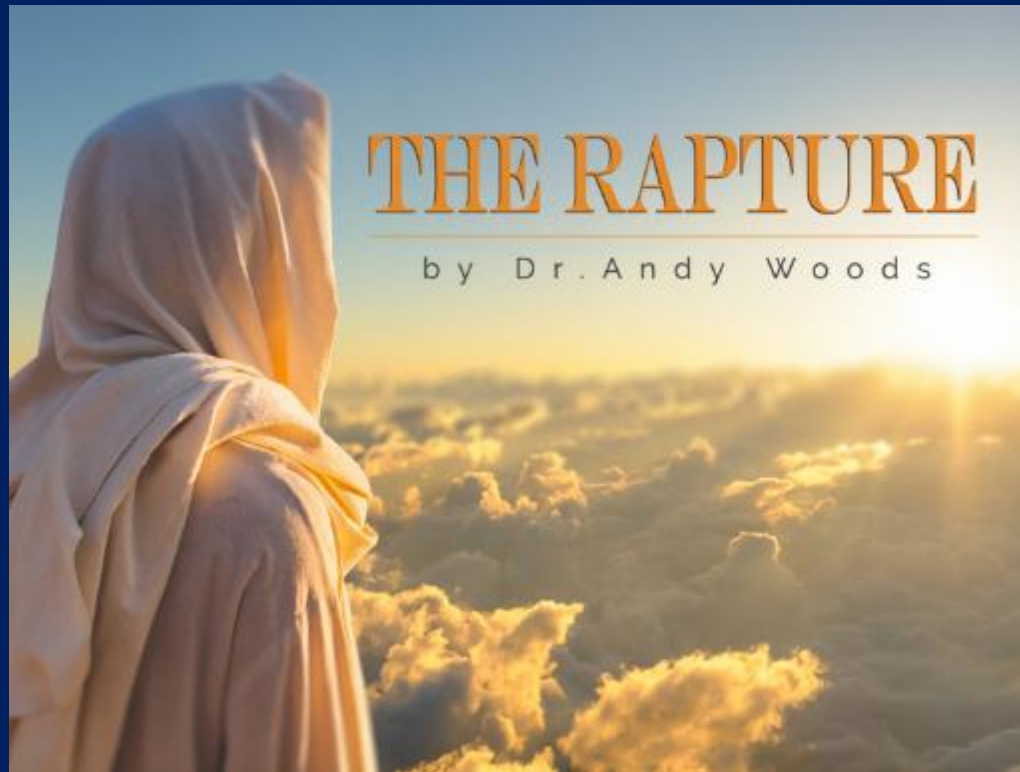


THE RAPTURE

What and When? – Part 48



Andrew Marshall Woods, Th.M., J.D., PhD.
Sr. Pastor, Sugar Land Bible Church

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



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



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

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



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)

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



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



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

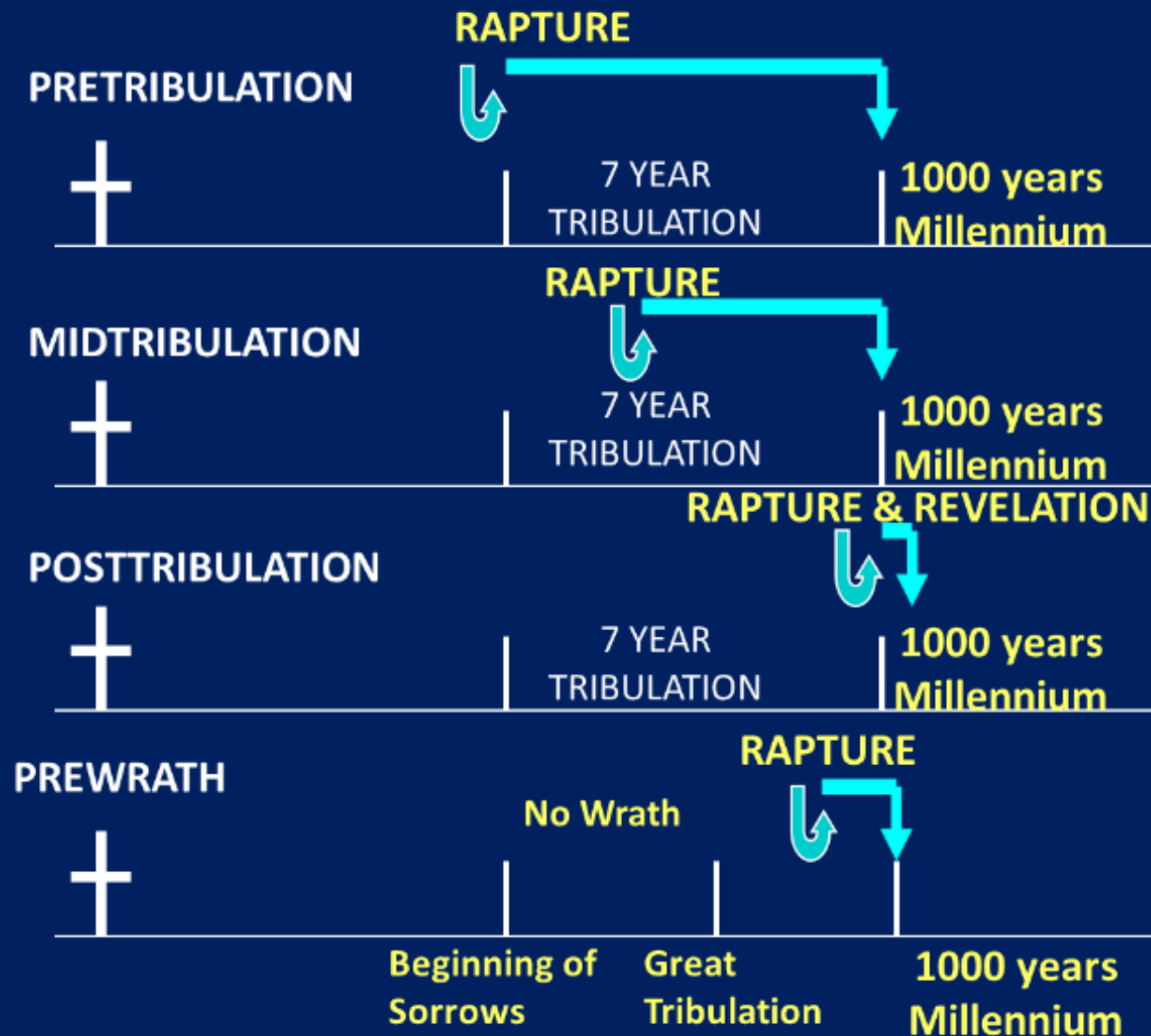


When Will the Rapture Take Place Relative to the Tribulation Period?

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



RAPTURE VIEW COMPARISON



Y-H-Z-E-H-E

Pre-Wrath Rapturism

- I. Description of the view
- II. Six problems with the view considering prior Pre-Tribulational Arguments
- III. Four additional problems with the view

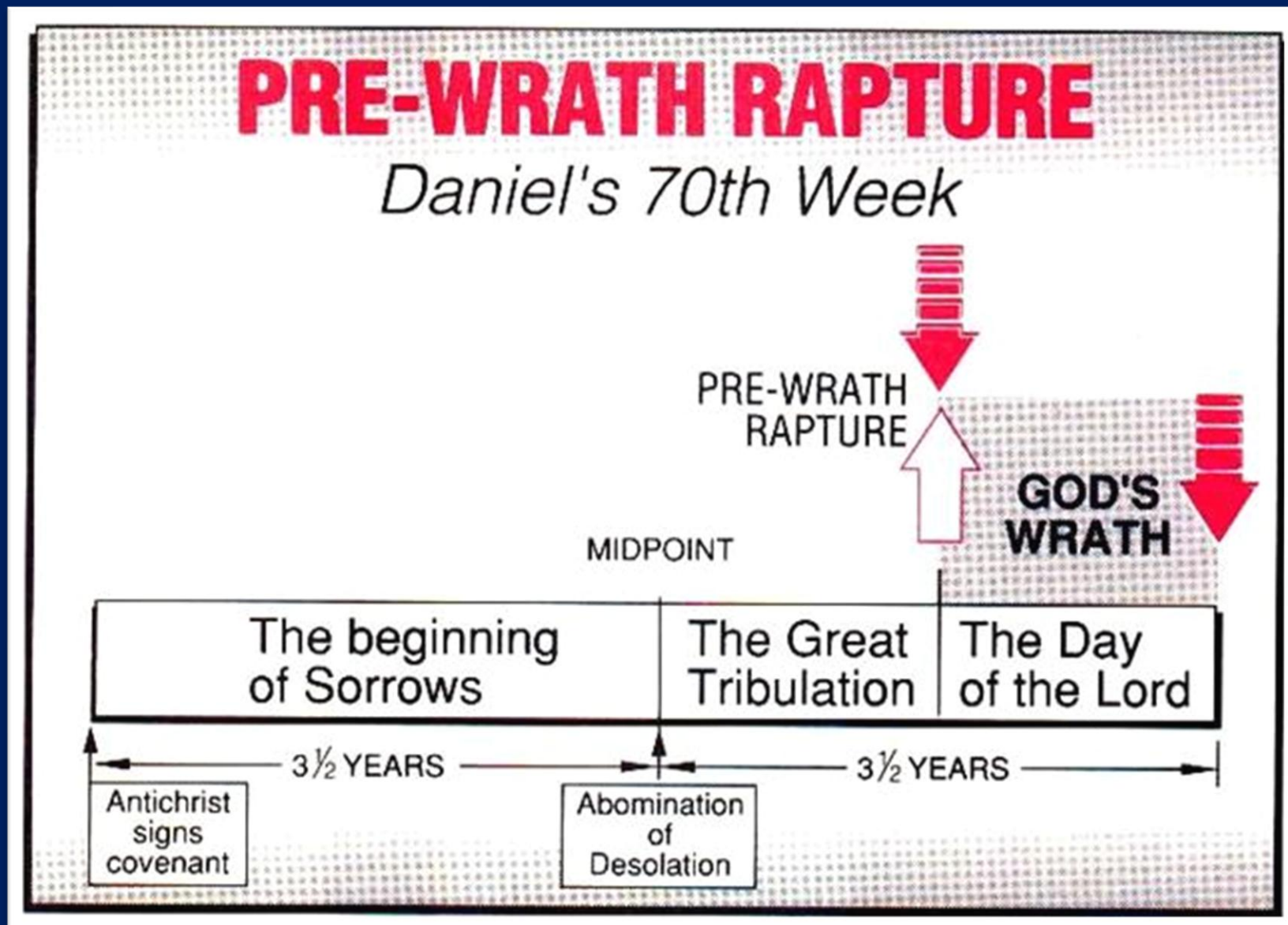


Pre-Wrath Rapturism

- I. Description of the view
- II. Six problems with the view considering prior Pre-Tribulational Arguments
- III. Four additional problems with the view



Marvin J. Rosenthal, *The Pre-Wrath Rapture of the Church: A New Understanding of the Tribulation, and the Second Coming* (Nashville, TN: Thomas Nelson, 1990), 112.



Pre-Wrath Rapturism

- I. Description of the view
- II. Six problems with the view considering prior Pre-Tribulational Arguments
- III. Four additional problems with the view



II. Pre-Wrath Rapture Theory Problems

- A. Places the Church in Daniel's 70th Week
- B. Fails to acknowledge the missing Church (Rev. 4–22)
- C. Confines God's wrath to only a portion of the Tribulation's second half
- D. Denies the Rapture's imminency
- E. Fails to consistently explain how the rapture is a comfort to the believer (John 14:1; 1 Thess. 4:18; Titus 2:13)
- F. Misinterprets the restrainer (2 Thess. 2:6-7) as Michael the Archangel rather than the Holy Spirit

Pre-Wrath Rapturism

- I. Description of the view
- II. Six problems with the view considering prior Pre-Tribulational Arguments
- III. Four additional problems with the view



III. Additional Problems with Pre-Wrath Rapturism

- A. It imposes an artificial construct on Daniel's 70th Week
- B. Great Tribulation (unequaled distress) before God's wrath?
- C. It places the Rapture in Revelation 7:9-17
- D. **It places the Rapture in Matthew 24:31, 40-41**



Matthew 24:31

“And He will send forth His angels with A GREAT TRUMPET and THEY WILL GATHER TOGETHER [*episynagō*] His elect from the four winds, from one end of the sky to the other.”



PRE-WRATH RAPTURIST – ALAN KURSCHNER

MATTHEW 24	PARALLELS	REVELATION 6-7
4-5	The Antichrist / False Christs	1 st Seal (6:1-2)
6-7	Wars	2 nd Seal (6:3-4)
7	Famine	3 rd Seal (6:5-6)
9, 21-22	Martyrdom / (Great Tribulation)	4 th Seal (6:7-8)
9, 21-22	Result of Martyrdom / (Great Tribulation)	5 th Seal (6:9-11)
29	Celestial Disturbances	6 th Seal (6:12-17)
30-31	Raptured Saints	Interlude (7:9-17)
14, 30, 37-40	Day of the Lord's Wrath	7 th Seal (Trumpet, Bowls)

Alan Kurschner, The Antichrist Before the Day of the Lord: What Every Christian Needs to Know About the Return of Christ (Pompton Lakes, NJ: Eschatos, 2013, 99.

1 Thessalonians 4:16-18

¹⁶ For the Lord Himself will descend from heaven with a shout, with the voice of *the* archangel and with the trumpet of God, and the dead in Christ will rise first. ¹⁷ Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord. ¹⁸ Therefore comfort one another with these words."



1 Corinthians 15:50-51

“⁵⁰ Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable. ⁵¹ Behold, I tell you a mystery; we will not all sleep, but we will all be changed.”



Matthew 24:31

“And He will send forth His angels with A GREAT TRUMPET and THEY WILL GATHER TOGETHER [*episynagō*] His elect from the four winds, from one end of the sky to the other.”





John A. Sproule

"An Exegetical Defense of Pretribulationism"
(Th.D. diss., Grace Theological Seminary, 1981), 53.

“Where does Paul mention the darkening of the sun (Matt. 24:29), the moon not giving its light (Matt. 24:29), the stars falling from the sky (Matt. 24:29), the powers of the heavens being shaken (Matt. 24:29), all the tribes of the earth mourning (Matt. 24:30), all the world seeing the coming of the Son of Man (Matt. 24:30), or God sending forth angels (Matt.24:31)?”



Paul D. Feinberg

"Response: Paul D. Feinberg," in *The Rapture: Pre-, Mid-, or Posttribulational*, ed. Richard R. Reiter (Grand Rapids: Zondervan, 1984), 225.

“Notice what happens when you examine both passages carefully. In Matthew the Son of Man comes on the clouds, while in 1 Thessalonians 4 the ascending believers are in them. In Matthew the angels gather the elect; in 1 Thessalonians the Lord Himself (note the emphasis) gathers the believers. Thessalonians only speaks of the voice of the archangel. In the Olivet Discourse nothing is said about a resurrection, while in the latter text it is the central point. In the two passages the differences in what will take place prior to the appearance of Christ is striking. Moreover, the order of ascent is absent from Matthew in spite of the fact that it is the central part of the epistle.”

Matthew 24:31

“And He will send forth His angels with A GREAT TRUMPET and THEY WILL GATHER TOGETHER [*episynagō*] His elect from the four winds, from one end of the sky to the other.”



2 Thessalonians 2:1

“Now we request you, brethren, with regard to the coming of our Lord Jesus Christ and our gathering (*episynagōgē*) together to Him.”



Illegitimate Totality Transfer

“Unwarranted adoption of an expanded semantic field: The fallacy in this instance lies in the supposition that the meaning of a word in a specific context is much broader than the context itself allows and may bring with it the word’s entire semantic range. This step is sometimes called **illegitimate totality transfer.**”

George Gunn

John 14:1-3 – The Father's House: Are We There Yet?, 30. www.pre-trib.org

“I ran out of ingredients for the salad, so I decided to make a quick run 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 ran into my good friend Edward who was running for county supervisor. This resulted in my having to endure a somewhat long-winded rundown on how his campaign was running. Finally, fearing that my car would run out of gas, I ran with great haste out to the parking lot and returned home with the car surely running only on fumes.”

Preview of Matthew 24–25

- I. The problem
- II. The larger context
- III. The immediate context (23:37-39)
- IV. The Disciples' questions (24:1-3)
- V. The Tribulation's first half (24:4-14)
- VI. The Tribulation's mid-point (24:15-20)
- VII. The Tribulation's second half (24:21-22)
- VIII. The Second Advent (24:23-31)
- IX. Eight parabolic exhortations (24:32–25:46)



Matthew 24:15-16, 20

“¹⁵ Therefore when you see the ABOMINATION OF DESOLATION which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand) ¹⁶ then those who are in Judea must flee to the mountains...²⁰ But pray that your flight will not be in the winter, or on a Sabbath.”



Exodus 20:8-11

⁸ “Remember the sabbath day, to keep it holy. ⁹ Six days you shall labor and do all your work, ¹⁰ but the seventh day is a sabbath of the LORD your God; *in it* you shall not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who stays with you. ¹¹ For in six days the LORD made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the LORD blessed the sabbath day and made it holy.”



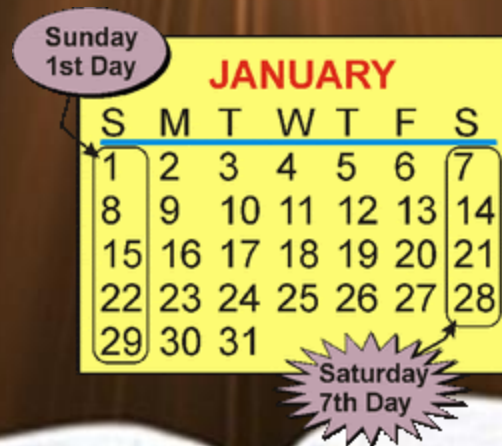
Exodus 31:15-17

¹⁵ 'For six days work may be done, but on the seventh day there is a sabbath of complete rest, holy to the LORD; whoever does any work on the sabbath day shall surely be put to death. ¹⁶ 'So the sons of Israel shall observe the sabbath, to celebrate the sabbath throughout their generations as a perpetual covenant.' ¹⁷ "It is a sign between Me and the sons of Israel forever; for in six days the LORD made heaven and earth, but on the seventh day He ceased *from labor*, and was refreshed."



Acts 20:7

“On the first day of the week, when we were gathered together to break bread, Paul began talking to them, intending to leave the next day, and he prolonged his message until midnight.”



1 Corinthians 16:2

“¹ Now concerning the collection for the saints, as I directed the churches of Galatia, so do you also. ² On the first day of every week each one of you is to put aside and save, as he may prosper, so that no collections be made when I come.”



Matthew 23:37-39

³⁷ “Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather [episynagō] your children together, the way a hen gathers [episynagō] her chicks under her wings, and you were unwilling. ³⁸ Behold, your house is being left to you desolate! ³⁹ For I say to you, from now on you will not see Me until you say, ‘BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!’”



Matthew 24:31

“And He will send forth His angels with A GREAT TRUMPET and THEY WILL GATHER TOGETHER [EPISYNAGŌ] His elect from the four winds, from one end of the sky to the other.”



Isaiah 27:13

“It will come about also in that day that a great trumpet will be blown, and those who were perishing in the land of Assyria and who were scattered in the land of Egypt will come and worship the LORD in the holy mountain at Jerusalem.”

RESTORATION
IS COMING!



Isaiah 11:11-12

“¹¹ Then it will happen on that day that the Lord Will again recover the second time with His hand The remnant of His people, who will remain, From Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, And from the islands of the sea.¹² And He will lift up a standard for the nations And assemble the banished ones of Israel, And will gather the dispersed of Judah From the four corners of the earth.”



Matthew 24:36-41

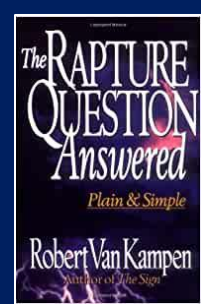
³⁶ “But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father alone. ³⁷ For the coming of the Son of Man will be just like the days of Noah. ³⁸ For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, ³⁹ and they did not understand until the flood came and **took (airō)** them all away; so will the coming of the Son of Man be. ⁴⁰ Then there will be two men in the field; one will be **taken (paralambanō)** and one will be left. ⁴¹ “Two women will be grinding at the mill; one will be **taken (paralambanō)** and one will be left.”



John 14:1–4

¹ “Do not let your heart be troubled; believe in God, believe also in Me. ² “In My Father’s house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. ³ “If I go and prepare a place for you, I will come again and receive you (*paralambanō*) to Myself, that where I am, *there* you may be also. ⁴ “And you know the way where I am going.”

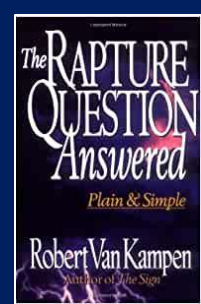




Robert Van Kampen

The Rapture Questioned Answered: Plain and Simple
(Grand Rapids: Fleming Revell, 1997), 181-82.

“But is that what the text really teaches? The Greek answers, ‘No!’ The Greek word behind ‘took’ that is used in connection with Noah—‘the flood came and took them all away’—is from the Greek word *aíró*. But when Christ describes how it will be at ‘the coming of the Son of Man,’ when ‘one will be taken and one will be left,’ the Greek word for taken is entirely different. Here the Greek verb is *paralambánō*. That difference is both important and exciting! *Paralambánō* does not mean ‘to be taken away,’ as does the Greek verb *aíró*; it means ‘to embrace or to receive intimately, to or for oneself.’... Christ uses this word...in John 14:3...the most...



Robert Van Kampen

The Rapture Questioned Answered: Plain and Simple
(Grand Rapids: Fleming Revell, 1997), 181-82.

...quoted of all Rapture passages in the New Testament...
'Receive' translates *paralambánō*. Rather than picturing someone who is being taken away to judgment, this Greek verb conveys quite the opposite. *Paralambánō* means to intimately receive someone to oneself, as in the passage above. It would be more than a little confusing, then, if Christ used the word *paralambánō* five times to refer to the wicked being taken away to judgment—which is absolutely contrary to the real intent of the Greek verb—and then the last time used it to refer to the righteous being received in an intimate manner by Himself at the rapture of His saints!"

Matthew 4:5

“⁵ Then the devil took [paralambanō] Him into the holy city and had Him stand on the pinnacle of the temple.”



Matthew 4:8

“⁸ Again, the devil took [paralambanō] Him to a very high mountain and showed Him all the kingdoms of the world and their glory.”



Matthew 12:45

“⁴⁵ Then it goes and takes [*paralambanō*] along with it seven other spirits more wicked than itself, and they go in and live there; and the last state of that man becomes worse than the first. That is the way it will also be with this evil generation.”



Matthew 27:27

“²⁷ Then the soldiers of the governor took [paralambanō] Jesus into the Praetorium and gathered the whole Roman cohort around Him.”



John 19:15-16

“¹⁵ So they cried out, “Away with Him [airō], away with Him, crucify Him!” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar.” ¹⁶ So he then **handed Him over [paralambanō]** to them to be crucified.



John 19:15-16

“¹⁵ So they cried out, “Away with Him [airō], away with Him, crucify Him!” Pilate said to them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar.” ¹⁶ So he then handed Him over [paralambanō] to them to be crucified.



Conclusion

Pre-Wrath Rapturism

- I. Description of the view
- II. Six problems with the view considering prior Pre-Tribulational Arguments
- III. Four additional problems with the view

