

Rapture & End Times

Transcript

Richar McClure (00:04)

All right, so what we're going to cover tonight is the rapture and some of the time afterwards. I don't think we'll get to the 42 months; I'm going to have to take a hint from Mr. Wilson. The only other "Mr. Wilson" I had in my life was good old Mr. Wilson.

Dennis Wilson (00:28)

That's me.

Richard (00:29)

And Dennis—

Dennis Wilson (00:30)

Mr. Dennis.

Richard (00:34)

All right. So, let's get going. Last week, briefly, we finished the first horseman, which would be the leader of a world trying to survive an asteroid impact, and all of the nations of the world will be involved, and he will be the leader. And he'll be a leader that the people want.

(01:06)

It won't be a matter of him just coming on the scene and out of his own will, but he'll have the power of the devil behind him, and the people of this world will just hop to it. And he'll be doing the leader because the leader, because of all these other things that will be going on. And we covered those last week. We got started on the fifth seal, and the fifth seal has got more to it than just the few verses that are mentioned there. They contain within it the rapture of the Church. So when he, the Lord, opened the fifth seal, I saw under the altar the souls of those who had been slain because of the word of the Lord and the testimony that they had maintained.

(02:09)

Now, coupled with that, in a couple of chapters further in Revelation, we get some insight as to who these prayers were going to be. It says, "Another angel came and stood at the altar. He was given much incense to offer with the prayers of all of the saints, and on the golden altar before the throne. The smoke of the incense, together with the prayers of the saints, went up before God." And a big chunk of those prayers of the saints will be for deliverance from what is coming on the world.

(03:04)

And what we see is basically the layout of the temple that was in Jerusalem, a copy of the events, or the layout of things in the heavens. And there we have the little altar, the altar of incense, which is here, and this stands for the throne of the Lord. Then, continuing with the fifth seal, the martyrs that are there are saying, "How long, Sovereign Lord?" Then each of them was given a white robe, and they were told to wait a little longer, until the number of their fellow servants and brothers who were to be killed, as they had been, was completed. So this group of people covers all the martyrs throughout the Church age, but the seal tends to focus on those of the end time, because these are the ones that are going to see what is coming. Now, we also covered the other major world religion, like between Christendom, whether they're all saved or not, and all the Muslim world.

(04:52)

They make up over half the population of the world. So there's a lot of people there. There's going to be a lot of influence. And even in this day, we saw last week how they want to have a caliphate established. And these are words that have been in the news during the past 20 years and then some, about what is it that these people want. So when the problems start to come into view, and they know what's going to be down the road for years hence, there's going to be all kinds of pressures to who is going to rule. And there's going to be one big ruler, and he's going to try to keep the lid on things.

(05:46)

But it will eventually pop. So, with that, we ended there on the fifth seal, but we didn't get to the rapture part. So we'll start that tonight. And we get a hint of this with Jesus at the Olivet Discourse, and that's where he says, "Be always on the watch, and pray that you may be able to escape all that is about to happen." So to a lot of people, gee, you mean to tell us that there's a way out of that big mess that's coming? And Jesus himself says, "Yes." So, remember how we started our little chart here, where we looked at the 42 months, and that's the time frame from knowing that something is going to hit the earth to the time that Jesus returns.

(06:59)

And we filled this up. First, there was the part about discovering an asteroid that might have the chances of hitting the earth. And as the time goes by, as the days and the weeks go by, they will have better and better measurements until they get to the point where they're going to be sure that it's going to hit the earth. And with that, we'll initiate all of the turmoil, because they'll know what it will do.

(07:37)

And it's something that is easily calculatable. All the formulas are out there. All of the things are known with regards to how big a shark you get, how big an earthquake, how big waves, the whole bit, how long things will be dark. So, all of that is known. So from the time that it's known to the time that it hits, we figured out a few weeks ago that that would turn out to be 37 months. And in Luke, we're told that men will faint from terror, apprehensive of what is coming on the world.

(08:25)

All right? And this will be a driving force. This will become the only thing that people will be concerned about. Nobody's going to worry about FIFA. All right? Nobody's going to worry about the Super Bowl. Now it's going to survive. And in a lot of cases, it'll be surviving at the expense of somebody else. Now, we also see that in Revelations 2:10, all right? Excuse me, in Luke 21, when these things begin to take place, stand up and lift up your heads, because your redemption is drawing near.

(09:22)

So Jesus tells us, all right, that these are the things. And these things are the ones related to the impact to come. They're not just looking at, "Well, there's a lot more earthquakes these days," or, "There's a lot more hurricanes," or "There's a lot more this or a lot more that." So far, every chart that I've seen on bigger earthquakes, more frequent, they've all been incorrect. All right?

(09:54)

They always leave things out. They leave out the magnitude about which they're charting, and they are leaving out, in a lot of cases, the fact that the number of sensors that they have throughout the world that can detect. So, we had a chart that we used about three weeks, four weeks ago, and that everything had been corrected on there. And it showed that earthquakes are staying about the same on average. And that was for the whole of the 1900s. Now, the people in Venezuela right now, all right, if we look at what happened there, just imagine when that's happening every place else, all of these volunteers coming from Europe and from the United States will be busy going into their own cities.

(10:55)

So the distress level will be just horrendous. Well, next, in Revelations 2:10, we saw this right at the beginning of our classes. It says, "Do not be afraid. You will suffer persecutions for ten days. Be faithful." So, on our little chart here, we've got our little gap. That's the ten days.

(11:36)

Actually, it's not too scale. If it were ten days, it would be half as much as that, but then I had a hard time trying to make it show up. So, it's exaggerated a little bit. So, he tells the Church, "Hey, you're going to see it. You're going to know it's coming. Some of you are going to perish in it, but hang in there, because it's for just a short time. It's less than 1% of the whole period that the rest of the world will have to cope with." And then comes the rapture. So, the rapture takes place at the ten days.

(12:29)

And the dead in Christ will rise first, and we will be caught up, all right, to meet the Lord in the air. So, this is a very well-known verse in 1 Thessalonians 4, and it has its companion in 1 Corinthians 15:51. So this is where the rapture takes place. And then Jesus, in the Olivet Discourse, had already told his disciples.

(13:12)

He says, "Watch and pray that you may be able to escape all that is about to happen." And that's what some of those prayers that go up before the Lord, those are some of the prayers to say, "Hey, pray for that now." There's a blessing in taking the Lord's word seriously about this coming. Now, you've probably heard a lot of things about rapture. It's got a bad rap. So one is, "But the word rapture is not in the Bible." All right? Now, if anybody's going to be teaching you about Revelation, and when it comes to rapture, they use that as an excuse. Find something else to do, really, because they don't really have a good handle on this. All right?

(14:20)

Now, when Paul writes his discourse on what we call the rapture sequence, look at some of the big phrases that he has in there. He says, "Brothers, we don't want you to be ignorant." Now, what is ignorance? Is it bad? Not necessarily. It's a neutral word. What's the core of the word, the core word in ignorance?

Dennis Wilson (15:07)

Ignore.

Unknown (15:09)

Ignore.

Unknown 2 (15:09)

Ignore.

Richard (15:10)

Ignore. All right? Now, there's all kinds of things that I ignore, because if I was trying to be into everything, I wouldn't have half the time, ten of the time to spend on learning the word. So he doesn't want us to ignore it. Now, ignoring things can be a blessing, because you can focus more on things that are more important. It's not a synonym for stupid. People oftentimes use those two words interchangeably, but they're totally different.

(15:59)

Ignorance can be fixed by focusing on the topic. It can be fixed by being taught. But stupid?

Dennis Wilson (16:09)

Can't fix it.

Richard (16:11)

That's forever. All right? So, brothers, we don't want you to be ignorant about those who fall asleep, meaning die, or to grieve like the rest of men who have no hope. We believe that Jesus died and rose again. And so we believe that God will bring with Jesus those who have fallen asleep in him. So there's coming a day for the big gathering. And it's so we often look at these games, and you'll see these stadiums with 120,000 people and people crowded in sports bars out in the streets looking at the big screens and say, "Boy, if that were happening with the

Church, well, it will happen." And that's what Paul is telling us here. According to the Lord's own word,

(17:35)

we tell you that we who are still alive, who are left for the coming of the Lord, will certainly not precede those who have fallen asleep. For the Lord himself will come down from heaven with a loud command, with the voice of the archangel, and with the trumpet call of God, and the dead in Christ will rise first. After that, we who are still alive and, on our left, will be caught up together with them, all right, the resurrected dead in Christ, in the clouds, to meet the Lord in the air. And so, we will be with the Lord forever. Therefore, encourage each other with these words. So for those that have died ahead of us, that were saved, we'll see again.

(18:51)

All right? We'll all be at the same place with the Lord at the same time. Now, key word here is that we'll be caught up. Okay? That caught up, it's in the same verses in the King James, the New King James, in the New American Bible. That's the Catholic Bible.

(19:22)

They all have the caught up. So that begs the question, how do you go from caught up to rapture? Well, you have to start with how it was written in the Greek that Paul wrote. And this is like in the year 51. And don't ask me to pronounce this. The Koiné Greek uses the verb form, gloup, all right, which means we shall be caught up or taken away, with the connotation that this is a sudden event.

(20:04)

The dictionary from this Greek verb, all right, it's apasio. Now, I will show you the sheet with all the references if you want to take pictures of it, just so that you know. I'm just putting a fast one here. Now, the Greek, it's stated Greek, obviously. And then the first attempt at translating it occurred with Saint Jerome. And that was in the 4th and 5th century AD.

(20:51)

And he translated the New Testament into Latin, as well as the Old Testament into Latin. And that became known as the Latin Vulgate, translation of the Greek. And there again, you take the Greek word, and now it ends up in Latin. And it's apanor, meaning to catch up or to take away.

(21:25)

All right? And by the way, that's the Bible that Gutenberg printed, the Latin Vulgate. Some people thought that the first Bible that was printed was the King James, but it's offbeat by about 150 years. Okay? So now we've got this into Latin. And then from the Latin, it went into the French.

(21:55)

And if you remember your high school world history, William the Conqueror, the Battle of Hastings in 1066, now French became a language that was familiar and became familiar in

England. And we've got a lot of English words that were just the French words transliterated. They were just pronounced with English vowels. So the word that they had in French from the Latin became rapture. And it stayed like that into the middle French. And it meant to seize, to rape, kidnap. And it was derived from the Latin raptus, all right, or to carry off. So, it was a word that was now used in more ways than just being caught up. And this happens also in all the languages. In Hebrew, we saw where heaven is used for the atmosphere.

(23:20)

It's used for the domain of the stars, and it's used for the domain of God. All right? So you must look at the context to figure out which one it is. The same kind of things happen in these other languages. So now we have, and this is like almost 1,000 years ago, the word rapture coming into the English-speaking world. The term for rapture was used by this fellow Doddridge and John Gill in the New Testament commentaries that were starting to be written in English, and with the idea that believers should be caught up prior to the judgment

(24:11)

of the earth and Jesus' second coming. And this is in the 1700s. So now it's finding its way into commentaries. And these are the references. If anybody wants, we can bring them up afterwards at the end, if you want. So now we've got the word existing. So another argument that comes up is, but the rapture doctrine is from the 1800s. All right?

(24:51)

Well, that too is at best just misinformation, at worst just an outright lie. Some of the very first caught-up writings about being taken up, like Enoch and Elijah, starts in that year 140. And then all the way through, it gets described with different words, like gathered or taken, transferred. Here it is in the Latin Vulgate, caught up, escaping, rapture, translation, rapture, changed, carried to heaven, secured, all right, throughout the centuries.

(25:44)

And here are some of the little clips from these different writings, all right, 140 AD. You have escaped from the great tribulation on account of your faith, and because you did not doubt the presence of such a beast. All right? I showed that to a minister once, and he couldn't believe it. A few weeks later, he came back and said, "Yeah, yeah, that's what it said." Then the pseudo referent, and this is on the last days of last times. It's on the Antichrist and the end of the world.

(26:32)

And it's a sermon on the end of the world. And then goes, "For all the saints and the elect of God are gathered together before the tribulation, which is to come, and are taken to the Lord," all right, "in order that they may not see any of the confusion which overwhelms the world because of sin." All right? And again, this is in the 4th century. And it talks about it all occurring in a three-and-a-half-year period. Now, usually, there's another group which will look and say, "Oh, the tribulation is seven years long." Well, it's not. And next week or the week after, we'll be covering that to show the history of how three-and-a-half years got stretched into seven.

(27:41)

Then there's Brother Tocino, all right, and this is in the 1300s. And he writes, "The Antichrist was coming into the world within the bounds of the said three-and-a-half years. And after he had come, then he," Tocino, "and his followers would be transferred to paradise, in which are Enoch and Elijah. And in this way, they will be preserved unharmed from the persecutions of Antichrist." So, they had the gist of it. A little lay of Paul Boyer, and he was commenting on what others were believing. He holds that increased matter proved that the saints would be caught up into the air beforehand, thereby escaping the final conflagration.

(28:58)

An early formulation of the rapture doctrine. So, this here, again, way back in the 1700s. And here's a French guy. If you want to look him up, you'll have to put Pierre. And again, the deliverance of the Church was approaching in the 1600s. And he thought that Christ would come in the air to rapture the saints and return to heaven before the Battle of Armageddon.

(29:44)

All right? So, it goes on and on. This poor guy here wrote a book on it. John Aske wrote a book in 1700 about the possibility of translation, that is, the rapture, without seeing death. And as a result of writing this book, Aske was removed from the Irish Parliament in 1703, and then from the English Parliament in 1707. And he spent the last 30 years of his life in prison because of his book on the rapture. So it's not a recent fad. All right?

(30:38)

Now, the other thing that usually accompanied a lot of the aspects of the rapture was that it was imminent, that it could be occurring at any time. Now, in the context of the days that they were writing these, all right, we look at the 1700s and the like. Astronomy was nowhere near what it is today. Telescopes were relatively recent. There was no hint of anything other than the stars that were very far away and the planets that were somewhat closer. And they hadn't even discovered all of them yet, the planets. They only had gone out to Saturn, Uranus, and Neptune where they had to be found. Asteroids were totally unknown.

(31:39)

They thought that they had crazy people that would come running into the churches to ask the priest, "We saw a rock fall from the sky." And the eventual explanation was, "Well, it was probably ejected from a volcano far away." All right? So that stayed pretty much the bill until the 1800s came in. Now, here's a guy that was one of the co-founders of Brown University. And he said, "The dead saints will be raised, and the living changed at Christ's appearing in the air." And this will be about three and a half years before the millennium, as we shall see thereafter.

(32:39)

And he continues in his writing. So, looking at and seeing that revelation was understood to a degree that people put their faith in what was going to happen, and that Paul's letters were taken at face value. And he thought that the righteous will be carried to heaven, where they will be secured until the time of judgment is over. So those were people that wrote and had the faith

in it that the rapture would be something that would come, and it would be needed.

(33:31)

Now, interestingly, the Bible has other events that have the, if I can use the word, the physics of the rapture, that it describes events happening to people that are similar. Now, this is a little verse that you want it's easy to remember, Deuteronomy 29:29. It almost has a rhythm to it. "The secret things belong to the Lord our God, but the things revealed belong to us and to our children forever, that we may follow all the words of the law." So, the Lord reveals things at various times.

(34:25)

And one of the weakest arguments against the rapture is that, oh, the word doesn't show up. Oh, the concept is recent. But one that really takes the cake is that, well, so-and-so in the Old Testament never wrote about it. All right? Well, the Lord didn't reveal everything in the first chapter, in the first verse of the Bible. It goes through across time as people needed what they needed. Then he reveals things as they're needed. So in Genesis, we see, if you will, the first rapture.

(35:11)

When Enoch had lived 65 years, he became the father of Methuselah. And after he became the father of Methuselah, Enoch worked with God, walked with God 300 years, and had other sons and daughters. Altogether, Enoch lived 365 years. Enoch walked with God. Then he was no more because God took him away. And then we had, as they, Elijah and Elisha, were walking, walking along and talking together, suddenly a chariot, a fire, and horses of fire appeared and separated the two of them. And Elijah went up to heaven in a whirlwind. Now, we'll see Elijah again. The Lord has Elijah showed up at the transfiguration. Then John in chapter 14, he says, "Do not let your heart be troubled. Trust in God. Trust also in me. In my father's house are many rooms. And if it were not so, I would have told you.

(36:55)

I am going there to prepare a place for you." And later on, "And if I go and prepare a place for you, I will come back and take you to be with me, that you may also be where I am." All right? And again, this word, take, all right, it has to take to oneself, to seize, taken to one's possession. In New Testament, used only of persons, to take onto or with oneself as an associate or a companion.

(37:50)

All right? And these are words that are taken and commented by this theologian who wrote a dictionary of every word in the New Testament. He followed that up with another book like this that had every word in the Old Testament. So, we end up seeing the concept of taking someone. In Luke 24, after the resurrection, he says, Jesus was talking. He says, "Now, that same day of Jesus' resurrection, two of them," that's the 11, the disciples and some of the others, "were going to a village called Emmaus. And Jesus himself came up and walked along with them. But they did not but they were not kept," all right, "from recognizing him."

Dennis Wilson (39:02)

Yeah.

Richard (39:03)

Excuse me. But they were kept from recognizing him. "And beginning with Moses and all of the prophets, Jesus explained to them what was said in all of the scriptures concerning himself. And when he was at the table with them, he took bread, gave thanks, broke it, and began to give it to them. Then their eyes were opened, and they recognized him, and he disappeared from their sight." Then they, all right, they got up and returned to Jerusalem. Then the two told what happened on the way and how Jesus was recognized by them when he broke the bread. And while they were still talking about this, Jesus himself stood among them and said to them, "Peace be with you." This is the fly-on-the-wall moment. If you want to see something that would have just knocked them over, it will have to be that.

(40:36)

And here's another one. "On the evening of the first day of the week, when the disciples were together, with the doors locked for fear of the Jews, Jesus came and stood among them and said, 'Peace be with you.' And after he said this, he showed them his hands and signed." And another example with Phil. So when they, the apostles, met together, they asked him, "Lord, are you at this time going to restore the kingdom to Israel?" And he said to them, "It's not for you to know the times or the dates. The Father has set in his own authority." After he said this, he was taken up.

(41:40)

"Before their very eyes, and the clouds hid him from sight." This heading is wrong, all right? But the verse is correct. So we see that Jesus is taken up. And again, it's the same phrase of words that were used for others that all of a sudden just disappeared. Now, in Revelation, we see that promise. This is in Revelation chapter 12. And this is with regards to what happened to Jesus from the beginning, his beginning as a man. She, Israel, this is given as an appearance to John.

(42:37)

She, Israel, gave birth to a son, Jesus, a male child, who will rule the nations with an iron scepter. Okay? Now, Jesus is going to rule with an iron scepter. Some of them will say an iron rod or a rod of iron. What does that bring to mind? What's he ruling over? Is he ruling over people that are in line with him? Is he ruling over people that are probably going to be obstinate? What's the picture? We're not told right away, but we'll see.

(43:32)

So anyway, he's going to rule with an iron scepter. Plus, he tells the church in chapters 2 and 3 of Revelation that they'll be ruling with him with a rod of iron. And again, "And the child was snatched up." Well, the words for snatched up is the same roots that they get for captured. But he's not taken out as a child. Eventually, the child is the man. And he is taken up to God and to his throne. And in that same verse in the King James, the New King James and the others, it's

all caught up. And that's how Jesus ends up leaving in the book of Acts when he goes up. So then we want to recognize that we're given a lot of stuff, but we don't have the whole understanding. And this is it.

(44:46)

This is a verse you want to hang on to. John is saying, "Dear friends, now we are children of God, and what we will has not yet been made known." This new kind of being, what does it do? How does it work? But we know that when he appears, we shall be like him, for we shall see him as he is. Everyone who has this hope, all right, everyone who has this hope in him purifies himself just as he, Jesus, is pure. So there's a blessing, a big blessing in taking the whole rapture aspect of the church being taken out before the destruction of the tribulation. And that in itself is a blessing that helps clean up our act. Now, an angel of the Lord said to Philip, "Go south to the road that goes down from Jerusalem to Gaza." On his way, he met an Ethiopian eunuch of Candace, the queen of the Ethiopians. And when they came upon some water, the Spirit of the Lord suddenly took Philip away. All right? So again, that same takeaway is that word that translates as rapture. "And the eunuch did not see him again but went on his way rejoicing." So, I left out the part that the eunuch gets baptized and all.

(46:57)

But here's a case where he's in one place, and now he ends up way north. "And the angel of the Lord spake unto Philip, saying, 'Arise and go towards the south.'" All right? So again, we see Philip being moved around in Acts towards the end. We see that Philip, yeah, that Philip moves again. All right? So, the Lord has got this poor Philip going from one place to another place.

(47:43)

"And after that, we who are still alive," going back to Thessalonians, "shall be caught up." So that caught up is one of the big events that is going to come. And we don't want to miss that. If you're a believer, you don't have to understand it. It'll be taken care of. The problem comes with what is out there now. There's a whole belief system that says that the rapture could take place at any moment.

(48:29)

The word for that is imminent. And if it's imminent, there's no way to determine when it's going to be. All right? To a certain point, yeah. But there are going to be events that make it known. And it's going to be the discovery of the big rock that is definitely going to hit the earth. And when that's discovered and the people that think that they weren't going to be here to see anything of this Antichrist, they're going to see the Antichrist come to power. They're going to see the world pulled together. And they're going to say, "Did we miss it?" And they'll say, "Obviously not, because all of the people they knew before, they still see him around." So everybody is still around. So to me, that is the problem with that teaching because they will not be ready for something that they had banked on.

(49:51)

Now, when we look at Corinthians again being changed, all of these things are going to happen,

and people will not be ready. So that's why the Lord has given us all of these other words. The Lord has also given us warnings. You don't change the words. Well, what people often do is they don't change the words. They just say, "Oh, the words mean something else." So what we'll look at is on the caught up, it shows up over and over.

(50:40)

I won't continue to go through all of them. But one of the big concerns is that, hey, there's more to this than just things happening as they're being taught in a lot of the churches. And some churches, because they see, "There's this here, there's this that," they just leave it out altogether. And that's not right either. Now, I'll take you on a short trip to other belief systems.

Unknown Ladie (51:27)

Can I ask a question? I just want to understand what you're saying. So you're saying that when we see the asteroid and know that it might hit, then that is the countdown that's going to begin the three and a half years?

Richard (51:52)

It's not a might. It's not that it might hit.

Unknown Ladie (51:56)

There'll be a period of time of might.

Richard (51:58)

Oh, okay. When it will.

Unknown Ladie (51:59)

And then they know for sure it is going to hit. And it's going to be.

(52:02)

Right. That's when people are going to find out. Okay.

(52:04)

Right.

Unknown Ladie (52:05)

Yeah. And that's your roughly three and a half years to the time that Jesus returns.

Speaker A (52:12)

Okay. Okay.

Speaker C (52:14)

All right? Because it's going to hit within the three and a half years.

Speaker C (52:17)

It's going to hit at roughly three years and one month. And there'll be five months left after that.

Speaker A (52:24)

And the rapture, though, happens after it hits?

Speaker C (52:27)

No, no. Way before.

Speaker C (52:29)

When they find out it's going to hit, they've got 10 days.

Speaker A (52:34)

So that would be the big sign. Okay.

Speaker A (52:36)

All right. That makes sense.

Unknown Ladie (52:37)

No, no. That's all right.

Speaker C (52:38)

Good.

Dennis Wilson (52:39)

But I have a question. You talked about that the dead would be raised, okay, during but just like what you said earlier or when we were talking about the prayer, this person who passed is in a better place because they're in heaven. So many times, we think that as believers, when we have died, that we are already in heaven. But it's always those dead that are being raised.

Speaker C (53:05)

Yeah. But what's being raised is their body, a bodily resurrection.

Richard (53:12)

Their souls go to heaven.

Speaker C (53:14)

Their souls, yeah.

Richard (53:15)

Their souls in heaven, but they're going to get a new body to live in a new heaven.

Speaker C (53:19)

You get this new that's what 1 John, what we just read.

Dennis Wilson (53:23)

But what about all those that are cremated?

Dennis Wilson (53:26)

That are in heaven.

Richard (53:29)

They all went to dust anyway.

Dennis Wilson (53:30)

Okay. Well, that's true.

Richard (53:35)

We're getting a new model, and it's not following the same physics as now. It's physics that the Lord has access to that we don't. But he's given us examples of how you can have this movement. You can have people that have not gone through the death process. So there's all kinds of aspects to it that we don't have as a that we have experienced, but he has given us some experiences of it. And that's why this little verse right here that we covered, what was that?

(54:21)

It seemed like it was that far back in 1 John. 1 John 3:2. All right? That verse tells us that, hey, we don't understand what this all is, but it's going to be nice. We're going to be like him. All right?

(54:47)

Now, the Catholic Church does not buy into rapture. It doesn't buy into caught up. It doesn't buy into a lot of that. Even though those words are in their Bible, they say that that doesn't mean that. Okay? But they have one big thing that they talk about that is when you look at the description of it, it's that. And they made a dogma of it. And that's the assumption of Mary. All right?

(55:29)

Into heaven, body and soul. The assumption of Our Lady is a teaching that the Blessed Mother was taken up body and soul to heaven after her time on earth. Her body was not subjected to any corruption or decay. And that's a big thing in Catholicism. So that's why she rates a lot of people who have devotions. They have statues. They have little groves in their backyards, and you can buy a 5-foot-11 Mary, all right, for a mere \$6,000 and have her in the backyard. Then also the Lady of Grace. And I remember in parochial school saying, "What's this light coming out of her fingers?" No? And we were told that's Mary shedding her grace on people. And then they had this big deal when I was 10 years old. And this is when they made the dogma. This became a dogma. This is a required must-believe in order to be saved. All right? You can't

leave out dogmas. Otherwise, you don't get in. You're considered infidel.

(57:17)

So this is back in 1950. Today, the belief of the corporal assumption of Mary is universal in the East and in the West Catholic Churches. According to Benedict XIV, all right, it is a probable opinion which to deny are impious and blasphemous. And Saint Juvenal, the Bishop of Jerusalem, and this goes back to the Council of Chalcedon back in 451, he made known to the Emperor Marcian and Plutelia, who wished to possess the body of the Mother of God, and that Mary died in the presence of all of the apostles, but that her tomb, when opened upon the request of Saint Thomas, was found empty, wherefrom the apostles concluded that her body had been taken up to heaven. And that is how the whole Mary assumption started. And it looked like a fabrication of this bishop. It's interesting that the guy that they had go sneak the peek into the tomb was Saint Thomas, Delphine Thomas.

(59:09)

All right? So, all this stuff just keeps piling up over the centuries. And this was, again, expanding it, that it has a dogma of the Catholic faith, one of the must-believes. Then there's biblical protections. When the Lord brought judgment, He often will have identified a protection for the faithful. And Luke mentions that. And I think the way that the Lord expresses it is significant. So, Jesus was saying, "Just as it was in the days of Noah, so also will it be in the days of the Son of Man." People were eating and drinking and marrying and being given in marriage up to the time that Noah entered the ark. Then the Lord shut him in. And then the flood came and destroyed them all.

(1:00:25)

Now, what we see here is that Jesus is not making references at all to any of the evil that went on in the days of Noah. The focus is not on evil. The focus is on saving Noah. And Jesus uses the same thing with regards to Lot. And He says it was the same in the days of Lot. People were eating and drinking and buying and selling, planting and building. But the day Lot left Sodom, all right, fire and sulfur rained down from heaven and destroyed them all. And it will be just like this on the day when the Son of Man is revealed.

(1:01:22)

So you've got these two examples. Now, the saving mechanism is different in both of those. One is the ark. The other one is the messengers taking them by the hand. And we have this here. When He, Lot, hesitated, the men that the angels grasped his hands and the hands of his wife and the two daughters and with them led them safely out of the city. But the Lord was merciful to them. So, these are examples.

(1:02:08)

Here's another one. On that day, no one was on the roof of his house with his goods inside should go in to get them. And likewise, no one in the field should go back for anything. So He says, "Remember Lot's wife." So, whoever keeps his life will lose it. And whoever loses his life will preserve it. And just to go back to Smyrna, the church that God made the promises to, He

said, "Do not be afraid of what is about you are about to suffer. I tell you, the devil will put some of you in prison to test you, and you will suffer persecution for 10 days. Be faithful even to the point of death, and I will give you the crown of life." So, he who overcomes will not be hurt by the second death.

(1:03:21)

So the whole aspect of it. And then Jesus has the parable of the five wise and the five foolish virgins. And after they hear that the Master is coming, the foolish ones have gone to get some oil because they didn't have enough for their land. So after the others, the five foolish virgins also came. "Sir, sir," they said, "open the door for us." But the bridegroom replied, "I tell you the truth. I don't know you. Therefore, keep watch because you don't know the day or the hour." So all of this is to show that there's a process that's going to take place that's irreversible. If you don't make it on the first call, you don't make it.

(1:04:25)

So the when now, when I say when, I don't mean a calendar date. All right? What I'm saying is that in there, Paul also makes us aware. He says, "Concerning the coming of our Lord Jesus Christ and our being gathered to Him, we ask you, brothers, do not become easily unsettled or alarmed by some prophecy, report, or letter supposed to have come from us saying that the day of the Lord has already come. Don't let anyone deceive you in any way, for that day will not come until the Son of Lawlessness." All right? And what he has until the rebellion and the Son of Lawlessness is revealed, the man doomed to destruction.

(1:05:37)

So that man is the Antichrist and the rebellion. Now, the rebellion, the Greek word that they have for that is apostasy, apostasia. The New American Standard Bible uses apostasy or falling away in the King James. So even today, all right, that is going on. There are some saying that "Oh, Revelation? Don't need to bother with that. That's all for now. That's all in the first century." You might have heard that.

(1:06:21)

All right? But then again, that is a deception because they go through Revelation and virtually change the meaning of most of the words in order to try to make it fit into the first century. Because obviously, you can't have a big mountain falling into the sea, causing earthquakes and the darkness of the sky and all of that. That didn't take place in the first century.

(1:06:53)

So the mountain, "Oh, that's not a mountain. That means the Romans. The sea, that's not really water. That's the people, the masses of people." All right? And the earthquakes and all of that, those aren't that. All right? And it keeps on going on and on and totally disregards the warning at the end of Revelation. You don't change the words.

(1:07:21)

But they think they're really clever. Well, we'll change the meaning of the word. It's still the same

word. So, we're really warned by Paul about that. Now, yeah, I squeezed this in. It's squeezing.

(1:07:46)

There's a lot of stuff on this chart. That's the one where we've been teaching and saying, "Yep, this is the rapture. This is the course of events," and so on. Now, the pre-tribulation beliefs that are taught make changes in this. First, with regards when they say when you see these things begin to take place, well, that's out because it's eminent. Could take place anytime. Doesn't have to have these things taking place. So that's why I crossed that one out.

(1:08:23)

Then if they say, "Ah, do not be afraid. You'll suffer persecutions 10 days," their say is, "No, no, nobody has any persecutions. I don't know what normally goes on." All right? So, I crossed that one out. And then they say, instead of Thessalonians, it's said, "The dead in Christ overrides first, and then we will be caught up to meet the Lord in the air." All right? That doesn't occur there. It occurs back here in the white line. Then this part here, "Watch and pray that you may be able to escape all that is about to happen." Well, they don't have to worry about that because it's taking place over here.

(1:09:21)

So those are the big changes out of what is called pre-millennialism. And they don't seem like it's a big thing, but to the believers, when these events start to take place, there's going to be lots of confusion. And when there's lots of confusion, it's the opportunity to make mistakes, big mistakes. The other one is post-tribulationism.

(1:09:53)

Now, post-tribulation is that the rapture takes place after the tribulation. Now, post-tribulation with regards to rapture is the same as in all millennialism. That's the ones that teach it. There's no millennium. The millennium is everything since Christ is resurrected until forever. And we're in the millennium now.

(1:10:21)

Satan is bound. Everything is nice. Well, not quite. Nice enough. So, this is another one. And this is big-time Catholicism. In the Catholic Church, that's exactly what they teach. And I'd say about half of all the Baptist ministers are in the all-millennial camp. Now, again, this is the rapture as Scriptures define it and chart it out per their definition. But when you look at all-millennialism, it comes out differently.

(1:11:05)

For example, when they're told that when these things begin to take place, stand up, lift your heads because your redemption is drawing near. Well, near over here is that little gap. But near to them is the whole period of tribulation, all seven years of it. Excuse me, all three and a half years of it. And here, it's not 10 days, but it's the whole 1,260 days. So, it's not 10 days. It's that whole period. And with regards to Christ and this, we'll be caught up to meet Him in the air.

(1:11:52)

It doesn't take place there. It takes place here when He's coming up. When He's coming down, excuse me, at the second coming. As He's coming down, He'll call the church up to Him. And then the church will come down with Him. And the rest of mankind that were not killed by these plagues still did not repent. So here you end up with a contradiction. The rest of mankind that were not killed by these plagues still did not repent. And they're saying that that's when the rapture takes place. But it's saying that these are all people that don't repent get raptured.

(1:12:46)

That doesn't make sense. And likewise, when Luke says, "Pray that you can escape all of this," well, obviously, they don't go along with that because you've got to go through the whole length because the rapture is at the end. And what happens is that they have to throw away a whole bunch of Bible verses. Now, in a lot of cases, it's not a matter of going through. And Louise and I watch a lot of shows. I keep telling Alison, "Look, they're not going to even read that verse." And a lot of times, they come up right up to it and stop there. Then they jump onto something else. The verse never gets read.

(1:13:31)

Here's something. When Jesus tells people at different times, this here is the one at the Olivet Discourse. He says, "At that time, if anyone says to you, 'Look, here is the Christ,' or, 'There he is,' do not believe in them. For false Christs and false prophets will appear, perform great signs and miracles, to deceive even the elect, if that were possible." See, I've told you ahead of time.

(1:14:13)

A couple of explanations. The word miracle. In all the ones that I've been able to look at, that word is not in the Greek. All right? And I don't know why the NIV puts it in there, but it's not in there. A lot of the other translations don't have it in there either. Minor point. But he says, "They're going to perform great signs to deceive even the elect, if that were possible." So, the sign is going to be so great that a believer would believe it.

(1:14:58)

The believer would be deceived by it. But he says, "If that were possible." Well, if that were possible, one way that it's not possible is not possible because the elect are not there. Okay? So, when the Lord comes, the believers will already have been taken. So, they can't be there.

(1:15:38)

Revelations 9 tells us that. The rest of mankind that were not killed by these plagues still did not repent. So we've got the plagues of tribulation going through with the seals and so on. And the rest of mankind that were not killed. So you've got the dead and the living. And the ones that are living don't repent. So when the Lord arrives, He doesn't have a world full of people cheering Him on. He comes to a world that is unrepenting. And He starts His rule with what? An iron scepter. All right? That's why He's got to start with an iron scepter because He's got a big job ahead of Him. Now, He's got all of the saints coming back with Him. They're the ones that are going to go and evangelize the world.

(1:16:51)

And the 144,000 Jews, all right, we'll talk about them next week. But they're part of the game here. And in Luke 18, I love this one. He's going through a parable about a woman who's seeking justice but can't get it. And so Jesus is talking. He says, "I tell you, He, God, will see that they get justice and quickly."

(1:17:29)

However, when the Son of Man comes, will He find faith on the earth?" Why would Jesus bring that up? Why would He bring up that big suppose? The answer is no. And the reason is the same.

(1:17:52)

The rest of mankind that were not killed by the plagues don't repent. So when we look at Revelations 18, it says in there, "Then I heard another voice from heaven say, 'Come out of her, my people, so that you will not share in her sins, so that you will not receive any of her plagues. For her sins are piled up to heaven, and God has remembered her crimes.'" So, we see that it's repeated even in Revelations. These other verses, four times in the book of Revelation, they make reference to an unrepentant world when Christ arrives. The rest of mankind that were not killed by these plagues, that is, the livings, still do not repent of their works of their hands. They do not stop worshiping demons and idols of gold, silver, bronze, stone, and wood. What idols? They cannot see or hear or walk. Nor do they repent of their murders, their magic arts, their sexual immorality, or their thefts. So twice in Revelations 9:20 and 21, does He make reference to this unrepentant.

(1:19:51)

And when you go to chapter 16, with the fourth angel pours out his bowl on the sun, and they were seared by the intense heat, and they cursed the name of God who had control over these plagues, but they refused to repent. And the same thing with the fifth angel. Because of their sins and of their sores, they refused to repent. All right? So the statements and the rhetorical question that Jesus asked was not just to take up words. He was making a point that helps us understand what that world is going to be like. And when He arrives, there's going to be a big job to do. I want to take a couple of minutes. This one's real quick.

The 144,000. I say they go up at the same time as the church. They get sealed and are told that they're sealed before, all right, before the earth is harmed, the sea, the trees. Before all of that happens is when they get sealed. And that fits our map, all right, because things get really busted up over here in time frame. And they're told they do that before, seal these guys up before that event takes place. The rapture takes place well before that. That's why I think that the 144,000 go up there. Now, the pre-tribulation people often take the 144,000 as an example of, they're going to be like Super Billy Graham's going around the world evangelizing the world.

(1:22:07)

Well, if they do that, they're going to get zero repentance because the Scriptures tell us nobody

repents. So, what happens to the 144,000? Revelation tells us. Revelations 14.

(1:22:26)

Then I looked, and there before me was the Lamb standing on Mount Zion. And with Him, 144,000 who had His name and His Father's name written on their foreheads. That's when they got sealed before any harm came to the trees and so on. And they sang a new song before the throne and before the four living creatures and the elders. No one could learn the song except the 144,000 who had been redeemed from the earth. So still fits then.

(1:23:14)

All right? They follow the Lamb wherever He goes. That little phrase at the end of those verses. All right? They follow the Lamb wherever He goes. They do not precede the Lamb. So the fact that they follow the Lamb wherever He goes, the Lamb is not on earth during the tribulation. He's in the heavens. So, the 144,000 have got to be there with the Lord along with all of the other saints from all of the other nations. And they have a purpose.

(1:24:13)

There's Jews in all the countries of the world. And this is what the Almighty says. Many peoples and the inhabitants of many cities will yet come, and many people and powerful nations will come to Jerusalem to seek the Lord Almighty and to entreat Him. This is what the Lord Almighty says. In those days, 10 men from all languages and nations will take firm hold of a Jew by the hem of his robe and say, "Let us go with you because we have heard that God is with you." So there we have a consistency between the Old Testament and the New with regards to the 144,000 and what they're going to do. And we have examples in Matthew's Gospel when Jesus sends out the 12 to the lost sheep of Israel, all right, and to tell in the message, tell them about the kingdom. Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. And He sends them out to the lost children of Israel.

(1:25:54)

And He warns them, "You don't go to the Samaritans, all right? You don't go to the Gentiles. Focus on the Jews." So the Jews will have their mission. And likewise in Jeremiah at that time, and declares the Lord, "I will be the God of all the clans of Israel, and they will be my people." Hear the word, "Oh Lord, all nations," plural, "proclaim in the distant coastlands. He who scattered Israel will gather them and will watch over His flock like a shepherd. For the Lord God will ransom Jacob and redeem them from the land of those stronger than they." So, Israel will be doing their evangelizing, if you will, to the world after Jesus returns.

(1:27:20)

The church will be doing the same thing there. And with regards to witnesses during the tribulation, there's only two. And I will give power to my two witnesses, and they shall prophesy 1,260 days. So, they're the ones that are going to be consistent with the chart that we have put together for that whole 1,260 days. All right? So now, regardless, when Jesus says, "No one can know the day or the hour," and that's true, even if it wasn't from the Lord's surprising beginning because you can't work out a specific day and a specific date with the definitions that

are in the Bible and outside the Bible.

(1:28:14)

Whether you're using lunar months or you're using Gregorian months, there's no way to do it. So, you'd always be off by at least one day. Most likely off by four days because any 42 consecutive months is always a difference of four days. So, we can close it up here. So, the Lord will have His two witnesses, and these are the men that are going to be making the call of what goes on. And they'll get killed. They'll be resurrected. Their bodies will be taken back up. The whole earth will be gloating over the fact that these were killed. And they'll be watching or looking for three and a half days.

(1:29:17)

Men from every people, tribe, language, and nation will gaze on their bodies and refuse them burial because we've got the technology. We're in the era where people from all the nations can actually end up seeing something that goes on.

(1:29:40)

So with that, my conclusion is the rapture is real. The rapture is something to be considered as a part of our faith. And by doing that, there's a blessing to be had. So, any questions or comments? I know it's a little bit different than what I learned. Louise and I came out of Catholicism, and we went from Catholicism, and the first groups of people that we were with were basically pre-millennial, pre-tribulation believers. And a lot of it fit. And it wasn't until I started to teach and started to write the book, actually, and I come up with these things, I said, "Wait a minute. This does not fit with that." And as I found more of the, "This does not fit with that," I stopped writing. I filled in, "May believe I knew," just so I could get the structure and all of the other pieces in there.

(1:31:01)

And now I'll be putting all of this material into it. So, I've got even though I'm going to pass myself by date. All right? So, I don't know how often I'll be able to do this again. But anyway, we've got a few other things to go on, and we have to explain the millennium. We have to explain what is it that goes on? What's the difference between the millennium and the new heaven and new earth and so on? So, we'll be getting into that.

(1:31:40)

All right? Any other questions? Okay. Heavenly Father Lord, we thank You for the time that we've been able to share Your word and look at the great wisdom that is contained therein that can give us the assurances of we know how the game ends, and we know that the reward is beyond what we can imagine. As John has told us, we don't know yet, but we know it's good because it's going to be like You. So Heavenly Father, we pray that You'd be with us during the course of this week. We pray Your safety for all of those that are traveling back to their homes, that You get them there safely, and that we bring ourselves back together again next week. And this we pray in Jesus' name. Amen. Amen.