son of perdition**” 2 Thessalonians 2:3 “**the beast**” Revelation 13:2 on demand have *their heads cut off in sacrifice* after the manner of Deuteronomy 21:4 “**And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer’s neck there in the valley**” as John later testifies “**and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years**” Revelation 20:4.

Note that the mortal bodies of these souls have specifically been *sacrificed* in a grisly act of worship to “**that man of sin...revealed, the son of perdition**” 2 Thessalonians 2:3 “**the beast**” Revelation 13:2 according to Proverbs 21:27 “**The sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind?**”

Their mortal bodies have been *killed by decapitation before being sacrificed in a ghastly parody of Leviticus 1:5-6, 8* “**And he shall kill the bullock before the LORD: and the priests, Aaron’s sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation. And he shall flay the burnt offering, and cut it into his pieces...And the priests, Aaron’s sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar.**” Those victims have not simply been burnt as heretics according to the practice of *De Heretico Comburendo*...from the Latin<sup>20</sup> as ‘Concerning the burning of heretics.’

Revelation 6:9-11 show that *the soul of man had a bodily shape*. It can be seen, it can cry and it can wear garments. As their earned reward in the Lord’s recognition “**for the word of God, and for the testimony which they held...white robes were given unto every one of them...fine linen, clean and white: for the fine linen is the righteousness of saints**” Revelation 6:9, 11, 19:8, a whole lot better than “**all our righteousnesses...as filthy rags**” Isaiah 64:6.

John sees *these* souls “**under the altar**” because they are each a “**man...under the earth**” Revelation 5:3 like Lazarus was and where these souls will be in the End Times as the Lord revealed through Luke, showing that the unsaved soul can feel torment.

“**And it came to pass, that the beggar died, and was carried by the angels into Abraham’s bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame**” Luke 16:22-24.

Concerning Revelation 6:10-11 “*And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?*” after “*a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled*” the Lord will answer their cry in spades. Note the wise guidance set forth to “*ye nations*.”

*“I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy. Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people”* Deuteronomy 32:42-43.

The expression “*their fellowservants also and their brethren*” indicates that Revelation 6:9-11 refer to Jewish souls insofar as “*their fellowservants*” would be similarly rewarded End Times Gentile saints from “*...a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues...before the throne, and before the Lamb, clothed with white robes, and palms in their hands*” Revelation 7:9 “*and their brethren*” would be fellow End Times Jewish saints whom the Lord calls “*my brethren*” Matthew 25:40.

Today’s believer should of course always stand “*for the word of God*” according to Ephesians 6:14-15 “*Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace.*”

The above summary, with all of the attendant scriptures, therefore shows that Dr Stauffer is wrong in his explanation of Revelation 6:9-11 and has wrested those scriptures in his attempt to equate Church Age salvation and Tribulation salvation.

## VII. CAN A TRIBULATION BELIEVER TAKE THE MARK?

During the Church Age, there is nothing that a believer can do to lose his salvation — making him eternally secure once he calls upon the name of the Lord to be saved (**Romans 10:13**). Are the Tribulation saints afforded any assurances of salvation? Yes, of course! Fortunately for the Tribulation saint, his soul's salvation is dependent upon God and his relationship to Him, not upon his ability to withstand temptation or withstand the mass deception.

One of the defining characteristics of those who can take the Mark is the fact that they were deceived into doing so (Point I). The deceived are the ones who receive the Mark of the Beast and they take the Mark because *“he deceived them that had received the mark of the beast”* (**Revelation 19:20**). This is a plain, simple and important feature!

Yet, the saints/the brethren/the fellow servants *cannot* be deceived and thus *cannot* take the Mark. It is important to note that Matthew only refers to the believers as the “elect.” Unlike the book of Revelation, Matthew does *not* call the believers saints, brethren or fellow servants. Matthew calls believing Jews the elect (and the elect become the elect at salvation when elected). Here are a few times Matthew refers to the believers. God shortens the days for the elect's sake and upon His return, He gathers together His elect.

*Matthew 24:22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.*

*Matthew 24:31 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.*

Before Christ returns to earth with His armies, He will send His angels before Him to gather together the elect — these are the saints, the brethren, the fellow servants of Revelation. They are the elect of Matthew. Those not gathered by the angels (the non-elect, unbelievers) are destroyed at His Second Coming.

The elect are supernaturally protected by God. Fortunately, because of this supernatural protection, the elect cannot be deceived. The supernatural protection is not protecting them from death but only the opportunity for Satan to deceive them. This means that God will not allow them to be deceived and only the deceived take the Mark of the Beast.

*Matthew 24:23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. 24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.*

The signs and wonders during Daniel's Seventieth Week are so convincing that IF IT WERE POSSIBLE, these miracles would “*deceive the very elect*,” indicating that it is IMPOSSIBLE to deceive believers. Again, the elect are identified as the “saints” in Revelation with whom the Beast makes war (**Revelation 13:7**).

Those who reject the truth will refuse to call on the name of the Lord to be saved (delivered). Those who call on the name of the Lord will then be supernaturally protected from deception because no mere human in his own strength without God's supernatural intervention is capable of withstanding the deception. The elect/the saints/the brethren/the fellow servants cannot take the Mark. Those who trust Christ are protected and cannot be deceived. Deception brings damnation and God protects the elect from being deceived.

### Response 7

Concerning Dr Stauffer's essential comments under his point **VII** with respect to Tribulation salvation – and *providentially* would be a more suitable term than *fortunately*:

...Are the Tribulation saints afforded any assurances of salvation? Yes, of course! Fortunately for the Tribulation saint, his soul's salvation is dependent upon God and his relationship to Him, not upon his ability to withstand temptation or withstand the mass deception

One of the defining characteristics of those who can take the Mark is the fact that they were deceived into doing so (Point I). The deceived are the ones who receive the Mark of the Beast and they take the Mark because "**he deceived them that had received the mark of the beast**" (**Revelation 19:20**). This is a plain, simple and important feature!

Yet, the saints/the brethren/the fellowservants *cannot* be deceived and thus *cannot* take the Mark...The elect are supernaturally protected by God. Fortunately, because of this supernatural protection, the elect cannot be deceived. The supernatural protection is not protecting them from death but only the opportunity for Satan to deceive them. This means that God will not allow them to be deceived and only the deceived take the Mark of the Beast.

**Matthew 24:23** Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. 24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, **if it were possible, they shall deceive the very elect.**

The signs and wonders during Daniel's Seventieth Week are so convincing that IF IT WERE POSSIBLE, these miracles would "deceive the very elect," indicating that it is IMPOSSIBLE to deceive believers...

...Those who call on the name of the Lord will then be supernaturally protected from deception because no mere human in his own strength without God's supernatural intervention is capable of withstanding the deception. The elect/the saints/the brethren/the fellowservants cannot take the Mark. Those who trust Christ are protected and cannot be deceived...

See the following extracts from **Response 1** to **I ONLY THE DECEIVED TAKE THE MARK** concerning the actual taking of the Mark – where *coercion* will be applied as and when *deception* does not suffice as in Matthew 24:23 – and the Biblical outline of the plan of Tribulation salvation, which Dr Stauffer's comments do not make clear. Any assurance of salvation that the Tribulation saint has is *conditional* upon his keeping steadfastly to that plan as outlined below, given that as any saint in any age, he is entitled to call upon Psalm 71:16 "**I will go in the strength of the Lord GOD: I will make mention of thy righteousness, even of thine only.**"

### Response 1

...Dr Stauffer is inconsistent in insisting that It is vitally important to take notice of these warnings since Jesus also said that there is a specific group during that time that CANNOT BE DECEIVED because of God's supernatural protection and provision... when he has already quoted **Matthew 24:4** And Jesus answered and said unto them, **Take heed that no man deceive you.** He later appeals under **VII CAN A TRIBULATION BELIEVER TAKE THE MARK?** to **Matthew 24:24** For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, **if it were possible, they shall deceive the very elect** to 'prove' that The elect are supernaturally protected by God. Fortunately, because of this supernatural protection, the elect cannot be deceived...This means that God will not allow them to be deceived and only the deceived take the Mark of the Beast.



Dr Stauffer has overlooked the fact that the expression “...if it were possible...” refers not to some supernatural intervention that Dr Stauffer *cannot* substantiate from scripture. The expression refers instead to the possibility of deception of “...the very elect” Matthew 24:24 being obviated by their steadfastly obeying and heeding the Lord’s forewarning and exhortation according to Matthew 24:4, 25, Luke 21:28 “...**Take heed that no man deceive you....Behold, I have told you before...And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh**” in the context of the Tribulation.

That redemption is the Second Advent fulfilment of Jeremiah 15:21 “**And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.**”

Note that contrary to Dr Stauffer’s assertion that Tribulation saints can’t be deceived and in keeping with Matthew 24:4, Paul and Peter warn *all* New Testament saints *against* deception and give exhortations on *avoiding* deception. That avoidance, especially for its purposes of steadfastness and spiritual fruit, requires individual diligence. It is not the outcome of some supernatural protection as Dr Stauffer wrongly supposes.

**“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting...For the fruit of the Spirit is in all goodness and righteousness and truth”** Galatians 6:7-8, Ephesians 5:9.

**“Wherefore, beloved...be diligent that ye may be found of him in peace, without spot, and blameless...Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness”** 2 Peter 3:14, 17.

Note in addition that deception does *not* have to be the reason for wrong-doing and its consequences, *including*, say, taking the Mark and its consequences, as James declares in James 4:17 **“Therefore to him that knoweth to do good, and doeth it not, to him it is sin.”**

Moreover, if supernatural protection against deception will be implemented for Tribulation saints so that they don’t take the Mark, why hasn’t the same protection been implemented for Church Age saints to prevent them from being deceived by corrupt bible versions? What was as plain as a pike-staff to R. L. Stevenson’s Long John Silver remains veiled to many Church Age saints. See the attached study **Long John and The Black Spot**.

To continue with Dr Stauffer’s comments under **I ONLY THE DECEIVED TAKE THE MARK** it is true that **“...the great dragon...that old serpent, called the Devil, and Satan...deceiveth the whole world...”** Revelation 12:9 especially in that **“...the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them”** 2 Corinthians 4:4. That is why today’s unbelievers miss the Rapture.

However, inspection of Revelation 19:20 shows that it is *those who’ve already taken* **“the mark of the beast”** who are then deceived, not that they’ve been deceived into taking the mark, which Dr Stauffer wrongly asserts. See below. Moreover, Dr Stauffer fails to mention that the worship of the image is more by coercion than deception. That worship, of course, is directed *not* to the worship of **“...Christ, who is the image of God”** Who Himself declared to the enemy in part as an exhortation to the Tribulation saint **“...it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve”** Matthew 4:10, Luke 4:8 *in effect referring to Himself* as the Lord states in John 14:9 **“...he that hath seen me hath seen the Father...”** The worship of the image of the beast is, by contrast, directed toward *the wrong image, by force*, according to the demand of Daniel 3:5-6 **“...fall down and worship the golden image that Nebuchadnezzar the king hath set up: And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.”**

Revelation 19:20 therefore summarises what is set out in detail by Revelation 13:3-4, 11-17 **“And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war**

with him?...And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

Therefore, consistent with Revelation 19:20:

1. Revelation 13:3-4 show that the beast is worshipped because he is killed and comes back from the dead. That is a fact, not a deception.
2. Revelation 13:11-12 show that the second beast, who "...spake as a dragon" Revelation 13:11 who said in effect "...Who is the Lord, that I should obey his voice...? I know not the LORD..." Exodus 5:2, encourages worship of the first beast by his defiance of the Lord, not deception, that emphasises the fact not the deception that "the first beast, whose deadly wound was healed" Revelation 13:12 came back from the dead.
3. Revelation 13:13-14 show that by means of real but satanic miracles "...after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved" 2 Thessalonians 2:9-10 the second beast now resorts to deception, therefore "...saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live."
4. Revelation 13:15-17 show that though "...all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world" Revelation 13:8 and do so voluntarily<sup>21</sup>, is now imposed to compel wider worship of the image of the beast and reception of his mark. Those impositions, while having global applications, are clearly aimed particularly at victimising the devil's main target "...the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ" Revelation 12:17 who obey Exodus 20:4-5 "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them..." and Leviticus 19:28 "Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the LORD." Leviticus 19:28 will apply directly to any mark associated with "...the first beast, whose deadly wound was healed" Revelation 13:12 and inserted into the recipients' flesh as "...a mark in their right hand, or in their foreheads" Revelation 13:16. Clearly, coercion, not deception, is the means being applied to compel disobedience to Exodus 20:4-5, Leviticus 19:28 by Israel's remnant, "...the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ" Revelation 12:17.
5. It should be noted that the Tribulation saints "which keep the commandments of God, and have the testimony of Jesus Christ...and the faith of Jesus" Revelation 12:17, 14:12 are those who follow the Lord's injunction "...if thou wilt enter into life, keep the commandments...Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself...If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me" Matthew 19:17-19, 21. To "follow me" for the Tribulation saint is to "...have the testimony of Jesus Christ...and the faith of Jesus" on

exhorting anyone with respect to “...*if thou wilt enter into life, keep the commandments...*” Matthew 19:17 and individually declaring with respect to “...*the Lord’s Christ...the Messiah, which is, being interpreted, the Christ...I know that Messiah cometh, which is called Christ...To give knowledge of salvation unto his people by the remission of their sins, Through the tender mercy of our God; whereby the dayspring from on high hath visited us, To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace*” Luke 1:77-79, 2:26, John 1:41 in chronological order.

The above paragraph is essentially Jewish but it summarises the plan of Tribulation salvation for both Jew and Gentile – and that plan *may* therefore be foreshadowed *before* the Lord’s Millennial reign by Zechariah 8:23 “*Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you*” insofar as the Lord declared to a *non-Jew* “...*we know what we worship: for salvation is of the Jews*” John 4:22. “...*if thou wilt enter into life...*” Matthew 19:17 in the Tribulation, that plan *must* be steadfastly followed for both Jew and Gentile to avoid *damnation of the soul* according to Paul’s *prophetical* declaration Romans 2:9-11 “...*Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: For there is no respect of persons with God.*”

The above summary, with all of the attendant scriptures, therefore hopefully clarifies Dr Stauffer’s comments under his point **VII** concerning taking of the Mark, Tribulation salvation and any assurance of salvation pertaining to the Tribulation saint.

## VIII. HOW ARE THE SAVED SAVED?

This subject has been hotly contested, but fortunately God has not left the Bible-believer without answers. Second Thessalonians chronology starts with the Rapture in verse 1, the midpoint of the seven years in verse 4 (the Abomination of Desolation), and the Second Coming in verse 8. As this chapter starts with the Rapture, it mentions the one event that precedes it (the apostasy of believers) and then the narrative covers the entire seven years. The events recorded in verses 10 through 12 have nothing to do with the Church Age or rejection of the gospel today (although many of us have either mis-taught this or been mis-taught).

The one who comes after the working of Satan (the Beast) will come with all deceivableness of unrighteousness and deceive them that perish. Why do they perish? Because they received not the love of the truth (during Daniel's Seventieth Week) THAT THEY MIGHT BE SAVED! Just let the Bible say what it says without forcing it to fit within a manmade dogma no matter how widespread the teaching.

*2 Thessalonians 2:10 And with all **deceivableness of unrighteousness in them that perish**; because they received not the love of the truth, that they might be saved. 11 And for this cause God shall send them strong delusion, that they should believe a lie: 12 That they all might be **damned who believed not the truth, but had pleasure in unrighteousness.***

The damned (those who perish) are identified as those who refused to believe the truth. They are deceived because they refused to be saved which is their ONLY protection from deception. These unbelievers refused the truth resulting in them refusing to call on the only one that could save them — Jesus Christ. The signs and wonders of the false Christ and false prophets are used to deceive but take note of the group that CANNOT be deceived (**Matthew 24:24**) and will not take the Mark or be damned from taking the Mark.

How does an individual become one of the saints? Those present during Daniel's Seventieth Week hear the gospel and must accept the truth to be saved. Truth rejectors NEVER get saved. The most important question of all ... does the Bible definitively point out how someone gets saved? Yes, in Acts chapter 2. This chapter records Peter's preaching with the context revealing that he is referencing the events of the Tribulation period — Israel's last days, prophecy, visions, dreams, wonders, signs, etc, culminating in his mentioning the sun being turned dark and the moon into blood.

***Acts 2:17** And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: 18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: 19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: **20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:***

The context of this description matches the events surrounding the sixth seal when the moon is turned into blood (**Revelation 6:12**). This all takes place before the Day of the Lord when Christ comes back. Peter concludes his comments concerning this time with these words when taken literally reveal God's plan of salvation for the Tribulation:



**Acts 2:21** And it shall come to pass, that **whosoever shall call on the name of the Lord shall be saved**.

**Joel 2:32** And it shall come to pass, that **whosoever shall call on the name of the LORD shall be delivered**: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

How does someone get saved during Daniel's Seventieth Week and delivered from the deception to come? He calls upon the name of the Lord and from that point forward, he has God's promise of supernatural protection from deception. According to Matthew chapter 24, the believer cannot be deceived. The saints cannot take the Mark of the Beast because they cannot be deceived. When the saints are caught the "patience of the saints" will be their guide. Those delivered up to be judged by this world's system are instructed not even to think about what they are going to say. They are to trust in the Lord.

- Whosoever shall call upon the name of the Lord is **saved**.
- Whosoever shall call upon the name of the Lord is a **saint**.
- Whosoever shall call upon the name of the Lord is one of the **brethren**.
- Whosoever shall call upon the name of the Lord is a **fellowservant**.

The Devil persecutes the saints because their testimony is that they have trusted in the Lord and they are obedient followers of Him (they keep the commandments). Salvation in the Tribulation is Jesus, Jesus, Jesus! It is the blood. The Tribulation saint is saved by the blood, protected by the blood and delivered by the blood. Anything that detracts from Christ's sacrifice on the cross is part of the deception.

### **Response 8**

Concerning Dr Stauffer's comment The events recorded in [Second Thessalonians 2] verses 10 through 12 have nothing to do with the Church Age or rejection of the gospel today...Just let the Bible say what it says without forcing it to fit within a manmade dogma no matter how widespread the teaching. once again – see **Response 5** to **V KEEPING THE COMMANDMENTS: FOR TESTIMONY'S SAKE** according to John 14:15, 21 *If ye love me, keep my commandments...He that hath my commandments, and keepeth them, he it is that loveth me* in the context of John 14:21-24 - it must be asked "...**what saith the scripture?**" Romans 4:3, Galatians 4:30.

In answer, note the following scriptures showing that satanic deception – by which Dr Stauffer sets great store, see **I ONLY THE DECEIVED TAKE THE MARK** – aimed at dissuading men from belief in "**the gospel of Christ**" Romans 1:16 *coupled with the judgement of God upon "...them that perish; because they received not the love of the truth, that they might be saved"* 2 Thessalonians 2:10 is active throughout the Church Age so that contrary to Dr Stauffer's assertion, 2 Thessalonians 2:10-12 *do* have Church Age application.

**"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness...And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenant-breakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them"** Romans 1:18, 28-32

**“But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them”** 2 Corinthians 4:3-4.

Concerning Dr Stauffer’s comment The signs and wonders of the false Christ and false prophets are used to deceive but take note of the group that CANNOT be deceived (**Matthew 24:24**) and will not take the Mark or be damned from taking the Mark...How does an individual become one of the saints? Those present during Daniel’s Seventieth Week hear the gospel and must accept the truth to be saved see again the following extracts from **Response 1** to **I ONLY THE DECEIVED TAKE THE MARK** concerning the actual taking of the Mark – where, as stated under **Response 7** to **VII CAN A TRIBULATION BELIEVER TAKE THE MARK?** coercion will be applied as and when deception does not suffice as in Matthew 24:23 – and the Biblical outline of the plan of Tribulation salvation, which Dr Stauffer’s comments do not make clear. Any assurance of salvation that the Tribulation saint has is conditional upon his keeping steadfastly to that plan as outlined below, given that as any saint in any age, he is entitled to call upon Psalm 71:16 **“I will go in the strength of the Lord GOD: I will make mention of thy righteousness, even of thine only.”**

### **Response 1**

...Dr Stauffer is inconsistent in insisting that It is vitally important to take notice of these warnings since Jesus also said that there is a specific group during that time that CANNOT BE DECEIVED because of God’s supernatural protection and provision... when he has already quoted **Matthew 24:4** *And Jesus answered and said unto them, Take heed that no man deceive you.* He later appeals under **VII CAN A TRIBULATION BELIEVER TAKE THE MARK?** to **Matthew 24:24** *For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect* to ‘prove’ that The elect are supernaturally protected by God. Fortunately, because of this supernatural protection, the elect cannot be deceived...This means that God will not allow them to be deceived and only the deceived take the Mark of the Beast.

Dr Stauffer has overlooked the fact that the expression **“...if it were possible...”** refers not to some supernatural intervention that Dr Stauffer cannot substantiate from scripture. The expression refers instead to the possibility of deception of **“...the very elect”** Matthew 24:24 being obviated by their steadfastly obeying and heeding the Lord’s forewarning and exhortation according to Matthew 24:4, 25, Luke 21:28 **“...Take heed that no man deceive you....Behold, I have told you before...And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh”** in the context of the Tribulation.

That redemption is the Second Advent fulfilment of Jeremiah 15:21 **“And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.”**

Note that contrary to Dr Stauffer’s assertion that Tribulation saints can’t be deceived and in keeping with Matthew 24:4, Paul and Peter warn *all* New Testament saints *against* deception and give exhortations on *avoiding* deception. That avoidance, especially for its purposes of steadfastness and spiritual fruit, requires individual diligence. It is not the outcome of some supernatural protection as Dr Stauffer wrongly supposes.

**“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting...For the fruit of the Spirit is in all goodness and righteousness and truth”** Galatians 6:7-8, Ephesians 5:9.

**“Wherefore, beloved...be diligent that ye may be found of him in peace, without spot, and blameless...Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness”** 2 Peter 3:14, 17.

Note in addition that deception does *not* have to be the reason for wrong-doing and its consequences, including, say, taking the Mark and its consequences, as James declares in James 4:17 “**Therefore to him that knoweth to do good, and doeth it not, to him it is sin.**”

Moreover, if supernatural protection against deception will be implemented for Tribulation saints so that they don’t take the Mark, why hasn’t the same protection been implemented for Church Age saints to prevent them from being deceived by corrupt bible versions? What was as plain as a pike-staff to R. L. Stevenson’s Long John Silver remains veiled to many Church Age saints. See the attached study **Long John and The Black Spot**.

To continue with Dr Stauffer’s comments under **I ONLY THE DECEIVED TAKE THE MARK** it is true that “...**the great dragon...that old serpent, called the Devil, and Satan...deceiveth the whole world...**” Revelation 12:9 especially in that “...**the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them**” 2 Corinthians 4:4. That is why today’s unbelievers miss the Rapture.

However, inspection of Revelation 19:20 shows that it is *those who’ve already taken “the mark of the beast”* who are then deceived, not that they’ve been deceived into taking the mark, which Dr Stauffer wrongly asserts. See below. Moreover, Dr Stauffer fails to mention that the worship of the image is more by coercion than deception. That worship, of course, is directed *not* to the worship of “...**Christ, who is the image of God**” Who Himself declared to the enemy in part as an exhortation to the Tribulation saint “...**it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve**” Matthew 4:10, Luke 4:8 *in effect referring to Himself as the Lord* states in John 14:9 “...**he that hath seen me hath seen the Father...**” The worship of the image of the beast is, by contrast, directed toward *the wrong image, by force*, according to the demand of Daniel 3:5-6 “...**fall down and worship the golden image that Nebuchadnezzar the king hath set up: And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace.**”

Revelation 19:20 therefore summarises what is set out in detail by Revelation 13:3-4, 11-17 “**And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?...And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.**”

Therefore, consistent with Revelation 19:20:

1. Revelation 13:3-4 show that the beast is worshipped because he is killed and comes back from the dead. That is a fact, not a deception.
2. Revelation 13:11-12 show that the second beast, who “...**spake as a dragon**” Revelation 13:11 who said in effect “...**Who is the Lord, that I should obey his voice...? I know not the LORD...**” Exodus 5:2, encourages worship of the first beast by his *defiance* of the Lord, not *deception*, that emphasises *the fact not the deception* that “**the first beast, whose deadly wound was healed**” Revelation 13:12 came back from the dead.



3. Revelation 13:13-14 show that by means of *real but satanic* miracles “...after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved” 2 Thessalonians 2:9-10 the second beast now resorts to deception, therefore “...saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.”
4. Revelation 13:15-17 show that though “...all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world” Revelation 13:8 and do so voluntarily<sup>22</sup>, is now imposed to compel wider worship of the image of the beast and reception of his mark. Those impositions, while having global applications, are clearly aimed particularly at victimising the devil’s main target “...the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ” Revelation 12:17 who obey Exodus 20:4-5 “Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them...” and Leviticus 19:28 “Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the LORD.” Leviticus 19:28 will apply directly to any mark associated with “...the first beast, whose deadly wound was healed” Revelation 13:12 and inserted into the recipients’ flesh as “...a mark in their right hand, or in their foreheads” Revelation 13:16. Clearly, coercion, not deception, is the means being applied to compel disobedience to Exodus 20:4-5, Leviticus 19:28 by Israel’s remnant, “...the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ” Revelation 12:17.
5. It should be noted that the Tribulation saints *which keep the commandments of God, and have the testimony of Jesus Christ...and the faith of Jesus*” Revelation 12:17, 14:12 are those who follow the Lord’s injunction “...if thou wilt enter into life, keep the commandments...Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself...If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me” Matthew 19:17-19, 21. To “follow me” for the Tribulation saint is to “...have the testimony of Jesus Christ...and the faith of Jesus” on exhorting anyone with respect to “...if thou wilt enter into life, keep the commandments...” Matthew 19:17 and individually declaring with respect to “...the Lord’s Christ...the Messiah, which is, being interpreted, the Christ...I know that Messiah cometh, which is called Christ...To give knowledge of salvation unto his people by the remission of their sins, Through the tender mercy of our God; whereby the dayspring from on high hath visited us, To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace” Luke 1:77-79, 2:26, John 1:41 in chronological order.

The above paragraph is essentially Jewish but it summarises the plan of Tribulation salvation for both Jew and Gentile – and that plan may therefore be foreshadowed before the Lord’s Millennial reign by Zechariah 8:23 “Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you” insofar as the Lord declared to a non-Jew “...we know what we worship: for salvation is of the Jews” John 4:22. “...if thou wilt enter into life...” Matthew 19:17 in the Tribulation, that plan must be steadfastly followed for both Jew and Gentile to avoid damnation of the soul according to Paul’s prophetic declaration Romans 2:9-11 “...Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: For there is no respect of persons with God.”

Concerning Dr Stauffer’s comments The most important question of all ... does the Bible definitively point out how someone gets saved? Yes, in Acts chapter 2...Peter con-



cludes his comments concerning this time with these words when taken literally reveal God's plan of salvation for the Tribulation:

**Acts 2:21** *And it shall come to pass, that **whosoever shall call on the name of the Lord shall be saved**.*

**Joel 2:32** *And it shall come to pass, that **whosoever shall call on the name of the LORD shall be delivered**: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.*

How does someone get saved during Daniel's Seventieth Week and delivered from the deception to come? He calls upon the name of the Lord and from that point forward, he has God's promise of supernatural protection from deception. According to Matthew chapter 24, the believer cannot be deceived. The saints cannot take the Mark of the Beast because they cannot be deceived...

- Whosoever shall call upon the name of the Lord is **saved**.
- Whosoever shall call upon the name of the Lord is a **saint**.
- Whosoever shall call upon the name of the Lord is one of the **brethren**.
- Whosoever shall call upon the name of the Lord is a **fellowservant**.

Salvation in the Tribulation is Jesus, Jesus, Jesus! It is the blood. The Tribulation saint is saved by the blood, protected by the blood and delivered by the blood...

It is ironic that Dr Stauffer should assert under his point **VIII** Just let the Bible say what it says without forcing it to fit within a manmade dogma no matter how widespread the teaching in that he *dogmatically* appeals to Joel 2:32, Acts 2:21 to 'prove' that Tribulation salvation = Jesus, Jesus, Jesus! It is the blood. The Tribulation saint is saved by the blood, protected by the blood and delivered by the blood... = Church Age salvation.

See again the remarks above from **Response 1** to **I ONLY THE DECEIVED TAKE THE MARK** under point 5 on the Biblical outline of the plan of Tribulation salvation and this extract from **Response 5** to **V KEEPING THE COMMANDMENTS: FOR TESTIMONY'S SAKE** **Keep the Commandments of God: To display that you love God** according to John 14:15, 21 *If ye love me, **keep my commandments**...**He that hath my commandments, and keepeth them, he it is that loveth me*** in the context of John 14:21-24.

#### **Response 5**

...this writer sees Romans 2:3-11 as *prophetic* as a dire warning to "...**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, and to be admired in all them that believe (because our testimony among you was believed) in that day**" 2 Thessalonians 1:8-10.

Paul is about to embark on a detailed dissertation of Church Age salvation that he sums up in Romans 3:28, 30 **"Therefore we conclude that a man is justified by faith without the deeds of the law...Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith."**

Paul therefore *prefixes* his dissertation with a rebuke to any man who will miss the Rapture because he chooses to **"neglect so great salvation"** Hebrews 2:3 of the Church Age *and will therefore face the judgement of the Second Advent wreaked upon them* "...**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 1:8-9.

Paul then sets out *prophetically* for that individual the *only* way that he can escape that judgement as a Tribulation saint by heeding the admonition of Romans 2:3-11 and *especially* following the particular exhortation that cuts across Dr Stauffer's comment above and emphasises that Church Age salvation and Tribulation salvation are *not* the same:

**"...God...will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life...glory, honour, and peace, to every man that worketh good..."** Romans 2:5-7, 10.

The above summary, with all of the attendant scriptures, therefore shows that Dr Stauffer has wrested John 14:15, 21-24 in his attempt to equate Church Age salvation and Tribulation salvation.

Concerning Joel 2:32, Acts 2:21 neither scripture *doctrinally* proves that Tribulation salvation = Jesus, Jesus, Jesus! It is the blood. The Tribulation saint is saved by the blood, protected by the blood and delivered by the blood... = Church Age salvation.

Doctrinally – and with respect to Tribulation salvation – Joel 2:32, Acts 2:21 are *Second Advent* scriptures in fulfilment as stated in part in **Response 1** to **I ONLY THE DECEIVED TAKE THE MARK** under point 5 on the Biblical outline of the plan of Tribulation salvation *from the enemy* - as Jeremiah prophesies of them in Lamentations 4:19 **"Our persecutors are swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness"** - of Luke 1:74, 78-79 **"That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear...Through the tender mercy of our God; whereby the dayspring from on high hath visited us, To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."**

The calling upon the Lord of Joel 2:32, Acts 2:11 will then be the fulfilment at the Second Advent of Deuteronomy 6:25, Isaiah 25:9, 64.5, noting again that the salvation of them that **"...shall call on the name of the LORD..."** Joel 2:32 is their deliverance by the Lord at His Return from the enemy described by Lamentations 4:19 – *and that works are part of their salvation.*

**"And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us...And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation...Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways...in those is continuance, and we shall be saved"** Deuteronomy 6:25, Isaiah 25:9, 64.5.

Note that if Dr Stauffer was consistent in his citation of Acts 2:21 for Tribulation salvation = Church Age salvation, he should have also cited from Peter Acts 2:38 **"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost"** even though that scripture has been superseded for salvation by Peter speaking in effect for all Church Age saints by Acts 15:11 **"But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they."**

See Dr Ruckman's works<sup>23</sup> for details.

Concerning Dr Stauffer tedious insistence on appealing to the terms *saint*, *brethren*, *fellowservant* in his efforts to equate Tribulation salvation and Church Age salvation, see again this extract in green text from **Response 3** to **III BELIEVERS ARE CALLED FELLOWSERVANTS, BRETHREN AND SAINTS.**

### Response 3

Dr Stauffer assumes that because the scriptures that he cites refer to Tribulation saints as brethren, fellowservants and saints, Tribulation saints must be saved by trusting in Christ the same way as Church Age saints, who are also called brethren, fellowservants and saints. Dr Stauffer insists that further proof that Tribulation saints are brethren, fellowservants and saints saved the same way as Church Age saints is that Tribulation saints “...*have the testimony of Jesus...*” Revelation 19:10.

However, Tribulation saints who are called brethren, fellowservants and saints *cannot* be saved the same way as their Church Age equivalents whom Paul designates as “...*all the saints in Christ Jesus...the brethren in the Lord...*” Philippians 1:1, 14 and each one as “...*a fellowservant in the Lord*” Colossians 4:7. That is so because Church Age brethren, fellowservants and saints are *not* the same as their Tribulation equivalents because they have a *different* spiritual situation *now* and a *different* destination *at death* compared with Tribulation brethren, fellowservants and saints.

By extension, writing to “...*all the saints...*” 2 Corinthians 1:1 including today’s believers Paul states “*Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord...We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord*” 2 Corinthians 5:6, 8.

Again, by extension, writing to “...*all the saints in Christ Jesus...the brethren in the Lord...*” Philippians 1:1, 14 including today’s believers Paul states “*Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus...God, who is rich in mercy, for his great love where-with he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus*” Ephesians 1:1, 2:4-6.

Again, by extension, writing to “...*all the saints in Christ Jesus...the brethren in the Lord...*” Philippians 1:1, 14 including today’s believers Paul states “...*I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better...And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen*” Philippians 1:23, 2 Timothy 4:18.

2 Corinthians 5:6, 8, Ephesians 2:4-6, Philippians 1:23, 2 Timothy 4:18 clearly do *not* apply *doctrinally* to Tribulation brethren, fellowservants and saints pre-Second Advent as John testifies. Tribulation brethren, fellowservants and saints pre-Second Advent, are *never* said to “...*sit together in heavenly places in Christ Jesus*” Ephesians 2:6 and at death are *not* said “...*to be with Christ...*” Philippians 1:23. They are therefore in a *different* spiritual situation from the Church Age brethren, fellowservants and saints *before* death and they are shown to be in a *different* place *after* death.

“*And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled*” Revelation 6:9-11.

The above summary, with all of the attendant scriptures, therefore shows that Dr Stauffer has wrested Joel 2:32, Acts 2:21 in his attempt to equate Church Age salvation and Tribulation salvation.

## IX. WHAT INSTRUCTIONS ARE GIVEN TO A SAVED PERSON IF CAPTURED?

Matthew chapter 24 records Christ's Olivet Discourse as does Mark chapter 13. God not only supernaturally protects the saved from being deceived but He also protects all those captured by Satan's minions. Some Bible teachers have pontificated that no one can withstand the temptation of watching loved ones decapitated — that is unless God shows Himself more powerful than the hordes of Hell.

*Mark 13:11 But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.*

Those who call on the name of the Lord are saved (delivered) but this likely indicates much more than a mere physical salvation since believers can still be delivered up to those trying to compel them to take the Mark. Fortunately for the saved, if they lose their lives, these saints are still saved and are likely among the ranks of those martyred for the faith of Jesus (**Revelation 20:4**).

...Here is one more problem text from Mark chapter 13.

*Mark 13:13 And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.*

Those who ENDURE UNTO THE END are physically saved to enter the millennium with natural bodies. Enduring to the end simply means that they made it to the end of the seven years without taking the Mark and without being caught and killed. When Christ sends His angels before Him to gather the elect (**Matthew 24:31**), it is this enduring group (along with some of the nations) delivered at Christ's return to go into the millennium.

Again, see Dr Stauffer's point **VII**, *providentially* would be a more suitable term than *fortunately*. The reader will note that as with Dr Stauffer's point **I**, not all of Dr Stauffer's point **IX** has been reproduced, only those portions in context where a concerted response is needed. The comments from Dr Stauffer's point **IX** that need a concerted response are addressed as follows.

Concerning Dr Stauffer's comment that God not only supernaturally protects the saved from being deceived... see again the following extracts from **Response 1** to **I ONLY THE DECEIVED TAKE THE MARK**.

### *Response 1*

Dr Stauffer is inconsistent in insisting that It is vitally important to take notice of these warnings since Jesus also said that there is a specific group during that time that CANNOT BE DECEIVED because of God's supernatural protection and provision... when he has already quoted **Matthew 24:4** *And Jesus answered and said unto them, Take heed that no man deceive you.* He later appeals under **VII CAN A TRIBULATION BELIEVER TAKE THE MARK?** to **Matthew 24:24** *For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect* to 'prove' that The elect are supernaturally protected by God. Fortunately, because of this supernatural protection, the elect cannot be deceived... This means that God will not allow them to be deceived and only the deceived take the Mark of the Beast.

Dr Stauffer has overlooked the fact that the expression "...if it were possible..." refers not to some supernatural intervention that Dr Stauffer cannot substantiate from scripture. The expression refers instead to the possibility of deception of "...the very elect" Matthew 24:24 being obviated by their steadfastly obeying and heeding the Lord's forewarning and exhortation according to Matthew 24:4, 25, Luke 21:28 "...Take heed that no man deceive you....Behold, I have told you before...And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" in the context of the Tribulation.



That redemption is the Second Advent fulfilment of Jeremiah 15:21 “**And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.**”

Note that contrary to Dr Stauffer’s assertion that Tribulation saints can’t be deceived and in keeping with Matthew 24:4, Paul and Peter warn *all* New Testament saints *against* deception and give exhortations on *avoiding* deception. That avoidance, especially for its purposes of steadfastness and spiritual fruit, requires individual diligence. It is not the outcome of some supernatural protection as Dr Stauffer wrongly supposes.

**“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting...For the fruit of the Spirit is in all goodness and righteousness and truth”** Galatians 6:7-8, Ephesians 5:9.

**“Wherefore, beloved...be diligent that ye may be found of him in peace, without spot, and blameless...Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness”** 2 Peter 3:14, 17.

Note in addition that deception does *not* have to be the reason for wrong-doing and its consequences, including, say, taking the Mark and its consequences, as James declares in James 4:17 **“Therefore to him that knoweth to do good, and doeth it not, to him it is sin.”**

Moreover, if supernatural protection against deception will be implemented for Tribulation saints so that they don’t take the Mark, why hasn’t the same protection been implemented for Church Age saints to prevent them from being deceived by corrupt bible versions? What was as plain as a pike-staff to R. L. Stevenson’s Long John Silver remains veiled to many Church Age saints. See the attached study **Long John and The Black Spot**.

Concerning Dr Stauffer’s comment ...Here is one more problem text from Mark chapter 13.

**Mark 13:13 And ye shall be hated of all men for my name’s sake: but he that shall endure unto the end, the same shall be saved.**

Those who ENDURE UNTO THE END are physically saved to enter the millennium with natural bodies. Enduring to the end simply means that they made it to the end of the seven years without taking the Mark and without being caught and killed. When Christ sends His angels before Him to gather the elect (**Matthew 24:31**), it is this enduring group (along with some of the nations) delivered at Christ’s return to go into the millennium see these extracts from **Response 2 to II SALVATION IS BY THE BLOOD** that sets Tribulation salvation in context with reference to Matthew 24:13 that cross references with Mark 13:13.

### **Response 2**

...Revelation 12:11 shows that it is the individual Tribulation saint who must overcome the devil and *if necessary* undergo martyrdom in order to be among the overcomers whom John describes as **“...the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years”** Revelation 20:4...

Concerning the difference between the Church Age saint and the Tribulation saint that Dr Stauffer has overlooked, see this extract<sup>24</sup>...

... the Tribulation saint does *not* have [that threefold victory over the world, the flesh and the devil that the Lord has already won for the Church Age saint] pre-Second Advent and [therefore *he, not the Lord*] must overcome by adding a true testimony and a willingness to be martyred for it to faith in **“the blood of the Lamb”** [to sustain his salvation insofar as for all saints **“...the blood of Jesus Christ...cleanseth us from all sin”** 1 John 1:7] according to [the full sense of] Revelation 12:11

**“And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.”**

Spiritually matching Revelation 12:11 Church Age saints **“...redeemed...with the precious blood of Christ, as of a lamb without blemish and without spot”** 1 Peter 1:18-19 of course:

- Must **“testify the gospel of the grace of God”** Acts 20:24
- Plead **“the blood of Christ”** for daily victory over sin and temptation, *Ruckman Reference Bible* p 1608, insofar as **“How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?”** Hebrews 9:14
- **“Submit yourselves therefore to God. Resist the devil, and he will flee from you”** James 4:7, even though that resistance incurs an experience for any saint like of Paul in 2 Corinthians 4:8-9 **“We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed.”**

Revelation 12:11 indicates that the Tribulation saint follows those steps *but it must be emphasised that those steps are post-salvation for the Church Age saint*. By contrast, which contrast Dr Stauffer has overlooked, the Tribulation saint in Revelation 12:11 *must* follow the steps listed there in order to sustain his salvation by following Matthew 24:13 **“But he that shall endure unto the end, the same shall be saved”** - see remarks below with respect to Matthew 24:13 - even to martyrdom and obeying the admonitions of Revelation 14:6-7, 9-11.

**“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters...And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb”** Revelation 14:6-7, 9-10.

Those admonitions do *not* apply to Church Age saints of whom Paul states doctrinally **“Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved”** Ephesians 1:5-6.

In addition, Dr Stauffer has limited scriptures that clearly cannot be applied to Church Age salvation to physical salvation only. He dogmatically refers in turn in that respect to Matthew 24:12-14, Jeremiah 23:5-6. See *One Book Rightly Divided* p 52.

Inspection of Matthew 24:12-14 shows that the context of Matthew 24:13 is not merely physical, as Dr Stauffer wrongly asserts it to be:

**“And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come”** Matthew 24:12-14.

The immediate context of Matthew 24:13 is therefore *not* physical salvation but evil abounding and in turn increasing rejection of Mark 12:30-31 **“And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.”**

Dr Stauffer cites Matthew 24:22, *One Book Rightly Divided* p 52, in support of his notion that the immediate context of Matthew 24:13 is limited to physical salvation because Matthew 24:22 contains the expression “...except those days should be shortened, there should no flesh be saved...” However, the context of Matthew 24:22 is the rigour of “great tribulation” Matthew 24:21, as distinct from the context of Matthew 24:13.

The Tribulation saint in the context of Matthew 24:13, in those “perilous times” 2 Timothy 3:1, must steadfastly bear witness to “this gospel of the kingdom” Matthew 24:14 in direct opposition to “...the seat of the beast; and his kingdom” Revelation 16:10 and in accordance with the preaching of Zechariah 14:9 “And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one” which has to do with world dominion, not mere physical deliverance, and in turn “the fear of the LORD” 1 Samuel 11:7, 2 Chronicles 14:14, 17:10, 19:7, 9, Job 28:28, Psalm 19:9, 34:11, 111:10, Proverbs 1:7, 29, 2:5, 8:13, 9:10, 10:27, 14:26, 27, 15:16, 33, 16:6, 19:23, 22:4, 23:7, Isaiah 11:2, 3, 33:6, 26 references, 27 if “the fear of the Lord” Acts 9:31 is included, according to Psalm 2:10-12 “Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.”

The final exhortation of Psalm 2:12 is the expression of “the faith of Jesus” Revelation 14:12 for the Tribulation saint in defiance of him of whom John warns even now “...that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world” 1 John 4:3.

The Tribulation saint according to Paul’s exhortation doctrinally “And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end” Hebrews 6:11 therefore looks forward to the Second Advent fulfilment reinforcing the context of Matthew 24:13-14, which is *not* physical salvation, see remarks above, of Revelation 11:15 “And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.”

It follows that the context of Matthew 24:13 is not merely physical salvation.

Neither therefore is that of Mark 13:13 and nor should Mark 13:13 be limited to Those who EN-DURE UNTO THE END are physically saved to enter the millennium with natural bodies. Enduring to the end simply means that they made it to the end of the seven years without taking the Mark and without being caught and killed<sup>25</sup>.

The above summary, with all of the attendant scriptures, therefore shows that Dr Stauffer has not proved supernatural protection from deception in the Tribulation and while not limiting Mark 13:11-12 to physical salvation, he has wrongly limited Mark 13:13, the very next verse, to physical salvation.

In sum, Dr Stauffer has yet again failed to prove that Tribulation salvation = Church Age salvation.

## X. CONCLUSION

The Tribulation saint is promised a supernatural salvation, as well as supernatural protection from damnation. Although some teach that a person is saved by faith and works in the Tribulation (which is what I was taught), there is no indication that a man's works are salvific. If people are taught that their works are an element in salvation and this turns out to be wrong, trusting in one's faith PLUS WORKS will condemn the individual for trusting in a false gospel and a false hope (**Revelation 14:6**).

However, IF during the Tribulation people are saved by faith PLUS WORKS as some proclaim, then condemnation would come to those in the Tribulation who call on the name of the Lord and trust solely in Christ's shed blood for salvation (**Acts 2:21; Revelation 12:11**). However, the point of this writing is to show that this hypothesis is false and dangerous because it is unbiblical. Unfortunately, one error leads to another. There are some preachers today who are teaching that the great deception during the Tribulation will be that preachers will be teaching that a person is saved by grace through faith without works during the Tribulation. As all error, one erroneous teaching frequently leads to some of the most egregious of errors.

Salvation has always been and always will be by trusting in God's revealed truth. Salvation is by grace because no one deserves salvation. Salvation is by grace because no one can earn salvation. Salvation is by grace through faith otherwise an individual could boast for the part he plays in his soul's redemption. Salvation of the soul is always the unmerited favor of God. Praise God He opened my eyes to this truth and I have repented of having taught this wrong.

Once a person in the Tribulation calls on the name of the Lord (**Acts 2:21**), he becomes a part of the elect (**Mark 13:27**), the brethren (**Revelation 6:11**), and the saints (**Revelation 13:7**). Through God's grace and supernatural protection, the Tribulation saint cannot be deceived, thus he cannot take the Mark of the Beast (**Revelation 14:11**). Additionally, if the believer is caught by the authorities, he has no worries because God will put the very words he needs into his mouth (**Mark 13:11**). God receives all the glory and He has this whole thing figured out. I only wish I could say I always taught this truth this way. I did not and I was wrong! God help me to be a loud enough voice to undo the effects of having taught this wrong.

Those present during the Tribulation need to have their eyes upon Jesus because nothing else suffices; nothing else saves! Salvation today is by the blood; salvation in the Tribulation is by the blood; nothing else saves! Interestingly, those who speak against the words of the captured Tribulation saint will in effect be blaspheming the Holy Ghost and these lost people will not be forgiven for that.

***Luke 12:10** And whosoever shall speak a word against the Son of man, it shall be forgiven him: **but unto him that blasphemeth against the Holy Ghost** it shall not be forgiven. 11 And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: 12 For the **Holy Ghost** shall teach you in the same hour what ye ought to say.*

God has a purpose for everything, even the capture of those who have trusted in Him during Daniel's Seventieth Week. The Holy Ghost will give these believers the words to say; their captors trying to compel them to take the Mark will think they are speaking against the individual, but their words will be actually blaspheming God, the Holy Ghost (who is speaking through these saints). God has a purpose for everything, and everything has a purpose. God gets the glory no matter what happens but certainly not if man plays a part in the salvation of his soul.



### Response 10

Contrary to Dr Stauffer's comment that The Tribulation saint is promised a supernatural salvation, as well as supernatural protection from damnation. Although some teach that a person is saved by faith and works in the Tribulation (which is what I was taught), there is no indication that a man's works are salvific. If people are taught that their works are an element in salvation and this turns out to be wrong, trusting in one's faith PLUS WORKS will condemn the individual for trusting in a false gospel and a false hope (**Revelation 14:6**). However, IF during the Tribulation people are saved by faith PLUS WORKS as some proclaim, then condemnation would come to those in the Tribulation who call on the name of the Lord and trust solely in Christ's shed blood for salvation (**Acts 2:21; Revelation 12:11**)...see again this extract from *Response 5* to **V KEEPING THE COMMANDMENTS: FOR TESTIMONY'S SAKE** **Keep the Commandments of God: To display that you love God** according to John 14:15, 21 *If ye love me, keep my commandments...He that hath my commandments, and keepeth them, he it is that loveth me* in the context of John 14:21-24.

### Response 5

...this writer sees Romans 2:3-11 as *prophetic* as a dire warning to “...*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, and to be admired in all them that believe (because our testimony among you was believed) in that day*” 2 Thessalonians 1:8-10.

Paul is about to embark on a detailed dissertation of Church Age salvation that he sums up in Romans 3:28, 30 “*Therefore we conclude that a man is justified by faith without the deeds of the law...Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.*”

Paul therefore *prefixes* his dissertation with a rebuke to any man who will miss the Rapture because he chooses to “*neglect so great salvation*” Hebrews 2:3 of the Church Age *and will therefore face the judgement of the Second Advent wreaked upon them* “...*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 1:8-9.

Paul then sets out *prophetically* for that individual the *only* way that he can escape that judgement as a Tribulation saint by heeding the admonition of Romans 2:3-11 and *especially* following the particular exhortation that cuts across Dr Stauffer's comment above and emphasises that Church Age salvation and Tribulation salvation are *not* the same:

“...*God...will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life...glory, honour, and peace, to every man that worketh good...*” Romans 2:5-7, 10.

It is ironic, see below, that Dr Stauffer alludes in the above comment to Revelation 14:6 “*And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people*” and follows that allusion with the comment that IF during the Tribulation people are saved by faith PLUS WORKS as some proclaim, then condemnation would come to those in the Tribulation who call on the name of the Lord and trust solely in Christ's shed blood for salvation (**Acts 2:21; Revelation 12:11**) asserting that this hypothesis is false and dangerous because it is unbiblical...

... Salvation is by grace because no one can earn salvation. Salvation is by grace through faith otherwise an individual could boast for the part he plays in his soul's redemption...

Once a person in the Tribulation calls on the name of the Lord (**Acts 2:21**), he becomes a part of the elect (**Mark 13:27**), the brethren (**Revelation 6:11**), and the saints (**Revelation 13:7**). Through God's grace and supernatural protection, the Tribulation saint cannot be deceived, thus he cannot take the Mark of the Beast (**Revelation 14:11**)...

... Salvation today is by the blood; salvation in the Tribulation is by the blood; nothing else saves!...God gets the glory no matter what happens but certainly not if man plays a part in the salvation of his soul.

A comprehensive response to Dr Stauffer's comments reproduced above is as follows. See again these extracts.

From **Response 2** to **II SALVATION IS BY THE BLOOD** that sets Tribulation salvation in context:

### **Response 2**

...Revelation 12:11 shows that it is the individual Tribulation saint who must overcome the devil and *if necessary* undergo martyrdom in order to be among the overcomers whom John describes as **"...the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years"** Revelation 20:4...

Concerning the difference between the Church Age saint and the Tribulation saint that Dr Stauffer has overlooked, see this extract<sup>26</sup>...

... the Tribulation saint does *not* have [that threefold victory over the world, the flesh and the devil that the Lord has already won for the Church Age saint] pre-Second Advent and [therefore *he, not the Lord*] must overcome by adding a true testimony and a willingness to be martyred for it to faith in **"the blood of the Lamb"** [to sustain his salvation insofar as for all saints **"...the blood of Jesus Christ...cleanseth us from all sin"** 1 John 1:7] according to [the full sense of] Revelation 12:11 **"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."**

Spiritually matching Revelation 12:11 Church Age saints **"...redeemed...with the precious blood of Christ, as of a lamb without blemish and without spot"** 1 Peter 1:18-19 of course:

- Must **"testify the gospel of the grace of God"** Acts 20:24
- Plead **"the blood of Christ"** for daily victory over sin and temptation, *Ruckman Reference Bible* p 1608, insofar as **"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"** Hebrews 9:14
- **"Submit yourselves therefore to God. Resist the devil, and he will flee from you"** James 4:7, even though that resistance incurs an experience for any saint like of Paul in 2 Corinthians 4:8-9 **"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed."**

Revelation 12:11 indicates that the Tribulation saint follows those steps *but it must be emphasised that those steps are post-salvation for the Church Age saint*. By contrast, which contrast Dr Stauffer has overlooked, the Tribulation saint in Revelation 12:11 *must* follow the steps listed there in order to sustain his salvation by following Matthew 24:13 **"But he that shall endure unto the end, the same shall be saved"** - see remarks below with respect to Matthew 24:13 - even to martyrdom and obeying the admonitions of Revelation 14:6-7, 9-11.

*“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters...And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb”* Revelation 14:6-7, 9-10.

Those admonitions do *not* apply to Church Age saints of whom Paul states doctrinally *“Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved”* Ephesians 1:5-6...

From **Response 5** to **V KEEPING THE COMMANDMENTS: FOR TESTIMONY’S SAKE** **Keep the Commandments of God: To testify of one’s relationship** revealing the Biblical application of *“the blood of the Lamb”* Revelation 12:11 with respect to the Tribulation saint and Tribulation salvation.

### **Response 5**

...Concerning Tribulation saints with respect to their fulfilment of Revelation 12:11, 17, 14:12, note again the wording of Revelation 12:11, 17, 14:12.

*“And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death...And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ”* Revelation 12:11, 17

*“Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus”* Revelation 14:12.

Note first that Revelation 12:11, 17, 14:12 do *not* state that Tribulation saints are eternally saved *“by the blood of the Lamb”* through exercising *“the faith of Jesus”* with no necessity to *“keep the commandments of God”* for salvation to as Dr Stauffer baldly asserts.

The key to understanding those scriptures as they relate to Tribulation salvation is 1 Corinthians 2:13 *“Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual,”* with help from Dr Ruckman’s works<sup>27</sup>.

Note the following scriptures that have Tribulation application *prophetically*.

*“Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into my lips...I have set the LORD always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and...my flesh also shall rest in hope”* Psalm 16:4, 7-9. Note the expression *“the LORD...is at my right hand”* Psalm 16:8. The Tribulation saint can *never* testify as Paul does for the Church Age saint that *“Christ liveth in me”* Galatians 2:20. See remarks under **Response 4** with respect to the Tribulation application of the expression *“in the Lord”* Revelation 14:13.

David prophesies as a Tribulation saint as one of *“...the saints that are in the earth, and...the excellent, in whom is all my delight”* Psalm 16:3. They rebuke and separate from the idolatrous blood sacrifices of the inveterate beast worshippers by testifying that solely *“...the blood of Jesus Christ...cleanseth us from all sin”* 1 John 1:7 because *“...this man...offered one sacrifice for sins for ever”* Hebrews 10:12<sup>28</sup>.

They testify so even at the cost of suffering *“...the death...of them that were beheaded for the witness of Jesus...”* Revelation 12:11, 20:4 and thereby becoming part of those idolatrous sacrifices

themselves. Their cry for vengeance notwithstanding, see remarks under *Response 3* on Revelation 6:9-11, the Tribulation saints' martyrdom and their testimony nevertheless incorporate the declaration of Psalm 16:8-9 **"I have set the LORD always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and...my flesh also shall rest in hope."**

Knowing therefore that at the Second Advent **"...that Wicked...Even him, whose coming is after the working of Satan with all power and signs and lying wonders...the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming"** 2 Thessalonians 2:8-9 the Tribulation saint will experience firsthand his declaration of Psalm 16:8-9 and the truth of Proverbs 14:32 **"The wicked is driven away in his wickedness: but the righteous hath hope in his death."**

It is therefore fitting in the light of Psalm 16:4 **"Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into my lips"** that the wicked should incur the judgement of Revelation 16:4-6 **"And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy."**

In that way the Tribulation saints overcome **"...that Wicked..."** 2 Thessalonians 2:8 and his minions by **"...by the blood of the Lamb, and by the word of their testimony...keep the commandments of God, and have the testimony of Jesus Christ...and the faith of Jesus"** Revelation 12:11, 17, 14:12.

Such a faithful Tribulation saint will thereby receive salvation according to the Lord's commendation after the manner of Matthew 25:21 **"...Well done, thou good and faithful servant...enter thou into the joy of thy lord"** provided that individual heeds Paul's exhortation with reference to **"the faith of Jesus"** Revelation 14:12 which must be upheld by the Tribulation saint until the fulfilment of Isaiah 25:9 **"And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation."**

Malachi shows further how **"in that day"** the Lord will reveal so that it can be plainly discerned the distinction between those who did **"keep the commandments of God, and have the testimony of Jesus Christ...and the faith of Jesus"** Revelation 12:17, 14:12 and those who did not.

**"And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye...discern between the righteous and the wicked, between him that serveth God and him that serveth him not"** Malachi 3:17-18.

Paul's exhortation as applied prophetically to the Tribulation saints is therefore Hebrews 10:38-39 **"Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."**

Note that Paul's warning about the peril of drawing back is but an extension for the Tribulation of what applies now in the Church Age for any individual who never submits to **"the gospel of Christ"** Romans 1:16 as John states in John 3:36 **"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."**

The above summary, with all of the attendant scriptures, therefore shows that Dr Stauffer has wrested Galatians 2:20, Revelation 12:11, 17, 14:12, 16:6 in his attempt to equate Church Age salvation and Tribulation salvation.

Dr Stauffer's attempts to deny the Biblical plan of Tribulation salvation by veiled reference to the Church Age passage Ephesians 2:8-9 **"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast"** in his comments



...Salvation is by grace through faith otherwise an individual could boast for the part he plays in his soul's redemption...God gets the glory no matter what happens but certainly not if man plays a part in the salvation of his soul are countered by these scriptures having Tribulation salvation application:

Extract from *Response 8* to **VIII HOW ARE THE SAVED SAVED?** revealing that obedience to the Lord stems from humility, not boasting except in the sense of Psalm 34:2 “*My soul shall make her boast in the LORD: the humble shall hear thereof, and be glad.*”

#### *Response 8*

... Concerning Joel 2:32, Acts 2:21 neither scripture *doctrinally* proves that Tribulation salvation = Jesus, Jesus, Jesus! It is the blood. The Tribulation saint is saved by the blood, protected by the blood and delivered by the blood... = Church Age salvation.

Doctrinally – and with respect to Tribulation salvation – Joel 2:32, Acts 2:21 are *Second Advent* scriptures in fulfilment as stated in part in *Response 1* to **I ONLY THE DECEIVED TAKE THE MARK** under point 5 on the Biblical outline of the plan of Tribulation salvation *from the enemy* - as Jeremiah prophesies of them in Lamentations 4:19 “*Our persecutors are swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness*” - of Luke 1:74, 78-79 “*That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear...Through the tender mercy of our God; whereby the dayspring from on high hath visited us, To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.*”

The calling upon the Lord of Joel 2:32, Acts 2:11 will then be the fulfilment at the Second Advent of Deuteronomy 6:25, Isaiah 25:9, 64.5, noting again that the salvation of them that “...*shall call on the name of the LORD*...” Joel 2:32 is their deliverance by the Lord at His Return from the enemy described by Lamentations 4:19 – *and that works are part of their salvation.*

“*And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us...And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation...Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways...in those is continuance, and we shall be saved*” Deuteronomy 6:25, Isaiah 25:9, 64.5.

Note that if Dr Stauffer was consistent in his citation of Acts 2:21 for Tribulation salvation = Church Age salvation, he should have also cited from Peter Acts 2:38 “*Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost*” even though that scripture has been superseded for salvation by Peter speaking in effect for all Church Age saints by Acts 15:11 “*But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.*”

See Dr Ruckman's works<sup>29</sup>.

Concerning Dr Stauffer tedious insistence on appealing to the terms *saint, brethren, fellowservant* in his efforts to equate Tribulation salvation and Church Age salvation, see again this extract in green text from *Response 3* to **III BELIEVERS ARE CALLED FELLOWSERVANTS, BRETHREN AND SAINTS.**

#### *Response 3*

Dr Stauffer assumes that because the scriptures that he cites refer to Tribulation saints as brethren, fellowservants and saints, Tribulation saints must be saved by trusting in Christ the same way as Church Age saints, who are also called brethren, fellowservants and saints. Dr Stauffer insists that further proof that Tribulation saints are brethren, fellowservants and saints saved the same way as Church Age saints is that Tribulation saints “...*have the testimony of Jesus*...” Revelation 19:10.

However, Tribulation saints who are called brethren, fellowservants and saints *cannot* be saved the same way as their Church Age equivalents whom Paul designates as “...**all the saints in Christ Jesus...the brethren in the Lord...**” Philippians 1:1, 14 and each one as “...**a fellowservant in the Lord**” Colossians 4:7. That is so because Church Age brethren, fellowservants and saints are *not* the same as their Tribulation equivalents because they have a *different* spiritual situation *now* and a *different* destination *at death* compared with Tribulation brethren, fellowservants and saints.

By extension, writing to “...**all the saints...**” 2 Corinthians 1:1 including today’s believers Paul states “**Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord...We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord**” 2 Corinthians 5:6, 8.

Again, by extension, writing to “...**all the saints in Christ Jesus...the brethren in the Lord...**” Philippians 1:1, 14 including today’s believers Paul states “**Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus...God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus**” Ephesians 1:1, 2:4-6.

Again, by extension, writing to “...**all the saints in Christ Jesus...the brethren in the Lord...**” Philippians 1:1, 14 including today’s believers Paul states “...**I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better...And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen**” Philippians 1:23, 2 Timothy 4:18.

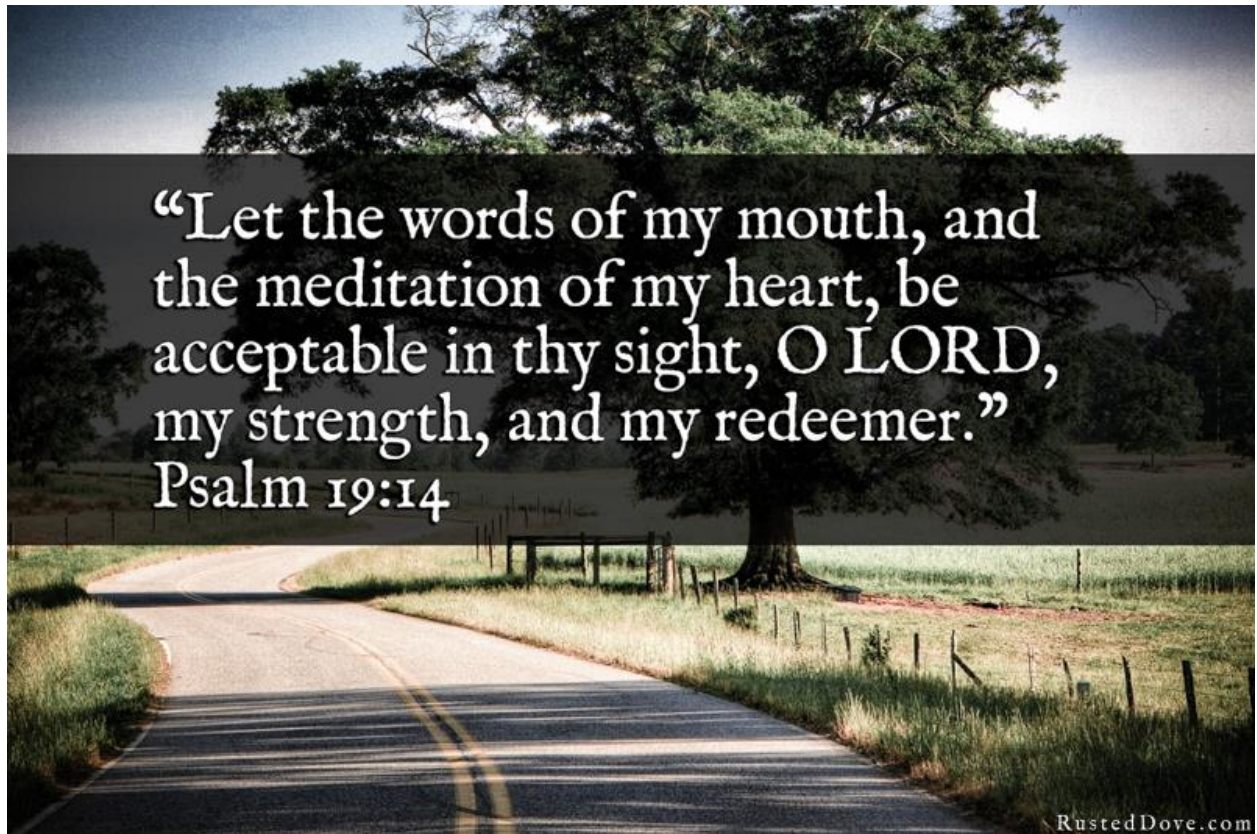
2 Corinthians 5:6, 8, Ephesians 2:4-6, Philippians 1:23, 2 Timothy 4:18 clearly do *not* apply *doctrinally* to Tribulation brethren, fellowservants and saints pre-Second Advent as John testifies. Tribulation brethren, fellowservants and saints pre-Second Advent, are *never* said to “...**sit together in heavenly places in Christ Jesus**” Ephesians 2:6 and at death are *not* said “...**to be with Christ...**” Philippians 1:23. They are therefore in a *different* spiritual situation from the Church Age brethren, fellowservants and saints *before* death and they are shown to be in a *different* place *after* death.

**“And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled”** Revelation 6:9-11.

The above summary, with all of the attendant scriptures, therefore shows that Dr Stauffer has wrested Joel 2:32, Acts 2:21 in his attempt to equate Church Age salvation and Tribulation salvation.

Concerning Dr Stauffer’s efforts, therefore, to equate Tribulation salvation with Church Age salvation, the following admonition applies.

**“For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail”** Isaiah 32:6.





**AND THEY OVERCAME HIM BY THE BLOOD  
OF THE LAMB, AND BY THE WORD OF THEIR  
TESTIMONY;**

**AND THEY LOVED NOT THEIR LIVES  
UNTO THE DEATH. REV 12:11**



## Long John and The Black Spot



*“Why, hillo! Look here, now; this ain’t lucky! You’ve gone and cut this out of a Bible. What fool’s cut a Bible?” Long John Silver<sup>31</sup>*

*“...What fool’s cut a Bible?”*

**Table The 1611 Holy Bible vs. Vatican Versions, New Testament Verses Cut or Criticised**  
1984, 2011 NIVs, 1977, 1995 NASVs, Ne Nestles 21<sup>st</sup> Edition, NLT New Living Translation,  
1984, 2013 NWTs, JB, NJB Jerusalem, New Jerusalem Bibles

Verse	AV1611	NIVs	NASVs	Ne	NLT	NWTs	JB, NJB
Matt. 17:21	<b>Howbeit this kind goeth not out but by prayer and fasting.</b>	CUT	CUT	CUT	CUT	CUT	CUT
Matt. 18:11	<b>For the Son of man is come to save that which was lost.</b>	CUT	CUT	CUT	CUT	CUT	CUT
Matt. 23:14	<b>Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows’ houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.</b>	CUT	CUT	CUT	CUT	CUT	CUT
Mark 7:16	<b>If any man have ears to hear, let him hear.</b>	CUT	CUT	CUT	CUT	CUT	Included
Mark 9:44	<b>Where their worm dieth not, and the fire is not quenched.</b>	CUT	CUT	CUT	CUT	CUT	CUT
Mark 9:46	<b>Where their worm dieth not, and the fire is not quenched.</b>	CUT	CUT	CUT	CUT	CUT	CUT
Mark 11:26	<b>But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.</b>	CUT	CUT	CUT	CUT	CUT	CUT
Mark 15:28	<b>And the scripture was fulfilled, which saith, And he was numbered with the transgressors.</b>	CUT	CUT	CUT	CUT	CUT	CUT

Table The 1611 Holy Bible vs. Vatican Versions, New Testament Verses Cut or Criticised

Verse	AV1611	NIVs	NASVs	Ne	NLT	NWTs	JB, NJB
Luke 17:36	<b>Two men shall be in the field; the one shall be taken, and the other left.</b>	CUT	CUT	CUT	CUT	CUT	CUT
Luke 23:17	<b>(For of necessity he must release one unto them at the feast.)</b>	CUT	CUT	CUT	CUT	CUT	CUT
John 5:4	<b>For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.</b>	CUT	CUT	CUT	CUT	CUT	Included
Acts 8:37	<b>And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.</b>	CUT	CUT	CUT	CUT	CUT	CUT
Acts 15:34	<b>Notwithstanding it pleased Silas to abide there still.</b>	CUT	CUT	CUT	CUT	CUT	CUT
Acts 24:7	<b>But the chief captain Lysias came upon us, and with great violence took him away out of our hands,</b>	CUT	CUT	CUT	CUT	CUT	CUT
Acts 28:29	<b>And when he had said these words, the Jews departed, and had great reasoning among themselves.</b>	CUT	CUT	CUT	CUT	CUT	CUT
Rom. 16:24	<b>The grace of our Lord Jesus Christ be with you all. Amen.</b>	CUT	CUT	CUT	CUT	CUT	CUT
1 John 5:7	<b>For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.</b>	CUT	CUT	CUT	CUT	CUT	CUT

## Notes

1. The AV1611 has been compared with **6** modern versions for the **17** New Testament verses that express *major doctrine* and which opponents of the AV1611 *cut* or *criticise*.
2. *Birds of a feather* Matthew 13:32, Revelation 18:2, evangelicals, fundamentalists, Greek editors, charismatics, cultists, *cut all 17 verses out. They did worse than the papists.*
3. The modern versions show **100** of **102** possible departures from the AV1611. The JB, NJB include Mark 7:16, John 5:4 but wrongly read "*the angel of the Lord*" in John 5:4. The NASVs brace [] words for omission. It may be shown that NKJV f.n's dispute i.e. criticise all **17** verses.
4. Evangelicals, fundamentalists, the most prominent Greek editors, charismatics, cultists, papists are **98%** *against* the AV1611.

5. Only the AV1611 is *“light in the darkness”* Psalm 112:4 to fulfil Psalm 119:105, 140 *“Thy word is a lamp unto my feet, and a light unto my path... Thy word is very pure: therefore thy servant loveth it.”*

Appendix – Figures 1, 2

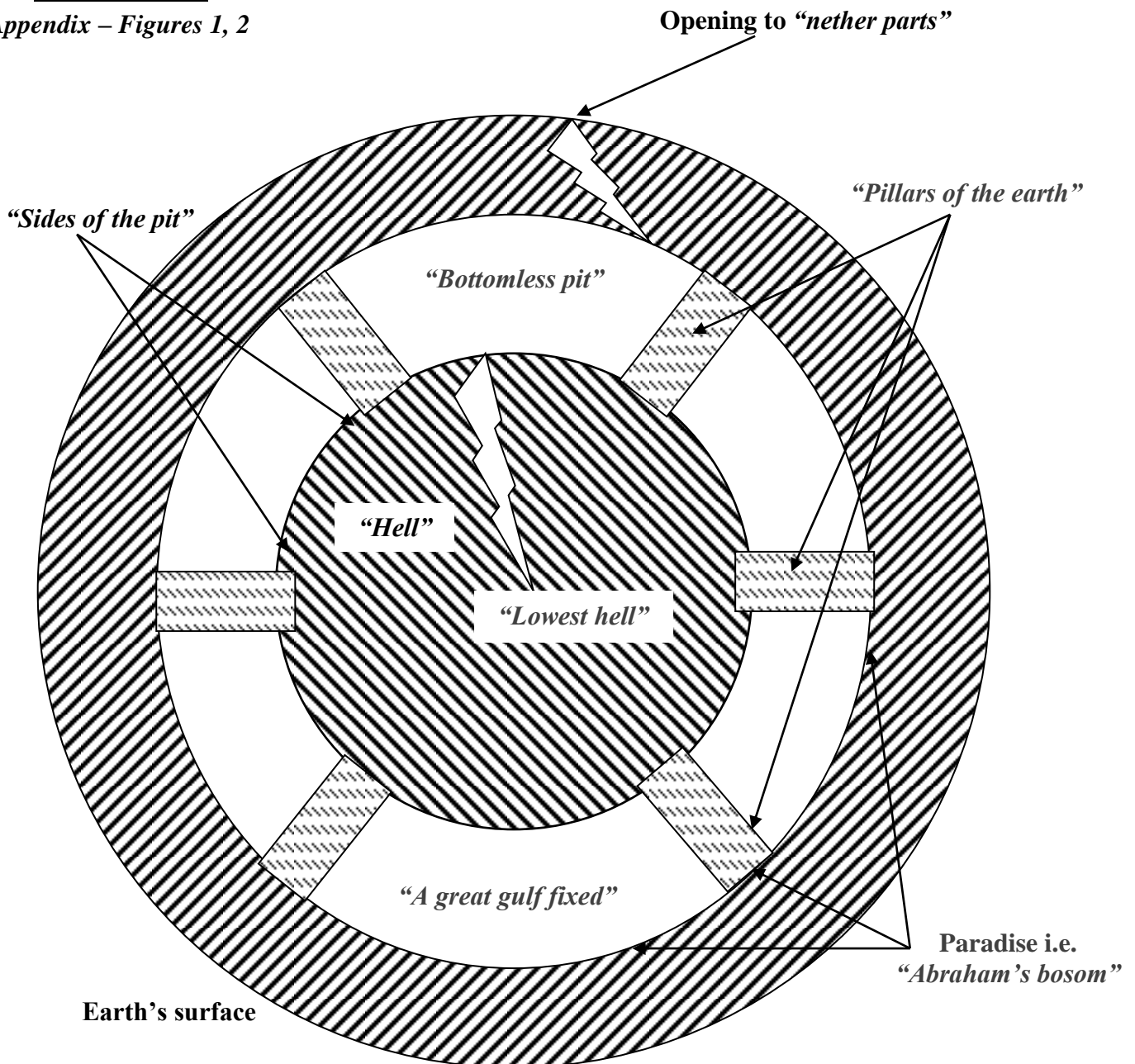


Figure 1 Earth and “The Nether Parts of the Earth”

Figure 1 - Key to Texts. N.B. “Hell” occurs 54 times in “the scripture of truth” Daniel 10:21

“A great gulf fixed” Luke 16:26

“Abraham’s bosom” Luke 16:22

“Bottomless pit” Revelation 9:1, 2, 11, 11:7, 17:8, 20:1, 3

“Hell” (*sheol*\*) Deuteronomy 32:22; 2 Samuel 22:6; Job 11:8, 22:6; Psalm 9:17, 16:10, 18:5, 55:15, 86:13, 116:3, 139:8; Proverbs 5:5, 7:27, 9:18, 15:11, 24, 23:14, 27:20; Isaiah 5:14, 14:9, 15, 28:15, 18, 57:9; Ezekiel 31:16, 17, 32:21, 27; Amos 9:2; Jonah 2:2; Habakkuk 2:5 (*hades*\*) Matthew 11:23, 16:18; Luke 10:15, 16:23; Acts 2:27, 31; Revelation 1:18, 6:8, 20:13, 14, (*geena*\*) Matthew 5:22, 29, 30, 10:28, 18:9, 23:15, 33; Mark 9:43, 45, 47; Luke 12:5, James 3:6, (*tartarus*\*) 2 Peter 2:4.

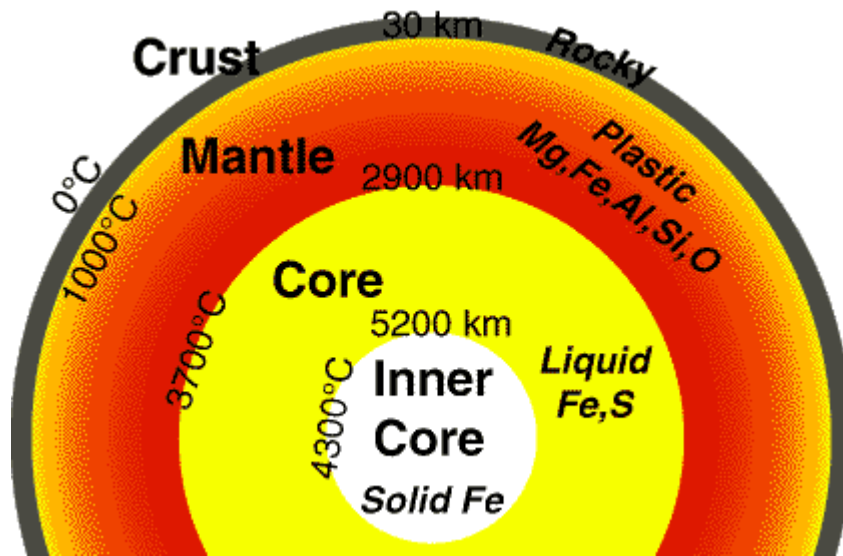
\*The distinctions are irrelevant in English

“Lowest hell” Deuteronomy 32:22, Psalm 86:13

*“Nether parts of the earth”* Ezekiel 31:14, 16, 18, 32:18, 24

*“Pillars of the earth”* 1 Samuel 2:8

*“Sides of the pit”* Isaiah 14:15, Ezekiel 32:23



The earth is divided into four main layers: the **inner core**, **outer core**, **mantle**, and **crust**. The core is composed mostly of iron (Fe) and is so hot that the outer core is **molten**, with about 10% sulphur (S). The inner core is under such extreme **pressure** that it remains solid. Most of the Earth's mass is in the mantle, which is composed of iron (Fe), magnesium (Mg), aluminum (Al), silicon (Si), and oxygen (O) **silicate** compounds. At over 1000 degrees C, the mantle is solid but can deform slowly in a **plastic** manner. The crust is much thinner than any of the other layers, and is composed of the least dense calcium (Ca) and sodium (Na) aluminum-silicate minerals. Being relatively cold, the crust is rocky and **brittle**, so it can fracture in **earthquakes**.

**Figure 2 Earth's Interior – from the Nevada Seismological Lab<sup>32</sup>**



## References

All web references were current at the time of writing. Web reference and author as appropriate are given the first time a particular work is cited. Only the work itself is cited in subsequent references.

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<sup>1</sup> [www.amazon.co.uk/One-Book-Rightly-Divided-Prophetic/dp/1942452055](http://www.amazon.co.uk/One-Book-Rightly-Divided-Prophetic/dp/1942452055) *One Book Rightly Divided – Prophetic Edition* by Dr Douglas Stauffer

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<sup>3</sup> [store.kjv1611.org/](http://store.kjv1611.org/) *The Big Flap* by Dr Peter S. Ruckman

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<sup>6</sup> [www.timefortruth.co.uk/alan-oreilly/](http://www.timefortruth.co.uk/alan-oreilly/) *Satanic Cities and Saints Standing Fast Appendix 2* p 8

<sup>7</sup> *Ruckman Reference Bible* p 1608

<sup>8</sup> *Ruckman Reference Bible* p 1557

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*Revelation 14* pp 5-6

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<sup>21</sup> *Names Forfeited from the Book of Life*

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