

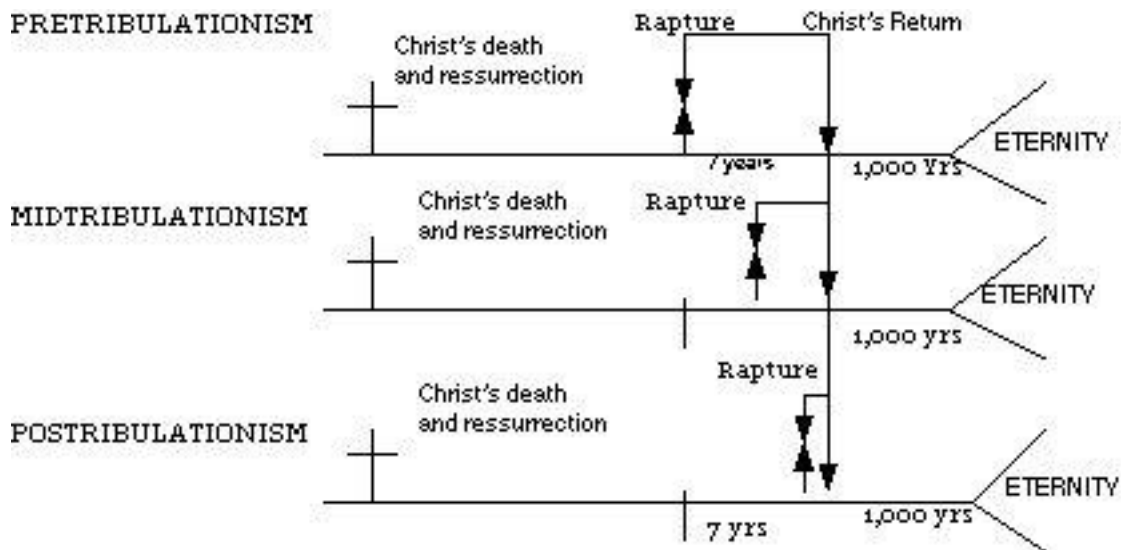
## Doctrine of the Rapture

1. The word Rapture comes from the Latin word "**Rapturo**" meaning "the state of being taken away or the event when the taking occurs." It only appears in the Latin translation of the New Testament. The Latins translated **Harpazo** as **Rapto** from 1Th 4:17 and translated "**be caught up.**"

2. The Latin verb "**Rapto**" means "to be snatched away." The Greek word **Harpazo** can be found 13 times in Scripture where it is variously translated "take by force, catcheth away, pluck caught away, caught up" and "pulling them."

3. There are four major theories of the Rapture among Christians.

3.1 Pre, Post, Mid and Partial although the Partial tend to be of the Mid-Tribulation persuasion.



3.1.1 There is also the "Amillennialist" who allegorizes eschatological Scriptures and therefore, do not view the Rapture or the Second Advent as an event.

4. Why are there so many theories of the Rapture? because the etymology provides no real key in a technical sense.

4.1 There are three Greek words used interchangeably for the eschatological events called "the Rapture" and "the Second Advent;" the three words are also used to describe events non-technical, i.e., those uses which are not related to eschatology.

4.1.1 **Parousia**-to be near or to come along-side

4.1.2 **Apokalupsis**-to reveal, uncover, or unveil

4.1.3 **Epiphaneia**-to bring forth to light, to show forth

4.2 Uses of **Parousia**

4.2.1 **Parousia**-the word is used some 24 times in the New Testament.

4.2.2 Non-Technical in the sense--there is no eschatological meaning. Let's look at some of the non-technical uses.

- Stephanas and others arrive at Ephesus from Corinth.

1Co 16:17 I am glad of the "**coming**" of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

- Titus did well.

2Co 7:6 Nevertheless God, that comforteth those that are cast down, comforted us by the "**coming**" of Titus;

2Co 7:7 And not by his "**coming**" only, but by the consolation wherewith he was comforted in you, when he told us of your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

- Weak am I?

2Co 10:10 For his letters, say they, are weighty and powerful; but his bodily "**presence**" is weak, and his speech contemptible.

- I look forward to visiting you Philippians.

Phi 1:26 That your rejoicing may be more abundant in Jesus Christ for me by my "**coming**" to you again.

- You must live your own life whether I am there, or not.

Phi 2:12 Wherefore, my beloved, as ye have always obeyed, not as in my "**presence**" only, but now much more in my absence, work out your own salvation with fear and trembling.

4.2.3 Technical in the sense--it is used to describe an eschatological event.

- Give us a sign of Your coming: (Matthew Chapter 24 is a dissertation primarily on the end of the Tribulation, but there are references to the Rapture and the Second Advent in these passages.

Mat 24:3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy "**coming**," and of the end of the *world*. (A better translation is "*the end of the age*.")

- You will know when I come (Second Advent). The Second Advent can be determined with great accuracy because of the Rapture which begins the count down. There are numerous signs of the Second Advent but none for the Rapture. Both Rapture and the Second Advent will come suddenly. In His answer to the disciples Christ has reference to His Second Advent and not the Rapture.

Mat 24:27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the "**coming**" of the Son of man be.

- Things will be normal when I come at both the Rapture and the Second Advent.

Mat 24:37 But as the days of Noah were, so shall also the "**coming**" of the Son of man be.

Mat 24:38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark,

Mat 24:39 And knew not until the flood came, and took them all away; so shall also the "**coming**" of the Son of man be.

#### 4.3 Matthew Chapter 24 Overview

- Jesus predicts the destruction of the Temple.

Mat 24:1 Jesus left the temple and was walking away when his disciples came up to him to call his attention to its buildings.

Mat 24:2 "Do you see all these things?" he asked. "I tell you the truth, not one stone here will be left on another; everyone will be thrown down."

- The disciples ask the Lord when will this happen and what will be the sign of Your return? The disciples assume His coming will end the world. They know nothing about eschatology.

Mat 24:3 As Jesus was sitting on the Mount of Olives, the disciples came to him privately. "Tell us," they said, "when will this happen, and what will be the sign of your coming and of the end of the age?"

- Jesus first explains there will be certain events taking place before the Rapture. These are things we see today: deception, wars, rumors of war, nation rising against nation, famines and earthquakes.

Mat 24:4 Jesus answered: "Watch out that no one deceives you.

Mat 24:5 For many will come in my name, claiming, 'I am the Christ,' and will deceive many.

Mat 24:6 You will hear of wars and rumors of wars, but see to it that you are not alarmed. Such things must happen, but the end is still to come.

Mat 24:7 Nation will rise against nation, and kingdom against kingdom. There will be famines and earthquakes in various places.

Mat 24:8 All these are the beginning of birth pains.

- Jesus next moves to the events of the Tribulation.

Mat 24:9 "Then you will be handed over to be persecuted and put to death, and you will be hated by all nations because of me.

Mat 24:10 At that time many will turn away from the faith and will betray and hate each other,

Mat 24:11 and many false prophets will appear and deceive many people.

Mat 24:12 Because of the increase of wickedness, the love of most will grow cold,

Mat 24:13 but he who stands firm to the end will be saved.

Mat 24:14 And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.

- Christ warns of the abomination that causes desolation. An event prophesied by Daniel. Daniel says this event will take place in the middle of the Tribulation. See the Doctrine of Daniel's Seventieth Week for more details.

Mat 24:15 "So when you see standing in the holy place 'the abomination that causes desolation,' spoken of through the prophet Daniel [Dan 9:27]--let the reader understand--

Mat 24:16 then let those who are in Judea flee to the mountains.

Mat 24:17 Let no one on the roof of his house go down to take anything out of the house.

Mat 24:18 Let no one in the field go back to get his cloak.

Mat 24:19 How dreadful it will be in those days for pregnant women and nursing mothers!

Mat 24:20 Pray that your flight will not take place in winter or on the Sabbath.

- Christ describes further details concerning the events following the abomination of that which causes desolation. It is during the last three and one-half years of the Tribulation--commonly called The Great Tribulation. The first three and one-half years of the Tribulation has been called "Satan's Failed Utopia."

Mat 24:21 For then there will be great distress, unequalled from the beginning of the world until now-- and never to be equaled again.

Mat 24:22 If those days had not been cut short, no one would survive, but for the sake of the elect those days will be shortened.

Mat 24:23 At that time if anyone says to you, 'Look, here is the Christ!' or, 'There he is!' do not believe it.

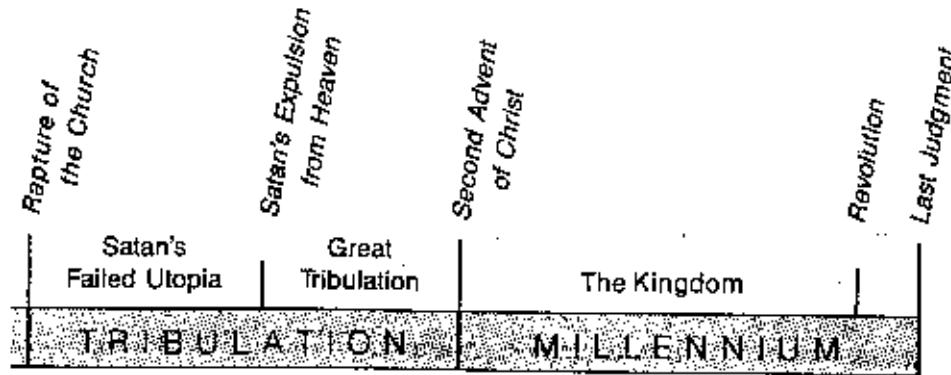
Mat 24:24 For false Christs and false prophets will appear and perform great signs and miracles to deceive even the elect-- if that were possible.

Mat 24:25 See, I have told you ahead of time.

Mat 24:26 "So if anyone tells you, 'There he is, out in the desert,' do not go out; or, 'Here he is, in the inner rooms,' do not believe it.

Mat 24:27 For as lightning that comes from the east is visible even in the west, so will be the coming of the Son of Man.

Mat 24:28 Wherever there is a carcass, there the vultures will gather.



- King Jesus will return to deliver Israel at the end of the Tribulation.

Mat 24:29 "Immediately after the distress of those days "the sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be shaken.'

Mat 24:30 "At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory.

Mat 24:31 And he will send his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of the heavens to the other.

- Jesus teaches the parable of the fig tree, Israel is the fig tree and when the nation again appears all should know the end is near.

Mat 24:32 "Now learn this lesson from the fig tree: As soon as its twigs get tender and its leaves come out, you know that summer is near.

Mat 24:33 Even so, when you see all these things, you know that it is near, right at the door.

Mat 24:34 I tell you the truth, this generation will certainly not pass away until all these things have happened.

Mat 24:35 Heaven and earth will pass away, but my words will never pass away.

- The day and hour of the Second Advent is unknown because the time of the Rapture is unknown. Once the Rapture occurs, the Second Advent can easily be predicted. The Second Advent will take place seven years after the Rapture.

Mat 24:36 "No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father.

Mat 24:37 As it was in the days of Noah, so it will be at the coming of the Son of Man.

Mat 24:38 For in the days before the flood, people were eating and drinking, marrying and giving in marriage, up to the day Noah entered the ark;

Mat 24:39 and they knew nothing about what would happen until the flood came and took them all away. That is how it will be at the coming of the Son of Man.

- Mat 24:40-41 have been erroneously taught as describing the Rapture. The man and woman taken refer to one being taken for judgment and the other left to rule with Him at His Second during the Millennium. Ergo, the parable refers to the Second Advent and not the Rapture.

Mat 24:40 Two men will be in the field; one will be taken and the other left.

Mat 24:41 Two women will be grinding with a hand mill; one will be taken and the other left.

Mat 24:42 "Therefore keep watch, because you do not know on what day your Lord will come.

Mat 24:43 But understand this: If the owner of the house had known at what time of night the thief was coming, he would have kept watch and would not have let his house be broken into.

Mat 24:44 So you also must be ready, because the Son of Man will come at an hour when you do not expect him.

- Mat 24:45-51 urges Israel to be ready when the Lord comes. For those who do not prepare, by faith alone in Christ alone, will be assigned a place in hell.

Mat 24:45 "Who then is the faithful and wise servant, whom the master has put in charge of the servants in his household to give them their food at the proper time?

Mat 24:46 It will be good for that servant whose master finds him doing so when he returns.

Mat 24:47 I tell you the truth, he will put him in charge of all his possessions.

Mat 24:48 But suppose that servant is wicked and says to himself, 'My master is staying away a long time,'

Mat 24:49 and he then begins to beat his fellow servants and to eat and drink with drunkards.

Mat 24:50 The master of that servant will come on a day when he does not expect him and at an hour he is not aware of.

Mat 24:51 He will cut him to pieces and assign him a place with the hypocrites, where there will be weeping and gnashing of teeth.

- Because the Rapture is imminent it will occur before the highly specific and traumatic events of the Tribulation thus the Church will not go through the Tribulation. Clearly, the imminent nature of the Rapture supports the Pre-Trib view. Paul looked for the Rapture during his generation.

1Th 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: **and the dead in Christ shall rise first:**

1Th 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

1Th 4:17 Then we which are alive and remain shall *be caught up (Harpazo)* together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

1Th 4:18 Wherefore comfort one another with these words.

1Co 15:50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

1Co 15:51 Behold, I shew you a mystery; **We shall not all sleep, but we shall all be changed,**

**1Co 15:52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.**

1Co 15:53 For this corruptible must put on incorruption, and this mortal must put on immortality.

1Pe 4:7 **But the end of all things is at hand:** be ye therefore sober, and watch unto prayer.

Jam 5:7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

Jam 5:8 Be ye also patient; stablish your hearts: **for the coming of the Lord draweth nigh.**

**1Jo 2:18 Little children, it is the last time:** and as ye have heard that antichrist shall come, even now are there many antichrists; **whereby we know that it is the last time.**

1Jo 2:19 They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

Heb 10:36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

Heb 10:37 **For yet a little while, and he that shall come will come, and will not tarry.**

5. Now let's take a look at the technical uses of **Parousia**.

- At the Rapture I will be so proud of you.

1Th 2:19 For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his "**coming**?"

- I hope to see your chest decorated with medals when you return with Jesus at the Second Advent.

1Th 3:13 To the end he may stablish your hearts unblamable in holiness before God, even our Father, at the "**coming**" of our Lord Jesus Christ with all his saints.

- Our deceased loved ones will not miss the Rapture.

1Th 4:15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the "**coming**" of the Lord shall not prevent them which are asleep.

- The Lord will preserve you blameless until the Rapture.

1Th 5:23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the "**coming**" of our Lord Jesus Christ.

1Th 5:24 Faithful is he that calleth you, who also will do it.

- I can't believe you believed this silly lie about the Rapture having already occurred.

2Th 2:1 Now we beseech you, brethren, by the "**coming**" of our Lord Jesus Christ, and "by our gathering together unto him,"

2Th 2:2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that *the day of Christ (Kurios)* is at hand.

- Paul does not want them anxious about the "day of the Lord." The "day of the Lord" is the general term for the Tribulation, Millennium and the destruction of planet earth. The "day of Christ," is the Rapture of the Church. The day of Christ is therefore a bad translation. It is better "day of the Lord." The day of Christ is the Rapture and it is at hand. The Greek is "day of Lord—Kurios."

2Th 2:3 Let no man deceive you by any means: for that day shall not come, except there *come a falling away* first, and that man of sin be revealed, the son of perdition;

- The falling away first in verse three refers to either the apostasy of the Tribulation or the Rapture of the Church since the Greek word **Apostasia** can mean either. Since there is always apostasy in all ages, most grace expositors believe the falling away refers to the Rapture.

2Th 2:5 Remember ye not, that, when I was yet with you, I told you these things?

2Th 2:6 And now ye know what withholdeth that he might be revealed in his time.



2Th 2:7 For the mystery of iniquity doth already work: only HE who now letteth will let, until he be taken out of the way.

2Th 2:8 And then shall that Wicked One be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his **"coming:"**

2Th 2:9 Even him, whose **"coming"** is after the working of Satan with all power and signs and lying wonders,

- The One Who withholdeth is God the Holy Spirit. Clearly since He indwells all believers His removal at the Rapture will make possible the work of the Satan indwelt Anti-Christ. "The Wicked One therefore, in 2Th 2:8, is the Anti-Christ and **Parousia** [translated coming] is used for the Second Advent when the Anti-Christ will be placed in the Lake of Fire.
- Be patient and wait for the Rapture

Jam 5:7 Be patient therefore, brethren, unto the **"coming"** of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

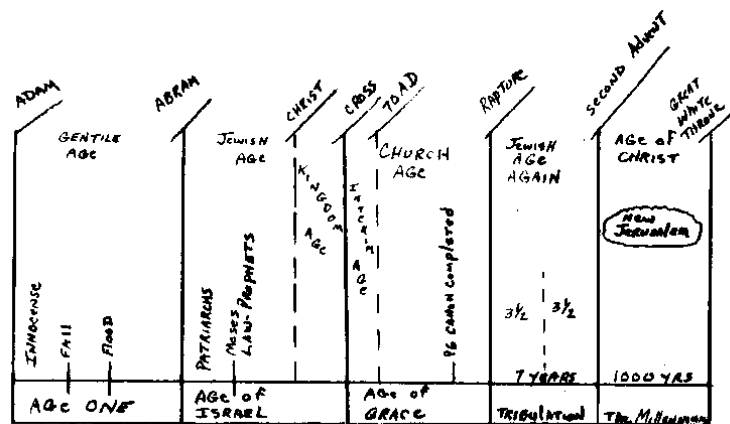
Jam 5:8 Be ye also patient; stablish your hearts: for the **"coming"** of the Lord draweth nigh.

- I told you the truth about the Second Advent.

2Pe 1:16 For we have not followed cunningly devised fables, when we made known unto you the power and **"coming"** of our Lord Jesus Christ, but were eyewitnesses of his majesty.

- There are some who are cynical about the Rapture as well as the Second Advent.

2Pe 3:4 And saying, Where is the promise of his **"coming?"** for since the fathers fell asleep, all things continue as they were from the beginning of the creation.



- After the Great White Throne the world will become one great big ball of fire.

2Pe 3:12 Looking for and hasting unto the "**coming**" of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

- Shame in a resurrection body at the Rapture is a true oxymoron.

1Jo 2:28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his "**coming**."

## 6. Uses of **Apokalupsis**

6.1 **Apokalupsis**-the word is used some 19 times in the New Testament.

### 6.2 Non-Technical Uses

- An old Spirit filled Kingdom Age saint named Simeon makes a statement about the Baby Jesus.

Luk 2:32 A light to "**lighten**" the Gentiles, and the glory of thy people Israel.

- "Gee how long do we have to wait" said Thumper to Bambi: Rom 8:19-22

Rom 8:19 The creation waits in eager expectation for the sons of God to be "**revealed**."

Rom 8:20 For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope

Rom 8:21 that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God.

Rom 8:22 We know that the whole creation has been groaning as in the pains of childbirth right up to the present time.

- Church Age saints are so fortunate.

Rom 16:25 Now to him who is able to establish you by my gospel and the proclamation of

Jesus Christ, according to the "**revelation**" of the mystery hidden for long ages past,

Rom 16:26 but now revealed and made known through the prophetic writings by the command of the eternal God, so that all nations might believe and obey ...

- If it does not communicate don't do it.

1Co 14:6 Now, brothers, if I come to you and speak in tongues, what good will I be to you, unless I bring you some "**revelation**" or knowledge or prophecy or word of instruction?

1Co 14:7 Even in the case of lifeless things that make sounds, such as the flute or harp, how will anyone know what tune is being played unless there is a distinction in the notes?

1Co 14:8 Again, if the trumpet does not sound a clear call, who will get ready for battle?

- Quit this vain babbling all the time--do it orderly and only if there is an interpreter there. The teaching of doctrine is better than tongues.

1Co 14:26 What then shall we say, brothers? When you come together, everyone has a hymn, or a word of instruction, a "**revelation**," a tongue or an interpretation. All of these must be done for the strengthening of the church.

1Co 14:27 If anyone speaks in a tongue, two--or at the most three--should speak, one at a time, and someone must interpret.

1Co 14:28 If there is no interpreter, the speaker should keep quiet in the church and speak to himself and God.

- So you think their visions and revelations are better than mine.

2Co 12:1 It is not expedient for me doubtless to glory. I will come to visions and "**revelations**" of the Lord.

- Because of God's revelations to me, I received a special demon to keep me humble.

2Co 12:7 To keep me from becoming conceited because of these surpassingly great "**revelations**," there was given me a thorn in my flesh, a messenger of Satan, to torment me.

- What I know I received from the Lord.

Gal 1:12 For I neither received it of man, neither was I taught it, but by the "**revelation**" of the Lord.

- The Lord said, "go to Jerusalem and clear this matter up now."

Gal 2:2 I went in response to a "**revelation**" and set before them the gospel that I preach among the Gentiles. But I did this privately to those who seemed to be leaders, for fear that I was running or had run my race in vain.

- I thank God for you and pray He will give you knowledge of Him.

Eph 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and "**revelation**" in the knowledge of him:

- I am pleased to be the communicator of the mystery doctrines of the Church Age.

Eph 3:2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:

Eph 3:3 How that by "**revelation**" he made known unto me the mystery; (as I wrote afore in few words,

Eph 3:4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

Eph 3:5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

7. Now for the technical or eschatological uses.

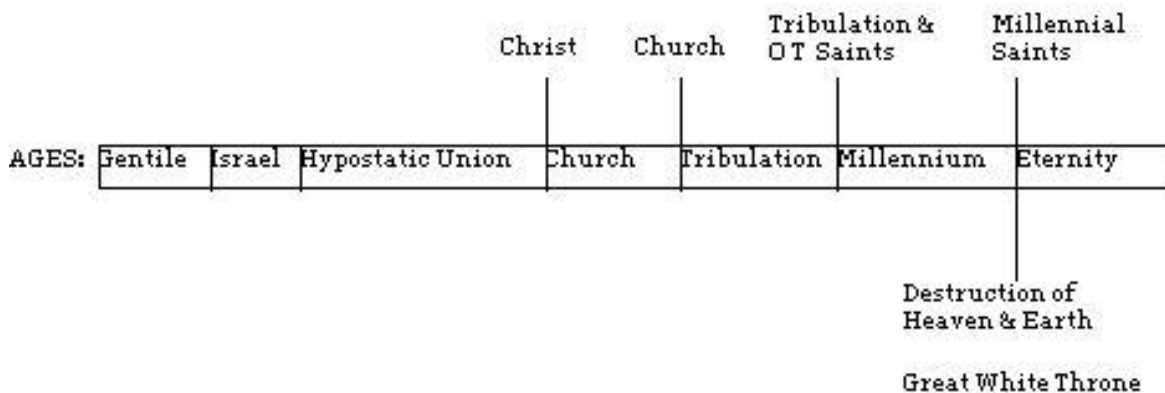
- You people who elected to reject Christ, do you think you are going to escape judgment at the Great White Throne.

Rom 2:3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

Rom 2:4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

Rom 2:5 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;

#### ORDER OF THE RESURRECTIONS



- Get some Bible doctrine in your soul so you can use your gift to produce divine good while you wait for the Lord's return.

1Co 1:7 So that ye come behind in no gift; waiting for the "**coming**" of our Lord Jesus Christ:

- Jesus will be our terminator justly rewarding our enemies at the Second Advent.

2Th 1:7 And to you who are troubled rest with us, when the Lord Jesus shall be "**revealed**" from heaven with his mighty angels,

- Get ready for the Rapture. 1Pe 1:7-10

1Pe 1:7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the "**appearing**" of Jesus Christ:

1Pe 1:8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

1Pe 1:9 Receiving the end of your faith, even the salvation of your souls.

1Pe 1:10 Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you ...

1Pe 1:13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the "**revelation**" of Jesus Christ;

- If suffering count it a blessing; at the Rapture you will be very glad you suffered.

1Pe 4:13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory "**shall be revealed**," ye may be glad also with exceeding joy.

- Let me show you "things to come."

Rev 1:1 The "**Revelation**" of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

## 8. Uses of **Epiphania**

8.1 **Epiphania**-the word is used some 6 times in the New Testament:

8.2 Non-Technical uses in the New Testament:

- Jesus appeared in the fullness of time and Paul became an Apostle, a Preacher, and a teacher of the gentiles. This appearance of Jesus is a reference to the 1st Advent of Christ. 2Ti 1:10-12

2Ti 1:10 But is now made manifest by the "**appearing**" of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

2Ti 1:11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

2Ti 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.

8.3 Technical Uses:

- The Anti-Christ will not have a chance at the Second Advent.

2Th 2:8 And then shall that Wicked One be revealed, (**Apokalupsis**) whom the Lord shall consume with the spirit of his mouth, and shall destroy with the "**brightness**" of his coming:

- Answer the bell even if you are so tired you can't lift your arms. Christ was our example before the "jack-leg-king" Pilate but you just wait. This is a reference to first the Rapture and then the Second Advent.

1Ti 6:12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

1Ti 6:13 I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession;

1Ti 6:14 That thou keep this commandment without spot, unrebukeable, until the "**appearing**" of our Lord Jesus Christ:

1Ti 6:15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;

- Do your job because Christ is coming; don't lose any of your rewards.  
2Ti 4:1-3

2Ti 4:1 In the presence of God and of Christ Jesus, who will judge the living and the dead, and in view of his "**appearing**" and his kingdom, I give you this charge:

2Ti 4:2 Preach the Word; be prepared in season and out of season; correct, rebuke and encourage--with great patience and careful instruction.

2Ti 4:3 For the time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear.

- There is a crown for Church Age believers who reach spiritual maturity.

2Ti 4:7 I have fought a good fight, I have finished my course, I have kept the faith:

2Ti 4:8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his "**appearing**."

- This world is not our home; just keep looking for the Rapture.

Tit 2:11 For the grace of God that bringeth salvation hath appeared to all men,

Tit 2:12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

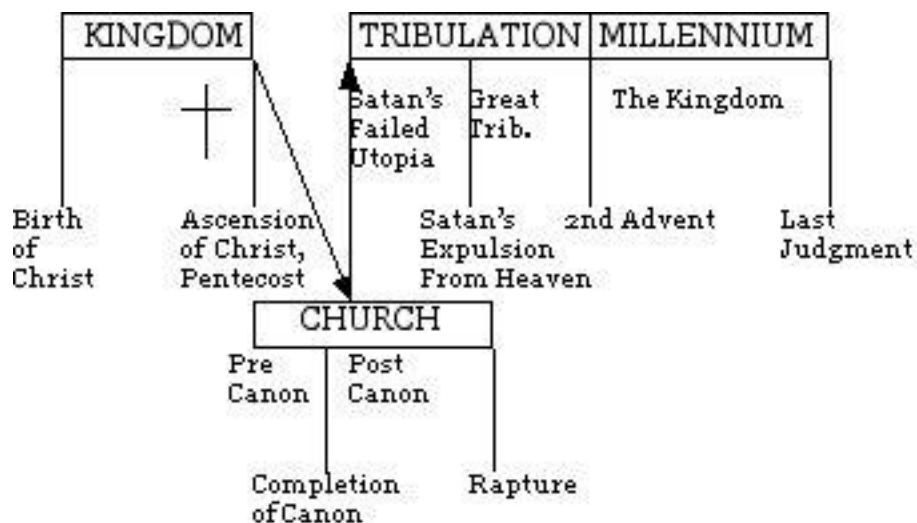
Tit 2:13 Looking for that blessed hope, and the glorious "**appearing**" of the great God and our Savior Jesus Christ;

9. Why are we Pre-Tribulation "Rapturist?"

9.1 Firstly, because of our belief that the Scripture is literal in meaning, without error and absolute.

9.2 We reject the false concept that the Church has replaced Israel.

9.3 We review Scripture from a dispensational perspective.



9.4 We recognize that in the Church Age God has no special ethnos ... rather God sees all believers as One in Christ. Gal 3:28 and Rom 10:12

Gal 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

Rom 10:12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

9.5 We also recognize God has not cast away His people Israel and in fact will reclaim a changed Israel after the Tribulation when He will establish perfect environment in the Millennium.

Rom 11:1 I say then, Hath God cast away his people? God forbid ...

Rom 11:2 God hath not cast away his people which he foreknew ...

Rom 11:26 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:

9.6 There are numerous literal promises to Israel which have not been fulfilled; particularly those related to the **Abrahamic, Palestinian, Davidic** and **New Covenants**. Let me review our Doctrine of the Four Unconditional Covenants.

9.6.1 **Abrahamic**--Although properly distinguished between the other three covenants this Abrahamic Covenant incorporates many aspects of the other three.

- He will get a land and be a great nation.

Gen 17:8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

- He will be a blessing to the world and his name shall be great.
- Those kind to Abraham will be blessed and those who are not will be cursed.

Gen 12:1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

Gen 12:2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

Gen 12:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

Gen 15:1 After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.

Gen 15:4 And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

Gen 15:5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

- He will get a son from his own loins when he has capacity to enjoy the boy.
- His descendants shall be numerous.

Gen 17:4 As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

Gen 17:5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

Gen 17:6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

Gen 17:7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

- It will be unilateral! The sign shall be unilateral. Gen 15:8-17
- He will have nations come from his loins.



- He will have kings come from his loins.
- He will get a new name.
- His promise is not just for himself but for his descendants also.

Gen 22:16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:

Gen 22:17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

Gen 22:18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

- In a repeat of the promise after the temporal sanctification of Abraham when he offered Isaac, God reiterates the essence of the covenant and adds that Abraham shall garrison the gates of his enemies.
- The promise is confirmed repeatedly and enlarged in a number of instances and in no case is it ever made conditional on the faithfulness of Abraham or his descendants. Notice first to Jacob and then to Israel even in the midst of terrible apostasy just before being exiled to Babylon.

Gen 28:10 And Jacob went out from Beersheba, and went toward Haran.

Gen 28:11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

Gen 28:12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

Gen 28:13 And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

Jer 31:35 Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name:

Jer 31:36 If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me forever.

- In the New Testament there is a recognition of the Covenant as being an everlasting one and UNCONDITIONAL in nature. Heb 6:13-18

Heb 6:13 For when God made promise to Abraham, because he could swear by no greater, he swore by himself,

Heb 6:14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

Heb 6:15 And so, after Abraham had patiently endured, he obtained the promise.

Heb 6:16 For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

Heb 6:17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath:

Heb 6:18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

9.6.2 **Davidic**--Although much of David's covenant was fulfilled on earth, he will also serve in the Millennium as God's executive officer.

- The promise is in summary "that God will always have a descendant on the throne of Israel from the line of David."

2Sa 7:10 Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them anymore, as before time,

2Sa 7:11 And as since the time that I commanded judges to be over my people Israel, and have shall caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house.

2Sa 7:12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

2Sa 7:13 He shall build an house for my name, and I will establish the throne of his kingdom for ever.

2Sa 7:14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

2Sa 7:15 But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.

2Sa 7:16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established forever.

- As you can see from verse 16 it is an everlasting promise and has dual application to both Solomon and Christ as the everlasting heir.
- Christ was indeed guilty of the sin of all the world by means of imputation and God did chastise Him for us.
- The covenant is unconditional given verses 14 and 15.
- There is also a promise of land and divine protection in the land.

Jer 33:20 Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;

Jer 33:21 Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.

Jer 33:22 As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.

- The Covenant is said to be everlasting and therefore UNCONDITIONAL just as is the Abrahamic Covenant.
- All of this everlasting promise at a time when Israel was in full scale national reversionism and about to go out under the fifth cycle of discipline to Babylon.
- Even in their exile the promise is reiterated:

Eze 37:24 And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

Eze 37:25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever.

Eze 37:26 Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

- While in Babylon they are promised an everlasting and UNCONDITIONAL Covenant of a King, land and safety under a reincarnated David who will serve as Christ's Executive Officer in the Millennium.

9.6.3 **Palestinian**--Again we can see how Israel has received and occupied vast portions of the Promised Land under both David and Solomon but nothing in terms of geographical scope promised in Scripture.

- This is a promise of the land and the re-gathering of Israel to inhabit the land but only after they are dispersed to foreign lands. Complete fulfillment must await the Millennium.

Eze 20:33 As I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you:

Eze 20:34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.

Eze 20:35 And I will bring you into the wilderness of the people, and there will I plead with you face to face.

Eze 20:36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD.

Eze 20:37 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:

- Because of the grace of God, a changed people will with Christ at His Second Advent enter the land to be blessed says Eze 20:42 and 44.

Eze 20:42 And ye shall know that I am the LORD, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers.

Eze 20:43 And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed.

Eze 20:44 And ye shall know that I am the LORD when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD.

- The land is defined in Gen 15:18-21.

Gen 15:18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

Gen 15:19 The Kenites, and the Kenizzites, and the Kadmonites,

Gen 15:20 And the Hittites, and the Perizzites, and the Rephaims,

Gen 15:21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

9.6.4 **New Covenant**--This covenant must await our Lord's return when He will supernaturally change Israel.

- It has no real earthly implementation.

Jer 31:31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

Jer 31:32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

Jer 31:33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

Jer 31:34 And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

Jer 31:35 Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name:

Jer 31:36 If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me forever.

Jer 31:37 Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

- Israel is remade and they will no longer sin in the Millennium. The everlasting nature of the covenant is made clear in Jer 31:35-37.

9.6.5 So much for our review, now let's return to our reasons why we are Pre Trib.

9.7 The period following the Second Advent is a time of perfect environment as opposed to the Rapture where we find a time of tribulation following; this certainly indicates two events followed by different conditions.

9.8 The Second Advent is described as a different event than the Rapture.

9.8.1 At the Rapture we meet the Lord in the air. 1Th 4:16-17

1Th 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

1Th 4:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

9.8.2 At the Second Advent Jesus will return to earth at the very same place He left as opposed to meeting His saints in the air. Zec 14:3-7 compared with Acts 1:11.

Zec 14:3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

Zec 14:4 And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

Zec 14:5 And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee.

Zec 14:6 And it shall come to pass in that day, that the light shall not be clear, nor dark:

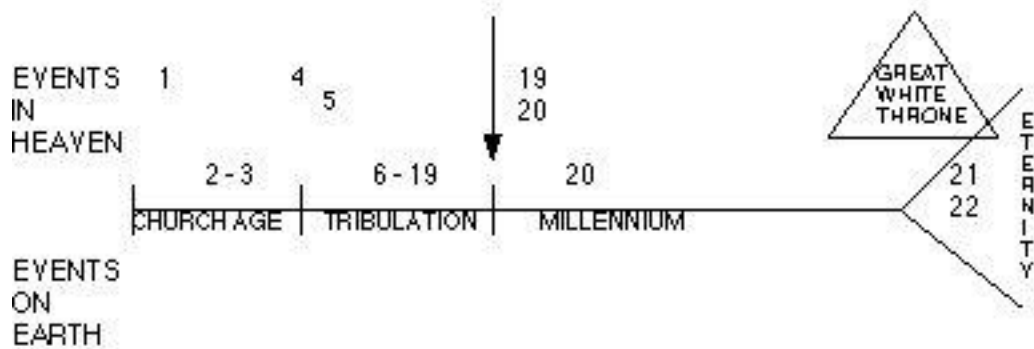
Zec 14:7 But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that at evening time it shall be light.

Acts 1:11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

9.8.3 The Scripture makes clear that the First Advent, Rapture and Second Advent are different not only as to role and event, but also as to timing:

9.9 The book of the Revelation makes a significant distinction of these events as to timing.

### AN OVERVIEW OF REVELATION



9.10 Paul's letter to the church at Thessalonica concerning the timing of the events establishes the Pre-Trib view. 2Th 2:1-10

2Th 2:1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

2Th 2:2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the *day of the Lord* is at hand.

2Th 2:3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

2Th 2:4 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.

2Th 2:5 Remember ye not, that, when I was yet with you, I told you these things?

2Th 2:6 And now ye know what withholdeth that he might be revealed in his time.

2Th 2:7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

2Th 2:8 And then shall that Wicked One be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

2Th 2:9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

2Th 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.

9.11 The fact that the rapture has always been imminent even at the time of Peter and Paul's writing, and the fact that the timing is known only to God is another reason for our being Pre-Trib. The eschatological timing was also not known even to the humanity of Jesus. Let's again review our documentation of the immanency of the Rapture.

1Th 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

1Th 4:17 **Then we which are alive and remain** shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

1Th 4:18 Wherefore comfort one another with these words.

1Co 15:50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

**1Co 15:51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,**

**1Co 15:52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.**

**1Co 15:53 For this corruptible must put on incorruption,** and this mortal must put on immortality.

1Pe 4:7 **But the end of all things is at hand:** be ye therefore sober, and watch unto prayer.

Jam 5:7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

Jam 5:8 Be ye also patient; stablish your hearts: **for the coming of the Lord draweth nigh.**

1Jo 2:18 Dear children, this is the last hour; and as you have heard that the antichrist is coming, even now many antichrists have come. **This is how we know it is the last hour.**

1Jo 2:19 They went out from us, but they did not really belong to us. For if they had belonged to us, they would have remained with us; but their going showed that none of them belonged to us.

Heb 10:36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

Heb 10:37 **For yet a little while, and he that shall come will come, and will not tarry.**

Joh 14:2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

Joh 14:3 And if **I go and prepare a place for you**, I will come again, and receive you unto myself; **that where I am, there ye may be also**.

The Day and Hour Unknown

Mat 24:36 But of that day and hour **knoweth no** man, **no**, not the angels of heaven, but my Father only.

9.12 An outline of the Book of Revelation compared with Rev 3:22 where the Church is seen for the last time on planet earth gives support to the Pre-Trib position.

Chapters 1-3 deal with the Church Age.

Chapter 4-5 deal with a scene in heaven.

Chapters 6-11 is a telling of events in the Tribulation and Millennium with emphasis on the events themselves.

Chapters 12-20 is a telling of the events of the Tribulation and the Millennium with emphasis on the characters involved in the story.

Chapters 21 and 22 deal mainly with the New Jerusalem, the topographical changes occurring during the Millennium, and the new heaven and the new earth which follow the destruction of our present heaven and earth.

9.12.1 It is important to note that the Church is never mentioned on earth after the last verse of chapter 3 which is verse 22.

9.13 Revelation 2:1-3:19 list seven churches, which existed at the time of the writing in Asia Minor and give us another reason for being Pre-Trib.

9.13.1 Of the seven churches Pentecost in his book *Things To Come* writes:

"A threefold purpose in the writing of the seven letters may be suggested. a. John is writing to seven local congregations in order to meet the needs of these individual assemblies ... b. These letters would reveal the various kinds of individuals and assemblies throughout the age ... c. There is a prophetic revelation as to the course of the age in the letters ...

"In the order in which they were given, they foreshadowed the successive predominant phases through which the nominal Church was to pass from the time when John saw the vision until the Lord came ...



“The seven churches, which were only seven of many which John could have chosen to address, seem to have been specifically chosen because of the significance of their names ... The names themselves suggest the succession of the development of the periods within the age.”

9.13.2 Given our hindsight I think there can be little doubt they are symbolic of seven distinct time periods; four of which time periods have been observed historically, a fifth partially observed and two, designated by the Church at Philadelphia and Laodicea, are future.

9.13.3 Let me provide a chart designating the seven churches by name, time period covered, meaning of the name, Scripture designation and remarks concerning each.

<b>TIME</b>	<b>NAME</b>	<b>MEANING</b>	<b>SCRIPTURE</b> (Revelation)	<b>REMARKS</b>
32-100	Ephesus	Desired	2:1-7	Fair report, trial of Apostle. Time of sowing, organization & evangelism.
100-300	Smyrna	Myrrh	2:8-11	A good report: the church is persecuted & their true enemy is revealed, the Jew. Constantine ascends the throne.
300-800	Pergamos	Thoroughly Married	2:12-17	A bad report as the Church marries the world. Papal domination
800-1517	Thyatira	Continual	2:18-29	A bad report. The worship of Mary develops. Doctrine is
corrupted.			Sacrifices	There are many empty confessions of faith. There is a rise of state religion.
1517-just before Rapture	Sardos	Escaping Brothers	3:1-6	The reformation occurs. Terrible report, once alive but now dead.
At Rapture	Philadelphia	Loving Brothers	3:7-13	Good. Kept from time of trial.
Tribulation	Laodicea	People Ruling	3:14-19	Bad report. Religion prospers.

9.13.4 The Tribulation in Scripture, is called the time of Jacob's trouble and the Philadelphia Church is "taken out" from this time when Israel is tried and proven, i.e., the Church is taken out from the time of Jacob's trouble.

Jer 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.

Mal 4:5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

Mal 4:6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

9.13.5 The time period for the universal church at the time of the Rapture is symbolized by the Church at Philadelphia.

Rev 3:10 Because you have kept the Word of My patience, I also will keep you out from the time of testing of planet earth, which time of testing is designed to prove them who dwell upon the earth."

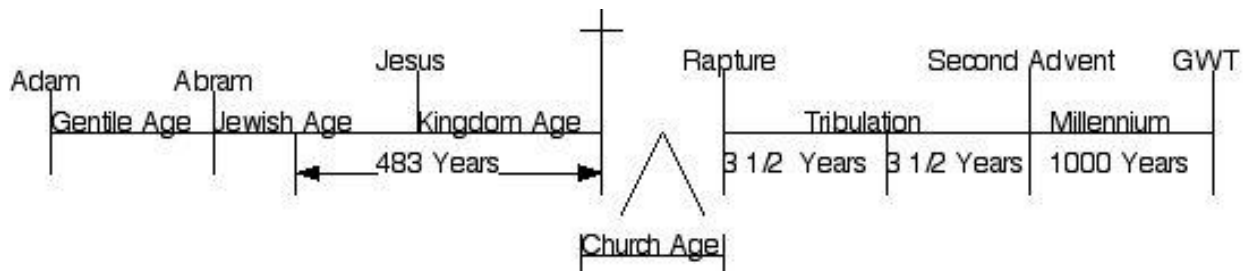
9.14 The Tribulation was always said to be designed for Israel and never is it related Scripture to the Church.

9.15 Now let us look at the **Narrative of the Seventy Weeks**; another reason why we are Pre-Trib and Pre-Mil in our eschatological position.

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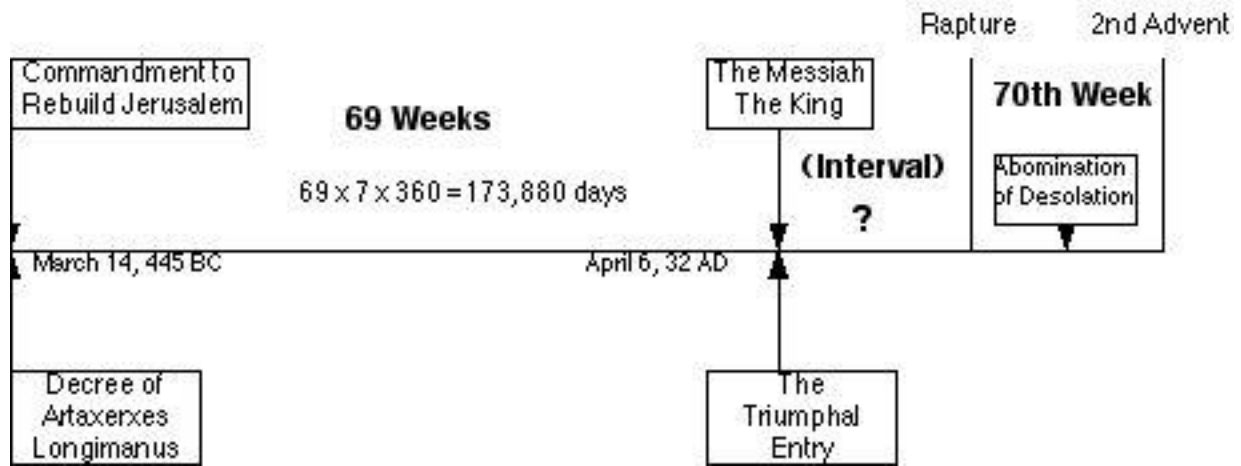
Dan 9:24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for evil, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most Holy.

9.15.1 Let's look at the various translations: Shabuayim, NIV= Seventy Sevens; Living Bible=490 yrs.; Jerusalem Bible "the weeks are weeks of years; Scofield = "the 70 weeks are weeks of years ... 490 or prophetic years."



9.15.2 Wycliffe's Seventy Week Commentary: "This prophecy is referred to by Josephus: "We believe that Daniel conversed with God; for he did not only prophesy of the future, as did the other prophets, but he also determined the time of their accomplishment" (Antiq. X. xi. 7). Jerome reports, the Christian interpretations current in his time ... were as various as are ours today, although then, as now, all felt that the prophecy by Daniel refers to Christ.

## The Seventy Weeks of Daniel



9.16 Seventy weeks are determined. Dan 9:24

9.16.1 The Hebrew word for week (Shabu'im) means "sevens" of years.

9.16.2 This interpretation was the common one in antiquity.

9.16.3 More importantly, if any literal meaning is to be attached to the weeks, no period less than weeks of years meets the contextual demands.

9.16.4 In concluding our study of Daniel's Seventieth Week I want to quote from Volume IV of Lewis Sperry Chafer's Systematic Theology.

"Again the interpretation is angelic and therefore not subject to question. From a reading of Jeremiah written at the time of the captivity -- Daniel learned that Jehovah would accomplish seventy years in the desolation of Jerusalem (Dan. 9:2 cf. Jer. 25:11-12) -- the desolation then in effect because of the captivity which seventy years were about accomplished, he turned to specific prayer ... While he was thus in prayer, the angel Gabriel appeared with information which constitutes the vision of the ninth chapter... The words are, like all plain prediction, to be taken in their natural meaning, just as Daniel himself accepted Jeremiah's prophecy of seventy years as seventy actual years.

"The translation of the Hebrew term ... weeks is misleading. In this instance, history provides the interpretation, and, as will be seen, these are years rather than weeks. Seventy years of captivity had been predicted and accomplished for the captors ... The angel asserts that, beginning with this release, a new prophetic period begins which is 70 sevens of years, or 490 in all. In this time all prophecy concerning Israel is to be fulfilled, even to the finishing of Israel's transgression ... and the anointing of the most Holy.

“This prediction reads: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy" (Dan 9:24) ... the period of 490 years ... is divided into three subdivisions, namely, (1) from the edict ... to the restoration and rebuilding of Jerusalem, which is said to be 7 seven's, or 490 years; (2) a period of 62 weeks, or 434 years, which is marked with respect to its end by the "cutting off" of Messiah, or the crucifixion of Christ; and (3) a period of one week, or 7 years, which must follow the crucifixion.

“In that eventful seven years all that remains to be fulfilled of the 490 years both as concerns the end of Gentile times and the bringing in of Israel's blessings must be fulfilled -- Israel's transgression will then be finished, an end of sin secured, reconciliation by the death of Christ will have been brought in, all vision and prediction will be sealed by fulfillment, and the Holiest anointed. The last period of 7 years is properly termed *Daniel's seventieth week*, and is yet unfulfilled. In recognizing the point in time when this seven year period -- so momentous in itself -- will become history, it is necessary to observe again the unrelated character of the Church age, which as an intercalation is thrust between the death of Christ and the departure of the Church from the earth ... The time feature ... is stated in Daniel 9:25-26, "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troubled times. And after threescore and two weeks shall Messiah be cut off, but not for himself." The period of 490 years is distinctive in the divine measurements ... the 490 years that were to follow the captivity are of a different character. In this time, Jerusalem was to be rebuilt; the Messiah cut off in sacrifice; the city and sanctuary were to be destroyed, as they were in 70 AD; and the prince's people ... should do this work of destruction -- the Romans. The prince himself does not appear until after the experience defined as "The end thereof shall be with an overflow, and unto the end, war -- desolations determined," ... which evidently refers to the present age and may be considered the nearest any prophet of old ever came to anticipation of this age ... It is then, at the end, that the prince himself shall come, and his wickedness is seen in the fact that, having made a covenant with Israel for these eventful seven years, he breaks the covenant when half accomplished, or at the end of three and a half years ..."

9.16.5 In conclusion let me give you an expanded translation of Dan 9:24-27:

Expanded Translation:

Dan 9:24 Daniel I have heard your prayer; four hundred and ninety years have been allotted for your people. I have not forgotten my beloved Israel. It is within this 490 year period that I will: anoint the Temple, make an end of sins, bring in everlasting righteousness, and fulfill the Messianic promise by establishing the Messiah as Israel's King.

Dan 9:25 I want you to understand, that from the commandment to rebuild the city of Jerusalem which will occur only once and that on the first of Nisan 445 B.C.; from that day until the Messiah arrives in Jerusalem on the first Palm Sunday shall be 483 years to the day. The streets of Jerusalem and its inner and outer walls shall be restored, even in dangerous times, Nehemiah and his people will work on the city walls with a trowel in one hand and a sword ... in the other.

Dan 9:26 After the 49 years it will take to complete Nehemiah's construction work, will be another 434 years, and after which (49+434=483) the Messiah will be crucified, but not on behalf of Himself but rather as a substitute for the sins of the world. Later the Romans as a precursor of the antichrist will come and destroy the city and the Temple. The traumatic destruction in A.D. 70 is but a representation of what the future would hold for Israel. The destruction of the Temple and the city by Titus in A.D. 70 will begin an uncertain time gap in the 490 years. Many will later style it "the church age."

Dan 9:27 After the removal of the church from the planet the seven years owing your people will begin; it is then that the Antichrist will arise and make a treaty with Israel guaranteeing freedom to worship Jehovah God in a restored temple. Be aware however that in the middle of that 7 year period the antichrist will break that treaty and all Temple worship will cease.

9.16.6 In Dan 9:25 and 26 two princes are mentioned; the first is named Messiah the Prince (v 25); and the second is described as the prince who shall come (v 26), a reference to the Anti-Christ whose people shall destroy the rebuilt Jerusalem at the end of the Tribulation. The people of the Anti-Christ are the Romans, who in fact in 70 A.D., did destroy the city.

## 10. Rapture Summary:

10.1 There are no signs or events foretelling the time of the Rapture.

10.2 The Rapture is imminent. Paul, Peter, James, John and the writer of the book of Hebrews all stress the imminence of the Rapture.

10.3 Not even our Lord in His humanity knew the timing of the rapture.

### The Day and Hour Unknown

Mat 24:36 But of that day and hour **knoweth no** man, **no**, not the angels of heaven, but my Father only.

10.4 Our job in the Church Age is to look for the Rapture because not everyone will experience death.

Tit 2:13 Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ;

1Co 15:50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

1Co 15:51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

1Co 15:52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

1Co 15:53 For this corruptible must put on incorruption, and this mortal must put on immortality.

11. This concludes our study of The Rapture and our basis for the Pre-Tribulation and Pre-Millennial Faith. If you need more information on the Seventieth Week see our categorical study on our website.

