

## A Response to an Article Titled:

“The Rapture – A biblical fact, or just a figment of the imagination?”

(Promoted by: John R. Wallis)

Normally a response would not be made to such a hollow, illogical, unreasoned and amateurish statement of an unproved opinion. To state that “The theory (the Rapture) has no basis in scripture at all” without one scintilla of proof is as convincing as an illiterate yokel standing on the level plains of Australia’s west and declaring that “clearly the earth is flat”! However in the interests of defending the faith, the true position can readily be established from scripture.

The church is never named in the epistles except by Paul (particular assemblies are named by John); and consequently the Rapture of the saints, before the appearing of Christ, is also detailed by Paul.

Colossians 3:4 is clear “when the Christ is manifested (appears publicly) . . . then shall ye also be manifested with him in glory.” (i.e. come with Him from heaven) This is doubly confirmed by Jude (v.14): “Behold, the Lord has come amidst, (Greek: “en”: with) his holy myriads, to execute judgement”. How can we come *with* Him unless we are *already* in His company?

Similarly 1 Thess. 4:17 “we shall be always with the Lord” (after the Rapture) is clearly correct: those that go to be with Christ at the Rapture will be with Him “always” whether He is in heaven, or on earth during the appearing and millennial age, or in heaven for eternity – blessed thought to all true believers!

The Greek word translated “rapture” is *harpazo*. The same word is used when the Spirit of the Lord ‘caught away’ Philip as “when the living who remain, shall be ‘caught up’ together with them in the clouds, to meet the Lord in the air, and thus we shall be always with the Lord”. This article, in attempting to pour scorn on the very idea of the Rapture, cites the very scripture that states it as a fact.

*Harpazo* is also used for Paul being caught up into paradise and in Rev: 12:5 for the male son caught up to God, which really brings us to the greatest scene of ‘rapture’, already taken place, in Christ Himself being carried up into heaven. Thus the fact, not theory, of ‘rapture’ is central to God’s absolute triumph of good over evil. No wonder that Satan who fell and falls out of heaven, having no power to rapture or raise (but only to drag down to the “sink of corruption”), wants to belittle it. Little wonder he’s throwing all he can against such a glorious pattern of God’s operations.

Judgement will be associated with the appearing of Christ, after the Rapture. The second half of the 70<sup>th</sup> week of Daniel will take place between the Rapture (private to true believers) and the appearing (public). But its length may well be less than 3½ years (refer Rev. 13:5) “but . . . those days shall be cut short.” (Matt.24: 22)

The unnamed author is very ignorant of the way scripture often has earlier ‘partial’ fulfilment of prophecy and a later ‘final’ fulfilment, such as the way the Lord’s words had application to the overthrow of Jerusalem AD 66-70 and yet the same scriptures will be meaningful to the faithful Jewish remnant.

Further this writer has identified incorrectly Luke 17: 34-37 with the Rapture, whereas clearly it relates to a judicial setting as the Lord makes clear in verse 37.

The writer has clearly missed the scriptures (many Psalms, Zech. 13: 8-9, Ezekiel 37: 11-28, Daniel, etc.) that show that the Spirit will graciously work in a Jewish remnant, and others (e.g. the two witnesses: Rev. 11: 3-13) *after* the Rapture through “these glad tidings of the kingdom . . . then shall come the end” (Matt. 24: 14).

All the passages which speak of the *resurrection* (Romans 8; 11, John 5: 21, Luke 20, 1 Cor. 15, Philippians 3: 10, 1 Thess. 4 and Rev. 20) in the New Testament show clearly that the resurrection of the saints is an entirely distinct thing from the resurrection of the wicked, being founded on their redemption and their having received life from Christ. These scriptures all show clearly that there will be 1,000 years between the resurrection of those that are the fruit of redemption and those that are the fruit of the rejection of redemption. See J.N.Darby, Collected Writings vol.11 page 264.

Those, like our deluded writer, who wish to prove a “general resurrection” quote Matt. 25 where the division between the sheep and goats is detailed. There is not a single syllable about the resurrection in that scripture! End of argument!

The writer shows an abysmal lack of Greek vocabulary by quoting Matt. 28:20. . . .”with you . . . until the completion of the age,” The last word in this gospel is age (Gk: *aiōn* – age or period – i.e. this dispensation ending at the Rapture).

Thus any unbiased Christian will see that the events of the last day will be:- (i) Rapture (ii) Period of chaos and upheaval (iii) Appearing of Christ (iv) Millennial (1,000 years) (v) Final judgement emanating from the great white throne. (vi) The day of God.

Revelation shows clearly that Satan will be confined to the pit during the millennium but on being released will seek to promote evil and will be banished, without trial, with the beasts, to hell.

That such a trite article should attempt to contradict the reasoned convictions of learned men of God, such as Morrish, Wigram, Darby, Ellicott, etc. shows that the response to something feared is to state that it doesn't exist! True Christians can rest in the truth of Paul's writing and look forward to the Rapture not troubled at all that, obviously, the promoters of this article will not be there.

Probably the next step in this article's devilish logic is to deny the resurrection because to despise the Rapture surely belittles the resurrection of the just, with which it is inextricably intertwined, bless His unlimited power and love.

Let Peter have the final word: “Paul also has written . . . according to the wisdom given to him . . . in all his epistles . . . which the untaught and ill-established wrest . . . to their own destruction”. (2 Peter 3: 15-16)