

DOCTRINE OF THE RAPTURE

- I.** Introduction and summary description.
- A.** The term “rapture” is derived from the Latin verb *rapere*, which is used to translate the Greek verb ἄρπάζω/harpazo (caught up) in the Latin version of 1Thess.4:17.
 - B.** The term “rapture” does not appear in the OT or NT, but this does not mean that it is wrong or doctrinally incorrect as it communicates a biblical premise and concept. *(The term “trinity” does not appear in scripture either, but we recognize it to be a valid concept.)*
 - C.** It refers to the physical transfer via resurrection of believers from earth to heaven and was first introduced by Christ at the 1st advent. Joh.5:25 *“Truly, truly, I say to you, an hour is coming and now is (cp. 4:23 that denotes this hour is a time frame being ushered in and refers specifically to the Church Age), when the dead (believers) shall hear the voice of the son of God; and those who hear shall live.”* Joh.14: 3 *“And if I go to prepare a place for you, I will come again, and receive you to Myself; that where I am, there you may be also.”*
 - D.** What He taught briefly, as with many doctrines, was explained more fully by the Holy Spirit to the communicators of the first century. Joh.16:12-15; cp. 1Cor.2:9-13
 - E.** The rapture, as distinguished from the 2nd Advent, concludes our current dispensation (Church Age), which began on the day of Pentecost, and ushers in “the day of the Lord”, which somewhat overshadows the rapture due to the nature of it’s momentous events.
- II.** Vocabulary synonymous for the rapture.
- A.** As this was a new “mystery” doctrine revealed to the Church (1Cor.15:51), there is no Hebrew vocabulary reference.
 - B.** Since there is not a unique word for the rapture, many Greek words are used to describe the event and each one provides a different nuance that gives us insight into what this one event actually entails.
 - 1.** ἄρπάζω – Verb: “caught up”; means to seize by force, to snatch out or away from something. This word emphasizes the power involved and focuses in on the Deity of the Son that is the instrument behind resurrection (Joh.5:25).
 - 2.** ἀποκαλύψις – Noun: “revelation”; means an uncovering or a disclosure. This word indicates that Jesus Christ will be publicly revealed to all the Church for the first time in history. 1Cor.1:7; 1Pet.1:7, 13
 - 3.** ἀπολύτρωσις – Noun: “redemption”; means a release that is secured by the payment of a ransom. This word emphasizes that the sacrifice of Christ for sins also secured the ultimate freedom for the body. Rom.8:23; Eph.1:14, 4:30

4. ἐλπίς – Noun: “hope”; means expectation or confidence. This word expresses our anticipation of the event as well as our confidence that it will occur. Ti.2:13; 1Pet.1:3; 1Joh.3:2, 3
5. ἐπιφάνεια – Noun: “appearing”; means a sudden appearance or manifestation. This word was used by the Greeks of the appearance of deities and emphasizes both the suddenness appearance of Christ and evidence that He is Deity. 1Tim.6:14; 2Tim.4:8; Ti.2:13
6. ἡμέρα – Noun: “day”; This word indicates that the rapture will occur on a particular day. Mat.24:50; 1Cor.1:8; 3:13; 5:5; 2Cor.1:14; Eph.4:30; Phi.1:6, 10; 2Tim.4:8
7. παρουσία – Noun: “coming”; means a personal presence, arrival or advent. This word emphasizes that Jesus will bodily return to do all that He has promised and that the believers will encounter Him face-to-face. 1Cor.15:23; 1Thess.2:19; 4:15; 5:23; 1Joh.2:28
8. σωτηρία – Noun: “salvation”; The basic meaning of this word is a deliverance that provides or procures safety from harm or loss. This word emphasizes that the rapture is the event that delivers the Church from the events of the tribulation. 1Thess.5:9; 1Pet.1:5
9. ἄνω κλήσεως – Adj. + Noun: “upward call”; these words reflect an invitation or calling that is of heavenly origin. It emphasizes that the rapture and accompanying resurrection is all part of the plan of God, which opportunity is available for all in the Church age who respond with +V at least to the SAJG that opens the doors for a potential “better resurrection”. Phi.3:14

III. Definition and description:

- A. The Church Age (CA) was a mystery dispensation, not understood by even the most advanced of OT believers. 1Pet.1:10-12
- B. Certain doctrines of the CA are also mysteries, not taught in the OT so as to be understood by +V.
- C. The rapture is one of these mystery doctrines. 1Cor.15:51
- D. The rapture is the event that concludes the CA that began on the day of Pentecost.
- E. It involves the instantaneous transformation of the physical body into a resurrection body like Christ’s. 1Cor.15:51-52; 1Joh.3:2
- F. It then involves the removal of all CA believers from the earth to meet the Lord in the air. 1The.4:13-17
- G. It is an event reserved for CA believers exclusively:
 1. 1Thess.4:16 note that it is “...οἱ νεκροὶ ἐν Χριστῷ/the dead in Christ..”
 2. The resurrection of all OT believers occurs seven years later at the 2nd advent. Dan.12:1,2,13
- F. While the vast majority of CA believers will be dead, one generation of believers will be alive at His coming. 1Cor.15:51; 1Thess.4:15, 17

- IV. Precedents for the rapture.
- A. While this doctrine was not taught in the OT, the principle of resurrection was (See Doctrine of Resurrection) and under this principle there are OT believers who illustrate that God could even remove a person from the earth apart from physical death.
 - B. These include:
 - 1. Enoch in Gen.5:24.
 - 2. Elijah in 2Kgs.2:1-12
 - C. A future witness during the Tribulational period that a rapture did occur will be supported by the two witnesses, Moses and Elijah, who will be bodily removed from the earth to heaven. Rev.11:11-12
 - D. While the OT examples clearly reveal that it is not inconsistent for God to do such a thing, one could not arrive at the doctrine of the Rapture from these examples.
- V. Categories of humanity at the rapture.
- A. Unbelievers, as pictured by those asleep and drunk. 1Thess.5:5-7; vs.5 *“for you (saints of Thessalonica/believers) are all sons of light and sons of day. We are not of night nor of darkness; vs.6 “so then let us not sleep/καθεύδω (this word is different from “sleep” in 4:13, which refers to being physically “dead”) as others do, but let us be alert and sober.” vs.7 “For those who sleep (same as vs.6) do their sleeping at night, and those who get drunk get drunk at night.”*
 - 1. Verse 5 obviously differentiates between believers and unbelievers as those of “light and day” versus those who are of “night or darkness”. Cp. 2Cor.6:14
 - 2. Paul exhorts these believers not to operate in the same spiritual state as unbelievers (seen in the word “sleep”), but rather live their lives spiritually alert/awake and spiritually coherent/sober to God’s plan.
 - 3. He then exposes the complete spiritual condition of all unbelievers in vs.7.
 - 4. He states that they both “sleep” and “get drunk” under the auspices/instrument of “darkness/night”.
 - 5. It is this combination of activities that sets all believers apart from believers.
 - 6. “Sleeping” refers to a life of complete insensibility/unawareness/incomprehensibility to the spiritual realities of God’s plan, which obviously includes His plan for human history.
 - 7. Getting “drunk” denotes the unbelievers over indulgence and intoxication of pursuits of the cosmos, under their STA’s via –V.
 - 8. It is the willing unbroken pursuit of satisfying the “flesh” under –V (getting drunk) that places the unbeliever in a state of spiritual disregard (sleep) to the Plan of God.

9. Unbelievers live their entire life according to the dictates of darkness/cosmos and therefore are oblivious to the realities of BD.
 10. The comparison of “not sleeping as others do” indicates the reality that believers can and do operate spiritually like unbelievers.
- B.** Maladjusted/negative/reversionistic believers who are said to be “asleep”.
 1Thess.5:10 *“who died for us, that whether we are awake or asleep (same vss.6,7), we may live together with Him.”*
1. It is vs.10 that designates two potential spiritual conditions of believers implying believers also can be asleep and drunk (vss.6,7).
 2. As the negative unbelieving counterparts, there are believers who “sleep” spiritually and operate as if they are of the “night”.
 3. This includes believers who are insensitive to, or unaware of prophetic realities.
 4. It also includes those who are maladjusted to the doctrine and are not living their lives in light of the impending arrival of their Lord.
 Mar.13:35-37
 5. As vs.8 indicates, it is believers who are “sober” that reflect those who are adjusted and “awake” in vs.10.
 6. It is the maladjusted believer who is caught up in the pursuits of life, not engaged in MPR and consistent isolation of the STA that will be caught “napping” at His return.
 7. Though they too will be part of this resurrection, Christ’s return will find their “spiritual house” in disarray and unprepared for this unexpected guest.
 8. This is in light of maladjusted believers who may even recognize the principle of the rapture and claim to be looking for it, but in reality their approach to God is “lukewarm” therefore having no real appreciation and not fully prepared for His impending arrival.
 9. It is Rev.3:16 that openly declares that it is when the Church Universal corporately is in this state of sleep that will mark the end of the CA bringing on the rapture.
 10. It is because the vast majority of believers do not take God’s entire plan seriously that He will “vomit them out of His mouth”.
- C.** The adjusted/+V believer who is spiritually “awake” at His return.
 1Thess.5:10
1. It is the adjusted believer who will have their soulish “eyes” wide open at His return.
 2. This refers to all believers who died previously spiritually “awake” and awaiting the “prize” as well as those who are still living and in tune with BD.
 3. They are cognizant of their period of history since they are “awake”.
 4. In turn, they are also spiritually “sober” (vs.8) and have adorned themselves with faith, love and the hope of salvation.
 5. Their faith and love refers to both inhale and exhale faith of BD.

6. Their Christian life reflects the consistent intake and application of sound teaching.
7. In addition, their application is out of love/ἀγάπη reflecting their consistent pursuit of Divine good production.
8. The confidence these believers exude is derived from their understanding of faith in Christ for their salvation.
9. It is their understanding and faith that their salvation is a deliverance that will culminate in the form of resurrection as the personal evidence provided for them as to the extent of their faith.
10. In other words, their hope of salvation/deliverance will be manifested in the revelation of their resurrection body, all that accompanies that and the deliverance it provides in time, whether dead or alive.
11. That is the force of “salvation” in vs.9, as it is a deliverance from God’s wrath in time, not His eternal wrath of condemnation. *(That this wrath is not eternal condemnation note Rev.20:11 that explicitly states that judgment of all unbelievers/Great White Throne Judgment is after the dissolution of the existing heaven and earth, which is the conclusion of man’s history and time as we know it.)*
12. The adjusted believers are “alert and sober”, indicating that they are on top of their spiritual walk, realizing their place in history. 1Thess.5:4,6
13. As Rev.3:15-17 verifies that most believers who exist in the latter part of the CA are lukewarm, it also reveals that there are the exceptions who will recognize the full magnitude of Christ’s return and be living their lives accordingly. Rev.3:18a

VI. The order of events at the rapture.

- A. Jesus Christ will arise from the right hand of God (3rd heaven), where He has been seated for some 2000 years. Psal.110:1 *(See the Doctrine of Ascension and Session)*
- B. He will travel through the reaches of stellar space (2nd heaven) to the atmosphere (1st heaven) of planet earth.
- C. At His descent, He will utter a great shout with the intensity of an archangel’s voice and there will be a trumpet blast. 1Thess.4:16
- D. The dead in Christ will be resurrected from their graves as their souls/human spirits are reunited with their newly resurrected body. 1Thess.4:16
- E. In a moment, in a twinkling of an eye (measured in nanoseconds/one billionth [10^{-9}]), those dead first and then those who are alive at this time will be transformed into their resurrection bodies. 1Thess.4:17; 1Cor.15:52
- F. Both groups will be caught up simultaneously to a meeting of the Lord in the air. 1Thess.4:17

- G. The first order of business will be the administration of the Bema seat, the distribution of rewards. 1Thess.2:19-20 cp. 2Cor.5:10; 1Pet.1:7,13; 4:13; Rev.22:12
 - H. The Church will travel back to the third heaven and remain with Christ, which depicts the “marriage” of Christ to the Church, during the seven-year period known as the tribulation. Rev.19:7-8
 - I. At the end of the seven-years, the Church militant will return with Christ to take possession of the planet at Armageddon. Rev.19:14
 - J. During the thousand years of the Millennium, the wedding supper will be held. Rev.19:9; Mat.22:2-14
- VII.** The true doctrine of imminence/near/impending time of the rapture.
- A. This section deals with two extreme approaches regarding the time of the rapture from date-setters versus those who say you cannot know the rapture generation.
 - B. It also answers the question that has often been asked as to whether or not Paul believed that the rapture was an event that could or would occur in his lifetime. Ex. 1Cor.15:51,52 where interpreters take the “we” and infer Paul is speaking only of those believers alive at the time of the writing. Cp.1Thess.4:15
 - C. One supposed advantage of this position is that believers of any period of history would be looking for His coming and would, theoretically, tend to remain alert and ready.
 - D. The apologetics against date-setters is simple as declared by Christ Himself regarding the upcoming eschatological events in Mar.13:32 *“But of that day or hour no one knows, not even the angels in heaven, nor the Son (Doctrine of Kenosis), but the Father alone.”*
 - E. Therefore, any attempt to name a date or specific day is to be totally avoided as well as complete separation from date setters.
 - F. The next question then is if we can’t know a specific time, to what extent is unknown regarding the time of the rapture.
 - G. That answer is found in Christ’s teaching i.e., what was unknown in our Lord’s day was the time elapse **until** that generation surrounding the revealed events. Mar.13:28-30 cp. Mat.24:32-34
 - H. In addition, the very fact that there are commands to alertness indicates that one must be able to identify some signs of His return or it robs the exhortation of its force. Mat.24:42; 25:13; Mar.13:33-37; Luk.12:37; 1Thess.5:6
 - I. Paul too, enjoins the Church to be prepared lest that “day” overtake them like a thief, which suggests that one can know approximately when this impending event will occur. 1Thess.5:4
 - J. Other evidence that the rapture generation may know that it is the rapture generation.
 - 1. Historical precedent:
 - a. The Flood generation. Gen.6:3

- b. The Exodus generation. Gen.15:13,14
 - c. The Conquest generation. Num.14:28-35
 - d. The Post-exilic generation. Jere.25:11 cp. Dan.9:2
 - e. The First advent generation. Dan.9:25
 - 1) Daniel's 70 weeks = 70 years with each day equaling 1 year.
 - 2) The 7 weeks and 62 weeks together = 69 weeks or 69 x 7 years or 483 years.
 - 3) The issuing of the decree was March 5, 444 BC when Artaxerxes decreed to rebuild Jerusalem. Neh.2:1-8
 - 4) Until Messiah the Prince references the triumphal entry of Christ dated March 30, 33 AD.
 - 5) Per the Jewish calendar of reckoning: 483 years x 360 days = 173,880 days.
 - 6) Per the Julian calendar: From 444 BC to 33 AD = 476 years (444 to 1 BC = 443 years + 33 = 476). Each solar year = 365 days, 5 hours, 48 min. and 45.975 seconds or 365.242 days per year. Therefore, 476 years x 365.242 days = 173,855 days + the 25 days between March 5th and 30th = 173,880 days.
 - f. Even the 2nd advent generation will be able to know the time of the 2nd advent ushering in the Millenium, based on the fact that the tribulation begins with the rapture and lasts 7 years completing Daniel's 70th week. Dan.9:27
 - g. Is the rapture generation the only generation in all God's plan that is kept in the dark?
2. From direct Scriptural statements.
 - a. God does not hide His activities from those who are positive. Amos 3:7
 - b. Heb.10:25 states that it is possible to see the day of the Lord approaching.
 - c. Jesus Himself says that one can see the events designating the time of His return. Mar.13:29
 - d. Heb.9:28 states that Christ will appear to those who are eagerly looking for His return.
 3. The argument based on the two classes of believers as seen in 1Thess.5:1-11.
 4. The explicit teaching of Christ regarding the 2nd advent denoting the characteristics of the end of this age. Mat.24:3ff
 - a. The proliferation of false christs. vs.5
 - b. The proliferation of wars. vss.6-7a
 - c. The proliferation of natural disasters. vs.7b

- d. In response to the disciple's question as to the specific sign ("*the sign*") of vs.3, He tells them to learn from the parable of the fig tree vs.32, which is symbolic of the nation Israel. Hos.9:10; Joel 1:7 "*My vine...my fig tree*"; As seen in Christ cursing of the fig tree, which is the lesson they were to draw upon. Mat.21:18-21 (See Doctrine of the Fig Tree).
 - e. In context then, it is only when all of the other "things" (vs.3) coupled with "the sign" of Israel's re-emergence as a nation, will the rapture generation be in place. vs.33-34
 - f. Without the "fig tree" in place, no Israel in the land, no rapture or 2nd advent.
5. Additional characteristics are revealed concerning the end of this age and serve as "signs" to know when the rapture is imminent.
- a. An unprecedented peace movement. 1Thess.5:1-3; cp. Rev.6:2, where the rider on the white horse has a bow but no arrows. He conquers with treaties and peace propaganda. This is compared to the next horse, which is red = war.
 - b. Paul prophesies personal degeneracy in the Rapture generation. 2Tim.3:1-9
 - c. Paul calls this entire age evil and says that the mystery of iniquity was at work even in his day. Gal.1:4; 2Thess.2:7
 - d. This lawlessness approaches maturation in the last days. Psa.2:1ff
 - e. It reaches full maturation in the antichrist. 2Thess.2:8-12
 - f. There is unprecedented religious apostasy. 2Pet.2:1-3
 - g. The appearance of uniformitarian evolutionists. 2Pet.3:3-6
 - h. The Church will be in a state of "lukewarmness" and then its extraction will occur. Rev.3:16
6. Key players in the maturation of prophecy have been exposed and must be in place isagogically before His coming.
- a. As per the prophecy to Nebuchadnezzar. Dan.2:31-45
 - b. This must include the re-gathering of Israel after the dispersion of 70AD. Ezek.37:1-14; Hos.6:1-2
 - c. The presence of the major prophetic players as stipulated in Ezek.38:1-16
 - 1) Gog = ruler of Russia.
 - 2) Magog = the land of Russia.
 - 3) Persia = Iran
 - 4) Ethiopia
 - 5) Put = Libya
 - 6) Gomer = Germany
 - 7) Beth-togarmah = Turkey
 - d. Other major prophetic entities now in place, include:

- 1) Lion = England. Dan.7:4; Jer.50:12
- 2) Eagle's wings plucked = USA. Dan.7:4
- 3) Political Babylon = USA. Jer.50 cp. vs.3 (this did not happen to historical Babylon); cp. vs.12 to its "mother" i.e., England; Chap.51; Rev.18
- 4) Leopard = the oriental block. Dan.7:6; Rev.16:12
- 5) The 4th beast = Revived Roman Empire (RRE)/European Common Market. Dan.7:7
- 6) The spiritual Babylon = RCC, the final form of the mother/son cult. Rev.17

- K.** It is essential then, that all these things above as stipulated by scripture, must be in place before the rapture can occur or else they must come into existence within the 7-year time span of the tribulation.
- L.** Therefore, Paul's use of "we" in Gal. and 1Thess. is simply an oratorical use of public address and refers to the members of the CA as a whole and is not an affirmation that Christ will return during His lifetime as we can conclude Paul also understood the necessary events that needed to occur.
- M.** In addition, it is clear that His coming is clearly recognizable by the generation that is eyewitness to the culmination of the events foretold.
- N.** Therefore, the false imminence denies the Church the ability to identify the Rapture generation, which doctrine is promulgated by Darby and most pre-Millennialists.
- O.** The true imminence declares that Christ could come at any time once all of the necessary prophetic items are in place. He could not have come at any time in the CA, and certainly could not have returned before the nation of Israel was reestablished.

VIII. The time of the rapture.

- A.** Again, the time of the rapture is keyed to Israel's re-emergence as a national entity. Mat.24:32-34; Mar.13:28-31; Luk.21:29-33
- B.** The time lapse between the "fig tree" and all the events, which include the rapture, 7-year tribulation and 2nd advent, is one generation.
- C.** The view that the γενεα/generation refers to the race of Hebrews is not supported by grammatical usage as it is γενος that means stock, kindred or family, while γενεα refers to a generation of people.
- D.** The view that He was referring to the generation that was present with Him is inconsistent with the fact that the abomination of desolation had to transpire. Mat.24:15
- E.** The only interpretation that is sound theologically and grammatically, is the generation that sees the budding of the fig tree will be represented at the 2nd advent.
- F.** Based on our understanding of the prophetic word, coupled with the revised chronology, we now know the mystery age to be approximately 2000 years in length.
1. The prophecy to Israel. Hos.6:1ff

2. The prophecy of 2Pet.3:8
 - a. From Adam to Abraham was ~2000 years.
 - b. From Abraham to Christ was ~2000 years.
 - c. The Millennium is 1000 years. Rev.20:6
 - d. Therefore, the missing two days of the CA are ~2000 years.
 - e. This provides 7000 years of human history, or one seven-day week.

- G. Though the events surrounding His coming are fused together with the 2nd advent, the doctrine of a separate resurrection (The Rapture) that occurs apart from the 2nd advent and other resurrections was first taught by Christ. Joh.5:25 cp. vs.28-29, (*which "hour" in these two verses reference the time period of the 1st resurrection (2nd advent) and 2nd resurrection (Great White Throne Judgment) of Rev.20:5-6 cp. 11-15*)

- H. This if further substantiated in the reference of a "descending/coming" of Christ's that is not completely to the earth, which is unquestionably His intent for coming at the 2nd advent, but only to the upper atmosphere (1st heaven), at which place those who are resurrected will ascend up to meet Him. 1Thess.4:16-17

- I. The rapture is not to be confused with the "day of the Lord" as further seen in:
 1. The rapture is consistently spoken of as a secret event, "*like a thief in the night*", while the second advent is always viewed as a public event. Mat.24:43 cf. vs.30
 2. The rapture involves believers only, while the day of the Lord involves believers and unbelievers. 1Thess.4:16-17 cp. 5:2-4
 3. The rapture is referred to as a deliverance, while the day of the Lord involves destruction. Heb.9:28 cp. 1Thess.5:3; Isa.13:6,9; Eze.30:3; Joel 1:15; Amos 5:18
 4. The rapture occurs "*in the twinkling of an eye*" (1Cor.15:52), while the day of the Lord lasts about 1000 years. 2Pet.3:10-13 cp. Rev.21:1
 5. The rapture is a promise of Christ to return and gather the Church to Himself (Joh.14:3 The 11 Disciples are a part of the Church), while the day of the Lord fulfills the OT prophecies to Israel and the nations.
 6. The correct view of the rapture in connection with the Day of the Lord is that it is the event that initiates that Day.

- J. It is also clearly documentable that the timing of the rapture is pre-tribulational.
 1. The Church is seen to be a separate entity and dispensation of believers and are dealt with as a separate category from OT saints and the Age of Israel. Eph.5:23, 27, 31-32 that speaks of the mystery of the union of the Church with Christ as His Bride.
 2. The Church is specifically promised a pre-tribulational deliverance. Rev.3:10 "*...I also will keep* (τηρήσω – f/a/i from

τηρέω meaning to guard/protect) *you from* (ἐκ – “out from”; not ἐν – “in”; the Lord is promising to protect them “from” it, not to protect them while “in” it; a word study of this preposition with the verb “keep” grammatically documents this [Joh.17:15b] as other prepositions such as apo or en are used to indicate keeping while in the sphere or alongside something) *the hour of testing, that hour which is about to come upon the whole world, to test those who dwell upon the earth.”*

3. This promise is found elsewhere in the epistles. Rom.5:9; 1Thess.1:10 *“and to wait for His Son from/ἐκ heaven, whom He raised from/ἐκ the dead, that is Jesus, who delivers (ῥύομαι – p/d/ptc meaning “to rescue from danger”) from/ἐκ the wrath to come.”*; cp. 5:9
4. The Church is not told to look for the events of the tribulation, but for our resurrection and return of Christ, since that event takes place first. Rom.8:23-25; Phi.3:20-21; Heb.9:28

K. False views of the timing of the rapture include:

1. The post-millennial view: This view states that the Church ushers in the Millennium and Christ returns after the 1000 years (also known as amillennial). *(This view rejects so many things as to be completely indefensible.)*
2. The post-tribulation theory: This view states that the Church goes through all the tribulation and is taken by Christ at the 2nd advent. *(This view confuses the rapture with the 2nd advent.)*
3. The mid-tribulation view: This view states that the Church goes through half of the tribulation and is taken out before the period of God’s wrath. *(This view denies the fact that there is no overlap of dispensations as seen in Daniel’s 70th week.)*
4. The split-rapture theory: This view states that only the faithful, advancing believers are taken at the rapture and the reversionists are left here to endure the events of the tribulation. *(This view misinterprets 1Thess.5: 9-10.)*

IX. It is because of apostasy, which saturates the cosmos that the rapture and resultant Divine wrath occurs.

- A. The apostasy surrounding God’s word, as is prevalent in the last days, is of such a magnitude that even the Church is diseased by it. 2Pet.3:3; 1Tim.4:1; 2Tim.3:1-7
- B. It infiltrates the Church to such a degree that it renders the Church corporately, during the Laodicean period, to a state of “lukewarmness” and disqualifies her from further perpetuation as custodians of God’s plan, invoking her removal. Rev.3:15
- C. The reason for removal of the Church falls right in line with why Israel was removed as God’s priest nation, making room for the Church to begin with i.e., a misrepresentation of BD. *(By comparison, we see that it was*

because of a corporate faithfulness of the Church as seen during the Philadelphia period [~1750-1850 AD] that the Church is so blessed as not having to enter into the era of Divine wrath. Rev.3:10)

- D.** It is this apostasy that demands Divine wrath as seen in the thief, pregnant woman and drunk motifs.
1. That day comes as a thief in the night to the reversionist. Joel 2:1, 9; 1Thess.5:2
 2. As surely as a pregnant woman suffers, so they will see temporal judgment. Isa.13:6 cp. 8; 1Thess.5:3
 3. Like a drunk, they reel under divine judgment, being under the influence of evil. Isa.24:20; Jer.51:7, 57 cp. Rev.18; 1Thess.5:7
- X.** It is the responsibility of the communicator of BD to orient those who will give him an ear as to their time and place in history.
- A.** This is seen in the messages sent to the seven churches in Rev.2-3.
- B.** As taught by Christ in the analogy of slaves and the doorkeeper/porter. Mar.14:33-37; vs.33 *“Take heed, keep on the alert, for you do not know when the appointed time is.”* vs.34 *“It is like a man, away on a journey (Christ at the right hand in Session), who upon leaving his house and putting his slaves/servants in charge (the Church), assigning to each one his task (distribution of the spiritual gifts), also commanded the doorkeeper (communicative gifts such as the P-T) to stay on the alert.”* vs.35 *“Therefore, be on the alert – for you do not know when the master of the house is coming (exactly at what time in the future that the events surrounding His coming will fall into place), whether in the evening (first watch, early in the CA), at midnight (maybe in the second 500 years of the Churches existence), at cockcrowing (or another 500 years), or in the morning (late in the CA) – “* vs.36 *“lest he come suddenly and find you asleep.”* vs.37 *“And what I say to you I say to all, ‘Be on the alert!’”*
1. The time periods presented did not mean that the rapture could happen at any time during the CA.
 2. Rather, they represent the fact that until the pertinent prophecies were fulfilled, no one could ascertain as to the length of time the CA would exist.
 3. Not until now, in our present era of the Church, can we say without a doubt, that the length of time for the Church is ~2000 years.
 4. Not until now can believers without a doubt know that the two days specified in Hos.6:2 is definitely a period of 2000 years.
 5. It is through progressive revelation as seen in the historical and isagogical events as they occur, that the revelation of the timing of the rapture unfolds.
 6. While one could definitely determine that there is a parenthesis of time between the 69th and 79th weeks of Daniel, not until the reemergence of the nation Israel in 1948 AD, could one without

speculation say that the Church would last at least 1900 to 2000 years.

7. It is the P-T's responsibility to be especially alert so as to be able to notify the other slaves of the Master's return via study and observation.

C. Those who are disoriented to their place in history will place their focus on a false premise and in so doing endanger the fulfillment of God's plan for their lives, which is to be found irreprehensible at His coming. 1Thess.3:11-13

XI. As adjusted believers, we are to apply the following as the rapture generation.

A. Have a correct mental attitude (MA), as seen in the following Greek verbs:

1. προσδέχομαι – Means to expect, to look for or wait for something. Ti.2:13; Jud.21
2. ἀπεκδέχομαι – Means to expect anxiously, to await eagerly. This word of eager anticipation is used only of the rapture in the NT. Rom.8:19, 23, 25; 1Cor.1:7; Gal.5:5; Phi.3:20; Heb.9:28
3. προσδοκάω – Means to expect or look for something. Luk.12:46; 2Pet.3:12, 13, 14
4. ἐλπίζω – Means to hope for, have confidence in. Rom.8:24, 25; 1Cor.15:19; 1Pet.1:13

B. Make the correct applications in this regard.

1. Remain alert. 1Thess.5:6, 10 (*Don't fall asleep.*)
2. Remain sober. 1Thess.5:6, 8; 1Pet.1:13; 4:7 (*Remain calm and controlled and don't fall into the pursuits of the flesh.*)
3. Be patient in your niche. Rom.8:25 (*Don't overreact to the suffering and testing.*)
4. Be patient with people. Jam.5:7-8 (*Don't react to the mass of –V, especially the super rich who manipulate money, government, society, justice, etc.*)
5. Groaning. Rom.8:23 (*Denotes Divinely inspired dissatisfaction.*)
6. Diligence. 2Pet.3:14 (*Stay hot in a lukewarm time.*)
7. Provide comfort and edification using this doctrine. 1Thess.4:18; 5:11
8. Intensify your drive to maintain MPR. Heb.10:25

C. Avoid the following misapplications of this doctrine.

1. Believers who are immature or spiritually unstable have used this doctrine as their excuse for indefensible activities.
2. This doctrine does not mean that we should quit our jobs. 2Thess.3:6ff
3. This doctrine does not mean that we should not plan for the future. Pro.6:6ff; 24:30ff
4. It does not mean that we should incur excessive debt or fail to use financial common sense. 1Thess.4:11-12

5. It does not mean that we are exempt from obedience to the government or other authorities. Rom.13:1ff
 6. We are not to overreact to the evil of our times and spin off into the “survivalist” mode of existence as some are doing.
 7. We are to conduct ourselves in the some decorous/sober fashion as if we did not live in the rapture generation.
 8. On the other hand, we should be even more keenly aware that finances, details, etc. are even more limited in their duration for us than believers of previous generation.
 9. We should also recognize that applications of doctrine must be made quickly.
 10. Another misapplication is to continue life as normal with no regard for the fact that you live in the final days of the CA.
- D.** Understand that there is a special curse placed upon those who remain negative to the end as seen in Paul’s statement and prayer in 1Cor.16:22
1. Maranatha is a prayer that means “Our Lord/Μαρνανα” “Come/θα”.
 2. It is His return that will reveal those who loved Him or not.
 3. This love/φιλέω indicates the closest of relationships that one can have for another and is based upon who and what the object of the love is.
 4. The only way one can truly have this “phileo” love for Christ, is to apply “agapao” love towards Him. Joh.14:15, 24

Remember - In Christ’s own words, paraphrasing, “I’LL BE BACK”
*“And if I go and prepare a place for you, I will come again,
and receive you to Myself; that where I am (note: where “I am” is in the 3rd
heaven and that is where He is to take CA believers first
before His return to earth at the 2nd Advent),
there you may be also.*
John 14:3