

End of the Age, Coming of the Messiah, Rest of God (Part 3) - Rapture Theory

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The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/3ngkgs3/end-of-the-age-coming-of-the-messiah-rest-of-god-part-3>

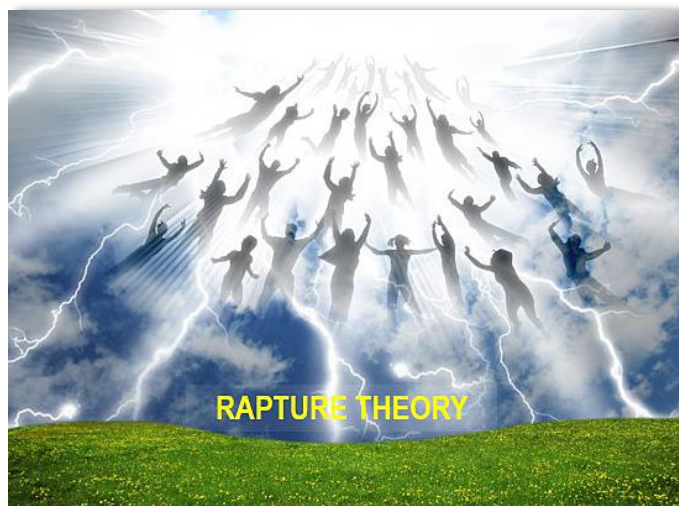
*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliteration into the English alphabet. In most cases, the Hebrew is to be read from right to left.

The Rapture Theory Under the Biblical Microscope

This sermon presented by **Pastor Daniel Joseph of Corner Fringe Ministries**, titled "**End of the Age, Coming of the Messiah, Rest of God (Part 3)—Rapture Theory**," critically examines the popular **Rapture Theory** within Christian eschatology. Daniel begins by acknowledging that certain aspects of the rapture, such as the event of being "**caught up**" ("**rapio**" or "**harpazō**") mentioned in Scripture, are biblical truths that believers should embrace. However, the core argument is that the broader **Rapture Theory**—particularly the emphasis on a secret, **pre-tribulation** event and two separate comings of Christ—is flawed because it imposes a non-biblical timetable and contradicts the scriptural evidence that Christ's return is a single, visible event occurring **after the tribulation**. The underlying problem fueling this flawed theory, according to Daniel, is **dual covenant theology**, which erroneously separates the **Church from Israel** and posits that **the tribulation is only for Israel and the rest of the world, but not the Church**. The presentation systematically uses various biblical passages (e.g., 1 Thessalonians 4, Matthew 24, Revelation 11) to construct a **post-tribulation** eschatology where the resurrection, judgment, and the Lord's coming occur simultaneously at the **last trumpet**.

[Daniel Joseph]—Shabbat Shalom. It's good to have you here with us today. Well, we are officially in part three of this study: *The End of the Age, The Coming of the Messiah, and The Rest of God*. And today we're going to take a look at a very prominent eschatological belief, something I alluded to last week, that I had mentioned, and that is the Rapture Theory.

Now be honest: how many of you—let me think about how I want to frame this—how many of you at some point in your faith, at any point, or even right now—how many of



you, be honest, raise your hand—subscribed to the Rapture Theory? Wow, almost every hand in this place was raised, including my own. I grew up, and as many of you know, my parents got saved out of the Jesus people movement, a powerful, powerful movement. So many people came to faith; in fact, a lot of Jewish people came to faith out of that movement. Well, that time was a hot spot.

There were specific trigger words, and there were specific things being spoken of that the Church was clinging to at that time, that they were at the top. One of those things was being born again. Do you remember that? Do you remember being born again? That was a hot term. You need to be born again. When people went out to the street, my dad did street evangelism, and you would hear him say, "You need to be born again." But there was another term that was very hot, and as a young child, I remember it. It was the rapture, the rapture. Everybody was talking about it. The pastors were talking about it, and it consumed us. This is what we did.

Well, my parents made the mistake (missing video section)... And my faith was real. I had real faith. I mean, I'm telling you, when I was a kid, I loved Jesus. I loved Him. I knew He was King. I loved Him. I wanted Him to be LORD of my life; there was absolutely no question. The faith was very, very real to me as a child. So, my parents took me to this movie. Well, needless to say, I come out of there, and I'm terrified. I am terrified by what I saw. The basis of the movie was that everybody wakes up one day, and everybody's gone. And the radio reports, the alarm clock's going off, and the radio reports are going. Yeah, it's been confirmed all over the world at the exact same time; everybody just disappeared. And then the world goes to Hades in a handbasket, and everything just starts to fall apart.

I'm a little child, I come out of this, and I'm telling you, if your parents get out of your sight for more than 10 minutes, you're freaking out. The LORD took my parents! I mean, I can remember there really were times I got up and my parents weren't in bed. I was like, I started singing the song, ♪ I've been left behind. ♪ (audience laughter). I mean, that song is going through my mind, and I'm thinking that I was left, and I'm mortified as a child. I was just mortified; I couldn't find my parents, and they were out in the backyard. I mean, it's just what it was. This is what set the stage for that. That was my understanding when I couldn't see my parents—that I was left behind.

Well, today we're going to take a closer look at this theology, and we're going to put it under the biblical microscope, and I think what we're going to discover today might be somewhat of a surprise to you, shall I say. There's something in regard to this particular ideology that I want to bring to light, and it is something that is vitally important to the whole concept of the Rapture Theory. Vitally important. In fact, it's the driving force. It's the fuel that fuels this thing, and I think when I share this with you, you're not going to look at this Rapture Theory the same way ever again. It's pretty incredible.

So, with that said, I want to begin today on a positive note. And what I mean by that is, on a positive note, look at the positive things that the Rapture Theory holds. In other words, biblical truths. There are biblical truths to this theory that are real, they're biblical, and you should embrace them. These are things we want to embrace. And you know, one thing we need to get in the habit of doing as believers, and I know you've heard me say this before, is that we always want to establish some sort of foundation, a ground that is going to foster edification, a foundation that's going to foster learning and spiritual growth.

What I'm saying is that when you know that someone differs with you theologically on a perspective on the Bible. When you sit down with them, it is a bad idea to sit down, slam your fist down, and say, "Guess what I know. You're an idiot; you're wrong. You don't know what you're talking about. Let me

tell you how right I am.” How is that conversation going to go? It doesn't go well at all. First of all, you didn't approach in humility. You are never interested in learning yourself.

You always know the heart of a person by the way they approach you, and when a person approaches another person and that person knows we differ on something, a wise person lays the foundation. Let's talk about the things we agree upon. What do we agree upon and banter back and forth? Strengthen the bond of the relationship and open the gates for understanding rather than closing the gates and getting into a defensive adversarial position. You will be destroyed, and you will accomplish nothing with anyone, nor will you ever learn anything yourself.

So, I'm going to take my own counsel, and today I want to begin by looking—I want to set a foundation with our beloved believers and the people who subscribe to the Rapture Theory, and I want to talk about what we agree upon. What is right? What is good? And the first thing, the very first thing we can mention, is we all agree that the LORD is returning; He is coming back. Can we not agree on that? Let's lay that foundation: every single one of us believes Yeshua is the Messiah, and we're awaiting His return. Let's start there. Amen?

Not just that, but then we can look at the word "rapture" itself. Do you know where this derives from? Where the actual term "rapture" derives from. It derives from the Latin "*Rapio* (rapiō)," and what does "*rapio*" or "rapture" mean? It means "to snatch away" or "to carry off." Let me send out a warning. You do not want to go out and tell people when they say, "Well, you know, I'm waiting for the rapture," and you say, "You dummy, the rapture isn't even in Scripture; you can't find the word 'rapture' in Scripture." Let me tell you, the word "rapture," the concept itself of "*rapio*," is absolutely found in Scripture. It is scriptural, so don't fall into that pit where you tell someone, "It's totally not scriptural; you can't find the word 'rapture' anywhere." Actually, you can, and let me prove my point by going to First Thessalonians Chapter 4.



1 Thessalonians 4:13—¹³ But I do not want you to be ignorant, brethren ... I want to stop right here because you need to understand this is a term. When Paul starts out, "I do not want you to be ignorant, brethren," you want to pay close attention. There's ignorance. There's mystery involved in what he is about to say, and let me take it a step further: when we find this type of statement from a first-century Jew saying, "I do not want you to be ignorant," isn't it interesting? They're dealing with eschatology. I see it with Paul, and I see it with Peter; it's consistent. They're dealing with eschatology, and that's exactly what we're going to see in this passage.

I do not want you to be ignorant, brethren, concerning those who have fallen asleep ... And I want to stop right there—"those who have fallen asleep" is referring to the dead. This is a way—this is clearly Paul showing us that he is enlightened and he's speaking on a spiritual level. It is common in Scripture to identify the dead as sleeping. A perfect example is John 11:11. Yeshua goes out; He's talking to His disciples and says, "Our friend Lazarus sleeps, but I go that I may wake him up." Lazarus was dead, and

then his disciples responded, saying (John 11:12), “LORD, if he sleeps he will get well.” Then Yeshua had to say, “No, you don't understand” (John 11:14), “Lazarus is dead.” And so, what you need to understand is this word “sleep” is used consistently, and this is the Old Testament and the New Testament; it's consistent. It's used in reference to the state of the dead; they're merely sleeping.

He goes on in 1 Thessalonians 4:13-15—... lest you sorrow as others who have no hope. ¹⁴ For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus. ¹⁵ For this we say to you by the word of the LORD, that we who are alive and remain until the coming of the LORD will by no means precede those who are asleep. Eschatology—see, already today, we're starting to frame our eschatology to understand this.

Moving on to 1 Thessalonians 4:16-17—¹⁶ For the LORD Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Those who are sleeping. So, if it is the will of the LORD that you see His return, those who are sleeping are going to get resurrected first; they're going to rise first—eschatology. ¹⁷ Then we who are alive and remain shall be caught up ... That is the Greek word “*harpazō*” (ἁρπάζω). If I were to take it to Latin, I could say “*rapio*.” It's a catching away. It's a snatch. It's right here that you see “*rapio*.” There is a rapture in Scripture; we're looking at it. We're reading it; this is a rapture event. They're going to be caught up together. So here you have the living and those who were dead—that were raised from the dead. They're going together with them in the clouds to meet the LORD in the air. And thus we shall always be with the LORD.

So, I ask you, is the rapture biblical? Absolutely. Is it found in Scripture? Yes, the rapture event is found in Scripture. So when we look at the whole Rapture Theory, we can absolutely say that there are things about it that we agree with—that are true, and we want to embrace these things. If you ever enter into a discussion, this is where you start. You start right here, and you believe in it and confess it. The bad news is that this Rapture Theory unfortunately carries several other ideas and beliefs that are not so biblical, and it's these additional items that bring this Rapture Theory into a total state of eschatological bankruptcy.

I mean, that's what's happening, and the more we dig into this theory, the Rapture Theory, let me set the stage here for a second. I'm going to be using two terms today, and you need to make a distinction. One term is the rapture event (1 Thessalonians 4:16-17), which we see on the screen right here; that is the rapture event. The other term I'm going to use is the Rapture Theory; the rapture event is to be distinguished from the Rapture Theory. The Rapture Theory not only includes this but also includes a comprehensive list of ideas that correspond to it that spell out eschatology, how it believes the end days are going to unfold. Okay, so make these two distinctions.

Let me begin by saying one of the main problems with the Rapture Theory is the fact that this Rapture Theory attempts to force a specific timetable. Okay? And if you've ever talked to someone, you probably can consult yourself with what you believed, but what you will find by and large is that anyone who subscribes to the Rapture Theory, one huge component to believing this eschatology, this eschatological belief, is the fact of when you are going to be taken up; it is before tribulation. It is before tribulation. This is one of the primary fundamental focuses and what is taught when people teach about the rapture. But they're forcing a timetable that is not biblical.

And I'm going to tell you something: when you start messing around with eschatology and you start messing around in the Bible, here's what happens. You touch one thing and you change it, and it's a

domino effect; pretty soon, you have to change everything. Everything starts to change. Well, let me share with you why it's important to identify the fact that they're forcing a timetable to go pre-trib rather than post-trib and what that really means.



On the screen, I'm showing you what that means. When you force the timetable, now instead of having a second coming, there's no longer one event. Force the timetable to go pre-trib, and now you have to create two separate events, and this has a domino effect as you go throughout Scripture, because now what you do is you find pastors; they're going to particular passages in Scripture, and they have to identify, is this the second coming, or is this the rapture event? And they start stumbling all over the place. I've listened to teachings and radio programs talking about the

rapture coming and this and that and how they view particular passages in Scripture, and it's quite alarming. They do not view Yeshua's coming as one event. This is something you need to understand in regard to the Rapture Theory. And I'm going to tell you Scripture only talks about one event; nothing else. There's no third coming, there's no fourth coming, there's nothing like that. There is one main event.

What I want to do is to take you to some passages in Scripture. Again, pay close attention because with every passage we go through, we're constructing our eschatological belief system. I want to take you to John 14:2-3 —² **In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you.** ³ **And if I go and prepare a place for you, I will come again ...** This is Yeshua speaking to His disciples. He's telling them, "I'm going to go away." Can we ask the question, "Did He go away as He said?" He did, right? He went away. But what does He say? I will come again. As surely as what He spoke when He said He would go away, I can believe He is going to come back. He's proven Himself to be a prophet. He's proven Himself to be a man of His word. And so, here He says, "I will come again," and what's the purpose? **And receive you to Myself; that where I am, there you may be also.** What a fascinating statement. Coming back, this is all eschatology, coming back so that He can receive us, so that we can be joined to Him and forever be with Him, as we just read in First Thessalonians Chapter 4—forever.

Going to Acts, going to the next book in the Bible—Acts 1:9-11—⁹ **Now when He had spoken these things,** this is Yeshua. I'll just set the stage: Yeshua died, He rose again, and He made some appearances before His disciples. And this is after; this is post-resurrection. When He had spoken these things **while they watched, He was taken up, and** listen to this: **a cloud received Him out of their sight.** This is what they saw with their own eyes. They watched the *Mashiach* ascend into the clouds. ¹⁰ **And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel,** ¹¹ **who also said, "Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven."**

So here the angels of God mentioned the fact that Yeshua is coming again. He will return, but they're very specific in what that return will look like. It'll be with the clouds of heaven, and there is no question

what these angels had told the disciples. There's no question it would have resonated with them on a very deep level. And you know why? Because one of the most prominent and most prolific messianic prophecies found anywhere in Scripture deals with this very thing.

They would have spoken those words, and it would have rattled them. They would immediately be drawn to Daniel 7:13, where it says, *"I was watching in the night visions, and behold, One like the Son of Man, coming with the clouds of heaven! ..."* One of the most predominant messianic prophecies ever. Jewish commentaries galore on this very passage, because it's what the Jewish people are waiting for. They're waiting for a king. They're waiting for the *Mashiach*, *Ben David*, to come riding on the clouds of heaven with great pomp and with great glory. This is what they're waiting for. There are commentaries on top of commentaries, and it's with the clouds of heaven.

One thing that is extremely important to note, which further proves that the Second Coming and the rapture event are in fact one and the same, is this: the description that we see given here. Did you know that it's literally made for both the righteous and the wicked? It's made for both; it's not made for just the righteous because the whole rapture event is what? It's that the concept is, there's a catching away; we're going up. But it's interesting that we see Yeshua; it's very clear that He's coming on the clouds of heaven to both the righteous and the wicked. Let me take you to Matthew Chapter 26, and I will prove this.

Yeshua was on trial before what I would call a mini-Sanhedrin, if you will. The chief priests are there, the *Kohen Gadol*, the high priest. And we read in Matthew 26:63-64—⁶³ But Jesus kept silent. And the high priest answered and said to Him, "I put You under oath by the living God: Tell us if You are the Christ, the Son of God!" ⁶⁴ Jesus said to him, "It is as you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven."

I want to point out something obvious that you probably already picked up. The men He is talking to are not righteous. There was more than just the *Kohen Gadol* there. And guess what? The men there that day professed, He is a blasphemer; they confessed with their mouth. Let's just be honest, anyone who confesses that Yeshua is a blasphemer would not fall into the righteous category. We are dealing with those who rejected Him. We are dealing with the wicked, and what Yeshua says to them is absolutely amazing. He's basically telling them, "Here's the deal: *it is as you said. Nevertheless, I say to you, hereafter you will see the Son of Man ...*" And so, in other words, you're going to go your way, you're going to die, and the next thing that you're going to wake up to is Me coming on the clouds of heaven. This is what He's telling them, and of course, that's when He got sent off to be crucified. They didn't care for that answer because He immediately goes to one of the most prominent messianic passages and applies it to Himself. I mean, you feel the weight of that; you feel the gravity of what was happening that day.

Not just that—let's take this even further. What else do we know if both the righteous and the wicked are going to witness the very same thing, meaning Yeshua coming on the clouds of heaven? What does that tell us? There's something else about the Rapture Theory that you need to understand. What is proposed in the movie *Thief in the Night* and all the books is that the rapture is secretive. It's invisible, and everybody wakes up and wonders; there's pandemonium, there's confusion—where did all the good people go? Again, that's one of the prominent teachings for the Rapture Theory, but nowhere will you find that in Scripture; it's exactly the opposite. You know, when you have people purporting an eschatological belief system that is the direct opposite of what the Bible is saying, is that alarming? It is; it is very alarming.

What does the Bible say? —Revelation 1:7— **Behold, He is coming with clouds; over and over we're seeing that He's coming with the clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen.** There's nothing secretive about the event. Every eye is going to see Him, and it's interesting what John says, **even they who pierced Him.** The wicked, those who rejected Him—that's a perilous statement. What Yeshua said in Matthew 26 when He was on trial, even they will see Him; it's not secretive.

Let me take you to Hebrews 9:27, getting into eschatology here and understanding it—**"And as it is appointed for men to die once, but after this the judgment."** That's exactly what Yeshua said in Matthew Chapter 26—exactly. Know this: hereafter, you're going to see the Son of Man coming on the clouds. Well, they came and went; they died. Okay, so understand the lot in life is you die, and your expectation is the next thing you know, you're going to be waking up to judgment. And this is one of the terms that we talked about when we kicked off the series, *Yom HaDin* (יום הדין), the day of judgment. It happens on *Rosh Hashanah* and *Yom Teruah*. It happens with the trumpet blast; this is when men rise up to judgment.

2 Timothy 4:1—I charge you therefore before God and the LORD Jesus Christ, who will judge the living and the dead. When? When does judgment happen? **At His appearing and His kingdom.** The very thing that Hebrews talks about. This is what's consistent throughout the book. This is what happens. He is going to judge; it'll be *Yom HaDin* when He appears, every eye seeing Him. We start to frame this eschatology.

Let me go back to Hebrews 9:27-28—²⁷ **And as it is appointed for men to die once, but after this the judgment,** ²⁸ **so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.** You will not see anything in here, not even an illusion that there's a separate event involved or that there's a secretive event involved. He is coming a second time, and that is it. There's nothing more to talk about; it's His second coming now.

In addition to this, let me even take it a step further and continue to frame our eschatology and look at this biblical timetable that God has given to us in regard to Yeshua's return. We know that Yeshua is going to return, but according to Scripture, this is not something that is going to happen until the end of the age. I mean, this is the biblical testimony. Now, if we say Yeshua doesn't come till the end of the age, what do we know that has transpired? I mean, let's just follow this to the logical conclusion here. You have the age of Esau, and if the Bible declares, "Well, he doesn't come to the end of that age," what does that tell you about everything else in this age? It's past; it's gone, including what? The tribulation. Let me give you a couple of scriptural references to support this.

Moving to Matthew 24:29—**"Immediately after,** not before. It would say "before." It didn't say before; it says after. Immediately after **the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken.** When you read Isaiah 13 and you start reading with Joel, you start going through these prophetic passages. One thing that you know in eschatology is that when you see the sun go dark and the moon go dark, yes, you're looking up. Why? Because that's the *panim* (פנים). That is the face of His coming. It's the very essence. This is telling us the gates of heaven are opening. That's the sign; the gates of heaven are opening. It is when this happens that the gates of heaven are going to be open.

Matthew 24:30—Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn; this is exactly what Revelation 1:7 said, “Every eye will see Him, even they who pierced Him”; this is talking about His coming. All the tribes of the earth mourn, and they will see the Son of Man, oh, isn't that interesting, coming on the clouds of heaven—yet once again, this is His coming, coming on the clouds of heaven with power and great glory.

Let's further build upon this. Let me take you to the 11th chapter of Revelation. And there in Revelation, I know you're familiar, there are seven trumpet blasts. Very significant because the number seven represents completion, which brings our attention to the seventh, the seventh trumpet blast. We really want to focus on it because there's no more trumpet blast. There's nothing else after that; it's the last trumpet.

Look at what it says in Revelation 11:15-16—¹⁵ Then the seventh angel sounded: and there were loud voices in heaven, saying, "The kingdoms of this world have become the kingdoms of our LORD and of His Christ, and He shall reign forever and ever!" ¹⁶ And the twenty-four elders who sat before God on their thrones fell on their faces and worshiped God, rightfully so, ¹⁷ saying: "We give You thanks, O LORD God Almighty, the One who is and who was and who is to come, because You have taken Your great power and reigned. ¹⁸ The nations were angry, and Your wrath has come, and the time of the dead, that they should be judged—it's a consistent story, one passage after another. This is the time of the dead. It's not till after the seventh trumpet blows. And then there's a resurrection of the dead, the rapture. This is the rapture event when the dead are resurrected. And that You should reward Your servants the prophets and the saints, and those who fear Your name, small and great, and should destroy those who destroy the earth."

Meaning, when you look at “those who destroy the earth,” these environmentalists love to go to this passage and utilize this because you're throwing wrappers out your window. Apparently, they don't realize it has everything to do with the homosexual agenda, with the abortion agenda, with the defilement, defiling this earth with their sins. It's reaching the precipice; that is what this is talking about. The sins of humanity against the Living God of Israel and His commandments. So, this has nothing to do with recycling.

Let's put this all into order for a second. Let's look at this; let's get our eschatology. With the blast of the last trumpet, you have what? You have the revelation of the LORD of hosts to the whole world. It prompts the resurrection of the dead. The graves are going to be ripped open. We have a time of judgment, and not only that, we have the righteous; this is the time when the righteous receive their reward. Are you starting to frame this up? Are you starting to understand how this is going to play out?

Revelation 22:12—And behold, I am coming quickly, and My reward is with Me, to give to every one according to his work. Yeshua is coming with the final trumpet blast. All things are going to be brought into account, as we see here, as we see throughout Scripture. — Ecclesiastes 12:14— For God will bring every work into judgment, including every secret thing, whether good or evil. His coming, when Yeshua is revealed to the world, signifies it is the end of the age. That is the hand of Jacob. It's the hand of Israel. Think about it; it's the hand of Israel on the heel, which is the end, representing the end of Esau. That is that moment. In fact, in one of the ways that Yeshua describes His coming, He references a term, "the last day." "The last day"—that's how He references the term of the resurrection, which we know doesn't happen until the last trumpet blast.

Look at this in John 6:39-40—³⁹ **This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day.** The repeal, the resurrection, the catching away of the righteous. When does it happen? The last day. If he said it happened a week before the last day, fine, now we have something to talk about. Maybe he will come before the tribulation. There is no resurrection until the last day. The last day of what? The age of Esau; the last day of this age. And in case you missed it, he goes on to say, ⁴⁰ **And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day."** He goes on to say it a couple more times if you finish out the chapter so that you don't miss it. Allow the Bible to frame your eschatology. Just allow it to because it will. It will do the heavy lifting, amen?

Let me further build upon this. Let's go to 1 Corinthians 15:51, and I'm just giving you a fragment today. This is nothing; I'm just giving you a fragment of eschatology. People would be blown away if they knew how much it talks about the very end. Apostle Paul in 1 Corinthians 15:51 — **Behold, I tell you a mystery:** This is a mystery, yes, but to whom, and why is he teaching it? Because it's for believers, it's for us to know these things. —1 Thessalonians 4:13— **"But I do not want you to be ignorant, brethren, ..."**

1 Corinthians 15:51-52—⁵¹ **Behold, I tell you a mystery: we shall not all sleep** (he's referring to death), **but we shall all be changed—⁵² in a moment, in the twinkling of an eye, at the last trumpet.** The very trumpet that we read about in Revelation Chapter 11, the seventh trumpet, the final trumpet, is where the kingdoms of this world become the kingdoms of our God. That's when this happens; it is at the last trumpet. **For the trumpet will sound, oh, and the dead will be raised incorruptible, and we shall be changed.** That's when it happens. It's so much easier to allow the Bible to frame your eschatology because everything makes perfect sense; there's no confusion here.

Let me take you to Isaiah Chapter 26 and show you that the prophets talked about this. You know, Paul's not just pulling this out of a hat. — Isaiah 26:19— **Your dead shall live; together with my dead body they shall arise.** And this is a reference to what Paul said. If you read earlier in 1 Corinthians 15:20-22, he talks about Yeshua being the firstfruits because His body gets resurrected first, and because of His resurrection, what does the passage say? We live! We're not dead in our faith. Isn't that interesting? Who knew Isaiah 26 was a messianic passage?

Isaiah 26:19-20—¹⁹ **Your dead shall live together with my dead body they shall arise. Awake and sing.** Awake from what? Your sleep, because you're sleeping. This is talking about the resurrection of the dead, but there's a component here that I want you to notice: and sing. We are told we are going to rise up from our sleep, and we are going to be singing. **You who dwell in dust; for your dew is like the dew of herbs, and the earth shall cast out the dead.** ²⁰ **Come, my people, enter your chambers, and shut your doors behind you; hide yourself, as it were, for a little moment, until the indignation is past.**

Rapture: This is talking about the rapture. This is talking about the last day; with the revelation of Yeshua, the graves are going to be open. But there's something interesting here, framing your eschatology, to help you understand how all of this is going to play out. The prophet identifies something at the end of the passage where the LORD says, **"Come, my people, enter your chambers."** Remember 1 Thessalonians 4:17: We're **... caught up together with them in the clouds to meet the LORD in the air.** Why are we taken out of here to meet the LORD in the air? We know because we are taken; we're going to be taken into our chambers to be hidden from His wrath; that's why. So, we're going to meet the LORD in the air for a reason, because we're going to be hidden.

Psalm 47 Verse 4: Now here's the thing. To show you the importance of the domino effect, when I stand on truth, and I continue to stand on truth, and you hit the dominoes, everything else starts to unfold. But once I start embracing fallacy and I touch something, it affects everything else. It creates a distorted picture, and I get nothing. And I'm going to give you an example of this. When you have your eyes opened and you allow Scripture to come together, we can read Psalms in a prophetic manner that we never would have before.

Psalms 47:4-6—⁴ He will choose our inheritance for us, the excellence of Jacob whom He loves. Selah ⁵ God has gone up with a shout, a *teru'ah* (תְּרוּעָה), with a *teru'ah*, the LORD with the sound of a trumpet. ⁶ Sing praises to God, sing praises! Sing praises to our King, sing praises!

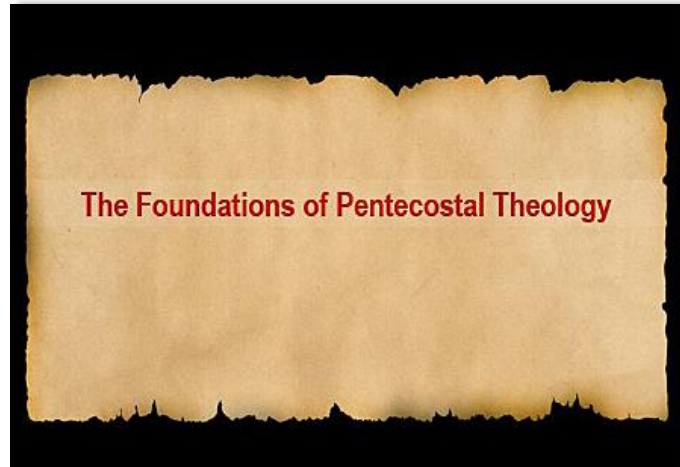
We just learned in Isaiah 26 that with the resurrection of the dead, when we are awake, we will be singing. And what will we be singing? Revelation 15:3, “The song of Moses, the servant of God, and the song of the Lamb,” because we have triumphed over the enemy through Yeshua. That's what we're going to be singing. Remember when Israel came out of Egypt and the LORD brought them through the sea. What did they sing? The Song of Moses, and this is what we're going to be singing. All of this comes together; passages like this just jump off the page when you're framing your eschatology according to the Holy Spirit, when you do that.

So, the long and the short of it is that we're going through the Tribulation. Now I know we don't like that, but we need to go through the Valley of the Shadow of Death. Yeshua went through the valley for us, and we have to be willing to follow Him. Amen. Through the Valley of Baca, the Valley of Weeping; this is clearly indicated throughout the Word.

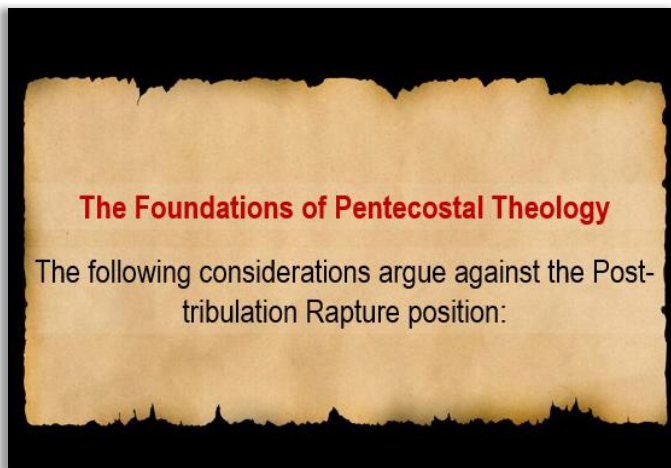
I understand some people take the position; I've talked to them about this, and it's always a fascinating conversation, but some people take the position, Daniel, who cares? What does it matter? Pre-trib, mid-trib, post-trib—all that matters is that we identify that the LORD is coming back and we need to be ready. That's all that really matters. Fair enough; I can definitely agree with the whole concept that the LORD is coming back. Furthermore, I absolutely agree with the fact that we need to be ready because we're not guaranteed tomorrow. I agree, but to take the position that it doesn't matter is a very, very foolish approach to Scripture. God has left us enough testimony to show us that it does matter. He spends so much time describing the end of the age and what is coming, articulating it. The apostles spent so much time articulating it. I'm sorry, it matters.

When you start to really study this book, you start to realize, well, the whole book's about it. The whole book is about His coming. The whole book is about us receiving redemption and receiving an inheritance; that's the whole book. So, when you say, What does it matter? It matters—everything. Unless we forget the words of Paul, what did he say? Do not be ignorant, brethren. This pertained to the eschatology of how it unfolds.

Understand, when you start messing with God's eschatology, things can get very, very dangerous. It can have a catastrophic effect on the way you approach the Bible, and let me show you what I'm talking about; let me give you a real-life example. I want to take you to a book called *The Foundations of Pentecostal Theology*. Getting back to my roots! You Pentecostals out there know, we sleep like this (arms raised). (Audience laughter) The first trick I ever taught my dog was to praise the LORD. You sit up, and she would praise the LORD, and then she would get a treat. This is a Pentecostal family; this is what we did.



I want to take you to this book; the book is very, very well written. There's some scholarship involved in it. It does an amazing job at promoting the Rapture Theory and proposes support for a pre-tribulation eschatology. And one of the ways that it does this is by proposing arguments against post-trib ideology. I mean, that makes sense, right? If you're going to stand on the hill and say, "Listen, we're pre-trib," you're going to have to deal with the opposing arguments; this is just the way it is, and that's what this book does. See, good scholars, if you've ever read scholarship and scholars' writings on various books of the Bible, they take one of the things that is considered to be responsible, and it's good for us to learn from. They take all the arguments from everywhere because if you stand on truth, you should be able to deal with those, right? Well, this book takes a very scholarly approach to it. So, I want to take you to this book and show you what these arguments have to say.



Let's just get to it. —*The Foundations of Pentecostal Theology*, by Guy P. Duffield and Nathaniel M. Van Cleave — [The following considerations argue against the Post-tribulation rapture position:](#) Now, before I click the next slide, the first argument they give is the primary. It is the root of it all; it is the source. There are other arguments that we won't get to today that follow. They're nothing; I mean, they're hardly even worth dealing with. Maybe I'll circle back and show you what some of those are; I don't have a problem with dealing with those. But what we're about to

look at right now, you want to pay very, very close attention.

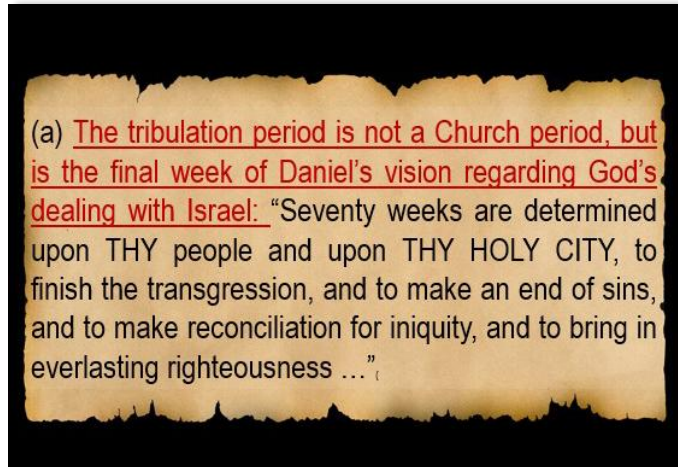
And this is what we read; this is the argument: (a) [The tribulation period is not a Church period, but is the final week of Daniel's vision regarding God's dealing with Israel: "Seventy weeks, now, it's going to go on to quote Daniel 9, are determined upon THY people and upon THY HOLY CITY, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness ..." \(a\) It is a time of God's dealing with Israel and of His wrath upon the](#)

godless nations (Rv. 6:15–17). The tribulation period is called by Jeremiah “Jacob’s trouble” (Jer. 30:4–7).

There are a lot of things that were said in this statement, but I can tell you this: what we just read is probably the most significant, most important thing to understand in regard to the Rapture Theory that you will ever take away. If you really want to understand the Rapture Theory, if you want to understand what gives it fuel, its power, what's at its root, and what makes this theory tick, it is what we just read. It's what it is, and when you see it for what it is, only then can you appreciate how dangerous the Rapture Theory is.

Let me take you back to the very first statement that they made, and I want to focus on this, so I've highlighted and underlined it. (a) The tribulation period is not a Church period, but is the final week of Daniel's vision regarding God's dealing with Israel (emphasis added)—in other

words, the tribulation is only for Israel and the rest of the world; the Church is separate. The Church is separate from Israel. Well, isn't that good news for the Church? They don't have to go through that. Israel—well, they didn't make the grade, you know; they're going to come back to the LORD. The LORD will probably give them another chance. And I mean, you should hear some of the rhetoric, but for us, you know, the Christian Church, we don't have to worry about that. We are separate from Israel. This is dual covenant theology. This is dual covenant theology all over again. This is the dirty little secret about the Rapture Theory; don't ever forget it. This is what is fueling this, and it's just amazing, this whole concept.



I don't know why I do it to myself, but I have the radio on listening to a guy I knew I couldn't handle. But I'm drawn in; I get sucked in, I'll admit. I don't know if anybody else can relate to me on that, where you're listening to someone, and for everything that's coming out of their mouth, you want to sit down and open the Bible and say, "No, no, no, please stop." But for some reason, there's something that brings you into it. You're just like, It brings you in; you can't turn the radio off. So here I am listening to this guy, a very prominent pastor. He hosted his own radio show, and he was interacting with his audience. And I was driving the car, and I was listening to him talk about the rapture; it was fascinating to me.

See, that's when the bulb went off for me, and looking at this and starting to go, I was blown away, and it was the dual covenant that was driving this. He was explaining how the Christian Church is separate from Israel, and he was jumping all over the passage with "no, no, that doesn't apply to the Christian Church; that applies to Israel." He was jumping back and forth; it was so convoluted, so confusing, so many missteps. He was actually in circles like a dog chasing its tail, and he was contradicting himself as it went on, and I was sucked in for a good 20 minutes on this thing.

One of the things that blew my mind, that really set me off, is that he said the Church—how he said it—people, the Church inherits the Kingdom of Heaven. Israel will inherit the earth. This is what he said; this

is the diabolical mindset behind the Rapture Theory, and that's what it does, and here you have the grafted-in branches doing what? Boasting over the natural branches. Do you see the deception, the vileness? What does it matter? It matters a lot because theology will affect your eschatology. They're not mutually exclusive. And if you don't have your theology right, you don't have a chance of looking at biblical prophecy. Not a chance; it's just mind-blowing.

Never mind all the passages that we read, like Ephesians 2:14-16—¹⁴ For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, ¹⁵ having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, not two new men from the two, as though the Church were to set up a different camp from Israel. Okay, so let me get this straight. The Church gets all the promises and all the good things, but nothing else that Israel has to go through. Nothing else like Jacob's trouble. They don't have to go through all that; they just get the promises. It doesn't work; it's a total fantasy. It's fiction, and it's poor form. Himself, one new man from the two, thus making peace, ¹⁶ and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.

I want you to understand something, and I cover this in detail, and we're not going to get into this deep today. Listen to "Discover Your Calling to Israel." The reality is this: there is only Israel, period. And you have an option. Confess the King of Israel, and He will bring you into their promises, into the covenant that He made only with His people. That mercy and grace will be extended to you if you confess the King of the Jews, Yeshua of Nazareth. But there is nothing else, you understand? There is just His body, the Church, or what you would call Israel. And when we're looking at Scripture with dual covenant glasses, it is messing everything up. It's messing with theology, and it is messing with eschatology.

Isaiah 56, Verse 8, which, by the way, the entire chapter is devoted to Gentiles coming into Israel. — The LORD God, who gathers the outcasts of Israel, says, "Yet I will gather to him, to Israel, others besides those who are gathered to him." Does this sound like we're not being gathered to them? Does this sound like we're going to heaven and they're going to stay here on earth? You can't find a whisper of that. In fact, earlier on in Isaiah 56:3, the LORD warns them, "Do not let the son of the foreigner who has joined himself to the LORD speak, saying, 'The LORD has utterly separated me from His people ...'" Don't do it. And yet all this eschatology that's coming out is going in direct opposition to what God commanded us not to say.

John 10:16—And other sheep I have which are not of this fold; talking about Gentiles, them also I must bring, and they will hear My voice; and there will be one flock. Somebody needs to show me where there are going to be two flocks. There is one flock and one shepherd. There's one LORD, one faith, and one baptism. It's what it is.

So, the long and the short of it is, it does matter. Eschatology does matter, and you see how important it is today. And that this whole Rapture Theory isn't as harmless as it appears. We'll close in prayer.

[Closing prayer]

Father God, we just give You praise and glory. We are so thankful for Your Word, but without Your Son, the Messiah Yeshua, we could never understand it. Without Him paying the penalty, without Him sending the Holy Spirit, no one knows the things of God except the Spirit of God. We cannot know Your Word apart from Your Spirit, LORD, which testifies to truth. It is a witness, it is an intercessor, it is a teacher, it is a helper; it is all these things, LORD.

And the cry today, LORD (Zechariah 4:6), 'Not by might nor by power, but by My Spirit,' Says the LORD of hosts. We need Your Holy Spirit, LORD, and we cry out for it; we constantly cry, we crave cleanness, we crave holiness, we crave the purity that is found in You, and we crave forgiveness of sins, LORD. The more I get into the Word, the more I see I've fallen short, and we don't have what it takes to make the cut, but You did. You lived a sinless, a perfect life, and that's why our rest, our trust, and our hope are in the hope of Israel, Yeshua of Nazareth. And so, we just give You praise and glory this day, LORD.

We thank You for the fall feast, LORD. Thank You for this time when You have called Your servants to come before Me. We thank You for that calling. We thank You for caring. And LORD, we just pray that You strengthen us in these last days. We are up against the most vile wickedness, the most vile evil the earth has ever seen. We're coming to the days of Noah. We're in these days. So, we just pray for Your strength and protection, Your spiritual protection, LORD. We pray that You break bondages. These people that are in this building right now that are hiding their sins, LORD, I pray that You convict them to the point of weeping that they might be saved. That the enemy, the deception, the delusion, and the painting in their minds are lying to them so that they don't come to Your feet. Have mercy upon these people, LORD; convict them. In the mighty name of Yeshua, we pray.