

## I. DEFINITION OF RAPTURE.

### A. The Etymology

It is used by the NT in reference to:

- stealing/plundering (Matt 11:12; 12:29; 13:19; John 10:12, 28, 29)
- Of removing (John 6:15; Acts 8:39; 23:10; Jude 23).
- It is used of Paul's third heaven experience (2 Cor 12:2, 4)
- Of Christ's ascension to heaven (Rev 12:5).
- The Saints being caught up – 1 Thess. 4:13-18

### B. The Explanation in relation to the church

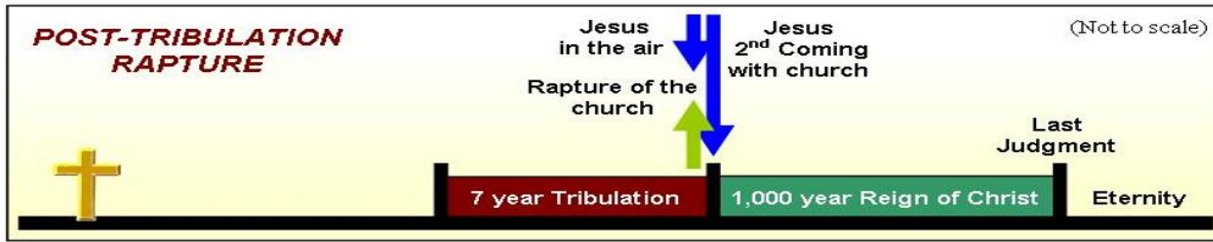
Key Passages:

- John 14:1-3
- 1 Cor. 15:50-58
- 1 Thess. 4:13-18
- Titus 2:13
- Rev. 3:10

## II. DIFFERING VIEWS OF THE RAPTURE.

A. \_\_\_\_\_ View

### 1. Definition:



2. Differences within the Post-Trip Position:

- a. “\_\_\_\_\_.” This view holds that the church has always been in the Tribulation because, during its entire existence, it has suffered persecution and trouble. The Tribulation is not a future event but an ongoing present reality. In this view, therefore, the events of the Tribulation are not understood in a literal or futuristic way.” Benware, Understanding End Times Prophecy, p. 190
- b. “\_\_\_\_\_.” There was a future period of seven years that immediately preceded the Second Coming. These seven years of tribulation would be experienced by the church before it was removed from the world at the Rapture, which would occur at the Second Coming” Benware, Understanding End Times Prophecy p. 191.

3. Arguments for the Post-Tribulation Position

- a. \_\_\_\_\_Argument
- b. Nature of the \_\_\_\_\_:
- c. Nature of the \_\_\_\_\_:
- d. Return of the Lord \_\_\_\_\_:

“A fourth argument comes from the terminology used in relation to the return of the Lord. The three key words apocalypses (“revelation”), epiphania (“manifestation”), and parousia (“presence”) are seen as strong indicators of a posttrib position.” Ibid. p. 194-5.

- e. The \_\_\_\_\_ of Matthew 24-25: Post-tribulationists interpret Matthew 24:31 as the rapture and believe that it is definitive proof that the rapture follows the tribulation.

#### 4. Response to the Post-Tribulational Position

##### a. To The Historical argument:

###### Early support of eminence:

- **Clement of Rome – the earliest of apostolic fathers speaks of the return of Christ as imminent: Of a truth, soon and suddenly shall His will be accomplished, as the Scripture also bears witness, saying, “Speedily will He come, and will not tarry;” and, “The Lord shall suddenly come to His temple, even the Holy One, for whom ye look.”** Evidence for the Rapture: A Biblical Case for Pretribulationism (p. 24). Moody Publishers.
- **Irenaeus c. 175–195 Bishop of Lyons in southern France; one of the most important Christian writers of the second century<sup>1</sup> speaks both of God’s coming and of His wrath as imminent: And therefore, when in the end the Church shall be suddenly caught up from this, it is said, “There shall be tribulation such as has not been since the beginning, neither shall be.”** Ibid p. 24
- **The Shepherd of Hermas c. AD 150 (death) also speaks of the imminence of Christ return and wrath - You have escaped from great tribulation on account of your faith, and because you did not doubt in the presence of such a beast. Go, therefore, and tell the elect of the Lord His mighty deeds, and say to them that this beast is a type of the great tribulation that is coming. If then ye prepare yourselves, and repent with all your heart, and turn to the Lord, it will be possible for you to escape it, if your heart be pure and spotless, and ye spend the rest of the days of your life in serving the Lord blamelessly.** The Shepherd of Hermas, 1.4.2. Christian teacher and moralist.

##### b. To The Nature of Tribulation argument:

1. 1 Thess. 1:10,

2. 1 Thess. 4:13-18

3. 1 Thess. 5:9-10

##### c. To The Nature of the Church Argument:

---

<sup>1</sup> Newton, J. (1992). Irenaeus. In J. D. Douglas & P. W. Comfort (Eds.), *Who’s Who in Christian history* (p. 344). Wheaton, IL: Tyndale House.

Douglas Moo – a Post-Tribulationist himself makes this argument - **“If a radical disjunction between Israel and the church is assumed, a certain presumption against the post-tribulational position exists, since it would be inconsistent for the church to be involved in a period of time that, according to the Old Testament, has to do with Israel.”** Douglas Moo, *The Case for the Post-tribulational Rapture Position*, p. 171.

1. Daniel 9:24-27

2. The absence of the church in Rev. 6:19 and Matthew 24-25

**d. To The Terminology Argument:**

**There are Distinct Differences between the passages that Refer to:**

- **Rapture:** Jn. 14:1-3; 1 Cor. 15:51-55; 1 Thess. 4:13-18.
- **Second Coming:** - Joel 3:12-16; Zech. 12-14; Matt. 24:29-31; Rev. 19:11-21.

1.

2.

3.

4.

5.

**e. To The Olivet Discourse argument:**

1.

2.

**Cf. Judg. 3:27; 7:19; 2 Chr. 13:12; 1 Cor. 14:8 – Call to battle. Neh. 4:18, 20 MT 12, 14; Jer. 6:1; Ezek. 33:3–6 – As an Alarm. Num. 10:2 – Breaking of camp.**

3.

4.

**Alternate View of Matthew 24 - JOHN F. HART**

**“Evidence for the Rapture: A Biblical Case for Pretribulationism”**

John Hart of Professor of Bible, Moody Bible Institute shows an alternative interpretation that as well supports the Pre-tribulation Rapture Teaching that:

“Matthew 24: 29– 31 refers to the second coming— the return of Christ to the earth. But Matthew 24: 36– 44 speaks of a pretribulation rapture, and coincides with the sudden onset of the day of the Lord (the future tribulation of seven years).”

Many pretribulationists see the first seal judgment of Revelation paralleling the false Christs of Matthew 24: 5. All pretribulationists insist that the first, second, third, and fourth seal judgments of Revelation (Rev. 6: 3– 8) clearly depict the first half of the tribulation and parallel the judgments in Matthew 24: 5– 8.

First 3 ½ years of Tribulation	
Beginning of birth pangs (Matthew 24)	First four Seals (Revelation 6)
1. False Messiahs who will mislead many – V. 5	1. First Seal: Rider on white horse, a false Messiah V. 2
2. Wars, rumors of wars, nation rising against nation v. 6-7	2. Second Seal: Rider on red horse takes away peace from earth V. 3-4
3. Famine V. 7	3. Third Seal: Rider on black horse holds balances, represents famine. V. 5-6
4. Death through famines, pestilence, and earthquakes V. 7	4. Fourth Seal: Rider on pale horse, represents death through famine, pestilence, and wild beasts V. 7-8

