

**The
Bible's
Rapture
Riddle
Revealed**



YOU CAN ONLY DENY IT FOR SO LONG

The celestial alignment of the Sept 23, 2017 Sign in the Heavens of Revelation 12 fulfills Revelation 12 PRECISELY.

Stellarium shows the entire constellation which would include all the elements of the sign are only above the horizon in Jerusalem between 11 a.m.-4 p.m.*

It is a one-time event and will never occur again.

It did not occur precisely** at Jesus Christ's birth - the alignment does not match.

It is 70 years from 1947 to the rebirth of Israel.

It is the 50th anniversary or year of Jubilee for Jerusalem.

It is the 500th anniversary of the Reformation.

It is the 70th anniversary of the Dead Sea Scrolls.

It is the 120th jubilee from Adam.

It is the 70th jubilee since Canaan.

It is the 40th jubilee since Christ's death.

It lands on the exact same day as Feast of Trumpets - EXACTLY.

It is the 70th Jubilee since Exodus (1483 B.C).

It marks year 5777 on the Jewish calendar.

The biblical numeric meaning of 5777 is "grace (5) perfect made complete (777)"

Jupiter is in the Woman's womb at the time of a human pregnancy or gestation period.

The woman represents Israel, the male-child CHRIST AND THE CHURCH, the Body of Christ!

The Head having been born first, with the body to follow at the Rapture.

The "man-child" [the church] born is "seized by force" to the throne of God.

The word for "caught up" is the same Greek word for rapture ("**Harpazo**", to seize by force).

The Rapture must occur before the 7-year Tribulation period.

It marks the start of the 7-year Tribulation.

The International Day of Peace "just happens" to be September 21, 2017.

The Theme "just happens" to be peace and safety.
When they say peace and safety destruction suddenly comes.
Still don't believe? Eventually, YOU WILL.
Get ready because we are going Home.

*Stellarium is a free astronomy program on the internet. The professional grade astronomy program *Starry Night Pro* is more precise and detailed program but sells from \$150 to \$250 based upon features included in its package.

**The universe has long been acknowledged by the science of astrophysics and astronomy to be expanding and has been expanding since God spoke it into existence. Since the birth of Jesus Christ at Bethlehem, the cosmos has expanded enough in nearly 2,000 years to skew any exact or precise occurrence of this sign in the heavens.

Biblical astronomers have completed an analysis of the **September 23, 2017** Heavenly Sign. They have checked seven thousand years and found no comparable Star pattern event other than the "Bethlehem Star" event of 3 B.C.. Using my '*Starry Night Pro*', I have checked 6,200 years into the past and 1,200 years into the future which is equivalent to Man's entire History. This is without a doubt a once in a lifetime event!

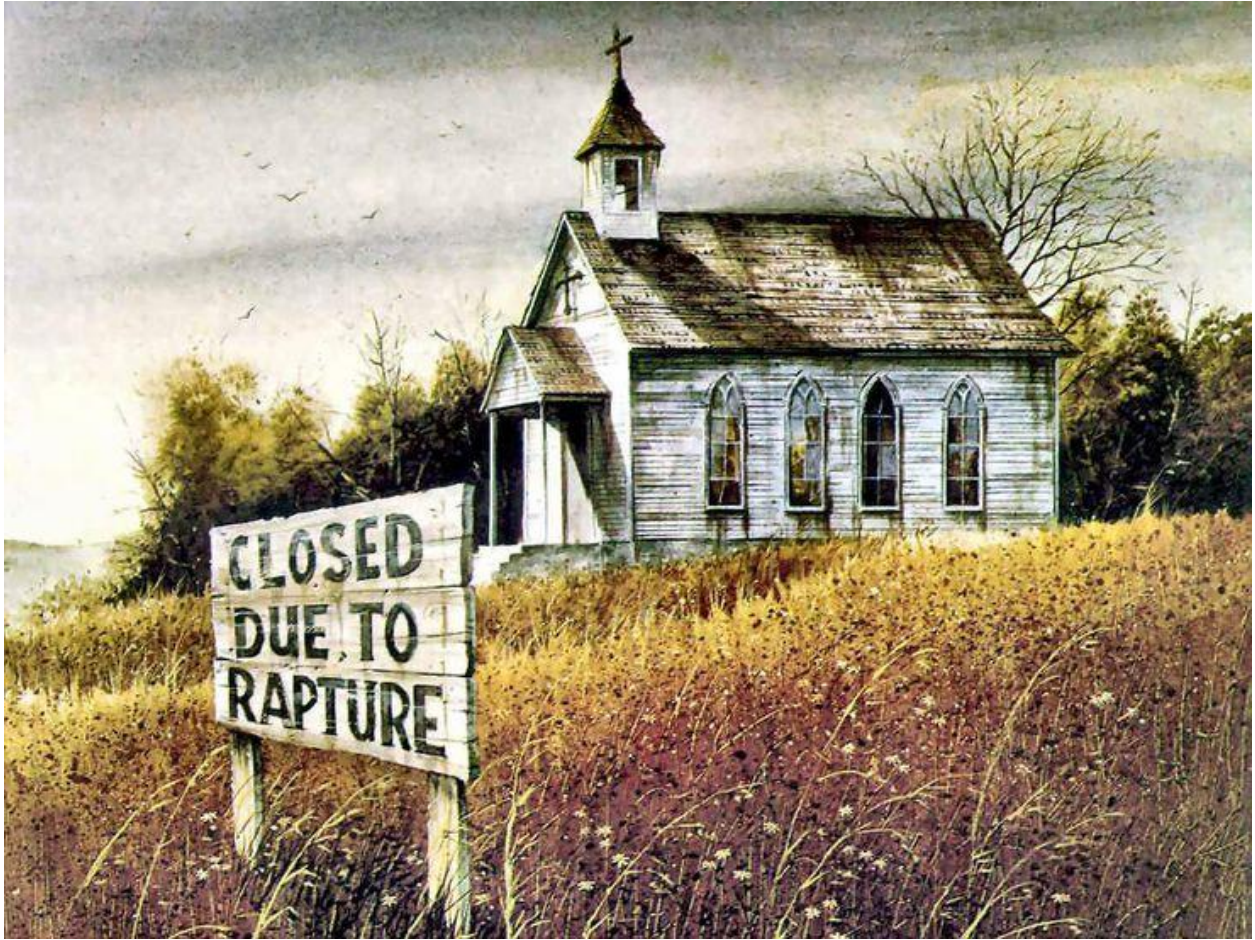
I began the search by looking at every year from the birth of Christ to 78 AD. It became obvious that one only had to check every 12 years in accordance with Jupiter's orbital period. I checked from 78 A.D. to 3215 A.D. after which I realized that Jupiter is only in the womb of Virgo for 294 days every 83 years. I then checked from the Birth of Christ back to 4248 BC every 83 years checking 12 years either side just in case.

The New Testament was written in Greek.

**Rapture comes from the Greek word *harpazo* in
I Thessalonians 4:17**

**Latin translates *harpazo*: "Rapture"
English translates *harpazo*: "Caught Up"**

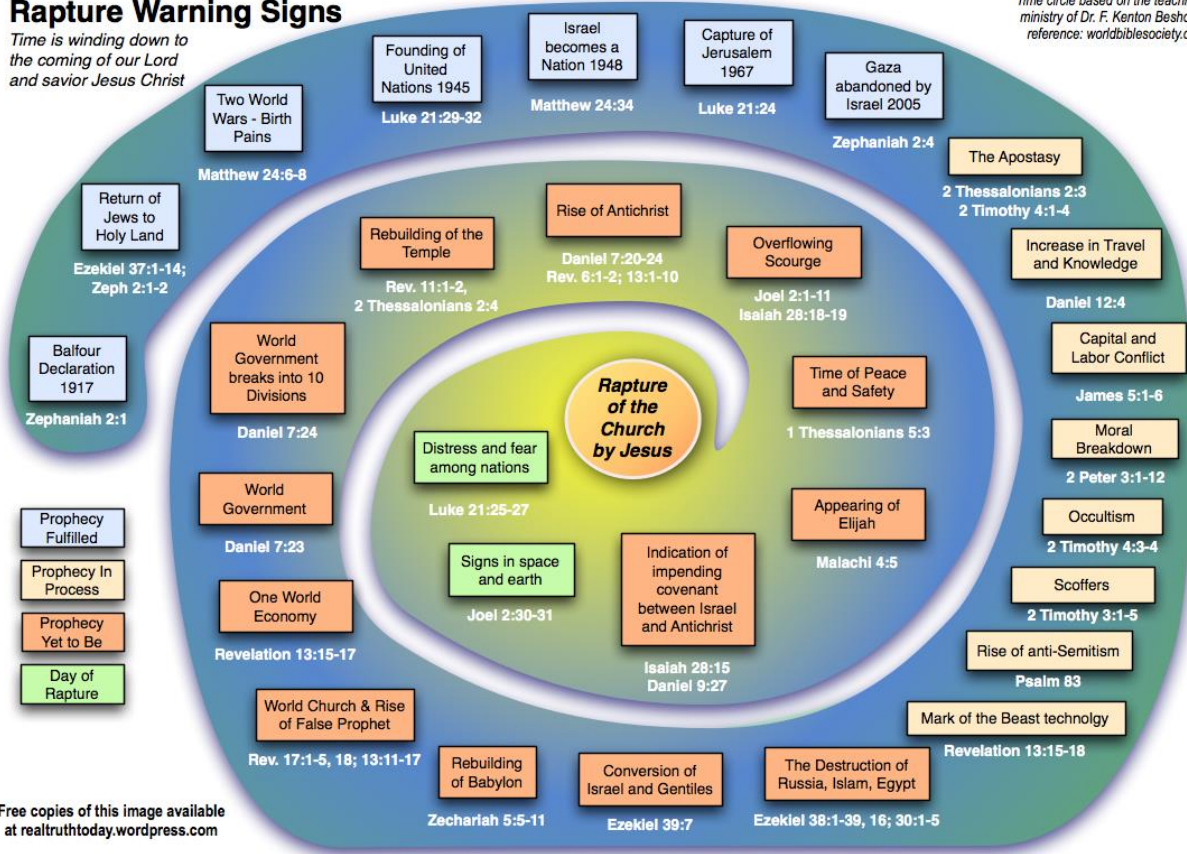
Bottom line: whatever you call the event, it's biblical!



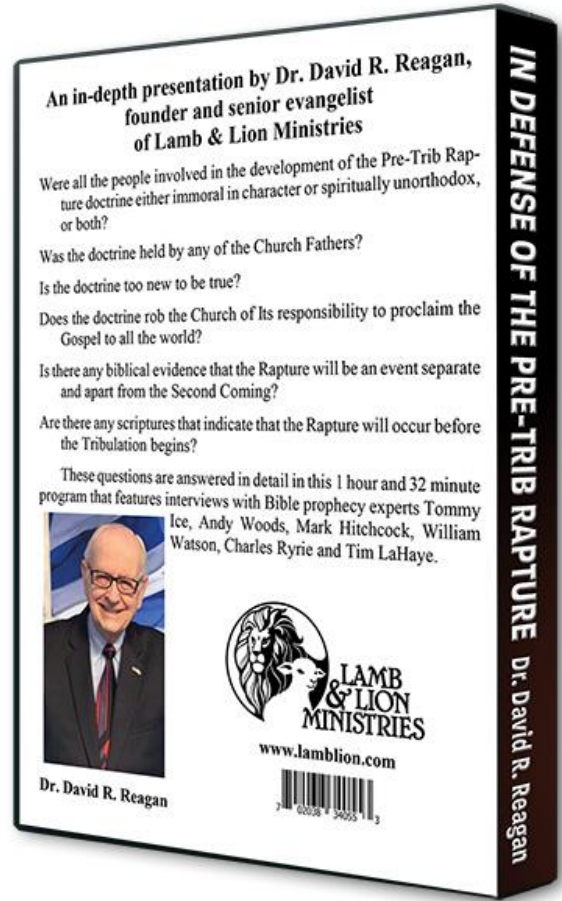
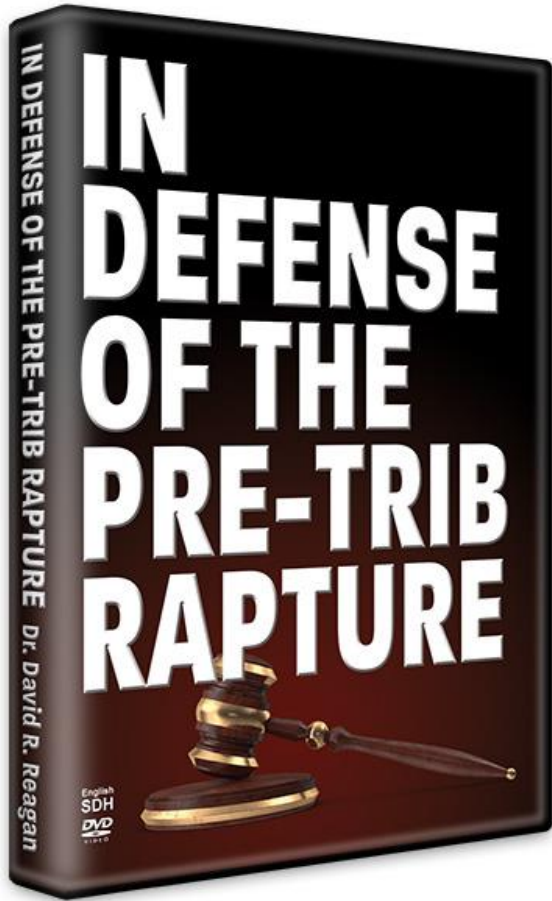
Rapture Warning Signs

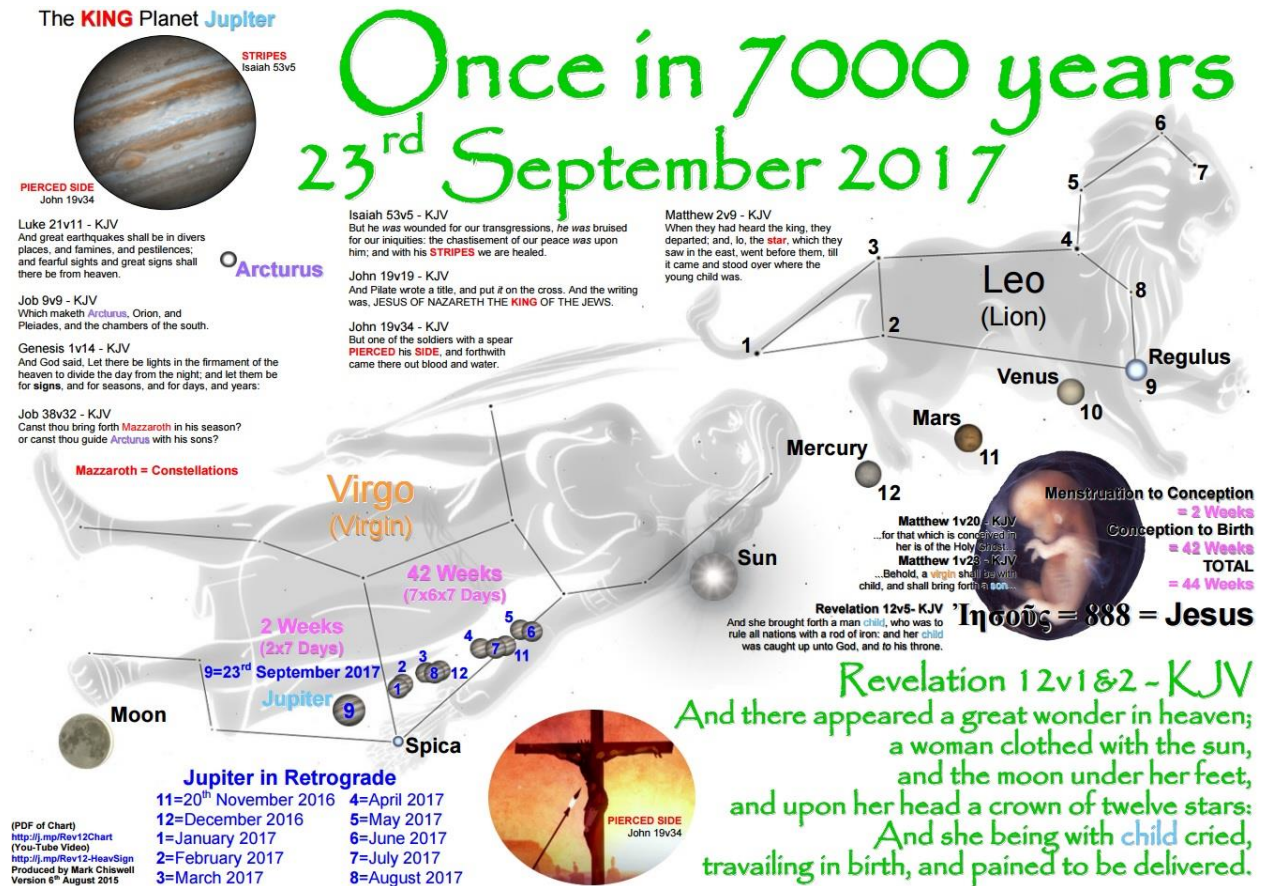
Time is winding down to the coming of our Lord and savior Jesus Christ

Time circle based on the teaching ministry of Dr. F. Kenton Beshore reference: worldbiblesociety.org



Free copies of this image available at realtruthtoday.wordpress.com





The illustration above is a picture of what will occur on **September 23, 2017** and never again repeated, a once in 7,000 year's event. All of the evidence shared in the "Season of the Rapture" – the "Three Fold Witness" consisting of "The Gospel in Stone", "The Gospel in the Stars" and "The Gospel in Word" confirms the data for a Rapture on **September 23, 2017**.

The Jewish New Year, begins with the fall equinox on Rosh HaShanah (the unknown day of Matthew 24:36). Because Rosh HaShanah is the "unknown" day, it lasts for 48 hours, beginning with sundown of September 21st and ending at sundown of September 22nd. The unknown day begins at sundown over Jerusalem to begin September 23rd, 2017. Leviticus 23 provides us the background of the seven Feasts of the Lord. All but Rosh HaShanah take place on a full moon. "Rosh HaShanah" is also called the "Feast of Trumpets" or "Yom Teruah". The reason it is called the "unknown day" is because it requires two witnesses of its rising in front of the Sun, which may prove to be a problem with luminescence. It requires at least 3-degrees of visible luminescence to stand out against a backdrop of the bright setting Sun as the Moon rises out of the south and moves in a northern direction.

Unfortunately, most of the Christian world misunderstands the meaning of the passage thinking they are not to know or will never know the day of the Rapture. This idea goes against the very teaching of the Bible that we are to be watching, waiting, and at work. I have included

a list further down in this study of passages that instruct us to be looking for the Rapture. Many are deceived, and do not believe in a Rapture. They use the spurious reasoning based on the argument the word "Rapture" does not appear in the Bible. It might not appear in their Bible, but it is in the Latin Vulgate. In the Greek it is "**Harpazo**" and as I show below, it is translated a number of ways.

"Harpazo" – *Greek for the Rapture*

The "RAPTURE" Is Biblical – A Comprehensive Study

Regularly, Christians more so than non-Christians will challenge me on the doctrine of the Rapture by stating it is not found in the Bible. The doctrine of the rapture is unquestionable a Biblical doctrine. The objection is often heard, however, that the term "**rapture**" is not a Biblical term. While it is true that the spelling 'r-a-p-t-u-r-e' is not found in any of the current English translations, this fact does not logically lead to the conclusion that the term "**rapture**" is un-Biblical. This study is a comprehensive analysis of the Biblical concept, from Genesis to Revelation. I can assure you that the concept is Biblical, it is known by other English words or phrases, but it is in the Textus-Receptus Greek text used to translate the King James Bible.

Since the New Testament was originally written in Greek, one could technically maintain that no English word is in the Bible for "Rapture", or the "Bible", or the "Trinity" or even the term "Millennium" to note a few such words not found in the Bible. But of course, we realize that when the Greek is translated into English equivalents, the English words are Biblical. The meaning of words used in the Greek New Testament is the essential point in determining whether or not terms used in English translations are Biblical terms. If the English terms correctly express to us the meaning of the words used in the Greek text, then the English terms are Biblical. The essential point is not which of several English synonyms are selected to convey the meaning of a Greek term, it is whether or not the true significance of the Greek term has been carried over into English.

The fundamental weakness in the anti-rapture position is that it does not only oppose the term "**rapture**," but also the very concept of the rapture. Anti-rapture advocates are not saying, "The term "rapture" is un-Biblical, so let's use a different synonym, such as "catch up"." What they are saying is that the concept itself is not Biblical, and they are using the fact that "**rapture**" is not in their English translations as proof that the concept is not there either. But this argument against the "**rapture**" is contrary to the facts.

This study will be as comprehensive as possible to counter the anti-rapture advocates that are either unable or unwilling to take the Biblical message and recognize it for what it really says. The most well-known passage of the Bible is found in a unique location within the Bible, the **1,000th** chapter of the Bible in John 3:16 which states: "**For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but**

have everlasting life.” vs.17 “For God sent not His Son into the world to condemn the world; but that the world through him might be saved.” vs.18 “He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.” The Bible’s primary message is not all that difficult to understand when you examine these three verses.

The fact that this is found in the **1,000th** chapter of the Bible ought not to go unnoticed in the grand scheme of God’s Master Plan of the Bible. It is where it is so that we do not miss its message and significance. The Bible has a mathematical DNA structure that is built into the 31,102 verses of the 1,189 chapters that make up the 66 books of the KJV Bible. The Bible is God’s love letter to humanity. There are many, “hidden in plain sight”, patterns, themes, types, that yield credible evidence as to the Author of the Bible, such as to authenticate the true Author, and many facets like those of a diamond.

In this study, we will be looking at the Greek language use of the word **“Harpazo”** – from which we get the word Rapture. You need not be a Greek scholar to learn what I will share in this study. First with the grammatical understanding and use of the word, I will detail the nuances and thematic meaning of the Greek term, and its use throughout 4,000 years of history. The academic grammatical background material both supports and corroborates the legitimacy of how the word has been used over nearly two thousand years of the Christian faith. My intent in this study is to provide an “Apologetic” defense of the Pre-Tribulation Rapture that will strengthen your belief and faith. There is absolutely no need for a Christian to allow the criticisms of the Rapture to go unchallenged and this is the lesson about the truth one needs to know and understand.

Then I include a basic overview of the Hebrew understanding of “Rosh HaShanah” and the “Theme of the Bride”, both of which support the Pre-Tribulation Rapture. The reader will be given a picture of how the Creator used the **“Mazzaroth”**, the Great Pyramid, and the Sphinx, as a “Three-Fold Witness” to the culmination of human history as we know it. The “Three-Fold Witness” is the focus of my supplement study **“Seasons of the Rapture”**.

Both the Greek Textus-Receptus (the text used in translating the KJV) and the Westcott & Hort New Greek Testament (the text of all modern translations) clearly contain both the terminology and the concept of the Rapture by the use of the word **“harpazo”**, a verb meaning “to snatch by force or catch away.” **“Harpazo”** denotes the idea of force suddenly exercised, and is often used in the context of an emergency where life or death consequences are the result of a quick snatching away. In two of its thirteen occurrences in the New Testament, **“harpazo”** clearly signifies **“rapture,”** that is, an instantaneous bodily translation of saints from earth to heaven:

1st Thessalonians 4:17 - **“...we which are alive shall be caught up (harpazo).”**

Revelation 12:5 - **“...her child was caught up (harpazo) unto God.”**

Three other Scriptures use **“harpazo”** in a context significant to the doctrine of the rapture, although not in direct reference to it:

Acts 8:39 - **“...the spirit of the Lord caught away (harpazo) Philip.”**

2nd Corinthians 12:2 - **“...such as one caught up (harpazo) to the third heaven.”**

2nd Corinthians 12:4 - **“...that he was caught up (harpazo) into paradise.”**

Therefore, the allegation that the concept of the rapture is foreign to the Bible has no basis in fact. Furthermore, the use of the Greek term **“harpazo”** in Rapture contexts unquestionably establishes even the terminology of the rapture as Biblically-based.

When the Greek **“harpazo”** is translated into English equivalents, the English words are just as Biblical as the original word **“harpazo”**, provided they retain the meaning of the Greek term. The essential point is not which of several English synonyms are selected to convey the meaning of **“harpazo”**, it is whether or not the true significance of the Greek term has been carried over into English. If the English word "rapture" correctly expresses to us the meaning of the term **“harpazo”**, then "rapture" is unquestionably a Biblical term.

The English verb **“rapture”** is a compound of two English terms, "rapt" and "ure." According to Webster's New World dictionary of the American Language, "rapt" means (1) carried away in body or spirit, (2) carried away with joy, (3) completely engrossed, and "ure" is a suffix meaning to act, or the result of an action. (1) The definition given for "rapture" is (1) the state of being carried away with joy, love, etc., (2) an expression of great joy, pleasure, (3) a carrying away or being carried away in body or spirit. (2) The concept of being carried away in body or spirit is definitely Scriptural, and is conveyed in the verses cited above which use the term **“harpazo”**. In this sense, even the English term "Rapture" is Biblical, because it expresses the Biblical concept of being carried away in body or spirit. In short, "Rapture" is an English term that carries the meaning of the Greek word **“harpazo”** and of certain contexts where **“harpazo”** is used. Because the English word "Rapture" correctly expresses to us the meaning of **“harpazo”**, and the Biblical concept of being carried away in body or spirit, the term "Rapture" is unquestionably a Biblical term.

Etymologically, the English term **“Rapture”** is related to the Greek **“harpazo”** through the Latin verb **rapere**. "Rapture" is derived from the Latin **raptus**, the past participle of the infinitive verb **rapere** which means to seize or to snatch by force. According to Cassell's Latin Dictionary, **RAP** (the stem of **rapere** and **raptus**) and **ARP** (the stem of **harpazo**) are cognates of a common stem. (3) The Latin Vulgate uses various conjugations of **rapere**, such as **raptum** and **raptus**, to render the Greek **“harpazo”**. Therefore, the root word of our English "Rapture" is found in many places in the Latin Bible! This is positive proof that not only is the concept of "Rapture" Biblical, but that the term itself expresses the meaning of **“harpazo”** and its context, and its Latin and Greek equivalents appear in the Bible numerous times.

It must be admitted that r-a-p-t-u-r-e does not occur in any of our current English translations but this is true of many words related to the Judeo-Christian faith. This word,

however, is synonymous with words that are used, and it expresses a Biblical concept. English translators have opted for "caught up," "snatch," "take," or other synonyms as the English equivalent of the Greek "harpazo". They could have rendered "harpazo" as "rapture," as did the Latin Vulgate. But again, the essential point is not which English synonym best expresses the meaning of the Greek "harpazo", it is whether or not the Biblical concept of "harpazo" is accurately conveyed by the English terms chosen. The word "**rapture**" would accomplish this, for it means to be carried away in body or **spirit, and thus it would express the** meaning of "harpazo" and its contexts. In the contexts which refer to the rapture, the Greek has "harpazo", the Latin has rapere, and the English could read "**rapture.**"

The list below shows the Greek, Latin, and English readings found in the thirteen passages which use the term "harpazo". This list is particularly valuable to show the Latin word for "**rapture**" is used repeatedly in the Bible, and thus refute the anti-rapture allegation that the term "**rapture**" is not a Biblical term.

	<u>Greek</u>	<u>Latin</u>	<u>English</u>
Matthew 11:12	<i>harpazousin</i>	rapient	take by force
Matthew 13:19	<i>harpazei</i>	rapit	catcheth away
John 6:15	<i>harpazein</i>	raperent	taken by force
John 10:12	<i>harpazei</i>	rapit	catcheth
John 10:28	<i>harpasei</i>	rapiet	pluck
John 10:29	<i>harpazein</i>	rapere	to pluck
Acts 8:39	<i>herpasen</i>	rapuit	caught away
Acts 23:10	<i>harpasai</i>	rapere	to take by force
2 nd Corinthians 12:2	<i>harpagenta</i>	raptum	caught up
2 nd Corinthians 12:4	<i>herpage</i>	raptus	was caught up
1 st Thessalonians 4:17	<i>harpagesometha</i>	rapiemur	shall be caught up
Jude 1:23	<i>harpazontes</i>	rapientes	pulling
Revelation 12:5	<i>herpasthe</i>	raptus	was caught up

There is an additional entry example found in Matthew 12:29 of the NASB translation. The New American Standard Bible translation is translated from the Westcott & Hort 1881 'New Greek Text'. The Westcott & Hort is the New Greek Text used to translate all other English translations since 1881. The word translated in Matthew 12:29 reads: "**and carry off his property**". The NASB is like the King James Bible, a "word-for-word" translation but differ in that the Westcott & Hort New Greek Text was corrupted and influenced by Jesuit agents at a time when the Vatican was seeking to regain and exercise control over England.

The word "**harpazo**" is always a verb form in the Greek text. To repeat, it means to: "Carry off, take (or) snatch away, catch up, catch away, seize by force". The Old Testament equivalent is the word "**natzal**" and it is found over **800X** times in its transliterated form of "**laqach**" and its cognate derivatives of "**Qal**", "**Nipal**", "**Pual**", "**hopal**", "**Hithpael**". Cognate derivatives are used to add emphasis or degrees of intensity of inflection. In the English that is achieved by the use of adjectives. As such the concept of Rapture or "take by force" and synonyms noted above can be found as early as God's taking Enoch, in Genesis 5:24.

Cognates:

άρπαγή harpagē
άρπαγμός harpagmos
ἄρπαξ harpax
διαρπάζω diarpazō
συναρμολογέω sunarmologeō

Synonyms:

ἀποστερέω apostereō
ἐπιλαμβάνομαι epilambanomai
λαμβάνω lambanō
πιάζω piazō
συλάω sulaō
συλλαμβάνω sullambanō
συναρμολογέω sunarmologeō

Septuagint:

גָּזַל gāzal, Tear away, seize, rob ([Leviticus 6:4](#), [2nd Samuel 23:21](#), [Ezekiel 18:7](#)).

חָטַף chāṭaph, Catch, seize ([Judges 21:21](#), [Psalm 10:9](#)).

חָרַף chārāph, Qal: tear, rend, pluck ([Psalm 22:13](#), [Ezekiel 19:3](#)); pual: be torn in pieces ([Genesis 37:33](#)).

תֵּרֵף tereph, Prey ([Psalms 104:21](#), 103:21).

לָקַח lākhadh, Take ([Am 3:4](#)).

Grammatical Forms:

1. ἀρπάζει harpazei, 3rd person singular, indicative mood, present tense, active voice
2. ἀρπάζουσιν harpazousin, 3rd person plural, indicative mood, present tense, active voice
3. ἀρπάζοντες harpazontes, nomative case, plural, masculine particle, present tense, active voice
4. ἀρπάζειν harpazein, infinitive, present tense, active voice
5. ἤρπασεν hērpasen, 3rd person singular, indicative mood, aorist tense, active voice
6. ἀρπάσαι harpasai, infinitive, aorist tense, active voice
7. ἀρπάσει harpasei, 3rd person singular, indicative mood, future tense, active voice
8. ἤρπάγη hērpagē, 3rd person singular, indicative mood, aorist tense, passive voice
9. ἤρπάσθη hērpasthē, 3rd person, singular, indicative mood, aorist tense, passive voice
10. ἀρπαγέντα harpagenta, accusative, singular, masculine, particle, aorist tense, passive voice
11. ἀρπαγησόμεθα harpagēsometha, 1st person plural, indicative mood, future tense, passive voice

In Greek, the clue to understanding the verb is found in knowing the ending of the word. In learning Greek, you not only have to learn the letters, you have to learn the endings of words

as well. This is something we do not have to do as adults in English because most of us were born into an English-speaking culture. You have to train yourself consciously to notice the endings, or otherwise you will find that you are making avoidable mistakes in learning Greek. One has to understand and know the basic description of the verb: Tense, Voice, Mood, Person and Number. This is basic foundational learning of the Greek Koine or Biblical Greek. When I was in seminary, halfway through the semester, I dropped my Intro Greek, deciding to retake it as a single course in my summer terms whereby I could exclusively devote my time to learning basic Greek. As I look back, for me, it was a wise decision so that I could devote all my time to learning the principles of Greek.

Concordance:

The number below, to the extreme left, refers to the particular choice of the grammatical form used in the corresponding passage next to it.

2	the kingdom ... and the violent take it by force.	<u>Matthew 11:12</u>
6	and carry off his property, (NASB)	<u>Matthew 12:29</u>
1	catcheth away that which was sown in his heart.	<u>Matthew 13:19</u>
4	that they would come and take him by force ,	<u>John 6:15</u>
1	the wolf catcheth them, and scattereth the sheep.	<u>John 10:12</u>
7	neither shall any man pluck them out of my hand.	<u>John 10:28</u>
4	is able to pluck them out of my Father's hand.	<u>John 10:29</u>
5	the Spirit of the Lord caught away Philip,	<u>Acts 8:39</u>
6	and to take him by force from among them,	<u>Acts 23:10</u>
10	such an one caught up to the third heaven.	<u>2nd Corinthians 12:2</u>
8	How that he was caught up into paradise,	<u>2nd Corinthians 12:4</u>
11	shall be caught up together with them	<u>1st Thessalonians 4:17</u>
3	others save with fear, pulling them out of the fire;	<u>Jude 1:23</u>
9	child was caught up unto God, and to his throne.	<u>Revelation 12:5</u>

Word Studies:

Classical Greek:

In classical Greek *“harpazō”* has a wide range of meaning including “to catch, to lead something away, or to snatch.” From this it is also used in reference to “robbery.” It can also be used of animals who “make prey” of their victims.

Septuagint Usage:

The term in the Hebrew Septuagint mostly equals the Hebrew *“gāzal”*, “to take away or to rob” (e.g., [Leviticus 6:4](#), of taking away the ashes from the altar; cf. [Leviticus 19:13](#), in the prohibition against robbing one’s neighbor (see also [Isaiah 10:2](#)). In [Judges 21:23](#) the expression speaks of “capturing” women. In some instances *“harpazō”* also corresponds to the Hebrew for “to tear,” *“chāraph”*. This word was usually associated with a beast of prey “tearing to pieces” its victim.

It is of particular interest that the apocryphal book, Wisdom of Solomon uses *“harpazō”* in reference to the “translation” of Enoch -([4:11](#)). *“Harpazō”* here parallels the term *“metatithēmi”*, “to transpose” (in a local sense). Enoch is the first person in the Bible being Raptured, and not experiencing dying.

New Testament Usage:

The most significant theological contribution of *“harpazō”*, “to seize, to grasp, to snatch,” is its role in the New Testament in reference to the “snatching or catching away” of believers at the return of Christ Jesus. The last mention of *“harpazo”* in the New Testament is in the book of Revelation, chapter 12:5. But the term also occurs in other important contexts.

In the New Testament *“harpazō”* appears **14X** times. Most of these are not unusual uses and pose no special difficulties. The term functions literally in [John 6:15](#) in reference to the peoples’ desire to make Jesus king *“by force.”* Similarly in [Acts 23:10](#) the Roman captain instructed his soldiers to *“snatch”* Paul from the crowd of Jews who were about to tear him to pieces. The “evil one” *“takes away”* the Word sown in the hearts of listeners -([Matthew 13:19](#)). In the Epistle of Jude the term depicts the rescuing of a sinner from the fire of hell -([verse 23](#)).

“Harpazō” characterizes the activity of the wolf who *“seizes”* the sheep when the hired shepherd deserts them -([John 10:12](#)). Then it is echoed in Jesus’ statement that no one can *“pluck”* anybody out of the hand of the Good Shepherd, Jesus -([John 10:28, 29](#)).

Many opinions have been held about the meaning of *“harpazō”* in [Matthew 11:12](#): ***“From the days of John the Baptist until now the kingdom of heaven suffereth violence, and***

the violent take it by force.” Some understand **“harpazō”** in the sense of “men seize the kingdom.” Others conclude that such “seizure” involves using violence against the Kingdom. Still others suggest that it is the kingdom of God itself which spreads and moves forward “forcefully.” The text must be considered in light of the parallel text, [Luke 16:16](#). -(See Brown, “Snatch,” Colin Brown, 3:603.).

In the remaining five places where the term appears, it stands for some kind of *“supernatural transfer.”* **“Harpazō”** carries three different meanings under these circumstances.

In [2nd Corinthians 12:2,4](#) Paul related that he had been *“caught up,”* **“harpazō”**, into the third heaven -([verse 2](#)) and that he had been **“caught up”** into paradise -([verse 4](#)). Paul himself was unable to explain this phenomenon. He did not even know whether he was **“in the body”** or **“out of the body.”** But he considered the experience as some form of a *“vision or revelation.”* This may imply that Paul experienced a spiritual ecstasy (**“egenomēn en pneumatic”**) similar to the experience of John on the Isle of Patmos -([Revelation 1:10](#)). Paul’s mentioning this experience is significant for us today in coming to grips with the Rapture.

In [Acts 8:39](#) **“harpazō”** refers to a supernatural *“relocation”* from one place on the earth to another place (cf. [Wisdom of Solomon 4:11](#)). Luke reported that the Spirit of the Lord **“caught away”** Philip. The eunuch did not see him anymore, but Philip reappeared in Azotus. Philip’s experience resembles the experience that Obadiah feared would happen to the prophet Elijah: **“And it shall come to pass, as soon as I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me”** -([1 Kings 18:12](#)).

This *“transfer”* is a literal transfer like the one Philip experienced. The passage speaks of being **“caught up in the air”**; therefore, a totally new dimension has entered the picture. The events of the Old Testament, of Enoch -([Genesis 5:24](#), cf. [Hebrews 11:5](#)) and Elijah -([2nd Kings 2:11](#)) are similar events which may anticipate the events surrounding the second coming of Christ -(cf. [1st Corinthians 15:51,52](#)).

“Harpazō” in this case denotes a movement from the earthly existence to the eternal condition which is a direct result of God’s intervention into the affairs of men. It will take place **“in a moment, in the twinkling of an eye”** -([1 Corinthians 15:52](#)). Just as Paul was **“snatched away”** from the murderous crowd that surrounded him, so, too, the Church will be delivered from its opponents -([2 Thessalonians 1:6](#)). In fact, believers may actually be **“snatched”** physically away from the temporal world and ushered into the realm of the eternal. The late Christian evangelist, Hilton Sutton would often state, *“When the bombs are descending, the saints would be ascending”*. The physical Rapture of the believer could be precisely as Hilton Sutton described it.

It is noteworthy that this expression never occurs in describing the ascension of Jesus. He was taken up or received (**“analambanō”**); he was lifted up (**“epairō”**); He ascended

(*“anabainō”*); but it is never said that He was “caught up” (*“harpazō”*). This is why Revelation 12:5 does not describe Jesus Christ as the “man-child”. This distinction is so subtle but preciseness of the verb and the noun *“teknōn”* leaves no question. **Revelation 12:5 is a dual prophecy**. The first reference speaks to the birth of the Messiah; however, the second reference is to deliverance (rapture) of the church, not the Messiah. If you note, a “colon” separates the two clauses of the passage. The reason for this is the second clause begins with *“Kai”* or the conjunction “and” indicating a new but separate thought or concept being introduced. The second reference to the word “man-child” can also read “offspring” or the plural for children.

In the following list of Scriptural passages, I have noted the location of where this term “man-child” is found. This passage of Revelation 12:5 becomes a stumbling block issue for many. Make no mistake about it, **Revelation 12:5 speaks to the Rapture of the Bride/Church associated as an astronomical “sign” event.**

In 2017 there are two signs in the heavens approaching that are only separated by a few days, but they are not coming in a vacuum. These signs have been heralded by the tetrads of lunar eclipses that have occurred on the Lord’s Feast Days during 2014 and 2015. They have also been preceded by a number of planetary conjunctions that were similar to those that occurred at the time of Jesus’ birth. The interlocking design of these signs is almost beyond our comprehension and they should be getting people’s attention. As 2017 begins, it is time to lay these all out in one summarized document. ***“And there appeared a great wonder in heaven; a woman clothed with the Sun, and the Moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered.”*** - (Revelation 12:1-2).

On **September 23, 2017**, there is an alignment in the heavens that matches the Sign of the Woman in Revelation 12. The Woman is represented by Virgo, the Virgin clothed with the Sun and the Moon under her feet. Above her head is Leo with nine principle stars but with three wandering stars or planets there at this very time: Mercury, Mars, and Venus are those planets. The Woman is also with child and the Planet of the Messiah—Jupiter is in the woman's abdomen. Since from the time of the Revelation of Jesus Christ to John, written in 96 A.D., no other date for 3,000 years will reproduce that sign except **September 23, 2017**. Even a search back 4,000 years from the time of the giving of the Revelation produces only 3915 BC. This is beyond remarkable. This match of Revelation 12 in 2017 should be enough to wake up Bible believers, but this is not the only unique sign occurring in 2017. There is a rather obscure passage in Isaiah 19 and most scholars have missed this completely. The passage is part of a much larger riddle that I discuss in my 9-part series, *“The Season of the Rapture”* included with this study on this CD.

“In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD. And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors,

and he shall send them a savior, and a great one, and he shall deliver them". -Isaiah 19:19-20. This is illustrated on the next three pages.

Three days prior to the Sign of the Woman of Revelation 12:1-2, the heavens align as mapped by the Giza Pyramid Complex. Just before the Sun dawns, the star in Orion's Belt that the Great Pyramid represents is exactly at meridian (directly overhead). I have included a drawing that illustrates what takes place on September 20, 2017. Also, at this moment in time, Regulus, the King Star of Leo is at the Christ Angle above the eastern horizon. What is the Christ Angle? It is the angle of the Great Pyramid's ascending and descending passageways. The Christ Angle applied north of east from the Great Pyramid will bisect Bethlehem. So at dawn September 20, 2017, Regulus is at the Christ Angle, but so is the Morning Star/Venus because it is in conjunction with Regulus. Coincidentally, this occurs the morning before the Feast of Trumpets or Rosh HaShanah, of September 21-22, 2017. This alignment has not been found to repeat in any year through the year 2200 A.D., which puts us well beyond a generation from seeing the return of Israel. Biblical astronomers note this event has happened only twice in 7,000 years: the calling of Abraham out of Ur in Chaldees and at the birth of the Messiah. I wrote a 9-part series titled *'The Season of the Rapture'*, abridged from a more thorough 72-part Bible/Biblical Forensics©.

These signs of September 2017 are not alone. Planetary conjunctions similar to the time before Christ Jesus was born also occurred within the past few years and the calculations are astonishing. This along with the tetrad of lunar eclipses occurring on the Festivals of the Lord in 2014-2015 produced a time like no other and we are in the middle of it with less than nine months before September 20-23, 2017. The alarms should be sounding in the many churches of the world, but are they hearing them? Are we telling them?

The *"sign"* spoken of in Revelation 12:1-5 refers to a conjunction of the planet Jupiter and Venus in the Constellation Virgo, which appeared at the birth of the Christ Child. The reoccurrence of the same astronomical lineup occurred in the fall of 2012; however, in 2016, it was even more pronounced when Jupiter entered Virgo on November 16, 2016, and remains for a period of slightly longer than nine months, the time of gestation in pregnancy. The implications suggest we could experience the ***"Harpazo"*** on **September 23rd, 2017**. I go into greater detail in my 9-part series *"The Season of the Rapture"*. I discuss in greater detail of that series, aspects related to Biblical Astronomy, the Great Pyramid, and the Sphinx. The Scriptures contain well over a hundred passages throughout the Bible containing detailed cosmological and astronomical context. For example, at the time of the Rapture, an asteroid is predicted to strike the Beast Empire at its foundation. I would suggest that Daniel 2:34 and 2:45 is referencing the headquarters of the Beast Empire, at the United Nations.

The astronomical *"signs"* in the heavens are depicted in the two drawings that follow on this page. The visuals help in understanding the text as to the description of events occurring in the astronomical realm on the dates between September 20th and 23rd of 2017.

When ***"harpazō"*** appears in [Revelation 12:5](#) in reference to the "male-child" who is ***"caught up"*** to the throne of God, we can be fairly certain that this is not a reference to the

ascension of Christ in [Revelation 12:1ff](#). It describes a woman who gives birth to a “male-child” which a dragon stands ready to devour. But the child escapes when he is “*caught away*” to heaven. It would seem to be inconsistent if Jesus, following His victorious death on the Cross and His triumphant resurrection, would be “*snatched away*” to heaven in order to escape the dragon (i.e., Satan). Jesus ascended to return to the Father and to show the victory of the Cross.

When Jesus was lifted up (“*epairō*”) to heaven, it was witnessed by the disciples -([Acts 1:9](#)). When the two witnesses of the last days ascend (“*anabainō*”) into heaven, their enemies will also watch -([Revelation 11:12](#)). But when the Church is caught away “*in a moment, in the twinkling of an eye,*” humanity will not see or recognize what is happening.

Resource Tools:

Strong's G726
Bauer 109
Moulton-Milligan 78-79
Kittel 1:472-73
Liddell-Scott 245
Colin Brown 3:601

1. The Importance of the Rapture:

- * To protect you from deception -(Matthew. 24:3-5, 24, 25).
- * To prepare us for the coming events -(Revelation 19:7).
- * To know what to do if you miss it.
- * To help us go in the Rapture, believing in it may determine who goes -(Hebrews11:5).
- * To satisfy our curiosity of the last days.
- * To make us more knowledgeable Christians -(1st Peter 3:15).
- * To motivate us.
- * To challenge us.

2. God Wants Us to Watch:

Matthew 24:41, 42; 25:10-13; Luke 12:36, 37; 21:36; Philippians.3:20; 1st Thessalonian.5:4-6;
Titus 2:13; Hebrews 9:28; 2nd Peter 3:12-14; Revelation.3:3; 16:15.
According to these scriptures, we are to watch and not be sleeping.

3. The Church is Not to be Ignorant:

5 things the church is not to be ignorant of:

- * Israel still has a role to fulfill in Prophecy -(Romans 11:25).
- * Old Testament is valid for typology -(1st Corinthians 10:1).
 - * The Spiritual gifts -(1st Corinthians 12:1).
 - * The Rapture -(1st Thessalonians 4:13).
 - * The day of the Lord theory -(2nd Peter 3:8).

4. Scriptures That Deal With Things to Look For:

A. Titus 2:1-13

- * Titus 2:1, Those speaking sound doctrine.
- * Looking for that blessed hope vs. 12, 13; Hebrews 9:28 - This presupposes that we can be looking for when he will come.

B. 1st Thessalonians 5:1-10

- * Verse 1 "**Ye**"- brethren, talking to Christians. The day of the Lord comes as a thief in the night to them that say "peace and safety", etc...Daniel 8:25.

Notice: vs. 3 "**They**" - they shall not escape - but vs. 4 "**Ye**" are not of darkness "**brethren**" - So he comes as a thief in the night to the unbeliever.

There will be signs to let you know - seasons = a point of time that characterizes a special event.

All the way through this passage God is making a contrast between Christians and the unbeliever, so we do have a responsibility to know the times and seasons. If you don't watch, I will come as a thief in the night.

C. Luke 21:27-36, Must stay spiritually awake and pray always:

- * When these things begin "**look up**" (Greek) "**Anakupto**" = to lift oneself up, to be elated, to raise the spirits, to make happy.
- * Verse 36, "**Watch**" (Greek) "**Agrupneo**" = to chase away sleep. "**Accounted worthy**" (Greek) "**Kataschuo**" = to gain sufficient strength.
- * These things must be done to escape (Greek) "**Ekpheugo**" = to escape out from - all the things describe in the previous verses, e.g., the Tribulation. He will appear to those who watch and pray. Shake sleep so you can be counted worthy to escape those things that shall come to pass and stand before the son of man.

(Greek) "**Be keeping sleepless but in all appointed time supplicating in order that you might be strong to flee out of these all the (things) being about to be occurring, and to stand in front of the son of man.**"

1st John 3:2, 3: ***"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this HOPE IN HIM PURIFIETH HIMSELF, EVEN AS HE IS PURE. "***

Philippians 3:21: ***"Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."***

Colossians 3:2: ***"Set your affection on things above, not on things on the earth. vs. 3 For ye are DEAD, and your life is HID WITH CHRIST IN GOD."***

1st Corinthians 15:50: ***"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."***

So we need to be keeping sleepless and supplicating in order that we might be STRONG TO FLEE OUT OF ALL THINGS ABOUT TO OCCUR., being not intoxicated and weighted down with the cares of this life, but purify you and be hid with Christ in GOD.

5. There Are 12 Keys That Unlock Rapture Theology:

1. **Time key**-- a word that indicates when events occur, i.e., Luke 21:28 when, begin, then, etc...
2. **Pronoun key** - a word that indicates who is involved, i.e., 1st Thessalonians 5:1-5 you, they, them. To whom was the passage written?
3. **Context key** - the main idea in the passage of prophecy. Any ideas you find in the context, i.e., 1st Thessalonians 4:13-17 words and ideas and parallels.
4. **Term key** - a word or phrase that separates the Rapture from the Second Coming. A word that affects or pertains to the Rapture, i.e., Escape, caught up, Revelation 12:5; 2nd Thessalonians 2:1. By the coming of our Lord Jesus Christ, and by our gathering together unto him.
5. **Purpose key** - a word or phrase that shows the reason a passage was written. Why? i.e., Zechariah 14:3 to fight against those nations -(14:2).
6. **Impact key** - a portion of scripture that shows the result upon people involved in a prophetic event. Is there joy, sorrow, tribulation, etc., i.e., 2nd Thessalonians 2:8. The Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming.
7. **Event key** - a passage that indicates the succeeding events after the Rapture or Second Coming. i.e., Revelation 12:5, 6 vs. 5; Rapture vs. 6 the Tribulation for 1,260 days.
8. **Location key** - indicates where the participants are. i.e., Zechariah 14:3, 4.

9. **Motion key** - a word that indicates any motion in a passage of prophecy. i.e., Is Christ coming down, or are saints going up, 1st Thessalonians 4:17; Zechariah 14:5, The Lord my God shall come, and all the saints with thee.

10. **Sequence key** - any sequence of events surrounding the Rapture or Second Coming, i.e., Revelation 12:3-6: vs. 3 World Government; vs. 4 The falling away; vs. 5 The Rapture; vs. 6 The Tribulation. Are there more than just one event? Is it before, or right after the event?

11. **Precedent key** - a fact that establishes a pattern for a prophetic event, i.e., 2nd Kings 2:11. Elijah went up by a whirlwind into heaven. An example of this is my series on the *"Theme of the Bride"* and *"Rosh HaShanah Link to the Theme of the Bride"*.

12. **Typological key** - something historical that points to a prophetic event in the future. Any Rapture type - this only helps fill in the picture and helps support, it doesn't prove a doctrine. i.e., Joshua.3:3. Then ye shall remove from your place, and go after it. The Ark of the covenant (Christ) crossed Jordan about 2000 cubits (2000 years) ahead of the Israelites ("man-child") who crossed the river on dry ground. The typology that I am referring to would include my series on *"Deliverance before Judgment"*.

6. Will All Christians Go in The Rapture?

The issue - will all Christians or only a portion of them be Raptured? I addressed the issue of "Unbelief" in my series *"Unbelief and Point of Reckoning"*. The following are the two positions:

* Salvation is the requirement. All born again Christians will go (total).

* More than salvation is required. Only those born again Christians meeting these requirements will go (a partial).

Revelation 12 - a key to understanding the Rapture

1. Understanding the symbols (note: 1.) A "wonder" -(Revelation 12:1, 3) is *"semeion"* in the Greek, literally, a "sign." A sign is something material or external that stands for something spiritual (see 1:1).

The book of Revelation is not written necessarily 100% chronological. The English text is misleading and requires a detailed exposition and exegesis of the Greek text to access its wealth. No book of the Bible masks truth symbolically more than the book of Revelation. Symbolism reflects physical reality and physical events.

A. The *"woman"* is Israel who gave birth to Jesus Christ for the following reasons:

* Being *"clothed with the sun"* is the righteousness of Christ about the church.

* Having "**the moon under her feet**" is the church standing upon the Old Testament as a foundation, yet she is above and beyond it.

* Having "**upon her head a crown of twelve stars**" is God's government over the church.

B. The "**great red dragon**" is the last-day antichrist Beast world government for the following reasons:

* Six of the "**7 heads**" represent world empires past (Egypt, Assyria, Babylon, Medo-Persia, Greece and Rome) which culminate in the one yet to come, a revived Roman Empire - (Revelation 17:9, 10). In "Beast" nomenclature, today, they represent the seven continents of the world.

* The "**10 horns**" represent internationalists ruling from behind the scenes out of sight of the public eye -(Revelation 17:11, 12 – "**receive power as kings, but have no kingdom as yet**"). They are the ten world regions designated by the United Nations. The United Nations first occurred in 1942 when the Carnegie Endowment and the United States Department of State. Later in 1973, it was refined by the Club of Rome, a Roman Catholic think tank.

* Having "**7 crowns upon his heads**" show that this world government is coronated, i.e., in full power and operation. This is a prophecy of a world order with a Roman head as never been seen before.

C. The "**man-child**" is a group of committed, mature Christians (the invisible bride/church) within the woman (the universal, visible church) for the following reasons:

* A body of separated people is described in Isaiah 66:8 - "things," "a nation...born at once," and "Zion" (the church) bringing "forth her children" are terms which describe a group rather than a single person.

* Not just a child, but a "**man,**" showing the maturity of this group. The word used "**teknon**" primarily means "offspring" or "children".

* "**Caught up**" - *harpazo*, literally, "to be snatched away" - is used in reference to the Rapture of the saints -(1st Thessalonians 4:17).

Interpreting the difference between the woman and the "man-child"

* Are both the "man-child" and the woman caught up (vs. 5, 6)?_____.

* How long is the woman in the wilderness (vs. 6)?_____. Is this the same time period as the great tribulation -(11:2-3, 7, 11; 13:5)? _____.

* Are there saints in the tribulation -(11:3, 4; 13:5-7)? _____. If so, could these saints be the woman that flees into the wilderness since it parallels both the time period -(11:2, 3; 12:6; 13:5) and the persecution of the dragon that these face -(11:7; 12:13, 17; 13:7,15) ? _____ .

* Will saints escape the great tribulation -(Luke 21:36; Revelation 3:10)? _____. If so, could these be the "man-child" that is caught up to God before the woman flees into the wilderness for three-and-a-half years -(12:5, 6)? _____.

* Must we conclude that some Christians will go through the tribulation while others escape by being Raptured? _____.

Matthew 24:38-41 - The "**coming of the son of man**" refers to the Rapture.
Not all who are saved will go.

* "**Coming**" is "**Parousia**" in the Greek and it means "**presence**" -1st Thessalonians 4:15.

* Likened to Noah escaping the flood while others left (a type of the rapture).

* Some who perished in the flood were saved: Luke 16:19-31 - a righteous and unrighteous part of Hades (also called hades 23:43). 1st Peter 3:18-23 - Jesus preached to righteous half, some which perished in the flood. Ephesians 4:8-10 - Jesus took to heaven and therefore was saved.

* As a type of rapture, this shows some saved and yet won't go in the Rapture.

* In reference to rapture, Jesus says, "**two be in the field; the one shall be taken, and the other left**" (Matthew 24:40). "**Shall be taken**" is "**paralamanetai**" in the Greek and it means "to be taken alongside for self-interest" referring to the rapture -(1st Thessalonians 4:16).

Revelation 13:7-15 - Saints killed by the Antichrist world government in the great tribulation, while rapture occurs before the great tribulation

* Revelation 3:10 - Saints escape the tribulation by being raptured. "**Keep thee from**" is "**terosek**" and means "**to be preserved out of.**" The temptation comes upon the whole earth, so these Christians must leave the earth, i.e., be raptured.

Revelation 17:12 - "**The hour**" is when the ten kings receive power with the beast, i.e., the great tribulation -(Revelation 13:1).

* See two groups of saints: One raptured before the tribulation, one killed in the tribulation

* Christians in the tribulation, though miss the rapture and are killed, still have salvation.

Revelation 6:9-11 - Saints martyred in the tribulation are in heaven awaiting brethren who must also die. Clothed in white, they are saved.

Philippians 3:11 - Paul sought to attain "**unto the resurrection of the dead**," which not all Christians who have died will attain.

* "**Exanastasis**" "**ek**" in the Greek means "**the out-resurrection out from among**" the dead.

* Paul's soul and spirit are in the righteous part of the dead.

* Seeking to be resurrected shows that not all the righteous dead will be resurrected at the Rapture to which Paul here refers (the same the "**dead in Christ**"- 1st Thessalonians 4:16, 17).

7. One's Eternal Position and the Rewards He Receives Are Based Upon His Works

1st Corinthians 15:41, 42 - the saints will have differing positions in heaven.

* Stars represent saints -(Daniel 12:3).

* Differing glory of stars (i.e., the positions they hold) is likened to the resurrection of saints.

* 1st Corinthians 15:21-23 show an "order" in the resurrection.

Matthew 25:41, 42 - responsibilities in eternity will depend on works.

* The context describes the time Jesus Christ is coming - from the Rapture to the final judgment.

* In each case one's eternal position was based upon what he did with what was entrusted to him -(Luke 19:12-27).

2nd Corinthians 5:9, 10 - Paul labored for the gospel because Christ, his Master, would judge him according to his works.

1st Corinthians 3:10-- rewards will be given for works which withstand God's judgment.

* Building with "**wood, hay, and stubble**" will not produce a reward as will building with "**gold, silver, and precious stones**" -(verse 12).

* The quality of a Christian's work will be recognized and recompensed by God -(vs. 13).

* Salvation is different than rewards but still are saved -(vs. 15).

* Yet the unrewarded will be saved through fire -(the same as the Laodiceans), -(Revelation 3:15-18). Jesus Christ had nothing positive to say about the Church of Laodicea, and it also represents the Church since 1900 A.D. in the world.

8. Being Raptured is Based Upon Meeting Certain Conditions:

* A prophecy to a church age at the end of time: Christians will be "**tereso ek**", literally, "**preserved out of**" the hour of temptation (the Great Tribulation) because they kept the "**word of (Christ's) patience.**"

* "**Patience**" is "**hupomone**" which means "**to abide under**" or "**to endure**," showing Christians keeping God's Word concerning Christ's spiritual endurance is the reason for their Rapture.

* The hour of temptation, which shall come upon the whole world has never yet happened.

Rev. 3:10 - Must keep God's Word

Luke 21:36 - Must stay spiritually awake and pray always.

* "**Watch**" is "**agrupneo**" and means "**to chase away sleep.**" "**Accounted worthy**" is "**kataschuo**" and means "**to gain sufficient strength.**"

* These things must be done "**to escape**"—"ekpheugo"—literally, "**to escape out from**" all the things described in the previous verses, e.g., the tribulation.

Revelation 12:10 - Must overcome by certain things.

* In this picture of the Raptured saints it says they overcome the devil and experience God's presence and His kingdom by "**the blood of the Lamb, the word of their testimony, and they loved not their lives unto the death.**"

Matthew 24:38-43; Hebrews 11:7 - Fear God's warning of coming judgment.

* As a type of those Raptured, Noah was not swept away in judgment as those who "**knew not**" (vs. 39), but rather heeded God's warning of an unseen calamity and therefore escaped.

* Some Christians today are building a spiritual "ark" -(Ephesians 2:19-22).

* 2nd Peter 3:3-7, 9 - Likens the flood to the fire for the day of judgment and destruction of ungodly men, but also shows God is slow in executing it that Christians might be saved even though it will be through great tribulation.

* The saved ones who died in the flood were only "**sometime disobedient**" - "**apeithia**" - literally, "unpersuadable" not wanting to change their lifestyle to live in accordance with God's

warning, i.e., work on the ark and prepare for something they had never seen (world judgment). They fell only because God waited so long in bringing the flood.

Hebrews 11:5, 6 - Must exercise faith in God's Word.

* Enoch was Raptured by "**faith**"—"**pistis**", literally, "to be fully persuaded so as to put confidence and trust in and to live accordingly."

* One cannot please God without faith because what He called him to is impossible on his own.

* Yet faith must have works (James 2:20-24).

Hebrews 9:28 - Must be eagerly awaiting His appearing

* The Rapture will put a Christian in a higher position and with greater rewards than if he is not Raptured.

Revelation 12:10-12; Matthew 25:1-13 - Some Christians are in heaven before the un-raptured saints, representing the Bride rather than the guests.

* They receive the experience of their salvation and the presence of God's kingdom -(Revelation 12:10) while tribulation saints flee to the wilderness to face the Antichrist -(Revelation 12:14, 15).

* They rule with a rod of iron - a position of authority with Jesus Christ given to overcomers - (Revelation 2:26, 27).

* They return with Christ at his Second Coming -(Revelation 19:14, 15; Jude 14).

* Some were the ones crying (as the Bride) while other virgins slept. They were watchful and obedient while the virgins were careless (five did not even make it in the heavenly wedding feast, i.e., they lost their eternal life - Matthew 25:10, 11).

* It clearly is not enough just to be born again -(Matt. 7:21-23; 2nd Peter 2:19-22).

Review of Some Different Aspects of the Rapture and Some Scriptures That Prove and Support Each Aspect:

While I believe in the Pre-Tribulation Rapture, I believe it both helpful and appropriate to include a basic understanding of the other positions for the reader to consider for themselves.

My belief is that this position is the most congruent and harmonious with Scripture.

When I say harmonious, I am referring to the fact that it is consistent with the typology of Scripture, such as the theme of "Deliverance before Judgment". Regardless of one's positional

belief, every verse of Scripture pertaining to each view should always be weighed in context as as the arbitrator in interpretation.

The Rapture is Pre-Tribulational (The Rapture occurs **before** the seven-year period (Daniel's Seventieth Week of Daniel 9:24-27) of tribulation and plagues.)

Some Supporting Scriptures:

We see in Revelation 12:1-14 that the **"man-child"** is caught up before the 1,260-day persecution of the woman that brought forth the **"man-child"**. Revelation 3:10 we see that the Philadelphia church escapes the worldwide hour of trial -(see Revelation 17:12), whereas the Laodicean church remains to go through this hour of trial. In Luke 21:28, we see the redemption (of the physical body at the Rapture, Romans 8:23) is drawing nigh when certain events begin to occur. In Luke 21:36 we see that we shall escape ALL these things, not half of these things (mid-tribulation Rapture) or none of these things (Post-Tribulation Rapture). In 2nd Thessalonians 2:7, 8, the ("man-child") is suddenly taken out of the midst, and then the Antichrist is revealed to rule in the Tribulation. Matthew 24:37-39 we shall escape the worldwide trial like Noah by being lifted up and carried away. In 2nd Peter 3:4, we see that world conditions are relatively unchanged before the Rapture, so the Rapture cannot occur after the Antichrist, Tribulation, plagues, wrath of God, and Armageddon. 1st Thessalonians 5:9 says God has not appointed us to wrath, but to obtain salvation.

The Rapture is Partial (Only matured believers are raptured (the bride), but other believers remain to be martyred in the Great Tribulation that is to come upon the whole world.)

Some Supporting Scriptures:

In Revelation 12:1-14, we see that the **"man-child"** is raptured, but the woman is not raptured. Matthew 24:40, 41 - One is taken, and the other is left to die (in the Tribulation) as in the flood. The parallel is that some who died in flood were saved but not taken -(1st Peter 3:19, 20). In Luke 21:34-36, we see that believers must meet certain conditions to escape. In Philippians 3:10-15 we see that Paul wanted to be resurrected out from among the righteous dead - all believers are not raised at the same time -(1st Corinthians 15:23; Matthew 27:52, 53; Revelation 20:6). In Revelation 3:10, 14-22, we see that the Philadelphia church is raptured because they meet the conditions listed, but the Laodicea church is left. Thus, some of the church is not raptured. We see in Hebrews 11:5 the rapture of Enoch is proof that a literal, partial Rapture is possible. We see in Hebrews 11:35 that there is a better resurrection, with differences even among believers. Revelation 13:7 The Pre-Tribulation Rapture is true, but there are saints in the Great Tribulation, a fact best explained by the partial Rapture. The bride of Christ is distinct from the guests at the wedding -(Song of Solomon 2:10-13; 6:8-

13; Matthew 22:10; Revelation.19:7-9). The bride makes herself ready -(Ephesians 5:27; Revelation 19:7).

The Rapture is Secret (The Rapture is visible and audible for those taken, but not for everyone on earth.).

Some Supporting Scriptures:

1st Corinthians 15:52 The Rapture is instantaneous, thus invisible, being too quick to see. In a moment ("*atomos*"), in the twinkling of an eye! "*Atomos*" means "indivisible," from a, negative, and ("*temno*"), "*to cut.*" The instantaneous, invisible translation of saints from earth to meet the Lord in the air forever to be with him in new, incorruptible glorified bodies. It happens so fast to see with the naked eye; "**In the twinkling of an eye**". We see in Colossians 3:4 that when He appears, we appear instantaneously with him. We will immediately be in glory with him. Appear ("*phaneroo*") signifies "**to be manifested,**" which denotes more than a mere appearing. In 1st Thessalonians 4:16, we see that everyone does not necessarily discern the sounds and appearance of the Lord -(John 12:28, 29; Acts 22:7-9). In Hebrews 9:28, He shall appear to those who look for Him, not to everyone. Appear ("*optomai*") means "**to be seen, to appear,**" and refers to the fact that Jesus will allow Himself to be seen by those whom He Raptures. In 1st John 3:2, when He appears, we, not everyone, shall see Him.

The Rapture is Not Imminent (Certain prophecies must be fulfilled before the Rapture can occur. It is not likely to happen at any moment as so many teach.)

Some Supporting Scriptures:

In Ezekiel 37:1-10, we see that the dry bones must come together and become an army. Joel 2:23 says the former and latter rain must come. In Isaiah 52:6-8, God's people must know His name and see eye to eye. Matthew 24:14 says that the church must preach the Gospel to all nations for a witness. Luke 21:28-31 says that the church must be bowed over and see certain signs. Acts 3:21 says Christ cannot descend from heaven until the restoration of all things, and then He will come -(1st Thessalonians 4:16). In Ephesians 4:3, 13, the church must come into the unity of the Spirit and the unity of the faith. Ephesians 5:25-27 says that the church must make herself ready as a spotless bride -(Revelation 19:7). 2nd Thessalonians 2:1-3 says that the apostasy must occur, and the first revealing of the Antichrist must occur (second revealing 2nd Thessalonians 2:8). Revelation 12:1-5 says that world government must first be established (crown on the seventh head). Revelation 12:5 says that the church must attain the maturity of the "*man-child*" (a perfect man, Ephesians 4:11-13).

Man child (invisible company of mature, perfected believers within the visible church that come out of the visible church to do the Father's work and bring in the long awaited harvest)

Some Supporting Scriptures:

Isaiah 26:17-21 says as a woman with child, we have only brought forth wind, not deliverance. In Isaiah 66:5-9, she was delivered of a *“man-child”*, called a nation and Zion's children. Jeremiah 31:22 says the LORD has created a new thing; a woman shall compass a man. John 16:21 says that the woman in travail has sorrow until she is delivered of the child. Ephesians 4:13 says that until we (plural, saints) all come unto a perfect man (singular, man-child). In Revelation 12:1-6, we see that the *“man-child”* was caught up toward God and His throne.

List: Rapture proof texts and supporting texts

The following is a list of Rapture texts in the Bible. The passages are divided into proof texts and supporting texts. Following each reference is a brief statement indicating which aspect(s) of the Rapture can be proved or supported by that passage.

Rapture Proof Texts

1. 1st Thessalonians 4:13-18 - Literal Rapture.
2. Revelation 12:1-14 - Pretribulation, partial, non-imminent Rapture.
3. Revelation 3:10 - Pretribulation, partial Rapture.
4. 2nd Thessalonians 2:1-8 - Pretribulation, non-imminent Rapture.
5. 1st Corinthians 15:51, 52 - Secret Rapture.
6. Matthew 24:36-41 - Pretribulation, partial Rapture.
7. Luke 21:28-36 - Pretribulation, partial Rapture.
8. Philippians 3:10-15 - Partial Rapture.
9. Hebrews 11:5 - Literal, partial Rapture.

Rapture Supporting Texts

1. Genesis 5:24- - Literal, partial Rapture.
2. 2nd Kings 2:11 - Literal, partial Rapture.
3. Psalm 27:5 - Pretribulation Rapture.
4. Psalm 31:20 - Pretribulation Rapture.
5. Psalm 68:9-20- - Partial Rapture.
6. Psalm 74:19 - Pretribulation, partial Rapture.
7. Song 2:10-14 - Pretribulation, partial Rapture.
8. Song 6:8-13 - Partial Rapture.
9. Isaiah 26:20 - Pretribulation Rapture.
10. Isaiah 66:5-9 - Partial Rapture.

11. Matthew 25:1-13 - Partial Rapture.
12. Mark 13:28-37 - Partial rapture.
13. Luke 17:34-36 - Partial Rapture.
14. John 14:1-3 - Pretribulation Rapture.
15. John 16:20-23 - Pretribulation, partial Rapture.
16. Acts 1:9-11 - Literal, partial Rapture.
17. Acts 3:21 - Non-imminent Rapture.
18. Acts 8:39 - Literal, partial Rapture.
19. 1st Corinthians 1:7, 8 - Partial Rapture.
20. 1st Corinthians 15:22, 23 - Partial Rapture.
21. 2nd Corinthians 12:2-4 - Literal, Partial Rapture.
22. Ephesians 4:8-10 - Partial Rapture.
23. Colossians 3:4 - Secret Rapture.
24. 1st Thessalonians 2:19 - Secret Rapture.
25. 1st Thessalonians 3:13 - Partial Rapture.
26. 1st Thessalonians 5:1-11 - Non-imminent Rapture.
27. 1st Thessalonians 5:23 - Partial Rapture.
28. 2nd Thessalonians 1:11 - Partial Rapture.
29. 1st Timothy 6:14 - Partial Rapture.
30. 2nd Timothy 4:1 - Partial Rapture.
31. 2nd Timothy 4:8 - Partial Rapture.
32. Titus 2:13 - Pretribulation, Partial Rapture.
33. Hebrews 9:28 - Partial, secret Rapture.
34. Hebrews 11:35 - Partial Rapture.
35. James 5:7, 8 - Pretribulation, Partial, non-imminent Rapture.
36. 1st Peter 1:7 - Partial Rapture.
37. 1st Peter 1:13 - Pretribulation, Partial Rapture.
38. 1st Peter 4:13 - Pretribulation, Partial Rapture.
39. 2nd Peter 3:4 - Pretribulation Rapture.
40. 1st John 2:28 - Partial Rapture.
41. 1st John 3:2 - Secret Rapture.
42. Jude 14 - Pretribulation Rapture.
43. Revelation 3:14-22 - Partial Rapture.
44. Revelation 19:7-9 - Partial Rapture.
45. Revelation 19:11-16 - Pretribulation Rapture.
46. Revelation 20:4-6 - Partial Rapture.

Types of The Rapture:

**This is a list of Rapture types from the Old and New Testaments.
These are "proposed" types and are only offered for your consideration.**

Old Testament Types:

1. Genesis 1:26. God created man ("man-child") in the sixth day (sixth 1000-year period).
2. Genesis 2:7-8. God formed man ("man-child") on the sixth day (sixth 1000-year period) and put him into a garden paradise (heaven).
3. Genesis 2:22. The LORD brought the woman to the man.
4. Genesis 5:23-24. Enoch ("man-child") was raptured, but other righteous men remained on earth -(Hebrews 11:5-6). The "365" shows that the antitype would occur in the last days, not during the Old Testament, when they had 360-day years.
5. Genesis 5:25-26. Methuselah died and missed the flood, typifying the dead in Christ who miss the tribulation.
6. Genesis 6:9; 7:1, 23. Noah, a perfect man who typifies the perfect "man-child" of Ephesians 4:13, was saved from death, but all other righteous people besides his family died in the flood - (Matthew 24:37-41; 1st Peter 3:20).
7. Genesis 7:9-10. Noah was taken into the ark seven days before judgment fell on the world (Pre-tribulation Rapture is seven years before the Second Coming).
8. Genesis 12:1-3. God called Abraham to leave worldly Ur and his family who would not walk with God, and God promised to make of Abraham a great nation and take him to the promised land -(Isaiah 66:8).
9. Genesis 14:12-16. Abraham rescued Lot and his people from the evil kings (the Antichrist and the ten kings of Revelation 17:11-12).
10. Genesis 18:19. Abraham had advance revelation about the destruction of Sodom and escaped it.
11. Genesis 19:14. Lot ("man-child") warned his loved ones before the angels took him out of Sodom. Those who rejected his message did not escape with him, but remained behind and died.
12. Genesis 19:17-22, 29. God delivered Lot out of Sodom and Gomorrah before judgment fell from heaven -(Luke 17:29-30).
13. Genesis 21:6; 22:11-14. Sarah (the church) in her old age (sixth church age) rejoiced when the promised male son ("man-child") was born; Isaac's life was spared when an angel spoke from heaven -(John 16:21; 1st Thessalonians 4:16).

14. Genesis 24:55. Rachel's mother and brother (the church) tried to persuade Rachel (the bride) to stay for ten days (the tribulation, Revelation 2:10) and then go to the new land afterward (Post-Tribulation Rapture).
15. Genesis 24:61-64. Rebekah came out of the land of Mesopotamia to become Isaac's bride.
16. Genesis 25:8. Abraham died and was gathered unto his people. Those who die in Christ will be gathered together with the living at the Rapture -(1st Thessalonians. 4:16-17; 2nd Thessalonians 2:1).
17. Genesis 26:16-17. Isaac ("man-child") became wealthy and powerful and departed from the land of Abimelech (Satan), because Abimelech did not want him there.
18. Genesis 29:27-30. Jacob (Christ) took Rachel as his bride before a seven-year period (the tribulation).
19. Genesis 35:1. Jacob ("man-child") arose and went up to Bethel at the call of God.
20. Genesis 35:3. Jacob ("man-child") called upon God and escaped death from Esau's vengeance.
21. Genesis 35:16-19. Rachel (the church) had hard labor and gave birth to Benjamin ("man-child"), after which she soon died.
22. Genesis 37:4. Jacob loved Joseph ("man-child") more than all his brothers, and his brothers hated Joseph, but God exalted him and they were ashamed -(Isaiah 66:5).
23. Genesis 39:1. Joseph ("man-child") escaped famine by being carried away.
24. Genesis 41:14, 40-41. Joseph ("man-child") was delivered hastily out of the dungeon to rule and reign at the king's right-hand -(Genesis 40:14).
25. Genesis 41:45. Joseph (Christ) was given a Gentile bride, who goes to his chambers before he reveals himself to his brothers (Israelites who recognize and accept Christ at the Second Coming).
26. Genesis 41:52. Joseph ("man-child") was in the land of plenty for seven years while famine ravaged the earth.
27. Genesis 42:1-6. Joseph ("man-child") was taken out of prison and reined from the throne while his brothers were subjected to famine.

28. Genesis 45:3-5. When Joseph (Christ) revealed himself to his brothers (saints at the Rapture), they came to him and Joseph said God sent him ahead so he could preserve his brothers' lives.
29. Genesis 45:16-46:29. Joseph (Christ) sent wagons to bring all the children of Israel to preserve them until the famine (Tribulation) was over so that they could eventually return to Canaan to possess it (Second Coming).
30. Genesis 50:5, 13. Jacob's sons took his dead body (the dead in Christ) out of Egypt and buried it in Canaan.
31. Exodus 1:7-11. After Joseph disappeared from the picture in Egypt (his absence represents the Rapture), the new world government persecutes his brothers (Tribulation saints).
32. Exodus 2:2-3, 10. The male child Moses ("man-child") was saved from death by being hidden in an ark and drawn out of water (peoples), but other Hebrew baby boys were slain.
33. Exodus 2:15. Moses ("man-child") escaped from Egypt and Pharaoh, who sought to slay him -(Hebrews 11:27).
34. Exodus 6:7-8. God promised Israel a departure from Egypt to be His people in a new land.
35. Exodus 8:22; 9:4, 26. The Israelites ("man-child") were spared when God poured out plagues upon the world government of Egypt.
36. Exodus 12:12-13. The Israelites who believed did not suffer death but overcame by the blood of the lamb -(Revelation 12:5, 11).
37. Exodus 12:29-31. Israel left Egypt after the firstborn of all the nation died (the Rapture follows the wound to the beast, Revelation 13:3).
38. Exodus 12:40-41. Israel ("man-child") left the land of Egypt at the exodus -(Exodus 3:7-10; 6:6-8).
39. Exodus 13:19. Joseph's bones (the dead in Christ) were carried out of Egypt together with the living at the exodus -(Genesis 50:24-26; Joshua. 24:32; Hebrews 11:22).
40. Exodus 14:29-30. Israel walked through the Red Sea on dry ground and escaped death at the hands of the Egyptian army.
41. Exodus 15:16-17. Moses sang that God would make Israel ("man-child") pass over into Canaan and be brought into His sanctuary (heaven).

42. Exodus 19:2-3, 20. Moses (“man-child”) went up Mount Sinai to be with God, but the other Israelites (Tribulation saints) stayed in the wilderness -(Revelation 12:5-6).
43. Exodus 19:16-17. At the blowing of the trumpet, Moses (Christ) brought forth the people (“man-child”) out of the camp to meet with God.
44. Exodus 23:12. After escaping death at the exodus, Israel received the promise of the Sabbath rest.
45. Exodus 24:12; 32:15. Moses (“man-child”) went up to the mountain of God (Rapture), was absent for a season, and then returned (Second Coming) to rule over Israel with the Word of God.
46. Exodus 24:18. Moses (“man-child”) was taken up to the mount with God, but the other Israelites were tested during his absence.
47. Exodus 33:12-34:5. Moses (“man-child”) desired to see God's glory, and he went up to the mount and met God in the cleft of the rock.
48. Leviticus 12:2. After the woman bears the “man-child”, she becomes unclean for seven days. Remaining in her blood represents martyrdom during the seven-year tribulation.
49. Leviticus 12:3. A man child (“man-child”) must be circumcised (flesh cut away) on the eighth day (new beginnings).
50. Leviticus 16:2. Aaron, the high priest, entered the Holy of holies, while the rest of the priests and Israel were in the wilderness.
51. Leviticus 25:8-13. The year of jubilee represents the Rapture because during that year the Israelites rested and returned every man to his possession.
52. Numbers 10:2, 10. The Israelites blew trumpets to call the assembly and signal the journeying of camps -(1st Thessalonians 4:16).
53. Numbers 14:22-24; 26:64. Joshua and Caleb (“man-child”) made it into Canaan alive, but all who refused to believe died.
54. Numbers 32:1-5. The tribes of Reuben and Gad (Tribulation saints) did not cross Jordan with the rest of Israel (“man-child”) to enter the Promised Land.
55. Numbers 35:9-12. The manslayer (“man-child”) could escape the avenger (the devil) and flee to a city of refuge (heaven).

56. Deuteronomy 34:1-7. Moses was strong and had excellent vision at his death. Only those who are strong in the faith and have spiritual vision when they die will be resurrected at the Rapture to appear with Christ.

57. Joshua 2:21-24. The two men who spied out Jericho were hidden and escaped shortly before Jericho was destroyed. Their adversaries "**found them not**" -(Genesis 5:24).

58. Joshua 3:1-4:18. Joshua (Jesus) led Israel ("man-child") over Jordan to the Promised Land (heaven). The Israelites entered the Promised Land without being touched by the waters of Jordan (death), and then the waters returned and all those entering the Promised Land after them would have to ford the river.

59. Joshua 3:3-4, 14-17. The Ark of the covenant (Christ) crossed Jordan about 2000 cubits (2000 years) ahead of the Israelites ("man-child"), who crossed the river on dry ground.

60. Joshua 6:22-25. Rahab (Bride) kept the word given to her by God's messengers and escaped to be with Joshua (Jesus) before Jericho suffered judgment.

61. Judges 3:15-26. Ehud ("man-child") escaped out of Moab after slaying the king (beast) with a sword -(Revelations 13:3).

62. Judges 6:34. At the sound of the trumpet, Abiezer and other men were gathered unto Gideon (Christ).

63. Judges 7:2-8. Following the Lord's directions, Gideon (Christ) chose 300 men ("man-child"), who later came with Gideon to deliver Israel from the Midianites (armies of the beast at the Second Coming).

64. Judges 9:5. By hiding himself, Jotham ("man-child") escaped death at the hands of Abimelech (Antichrist), who slew many of his brethren.

65. Judges 16:30-31. Samson ("man-child") delivered a death blow to the Philistines, loved not his life unto the death, and was taken up to the resting place of his father -(Revelation 12:11).

66. Judges 21:19-23. The men of Benjamin (the Lord and His angels) will catch a wife of the daughters of Shiloh who dance.

67. Ruth 4:13. Boaz (Christ) took Ruth (Bride) to be his wife.

68. 1st Samuel 1:11, 20-28. The barren Hannah (church) travailed to bring forth Samuel ("man-child"), who was then taken to the house of the Lord.

69. 1st Samuel 4:19-22. Eli's daughter-in-law (visible church) lamented that the Ark of God ("man-child") was taken, and she dies shortly afterward (Great Tribulation).

70. 1st Samuel 6:13. Those reaping the wheat harvest looked up and rejoiced to see the Ark (Christ) coming.
71. 1st Samuel 19:10-12. David (“man-child”) escaped from Saul who sought to kill him, and David was later exalted to rule over Israel.
72. 1st Samuel 22:11-23. Abiathar the priest (“man-child”) escaped death and fled to David (Christ). Saul (Antichrist) slew the rest of the priests.
73. 1st Samuel 25:36-42. Abigail served Nabal (means "wicked" and represents the world), then Nabal died. David (Christ) communed with Abigail (Bride) and sent servants to get her. She went with them and became David's wife.
74. 1st Samuel 30:11-20. A servant of the Amalekites joined David (Christ) and escaped death. David later went down to the Amalekite camp (Second Coming) and smote them while they were eating and drinking -(Matthew 24:38).
75. 1st Samuel 30:18. David left his throne and rescued those whom he loved (David's two wives represent Old Testament and New Testament members of the Bride).
76. 2nd Samuel 21:1-9. David (Christ) saved Mephibosheth (“man-child”) from death.
77. 2nd Samuel 22:49. God saved David (“man-child”) from his enemies. He was lifted up high above them and was delivered from the violent man (Antichrist).
78. 2nd Samuel 23:1. David (“man-child”) was raised up on high (Rapture).
79. 2nd Samuel 29:1-11. David (“man-child”) did not participate when the enemies of God made war against the saints.
80. 2nd Samuel 5:5-7. David (Christ) took the city of Zion (Raptured saints) unto himself for his possession, and he ruled over it as his kingdom -(Revelation 12:10).
81. 1st Kings 2:19-24. Solomon (Christ) saved Abishag (Bride) from Adonijah (Antichrist) by having him slain with a sword.
82. 1st Kings 10:1-13. The Queen of Sheba (Bride) went to Solomon (Christ) and was given her heart's desire.
83. 1st Kings 12:32. Idolatrous Jeroboam changed the Feast of Tabernacles from the seventh month to the eighth month (representing Post-Tribulationists who push off the Rapture ingathering by saying it occurs later than it actually does).

84. 1st Kings 13:24. The young prophet missed going up to Jerusalem (Rapture) and was killed by a lion (Antichrist government in the tribulation, Revelation 13:2), because he did not obey God's Word.
85. 1st Kings 17:3-5. Elijah ("man-child") was hidden during the drought, being cared for by God.
86. 1st Kings 18:4, 12-13; 19:18. The prophets ("man-child") were hidden in caves (Raptured) while Jezebel persecuted God's people.
87. 1st Kings 19:1-3. Ahab (Antichrist) and Jezebel (harlot church) sought Elijah's life ("man-child"), but Elijah escaped and went up by a whirlwind into heaven.
88. 2nd Kings 2:11. Elijah ("man-child") was Raptured, but other righteous men (Tribulation saints) were not.
89. 2nd Kings 2:14. Elisha ("man-child") passed through the Jordan (death) without being touched by it.
90. 2nd Kings 2:23-25. Elisha ("man-child") was mocked by young men (the unsaved). Elisha went to Mount Carmel (heaven), and the mockers were slain by Divine judgment.
91. 2nd Kings 8:1-6. The Shunammite woman (church) was protected during the seven-year famine (the Tribulation) and afterward experienced complete restoration.
92. 2nd Kings 11:1-21. Joash ("man-child") was hidden in the bed-chamber (heaven) for six years and saved from the massacre of the royal seed. He was brought forth in the seventh year (end of Tribulation) and began his reign.
93. 2nd Kings 19:31. Isaiah prophesied that a remnant ("man-child") would escape out of Mount Zion (not all righteous are taken in the Rapture).
94. 2nd Kings 22:16-20. God promised righteous King Josiah ("man-child") that he would not see the day of destruction that was coming upon his people.
95. 1st Chronicles 4:9-10. Jabez ("man-child"), whose mother (visible church) bore him in sorrow, was more honorable than his brothers and was granted his request to be kept from evil.
96. 2nd Chronicles 9:1-12. The queen of Sheba (Bride) heard of Solomon's (Christ's) fame, came to him with a very great company (Rapture), and discovered that half of his glory had never been told.

97. 2nd Chronicles 15:9-10. Asa (Christ) gathered Judah, Benjamin, and others (Raptured saints) to Jerusalem (heaven).

98. 2nd Chronicles 20:1-30. Judah united, triumphed over the enemy, and went to the Temple to experience rest and the presence of God.

99. 2 Chr. 22:10-23:1. Joash (“man-child”) was hidden and saved from certain death when Athaliah destroyed all his brothers (Tribulation saints). Seven years later he ruled (Millennium).

100. 2nd Chronicles. 30:1-12. The righteous among the tribes of northern Israel fled to Judah and escaped the Assyrian captivity (2nd Chronicles 15:8, 10). Members of visible church join the “man-child” and escape death.

101. Ezra 1:3. Under King Cyrus many Jews left Babylon (end-time world system) and entered Canaan (partial Rapture), but others stayed (Tribulation).

102. Esther 2:5-9. Esther (Bride) was brought to the king's house (Rapture), being loved more than all the other women -(1:19).

103. Ezra 7:6-8. Ezra and some Israelites (“man-child”) left Babylon (end-time world system) and went up to Jerusalem (partial Rapture), but others stayed in Babylon.

104. Esther 9:1. The righteousness of Mordecai (“man-child”) and the goodness and beauty of Esther (Bride) saved both from death and the wrath of the king.

105. Esther 10:2. After escaping death, Mordecai (“man-child”) assumes a position of rulership.

106. Job 14:12-14. Job (“man-child”) prayed to be hidden until God's wrath was past, and said he was waiting for the day God changed him.

107. Job 19:25-27. Job (“man-child”) knows that he will see his Redeemer (Christ).

108. Job 29:17. Job (“man-child”) broke the jaws of the wicked (Antichrist) and plucked the spoil out of his teeth.

109. Psalm 12:5. The LORD will arise and set His people in safety from him that would ensnare them.

110. Psalm 17:8-15. God will hide the man after His own heart from the wicked -(Antichrist, 2nd Thessalonians 2:8), delivering his soul, and he shall awake with God's likeness.

111. Psalm 18:16-19. David (“man-child”) was drawn out of many waters (people), delivered from his strong enemy (devil), and brought forth into a large place (heaven).

112. Psalm 27:5. David ("man-child") prays to be hidden from the time of trouble.
113. Psalm 27:10. The LORD will take up saints ("man-child") who are forsaken by their parents (churches who cast out "man-child", Isaiah. 66:5).
114. Psalm 31:7-8, 20. David ("man-child") prayed to not be left to the hand of his enemies, but to be put in a large room, hidden from the pride and strife that was to come upon the world.
115. Psalm 45:14-17. The king's daughter (Bride) is brought into the palace, where she is adorned with fine apparel.
116. Psalm 50:5. God's people shall be gathered unto Him at the time of His coming.
117. Psalm 55:6-9. The psalmist ("man-child") longs to have wings like a dove to fly away and be at rest.
118. Psalm 68:11-20. David speaks of Christ's ascension and attributes "escapes from death" to God.
119. Psalm 74:19. The soul of the turtledove (Bride) will not be delivered unto the wicked (Song of Solomon 2:12).
120. Psalm 91:1-16. God will deliver the psalmist ("man-child") from the snare of the fowler (the devil), pestilence, and destruction (plagues of the Tribulation).
121. Psalm 116:7-8. The Lord delivered the psalmist's ("man-child") soul from death (dead in Christ resurrect at the Rapture).
122. Psalm 119:62. At midnight (the dark hour when the Rapture occurs) the psalmist ("man-child") will rise to give thanks to God.
123. Psalm 124:7. The psalmist said that our soul is escaped as a bird ("man-child") out of the snare of the fowlers (Antichrist and false prophet).
124. Psalm 144:7-10. David ("man-child") prayed to be delivered from the waters of the coming flood -(Revelation 12:15).
125. Proverbs 11:8. After the righteous ("man-child") are delivered, the wicked one (Antichrist) comes to earth in their stead.
126. Ecclesiastics 7:26. The man ("man-child") who pleases God (Hebrews 11:5) will escape from the woman (harlot church) whose heart is snares and nets.

127. Song of Solomon 2:10-14. Solomon came to take away the Shulamite after the rain had fallen and when the fig tree was budding.
128. Song of Solomon 6:10-13. The Shulamite (Bride) was caught away while the virgins beheld her and were left behind.
129. Isaiah 25:8-9. The Lord will swallow up death in victory (at the Rapture).
130. Isaiah 26:19-21. The woman (Bride) has not brought forth her child ("man-child"), but God promises that the dead will be raised and He will hide His people from the brief period of indignation.
131. Isaiah 27:13. The trumpet will be blown and many will be gathered to Jerusalem.
132. Isaiah 38:1-22. Hezekiah ("man-child") was sick unto death, but God delivered him from death and from invading Assyrians (Antichrist forces).
133. Isaiah 40:31. They that wait upon the Lord shall mount up with wings as eagles (be Raptured).
134. Isaiah 49:9-10. The prisoners will go forth and find pastures in all high places (heaven), and neither the sun nor the heat (Great Tribulation) will smite them.
135. Isaiah 49:24-25. The Lord promises to take away the prey ("man-child") from the mighty (world government).
136. Isaiah 52:1-3. Zion will awake and then arise from the dust of this earth to sit in the heavenlies, being redeemed without money.
137. Isaiah 52:12. God will be our rear guard, which literally means He will gather us up (Hebrew).
138. Isaiah 60:8-9, 22. God identifies certain ones who fly as clouds and doves.
139. Isaiah 66:5-9. The Lord will appear to the joy of some, but those who hate their brethren (opposite of Philadelphia) will be ashamed.
140. Jeremiah 3:14. God says that He will take one of a city and two of a family and bring them to Zion (heaven).
141. Jeremiah 36:26. The king (Antichrist) commanded his men to take Jeremiah and Baruch ("man-child"), but the Lord hid them (Rapture).
142. Jeremiah 38:7-13. Jeremiah ("man-child") was lifted up out of the miry dungeon.

143. Jeremiah 39:16-18. The Lord promises to deliver Ebed-melech (“man-child”) on the eve of the destruction of Jerusalem by the Babylonians.
144. Jeremiah 42:11. Do not fear the king of Babylon (Antichrist), for God will deliver His people from him.
145. Jeremiah 43:6-7. Jeremiah (“man-child”) escaped the Babylonian captivity (tribulation) by being taken out of Jerusalem with a company of saints.
146. Jeremiah 46:19. God spoke to His people Egypt as a daughter and told them to furnish themselves "to be transported" (Hebrew).
147. Ezekiel 1:4-25; 10:19. The cherubim mount up from the earth and are taken out.
148. Ezekiel 3:11-14. The Spirit took up Ezekiel (“man-child”) while the rest of the Israelites remained in captivity.
149. Ezekiel 8:3-4. The Lord lifted up Ezekiel (“man-child”) between earth and heaven and brought him in the visions of God to Jerusalem (heaven).
150. Ezekiel 9:4-6. Those who were concerned over sin were marked and spared from death, but the rest of the saints were killed.
151. Ezekiel. 12:3. God told Ezekiel to prepare himself to be removed to another place.
152. Ezekiel 33:21. The Babylonians surrounded Jerusalem to destroy it -(2nd Kings 25:4), but a man (“man-child”) escaped.
153. Ezekiel. 36:23-29. Israel (“man-child”) will be gathered out of all nations into Canaan (heaven) to fulfill God's promise unto them.
154. Ezekiel 37:1-14. The dry bones (saints) are connected, unite as a great army, and are brought into the Promised Land.
155. Daniel 3:14-20. The Jews refused to bow to the world system of Babylon. Daniel (“man-child”) escaped the burning fiery furnace while Hananiah, Azariah, and Mishael (Tribulation saints) went through it.
156. Daniel 5:30-6:3. Daniel (“man-child”) escaped the war that overthrew the ruler of Babylon, and the king of the new monarchy exalted him.
157. Daniel 6:16-28. God delivered Daniel (“man-child”) out of the lion's den (Revelation.13:2) because he believed (vs. 23).

158. Hosea 11:1. God called His son ("man-child") out of Egypt (the world).
159. Hosea 13:14. God promises to deliver His people out of the grave and to give them power over death.
160. Joel 2:15-16. The children, people, and elders of Israel ("man-child") are all gathered at the sound of the trumpet.
161. Joel 2:32. Those who call on the name of the Lord will be delivered (raptured) "for on Mount Zion and in Jerusalem there will be those who escape".
162. Amos 3:11-12. As the shepherd rescues his sheep from the mouth of the lion -(Revelation 13:2), so shall Israel ("man-child") be rescued.
163. Amos 4:11. Israel ("man-child") was like a firebrand plucked out of the burning (Tribulation).
164. Obadiah 17. In Mount Zion there shall be those who escape the wrath of God upon the world (1st Thessalonians 5:9).
165. Jonah. 2:5-10. Jonah ("man-child") was delivered out of sure death in stormy seas by being carried to safety and put on dry land.
166. Micah. 5:3. God will give up Israel until the time that she (visible church) who travails has brought forth (the "man-child").
167. Micah. 7:1-2. Micah (Tribulation saints) lamented that the harvest was over, that the good man ("man-child") was gone, and that there was none upright among men.
168. Zephaniah 2:1-3. God exhorts His people to seek righteousness before the Day of the LORD so that they may be hidden in that day (escape it by the Rapture).
169. Haggai. 2:23. The Lord said he would take (rapture) his servant Zerubbabel ("man-child").
170. Malachi. 3:1. The LORD whom you seek shall suddenly come to His Temple (the church).

New Testament Types

1. Matthew 1:13-15. Christ ("man-child") escaped death at the hand of the world government of Rome, and the infants (spiritually immature Tribulation saints) were slain, and then Christ returned in fulfillment of prophecy after the government leaders who persecuted were judged.
2. Matthew 3:11. Christ shall gather His wheat ("man-child") into his garner.

3. Matthew 13:24-30. The wheat (“man-child”) and the tares (unsaved) grew together until the harvest. The wheat was gathered into the man's barn (heaven) and the tares were burned (lake of fire).
4. Matthew 14:22-33. Jesus stretched forth his hand and caught Peter (“man-child”) as he walked upon the water. The other disciples (Tribulation saints) were in the boat.
5. Matthew. 17:1. After six days (sixth one-thousand period) Jesus took his closest disciples up to a high mountain.
6. Matthew 17:1-8. Moses represents the dead in Christ (because he died), and Elijah represents those who are alive and remain (because he was taken while alive). These two men appearing with the transfigured Christ represent the dead and the living who appear with the glorified Christ at the Rapture -(2nd Kings 2:11; Deuteronomy 34:5-7).
7. Matthew 25:1-13. The Bride is the company of raptured saints. The five wise virgins with oil in their lamps are the Tribulation saints, and the five foolish virgins are Christians who backslide and who are lost.
8. Matthew 27:52-53. Many were raised from the dead, came out of their graves, and appeared alive in Jerusalem. Presumably they were raptured later, so they represent the dead in Christ who resurrect and are caught up at the Rapture.
9. Luke 4:28-30. After Jesus (“man-child”) taught in the synagogue, God's people cast him out - (Isaiah 66:5), and He narrowly escaped death.
10. Luke 8:40. Jesus returned to those who were waiting and looking for Him.
11. Luke 21:21-22. Those Christians who watched the signs at the destruction of Jerusalem escaped with their lives, and the others left behind were killed.
12. John 6:20-21. The disciples met Jesus and were immediately taken to the other shore.
13. John 10:22-29. Jesus (“man-child”) declared to the Jews that He did His Father's work and that He and His Father were one. The Jews became so enraged that they tried to kill Him, but He escaped out of their hand.
14. John 11:43-44. Jesus cried unto Lazarus (the dead in Christ) to come forth, and Lazarus came forth.
15. Acts 1:9. Christ ascended bodily into heaven, probably taking those raised at His resurrection with Him -(Matthew 27:52-53; Ephesians 4:8-9; 1st Peter 3:19).

16. Acts 5:17-19. The apostles were bodily removed from the prison without being seen (secret Rapture).
17. Acts 7:55-60. Stephen, full of the Holy Ghost, saw the heavens opened and Jesus in heaven waiting to receive him.
18. Acts 8:39. Philip is instantly and bodily caught away from one location to another.
19. Acts 9:22-25. The wicked waited to kill Paul -(Revelation 12:4), but he escaped death.
20. Acts 12:1-23. When the church faced persecution, Peter ("man-child") miraculously escaped imprisonment and God subsequently judged the government of Herod (Antichrist).
21. Acts 23:20-21, 27-30. Paul ("man-child") escaped the death plot of his enemies.
22. 2nd Corinthians 12:2, 4. Paul ("man-child") was caught up to the third heaven.
23. 3rd John 14 John (Christ) trusts that he will shortly see the well-beloved Gaius ("man-child").
24. Jude 9. The devil argued over the body of Moses (the dead in Christ) before it was taken away and hidden by God -(Deuteronomy 34:6).
25. Revelation 4:1-2. John ("man-child") saw heaven opened, and heard a voice that sounded like a trumpet that said, "**Come up hither.**"

The Rapture Distinguished From The Second Coming:

The Rapture:

1. Present in air. 1st Thessalonians 4:17; 2nd Thessalonians 2:1.
2. People go to Christ. 2nd Thessalonians 2:1; 1st Thessalonians 4:17.
3. Comes for His saints. 1st Thessalonians 4:15-17; 2nd Thessalonians 2:1, 2; John 14:3; Colossians 3:4.
4. Expectation and joy. John 16:20-22; 2nd Timothy 4:8; Isaiah 66:5; 1st Thessalonians 2:19; Titus 2:13.
5. Redeems His people. Luke 21:28; Titus 2:13, 14; Romans 8:23; Revelation 12:10.
6. World continues unchanged. Matthew 24:36-39; 1st Corinthians 15:51, 52; 2nd Peter 3:3, 4; Luke 17:26-37.

7. Dead in Christ rise. 1st Thessalonians 4:16; 1st Corinthians 15:52; Philippians 3:11.
8. Antichrist is in full power after. 2nd Thessalonians 2:8; Revelation 13:1; Revelation 13:3-6.
9. War and death start after. Revelation 6:1-8; Revelation 12:17; Revelation 13:7; Luke 21:28.
10. Not know day or hour. Matthew 24:36, 42; 25:13; Luke 12:46.
11. Tribulation and death for saints after. Revelation 12:13; Revelation 6:11; Revelation 13:7; 11:7.
12. World government comes to power after. Revelation 13:1, 3, 4, 7, 12; Revelation 17:7-13.
13. Results in saints and Christ in air. 1st Thessalonians 4:17; 2nd Thessalonians 2:1.
14. Takes world by surprise. 1st Thessalonians 5:2; Matthew 24:36-41; Luke 12:46.
15. Christ comes to save. 1st Thessalonians 5:9; Luke 21:36; Revelation 3:10; 12:5.
16. Saints cry for Him to come. Luke 21:28; Luke 18:7.
17. Saints know His intent is love. John 14:1-3; Hebrews 9:28; James 5:7; 1st Peter 1:13.
18. To complete covenant with church. Isaiah 59:21; Revelation 3:10; 12:5; Hebrews 11:35.
19. Resurrection to life and glory. 1st Thessalonians 4:16, 17; John 14:2-4; Colossians 3:4; 1st Corinthians 15:22, 23.
20. Governs in heaven after. Revelation 21:1-8; 20:4.
21. Happens to spiritual Israel. Galatians 6:16; Romans 9:6; 1st Thessalonians 4:16, 17; Revelation 12:5; 3:10.
22. No kingdom set up. Revelation 6:11; Revelation 12:6.
23. Millennium still years away. Revelation 13:5, 14; Revelation 12:14.
24. Occurs all over the globe. Matthew 24:40, 41; Luke 17:34-36.
25. Before the tribulation, plagues, and wrath. Revelation 3:10; Revelation 12:5-17; Isaiah 26:20; Luke 21:28, 36.
26. Only involves the saved. 1st Thessalonians 4:14; Philippians 3:11.

27. Satan cast to the earth. Revelation 12:9; Luke 10:18.

28. Sequence of Rapture events. Revelation 12:1-5; 2nd Thessalonians 2:1-8.

The Second Coming:

1. Present on earth. Zechariah 14:4; Acts 1:11; Revelation 19:11-15.

2. Christ comes to people. Matthew 24:30; Luke 21:27; Titus 2:13; Zechariah 14:2-4.

3. Comes with His saints. Zechariah 14:5; Jude 14; Revelation 19:14; Revelation 1:7.

4. Mourning and wailing. Zechariah 12:10-12; Matthew 24:30; Revelation 1:7; Revelation 18:9, 11, 19.

5. Judges the unregenerate people. Jude 15; Revelation 19:11, 15.

6. Word changed drastically. Revelation 16:18-21; Zechariah 14; Matthew 24:21, 22; Luke 21:25.

7. No one rises. Jude 14; Revelation 19:11-15; Revelation 1:7; Revelation 20:5.

8. Antichrist destroyed after. 2nd Thessalonians 2:8; Revelation 19:20.

9. War ended after. Revelation 19:19, 20; Zechariah 9:10; Micah 4:3.

10. Know exact time. Zechariah 14:1-5; Mark 13:33; Revelation 11:14-19; Daniel 12:12.

11. Glory and Millennium for saints after. Revelation 20:4; Revelation 21:10, 11; Isaiah 62:1-4; 60:15-21.

12. World government loses power after. 2nd Thessalonians 2:8; Revelation 17:14; 19:15.

13. Results in saints and Christ on earth. Zechariah 14:5; Jude 14, 15; Matthew 24:30.

14. World expects judgment. Revelation 1:7; Revelation 6:15-17.

15. Christ comes to judge. Matthew 25:31, 32; Jude 14, 15; Revelation 19:11.

16. Sinners cry for Him not to come. Revelation 1:7; Revelation 6:16; Luke 21:26.

17. Sinners know His intent is judgment. Isaiah 33:14; Matthew 24:30; Revelation 1:7; Mark 8:38.

18. To complete covenant with Israel. Hebrews 11:26, 27; Isaiah 60:1-24; Jeremiah 31:31-34.
19. Many die at Armageddon. Zechariah 13:8; Ezekiel 39:14; Revelation 19:15, 19-21.
20. Governs on earth after. Revelation 21:1-8; Revelation 20:4.
21. Happens to national Israel. Romans 11:26; Zechariah 12:9, 10; Ezekiel 39:1-29.
22. Millennial kingdom set up. Zechariah 14; Daniel 7:13, 14; Isaiah 2:4; 9:7; Luke 21:31.
23. Millennium begins immediately. Zechariah 13:1, 2; Matthew 24:30; Revelation 20:4.
24. Occurs in Palestine only. Joel 3:2; Zechariah 14:2, 4.
25. After the tribulation, plagues, and wrath. Mark 13:24, 25; Revelation 20:1-3.
26. Involves both saved and unsaved. Revelation 20:4, 12, 13; Matthew 25:31, 32.
27. Satan removed from the earth. Revelation 19:20; 20:3, 10.
28. Sequence of Second Coming events. Luke 21:25-27; Zechariah 14:1-11; Matthew 24:15-28; Revelation 19 and 20.

The words of the Apostle Paul in 1st Corinthians 15:51 specifically note the term “**ALL**” believers will go in the Pre-Tribulation Rapture should settle any question about who goes in the Rapture. All other inferences and references noting Rapture language have to be determined by the context of the text. This is a constant failure on the part of those reading the Bible and making false assumptions and conclusions. In my study *‘Deliverance before Judgment’* I have identified over 275 passages of Scripture that present the “theme” of a Pre-Tribulation Rapture through Typology or Theme.

The Rapture in 2nd Thessalonians 2:3

The Apostle Paul visited Thessalonica during his second missionary journey, accompanied by Silas. They spent about three months ministering to the Thessalonians and sharing the Gospel with them during the winter of 50-51 A.D. A few months later, while still on this missionary journey, during the summer of 51 A.D., Paul wrote two letters to the Thessalonians from Corinth -(Acts 18). Evidently, one of the issues Paul addressed while he was ministering in Thessalonica was the issue of suffering, tribulation, and affliction -(1st Thessalonians 3:1-4). Paul reminded the Thessalonians that suffering was inevitable, and they should continue to trust the Lord in good times and bad.

In his first letter to the Thessalonians, Paul warned them that there was an even greater tribulation coming in the future that would plague the whole world. He was referring to the prophetic wrath of the Lord that would be poured out on earth during the 70th week of Daniel - (Daniel 9:24-27; Zephaniah. 1:14-18; Matthew 24-25; Revelation 6-18). But Paul assured them that they would not have to fear this great and terrible Day of the Lord because God had not appointed them to wrath -(1st Thessalonians 5:9). Paul further encouraged them that they should **"wait for [God's] Son from heaven, whom He raised from the dead, even Jesus who delivers us from the wrath to come"** (1st Thessalonians 1:10).

Another issue Paul addressed in 1st Thessalonians was the fact that some of those in the church had died. It is likely that some of them may have been martyred in the midst of the persecution of that day. The Thessalonians evidently had questions about their loved ones who had passed on. So Paul writes, **"But I do not want you to be ignorant, brethren, concerning those who have fallen asleep [i.e. died], lest you sorrow as others who have no hope"** -(1st Thessalonians 4:13).

He explained that when the Lord returns to rescue believers from the great Day of the Lord's Wrath, He will first resurrect the bodies of those believers who had already died, give them their permanent glorified bodies, and then reunite them in the air with those believers who are still living and are **"caught up"** to meet the Lord -(1st Thessalonians 4:13-18). This is an event called **"the Rapture,"** based on the Greek word **"harpazo"** in 1st Thessalonians 4:17, which is translated in the Latin version of the NT as raptus (thus the term He explained that when the Lord returns to rescue believers from the great Day of the Lord's Wrath, He will first resurrect the bodies of those believers who had already died, give them their permanent glorified bodies, and then reunite them in the air with those believers who are still living and are **"caught up"** to meet the Lord -(1st Thessalonians 4:13-18). This is an event called **"the Rapture,"** based on the Greek word **"harpazo"** in 1st Thessalonians 4:17, which is translated in the Latin version **"rapture"** in English).

The Greek term **"harpazo"** means "to take away by force, to snatch away, to transport hastily." It is used in Acts 8:39 to describe Philip being **"snatched away"** after coming up out of the water following the baptism of the Ethiopian eunuch.

The Rapture of the Church is a great promise, the **"blessed hope"** -(Titus 2:13), that all believers of the church age will be snatched away to meet the Lord in the sky someday.

In his second letter to the Thessalonians, Paul once again addresses the return of the Lord to rescue His Bride, the Church. In 2nd Thessalonians 2:1-12, the context is the **"coming of the Lord"** and our **"gathering together to Him"** -(2:1). This language is almost identical to the language Paul used in 1st Thessalonians 4:13-18 when discussing the Rapture.

Evidently, since Paul's visit to Thessalonica and subsequent first letter, the Thessalonians had faced increased persecution. This was very disturbing to them. To make matters worse, some were erroneously suggesting that this persecution was, in fact, the prophetic wrath of

God being poured out -(2nd Thessalonians 2:2-3). Some believers in Thessalonica actually thought they were already experiencing the Day of the Lord! And this was very scary to them.

Paul writes to reassure them that this cannot possibly be the case because two important events have not happened yet -(2:3). First, the ***“apostasia”*** (translated ***“falling away”*** in the NKJV) must take place, and second the identity of the antichrist (referred to as the ***“man of sin”*** in the NKJV) must be revealed.

The Apostasia

The word ***“apostasia”*** means simply *“departure.”* As with all words, context must determine the precise meaning. In some cases, ***“apostasia”*** means spiritual departure (i.e., *“falling away or departing from the faith”*). And in other cases, ***“apostasia”*** means physical departure (i.e., *“moving from point A to point B”*).

The question at hand is: What does Paul mean by the word ***“apostasia”***? How is he using this term? Let's look a little deeper at this important word ***“apostasia”***.

In the first century, we see ***“apostasia”*** used by the historian, Josephus, in a political sense -(Josephus, Vit., 43) to signify a rebellion against civil authority. However, the term was also used during this time to describe a fever departing from an ill person, and a boat departing from a dock.

The term ***“apostasia”*** is used in the Old Testament Septuagint (LXX) mostly of departing from or rebelling against the Law of Moses -(2nd Chronicles 29:19; 33:19; Jeremiah 2:19).

In the New Testament, the verb form of the word, ***“aphistemi”***, is used fifteen (15X) times, while the noun, ***“apostasia”***, is used only twice. There is no difference between the basic meaning of the noun and verb. They both mean departure (or depart in the case of the verb).

In the NT, sometimes it refers to departure from religious teachings. For example, in Acts 21:21 Paul is accused of teaching "all the Jews who are among the Gentiles to forsake (***“apostasia”***) Moses" -(see also Luke 8:13; 1st Timothy 4:1; and Hebrews 3:12 where ***“aphistemi”*** is used). ***“Aphistemi”*** is also used of rebellion against civil authority -(Acts 5:37-38). Yet, the verb form ***“aphistemi”*** is used most often of physical departure -(Luke 2:37; 4:13; 13:27; Acts 12:10; 15:38; 19:9; 22:29; 2nd Corinthians 12:8; 2nd Timothy 2:19).

So it is clear that the Greek term ***“apostasia”*** can mean both spiritual departure and physical departure. How is it used in 2nd Thessalonians 2:3? We must look at the context. Is there anything in the immediate context to suggest that Paul is referring to a spiritual falling away - an "apostasy" the way we normally use the word in English. Not that I can find! But there is, in fact, much contextual evidence in 2nd Thessalonians 2:1-12 that Paul has a physical departure in mind.

In the first place, we see reference to physical movement in 2:1 when the Lord **"comes"** in the sky -(1st Thessalonians 4:13-18) and believers are **"gathered together to Him."** In the second place, Paul refers to the "restrainer" being **"taken out of the way"** (2:7). He also speaks of the **"coming"** (or arrival) of the antichrist on the world scene (2:9). So there is a lot of physical movement going on in this passage.

Moreover, in light of Paul's teaching about the Rapture in his first letter to the Thessalonians, and his insistence twice in that letter that the Thessalonians need not fear being left on earth during the outpouring of God's prophetic wrath -(1st Thessalonians 1:10; 5:9), it seems natural to conclude that in his second letter he would remind them again that they cannot be in the Day of the Lord yet because the **"departure"** (i.e. the rescue from earth to heaven—the Rapture!) has not happened yet.

Summary and Paraphrase of 2nd Thessalonians 2:1-12:

“My Thessalonian brethren - concerning the Lord's coming to rescue us from the Day of the Lord's wrath, which I have already told you about in my first letter, I ask you not to be worried or shaken in your faith. I realize that some false teachers are suggesting that the Day of the Lord has already begun and that you are about to face the full force of God's wrath on earth.

But don't believe it! Don't be deceived. Remember, as I said before, the Day of the Lord will not begin until after you depart from this earth! And not only that, but before the Day of the Lord can begin, the man of sin—the antichrist—must be unveiled first.

Since neither of these things has happened—the departure and the revelation of the antichrist—you cannot possibly be in the Day of the Lord. So fear not! And be aware that when the antichrist does come, after you have all been rescued from this present evil age -(Galatians 1:4), he will bring terrible deception and lying wonders on the earth and many will perish because they never believed the Gospel.”

In light of all the evidence: exegetical, lexical, contextual, and theological, I think it is best to take the word **"apostasia"** in 2nd Thessalonians 2:3 as a reference to a “physical departure”, namely the Rapture. This view is shared by such notable scholars as Tommy Ice, Tim LaHaye, J. Dwight Pentecost, Kenneth Wuest, Charles Ryrie, Allen MacRae, E. Schuyler English, Stanley Ellison, H. Wayne House, and others.

THE RAPTURE ON ROSH HASHANAH:

There are important parallels between Jewish feasts and the fulfillment of Christ. For example the Passover is now celebrated as the Lord's Supper. The Sabbath is now celebrated by the Resurrection.

Some other parallels are:

Pesach / Passover

Hag HaMatzah / Feast of Unleavened Bread

Bikkurim / First Fruits

Shavout / Feast of Weeks (Pentecost)

Jewish tradition holds that Rosh Hashanah celebrates the anniversary of the creation of the world, a day when “God takes stock of all of His Creation,” which of course includes all of humanity. Translated from the Hebrew, Rosh Hashanah means **“head of the year”** – Rosh means head, while Hashanah means year. Jews believe that God’s judgment on this day determines the course of the coming year.

Rosh Hashanah is a Jewish festival in which most work ceases, just as on the weekly Sabbath. It’s celebrated both in joy and solemnity. During the daily prayer service a ram’s horn, or in the Hebrew, the shofar, is sounded: **“And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a Sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD.”** -(Leviticus 23:23-25).

God does not do things in vain, or without purpose. The Old Testament Holy Days were not just some sort of Divine make-work project to keep the Israelites busy while they were out wandering in the desert. All of the Old Testament Holy Days (**Passover, Days of Unleavened Bread, The Feast of Weeks, The Feast of Trumpets, The Day of Atonement, The Festival of Tabernacles and the Last Day**) were, and continue to be, living symbols of the stages of God’s Plan of Salvation for all humanity. Those events are now in progress, and true Christians are the manifestation of it. The Feast Days were “rehearsals” of the real event of Jesus Christ’s fulfilling them. They were shadows of **“good things to come”**. -(Hebrews 9:11; 10:1).

In the Christian world, Rosh Hashanah is known as The Feast of Trumpets. Many Christians observe this festival for its Christian prophetic application – the Rapture of the Church.

“Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.” -(1 Corinthians 15:51-53).

“For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.” -(1st Thessalonians 4:16-17).

All the Spring Feasts were fulfilled at Christ’s first coming. They were also fulfilled to the precise hour and moment. All the Fall Feasts picture the Second Advent, and the Feast of Trumpets is the first of the fall feasts, picturing the Rapture.

Now there are more feasts to be fulfilled with the second coming.

Yom Teruah (Rosh HaShanah) / Feast of Trumpets

The Rapture; the last trump; Wedding of the Messiah; New Moon; Open Door

Yom Kippur / Day of Atonement

Sukkot / Feast of Tabernacles (Booths)

A special season known as ‘**Teshuvah**’, which in Hebrew means “**to return or repent**”, begins on the first day of the month of Elul and continues 40 days, ending with Yom Kippur. Thirty days into Teshuvah, on Tishrei 1, comes Rosh HaShanah. This begins a final ten-day period beginning on Rosh HaShanah and ending on Yom Kippur. These are known as the High Holy Days and as the Awesome Days. The Sabbath that falls within this ten-day period is called ‘Shabbat Shuvah’, the Sabbath of Return. Five days after Yom Kippur is ‘Sukkot’, the Feast of Tabernacles. Teshuvah begins on Elul 1 and concludes on Tishrei 10, Yom Kippur. Each morning during the 30 days of the month of Elul, the trumpet (shofar) or ram’s horn is blown to warn the people to repent and return to God.

Rosh HaShanah is also referred to as ‘**Yom Teruah**’, the Day of the Sounding of the Shofar, or the Day of the Awakening Blast. On **Yom Teruah**, the Day of the Sounding of the Shofar, it is imperative for every person to hear the shofar.

Yom Teruah is the only festival that “no man knows when exactly it will occur”. Christians have misunderstood this statement by Jesus for centuries. This is due to the fact that it begins on the new moon. The new moon was sanctified when two witnesses see the new moon and attest to it before the Sanhedrin in the Temple. This sanctification could happen during either of two days, depending on when the witnesses come. Since no one knew when the witnesses would come, no one knew when the Feast of Trumpets would start. The disciples knew immediately what Jesus meant when he made that statement in Matthew 24:36. The church has errantly misled people on the meaning of that passage.

On the 30th of each month, the members of the High Court assembled in a courtyard in Jerusalem, where they waited to receive the testimony of two reliable witnesses. They then sanctified the new moon. The new moon is very difficult to see on the first day because it can be seen only about sunset, close to the sun, when the Moon is traveling north. So, looking for a very slim faint crescent moon, which is very close to the Sun, is a very difficult thing to do. If the Moon's crescent was not seen on the 30th day, the new moon was automatically celebrated on the 31st day. It takes about 3-degrees of luminescence to become visible on a new moon.

For this reason, Yom Teruah is always celebrated for two days. These two days are celebrated as though it is just one long day of forty-eight hours. The reason that it is celebrated for two days is because if they waited to start the celebration until after the new moon had been sanctified, they would have missed half the celebration because the new moon can only be sanctified during daylight hours. The command seems to be that we know the season, but not the day or the hour -(Matthew 24:32-36).

Yom Teruah, or the Feast of Trumpets, is the only feast that we do not know the day in which to keep it. Therefore, we have to be on the alert and watch for it.

Teruah means "an awakening blast". A theme associated with Rosh HaShanah is the theme "to awake". Teruah is also translated as "shout".

The book of Isaiah, chapter 12, puts the shouting in the context of the thousand-year reign of Jesus. The Messianic era and shout is mentioned in Isaiah 44:23 and Zephaniah 3:14. The first coming of Christ is associated with a shout in Zechariah 9:9. The ultimate shout is the Rapture in First Thessalonians 4:16-17. Whether it is by the blast of a shofar or the force of a supernatural shout, God's goal is to awaken us. ***"...Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."*** -(Ephesians 5:14).

The book of Ephesians has many references to Rosh HaShanah and the high Holy Days. For example, in Ephesians 4:30, being sealed unto the day of redemption refers to Yom Kippur, the Day of Atonement. God gave this festival to teach us that we will be judged on Rosh HaShanah and will be sealed unto the closing of the gates on Yom Kippur. The theme of awakening from sleep is used throughout the Bible. It is found in John 11:11, Romans 13:11, Daniel 12:1-2 and Psalm 78:65. The shofar was also blown at the temple to begin the Sabbath each week. There are two types of trumpets used in the Bible:

- 1. The silver trumpet**
- 2. The shofar or ram's horn**

Each Sabbath, two men with silver trumpets and a man with a shofar made three trumpet blasts twice during the day. On Rosh HaShanah, it is different. The shofar is the primary trumpet. On Rosh HaShanah, a shofar delivers the first blast, a silver trumpet the

second, and then a shofar the third. According to Leviticus 23:24 and Numbers 29:1, Rosh HaShanah is the day of the blowing of the trumpets. ***“Speak unto the children of Israel, saying, in the seventh month, in the first day of the month, shall ye have a Sabbath, a memorial of blowing of trumpets, an holy convocation.”*** – Leviticus 23:24. ***“And in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you.”*** -Numbers 29:1. The trumpet used for this purpose is the ram’s horn, not trumpets made of metal as in Numbers Chapter 10.

Another name for Rosh HaShanah is ***‘Yom HaDin’***, the ‘Day of Judgment’. The righteous are separated and will be with God. This is known to us as the Rapture. The wicked will face the wrath of God during the tribulation period. The shofar blown on Rosh HaShanah is known as the last trump, which the apostle Paul mentioned in First Thessalonians 4:16-17. At this time, the believers in Christ will escape the tribulation on earth and will be taken to Heaven in the Rapture along with the righteous who had died before this time. The gates of Heaven are opened on Rosh HaShanah so the righteous nation may enter -(Isaiah 26:2, Psalm 118:19-20). Because the gates of Heaven are understood to be open on Rosh HaShanah, this is further evidence that the Rapture of the believers in Christ will take place on Rosh HaShanah.

One of the reasons for blowing the shofar is to proclaim the resurrection of the dead. The resurrection of the dead will take place on Rosh HaShanah.

In First Corinthians 15:52, the apostle Paul tells us that the resurrection of the dead will be “at the last trump.” Earlier in First Corinthians 15:14, he wrote that without the Lord Jesus rising from the dead, our faith is in vain.

We cannot go to the Book of Revelation and say that the voice of the seventh angel - (Revelation 11:15) is the last trump. In the first century, the last trump (shofar) meant a specific day in the year. In Judaism, there are three trumpets that have a name. They are the first trump, the last trump, and the great trump. Each one of these trumpets indicates a specific day in the Jewish year. The first trump is blown on the Feast of Pentecost -(Exodus 19:19).

It proclaimed that God had betrothed Himself to Israel. The last trump is synonymous with Rosh HaShanah, according to Theodore Gaster in his book, *‘Festivals of the Jewish Year’*, in his chapter on Rosh HaShanah. Herman Kieval also states the same thing in his book, *‘The High Holy Days’* in the chapter on the shofar. The great trumpet is blown on Yom Kippur, which will herald the return of Jesus back to the earth -(Matthew 24:31).

The first and last trump relate to the two horns of the ram, which according to Jewish tradition, was caught in the thicket on Mount Moriah when Abraham was ready to slay Isaac and offer him up as a burnt offering. This ram became the substitute for Isaac even as Jesus became the substitute for us and provided life for us through His death. Rabbi Eliezer tells us in *‘Pirkei Avot’* (Sayings of the fathers), that the left horn (first trump) was blown on Mount Sinai, and its right horn (the last trump) will be blown to herald the coming of the Lord for His Church.

Isaiah 18:3 and 1st Thessalonians 4:13-18 speak of the resurrection of the dead. 1st Thessalonians 5 continues with the day of the Lord and the birth-pangs of the Messiah. The festivals will, beyond a shadow of a doubt, tell you that the resurrection of the dead precedes the time of Jacob's trouble (the Tribulation). 1st Thessalonians 4:16-17 says that the dead in Christ will rise first, and that the catching away of the believers will immediately follow.

The term 'rapture' comes from the Greek word **'harpazo'**, which means "to seize, catch away, catch up, pluck, pull, take by force" -(1st Thessalonians 4:17). Isaiah 57:1-2 speaks clearly of the resurrection of the dead, the taking of the believers, and the hiding of the believers from the indignation (the tribulation). Zephaniah 1:14-18 and 2:2-3 tells about the terrible times during the day of the Lord, the birth-pangs of the Messiah, and issues a decree to repent and turn to God before that day to be hid from that time.

Psalms 27:5 says the righteous will be hid in the time of trouble. Paul in 2nd Thessalonians 2:1 tells us, **"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him."** The phrase **"gathering together"** comes from the Greek word **'episunagoge'**, which means **"an assembly"**.

The Feast of Trumpets, through careful study depicts nothing less than the return of Jesus Christ for His Church at the last trump, just before God pours His wrath and judgment on a sinful and Christ rejecting world.

To summarize:

The Feast of Trumpets is when the "last trump" of the Rapture of 1st Corinthians 15 is blown.

The Feast of Trumpets is known as the Wedding of the Messiah, and the Church is the Bride of Christ, and the Rapture is when the Church is caught up to heaven to be wed with Christ.

The Feast of Trumpets happens on the "new moon", which is 29.5 days after the last one, meaning it might occur on the 29th or 30th day, nobody knows for sure.

The "Open Door" of the Rapture in Matthew 25, and Revelation 3, and Revelation 4:1 is a symbol of the "Feast of Trumpets". -(Ezekiel 46:1) ***"Thus says the Lord GOD: The gate of the inner court that faces east shall be shut on the six working days; but on the Sabbath day it shall be opened and on the day of the new moon it shall be opened. Thus saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the Sabbath it shall be opened, and in the day of the new moon it shall be opened."*** We are told that the new moon and the Feasts of the Lord are a shadow of things to come in Colossians 2:16, 17. Since the Feast of Trumpets is the only Feast of the Lord that falls on a new moon, we should take particular note on **September 20-23rd, 2016.**

There are seven Days of Awe in between the Feast of Trumpets and the Day of Atonement. They picture the seven years of tribulation. Atonement pictures Satan being defeated and cast away at the end of tribulation. If you add the two-day Trumpets Feast, and the Day of Atonement, the 7 Days of Awe are “ten days of tribulation” which is referred to in Revelation 2:10.

In the Jewish Wedding, a marriage takes place over a period of time known as the “bridal week”. During the bridal week, the groom and bride have relations in the bridal chamber. At the end of the week, there is a marriage supper. Compare Judges 14, Revelation 19, and Genesis 29:22-28. This bridal week will be the tribulation week on earth, while the bride of Christ is in heaven.

In the Jewish Wedding, the groom comes for his bride without warning to take (seize / rapture) her away and into the bridal chamber for the bridal week at his father’s house.

The Feast of Trumpets is also known as the coronation of the Messiah, when he will start reigning as king, thus the beginning of the “Day of the Lord”, which includes the Tribulation.

The Season of Teshuvah

A special season known as Teshuvah, which in Hebrew means "to return or repent," begins on the first day of the month of Elul and continues 40 days, ending with Yom Kippur. Thirty days into Teshuvah; and on Tishrei 1, comes Rosh HaShanah. This begins a final ten-day period beginning on Rosh HaShanah and ending on Yom Kippur. These are known as the High Holy Days and as the Awesome Days (***Yamim Nora'im***, the days of awe). The Sabbath that falls within this ten-day period is called Shabbat Shuvah, the Sabbath of Return. Five days after Yom Kippur is Sukkot, the Feast of Tabernacles. Teshuvah begins on Elul 1 and concludes on Tishrei 10, Yom Kippur. Each morning during the 30 days of the month of Elul, the trumpet (shofar) or ram's horn is blown to warn the people to repent and return to God.

“Teshuvah” (repentance) speaks to all people. Those who believe in the Messiah are called to examine their lives and see where they have departed from God. It is a call to examine the Scriptures and the evidence that the Messiah was who He said He was.

God has always had a heart to warn people before He proclaims judgment. God warned the people before the flood, and He warned Nineveh before it was ruined. He does not want anyone to receive the wrath of His judgment -(Ezekiel 18:21-23, 30-32; Zephaniah 2:1-3; 33:1-7; 2nd Peter 3:9). I have written a 32-part series on the theme of *“Deliverance before Judgment”* that addresses the Bible’s teaching on God’s advanced warning in advance of exercising judgment in the Bible.

The whole month of Elul is a 30-day process of preparation through personal examination and repentance for the coming High Holy Days. The shofar is blown after every

morning service. Psalm 27, which begins with "**The Lord is my light and my salvation,**" is also recited at the end of the morning and evening liturgy. The message from Elul 1 to Rosh HaShanah is clear: Repent before Rosh HaShanah. Don't wait until after Rosh HaShanah, or you will find yourself in the Days of Awe.

There are idioms or phrases that help us identify the days in the season of "**Teshuvah**" (repentance). Just as unfamiliar foreigners may be confused when they hear Americans call Thanksgiving Day, "Turkey Day" or "Pilgrims' Day," non-Jewish believers in Yeshua/Jesus can be confused by the different terms for the major feasts of the Lord.

Rosh HaShanah: Names, Themes, and Idioms

1. **Teshuvah** (repentance)
2. **Rosh HaShanah** (Head of the Year, Birthday of the World)
3. **Yom Teruah** (the Day of the Awakening Blast [Feast of Trumpets])
4. **Yom HaDin** (the Day of Judgment)
5. **HaMelech** (the Coronation of the Messiah)
6. **Yom HaZikaron** (the Day of Remembrance or memorial)
7. The time of Jacob's (Ya'akov) trouble (the birth-pangs of the Messiah, **Chevlai shel Mashiach**)
8. The opening of the gates
9. **Kiddushin/Nesu'in** (the wedding ceremony)
10. The resurrection of the dead (rapture, **natza1**)
11. The last trump (shofar)
12. **Yom Hakeseh** (the hidden day)

These are the primary twelve idioms, and phrases that connect the Messiah Jesus Christ with the first Fall Feast that occurs on the sighting of the New Moon of Rosh HaShanah. The time of Rosh HaShanah can be as early as the first of September and as late as the early part of October. All Hebrew Feast Days are set or fixed by the ripening of the Barley in the spring. Passover in 2016 was observed after the Christian world observed Easter/Resurrection Day in March of 2016, something that is a rarity. This was consequence of the late date of the ripening of the Barley. The Jewish world did not observe Passover until April 21st, 2016. This is a rare happening, but the point is Rosh HaShanah/Feast of Trumpets/Yom Terurah floats on the Jewish calendar from year to year, but more important, it is how the calendar dates of the Feasts of the Lord are set

Rosh HaShanah: The Head of the Year

(Birthday of the World)

Rosh HaShanah marks the Jewish New Year and is a part of the season of repentance. Rosh in Hebrew means "chief or head" and shanah means "year." Rosh HaShanah is the head of the year on the civil calendar, and is also known as the birthday of the world since the world was

created on this day -(Talmud, Rosh Hashanah 11a). Correspondingly, Jesus was birthed on this date, September 11, 3 B.C. You might recognize that date for other reasons. The events of September 11, 2001 has ominous dark spiritual overtones, that overshadow the significance of remembrance of the birth of the Messiah

Jewish tradition believes that Adam was created on this day (Mishnah, San Hedrin 38b). How did they decide that this was the day of the year the world was created? Because the first words of the Book of Genesis (*Bereishit*), "*in the beginning*," when changed around, read, "*Aleph b'Tishrei*", or "on the first of Tishrei." Therefore, Rosh HaShanah is known as the birthday of the world, for Hebrew tradition tells us that the world was created then.

Note: There are four new years in the Jewish calendar. Nisan 1 is the New Year's day of kings (the date for determining how many years a king has ruled) and for months (Nisan is the first month). Elul 1 is the New year for the tithing of animals. Shevat 15 (*Tu Bishvat*) is the New year for the trees, and Tishrei 1 is the New year of years. It also marks the anniversary of the creation of the world.

Time of Observance

Rosh HaShanah is observed for two days. It comes on the first and second days of the Hebrew month of Tishrei (usually in September or October), which is the first month of the Biblical civil calendar. The month of Tishrei is the seventh month in the Biblical religious calendar. This may seem strange that Rosh HaShanah, the New Year, is on the first and second day of Tishrei, the seventh month on the Biblical religious calendar. The reason that Rosh HaShanah is the seventh month in the Biblical religious calendar is that God made the month of Nisan the first month of the year in remembrance of Israel's divine liberation from Egypt - (Exodus 12:2; 13:4). However, according to tradition, the world was created on Tishrei, or more exactly, Adam and Eve were created on the first day of Tishrei and it is from Tishrei that the annual cycle began. Hence, Rosh HaShanah is celebrated at this time.

Why Is Rosh HaShanah Two Days Long?

Unlike other festivals that are celebrated in the Diaspora (the dispersion, referring to Jews who live outside of the Holy Land of Israel) Rosh HaShanah is celebrated for two days because of uncertainty about observing the festivals on the correct calendar day. Rosh HaShanah is the only holiday celebrated for two days in Israel. As with all other festivals, the uncertainty was involved in a calendar that depended on when the new moon was promulgated, designating the beginning of each new month by the rabbinical court in Jerusalem in ancient times. The problem of Rosh HaShanah is heightened by the fact that it falls on Rosh Chodesh, the new moon itself. Therefore, even in Jerusalem, it would have been difficult to let everyone know in time that the New Year had begun. To solve this problem, a two-day Rosh HaShanah was practiced even in Israel. Creating a two-day Rosh HaShanah was

also intended to strengthen observance of each day; in the rabbinic view, the two days are regarded as a **"Yoma Arikhta"**, one long day. It takes at least 3-degrees of luminescence to observe the new moon. Looking west from Jerusalem, the new moon is rising in the distant west as the sun is setting, and thus obscuring the rising of the New Moon.

Yom Teruah: The Day of the Awakening Blast

In Psalms 98:6 it is written, **"With trumpets and the sound of the horn shout joyfully before the King, the Lord"**. The blessing we receive from God when we understand the meaning of Rosh HaShanah and the blowing of the trumpet (shofar) is found in Psalm 89:15, as it is written, **"How blessed are the people who know the joyful sound [blast of the shofar]..."**.

Rosh HaShanah is referred to in the Torah as **"Yom Teruah"**, the Day of the Sounding of the Shofar (or the Day of the Awakening Blast). On Yom Teruah, the Day of the Sounding of the Shofar, it is imperative for every person to hear (**shema**) the shofar. The mitzvah (or biblical commandment –(John 14:15), of the shofar is to hear (**shema**) the shofar being blown, not actually blow it yourself, hence the blessing, "to hear the sound of the shofar."

Teruah means "an awakening blast". A theme associated with Rosh HaShanah is the theme "to awake." Teruah is also translated as "shout." The Book of Isaiah, chapter 12, puts the shouting in the context of the **"thousand-year"** reign of Messiah, the **"Athid Lavo"**. The Messianic era and shout is mentioned in Isaiah 42:11; 44:23; Jeremiah 31:7; and Zephaniah 3:14. The first coming of Jesus is associated with a shout in Zechariah 9:9. The ultimate shout is the Rapture (**natzal**) in First Thessalonians 4:16-17. The word **"Natzal"** means basically the same as the word **"Harpazo"** in the New Testament. Critics of the Rapture will deny the Rapture is found in the Old Testament. Their ignorance of the Biblical language is refuted by the frequency of its existence in Old Testament thematic literature.

Whether it is by the blast of a shofar or the force of a supernatural shout, God's goal is to awaken us! For this reason it is written, **"... Awake, sleeper, and arise from the dead, and Christ will shine on you"** -(Ephesians 5:14). The Book of Ephesians has many references to Rosh HaShanah and the High Holy Days. For example, in Ephesians 4:30, being sealed unto the day of redemption refers to Yom Kippur, the Day of Atonement. God gave this festival to teach us that we will be judged on Rosh HaShanah and will be sealed unto the closing of the gates (**neilah**) on Yom Kippur.

Isaiah 26:19 speaks of the resurrection. The word awake is associated with the resurrection, as it is written, **"Your dead will live; their corpses will rise. You who lie in the dust, awake and shout for joy, for your dew is as the dew of the dawn, and the earth will give birth to the departed spirits"** -(Isaiah 26:19).

The theme of awakening from sleep is used throughout the Bible. It is found in John: 11:11; Romans 13:11; Daniel 12:1-2; and Psalm 78:65. In Isaiah 51:9 it is written, **"Awake,**

awake, put on strength, O arm of the Lord; awake as in the days of old, the generations of long ago...". The arm of the Lord is used as a term for the Messiah in Isaiah 53:1. The word arm is the Hebrew word "**zeroah**". During Passover, a shank bone, known as the **zeroah**, is put on the plate. So, "awake" is a term or idiom for Rosh HaShanah. In Isaiah 51:9 quoted earlier, the awakening is associated with the coming of the Messiah.

The shofar is the physical instrument that God instructed us to use to hear (**shema**) the sound of the shofar teaching us to awake from spiritual slumber -(1st Corinthians 15:46).

In the days of old, the shofar was used on very solemn occasions. We first find the shofar mentioned in connection with the revelation on Mount Sinai, when the voice of the shofar was exceedingly strong and all the people who were in the camp trembled -(Exodus 19:16). Thus, the shofar we hear on Rosh HaShanah ought to remind us of our acceptance of the Torah -(Hebrew Bible) and our obligations to it. The shofar also used to be sounded when war was waged upon a dangerous enemy. Thus, the shofar we hear on Rosh HaShanah ought to also serve as a battle cry to wage war against our inner enemy - our evil inclinations and passions as well as the devil, **Ha satan**, himself. The shofar was also sounded on the Jubilee Year, heralding freedom from slavery -(Leviticus 25:9-10).

Spiritually (**halacha**), this refers to freedom from the slavery of sin, the desires of this world, and serving the devil (Romans 6:12-13; James 4:4).

Another reason for sounding the shofar is that Rosh Hashanah is the celebration of the birth of creation God began to rule over the world on this day. When a king begins to reign, he is heralded with trumpets. That is why Psalm 47 precedes the blowing of the shofar; it is a call to the nations: "**.... Sing praises to our King, sing praises. For God is the King of all the earth...**" -(Psalm 47:6-7). It precedes because of the reference to the shofar in the previous verse (Psalm 47:5), as it is written "**God has ascended with a shout, the Lord, with the sound of a trumpet**".

In Jewish tradition, many reasons have been offered for the sounding of the shofar: The ram's horn is identified with the ram because the substitute sacrifice for Isaac in Genesis 22:1-19. The giving of the Torah at Mount Sinai was accompanied by the sounding of the shofar - (Exodus 19:19). The proclamation of the Jubilee was heralded by the blast of the shofar - (Leviticus 25:9-11); and the commencement of the Messianic age is to be announced by the sound of the great shofar -(Isaiah 27:13). The book "Gates of Repentance" cites Maimonide's call to awaken from spiritual slumber: "*Awake, you sleepers, from your sleep! Rouse yourselves, you slumberers, out of your slumber! Examine your deeds, and turn to G-d in repentance. Remember your Creator, you who are caught up in the daily round, losing sight of eternal truth; you are wasting your years in vain pursuits that neither profit nor save. Look closely at yourselves; improve your ways and your deeds. Abandon your evil ways, your unworthy schemes, every one of you!*" ("Yad Hichot" Teshuva 3.4).

When the rabbis saw the phrase, "**Awake, O Israel,**" they would identify those verses with something concerning Rosh HaShanah. The blowing of the shofar took place at the temple (**Beit HaMikdash**) on Rosh HaShanah -(Nehemiah 8:1-3).

The shofar was also blown at the temple to begin the Sabbath each week. There are two types of trumpets used in the Bible:

- The silver trumpet, and***
- The shofar, or ram's horn.***

On the Sabbath, there was within the temple (**Beit HaMikdash**) a sign on the wall that said, "To the house of the blowing of the trumpet [shofar]." Each Sabbath (**shabbat**), two men with silver trumpets and a man with a shofar made three trumpet blasts twice during the day. On Rosh HaShanah it is different. The shofar is the primary trumpet. On Rosh HaShanah a shofar delivers the first blast, a silver trumpet the second, and then a shofar the third. The silver trumpets and the gathering at the temple are specified in the Book of Numbers chapter 10. During the two-day observance of Rosh HaShanah, there would be a total of 100 trumpet blasts.

According to Leviticus 23:24 and Numbers 29:1, Rosh HaShanah is the day of the blowing of the trumpets. According to the Mishnah (Rosh HaShanah 16a; Rosh HaShanah 3:3), the trumpet used for this purpose is the ram's horn, not trumpets made of metal as in Numbers Chapter 10.

The Use of the Shofar in the Bible

The shofar or ram's horn, has always held a prominent role in the history of God's people in the Bible:

- 1. The Torah was given to Israel with the sound of the shofar*** -(Exodus 19:19).
- 2. Israel conquered in the battle of Jericho with the blast of the shofar*** -(Joshua 6:20).
- 3. Israel will be advised of the advent of the Messiah with the sound of the shofar***
-(Zechariah 9:14, 16).
- 4. The shofar will be blown at the time of the ingathering of the exiles of Israel to their place*** -
-(Isaiah 27:13).
- 5. The shofar was blown to signal the assembly of the Israelites during war*** -(Judges 3:27; 2 -
Samuel 20:1).

6. ***The watchman who stood upon Jerusalem's walls blew the shofar*** -(Ezekiel 33:3-6).
7. ***The shofar was blown at the start of the Jubilee year*** -(Leviticus 25:9).
8. ***The shofar is a reminder that G-d is sovereign*** -(Psalm 47:5).
9. ***The ram's horn, the shofar, is a reminder of Abraham's sacrifice of Isaac and God's provision of a ram as a substitute*** -(Genesis 22:13).
10. ***The shofar was blown to announce the beginning of festivals*** -(Numbers 10:10). ***The shofar was blown to celebrate the new moon on Rosh HaShanah*** -(Psalm 81:1-3).
11. ***The blowing of the shofar is a signal for the call to repentance*** -(Isaiah 58:1).
12. ***The blowing of the shofar ushers in the day of the Lord*** -(Joel 2:1).
13. ***The blowing of the shofar is sounded at the rapture of the believers and the resurrection of the dead*** -(1st Thessalonians 4:16).
14. ***John was taken up to Heaven in the Book of Revelation by the sound of the shofar*** - (Revelation 4:1).
15. ***Seven shofarim are sounded when God judges the earth during the tribulation*** -(Revelation 8-9).
16. ***The shofar was used for the coronation of kings*** -(1st Kings 1:34,39).

Yom HaDin: The Day of Judgment

Another name for Rosh HaShanah is "***Yom HaDin***", the Day of Judgment. It was seen that on this day, God would sit in court and all men would pass before Him to be judged. Three great books will be opened as each man is weighed in the balance and placed into one of three categories (Talmud, Rosh HaShanah 6b). It has been taught that the school of Shammai says that there will be three classes on the final Day of Judgment, one of the wholly righteous, one of the wholly wicked, and one of the intermediates. The wholly righteous are at once inscribed and sealed for life in the world to come; the wholly wicked are at once inscribed and sealed for perdition -(Talmud, Rosh HaShanah 16b-17a).

The righteous are separated and will be with God. This is known to Bible believers as the Rapture, which in Hebrew, is the "***natzal***". The wicked will face the wrath of God during the tribulation period (***Yamim Nora'im***), known in Hebrew as the ***Chevlai shel Mashiach***, and will never repent. The average person has until Yom Kippur till his fate is sealed forever. In other words, the average person will have until the end of the seven-year tribulation to repent and

turn to God. The average person on Rosh HaShanah is judged by God and is neither written in the book of life or the book of the wicked. His fate is yet to be decided. The average person and the wicked have to go through the "Awesome Days," the tribulation, until they reach Yom Kippur (the end of the tribulation when their fate is sealed forever). Once you are written in the book of the wicked, you can never get out of it -(Revelation 17:8). These are people who never, ever, will accept the Messiah Yeshua Christ Jesus.

There are 12 months in the year and there are 12 tribes in Israel. Every month of the Jewish year has its representative tribe. The month of Tishrei is the month of the tribe of Dan. This is of symbolic significance, for when Dan was born to Bilhah, Rachel's maid, Rachel said, "**God hath judged me [dannani], and hath also heard my voice...**" -(Genesis 30:6). Dan and din (as in **Yom HaDin**, Day of Judgment) are both derived from the same root, symbolizing that Tishrei is the time of Divine judgment and forgiveness. Similarly, every month of the Jewish calendar has its sign of the Zodiac (in Hebrew, **Mazal** or the **Mazzaroth**). The sign of the Zodiac for Tishrei is the Scales. This is symbolic of the Day of Judgment. The "**Mazzaroth**" is found once in the Bible, in Job 38:32. An illustration is found on the next page containing the Zodiac. The Constellations' names have existed in all cultures, and have been traced back thousands of years. Scripture tells us God named the stars In Psalms 147.

HaMelech: The Coronation of the King

The recognition of God as King is vividly pictured in the Jewish view of Adam's understanding of his Divine Creator being King over all the Universe. It was late on the sixth day since God began the Creation of the world, when Adam opened his eyes and saw the beautiful world around him, and he knew at once that God created the world, and him too. Adam's first words were: "**The Lord is King forever and ever!**" and the echo of his voice rang throughout the world. "**Now the whole world will know that I am King,**" G-d said, and He was very pleased. This is the first Rosh HaShanah! The first New Year. It was the birthday of Man, and the Coronation Day of the King of Kings!

Messianic Understanding

A theme and term associated with Rosh HaShanah in Hebrew is "**HaMelech**" (the King). It was mentioned earlier that the shofar blown on Rosh HaShanah is known as the "last trump", which the apostle Paul mentioned in 1st Thessalonians 4:16-17. At this time, the believers in the Messiah who are righteous (**tzaddikim**) according to **Yom HaDin** (the Day of Judgment) will escape the tribulation (**Chevlay shel Mashiach**) on earth and will be taken to Heaven in the Rapture (**natzal**) along with the righteous who had died before this time. What happens to the believers in the Messiah when they are taken to Heaven at this time? One of the events that will take place is the coronation of the Messiah Yeshua as King, which will happen in Heaven - (Revelation 5). Yeshua/Jesus, who had come to earth during His first coming to play the role of the suffering Messiah, (**Messiah ben Joseph 'Yosef'**), will be crowned as King over all the earth in preparation for His coming back to earth to reign as King Messiah (**Messiah ben David**)

during the Messianic age, the Millennium, or in Hebrew eschatology, the **Athid Lavo** - (Revelation 19:16; 20:4).

Daniel 7:9-14 speaks of this in the Tanach (Old Testament).

"I beheld till the thrones were cast down, and the Ancient of days did sit...the judgment was set, and the books were opened. [This is Rosh HaShanah, Yom HaDin, the Day of Judgment. The books are the book of the righteous, the book of the wicked, and the book of remembrance] ... I saw... one like the Son of man [this is understood to be the Messiah Yeshua -(Matthew 24:30; 26:64)] coming with the clouds of heaven (the clouds are the believers in the Messiah -(Hebrews 12:1; Revelation 1:7)...And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed" -(Daniel 7:9-10, 13-14).

John saw this same thing in the Book of Revelation.

"After this I looked, and, behold, a door was opened in heaven [the gates of Heaven are opened on Rosh HaShanah, according to Isaiah 26:2 and Psalm 118:19-20]: and the first voice which I heard was as it were of a trumpet [Rosh HaShanah is known as the last trump] talking with me [Rosh HaShanah is known as Yom Teruah, the Day of the Awakening Blast or loud shout -(1 Thessalonians 4:16-17)]....And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. [This is HaMelech, the coronation of the Messiah; the coronation ceremony is described in Revelation 5;] -(Revelation 4:1-2)."

The description given here in Revelation matches the account in Daniel 7:9-14.

The Enthronement Ceremony of a King

There are four parts to the enthronement of a Jewish king.

1. The giving of the decree. Associated with this is a declaration. This can be seen in Psalm 2:6-7, as it is written, ***"Yet have I set my king upon My holy hill of Zion. I will declare the decree...."*** Next, a rod/scepter is given, which is an emblem of a king. Scriptures that refer to the scepter include Genesis 49:17; Numbers 24:17; Esther 4:11; 5:2; 8:4; Psalm 45:6; and Hebrews 1:8. Scriptures that refer to a rod are in Psalm 2:9; Isaiah 11:1, 4; and Revelation 2:27; 12:5; 19:16. The scepter is an emblem of a king or royal office and a rod refers to the king ruling and reigning righteously in all matters -(Isaiah 11:1, 4-5). Yeshua/Jesus is the King Messiah -(Isaiah 11:1, 4-5; Jeremiah 23:5-6; Zechariah 9:9; Luke 1:32-33; John 1:47-49).

2. The ceremony of the taking of the throne -(Revelation 5). The king sits on the throne and is anointed as king. The word Christ in English comes from the Greek word Christos and in Hebrew is Mashiach, meaning ***"the anointed one."*** Yeshua came as a prophet during His first coming - (Deuteronomy 18:15), was resurrected as the priest -(John 20:9, 17), and is coming back to

earth again as King. Kings in Israel were anointed -(2 Samuel 5:3-4; 1st Kings 1:39-40, 45-46; 2nd Kings 9:1-6).

3. The acclamation: During the acclamation, all the people shout, **"Long live the king!"** -(1st Kings 1:28-31). Next, all the people clap their hands -(Psalm 47:1-2). Psalm 47 is a coronation Psalm. Psalm 47:5 is the shout and trumpet of Rosh HaShanah. Verse 6 is the shouting and praising of the king. Verse 8 is the ceremony of the throne. In verse 9, the believers in the Messiah Yeshua/Jesus are gathered in His presence.

4. Each of the subjects coming to visit the king after he has taken the throne. In this, they will acknowledge their allegiance to him and receive their commissioning from him as to what their job will be in the kingdom -(Isaiah 66:22-23; Zechariah 14:16-17; Matthew 2:2).

Yom HaZikaron: The Day of Remembrance

Rosh HaShanah is known as **"Yom HaZikaron"**, the "Day of Remembrance". Leviticus 23:24 calls the day "a memorial" (**zikaron**). Remembrance is a major theme in the Bible. We can see by examining the following Scriptures that God remembers us and that we are to remember God in all of our ways.

There are two elements of remembrance:

a. God remembers us -(Genesis 8:1; 9:1, 5-16; 19:29; 30:22; Exodus 2:24-25; 3:1; 6:2, 5; 32:1-3, 7, 11, 13-14; Leviticus 26:14, 31-33, 38-45; Numbers 10:1-2, 9; Psalms 105:7-8, 42-43; 112:6). In fact, God has a book of remembrance -(Exodus 32:32-33; Malachi 3:16-18; Revelation 3:5; 20:11-15; 21:1, 27).

b. We must remember God -(Exodus 13:3; 20:8; Deuteronomy 7:17-19; 8:18; 16:3; Numbers 15:37-41).

In Daniel 7:9-10 it is written:

"I kept looking until thrones were set up, and the Ancient of Days took His seat; His vesture was like white snow, and the hair of His head like pure wool. His throne was ablaze with flames, its wheels were a burning fire. A river of fire was flowing and coming out from before Him; thousands upon thousands were attending Him, and myriads upon myriads were standing before Him; the court sat, and the books were opened" -(Daniel 7:9-10).

Since the court was seated and the books were opened, it is understood to be Rosh HaShanah. The books are the book of the righteous, the book of the wicked, and the book of remembrance. The third book that will be opened is the book of remembrance (**zikaron**). This

is why the common greeting during Rosh HaShanah is, **"May you be inscribed in the Book of Life."**

Spiritual Application (*Halacha*): In Romans 14:10 it is written, **"But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we shall all stand before the judgment seat of God [Christ]"**. In 2nd Corinthians 5:10 it is written, **"For we must all appear before the judgment seat of Christ, that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad"**. This is also discussed in 1st Corinthians 3:9-15. The works of the believers in Messiah will be judged by God, but not their salvation. This is a judgment of the believers in Yeshua/Jesus only. All people in this judgment are the believers in Yeshua/Jesus only. All people in this judgment will be saved. This is not a judgment of your salvation, but a judgment of your rewards based upon your works. On this day, God will open the Book of Life and hold a trial (Talmud, Rosh HaShanah 16b). This is known as the Bema judgment.

The Time of Jacob's Trouble:

(The Birthpangs of the Messiah)

The English phrase, birth-pangs of the Messiah, or the Hebrew **"Chevlai shel Mashiach"**, is a major theme of the Bible. It is commonly known as the seven-year tribulation period, also known as Daniel's 70th Week of Daniel 9:24-27. In Matthew 24, Yeshua/Jesus describes the signs of the end. **"And as He was sitting on the Mount of Olives, the disciples came to Him privately, saying, 'Tell us, when will these things be, and what will be the sign of Your coming, and of the end of the age (Olam Hazei)?' -(Matthew 24:3)** Yeshua/Jesus said that these days are the beginning of sorrows -(Matthew 24:8. The Greek word translated as sorrows here is **"odin"**. This word means "birth-pangs." The birth-pangs of the Messiah are also spoken of in Jeremiah 30:4-7, as it is written:

"Now these are the words which the Lord spoke concerning Israel and concerning Judah, 'For thus says the Lord, 'I have heard a sound of terror, of dread, and there is no peace. Ask now, and see, if a male can give birth [travail with child?]. Why do I see every man with his hands on his loins, as a woman in childbirth (odin)? And why have all faces turned pale? Alas! for that day is great, there is none like it; and it is the time of Jacob's distress [trouble], but he will be saved from it'." -(Jeremiah 30:4-7).

The birthpangs are also mentioned in First Thessalonians 5:1-3:

"Now as to the times and the epochs (seasons), brethren, you have no need of anything to be written to you. For you yourselves know full well that the day of the Lord will come just like a thief in the night while they are saying, "Peace and safety!" then destruction will come upon them suddenly like birth pangs (odin) upon a woman with child; and they shall not escape" -(1 Thessalonians 5:1-3).

It can also be seen in Revelation 12:1-2, as it is written:

“And a great sign appeared in heaven: a woman clothed with the Sun, and the Moon under her feet, and on her head a crown of twelve stars [this is Israel (Genesis 37:9)]; and she was with child; and she cried out, being in labor [odin] and in pain to give birth” -(Revelation 12:1-2). Earlier I noted the particular details about what is taking place in the heavens that culminate on September 23, 2017. Only once before in 3,000 years will this astronomical event have occurred.

The Scriptures reveal two synonyms:

1. The birthpangs = the time of Jacob's (Ya'akov's) trouble.

2. The time of Jacob's (Ya'akov's) trouble = the seven-year tribulation.

This period of time will be Israel's most trying time ever. This period of time is known as the Tribulation. Jacob (Ya'akov) is Israel. There shall be great tribulation in Israel such as never was since there was a nation -(Daniel 12:1). It will also be a time when God will ultimately judge sin and all the nations on the earth. Through it, the nation of Israel will be physically saved from total destruction by God, and will, as a nation, accept Yeshua/Jesus as the Messiah ***“...But he shall be saved out of it”*** -(Jeremiah 30:7). In Hosea 5:15 it is written, ***“I will go and return to My place, till they acknowledge their offence, and seek My face: in their affliction [the Chevlay shel Mashiach/tribulation] they will seek Me early.”***

Israel will face genuine crisis during the time of Jacob's trouble. The prophet Zechariah prophesied that **two of every three inhabitants of Israel will perish during this time of the Seven-Year Tribulation**, with a remnant of only one third of the population being saved - (Zechariah 13:8-9). In Isaiah 13:6-8 it is written:

“Wail, for the day of the Lord is near! It will come as destruction from the Almighty. Therefore all hands will fall limp, and every man's heart will melt (see Luke 21:26). And they will be terrified, pains and anguish will take hold of them, they will writhe like a woman in labor; they will look at one another in astonishment, their faces aflame” -(Isaiah 13:6-8)

Isaiah 13:10 corresponds to Matthew 24:29; Mark 13:24; and Revelation 6:12. Other passages that speak of the birth-pangs include Genesis 3:16; 35:16-20; 38:27-28; Isaiah 26:16-21; 54:1; 66:7-9; Jeremiah 4:31; 6:24; 13:21; 22:23; Micah 4:9-10; and John 16:21-22.

There are several stages to Israel's birthing the Messiah.

1. Isaiah 66:7 is a birth before travail. ***“Before she [Israel] travailed [received the Messiah (Mashiach)], she brought forth; before her pain came, she was delivered of a man child”*** - (Isaiah 66:7). Isaiah 66:7 is a birth before travail. This happened during the first coming of Yeshua/Jesus, the Messiah. The birth - pangs that Israel experienced during Yeshua's first

coming came after Yeshua's death with the destruction of the temple and the dispersion of the Jewish people out of Israel by the Romans in 70 A.D.

2. Isaiah 66:8 is a birth after travail. Isaiah 66:8 says, "**...as soon as Zion travailed, she brought forth her children.**" This will happen before Yeshua/Jesus returns to earth to set foot on the Mount of Olives -(Zechariah 14:4) as Israel experiences the hardest time she has ever experienced since she was a nation -(Daniel 12:1) in the period of time known as the birth-pangs of the Messiah, the **Yamim Nora'im**, or the tribulation. The tribulation and the birth-pangs of the Messiah are one and the same thing. What we are seeing in these days is the woman (Israel) becoming larger and larger, coming closer and closer to the time when she is about to give birth.

The Opening of the Gates

The gates of Heaven are opened on Rosh HaShanah so the righteous nation may enter - (Isaiah 26:2; Psalm 118:19-20). Because the gates of Heaven are understood to be open on Rosh HaShanah, this is further evidence that the rapture (**natzal**) of the believers in the Messiah Yeshua will take place on Rosh HaShanah.

Rosh Hashanah: The Wedding of the Messiah

The Bible is a marriage covenant (think of contract). Both the Tanach (Old Testament) and the Brit Hadashah (New Testament) describe how God through the Mashiach (Messiah), the Bridegroom, is in the process of marrying His bride, the believers in Him who will ultimately live and dwell with Him forever. In my series on the "*Theme of the Bride*" I noted that there are over 850 passages of the Bible that speak specifically to this "*Theme of the Bride*". I did my study of this theme back in 1997, spending more than a year of research into how God weaved this amazing concept "theme" into the Bible, from Genesis to Revelation. It was so obvious as to be almost un-noticed.

God ordained and established marriage and its divine sanctity in the Torah, the very first book of the Bible, Genesis ("**Bereishit**"), when He brought Adam and Eve together to become one flesh -(Genesis 2:21-24). In doing so, we have a vivid foreshadowing of the Messiah being married to those who would believe upon Him. Let's examine this closer

Adam is a type of the Messiah Yeshua/Jesus. Adam was made after the likeness of Yeshua/Jesus -(Romans 5:14). Yeshua (Jesus) was made in the likeness of Adam -(Philippians 2:8). In fact, Yeshua is called the last Adam -(1 Corinthians 15:45-47). In Genesis 2:21, God had a deep sleep fall upon Adam. Sleep is synonymous with death -(Daniel 12:2; John 11:11-14; 1st Corinthians 15:51-54; Ephesians 5:14). The deep sleep that God caused to fall upon Adam is a picture of the crucifixion and death of Yeshua (Jesus), as Messiah ben Joseph. God brought a deep sleep upon Adam so He could take a rib from the side of his flesh. This required the

shedding of blood. This is a picture of Yeshua/Jesus who was pierced in the side of His flesh, shedding His own blood when He hung on the tree (John 19:34).

From the rib of Adam, God made Eve. Likewise, by the death of Yeshua and faith ("**emunah**") in Him, God established the assembly of believers known in Hebrew as the "**kehilat**". The believers in the Messiah, His bride, become wedded to Him by faith ("**emunah**"). This marriage can be seen in the Tanach (Old Testament) as well as in Jeremiah 23:5-6, as it is written, "**... this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS**" - (Jeremiah 23:6). In Jeremiah 33:15-16, it is written, "**...this is the name wherewith she shall be called, THE LORD OUR RIGHTEOUSNESS**" -(Jeremiah 33:16). So from these passages in Jeremiah, we can see that a wedding is taking place. Therefore, by accepting, trusting, and believing in the Messiah, the bride of Messiah, His followers, become one with Him. These people would include both Jew and non-Jews who have lived since Adam and would include Noah, Abraham, Isaac, Jacob, Moses, David, and Solomon as well as the prophets.

God gave the wedding customs, service, and ceremonies to the Jewish people -(Romans 3:2; 9:4) to teach us about the Messiah Yeshua/Jesus -(Colossians 2:16-17). With this in mind, let's examine the Biblical wedding ceremony that God gave to the Jewish people. The ancient Jewish wedding ceremony God gave to the Jewish people to teach us about the wedding of the Messiah consisted of 12 steps.

1. The selection of the Bride

The bride was usually chosen by the father of the bridegroom. The father would send his trusted servant, known as the agent of the father, to search out the bride. An excellent example of this can be seen in Genesis 24. In this chapter, Abraham (a type of God the Father) wishes to secure a bride for Isaac (a type of Messiah) and sends his servant Eliezer (a type of the Holy Spirit (**Ruach HaKodesh**)) to do this task -(Genesis 24:2-4; 15:2). It is the role of the Holy Spirit (**Ruach HaKodesh**) to convict the world of sin and lead them to God -(John 16:7-8). Just as the bride was usually chosen by the father of the bridegroom, so the believers, in the Messiah are chosen by God -(John 15:16). The bridegroom chose the bride and lavished his love upon her and she returned his love. This can be seen in Ephesians 5:25, as it is written, "**Husbands, love your wives, even as Christ also loved the church, and gave Himself of it.**" In Genesis 24, Rebekah consented to marry Isaac even before she ever met him. Today, the believers in the Messiah Yeshua/Jesus consent to become the bride of Messiah even though we have never seen Him. 1st Peter 1:8 speaks of this, as it is written, "**Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory.**"

2. A Bride price was established

A price would have to be paid for the bride. The agreed upon price was called a "**mohar**" in Hebrew. Yeshua/Jesus, being our bridegroom, paid a very high price for His bride, the body of

believers. The price He paid was His life. Yeshua/Jesus considered the price He had to pay for His bride before His death as He went into the Garden of Gethsemane to pray in Matthew 26:39, as it is written, **"And He went a little farther, and fell on His face, and prayed, saying, O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt."** Yeshua/Jesus was, in essence, saying, **"Father, You have chosen this bride and I have agreed to the terms, but do you realize the price that is being asked for her?"** Our "mohar", our bride price, was His life. 1st Peter 1:18-19 says, **"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."** In 1st Corinthians 6:20 it is written, **"For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."**

3. The bride and groom are betrothed to each other

This is the first stage of marriage known as **"kiddushin"**. I have spoken at considerable length of betrothal in my series on **"Theme of the Bride"**, concerning Shavuot/Pentecost. Remember, betrothal is the first of two steps in the marriage process. Betrothal in Hebrew is known as **"erusin"** or **"kiddushin"**. Betrothal legally binds the bride and the groom together in a marriage contract, except they do not physically live together. Historically, God betrothed Himself to Israel at Mount Sinai -(Jeremiah 2:2; Hosea 2:19-20). Whenever you accept the Messiah into your heart and life, you become betrothed to Him while living on the earth

4. A written document is drawn up, known as a ketubah. This betrothal contract is called, in Hebrew, a shitre erusin.

The **"ketubah"** is the marriage contract that states the bride price, the promises of the groom, and the rights of the bride. The word **"ketubah"** means **"that which is written."** The groom promised to work for her, to honor, support, and maintain her in truth, to provide food, clothing, and necessities, and to live together with her as husband and wife. The **"ketubah"** was the unalienable right of the bride. The **"ketubah"** must be executed and signed prior to the wedding ceremony. The Bible is the believer's **"ketubah"**. All the promises that God provided for the believers in the Messiah are legally ours, as it is written in 2nd Corinthians 1:20, **"For all the promises of God in Him are yea, and in Him Amen...."**

5. The bride must give her consent.

God betrothed Himself to Israel at Mount Sinai as stated in Jeremiah 2:2. Israel consented to the marriage proposal from God and said, **"I do,"** as it is written in Exodus 24:3. Likewise, the personal application (**"halacha"**) to those who desire the Messiah to come into their hearts and lives is to accept His invitation to do so by faith (**"emunah"**), as it is written in Romans 10:8-10. Drinking the cup of communion by a Christian is essentially saying "I do".

What, then, does it say? The Word is near you in your mouth and in your heart: that is the word about trust (**"emunah"**) which we proclaim, namely, that if you acknowledge publicly

with your mouth that Yeshua/Jesus is Lord and trust in your heart that God raised him from the dead, you will be delivered. For with the heart one goes on trusting and thus continues toward righteousness, while with the mouth one keeps on making public acknowledgments and thus continues toward deliverance -(Romans 10:8-10 Jewish New Testament Version). So, even today, to become the bride of Messiah you must still say "I do" to Him. When one takes communion in church, they are actually saying "I do" by taking the cup of grape juice or wine in some traditions. In Jewish weddings the bride and bridegroom drink from a cup of wine signifying "I do" accept the offer of marriage.

6. Gifts were given to the bride and a cup called the cup of the covenant was shared between the bride and the groom.

The rite of betrothal ("*erusin*") is completed when the groom gives something of value to the bride and she accepts it. The gift most often given today is the ring. When the groom places the ring on the bride's finger, the rite of betrothal is completed. This completed rite is known in Hebrew as "*kiddushin*", which means "sanctification," or to be set apart.

The gifts to the bride are symbols of love, commitment, and loyalty. The gift God gives to those who accept the Messiah is the Holy Spirit (*Ruach HaKodesh*) -(John 14:26; 15:26-27; Acts 2:38; 2nd Corinthians 1:21-22). When Yeshua/Jesus ascended to Heaven, He gave gifts to men -(Ephesians 4:7-8). These gifts included righteousness -(Romans 5:17-18), eternal life -(Romans 6:23), grace -(Romans 5:12,14-15), faith -(Ephesians 2:8-9), and other spiritual gifts -(1st Corinthians 12:1,4). These included wisdom, knowledge, healing, the working of miracles, prophecy, the discerning of spirits, tongues, and interpretation of tongues (languages) -(1st Corinthians 12:8-11), as well as the gifts of helps and administration -(1st Corinthians 12:28).

In addition, at this time the cup of the covenant was shared and sealed between the bride and the groom with the drinking of wine. In doing so, the couple drinks from a common cup. The cup is first given to the groom to sip, and then is given to the bride. This cup, known as the cup of the covenant, is spoken of in Jeremiah 31:31-33, as it is written: "***Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people***" - (Jeremiah 31:31-33). Yeshua/Jesus spoke of the cup of the New Covenant (*Brit Hadashah*) in Luke 22:20.

7. The bride had a mikvah (water immersion), which is a ritual of cleansing.

Mikvah is a Hebrew word that means "pool" or "body of water." **Mikvah** is a ceremonial act of purification by the immersion in water. It indicates a separation from a former way to a new way. In the case of marriage, it indicates leaving an old life for a new life with your spouse - (Genesis 2:23-24; Ephesians 5:31). Immersing in the **mikvah** is considered spiritual rebirth. The reason is that a **mikvah** has the power to change a person completely. Concerning the marriage to Israel at Mount Sinai, God said in Ezekiel 16:8-9, as it is written, **"...I swear unto thee, and entered into a covenant with thee... and thou becamest Mine. Then washed I thee with water..."** The washing, or immersion, here refers to that of Israel before the people received the Torah when God betrothed Himself to Israel at Mount Sinai -(Exodus 19:14-15). Yeshua/Jesus spoke to the Pharisee, Nicodemus, that he must be born anew (immersed) to enter into the Kingdom of God -(John 3:1-7). The believers in the Messiah are to be immersed in the name of Yeshua -(Acts 19:4). The Holy Spirit (**Ruach HaKodesh**) is the immerser of God - (Luke 3:16; Acts 1:5; 11:15-16).

8. The bridegroom departed, going back to his father's house to prepare the bridal chamber.

At this point, the bridegroom leaves for his father's house to prepare the bridal chamber for his bride. It was understood to be the man's duty to go away to be with his father, build a house, and prepare for the eventual wedding. Before he goes, though, he will make a statement to the bride. **"I go to prepare a place for you; if I go, I will return again unto you."** This is the same statement Yeshua/Jesus made in John 14:1-3 before He went to His father's house in Heaven, as it is written: **"Let not your heart be troubled: ye believe in God, believe also in Me. 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. And if I go and prepare a place for you, I will come again, and receive you unto Myself that where I am, there ye may be also"** -(John 14:1-3). John 14:1-3 is a Rapture passage both by context and promise.

9. The bride was consecrated and set apart for a period of time while the bridegroom was away building the house.

Before the bridegroom could go and get the bride, the groom's father had to be satisfied that every preparation had been made by the son. Only then could he give permission to the son to go and get the bride. In other words, while the bridegroom was working on the bridal chamber, it was the father who "okayed" the final bridal chamber. The bridegroom did not know when his father would declare the bridal chamber fit and send him to go get his bride. This is exactly what Yeshua/Jesus was referring to in Mark 13:32-37.

Meanwhile, the bride was to wait eagerly for the return of the bridegroom. In the mind of the bride, the bridegroom could come at any time, even in the middle of the night or at midnight. Therefore, she had to be ready at all times. Yeshua/Jesus referred to this in Mark 13:32-37 and Matthew 25:1-13. While waiting for her bridegroom to come, the bride had to have thought to herself, "Is he really coming back for me? Is he really going to keep his word?"

This was the thought that Peter answered in 2nd Peter 3:1-13. This is why we are to live in a state of expectation, all the time.

10. The bridegroom would return with a shout, "Behold, the bridegroom comes" and the sound of the ram's horn (shofar) would be blown.

The time of the return of the bridegroom was usually at midnight. When the bridegroom did come, he came with a shout -(Matthew 25:6) and with the blowing of a shofar (trumpet) -(1st Thessalonians 4:16-17; Revelation 4:1). The marriage between the bride and the groom will take place under the "**chupah**" or wedding canopy. Since Heaven is a type of "**chupah**", we can see that when Yeshua/Jesus gives a shout for His bride, accompanied by the blowing of a shofar (trumpet), the marriage between Yeshua/Jesus and His bride will take place in Heaven.

The marriage ceremony will have a sacred procession. For this reason, the bridegroom (Yeshua/Jesus) will be led to the "**chupah**" first. When the bridegroom approaches the "**chupah**", the cantor chants, "**Blessed is he who comes.**" "**Blessed is he who comes**" is an idiomatic expression meaning "welcome." Yeshua/Jesus said that He would not return for His bride until these words were said -(Matthew 23:39). The groom is greeted like a king under the "**chupah**". During this time Yeshua/Jesus, the bridegroom, will be crowned King under the "**chupah**", which is Heaven.

11. He would abduct his bride, usually in the middle of the night, to go to the bridal chamber where the marriage would be consummated. This is the full marriage, known in Hebrew as nesu'in.

The bride and groom will go to the wedding chamber, or "**chadar**" in Hebrew, where the marriage will be consummated. They will stay in that wedding chamber for seven days, or a week. At the end of the seven days, the bride and groom will come out from the wedding chamber. This can be seen in Joel 2:16.

The word week in Hebrew is "**shavuah**". It means a "seven." It can mean seven days or seven years. An example of the Hebrew word for week ("**shavuah**") meaning seven years can be found in Daniel 9:24, as it is written, "**Seventy weeks [shavuah, 490 years] are determined upon thy people...**" and in 9:27, "**And he [the false Messiah known as the antichrist] shall confirm the covenant with many for one week [shavuah, seven years]...**" The week referred to in Daniel 9:27 is known to Bible believers as the tribulation period. The Jewish people understand this time to be the birth-pangs of the Messiah known in Hebrew eschatology as the "**Chevlay shel Mashiach**". This is taken from Jeremiah 30:5-7. From this we can see that the believers in the Messiah will be with the Messiah in Heaven for His wedding while the earth will be experiencing the seven-year tribulation period, or the "**Chevlay shel Mashiach**", in Hebrew.

**12. Finally, there would be a marriage supper
for all the guests invited by the father of the bride**

The bride and the groom would be in the wedding chamber for seven days. When the bride and the groom initially went into the wedding chamber, the friend of the bridegroom stood outside the door. All the assembled guests of the wedding gathered camped out outside, waiting for the friend of the bride-groom to announce the consummation of the marriage, which was relayed to him by the groom. John the Baptizer referred to this in John 3:29. At this signal, great rejoicing broke forth -(John 3:29). The marriage was consummated on the first night -(Genesis 29:23). The bloodstained linen from this night was preserved. It was proof of the bride's virginity -(Deuteronomy 22:13-21).

On the wedding day, the bridegroom is seen as a king and the bride as a queen. During the consummation of the marriage, the bridegroom (Yeshua/Jesus) will be crowned King over all the earth and the bride (the believers in Yeshua, the Messiah) will live with Him and rule with Him forever. The crowning of the King and the marriage can be seen in Isaiah 62:3-7. At the end of the week -(seven-year tribulation, or birth-pangs of the Messiah), the marriage supper will take place. The marriage supper will not take place in Heaven, but on earth. After the marriage, the bride and Groom will return to earth. The marriage supper will be taking place on earth and only the invited guests of the Father of the Groom (God the Father) will be present at the banquet meal. This can be seen in Revelation 19:7-16 and 20:4. Yeshua/Jesus spoke of the marriage supper and the banquet in Luke 12:35-38 and Matthew 8:11. The wedding supper is a theme of the festival of "**Sukkot**". During "**Sukkot**", the people were instructed by God to build a temporary shelter. One of the things God instructed the people to do is eat there. When they eat, they are to set a plate for seven different people. Among the seven whom a plate is set for are Abraham, Isaac, and Jacob. This is what Yeshua/Jesus was referring to in Matthew 8:11.

The unbelievers in the Messiah will attend a separate banquet where the fowls of the air will eat their flesh. This can be seen in Revelation 19:17-18. Only in this banquet the unbelievers will be eaten rather than eating.

The home of the bride was Jerusalem and it was the bridegroom who came to the bride to dwell with her. It is from Jerusalem that the believers in the Messiah during the Messianic age, or Millennium, will reign with the Messiah. This can be seen in Revelation 21:1-3; Ezekiel 43:1-2,7; Isaiah 2:2-4; Micah 4:1-5; and Zechariah 2:10-12.

In concluding this section on the wedding, whenever anyone hears the message of the "**basar**" (gospel), it is a wedding proposal by God to accept Him and be a part of His bride. God desires that we accept His invitation and give Him our response of "I do." In fact, Revelation 22:20 is a proposal by Yeshua/Jesus Himself to accept Him and be a part of His bride. His message in this verse is "**Come**." Will you say, "I do" to the Messiah's proposal to you?

The Resurrection of the Dead

One of the reasons for blowing the shofar is to proclaim the resurrection of the dead. In addition, the thirteenth principle of the Jewish faith is belief in the resurrection of the dead. The resurrection of the dead will take place on Rosh HaShanah (Talmud, Rosh HaShanah). In 1st Corinthians 15:52, the apostle Paul tells us that the resurrection of the dead will be "**at the last trump.**" Earlier, in 1st Corinthians 15:14, he wrote that without the Messiah rising from the dead, our faith is in vain.

We cannot go to the Book of Revelation and say that the voice of the seventh angel - (Revelation 11:15) is the last trump. In the first century, the last trump (shofar) meant a specific day in the year. In Judaism, there are three trumpets (**shofarim**) that have a name. They are the first trump, the last trump, and the great trump. Each one of these trumpets indicates a specific day in the Jewish year. The first trump is blown on the "Feast of Shavuot" (Pentecost) -(Exodus 19:19). It proclaimed that God had betrothed Himself to Israel. The last trump is synonymous with "Rosh HaShanah", according to Theodore Gaster in his book, '*Festivals of the Jewish Year*', in his chapter on Rosh HaShanah. Herman Kieval also states the same thing in his book, '*The High Holy Days*' (Volume I, Rosh HaShanah, Chapter 5, Footnote 11), in the chapter on the shofar. The great trumpet is blown on "Yom Kippur", which will herald the return of the Messiah Yeshua/Jesus back to earth -(Matthew 24:31).

The first and last trump relate to the two horns of the ram, which according to Jewish tradition, was caught in the thicket on Mount Moriah when Abraham was ready to slay Isaac and offer him up as a burnt offering (**olah**). This ram became the substitute for Isaac even as Yeshua/Jesus became the substitute for us and provided life for us through His death.

In **Pirkei Avot** (the sayings of the fathers), Rabbi Eliezer tells us that the left horn (first trump) was blown on Mount Sinai, and its right horn (the last trump) will be blown to herald the coming of the Messiah. Isaiah 18:3 and 1st Thessalonians 4:13-18 speak of the resurrection of the dead. 1st Thessalonians 5 continues with the day of the Lord and the birth-pangs of the Messiah. The festivals will, beyond a shadow of a doubt, tell you that the resurrection of the dead precede the time of Jacob's trouble (also known as the Tribulation). 1st Thessalonians 4:16-17 says that the dead in Messiah will rise first, and that the catching away of the believers will immediately follow.

To recap, the term rapture comes from the Greek word "**harpazo**", which means "to seize, catch away, catch up, pluck, pull, take by force" -(1st Thessalonians 4:17). The Hebrew equivalent is the word **natzal**. Isaiah 26:2-3, 19-20 and 57:1-2 all speak clearly of the resurrection of the dead, the taking of the believers, and the hiding of the believers from the indignation (the tribulation). Daniel 12:1-2 also speaks of the resurrection of the dead, the tribulation, and the salvation of Israel through the tribulation. Zephaniah 1:14-18 and 2:2-3 tells about the terrible times during the day of the Lord, the birth-pangs of the Messiah, and issues a decree to repent and turn to G-d before that day to be hid from that time. Psalm 27:5 says the righteous will be hid in the time of trouble. This psalm is read every day during the 40-day

period of **Teshuvah**. 2nd Thessalonians 2:1 says, "**Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him.**" The phrase, "gathering together" comes from the Greek word "**episunagoge**", which means "an assembly." In Numbers 10:2-3, the trumpet is blown to assemble the people. The blowing of the trumpet and the assembling of the people also appear together in First Thessalonians 4:16-17 and First Corinthians 15:51-53.

Yom HaKeseh: The Hidden Day

In Psalm 27:5 it is written, "**For in the time of trouble He shall hide me in His pavilion; in the secret of His tabernacle shall He hide me; He shall set me up upon a rock.**"

Yet another name for Rosh HaShanah is "**Yom HaKeseh**", "**The Day of the Hiding**" or "**the Hidden Day.**" The term "**keseh**" or "**keceh**" is derived from the Hebrew root "**kacah**", which means to "conceal, cover, or hide." Every day during the month of Elul, a trumpet is blown to warn the people to turn back to God, except for the thirtieth day of Elul, the day preceding Rosh HaShanah. On that day the trumpet is not blown, and is therefore silent. This is because much about Rosh HaShanah is concealed and shrouded in mystery. The mystical aspect of Rosh HaShanah is indicated in Scripture: "**Sound the shofar on the New Moon, in concealment of the day of our festival**" -(Psalm 81:3). "**Ha satan**", the accuser, is not to be given notice about the arrival of Rosh HaShanah, the Day of Judgment.

Rosh HaShanah is called Yom HaKeseh, or the Day of the Hiding, because it was hidden from satan (**Ha satan**), the adversary. The Bible says that satan comes to rob and to steal -(John 10:10, and to confuse -(1st Corinthians 14:33). Because it is the Day of Judgment, it is symbolically hidden from satan (satan did not know and understand the plan of the cross, 1st Corinthians 2:7-8). This was hidden from him as well. Believers never said when the day of Rosh HaShanah was; they simply said, "**Of that day and hour no one knows, only the Father.**" Now you know why Jesus called it that by that term, an idiomatic expression, understood by Jews of Jesus' day.

One of the reasons most often given to disclaim that the resurrection of the dead and the catching away of the believers is on Rosh HaShanah is the statement given by Yeshua/Jesus in Matthew 24:36, as it is written, "**But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only.**" Because Rosh HaShanah was understood to be the hidden day, this statement by Yeshua/Jesus is actually an idiom for Rosh Hashanah. Thus it should be given as proof that He was speaking of Rosh HaShanah because Rosh HaShanah is the only day in the whole year that was referred to as the hidden day or the day that no man knew.

Spiritual Application: (Halacha). Rosh HaShanah takes place on the new moon. Colossians 2:16-17 says that the new moon will teach about the Messiah. The Jewish (Biblical) month is based upon a lunar cycle. The moon can barely be seen as the cycle begins. But then the moon turns toward the sun and begins to reflect the light of the sun. The sun in the sky is a picture of Yeshua/Jesus -(Malachi 4:2), and the moon is a picture of the believers in the

Messiah. The sun has its own light, but the moon's light is a reflection of the sun. When we first become believers in Yeshua/Jesus, we can hardly be seen spiritually, and we know very little about God. But then our lives begin to revolve around the Messiah as the moon revolves around the Sun. As we begin to turn more and more toward the center of creation, we begin to reflect that light (Yeshua/Jesus) more and more, just as the moon reflects the light from the center of the solar system.

Pre-Tribulationists are people who believe that the rapture will take place before the tribulation - Daniel's 70th week - the Great Tribulation when God will pour on to this world, trouble that has never been seen before. So a pre-tribulationist is someone who believe that the rapture will take place before, pre- the tribulation. That's easy enough to understand, I hope. Then there's a group of people called mid-tribulationists, and they believe that after this false peace that is brought in by Antichrist after the first three and a half years of the tribulation's seven years, then the Lord Jesus will come to the air and rapture His church just before all of the - what would you say? - obvious wrath is poured out upon the earth. So in the 'mid' period, that's the mid-tribulationists. Then there are post-tribulationists, even among pre-millennialists, people who believe that the Lord Jesus Christ's coming to the air and the rapture of the church will take place almost simultaneously with His coming to the earth. His coming to the air for His saints and rapturing them will take place at the same time as His coming to the earth, the Mount of Olives.

I just want to point out to all that while we may have differences of opinion on the timing, make no mistake that the word "Rapture" is in the Bible. The true and original Bible that is. The problem is with the translation from the Latin Vulgate into the King James Version. In the original Greek the word used for what we know in the King James version as "caught up" is "**Harpazo**". This word means a sudden and physical withdrawal. A snatching away in essence. The Catholics wanted a version of the Bible in the common language of the time around 350 A.D. They translated the original word "**Harpazo**" into "**Rapiemur**". This is where the word "Rapture" comes from. In Latin "**Rapiemur**" means the same thing as "**Harpazo**", a sudden and physical withdrawal, a snatching away in essence. When the King James Version appeared the word "**Rapiemur**" was changed to "**Caught Up**". In between the Latin Vulgate and the King James versions other Bible versions also used the word "Rapture".

The first six English translations of the Bible translated the Biblical term "**Hee Apostasia**" as "The Departure". The King James Bible translators were influenced by Jesuit scholars to weaken the meaning and translate the term as "Falling Away". This change diluted the meaning for generations to come. The following English Bibles translated "**Hee Apostasia**" correctly because the Definite Article "The" appears in front of the word "Departure". In Greek, the use of a "Definite Article" – "The" gave locality and specificity to the word following the word "The". The late Greek scholar Dr. Kenneth Wuest was on record in correcting the common error made by translators abusing the "Definite Article". Thus the term "**Hee Apostasia**" is properly translated "**The Departure**" as opposed to the incorrect term "**Falling Away**" as found in 2nd Thessalonians 2:3. The Jesuits pressured the KJV translators to drop "The

Departure” in favor of the watered-down “Falling Away”. The six previous English translations below all translated it “The Departure”:

Wycliffe Bible 1384
Tyndale Bible 1526
Cloverdale Bible 1526
Cranmer Bible 1539
Breeches Bible 1576
Beza Bible 1583
Geneva Bible 1608

Just another misunderstanding of history, perhaps, that unfortunately has led many astray. You can argue about the timing of the "Rapture" but you can't deny it's in the Bible. In fact it goes all the way back to the original Greek penned by the Apostle Paul himself. There are other references in the Greek writings that use this same word. This word is always used in the same context, a sudden forceful or physical removal. Like I always say, do your homework. Review for yourself.

I pray this study will provide you greater insight into the awesome God who loves you beyond your imagination. If you have questions, comments, or interested in learning about the “Diamonds and Nuggets of the Bible” feel free to contact me at:

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Articles referred to and mentioned in this study are archived in their entirety at the web site:
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Baruch HaShem!