



So, When Does the Rapture Happen?

1 Thessalonians 4:17: (NASB) *Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord.*



The rapture is one of those Bible teachings promoted by some that draws all kinds of attention. It is dramatic - millions of people all just vanishing at the same moment! It is sobering - what is left behind is a world that rapidly sinks into chaos and destruction! It is scary - God's judgment pronounced in an instant and you are either in or you are out! But the question is - is it true? Is this a real and legitimate teaching of Scripture we should truly heed or is it a fabrication of the minds of men based on a misrepresentation of Scripture? Let us find out!

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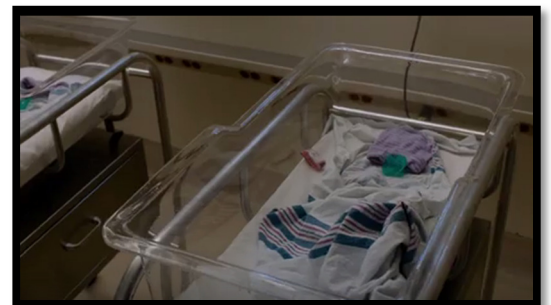
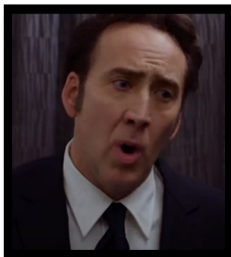
To determine if the rapture is an authentic biblical teaching, it would be important to understand the context of its revealing.

The definitive text for this teaching:

1 Thessalonians 4:15-17: (NASB) 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 not precede those who have fallen asleep. ¹⁶For the Lord himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. ¹⁷Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord.*

Left Behind (2014) Movie Trailer

- (Flight attendant) Welcome aboard Pan Con Flight 2457 to London. Flight time today will be six hours and 30 minutes.
- (Pilot to wife) I love you.
- (Passenger on plane) People from all over this plane have just simply vanished!
- (Pilot) Chris let me in! Chris?
- (Hysterical women yelling)
- (Pilot) I know you all want answers, and believe me so do I, and I'll do my best to get them.
- (Women in hospital) I heard some doctors talking. It's not just here. It's all over the world.
- (Pilot) Chloe, are you okay?
- (Chloe) Yeah, but mom and Rami, they're both gone.



Before we go to the context of this text, we want to list other Scriptures that seem to support a rapture idea:

1 Corinthians 15:51-52: (NASB) ⁵¹*Behold, I tell you a mystery; we will not all sleep, but we will all be changed, ⁵²in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed.*

It sounds pretty instantaneous and clearly includes both those who had previously died and those alive.





Matthew 24:38-42: (KJV) ³⁸For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, ³⁹And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. ⁴⁰Then shall two be in the field; the one shall be taken, and the other left. ⁴¹Two women shall be grinding at the mill; the one shall be taken, and the other left. ⁴²Watch therefore: for ye know not what hour your Lord doth come.

We seem to have a snatching away of some and not others.

Daniel 12:1-3: (NASB) ¹Now at that time Michael, the great prince who stands guard over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued. ²Many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt. ³Those who have insight will shine brightly like the brightness of the expanse of heaven, and those who lead the many to righteousness, like the stars forever and ever.

These Scriptures describe the rescue of many from the sleep of death.

Does the context of the main rapture Scripture clearly support the rapture or something else?

The "rapture chapter" ends with this statement: **1 Thessalonians 4:18: (NASB)** *Therefore comfort one another with these words. What words? Let us go back a little and see in just a moment.*

 **Left Behind (2014) Movie Trailer**

- (Woman) No!
- (Pilot) Irene knew this was coming - the way it happened. How could she know that?
- (Pastor) He took them to protect them from the darkest time of the history of this world.
- (Women) The God that my mother talked about would never do something like this!
- (Passenger on plane) We all have the right to know if we're going to die!



The previous chapter mentions the return of Jesus as a final destination for their holiness:

1 Thessalonians 3:11-13: (KJV) ¹¹Now God Himself and our Father, and our Lord Jesus Christ, direct our way unto you. ¹²And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: ¹³To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming (parousia = presence) of our Lord Jesus Christ with all his saints.

In these last few verses of chapter 3, the Apostle Paul is exhorting them to live a Christ-like life - about in love toward another.

Paul continues to exhort them to a higher standard of moral living:

1 Thessalonians 4:1: (NASB) *Finally then, brethren, we request and exhort you in the Lord Jesus, that as you received from us instruction as to how you ought to walk and please God (just as you actually do walk), that you excel still more.*

In other words, live an honest life with integrity, driven by the love of God. Like Jesus, we as his followers are to be a shining example to those around us.





Paul now exhorts them to treat their brothers (believers) with the highest respect:

1 Thessalonians 4:6: (NASB) *...and that no man transgress and defraud his brother in the matter because the Lord is the avenger in all these things, just as we also told you before and solemnly warned you.*

We extend this principle of being respectful of believers to doctrinal study. We may not all agree on a doctrinal teaching, but we can still be respectful of each other.

Now he tells them to have the highest standards of personal integrity and responsibility with all men:

1 Thessalonians 4:11-12: (NASB) *¹¹and to make it your ambition to lead a quiet life and attend to your own business and work with your hands, just as we commanded you, ¹²so that you will behave properly toward outsiders and not be in any need.*

Christianity is a very giving, charitable life beyond what others might think is reasonable. But at the same time, Christianity is about personal responsibility. *Attend to your own business and work with your hands* - Just because you are a Christian does not mean you sit back and let others take care of you because you know that is what they are willing to do. Be responsible for yourself!

Here Paul begins to unfold another form of higher living - having hope about the eternal future of fellow Christians who had died:

1 Thessalonians 4:13-14: (NASB) *¹³But we do not want you to be uninformed, brethren, about those who are asleep, so that you will not grieve as do the rest who have no hope. ¹⁴For if we believe that Jesus died and rose again, even so God will bring with him those who have fallen asleep in Jesus.*

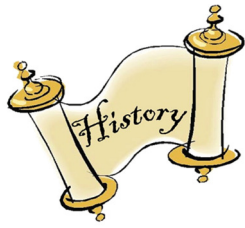
Might the martyred Stephen have been on Paul's mind when he wrote this? Stephen was a faithful Christian who died at the hands of Saul before his conversion to the Apostle Paul.

The Christian faith was new at this time and Paul specifically did not want these new Christians to feel the grief others felt when those close to them died, because Jesus died and rose again. Those faithful who died would be the first receiving their reward.

All of Paul's encouragement was built around living a Christ-like life, something they already knew. It had to do with "trading up" our human reactions for spiritual ones, such as the human reaction of grief for those who died.

At this point in the context are the "rapture Scriptures" we previously read in 1 Thessalonians 4:15-17 then the "encouragement verse" 1 Thessalonians 4:18: (NASB) *Therefore comfort one another with these words.*

That is the end of a thought. What he says after, starting with chapter 5, is a new subject. Chapter 4 gives words of comfort and the building up of character, which the church at Thessalonica would have clearly understood.



The rapture concept was not taught until the early 1800's. From the time of the writing of the New Testament until then, there is no commentary or teaching to be found regarding this belief. So, how would the verses have been a *comfort* to the early Christians? What application of the teaching would the original readers have applied?

The opening of the next chapter:

1 Thessalonians 5:1-4: (NASB) ¹Now as to the times and the epochs, brethren, you have no need of anything to be written to you. ²For you yourselves know full well that the day of the Lord will come just like a thief in the night. ³While they are saying, Peace and safety! Then destruction will come upon them suddenly like labor pains upon a woman with child, and they will not escape. ⁴But you, brethren, are not in darkness, that the day would overtake you like a thief;

This is a clear reference to a time prophecy of the return of Jesus. What came before was simply an ordering of their hope in life, not a new doctrine of a rapture.

With context in hand, what do these "rapture" Scriptures really mean?

Remember, 1 Thessalonians 4 was an ordering of events for the sake of Christian hope and understanding. From the context we can tell it was not meant to be a complete prophetic teaching regarding timing and events.

How do these texts fit in with other prophetic statements regarding the resurrection process?

1 Thessalonians 4:15-17: (NASB) ¹⁵For 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 not precede those who have fallen asleep. ¹⁶For the Lord himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. ¹⁷Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord.



This is what will happen on the day of the rapture! Pastor Luis Bernardino

- (Reporter) *Breaking news. We are getting last minute reports from all over the world of thousands of people that have just vanished. I repeat, thousands of people from all over the globe have disappeared. The total number of people who've disappeared has not yet been confirmed, but it is expected to be a lot higher than what was initially reported. According to authorities, the numbers are expected to be in the millions. Many flights have been canceled because of security fears. According to reports, there have been plane crashes all over the world because some pilots simply disappeared midflight. Chaos is also spreading to the roads where a great number of traffic accidents have been reported. Hospitals have not been able to cope with the number of patients coming in. Many parents are in complete despair as their children have also disappeared. Rumors arrived that this could be an alien attack and there are those who believe that Jesus raptured these thousands of people.*





Paul begins these verses by revealing, according to the grace of God, a specific detail of the process of resurrection that we otherwise could not have known.

A specific order of a specific resurrection:

1 Thessalonians 4:15: (NASB) *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 not precede those who have fallen asleep.*

By the word of the Lord - Paul was given an explanation by God, perhaps in a vision. *We...will not precede those who have fallen asleep* - those who "fell asleep" in death first will be raised first.

This tells us there is a specific order within this first resurrection.

The following text tells us the more general order:

1 Corinthians 15:20-23: (NASB) *²⁰But now Christ has been raised from the dead, the first fruits of those who are asleep. ²¹For since by a man came death, by a man also came the resurrection of the dead. ²²For as in Adam all die, so also in Christ all will be made alive. ²³But each in his own order: Christ the first fruits, after that those who are Christ's at his coming,*

Because of Adam, death comes upon all men. The resurrection of the dead comes because of Jesus. But there is an order: First is Christ, who has already been raised. Next comes *the first fruits* discussed in 1 Thessalonians 4:15. After, *those who are Christ's at his coming*.

So, heavenly bound first, earthly bound second - all are resurrected:

John 5:28-29: (NASB) *²⁸Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear his voice, ²⁹and will come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment.*

Jesus "triggers" the resurrection because he died for everyone's sins.

Those who did the good deeds - does this mean just being a "good person"? No, it means a follower of Jesus. The "everybody else" is raised to a resurrection of judgment.

Jesus is explaining there are two parts to the work he did. The first part is those who followed him will rise from death to heaven, further broken down by the description we read in 1 Corinthians 15:23.

**WHY DO WE THINK
THE "DAY OF VISITATION"
IS THE "DAY OF JUDGMENT?"**

The word for "visitation" literally means "inspection" and describes a primary activity of the Day of Judgment. On the Day of Judgment/Trial that Jesus describes in John 5:29, there will be a thorough inspection into the experiences and lessons of the world as 1 Peter 2:12 describes.

Once you have all of the recipients of the ransom raised, The Day of Judgment occurs:

1 Peter 2:12: (NASB) *Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may because of your good deeds, as they observe them, glorify God in the day of visitation.*

Regardless of how you are treated, you are to treat an evildoer in a Christ-like fashion. They will remember that and will glorify God in the day of visitation and appreciate your example.

Please refer to the CQ program, "How Many Resurrections Will There Be?" from November 2, 2014, for more details on this topic.



...and then, the great rule of peace and righteousness!

1 Corinthians 15:24: (NASB) *then comes the end, when he hands over the kingdom to the God and Father, when he has abolished all rule and all authority and power.*

The first details of this "rapture in question" text do clearly fit into the overall context of other scriptural statements and do not fall in line with the traditional rapture teaching.



Not in the Bible, Rapture Panel 2014, Lamb and Lion Ministries

- (Interviewer) *Fellas, I happen to know that all three of you believe in something called the rapture of the church. So, my first question is how can you believe in something called the rapture when it is not even mentioned in the Bible?*
- (Pastor) *Well, Dave, we use names to define individuals. If my wife was talking to someone about me she wouldn't say, "Well, that old guy that I married, five-foot ten, 170 pounds," and give a long definition, she would just say, "Dennis" and it's just a lot simpler. And so, we wouldn't have to use the word rapture at all. We could say, "I am just so excited about that great 1 Thessalonians 4:16-17. You know, the one where the Lord descends from heaven with a shout and the voice of an archangel and the trumpet of God and the dead in Christ will rise first and we that remain will be caught..." but it's a lot easier to say "rapture." The great snatching away.*

Is rapture REALLY not in the Bible?

Now the questions become more detailed. If there is a rapture....



1 Thessalonians 4:15: (NASB) *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 not precede those who have fallen asleep.*



))) The same all over, Left Behind (2000) Movie

- (Pilot) Mayday, mayday! This is Pan Con 907. Mayday. Craig, what is going on?
- (Other pilot) Concord 2701. I assume you are missing passengers, too?
- (Pilot) That's affirmative, Concord. What's going on?
- (Other pilot) I don't know, but it's everywhere.
- (Pilot) Say again?
- (Other pilot) Lost air traffic controllers, missing flight crews, flights down all over.
- (Pilot) We're turning back.

1 Thessalonians 4:16: (NASB) *For the Lord himself will descend from heaven with a **shout** <2752>, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first.*

Shout: Strong's #2752 keleusma (kel'-yoos-mah) or keleuma (kel'-yoo-mah);
a cry of incitement

Thayers: an order, command, specifically, a stimulating cry, KJV - shout

Is this a literal shout? We do not believe so - why? Often prophecies use picture language where understanding the symbolism gives us the lesson.

Let's continue with some cross-reference verses.

The voice of the archangel:

Daniel 12:1-3: (NASB) *'Now at that time Michael (meaning "who is like God," representing Jesus), the great prince who stands guard over the sons of your people (Israel), will arise (stand). And there will be a time of distress such as never occurred since there was a nation until that time (this is all during the time of the end - not some short period of time like an instant, but the process of the build up to and the time of trouble all mentioned in Matthew 24); and at that time your people, everyone who is found written in the book, will be rescued.*

This is the same time period of the Thessalonian Scriptures we have been reviewing. Both Daniel and Thessalonians are two different pictures of the same event BUT there is a problem. If we take them both literally, Michael arises AND descends at the same time, which cannot be true.

Two of several prophecies describing the time when Jesus returns:	These prophecies use symbolic language:		
1 Thessalonians 4:16 <i>The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God.</i>	<u>Voice of the archangel</u> Archangel means "chief messenger." Jesus is Jehovah's chief messenger, described as the "Messenger of the Covenant" in Malachi 3:1.	Christ asserts his authority as the representative from God. He takes control and begins his reign in the kingdom in the midst of a great time of trouble.	We submit symbolic language is used: To rise up (stand) = asserting authority To descend from heaven = coming from God
Daniel 12:1 <i>At that time shall Michael stand up, the great Prince.</i>	<u>Michael</u> "Michael" means "who as God." Jesus is described in Hebrews 1:3 as the express image of his Father and represents the Father's authority and power.		Putting the two together: Jesus asserts his authority as the representative of God.



Continuing in Daniel, Daniel focuses on the earthly resurrection:

²Many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt. (This is the resurrection of the earthly nature.)

³Those who have insight (these are those who were already raised in the first resurrection) will shine brightly like the brightness of the expanse of heaven, and those who lead the many to righteousness, like the stars forever and ever.

Many aspects of several related events are shown here. This can only mean these events are taking place over a period of time and not all instantaneously as the rapture idea indicates.

This is why the return of Jesus is elsewhere described as the sunrise:

Matthew 24:27: (KJV) For as the **lightning <796>** cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

How can this be the sun? Doesn't it say lightning? Let's look at Luke's rendering of the same verse:

Luke 17:24: (KJV) For as the **lightning <796>**, that **lighteneth <797>** out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.

This word **796** can mean glare, lightning, brightness, or the gleam of a lamp. Jesus himself described his own return as a sunrise gradually revealed over time.

What does it mean to be "caught up" together? Are we all floating?



Harpazo - biblical concept, *Rapture Panel 2014, Lamb and Lion Ministries*

- (Pastor) 1 Thessalonians 4:17, "Then we who are still alive will be caught up with them in the clouds to meet the Lord in the air and so we will always be with the Lord." Now, the Greek word for caught up is harpazo. The Latin was rapturo and when we Englishize it, we get rapturo turns to rapture. So, it is in the Bible. It's right there in 1 Thessalonians 4:17.
- (Interviewer) That's right, it is in Bible. It's in the Latin translation, which is the only Bible the Western world had for about 1,300 years. So, it comes right out of there. It doesn't have to be in English for it to be a biblical word, and furthermore I would point out that even if the word were not in the Bible, it represents a biblical concept.

Generally we do not use Latin as authoritative Scripture, but that is where it comes from.

1 Thessalonians 4:17: (NASB) Then we who are alive and remain will be **caught up <726> together <260>** with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord.



Harpazo - snatch three uses, *Rapture Panel 2014, Lamb and Lion Ministries*

- (Other Pastor) Nathan talked about the Greek word harpazo. Actually, you find that three times in the New Testament. Once is the 1 Thessalonians passage where it talks about us being caught up or snatched. It's basically meaning a violent grab or a snatch; to take something for yourself. You also find it where Jesus said, "I give my sheep eternal life and they'll never perish and neither shall anyone snatch them out of my hand." It's the same exact word. They won't rapture. They won't violently take them away from me. And then also with Philip when he baptized the Ethiopian eunuch, the Bible



says when they came up out of the water, the Spirit of the Lord caught Philip away. Snatched him away. So, it is essentially Christ snatching the church to himself and exactly what he said he would do.

Harpazo is used many more than three times in the New Testament - see the Bonus Material for more on this.



Caught up: Strongs: NT: 726 harpazo (har-pad'-zo); to seize (in various applications) KJV - catch (away, up), pluck, pull, take (by force)

Thayers: NT: 726 harpazoo; to seize, carry off by force: to seize on, claim for oneself eagerly: Matthew 11:12 to snatch out or away: Matthew 13:19; proverbial, to rescue from the danger of destruction, Jude 23 to seize and carry off speedily, John 6:15; Acts 23:10; used of divine power transferring a person marvelously and swiftly from one place to another, to snatch or catch away: Acts 8:39

Two examples:

Matthew 13:19: (KJV) *When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and **catcheth away** <726> that which was sown in his heart. This is he, which received seed by the way side.*

Jude 1:23: (KJV) *And others save with fear, **pulling** <726> them out of the fire; hating even the garment spotted by the flesh.*

This admonishment is to rescue those in spiritual danger; you have to change where they are.

What is meant in our Thessalonians text by the use of this word?

1 Corinthians 15:51-52: (NASB) ⁵¹*Behold, I tell you a mystery; we will not all sleep, but we will all be changed, ⁵²in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed.*

The fact that *we shall not all sleep but rather be changed* indicates a plucking out/snatching away of the faithful out of the clutches of death. This is very dramatic! For some who were faithful, like Stephen, the first Christian martyr, would have been asleep in death for almost 2,000 years. At the end of the age, at the return of Jesus, those who die faithful will not sleep in death. They are snatched out of the hands of death to instantaneously be with Jesus.

1 Corinthians 15:53-58: (NASB) ⁵³*For this perishable must put on the imperishable, and this mortal must put on immortality. ⁵⁴But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written death is swallowed up in victory. ⁵⁵O death, where is your victory? O death, where is your sting? ⁵⁶The sting of death is sin, and the power of sin is the law; ⁵⁷but thanks be to God, who gives us the victory through our Lord Jesus Christ. ⁵⁸Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord.*

Does the word *together* mean simultaneously or in association with? It can mean both.

Together: Strongs #260 hama (ham'-ah); properly, at the "same" time, but freely used as a preposition or adverb denoting close association



How do we figure out which way to interpret *together*?



Many are not ready, *VERY FEW* Will Enter Rapture, Learn How to Prepare, YouTube

- *Many churches are not getting their congregations ready for the rapture. The topics of the rapture, End Times, and the tribulation were seldom covered in their sermons and many of the church members knew very little about the subject. For this reason, there will be great anger against pastors and church leaders by the Christians who are left behind. They will be blamed for not getting their members ready. And in the churches, it was very fun and entertaining and many Christians were celebrating while they should have been repenting. The preaching just did not lead them to sorrowful repentance.*

While we do not believe in a rapture, we do believe in the readiness. We believe in being faithful as Christians and living a life of sacrifice. We do not believe true Christianity should be based on fear; rather on the desire to love and serve God.

1 Thessalonians 4:17: (NASB) *Then we who are alive and remain will be **caught up <726> together <260>** with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord.*

Proof #1: Every time the Apostle Paul uses the word, he uses it in the same way - "in association with" and not "at the same moment."

Romans 3:12: (KJV) *They are all gone out of the way, they are **together <260>** (they are of the condition of the same mind) become unprofitable; there is none that doeth good, no, not one.*

Colossians 4:3: (KJV) ***Withal <260>** praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:*

1 Thessalonians 5:10: (KJV) *Who died for us, that, whether we wake or sleep, we should live **together <260>** with him.*

1 Timothy 5:13: (KJV) *And **withal <260>** they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.*

Philemon 1:22: (KJV) *But **withal <260>** prepare me also a lodging: for I trust that through your prayers I shall be given unto you.*

Proof #2: The last phrase of the verse clearly lends itself towards the "association" definition.

*...and so we shall **always** be with the Lord. (In association with the Lord; the body of Christ will be complete.)*

Caught up <726> together <260> -We can see through scriptural reasoning this phrase really means those who are still alive when the dead in Christ are raised will have the unique privilege of not having to sleep in death to wait for their spiritual life. The verse is saying that as each member of these faithful ones at the end of the age completes their walk with Jesus, they join those who have gone on before them, *not simultaneously* but as each is ready. Where are they joined?



In the clouds - not literal clouds, but symbolic clouds:

Zephaniah 1:14-15: (NASB) ¹⁴*Near is the great day of the LORD, near and coming very quickly; listen, the day of the LORD! In it the warrior cries out bitterly. ¹⁵A day of wrath is that day, a day of trouble and distress, a day of destruction and desolation, a day of darkness and gloom, a day of clouds and thick darkness...*

Clouds and thick darkness describe the day of trouble. Jesus returns in the context of great trouble, or *clouds*.

Instead of trying to create the Hollywood imagery of this all happening at a moment, we want to step back and have the Scriptures define what all of this means. Jesus described his return as *a thief in the night*. The thief is already there by the time he is discovered. He further describes his return as a sunrise, a gradual revealing. There are different stages of his return.

Please refer to the CQ programs, "Is Jesus Really Returning? (Part 1) from January 19, 2014, and (Part 2) from February 2, 2014, for more details on the return of Jesus.

Finally, a quick word on a verse that we mentioned early on but did not comment on:

Matthew 24:40-42: (NRSV) ⁴⁰*Then two will be in the field; one will be taken and one will be left. ⁴¹Two women will be grinding meal together; one will be taken and one will be left. ⁴²Keep awake therefore, for you do not know on what day your Lord is coming.*

We understand this to be the calling out from all walks of life to be a true Christian with the emphasis on coming OUT of the corrupted systems of Christianity.

***Two will be in the field* - according to Jesus, a field is symbolic of the world:**

Matthew 13:37-38: (NRSV) ³⁷*He answered, the one who sows the good seed is the Son of Man; ³⁸the field is the world, and the good seed are the children of the kingdom; the weeds are the children of evil the one.*

Grinding at the mill – The mill was a place where food was prepared. Where is spiritual food prepared? Theological schools and the ministry, perhaps Christians in name only.

Where were these people in the field and the mill taken to? Matthew does not tell us, but Luke's account does:

Luke 17:34-37: (NRSV) ³⁴*I tell you, on that night there will be two in one bed; one will be taken and the other left. ³⁵There will be two women grinding meal together; one will be taken and the other left...³⁷Then they asked him, where, Lord? He said to them, where the corpse (the spiritual food) is, there the vultures (true followers) will gather.*

They are taken to the food of truth - not heaven.

Luke adds another comparison of two in a bed. Beds are a symbolism of doctrine - see Isaiah 28:20.

At the time of Jesus' return, there will be a calling out from the church systems those looking to find a true understanding of Scriptures. These Matthew/Luke texts show people being brought to a new understanding in this



life of truth - spiritual food. These do not have anything to do with an afterlife.

The Scripture used for the rapture is not stated in the context of some great revelation or prophecy. It is stated as something that should be used to comfort one another and yet it was not mentioned until the 1800's. When that rapture Scripture is compared against others mentioning the time of Jesus' return, it does not fit. It is a process and not a moment. It is important to realize the Scriptures do reveal themselves if we are patient enough to walk through the context of all the applicable texts.

*So, when does the rapture happen?
For Jonathan and Rick and Christian Questions...
Think about it...!*

*And now even more to think about...
only in the **Full Edition** of CQ Rewind!*



A bit more symbolism spoken by Jesus regarding the End Times:

Here is what this period of spiritual darkness produces, even after its iron rule is diminished:

Matthew 24:29-31: (NASB) *...the sun will be darkened, and the moon will not give its light,*

The light of truth now begins to be obscured by the new "science" of evolution, which inherently removes the ransom price of Jesus. Also, the light of the Mosaic Law now begins to be obscured by the idolatry of our modern day that essentially says, "I am my own god."

...and the stars will fall from the sky, and the powers of the heavens will be shaken.

The stars are the spiritual leaders falling to their own hypocrisy and the ecclesiastical powers being shaken:

Hebrews 12:26: (NASB) *And His voice shook the earth then, but now He has promised, saying, yet once more I will shake not only the earth, but also the heaven.*

Luke's account fits in here to help verify this is the great time of trouble:

Luke 21:25-26: (NRSV) ²⁵*There will be signs in the sun, the moon, and the stars, and on the earth distress among nations confused by the roaring of the sea and the waves. ²⁶People will faint from fear and foreboding of what is coming upon the world, for the powers of the heavens will be shaken.*

Back to Matthew:

Matthew 24:30-31: (NASB) ³⁰*And then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the sky with power and great glory. ³¹And he will send forth his angels with a great trumpet and they will gather together his elect from the four winds, from one end of the sky to the other.*

Luke adds:

Luke 21:28: (NRSV) *Now when these things begin to take place, stand up and raise your heads, because your redemption is drawing near.*



Word Study: Caught up

Caught up: Strong's: NT: 726 harpazo (har-pad'-zo); from a derivative of NT: 138; to seize (in various applications): KJV - catch (away, up), pluck, pull, take (by force).

Thayers: NT: 726 harpazoo; to seize, carry off by force: to seize on, claim for oneself eagerly: Matthew 11:12 to snatch out or away: Matthew 13:19; proverbial, to rescue from the danger of destruction, Jude 23 to seize and carry off speedily, John 6:15; Acts 23:10; used of divine power transferring a person marvelously and swiftly from one place to another, to snatch or catch away: Acts 8:39;

Matthew 11:12: (KJV) *And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent **take <726>** it by **force <726>**.*

Matthew 13:19: (KJV) *When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and **catcheth away <726>** that which was sown in his heart. This is he, which received seed by the way side.*

John 6:15: (KJV) *When Jesus therefore perceived that they would come and **take <726>** him by **force <726>**, to make him a king, he departed again into a mountain himself alone.*

John 10:12: (KJV) *But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf **catcheth <726>** them, and scattereth the sheep.*

John 10:28: (KJV) *And I give unto them eternal life; and they shall never perish, neither **shall <726>** any man **pluck <726>** them out of my hand.*

John 10:29: (KJV) *My Father, which gave them me, is greater than all; and no man is able to **pluck <726>** them out of my Father's hand.*

Acts 8:39: (KJV) *And when they were come up out of the water, the Spirit of the Lord **caught away <726>** Philip, that the eunuch saw him no more: and he went on his way rejoicing.*

Acts 23:10: (KJV) *And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to **take <726>** him by **force <726>** from among them, and to bring him into the castle.*

2 Corinthians 12:2: (KJV) *I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one **caught up <726>** to the third heaven.*

2 Corinthians 12:4: (KJV) *How that he was **caught up <726>** into paradise, and heard unspeakable words, which it is not lawful for a man to utter.*

1 Thessalonians 4:17: (KJV) *Then we which are alive and remain shall be **caught up <726>** together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.*

Jude 1:23: (KJV) *And others save with fear, **pulling <726>** them out of the fire; hating even the garment spotted by the flesh.*

Revelation 12:5: (KJV) *And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was **caught up <726>** unto God, and to his throne.*



Word Study: Together - does it mean "simultaneously" or "also?"

Together: Strong's: NT: 260 hama (ham'-ah); properly, at the "same" time, but freely used as a preposition or adverb denoting close association:
KJV - also, and, together, with (-al).

Thayers: NT: 260 hama same

1. An adverb, at the same time, at once, together: Acts 24:26
2. Preposition together with, with the dative: Matthew 13:29

Matthew 13:29: (KJV) *But he said, Nay; lest while ye gather up the tares, ye root up also the wheat **with <260>** them.*

Matthew 20:1: (KJV) *For the kingdom of heaven is like unto a man that is an householder, which went out **early in the morning <260>** to hire labourers into his vineyard.*

Acts 24:26: (KJV) *He hoped **also <260>** that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.*

Acts 27:40: (KJV) *And when they had taken up the anchors, they committed themselves unto the sea, **and <260>** loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore.*

Romans 3:12: (KJV) *They are all gone out of the way, they are **together <260>** become unprofitable; there is none that doeth good, no, not one.*

Colossians 4:3: (KJV) ***Withal <260>** praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:*

1 Thessalonians 4:17: (KJV) *Then we, which are alive and remain, shall be caught up **together <260>** with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.*

1 Thessalonians 5:10: (KJV) *Who died for us, that, whether we wake or sleep, we should live **together <260>** with him.*

1 Timothy 5:13: (KJV) *And **withal <260>** they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.*

Philemon 1:22: (KJV) *But **withal <260>** prepare me also a lodging: for I trust that through your prayers I shall be given unto you.*