

Ministry of Grace

The Rapture – Speaker Notes

The rapture of the church is a fundamental doctrine of the New Testament. It is the greatest hope that Christ gave to the church. It is the most glorious thing that can possibly happen to us.

What is the rapture? The rapture is an event described in the Bible wherein Christians (New Testament believers in Christ) who have died physically will be raised to life. And, living Christians will be changed in an instant, in the twinkling of an eye, and we will be caught up with them and taken away from this earth by Jesus Christ. Both those who are physically dead (who are asleep in Jesus Christ) and those who are still physically alive at the time of the rapture will have their physical bodies changed into incorruptible, eternal bodies.

This event will be announced by a trumpet call and a loud proclamation from an archangel-like voice. Christians will be caught-up (raptured) into the air (the atmosphere of the earth), where they will be joined with our Lord Jesus Christ. At that point, Christians “**will be like Him because we will see Him as He is**” (1 John 3:2). From that moment on, for all eternity, Christians will be in the presence of the Lord.

The word “rapture” does not appear in any of the major English translations of the Bible. So where does the term come from? In 1 Thessalonians 4:17, the words “shall be caught up” are translated from the Greek verb *harpadzō*, meaning “to take away by force, to snatch away, to transport hastily, or to plunder”

Then we who are alive and remain shall be **caught up** together with them in clouds, to meet the Lord in the air. And so we shall ever be with the Lord. (1 Thessalonians 4:17) [MKJV]

Here are some other verses that contain the word *harpadzō*:

When anyone hears the word of the kingdom and does not understand it, the evil one comes and **snatches away** what has been sown in his heart... (Matthew 13:19)

Perceiving then that they were about to come and **take Him by force** to make Him king, Jesus withdrew again to the mountain by Himself. (John 6:15)

And when they came up out of the water, the Spirit of the Lord **carried Philip away**, and the eunuch saw him no more, and went on his way rejoicing. (Acts 8:39)

I know a man in Christ who fourteen years ago **was caught up** to the third heaven... (2 Corinthians 12:2)

In the fourth century AD a Catholic priest and language scholar by the name of Jerome translated the Bible into the common Latin language of that time (called vulgar Latin). In this “Latin Vulgate” translation of 1 Thessalonians 4:17 he used the Latin word *rapiemur*, a form of *rapare*, to translate the Greek word *harpadzō*. When *rapare* is transliterated into the English it becomes the word “rapture.” Thus, even though the word “rapture” is not used in any English translation of the Bible, it still remains appropriate to refer to this event as the rapture.

What happens at the Rapture?

In the following, we give the specifics of what happens at the rapture without regard to when it happens. We will get into a discussion of the “when” a little bit later.

A Shout and a Trumpet Blast

For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. ... (1 Thessalonians 4:16a)

The rapture is a loud event that starts off with Jesus Christ coming to the atmosphere of the earth (not to the earth itself) with a loud shout of command and with a sound of the trumpet. The phrase “sound of the trumpet” is translated from a single Greek word *salpingz*, which can refer to the musical instrument itself or to the sound that it makes. In Scripture, it most often refers to the sound, translated as “a trumpet blast” or “a trumpet call.”

The grammar of the Greek text indicates that it is Christ himself who makes the shout. The text is also very clear that it is not “the archangel’s voice” but “an archangel-like voice.” This is significant for a couple of reasons. First, there is more than one archangel mentioned in the Bible. Secondly, an archangel is not the one shouting, it is Christ who is shouting. His very words are what cause the events of the rapture to occur. Apparently, the sound of this command is so powerful that Paul could only describe it as sounding like it came from an archangel. This calling forth by Jesus will be like the account of Him raising Lazarus from the dead where, “he cried out with a loud voice, ‘Lazarus, come out.’”

Those who “sleep in Jesus” will come with him and get their resurrected bodies

Christ will not be alone when he comes. He will bring with him all Christians who have died physically. These are not dead spiritually because John 5:24 tells us that Christians have “passed from death unto life.”

For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep. (1 Thessalonians 4:14)

So, the question is, where have these Christians been since they “fell asleep” (passed away)? In our studies on Heaven and Hell we learned that all the righteous go to Paradise when they die physically. We also learned that before Christ’s resurrection, Paradise was in Sheol (Hades). However, when Jesus rose from the dead, he took Paradise up next to the third heaven. Apparently, as Christ comes down from his throne room (the third heaven), he will stop off at Paradise and gather up all Christians who are there and bring them with him to the atmosphere of the earth where they will be united with their resurrected bodies.

Then living Christians will be instantly changed and taken up

Immediately after those who “sleep in Jesus” get their resurrected bodies, all Christians who are alive at the time will be instantaneously changed and raptured off the earth. The Greek word translated “moment” is *atomos*, meaning “the smallest indivisible amount of time.”

Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. (1 Corinthians 15:51-52)

Then we who are alive and remain shall be caught up together with them in clouds, to meet the Lord in the air. (1 Thessalonians 4:17a) [MKJV]

We will be with the Lord forever from that moment on

... And so we shall ever be with the Lord. (1 Thessalonians 4:17b) [MKJV]

Christians have been waiting for and anticipating the rapture since the first century. When it finally happens, it will be a day of rejoicing for us all. I’m sure that many of you will feel like I know I will. There will be two thoughts that immediately come into my head. The first will be, “It’s finally over!” and the second one will be, “It has only just begun. Hallelujah!”

Do all Christians Agree About the Rapture?

The short answer is “No!” The reason for this is that different Christians interpret the writing of Holy

Scripture different. Prophetic writings (like the book of Revelation) and writings about the end times are interpreted in various ways. Some, like the Catholics and a few main-line Protestant denominations, view all such writing as symbolic. Therefore, according to them, these sections of the Bible can't be interpreted literally, they must be interpreted allegorically. Unfortunately, this also leads to numerous wild and fantastical interpretations.

Then, there are those who interpret the entire Bible literally, yet believe that the Scriptures teach that the rapture will occur after the tribulation. There are two things that characterize these people. First of all, they see no distinction between the Jews and Christians, primarily because of what Paul told the Christians in Galatia.

Know then that it is those of faith who are the sons of Abraham. (Galatians 3:7)

In this verse, Paul is not saying that Christians and Israel are the same. They believe that Christians will be preserved through the tribulation and the rapture will occur after the Great Tribulation. If you read the verses that follow, however, you will see Paul is saying that both Christians and Jews are justified by faith and faith alone. Those who hold to a post-tribulation rapture also view the Day of the Lord as the same as "the Day of Christ," "the Day of Jesus Christ," and "the Day of the Lord Jesus Christ," even though the context of the latter three show that they are distinctly different from the Day of the Lord.

Those of us who believe in a pre-tribulation rapture have a dispensational view of how God deals with mankind throughout history. Dispensationalism teaches that God has worked in different ways in different eras of history, although salvation has always been by grace through faith alone. Each dispensation involves a test for mankind, a failure, and then a judgment. There are seven dispensations taught in the Bible. They are 1) Innocence – from creation to the fall of man, 2) Conscience – from the expulsion from the garden to the flood, 3) Human Government – from the flood to the Tower of Babel, 4) Promise – from the Tower of Babel to the call of Abraham, 5) Law – from the exodus to the crucifixion, 6) Grace – from the resurrection to the rapture, and 7) Kingdom – from the tribulation to the Great White Throne Judgment.

The most popular argument against dispensationalism is the fact that the early church didn't believe in it. In fact, it wasn't a belief system until John Nelson Darby developed and taught the idea in the late 1800's. Those who argue against dispensationalism say that it can't possibly be true since it was not believed for most of the history of mankind. However, that is like saying that the earth is not round, but flat, because that's what everyone believed until 350 BC when Aristotle declared that it was a sphere. In fact, most of the world still agreed with the greatest minds in the church and refused to believe that the earth was round until Columbus proved otherwise in 1492.

What is The Day of the Lord

The Day of the Lord is talked about in numerous pages of the Old Testament. From the various descriptions in the Old Testament and New Testament, it is obvious that the expression "Day of the Lord" covers a period of time much longer than a single day. The Day of the Lord is a period of time in which God will deal with wicked men directly and dramatically in fearful judgments.

If we look at some of the Old Testament passages regarding the Day of the Lord, we see that in **Zephaniah 1:14-16** it is a time of God's judgment and His wrath against sinful mankind.

The great day of the LORD is near, near and hastening fast; the sound of the day of the LORD is bitter; the mighty man cries aloud there. A day of wrath is that day, a day of distress and anguish, a day of ruin and devastation, a day of darkness and gloom, a day of clouds and thick darkness, a day of trumpet blast and battle cry against the fortified cities and against the lofty battlements. (Zephaniah 1:14-16)

In **Isaiah 13:9-11** it is also viewed as a time of God's wrath, marked by dramatic events in the physical world (the sun will be darkened, the moon will not shine).

Behold, the day of the LORD comes, cruel, with wrath and fierce anger, to make the land a desolation and to destroy its sinners from it. For the stars of the heavens and their constellations will not give their light; the sun will be dark at its rising, and the moon will not shed its light. I will punish the world for its evil, and the wicked for their iniquity; I will put an end to the pomp of the arrogant, and lay low the pompous pride of the ruthless. (Isaiah 13:9-11)

However, in **Zephaniah 3:14-16** it is portrayed as a time of Israel's blessing.

Sing aloud, O daughter of Zion; shout, O Israel! Rejoice and exult with all your heart, O daughter of Jerusalem! The LORD has taken away the judgments against you; he has cleared away your enemies. The King of Israel, the LORD, is in your midst; you shall never again fear evil. On that day it shall be said to Jerusalem: "Fear not, O Zion; let not your hands grow weak. The LORD your God is in your midst, a mighty one who will save; he will rejoice over you with gladness; he will quiet you by his love; he will exult over you with loud singing. (Zephaniah 3:14-17)

This passage and the verses immediately before it are significant in that they portray the Day of the Lord as a time when God will judge the nations followed by an extended time of blessing on Israel. This time of blessing is the millennial kingdom of Christ. Thus, it logically follows that the time of wrath is the period of the tribulation.

So, we see that the Day of the Lord begins with the tribulation period. During the first half of the tribulation (Daniel's 70th week) we see the seal judgments. During the first seal, we see an apparent time of peace and safety, which is then shattered by war (2nd seal), famine (3rd seal), and death (4th seal). By the time of the 6th seal, even the wicked ones of that day will recognize that it is the day of God's wrath:

Then the kings of the earth and the great ones and the generals and the rich and the powerful, and everyone, slave and free, hid themselves in the caves and among the rocks of the mountains, calling to the mountains and rocks, "Fall on us and hide us from the face of him who is seated on the throne, and from the wrath of the Lamb, for the great day of their wrath has come, and who can stand?" (Revelation 6:15-17)

It also appears that the Day of the Lord ends with the end of the Millennial reign of Christ, the judgment of the lost, and the creation of the new heavens and the new earth.

Is the Rapture the same as The Day of the Lord

This is probably the most misunderstood aspect of the Rapture and is the source of much of the misinformation taught about it. As we said previously, many people think that references to the rapture such as, the day of Christ, the day of our Lord Jesus, the day of our Lord Jesus Christ, and the day of Jesus Christ are the same as the Day of the Lord. Let's look at some of the distinguishing aspects of the Rapture and the Day of the Lord.

The Rapture is never referred to as the Day of the Lord. Here is how it is referred to in Scripture:

who will sustain you to the end, guiltless in the day of our Lord Jesus Christ. (1 Corinthians 1:8)

just as you did partially acknowledge us--that on the day of our Lord Jesus you will boast of us as we will boast of you. (2 Corinthians 1:14)

And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ. (Philippians 1:6)

... and so be pure and blameless for the day of Christ, (Philippians 1:10b)

holding fast to the word of life, so that in the day of Christ I may be proud that I did not run in vain or labor in vain. (Philippians 2:16)

From these verses we see that “the day of Christ,” or “the day of Jesus Christ,” or “the Day of our Lord Jesus Christ” are all references to the end of the Christian era. Because we know that the rapture marks the end of the Christian era, we can safely say that the rapture occurs on the day of Jesus Christ. Note especially, **Philippians 1:6** above. The words “bring it to completion” are translated from the Greek word *epiteleō*, which means “to finish completely.” God is daily working on his children to make each one of us more like Jesus Christ. However, at the rapture (the day of Jesus Christ), his work on us will be completely finished.

The Rapture is NOT the "Day of the Lord" and does NOT come as a thief!

As we said, many people are confused about the “Day of Christ” and the “Day of the Lord.” They think of them as the same thing. However, once we recognize that the Day of Christ is a reference to the rapture, then we can turn to Paul’s first letter to the Thessalonians where he makes it very clear that the rapture is not the Day of the Lord. Compare **1 Thessalonians 4:13-16** with **1 Thessalonians 5:1-3**.

But we do not want you to be uninformed (ignorant), **brothers**, about those who are asleep, that you may not grieve as others do who have no hope. For since **we** believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep. For this we declare to you by a word from the Lord, that **we** who are alive, who are left until **the coming of the Lord**, will not precede those who have fallen asleep. For the Lord himself will descend from heaven with a cry of command, **with the voice of an archangel, and with the sound of the trumpet of God**. And the dead in Christ will rise first. (**1 Thessalonians 4:13-16**)

But of the times and the seasons, brothers, you have no need that I write to you. For **you yourselves know accurately** (you are not ignorant of this) that the day of the Lord comes like a thief in the night. For when **they** shall say, Peace and safety! Then sudden destruction comes on **them**, as travail upon a woman with child. And **they** shall not escape. (**1 Thessalonians 5:1-3**) [MKJV]

There are a number of things in these two passages that we need to take special note of. The first is that Paul says, “we do not want you to be uninformed” regarding the rapture. This is Paul’s polite way of saying, “You are uninformed regarding the rapture and we want to inform you.” However, regarding the Day of the Lord, he says, “for you yourselves know accurately.”

The second thing to notice is that Paul says, “... who are left until **the coming of the Lord**” (the person) referring to the rapture. However, he says, “**the day of the Lord comes ...**” (the day) when referring to the Day of the Lord. This may be a subtle distinction, but it is critically important.

The next thing to notice is that the rapture comes as a noisy event. Paul says, “For the Lord himself will descend from heaven with a cry of command, **with the voice of an archangel, and with the sound of the trumpet of God**.” But the Day of the Lord comes, “like a thief in the night.” A thief in the night comes quietly, trying not to be noticed.

Some people argue that the unsaved will not hear the trumpet blast or the shout of command and, therefore, it will occur as a “thief in the night” to them. However, this is arguing from silence (Latin: *argumentum ex silentio*) and is based on speculation, since there is absolutely no scriptural support for this. There is, however, scriptural support for people hearing the sound of the Lord’s voice and not understanding or comprehending it

When Saul (Paul) was confronted by our Lord on the road to Damascus, we read in Acts that:

The men who were traveling with him stood speechless, hearing the voice but seeing no one. (**Acts 9:7**)

Yet, when he testified to the Jews in the temple, after his arrest, he said:

"As I was on my way and drew near to Damascus, about noon a great light from heaven suddenly shone around me. And I fell to the ground and heard a voice saying to me, 'Saul, Saul, why are you persecuting

me?' And I answered, 'Who are you, Lord?' And he said to me, 'I am Jesus of Nazareth, whom you are persecuting.' Now **those who were with me saw the light but did not understand the voice** of the one who was speaking to me. (Acts 22:6-9)

So, it is clear that Saul's companions heard something, but did not recognize it. It is very possible that the sounds at the rapture will also be incomprehensible to the unsaved.

The last thing we can observe (which makes it very clear that the "day of Christ" and the "day of the Lord" are different events) when comparing these two passages is Paul's use of personal pronouns. He says "we" concerning the rapture, but he says "they" and "them" concerning the Day of the Lord.

God will pour out His wrath on the Day of the Lord

There are more than 20 passages that talk about the Day of The Lord. When the prophets spoke of it, they represented it as a day of God's wrath, a day of woe, and a day to be feared.

Behold, the day of the LORD comes, cruel, with wrath and fierce anger, (Isaiah 13:9)

That day is the day of the Lord GOD of hosts, a day of vengeance, to avenge himself on his foes. (Jeremiah 46:10)

or the day is near, the day of the LORD is near; it will be a day of clouds, a time of doom for the nations. (Ezekiel 30:3)

Let all the inhabitants of the land tremble, for the day of the LORD is coming; it is near, (Joel 2:1)

Nonetheless, Christians are told that we have not been appointed to wrath and, in fact, we will be delivered from the wrath to come.

For God has not appointed **us** to wrath, but to obtain salvation through our Lord Jesus Christ, (1 Thessalonians 5:9)

and to wait for his Son from heaven, whom he raised from the dead, Jesus who delivers us from the wrath to come. (1 Thessalonians 1:10)

The Day of the Lord will last for more than 1000 years

When the prophets spoke of the Day of the Lord, they represented it as a day of God's wrath, a day of woe, and a day to be feared. As we have already concluded, this term refers to the seven-year period that we call the Tribulation. However, Peter tells us that in the Day of the Lord, the earth will be burned up.

But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up. (Revelation 21:1) [NKJV]

This is a reference to the destruction of the heavens and the earth just before the Great White Throne judgment spoken of in Revelation 20:11. So, we see that the term "the Day of the Lord" encompasses the entire tribulation period and the millennium.

Views on When the Rapture Will Occur

There are basically four different beliefs regarding when the rapture will occur. They are:

Post-tribulation – The rapture will occur at the end of the seven-year tribulation.

Mid-tribulation – The rapture will occur in the middle of the tribulation. This is also known by some as the pre-wrath view.

Partial rapture – Only those who are prepared will be taken up in the rapture.

Pre-tribulation – The rapture will occur before the seven-year tribulation.

We will discuss these in the order listed.

Post Tribulation Rapture

According to this view, the church will be present during the tribulation and will be raptured at the close of the tribulation. There are four basic arguments to support this view.

1. Supporters of this view say the rapture and the second coming are described in scriptures by some of the same words, which seems to indicate that they occur at the same time

The Rapture

For this we declare to you by a word from the Lord, that we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep. **For the Lord himself will descend from heaven** with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. **And the dead in Christ will rise first.** (1 Thessalonians 4:15, 16)

The Second Coming

Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and **they will see the Son of Man coming on the clouds of heaven** with power and great glory. And he will send out his angels with a loud trumpet call, and **they will gather his elect from the four winds, from one end of heaven to the other.** (Matthew 24:30, 31)

Note: Nowhere is it said that anyone will see the Lord when He comes at the rapture, except those who have been raptured (Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is. - 1 John 3:2). Also, notice at the second coming it is the angels who will gather God's elect. At the rapture, it is Jesus, Himself.

2. Supporters of this view say the saints (the elect) are mentioned as present during the tribulation days
And if those days had not been cut short, no human being would be saved. But for the sake of **the elect** those days will be cut short. (Matthew 24:22)

Note: In the Bible, the words "saint" and "elect" are not used exclusively in reference to Christians. They are also used in reference to Jews and those saved during the Tribulation. The word translated "saint" means, "the set-apart ones." Here's a reference to the Jews as saints.

Let me hear what God the LORD will speak, for he will speak peace to his people, to his saints; but let them not turn back to folly. (Psalms 85:8)

The word translated "elect" simply means "chosen ones." Here's an example of the Jews being called "chosen ones."

O offspring of Israel his servant, children of Jacob, his chosen ones! (1 Chronicles 16:13)

3. According to supporters of this view, the church can and will be preserved from the wrath of the tribulation by supernatural protection while living through the tribulation (like Israel was protected from the plagues while living in Egypt.)

and to wait for His Son from Heaven (whom He raised from the dead), Jesus, who **delivers us from the wrath to come.** (1 Thessalonians 1:10)

Note: The Greek word translated "delivers" is *rhuomai*, which means "to rescue by means of dragging or drawing to oneself." Also, the word translated "from" literally means "out of," not "in the midst of."

4. Supporters of this view say that the Post-Tribulation Rapture was the belief of the early church.

Note: However, this view of the rapture is impossible to reconcile with the Sheep and Goat Judgment at the end of the Tribulation. If the Church (which includes all believers at the time of the rapture) is removed at the end of the tribulation, then who are the sheep?

Mid-Tribulation Rapture

According to this view, the church will be present for the first 3 1/2 years of the tribulation, then raptured. They will return with the Lord at the end of the tribulation when He sets up his millennial kingdom. There are three basic arguments to support this view.

1. This view assumes that the “last trumpet” of **1 Corinthians 15:52** is the same as the 7th trumpet of **Revelation 11:15**, and it is supposedly sounded at mid-tribulation.

in a moment, in the twinkling of an eye, **at the last trumpet**. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. (**1 Corinthians 15:52**)

Then the seventh angel blew his trumpet, and there were loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever." (**Revelation 11:15**)

Note: The seven trumpets of Revelation are all judgments of God’s wrath against those dwelling on the earth. Also, there is no definitive scriptural evidence that the seventh trumpet judgment occurs at mid-trib. In fact, it probably occurs toward the end of the second half. Also, according to Zechariah, the second coming of the Lord, which occurs at the end of the tribulation (after **all** the trumpet and bowl judgments) will also be accompanied by a trumpet blast.

Then the LORD will appear over them, and his arrow will go forth like lightning; the Lord GOD will sound the trumpet and will march forth in the whirlwinds of the south. (**Zechariah 9:14**)

So, the seventh trumpet judgment is not the “last trumpet.”

2. The "Great Tribulation" is only the last half of Daniel’s 70th week and, according to mid-tribulation theology, the church is promised deliverance from that only.

and to wait for His Son from Heaven (whom He raised from the dead), Jesus, who **delivers us from the wrath to come**. (**1 Thessalonians 1:10**)

Because of this belief, this view is also called the “Pre-wrath Rapture.” If you look at the first six seal judgments, it’s hard to say that they don’t display God’s wrath. Afterall, the 4th seal results in the death of one quarter of the population of the earth!

3. Those who hold to this view see the resurrection of the two witnesses in Revelation chapter eleven as a picture of the rapture of the church and they claim it occurs in the middle of the tribulation.

But after the three and a half days a breath of life from God entered them, and they stood up on their feet, and great fear fell on those who saw them. Then they heard a loud voice from heaven saying to them, "Come up here!" And they went up to heaven in a cloud, and their enemies watched them. And at that hour there was a great earthquake, and a tenth of the city fell. Seven thousand people were killed in the earthquake, and the rest were terrified and gave glory to the God of heaven. **The second woe has passed; behold, the third woe is soon to come. Then the seventh angel blew his trumpet, ...** (**Revelation 11:11-15a**)

Note: The tribulation is the 70th week of Daniel. As such it is a time that God is once again dealing with the Jews, not Christians. In fact, after chapter three, the church is not mentioned at all. The two witnesses in Revelation chapter 11 appear to be two Jews, not two Christians. Also note that the resurrection of the two witnesses happens **before** the sounding of the 7th trumpet judgment.

Partial Rapture

This view holds that only those believers who are worthy will be taken out of the world before the tribulation begins. For those left on earth, that time will serve as a time of purging

Hebrews 9:28 seems to require preparedness as a prerequisite for meeting The Lord (i.e. works are necessary in order to qualify to be raptured).

so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him. (Hebrews 9:28)

But, what about I Corinthians 15:51? - Behold! I tell you a mystery. We shall not **all** sleep, but we shall **all** be changed,

Pre-Tribulation Rapture

According to this view, the church will be raptured before the tribulation and will return with the Lord at the end of the tribulation to set up the millennial kingdom. There are three basic arguments to support this view.

1. The tribulation is called "The great day of their (the one sitting on the throne and the lamb) wrath" for the great day of their wrath has come, and who can stand? (Revelation 6:17)

As we noted earlier, believers who know the Son will be delivered from the wrath to come and to wait for his Son from heaven, whom he raised from the dead, Jesus who delivers us from the wrath to come. (1 Thessalonians 1:10)

The Greek word translated "delivers" is *rhuomai*, which means "to rescue by means of dragging or drawing to oneself." Also, the word translated "from" literally means "out of," not "in the midst of." And, note that believers are assured that God has not destined us for wrath

For God has not destined us for wrath, but to obtain salvation through our Lord Jesus Christ, (1 Thessalonians 5:9)

2. The risen Lord promised the church at Philadelphia that He would keep them from (Greek *ek*, which means "out of") the hour of temptation (trial), which shall come upon the whole world, to try them that dwell upon the earth." Notice that they will be kept out of the "hour" or the "time" of temptation. Therefore, Christians will be nowhere on earth during that "time."

Because you have kept my word about patient endurance, I will keep you from (out of) the hour of trial that is coming on the whole world, to try those who dwell on the earth. (Revelation 3:10)

3. Someone (the Holy Spirit) and something (the church or the Holy Spirit) must be removed before the man of sin (the Antichrist) is revealed. It is his covenant with Israel that marks the beginning of the seven-year tribulation period. Here's how Paul presented it to the Christians in Thessalonica.

Now concerning the coming of our Lord Jesus Christ and our being gathered together to him, we ask you, brothers, not to be quickly shaken in mind or alarmed, either by a spirit or a spoken word, or a letter seeming to be from us, to the effect that the day of the Lord has come. Let no one deceive you in any way. For that day will not come, unless the rebellion comes first, and the man of lawlessness is revealed, the son of destruction, who opposes and exalts himself against every so-called god or object of worship, so that he takes his seat in the temple of God, proclaiming himself to be God.

Do you not remember that when I was still with you I told you these things? And you know what is restraining him now so that he may be revealed in his time. For the mystery of lawlessness is already at work. Only he who now restrains it will do so until he is out of the way. And then the lawless one will be revealed, whom the Lord Jesus will kill with the breath of his mouth and bring to nothing by the appearance of his coming. The coming of the lawless one is by the activity of Satan with all power and false signs and wonders, and with all wicked deception for those who are perishing, because they refused to love the truth and so be saved. Therefore God sends them a strong delusion, so that they may believe what is false, in order that all may be condemned who did not believe the truth but had pleasure in unrighteousness. (2 Thessalonians 2:1-12)

This passage states that the "Day of the Lord" (which begins with the tribulation) can't come until certain things happen.

1) A rebellion.

For that day will not come, unless the rebellion comes first ... (2 Thessalonians 2:3)

The Greek word translated “rebellion” is *apostasia*. It is a compound of two Greek words *apo* (from, or away from) and *histēmi* (a firm standing or standing upright in a place.) So, we see that *Apostasia* literally means “to withdraw or to remove from a place, a departure.” Doesn’t this sound like a description of the rapture?

2) The man of lawlessness must be revealed first.

3) The tribulation begins after the man of lawlessness (the Antichrist) makes a covenant with the Jews. This is the beginning of the seven years, not the middle!

4) The man of lawlessness can’t be revealed until something (neuter in verse six and seven) and someone (masculine in verse seven) are taken out of the way.

5) Since the man of sin is empowered by Satan himself (verse nine) and God is the only one who can restrain Satan, the “someone” of verse seven must be God.

Note: The fact that the Holy Spirit can be referred to as a “thing” is evident from Jesus’ own reference to the “Holy Spirit” in **John 14:26** (the Greek for Holy Spirit in this case is neuter, not masculine.)

But the Helper, the Holy Spirit (neuter), whom the Father will send in my name, he (masculine) will teach you all things and bring to your remembrance all that I have said to you. (**John 14:26**)

Therefore, the “something” in verse six could be either the church or the Holy Spirit. In either case, it points to a pre-tribulation rapture.

6) If you do a search for the term “antichrist,” you will discover that the Apostle John is the only one who calls him “antichrist.” In his first general epistle, John makes a very revealing statement regarding the antichrist.

and every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which you heard was coming and now is in the world already. Little children, you are from God and have overcome them, for **he who is in you is greater than he who is in the world.** (1 **John 4:3-4**)

7) The principal instrument of restraint is God in His indwelt church. We are indwelt by all three persons of the Godhead. It is this indwelling presence of God which restrains evil that will be removed when the church is raptured.

one God and Father of all, who is over all and through all and in all. (**Ephesians 4:6**)

I have been crucified with Christ. It is no longer I who live, but Christ who lives in me ... (**Galatians 2:20a**)

Or do you not know that your body is a temple of the Holy Spirit within you ... (1 **Corinthians 6:19a**)

5. Conclusion – Only the pre-tribulation rapture is fully reconciled with scripture

Summary

The rapture is an event in the future when Jesus Christ will come down to the atmosphere of the earth and snatch away all Christians. Our earthly bodies will be instantly transformed into immortal heavenly bodies and we will forever be in the presence of the Lord.

It is referred to in the New Testament as “The Day of the Lord Jesus Christ.”

It is **not** the “Day of the Lord,” because the Rapture is an event of joy and celebration for all Christians whereas the Day of the Lord is a time of judgment and distress. The Rapture is a noisy event whereas the Day of the Lord comes as a thief in the night.

Sometime after the Rapture, the “Man of Lawlessness” (the Antichrist) will be revealed and the 7-year Tribulation will occur.

The Rapture could occur any day now.

So What?

Do you know the difference between remorse and regret? Remorse is sorrow over something that you did in the past. Regret is sorrow that you cannot go back and change the past. Remorse can be cured with confession. Confess it to God. And -- if it's remorse over something that you did that hurt someone else, you need to confess it to them.

Do you recall what James told us?

Therefore, confess your sins to one another and pray for one another, that you may be healed. (James 5:16a)

Confess is from the Greek word *homologeō*, meaning “to have the same thoughts regarding something.” When we sin against God, we cause Him pain. When we confess our sin to God, we agree with him regarding the sinfulness of our actions, and he forgives us. Not only does He forgive us, He forgets our sin. Remorse is obliterated by heartfelt confession. But, what about regret?

We know that there are consequences to sin and we know that we can't go back and change the past. But God has no regrets and He can change anything! No, He doesn't change the past. Instead, He uses it to change the future. For instance, Adam and Eve ate the forbidden fruit and condemned all of mankind to a sin nature that we can't get rid of. But God was able to take that action and craft a plan for the redemption of mankind.

King David committed adultery with another man's wife, then had her husband killed to cover up his sin. As a result, the baby that was born from that union died. But after David's confession, God was able to use the union of David and Bathsheba to produce Solomon, through whom the Messiah eventually came. Again, God was able to redeem David's sinful act.

So, what does it mean to redeem something? I remember when I was a young boy, whenever my parents purchased things at the grocery store or at the hardware store, they were given “Green Stamps.” The more they spent, the more Green Stamps they received. When they got home, they licked the stamps and put them in books. Then, when they had enough, they went to the “Redemption Center” and used the books of Green Stamps to purchase something else. The thing that was purchased was “redeemed” with green stamps. In Greek, the word translated “redeem” is *agoradzō*, which means “to purchase.”

God has redeemed you and me by purchasing us with the blood of Christ. We have been redeemed. We have a new owner and we are his children. God can also redeem what we regret. He can take our past mistakes and craft a new future, shaping it into a beautiful testimony of His grace. He looks at what you cannot change and sees how He can use it to change you. You and I don't have the ability to repair our mistakes, but He does. We just have to let Him!

We have to allow Him to redeem our mistakes. We have to give God control! We have to do His will, and not our own. We have to let go and give God control. Are you willing to accept what God allows to come into your life? We have to let God have control of our lives. How do we do that? We have to yield to God's will in our lives. We have to live with the phrase, “Thy will be done” constantly in our hearts and on our lips.

Let me put it another way. When we are hounded by the consequences of our sin, we need to step back and recognize that God is still on His throne. We need to accept what He has allowed to come into our life. We need to get over our selfish pity party and recognize that His will is being done. Instead of telling Him what we want Him to do for us (that's called arrogance), we need to fall on our knees and ask Him what He wants us to do for Him (that's called submission). Remember Jesus in the Garden?

Then Jesus came with them to a place called Gethsemane, and said to His disciples, "Sit here while I go over there and pray." And He took with Him Peter and the two sons of Zebedee, and began to be grieved and distressed. Then He said to them, "My soul is deeply grieved, to the point of death; remain here and keep watch with Me." And He went a little beyond them, and fell on His face and prayed, saying, "My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will." He went away again a second time and prayed, saying, "My Father, if this cannot pass away unless I drink it, Your will be done." (Matthew 26:36-39, 42)

We know that the Rapture of the church is right around the corner and we can't hurry it up or prevent it from coming. And we know that immediately after the Rapture, we will all appear before the Judgment Seat of Christ, where we will be rewarded for the things we have done in this life. We won't be punished for the bad things we've done. They've already been redeemed. But we will receive rewards for the good things we've done for Him.

As part of his sermon on the mount, Jesus said,

Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. (Matthew 6:19-20)

The crowns we will receive at the Bema Seat of Christ are part of that treasure in heaven that we will have for all eternity. Will you receive those rewards? Or, will you enter heaven smelling like smoke from the burning up of all the useless things you've been doing?

Do you believe that the rapture is just around the corner? Are you ready to appear before the Judgment Seat of Christ?

Therefore, be careful how you walk, not as unwise men but as wise, making the most of your time, because the days are evil. So then do not be foolish, but understand what the will of the Lord is. (Ephesians 5:15-17)

Lord, help us to know and accept your will. Thy will be done! Even so, come Lord Jesus!

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