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The Rapture

Course Overview

- I. What is the Rapture?
- II. When is the Rapture?
- III. Strengthening the Pre-Tribulational case
- IV. The opposing views
- V. One second after the Rapture



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What is the Rapture?



- 1. An important doctrine
- 2. Distinct from the Second Advent
- 3. Catching away of all living believers (1 Thess 4:17)
- 4. Reunion (1 Thess 4:14-16)
- 5. Resurrection (1 Cor 15:50-54)
- 6. Exemption from death (1 Cor 15:51, 54-56)
- 7. Instantaneous (1 Cor 15:52)
- 8. Mystery (1 Cor 15:51)
- 9. Imminent (1 Cor 15:51; 1 Thess 4:15)
- 10. Traditional doctrine now being recovered

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When is the Rapture?

7 Arguments Favoring the Pre-Tribulation View

- 1. Tribulation's purpose concerns Israel (Jer 30:7; Dan 9:24)
- 2. No biblical reference to the church on earth during the Tribulation period (Rev 4-22)
- 3. Church is promised an exemption from divine wrath (1 Thess 1:10; 5:9; Rom 5:9; Rev 3:10; 6:17)
- 4. Rapture is imminent (1 Cor 15:51; 1 Thess 4:15)
- 5. Rapture is a comfort (1 Thess 4:18)
- 6. Antichrist cannot come to power until the restrainer is removed (2 Thess 2:6-7)
- 7. Symbolic parallels (2 Peter 2:5-9)

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Strengthening the Pre-Tribulation Case

- 1. John 14:1-4
- 2. Revelation 3:10
- 3. First Thessalonians 4–5
- 4. Second Thessalonians 2:3a
- 5. Matthew 24–25



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When Will the Rapture Take Place Relative to the Tribulation Period?

- Pre-tribulation rapture theory
- Mid-tribulation rapture theory
- Post-tribulation rapture theory
- Pre-wrath rapture theory
- Partial rapture theory



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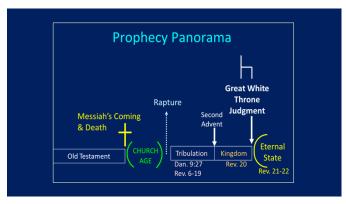
Problems with Partial Rapturism?

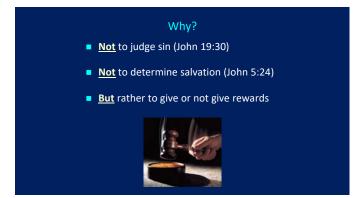
- 1. Every divine blessing (Grace Package) is given on the basis of His grace and not human effort (Eph. 2:8-9; Rom. 12:6)
- 2. Symbolic parallels mandate that carnal as well as sanctified Christians will be taken up in the rapture (Gen. 19:22)
- 3. The promise of the rapture is mentioned in Paul's letter to the carnal Corinthian church (1 Cor. 15:51)
- 4. A partial rapture would sever Christ's body (1 Cor 12:12-14)
- 5. The partial rapture view subjects believers to God's wrath (Thess 1:10)

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Problems with Partial Rapturism?

- Partial rapturism makes the Bema Seat Judgment unnecessary (1 Cor. 3:10-15)
- 7. Partial rapturists never objectively quantify the exact degree of faithfulness or spiritual maturity that is necessary to participate in the capture
- 8. Partial rapturists appear individually biased
- Partial rapturists dispensationally misapply Bible passages (Matt. 25:1-13)
- 10.Partial rapturists misapply passages promising a reward to faithful believers (Rev. 3:11)

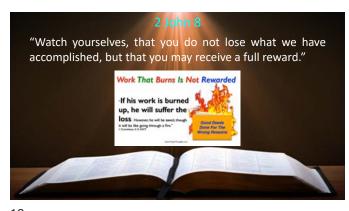




| Scripture's Five Crowns (Rev 4:10: 3:11; 2 John 8) | | | | |
|---|---------------|--------------------------------|--|--|
| SCRIPTURE | CROWN | PURPOSE | | |
| 1 Cor. 9:24-27 | Incorruptible | Gaining mastery over the flesh | | |
| 1 Thess. 2:19-20 | Rejoicing | Soul winning | | |
| Jas. 1:12; Rev. 2:10 | Life | Enduring trials | | |
| 1 Pet. 5:2-4 | Glory | Shepherding God's people | | |
| 2 Tim. 4:8 | Righteousness | Longing for His appearing | | |









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Samuel Hoyt "The Judgment Seat of Christ in Theological Perspective," Part 2, Bibliotheca Sacra, electronic media. "The judgment seat of Christ might be compared to a commencement ceremony. At graduation there is some measure of disappointment and remorse that one did not do better and work harder. However, at such an event the overwhelming emotion is joy, not remorse. The graduates do not leave the auditorium weeping because they did not earn better grades. Rather, they are thankful that they have been graduated, and they are grateful for what they did achieve. To overdo the sorrow aspect of the judgment seat of Christ is to make heaven hell. To under do the sorrow aspect is to make faithfulness inconsequential" (underlining mine).

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| Inheritance vs. Reward | | | | |
|------------------------|-----------------|--|--|--|
| Distinctive? | GIFT | REWARD | | |
| Received by? | All believers | Some believers | | |
| Basis? | God's child | Faithfulness | | |
| Example? | Inheritance | Crown | | |
| Scripture? | Colossians 1:12 | 1 Cor. 3:15 1 Cor. 9:24-27 2 John 8 Rev. 3:11 | | |



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J. Dwight Pentecost

Things to Come, Page 163

"This [2 Tim. 4:8] is used by the adherents of this position to show that the rapture must be a partial one. However, it is to be noticed that the subject of the translation is not in view in this passage, but rather the question of reward. The Second Advent was intended by God to be a purifying hope (1 John 3:3). Because of such purifying a new life is produced because of the expectancy of the Lord's return. Therefore, those that truly 'love his appearing' will experience a new kind of life which will bring a reward."

23

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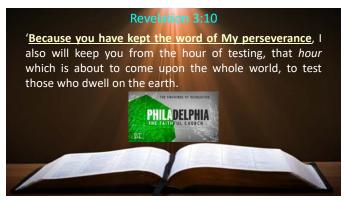
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| Smyrna | 2:8-11 | Persecuted | | |
| Pergamum | 2:12-17 | Compromised | | |
| Thyatira | 2:18-29 | Corrupt | | |
| Sardis | 3:1-6 | Dead | | |
| <u>Philadelphia</u> | <u>3:7-13</u> | Missionary | | |
| Laodicea | 3:14-22 | Man-centered | | |

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Problems with Beginning the Sentence in Rev. 3:10 with "Because"

- Not part of the original manuscripts: chapter & verse divisions & punctuation marks (periods, commas, or exclamation points).
- 2. These things were all added by later copyists.
- 3. Most English translations separate the two verses with a period.
- 4. Thus, it becomes cause for participating the Rapture and not a cause for their enemies to worship before their feet.
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John Niemela, The Interpretation of Revelation 3:10: You Have Kept My Word, CTS Journal; A summarized by Dennis Rokser. A Golden Nugget in Revelation 3:10. Grace for the Race. no. 2:

31

Problems with Beginning the Sentence in Rev. 3:10 with "Because" (cont'd)

- 7. Rev. 3:10b becomes an additional unconditional promise of Rapture participation beyond the promises of Rev. 2:9b.
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- 10.Thus, Greek sentences rarely begin a sentence with the phrase "Because you have" when explaining the cause or reason for something, as Greek and English texts of Revelation 3:10 unfortunately do today. Instead, the "because" phraseology consistently follows later in the sentence.

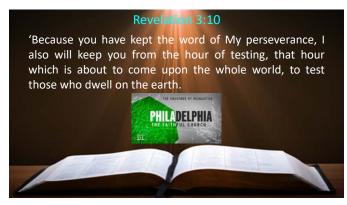
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John Niemela, The Interpretation of Revelation 3:10: You Have Kept My Word, CTS Journal; A

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Dr. Roy B. Zuck Basic Bible Interpretation, p. 43.



"Stephen Langton (ca. 1155–1228), Archbishop of Canterbury, held that spiritual interpretation is superior to literal interpretation. Therefore in the Book of Ruth, the field is the Bible, Ruth represents students, and the reapers are the teachers. Langton is the one who made chapter divisions in the Vulgate Bible."

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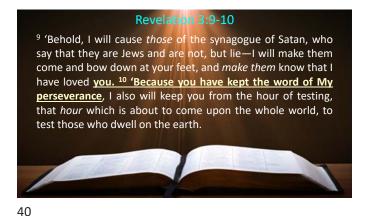
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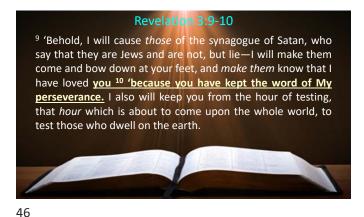
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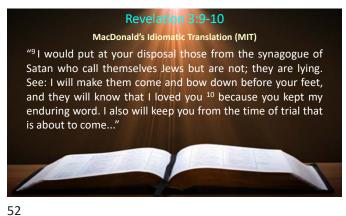
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Illegitimate Totality Transfer D. A. Carson, Exegetical Fallacies, 2nd ed. (Grand Rapids, MI: Baker Academic, 1996), 60-61. "Unwarranted adoption of an expanded semantic field: The fallacy in this instance lies in Exegetical the supposition that the meaning of a word in a **Fallacies** specific context is much broader than the context itself allows and may bring with it the word's PECOND entire semantic range. This step is sometimes D.A.Carson called illegitimate totality transfer." 61 George Gunn John 14:1-3 – The Father's House: Are We There Yet?, 30. www.pre-trib.org "I <u>ran</u> out of ingredients for the salad, so I decided to make a quick <u>run</u> down to the store. While at the store, I left the car engine running while I made my purchase, thinking that I would be right out again. However, while I was in the store, I <u>ran</u> into my good friend Edward who was <u>running</u> for county supervisor. This resulted in my having to endure a somewhat long-winded <u>run</u>down on how his campaign was <u>running</u>. Finally, fearing that my car would <u>run</u> out of gas, I <u>ran</u> with great haste out to the parking lot and returned home with the car surely *running* only on fumes." 62 **CONCLUSION**