

Written by Brad Lippincott; May 2007.

Rapture: An Overview

Introduction

The rapture is a very controversial topic that will either make Christians want to flee from the subject or rush to understand what the rapture of the Church is about. This writer has chosen the topic of rapture to learn more about what it is precisely. This writer does adhere to a Pre-Tribulation Rapture stance, but had difficulty in defending it. There are different views about the rapture, how it will happen, and when it will occur. One of the goals of this paper is to clarify the mysteries surrounding the rapture by trying to create a paper that will break down the components of the rapture and what it is so that it is not overwhelming. The other goal after this paper is written is to use it for ministry in teaching others about this spectacular event called the "rapture".

Rapture Defined

In order to understand what the rapture is and what this paper is about, the need arises to have an operational definition of rapture. The word "rapture" has its etiology from the Latin Vulgate word *rapiemur*.¹ The word rapture means "to be forcibly snatched up," "to be taken away."² Elmer Towns defines in the following: "(Lit. to be caught up). - The bodily return of Jesus Christ at the end of the Church Age for the saved; both dead and alive; to take them to heaven, translate them into resurrected bodies, and give them a heavenly home".³ A third definition of rapture is the following:

God's taking the church out of the world instantaneously. The Latin term *rapiro*, which means to "snatch away" or "carry off," is the source of the English word.

¹ Chuck Missler, Learn the Bible in 24 Hours (Nashville: Thomas Nelson, Inc., 2002), 258.

² *Ibid.*, 258.

³ Elmer L. Towns, Theology for Today (Belmont: Wadsworth, 2002), 899.

While there are differing views of the millennium (Rev. 20:2-7) in relation to Christ's second coming (e.g., Pre-Millennial, postmillennial, and amillennial), nevertheless, all evangelicals affirm a literal return of Christ to the earth preceding the eternal state. In Pre-Millennialism, however, the distinct event of the rapture is often emphasized.⁴

The Greek word for "Rapture" is *Harpazo*.⁵⁶ Robert Young writes that the word *Harpazo* can be translated as: "Catch; catch away; catch up; pluck; pull; take by force".⁷ The word *harpazo* appears in John 10:12 has the English rendering "catch". Matthew 13:19, Acts 8:39 has the English rendering "catch away". 2 Corinthians 12:2, 4; 1 Thessalonians 4:17; Revelation 12:5⁸ has the English rendering of "Catch up to". John 10:28-29 has the English rendering "pluck"⁹; Jude 23 has the English rendering "pull". Matthew 11:12; John 6:15; and Acts 23:10 has the English rendering "take"¹⁰.

It is clear that the word "rapture" does not appear in any English Bible translation, but the meaning of "rapture" through the Greek word *harpazo* does in fact exist and does mean to "take away".

Tribulation Defined

The Tribulation period is important to understand because all rapture theories revolve around the Tribulation and whether or not the church of Jesus Christ will go through the Tribulation period. An entire book can be dedicated solely to the topic of Tribulation. This writer will give a brief description of the Tribulation period and then focus the rest of the paper on the Rapture. Towns defines tribulation as the following:

⁴ Trent V. Butler, Holman Illustrated Bible Dictionary (Nashville: Holman Reference, 2003), 1366.

⁵ Tim LaHaye; Ed Hindson, The popular Encyclopedia of Bible Prophecy (Eugene: Harvest House Publishers, 2004), 309.

⁶ *Ibid.*, 258.

⁷ Robert Young, Young's Analytical Concordance to the Bible (Peabody: Hendrickson Publishers), 72.

⁸ *Ibid.*, 149.

⁹ *Ibid.*, 760.

¹⁰ *Ibid.*, 959.

Seven years of unparalleled trouble at the end of the Church Age directed at Israel, the physical earth, and those living during this period. -Characterized by the wrath of God and the presence of Satan. - The last three and one half years are an intense time of suffering and is called the Great Tribulation.¹¹

The tribulation is a seven year event where "the Antichrist will emerge, persecution of new believers will ensue, and the great battle of Armageddon and the second coming of Christ will transpire".¹² The tribulation will be a time where the wrath of God is poured upon all the people of the earth. Daniel 9:27 explains that the Antichrist will make a firm covenant with the many for one week (seven years) and in the middle of the seven years (3 1/2 years into the tribulation), the Antichrist will break the covenant and desecrate the temple and start persecuting the Jews.

Rapture in History

People who do not prescribe to a Pre-Tribulation Rapture view try to attack it, one way is through history. Some argue that the early Church was Post- Tribulational, but yet Pre-Millennial.¹³ Another argument states that the rapture was created by a girl named Miss Margaret MacDonald of Port Glasgow, Scotland. Miss Margret MacDonald is said to have received a vision of the Pre-Tribulational point of view and taught her view to a man named Darby.¹⁴ This teaching from Miss Margaret MacDonald occurred in the year 1830.¹⁵

¹¹ Elmer L. Towns, Theology for Today (Belmont: Wadsworth, 2002), 901.

¹² Tim LaHaye; Ed Hindson, The popular Encyclopedia of Bible Prophecy (Eugene: Harvest House Publishers, 2004) ,385.

¹³ Elmer L. Towns, Theology for Today (Belmont: Wadsworth, 2002), 758.

¹⁴ Ibid., 759.

¹⁵ Ibid., 758.

There are many historical arguments that people try to use to disprove the rapture. Firstly the best way to prove a Biblically based theory wrong is by using the scriptures. History literally means "his story". "His story" about the rapture may be wrong. The Bible actually speaks about keeping the chosen away from God's wrath. "The Hebrew *Midrash* emphasizes that 'prophecy is pattern not just prediction.'"¹⁶ To prove the point Chuck Missler states:

There were three groups of people who faced the judgment God at the Flood of Noah:

1. Those who perished in the Flood;
2. Those who were preserved through the Flood in the Ark;
3. Those who were removed prior to the Flood.

The one removed was Enoch. You say, "well, that's just one person." Yes, but the body of Christ in the Scripture is also treated as one.¹⁷

Enoch is actually a type of rapture. Genesis 5:24 states: "Enoch walked with God; and he was not, for God took him. Elijah is also a type of the rapture because he was taken away by God in 2 Kings 2:10. Both Enoch and Elijah never died. They were both taken by God while they were alive. The idea of rapture is real and was in the ancient scriptures of the Hebrews. 1 Thessalonians 5:16 is the fulfillment of the type presented by what happened to Adam and Elijah. 1 Thessalonians 4:17 states: Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord. 1 Thessalonians 4:17 shows that no one had to die for God to bring them up to Heaven. What happened to Enoch and Elijah will happen to the Church one day. The rapture of the Church has its basis founded Biblically and historically.

¹⁶ Chuck Missler, Learn the Bible in 24 Hours (Nashville: Thomas Nelson, Inc., 2002), 267.

¹⁷ *Ibid.*, 268.

When will the Rapture of the Church occur?

The reality is that no one will know when the rapture of the Church will occur. It is actually dangerous do date setting of when Jesus Christ will come back because it will always lead to a false set of beliefs, and could potentially lead to cultic practices. Some individuals have been interested in setting a date as to when Jesus Christ will return and rapture His Church. Some of these people included Joachim of Flores, 1260; Miltiz of Kromeriz, 1365; Joseph Mede, 1660; John Napier, 1668; Pierre Jurieu of France, 1689. . . William Miller, 1843; C.T. Russell, 1874; and E. C. Whisenant's '88 reasons for 1988"¹⁸. The reality is that one must not try to figure out the date as to when Jesus Christ will return. Scriptures clearly show it is impossible to know when Jesus Christ will return. Observe the following:

Matthew 24:42: Therefore be on the alert, for you do not know which day your Lord is coming.

Matthew 24:44: For this reason you also must be ready; for the Son of Man is coming at an hour when you do not think He will.

Mark 13:32: But of that day or hour no one knows, not even the angels in heaven, nor the Son, but the Father alone.

Luke 12:40: You too, be ready; for the Son of Man is coming at an hour that you do not expect.

Acts 1:7: He said to them, "It is not for you to know times or epochs which the Father has fixed by His own authority;"¹⁹

We will never know when Jesus Christ will return. Those who adhere to a Post-Tribulation or Mid-Tribulation point of view have a major flaw in their logic. If an individual believes in a Post-Tribulation, then all they have to do is count seven years after the Antichrist makes a firm covenant with the Jews to know when Jesus is coming back. This is unscriptural because no one is supposed to not know when Jesus comes

¹⁸ Chuck Missler, Learn the Bible in 24 Hours (Nashville: Thomas Nelson, Inc., 2002), 268.

¹⁹ These scriptures were used by: Chuck Missler, Learn the Bible in 24 Hours (Nashville: Thomas Nelson, Inc., 2002), 268.

back. If an individual believes in a Mid-Tribulation rapture, then all they have to do is count three and a half years from when the Antichrist makes a firm covenant with the Jews (Dan. 9:27) and then they will know when the Rapture will take place.

Rapture Views

There are many views as to when the rapture will occur in relation to the Tribulation. This section will discuss the different positions of when the rapture will occur in relation to the Tribulation.

Post Tribulation Rapture

The Post-Tribulation views is held "by some Premillenarians but also by all amillenarians and all postmillenarians"²⁰. Walvoord further writes:

It holds that the Rapture will occur as a phase of the second coming of Christ. According to this point of view, when Christ reaches the air above the earth, the church will be Raptured and will meet him in the air and will then return immediately with him to the earth. It is called Post-Tribulation because it holds that the Rapture will occur after the Great Tribulation at the time of the Second coming.²¹

There are many weaknesses in the Post tribulation view point. 1 Thessalonians 5:9 states: "For God has not destine us for wrath, but for obtaining salvation through our Lord Jesus Christ". The Post-Tribulation Rapture view already contradictions the passage of 1Thessalonians 5:9 because it is the tribulation where the wrath of God is poured out. Also, why would a select group of all the Christians of the Church age have to suffer the wrath of God? Post-Tribulationists cannot answer this question as to why all the Church (past, present, and future) does not suffer the wrath of God. The Post-Tribulational view maintains that people are destined to suffer wrath. Romans 5:9 states:

²⁰ John F. Walvoord, Major Bible Prophecies (Grand Rapids: Zondervan Publishing House, 1991), 266.

²¹ Ibid., 266.

How much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him. Romans 5:9 shows that believing in Jesus Christ justified us from wrath. The wrath of Romans 5:9 is not limited to eternal punishment, but includes immunity from all of God's wrath. 1 Thessalonians 1:10 and Revelation 3:10 are additional scriptures that show we will not suffer the wrath of God. Post-Tribulationists believe what comes upon the whole world will come upon the Church during the Tribulation.²²

Another problem with the Post-Tribulation view point is that there will be no one to populate the earth during the Millennial reign of Christ because all the saved are immortal and the unsaved are already condemned.²³

Mid-Tribulationism

Those who hold to a Mid-Tribulation view point can at least claim that their view is in line with scripture in that believers will not undergo the wrath of God. Norman Harrison is the man who is accredited with popularizing the Mid-Tribulation Rapture view point in 1941. He maintained that the Rapture was in Revelation 11:1-3 where the two witnesses are resurrected and ascend to heaven.²⁴ The two witnesses are a symbol of a "larger company of witnesses-presumably the living church and the resurrected saints. The weakness with this argument is that the two witnesses are real people and are not symbolic of any larger group. The two witnesses perform individual activities.²⁵ It is the

²² Gleason L. Archer, Three Views on the Rapture (Grand Rapids: Zondervan Publishing House, 1996), 118.

²³ Chuck Missler, Learn the Bible in 24 Hours (Nashville: Thomas Nelson, Inc., 2002), 265.

²⁴ Tim LaHaye; Ed Hindson, The popular Encyclopedia of Bible Prophecy (Eugene: Harvest House Publishers, 2004) ,107.

²⁵ *Ibid.*, 224.

two witness that have fire flowing out of their mouth to devour their enemies (Rev 11:5), it is not the Church that has fire flowing out of their mouths devouring their enemies.

Its adherents hold that the Rapture will take place in the middle of the last seven years before the second coming of Christ. As the last seven years are regarded in general as a time of tribulation, these people hold that the Rapture will occur before the Great Tribulation, but not before the entire seven years.²⁶ Furthermore, this view maintains that the first half of the Tribulation "features man's wrath", which the church will experience".²⁷

There is a major weakness with the Mid-Tribunational view and the Post-Tribunational view points. Revelation 13:18 states: "Here is wisdom. Let him who has understanding calculate the number of the beast, for the number is that of a man; and his number is six hundred and sixty-six". This verse shows that Mid-Tribunationalism and Post-Tribunational arguments are flawed. One must first know that the Greek and Hebrew have numeric values attached to each letter, hence why one has to calculate the name. The one who has wisdom must calculate the name of the Antichrist (man of sin). However, if anyone has any remote Biblical understanding of Daniel 9:27 people would notice that the Antichrist is who he is because he made a covenant with the Jews and restored the temple. If every Christian can figure out who the Antichrist is based on a covenant and not a calculation, then there is no point to calculating the name of the Antichrist in Revelation 13:18. The reason why the name of the Antichrist must be calculated is due to the fact that people are unaware of Daniel 9:27.

²⁶ John F. Walvoord, Major Bible Prophecies (Grand Rapids: Zondervan Publishing House, 1991), 266.

²⁷ Tim LaHaye, The Rapture (Eugene: Harvest House Publishers, 1973), 107.

Partial Rapture

This theory of the rapture maintains that those who are "specially qualified will be Raptured at the beginning of the last seven years and that there will be subsequent raptures as others qualify.²⁸ Some people teach a partial Rapture theory where those who are backslidden or unbaptized will be left behind.²⁹

The problem with this view is the fact that it denies the sacrifice for all that Jesus Christ paid on the Cross. Many times people who adhere to this view also think one could lose their salvation. Pentecost observes the following flaws pertaining to the partial rapture view point:

The partial raptures position is based on a misunderstanding of the value of the death of Christ as it frees the sinner from condemnation and renders him acceptable to God. 2 The partial rapturist must deny the New Testament teaching on the unity of the body of Christ. According to 1 Corinthians 12:12-13, all believers are united to the body of which Christ is the Head (Eph. 5:30). . . . If the rapture includes only a portion of those redeemed, then the body, of which Christ is the head, will be a dismembered and disfigured body when it is taken to Him. (3) The partial rapturist must deny the completeness of the resurrection of the believers at the translation. Since not all the living saints could be rapture, logically, not all the dead in Christ could be resurrected, inasmuch as many of them died in spiritual immaturity. (4) The partial rapturist confuses the Scriptural teaching on rewards. (5) The partial raptures confuses the distinction between law and grace. If his view is correct, the believer's position before God, eternally, would depend on his works, for what he did and what attitudes he developed would then be the basis of his acceptance.³⁰

There are many arguments against the partial rapture view point, but they can become extensive. Those who adhere to the partial rapture view point are not using scripture properly. The partial rapture view point can also make God seem like a liar

²⁸ John F. Walvoord, Major Bible Prophecies (Grand Rapids: Zondervan Publishing House, 1991), 266.

²⁹ Elmer L. Towns, Theology for Today (Belmont: Wadsworth, 2002), 899.

³⁰ J. Dwight Pentecost, Things to Come (Grand Rapids: Zondervan Publishing House, 1958), 160-161.

because He has given us the Holy Spirit which is the Seal of salvation (Eph. 1:13). If one can lose their seal, what kind of seal does God keep on His Church?

Pre-Tribulationism

Adherers of the Pre-Tribulation rapture believe that the rapture will occur "more than seven years before the second coming of Christ, and it is referred to as Pretribulational because it is predicted to occur before the end-time trouble"³¹. All the Church will not be on the Earth during the seventieth week of Daniel (9:27).

The Pre-Tribulational viewpoint actually makes the most sense in scripture. Unlike the other views of the rapture, the Pre-Tribulation Rapture view point can be defended without contradicting scripture. As stated earlier this writer adheres to a Pre-Tribulational rapture point of view. The remainder of this paper will now focus the attention on the Pre-Tribulational view point.

Scriptural Basis for Pre-Tribulation Rapture

1 Thessalonians 4:15-18 state:

But we do not want you to be uninformed, brethren, about those who are asleep, so that you will not grieve as do the rest who have no hope. For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus. For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord, will not precede those who have fallen asleep. For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord. Therefore comfort one another with these words.

Commenting on this passage Clarence Larkin notes that there are two noticeable events in this passage. The first event is there is a resurrection of the dead in Christ, and

³¹ John F. Walvoord, Major Bible Prophecies (Grand Rapids: Zondervan Publishing House, 1991), 266.

that there is a translation of the living Saints ³². These resurrections of those who have died in Christ are part of the first resurrection. This passage is simply a fulfillment of a promise by Jesus Christ in John 11:25-26 which states: "Jesus said to her," I am the resurrection and the life; he who believes in Me will live even if he dies, and everyone who lives and believes in Me will never die. Do you believe this?"³³ According to John 11:25-26 it is apparent that Jesus promised eternal life, even if someone dies. When the Rapture occurs as mentioned in 1 Thessalonians 4:15-18, it will be a promise fulfillment of John 11:25-26.

1 Corinthians 15:51-53 states: Behold, I tell you a mystery; we will not all sleep, but we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed. For this perishable must put on the imperishable, and this mortal must put on immortality. This passage helps support the events that surround 1 Thessalonians 1:14-17. 1 Corinthians 15:51 shows that everyone, whether they are living or are asleep (dead), they will be changed. This change will occur very quickly as is noted by the phrase "in the twinkling of an eye (v. 52). "As Paul stated, they will be imperishable and never be subject to decay, and they will be immortal, not subject to death (1 Cor. 15:53). They will also be free from sin and be the objects of God's grace and blessing through out eternity"³⁴.

³² Clarence Larkin, Dispensational Truth (Printed in the Philippines by Life Line Philippines: www.lifelineprinting.com), 11A.

³³ Scripture pointed out by: Chuck Missler, Learn the Bible in 24 Hours (Nashville: Thomas Nelson, Inc., 2002), 258.

³⁴ John F. Walvoord, Every Prophecy of the Bible (Colorado Springs: Victor, 1999), 464.

Walvoord makes notice of 1 Corinthians 15:54-55 in that the Rapture is fulfilling promises made in the Old Testament. Walvoord states:

At the Rapture of the church, there will be a victory over death and the grave. Paul stated, "Death has been swallowed up in victory. Where, O death, is your victory? Where, O death, is your sting? (vv.54-55) In this quotation from the Old Testament, Paul was quoting Isaiah 25:8 which states that God will "swallow up death forever," and from Hosea 13:14 where God states, "I will ransom them from the power of the grave; I will redeem them from death. Where, O death, are your plagues? Where O grave, is your destruction?"

As noted above by Walvoord death was conquered by Jesus Christ through the Rapture of the Church as promised by God in Isaiah 25:8 and Hosea 13:14. However, this writer is not sure as to if all unsaved beings do receive eternal bodies. At the time being the writer knows definitely that believers of Jesus Christ will receive Eternal bodies that do not perish because of the work of Jesus Christ being the sacrifice for all mankind when He was on the cross.

After the rapture of the Church the *bema* Judgment will occur. The *Bema* Judgment is more commonly called the "Judgment Seat of Christ"³⁵. "The purpose of the judgment of believers at the judgment seat of Christ is to determine the worthiness or worthlessness of their works"³⁶ It is in 2 Corinthians 1:14 that the phrase "day of our Lord Jesus" is mentioned. Writing about 2 Corinthians 1:14 Hindson states: "The 'day of our Lord Jesus' would be when the Corinthians, and all believers of the church dispensation, would stand before the Savior to give an account for their service"³⁷. 1 Corinthians 1:8 states: "who will also confirm you to the end, blameless in the day of our

³⁵ Tim LaHaye; Ed Hindson, The popular Encyclopedia of Bible Prophecy (Eugene: Harvest House Publishers, 2004) ,176-177.

³⁶ Ibid., 177.

³⁷ Tim LaHaye; Ed Hindson, The Popular Bible Prophecy Commentary (Eugene: Harvest House Publishers, 2006), 416.

Lord Jesus Christ". In order for one to be confirmed to the end, one must be judged.

This judgment for the Raptured believers is the *Bema* Judgment. Hebrews 9:27 states:

"And inasmuch as it is appointed for men to die once and after this comes judgment".

Everyone must be judged at some point in time, and after the judgment is over an

individual is confirmed into eternity. Hindson further writes concerning the *Bema*

Judgment that:

it is not until the end of the church age (1 Corinthians 1:8), Paul puts "we are to be proud" in the present tense to show that he is already involved in the 'eschatological event'. Christians are urged to walk in the light of that coming day (Romans 13:12-13).³⁸

Many times people will get the "blessed hope" confused with the "glorious appearing" and argue that they are indeed both the same event. Titus 2:13 makes it clear that the "blessed hope" and the "glorious appearing" are two separate events. Titus 2:13 states: looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus. In speaking about Titus 2:13 LaHaye writes "The blessed hope is definitely a reference to the Rapture of the Church"³⁹. The Rapture is called the "blessed hope" because it is a blessing to meet God in the air.⁴⁰ The glorious appearing "heralds that special day when Christ will return to this earth in triumph to be acknowledged by all men as the King of kings and the Lord of lords"⁴¹. The glorious appearing is more commonly called the Second Coming, and it is a literal event where Jesus Christ will come and pour out His wrath (Is. 61:2b-3) and start to rule the Earth (Rev. 21:1-9).

John 14:1-3 is another Rapture passage. John 14:1-3 states:

³⁸ Ibid., 417.

³⁹ Tim LaHaye, The Rapture (Eugene: Harvest House Publishers, 2002), 78.

⁴⁰ Ibid., 78.

⁴¹ Ibid., 81.

Do not let your heart be troubled; believe in God, believe also in Me. In my Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also.

This verse speaks of Christ coming from heaven to Earth to take His own back to the Father's house. "This passage taken literally indicates that the believer is going to go to heaven at the time of Christ's coming for Him".⁴² This passage is not referring to the second coming because Christ is traveling alone to receive His believers. In the second coming Jesus does not come to the Earth alone, but with His Church.

Revelation

The book of Revelation can also prove that the Church does not go through the Tribulation. The Church is not mentioned in Chapters 4-19 because Jesus Raptured the Church to Heaven where the marriage supper is taking place. God pours out His wrath from chapters 4-19. The Church appears again in Revelation 19:11-16 at the side of Jesus Christ during His glorious appearing. The kingdom on Earth is established from Revelation 19-22.⁴³ The reason why the Church is not mentioned from chapters 4-19 of Revelation is because the Church was Raptured into the clouds to meet the Lord in the air (1 Thess. 4:17).

Revelation 2:7, 2:11, 2:17, 2:29, 3:6, 3:13, and 3:22 all have one phrase in common. All of these passages written to the seven Churches contain the phrase "He who has an ear, let him hear what the Spirit says to the churches". Compare these verses to Revelation 13:9 that states: "If anyone has an ear, let him hear". The reason why the

⁴² Tim LaHaye and Thomas Ice, Charting the End Times (Eugene: Harvest House Publishers, 2001), 113.

⁴³ Edward Hindson, Revelation (Chattanooga: AMG Publishers, 2002), 51.

phrase "spirit of the Churches" is not mentioned is because in Revelation 13:9 there is no Church around on the Earth. The Church is in Heaven waiting to come down with Jesus Christ in the glorious appearing (Rev. 19:11-21).

Conclusion

Before the completion of the research of the Rapture, this writer had a very difficult time trying to defend a Pre-Tribulation Rapture stance. Knowing that Jesus Christ is coming back for me to keep me from the wrath of the antichrist actually created a deeper relationship with the King. I hope others adhere to the Pre-Tribulation Rapture view so that others can realize the love of Jesus Christ at a new level.

Appendix A
Comparison of Rapture and Glorious Appearing

Rapture

1. Christ comes in the air
His own.
2. Rapture of all Christians.
3. Christians taken to the
Father's house.
4. No judgment on earth.
5. Church taken to heaven.
6. Imminent-could happen
at any moment.
7. No signs.
8. For believers only.
9. Time of joy.
10. Before the "day of
wrath" (Tribulation)
11. No mention of Satan
12. The Judgment Seat
of Christ.
13. Marriage of the Lamb
14. Only His own see Him.
15. Tribulation begins

Glorious Appearing

1. Christ comes with His own
to earth.
2. No one is raptured.
3. Resurrected saints do not
see the Father's house.
4. Christ judges inhabitants of earth.
5. Christ sets up His kingdom
on earth.
6. Christ sets up His kingdom
on earth.
7. Many signs for Christ's
physical coming.
8. Affects all humanity.
9. Time of mourning.
10. Immediately after the
Tribulation (Matthew 24)
11. Satan bound in abyss
for 1,000 years.
12. No time or place for
Judgment Seat.
13. His Bride descends with Him.
14. Every eye will see Him.
15. 1,000-year kingdom
of Christ begins.

This comparison shows that the Rapture and the Glorious Appearing are not the same event. There should be no reason for anyone to claim that the Rapture and the Glorious Appearing are one and the same event when studied individually.