

point.

Thus, as we have seen, the book deals with a matter of far less importance than the title would indicate, and disappoints the hopes which its title arouses. On the one object of the entire book—the defense of the post-Tribulation view of the Rapture—he takes an extreme position, and falls well short of proving his point. He insists that there is no interval between the return of Christ for his saints, and the return with them. To his mind both are parts of one event, with no appreciable interval between. To prove this he presents arguments from many parts of the Scripture. His work has^{the} merit of attempting to examine many interpreters of these passages. However, in case after case he falls into one or^{the} other of two particular errors.

The first of these errors is that of assuming, because two events are mentioned together, that they necessarily occur simultaneously, or in extremely close proximity. He quotes passage after passage from Old and New Testament to show that the Resurrection of the Saints is mentioned in connection with the end of the age, or with the beginning of the millennium. Involved arguments are given in connection with each passage. Yet always the conclusion is made to hang upon the same fallacy: the assumption that there can be no interval between two events which are mentioned together. It is as if one were to attempt to prove that Christmas came on December 31st from a statement made in February linking the following Christmas and New Year together, or connecting both with the end of the year.

The other error of logic which occurs frequently in the book is the assumption of technical terms where common terms are used, as, for instance, assuming that the common word "end" must mean a set time in the eschatological scheme without possible variation. An illustration of this fallacy from common life would be to say that the word "day" as we use it must always mean the same thing. However, we all use the word in at least two distinct senses, that of the twenty-four hour period (the calendar day) and the period of light as contrasted to the night. It is an error into which it is easy to fall. But in interpreting Scripture each word must be interpreted in the light of the context, and we must not rashly assume that a word which refers to an event or to one aspect of an event in one passage will necessarily refer to the same precise event every