

RAPTURE & Resurrection – are they one, or two events ?

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We exist in this age, on earth, in physical bodies, which lack any supernatural, eternal, spiritual quality, and so Jesus tells us that we must be “born again” (John 3:1-7; Rom. 8:8-11). That is, we must receive our eternal quality (our spirit), in order to be a whole person. And, only through Jesus can we receive that eternal spirit (John 14:6).

When we are born, we are flesh only...and our spirit, our eternal nature, is with God. For those “born again”... those who accept Jesus as Savior...those who have received their eternal spirit...at death our body and spirit are separated, until we are resurrected to our new supernatural body when Jesus returns (Eccl. 12:7 - see [Study on Final States](#), or books [Revelation, Apostasy, End-Times, & This Generation](#), or [God's Plan / Satan's Plan](#), at Target Truth Ministries.com). At death, we are asleep, at peace, awaiting our new supernatural bodies. Our spirit, which we joined together with when we were “born again” (John 3:1-7), returns to heaven, but is asleep, and at peace, awaiting the joining together with our resurrected supernatural body when Jesus returns (Eccl. 12:7; 1 Corin. 15:20-23; Rev. 20:4-6).

Those who do not accept Jesus, who are not born again, are limited in life. They are nice people perhaps, but remain separated from God. We all fall short of God's will in this life, but those who are “born again” (John 3:1-7), those who trust in Christ, those who become whole persons, recognize how they fall short of God's will, and will change to become more Christ like, which includes a concern for everyone's eternal destiny.

Jesus said you must be born again to be in the kingdom to come. Today, only 8% of Americans claim to be “born again.” Does this mean that 92% of Americans are going to hell? YES ! According to Jesus and the Bible...yes !

Note, that in Revelation 19:11, Christ comes from heaven on the last day, and the judgment of the earth takes place. On this final day (the Lord's Day), first the wicked of those still living at Christ's return, are judged (harvested – Matt. 13:24-30)...and then those “born again” from previous generations are resurrected (1 Thess. 4:13-17), and then lastly, those “born again” still living are “raptured,” and will serve with Christ in the millennium (1 Thess. 4:13-17). Those deceived who are not saved, and those aborted who never heard the gospel of Jesus...all those who have not actually denied Christ, are selected (gleaned), from the harvest to go into the millennium (see [Study on Final States](#), or books [Revelation, Apostasy, End-Times & This Generation](#), or [God's Plan / Satan's Plan](#), at Target Truth Ministries.com).

An argument often made to support the idea of a “rapture” *before* the tribulation, is that Christ can come at any moment. While it is true that Christ can come at any moment (He is God, and can do whatever He determines), one will not find anywhere in Scripture that Christ *will* come at any moment. In fact, the opposite is true. There are references to Christ surprising those not awake, those not watchful (those un-believers), but no reference to the believers being surprised, or taken, before the tribulation (1 Thess. 4:13-17; Rev. 18:4, 23).

We are going to go to Scripture and discuss each verse associated with this “rapture” view, but first, quickly, let us define the Idea of “rapture.”

- The Rapture “*event*” is that major event where those who trust in Christ will receive their new supernatural bodies, and join with Jesus for eternity. The new supernatural body is physical in its form and substance. This is the resurrection body, just as Jesus was resurrected (see the [Angels & Humans](#) Study, or book [Eden to Evil](#) at Target Truth Ministries.com).
- The Rapture “*view*” is where Jesus supposedly returns *before* the tribulation (rather than at the end of the tribulation), to take all believers with Him, so they will not have to experience the tribulation. This view, while popular, I believe actually defies both Scripture and God's promise. The Scriptures are discussed next. But, consider, if God's supposed promise is to not allow believers to suffer the tribulation, then one must question why God would leave those who may become believers during the tribulation, to continue to endure the tribulation, until the Lord's Day—the Last Day.

Discussion :

First...The argument for a *Pre-Tribulation Rapture* – receiving our eternal, supernatural body *before* the tribulation of the End-Times.

FOLLOWED by...The argument for a *Post-Tribulation Rapture and Resurrection* – receiving our eternal, supernatural body at the very end...meaning even “born again” Christians will have to endure the tribulation of the End-Times.

- **1 Thessalonians 4:13-18** The rapture “view” (that Jesus will *come* and take Christians to be with Him *before* the tribulation of the end times), uses this passage to support a “pre-tribulation” view of the taking away of Christians, referring to where the passage states “caught up” or “raptured.”

There will be people living when Jesus comes back. And, when Jesus comes back, those still alive will face either death, or a “rapture” – a translation from a living physical body to a living supernatural body. Those “born again” (the 8% of Americans), will be transformed, and not die. Will this event occur at the very end, or will it occur before the tribulation of the end of days...the last period of around 7 years before the end of the world (Dan.8:14, 7:24-25 ; Rev. 11).

This word “rapture” comes from the Latin translation of the phrase “caught up” or “rapiemur.” This phrase is found in 1 Thessalonians 4:15-17 and is interpreted by many as this major event of a pre-tribulation taking away of Christians to be with Jesus Christ before the tribulation of the last days, because Christ is pictured in these verses as *descending from heaven*, whereas the references on the last day (Zech. 14:4-5), *are on the earth*.

Some scholars interpret “caught up” not to mean “taken away,” but “in the spirit,” on the Lord’s Day, the last day. Either way, note that in 1 Thessalonians 4:15, it states, “those which are alive and remain.” Again, in verse 17, it states alive and “remains” meaning that we must endure unto the coming, when Christ comes with the trump of God (verse 16), referring to that great trump at the final day of judgement. This is Christ’s coming on the last day, *after* the tribulation period, as it states in **Matthew 24:29-31**. Elijah will come before the “Day of the Lord,” and Elijah doesn’t come until the last part of the Great Tribulation (Mal. 4:5-6; Rev. 11:3-12).

Just because Jesus meets the righteous in the clouds, does not mean that He doesn’t *first* arrive from heaven in the clouds (so every eye will see Him—Rev. 1:7), and then proceed to the earth to judge evil (Rev. 14:1), and then *finally* receive the righteous who are left (those who are alive, and remain - 1 Thess. 4:15-17), back in the clouds. Note that in Revelation 19:11, Christ comes from heaven on the last day, and the judgment of the earth takes place.

All agree a rapture will take place. The issue is whether it occurs before, or at the end of the tribulation. The context of the “rapture,” here in Thessalonians, is the “*parousia*” (coming – verse 15), which is the specific event of the Lord’s Day—*judgment*—the last day. This “*parousia*” is the Greek word used in this passage translated as “coming.” There are 14 Greek words translated as “coming” in the New Testament, and only one (*parousia*), is used exclusively to refer to Christ’s second coming in *judgment* of the wicked—“The Lord’s Day.” This same word is used in 1 Thessalonians 3:13, 2 Thessalonians 2:8, Matthew 24:3, 24:27, 24:37, and 24:39, as opposed to other Greek words used for “coming” (the definition of which is simply a general “arrival”), as used in Matthew 24:30, 24:38, 25:27, and 26:64. This passage therefore, refers to the Lord’s Day, the day of *judgment* of the wicked, to be followed by the resurrection, and finally, the very last event, the “rapture” of those left.

Some argue “the Lord’s Day” is connected to the “rapture” and the “Lord’s Day” occurs *before* the tribulation of the end of days (1 Thess. 5:1-11).

Some argue the arrival of Jesus *after* the tribulation of the end of days is called “the Second Coming” and this further means that the “Day of the Lord” therefore actually includes the tribulation of the End Times, and also the 2nd coming of Jesus, and also the millennium (Joel 2:28-3:21).

But...even this passage states terrible events occurring (tribulation), “before” the “Day of the Lord.”

So...what are these verses referring to the “Day of the Lord” and what verses refer to Jesus’ 2nd coming? Are they the same event? Or, are these two separate distinct events?

2nd Coming - Heb. 9:28 states that the 2nd coming is Jesus return since His 1st time when He was crucified. In other words, Jesus will appear again once...at His 2nd coming.

Last Trump – 1 Corin. 15:51-51 states the dead in Christ will rise, and then those living in Christ will be transformed.

Last Day – John 6:39-54 states that it is the last day that the resurrection and the rapture of those living will take place...the last day.

Day of the Lord – John 11:21-26 states that those who trust in Jesus will never die...and, they will all be resurrected on the last day.

2 Peter 3:9-13 - The “Day of the Lord” will be a final day of destruction.

Rev. 6:9-17 – The 5th seal reveals those who trust in Jesus who are waiting for the resurrection, and they are told to wait until the end, because more saints are to die in the tribulation. And, in verse 16-17 the great day of the Lord brings His justice.

Rev. 16:14 – The 7 bowls of wrath are poured out on the “great day of God, the Almighty.”

1 Thess. 5:1-3 – The “Day of the Lord” will bring total destruction...the end of this age.

2 Thess. 1:6-10 – On that final day of destruction and judgment, Jesus will be glorified by His saints and marveled at by those who believed in Him.

2 Thess. 2:1-8 – The Day of the Lord will not come until Satan is allowed his time of apostasy at the end.

- **1 Thessalonians 1:9-10, 1 Thessalonians 2:19** Some say God would not have Christians suffer. Paul told the church in these verses that the coming of Christ was their hope, joy and rejoicing...that “Jesus will deliver us from the wrath to come.”

1 Thess. 1:9 states saved are not destined for God’s wrath...meaning the wrath of God is for the unsaved.

This doesn’t say the saved won’t experience the tribulation of the end times...the world’s evil. 1 Thess. 1:10 states the righteous will be rescued, meaning they will be going through the tribulation...they will be rescued, but still will witness the tribulation, will witness the wrath of God on the unsaved, just as Noah and Lot had to endure others suffering (Luke 17:26). No “pre-trib” rapture is assured here. The coming of Christ, at any time, especially after the tribulation, as stated in Rev. 19:11, will be a joy (Rev. 20:1-5). Note that Jesus prays for us *not* to be taken out of the world, but that we be protected from evil (John 17:11-17; Luke 21:16-19; Dan. 7:21; Rom. 8:34-39; 2 Pet. 2:4-9; Rev. 13:7).

- **1 Thessalonians 3:13** Jesus returns with the “saints”—is interpreted by some as those raptured before the tribulation.

Note...first of all, this passage does not say “before” the tribulation of the end of days. These saints are the host of heaven which did not fall in Eden (the two-thirds of creation that remained true to God of Rev. 12:1-4 – see the book **Eden to Evil** concerning the creation and fall...the two creation events)...as well as all those of Matt. 27:50-53, and Rev. 14:1-4, who are the “first fruits” (both those who were resurrected when Jesus was resurrected 2000 years ago, and those Jewish “born again” believers who died and then were preselected – the 144,000), who will rise before the return of Christ yet to come—these are all the “first fruits.” No “rapture” of all those still alive before the tribulation of the end times is stated here. Only the resurrection of those specifically selected by God such as the 144,000 from Israel, and those resurrected when Jesus rose 2,000 years ago.

- **1 Thessalonians 5:1-9** Some say because Jesus said we don't need to know the time, this indicates we will be raptured before the tribulation.

The reason we don't need to know the time is because Jesus said we should already know what to expect, and not be surprised (1 Thess. 5:2-6). Matthew 24:42-44 agrees that we need to be on alert, and be aware of the signs of the end, so as not to be surprised, and instead be reassured of His coming at the very end (Job 14:12). Only unbelievers will be surprised, as they are taken first at the return of Christ (Matt. 13:30).

“The thief in the night will not hurt those of the day, or light” – 1 Thess. 5:6. Christians will not suffer the *wrath* of God. Therefore, some say the church must be raptured before the tribulation.

“As a thief in the night” refers to people being surprised if one is *not* watchful (1 Thess. 5:6). In other words, Christians shouldn't be surprised when the followers of Satan (those of the night), are taken first, as Jesus says in Matthew 24:37-41, and 13:24-30. In Matthew 24:29-31, Jesus says this judgment takes place “after” the tribulation (Rev. 3:3). God will preserve Christians from the wrath to come, just as Noah and Lot were preserved, but still had to suffer through the death and destruction of that time (Luke 17:26).

- **2 Thessalonians 2:1-8** Some interpret “falling away,” or “apostasy” to mean depart—that the elect / saved will depart before the Day of the Lord. Some interpret “” he who restrains,” who will be taken out of the way, to be Christians...not the Holy Spirit.

The Greek is “*apostasia*,” which means defection from truth, or to forsake (it does not mean leaving earthly life).

This passage is interpreted by some to mean that the Holy Spirit (the Restrainer), must be removed before the son of Perdition (the false prophet) can appear. Therefore, the elect / saved must be taken before the Holy Spirit departs.

First of all, the Holy Spirit was in the world even before Pentecost (the “called for” arrival of the Holy Spirit – Judg. 3:10, 6:34, 11:29, 13:25, 14:6, 15:14; 1 Sam. 10:6, 10:10, 11:6, 16:13, etc.). The focus of 2 Thessalonians 2:3-12 is on the end days, actually *during* the tribulation. Any reference to a rapture must be implied. These verses say that *first* comes a falling away. This will be those who withdraw from staying close to God and His Word, in order to better fit the worldly way. Then the false prophet is exposed, because the Holy Spirit no longer holds back the false prophet's true purpose and identity. The focus of these verses takes place around the temple in Israel. These verses make no direct reference to the Christian church, or for that matter, to individuals losing the Holy Spirit, only that the Holy Spirit no longer holds back evil. Note, the Holy Spirit is “taken out of the way,” not “taken out of the world.” In fact, in Luke 21:20-28, Christ advises that those who do not want to compromise God's way should “flee to the mountains.” A pre-tribulation rapture is not indicated here...instead, we are to endure.

One will note also that in Revelation 14:13-14, God says “Blessed are those who die from now on who worship God.” This is just before the harvest in those very last days during the tribulation of the End Times. After the beast does appear, he makes war with the saints (Rev. 13:7). The Holy Spirit has always been in the world, but has been especially active since Christ left. Note that references to angels almost disappear in the New Testament when the Holy Spirit comes. Then, in Revelation, in the end times, the angels appear in great numbers again, after the Holy Spirit stops holding back evil. Angels, in the end time, will protect God's chosen, just as they protected Lot, and later those in Goshen when the tribulation of plagues fell on Egypt (Ex. 8:20-23).

- **Matthew 24:22-31** Some interpret the message that the days will be shortened, means that the followers of Christ will be taken away before the tribulation.

The message here is concerning the tribulation itself, meaning the days of tribulation will be shortened, which actually indicates the righteous will still be on earth during the tribulation period.

In this passage, some say the tribes “mourning” means the Christian church has already been raptured, and only the unsaved will be left...mourning.

True, the tribes will mourn because of destruction, and seeing loved ones perish because of denying Jesus...but many will turn to Christ because of this. Christ’s followers will know to endure in their suffering, just as Noah, and Lot, had to endure the mourning, and suffering, of all who died during the flood (Gen. 7:21; Matt. 24:37-39; Luke 17:26), as well as during the destruction of the cities (Gen19).

- **Matthew 24:36-51** (also **Luke 17:26-36**) Some argue that the “Olivet discourse” by Jesus pointing to Noah and Lot shows that life will be going on as normal when Jesus returns – a picture of a “rapture” of believers before the tribulation of the end times. Some say the reference to Noah means that Christians will be raptured before the tribulation in the end days. Some say Enoch was raptured, and Noah went into a new world, therefore, the Church will be raptured, and Israel will go into the millennium. Additionally, some say the seven days that Noah was in the Ark (before the waters came), represent the church being raptured before the seven years of tribulation. Some also say “*the days of Noah*” indicate “business as usual,” meaning this can’t be a period like the tribulation. Also some say “God closing the door” means those in the ark (symbolic of those “caught up” to Jesus), are the saved—the “raptured.”

First of all, Enoch was already gone *before* Noah was even born, so Enoch could not be part of the “Days of Noah.” Noah was preserved through the destruction, and through the *tribulation*, and Noah had to endure others being killed (Luke 17:26). If one explores the final days of Noah before the flood (Gen. 7:10), you’ll note that the tribulation doesn’t even begin (the rains leading to the flood), until Noah is secure. Furthermore, the door of the Ark is not closed immediately. The Ark’s door remains open during the rain (Gen. 7:16) – during the days of tribulation leading up to that final day of destruction.

Jesus prayed that we *not* be taken out of the world, but be preserved from evil (John 17:15). The seven days Noah was in the Ark, before the final judgment came upon the world, could represent the years from Adam and Eve, to the end of the millennium (7 days symbolic of 7,000 years...a day is as a thousand years)—that we are to be in God’s Word, until the final judgment comes (the seventh millennium now being upon us). Or, the seven days Noah is in the Ark, preparing for the door to close as the final judgment comes, could represent the number seven—the number of perfection (a perfect period of time to accomplish God’s plan—just as the 1,000 year millennium to come will be the perfect period of time to accomplish God’s plan—7,000 years in total). Noah’s security was in the Ark, and our security is in God, and His Word. The Ark rested in a new, reformed world. At the end of the millennium, the righteous will be in the New Heaven and Earth.

The seven days could also be symbolic of the seven years of the tribulation period, where we need to be in God’s vessel (His Word), in the midst of the rain (judgment), before the final destruction occurs.

As to “business as usual” in the days of Noah, Genesis 6:5 states that wickedness and evil were continually present before the flood, during the period Noah was building the ark. Today, most of the world lives in tribulation already—famine, disease, oppression, and corruption—wickedness and evil continually, just as in the days of Noah. In the very last days of tribulation for Noah, evil had consumed every being on earth except for those who listened to God...Noah and his family. You can’t have more tribulation than that...seeing the entire world around you caught up in evil.

Furthermore, people are saved during the tribulation, but if the “door is supposedly closed” (as in a pre-tribulation “rapture”), then no one else could enter. During the seven days of rain before the flood, the door remained open—unfortunately, no one entered.

And, if one explores the final days of Lot (Gen. 19:17-22), you’ll note that the final days of destruction don’t take place right away. The tribulation was being experienced, but several days were allowed for Lot to travel to seek shelter in a safe place. For our generation, as tribulation is increasing, the saved are to seek protection (Matt. 24:15-22; Mark 13:14-22). Satan, in the end times, cannot harm the elect – the “green” (Rev. 9:1-12).

Furthermore, Jesus states that the time of tribulation will be shortened for the sake of the elect still present (Matt. 24:22; Mark 13:20), meaning they will live to survive the tribulation.

- **Matthew 24:40-42** This reference to “some being taken and some being left” is seen by some that those who were “taken” were “raptured.”

Just the opposite. This is a warning to be watchful. The word is “taken.” Watch for the thief, and protect yourself and others against your souls being stolen. Read Matt. 13:24-30. The first to be harvested are the “tares,” Satan’s followers. Just as Noah and Lot had to endure others being killed, so must we endure (Matt. 13:27-30, 24:37; Luke 17:26; John 6:37-40; Rev. 3:3).

- **1 Corinthians 15:20-24** The dead and alive will be “raptured” at Christ’s coming. This is interpreted by some as a pre-tribulation rapture.

Read it. All persons in their order. First Christ, then the first fruits. The first fruits are those resurrected with Christ (Matt. 27:50-53), and the 144,000 who are sealed (Rev. 14:1-4). Then all the others, dead and alive, at His coming on the last day (Rev. 19-20:6; Jn.6:39,40,44,54). Note that Job 14:12-14 tells us this will be at the very end.

- **1 Corinthians 15:51-53** Some say the trump is a reference to the trumpet of the feast of trumpets, or harvest, and because 1 Corinthians was written before Revelation, it is therefore not a reference to the last trumpet of Rev. 18:22, which announces Christ’s return in Revelation 19 (which occurs at the end of the tribulation). Therefore, some suggest, there will be a rapture will be before the tribulation.

First of all, God inspired both of these books of the Bible, no matter when they were written down. It is clear that the temple trumpets continue even into the millennium, so the last trumpet written of must be a reference to the Lord’s trump announcing His return, and not the temple trumpets which celebrate festivals listed in the Torah – the Jewish scriptures (1Thess. 4:16). In Matthew 24:31, the trumpet is the Lord’s trump, not a feast trumpet. Even if the trumpet could be interpreted as a trumpet from the feast of trumpets, we read in Leviticus 23:24-27 that following the trumpets of the feast is a period, not of tribulation (which is required to indicate a pre-tribulation rapture), but a period of atonement and humility, where souls are to reflect on our relationship with God. Even if you assume that God uses one of the Feast trumpets, and the Lord’s Trump is a Feast trumpet also, you will note that Feast 5 (the “Final Harvest” feast) which in fact may announce Christ’s return, is not secret (see **2068 Study** on the **Final Harvest** Feast 5 at [Target Truth Ministries.com](http://TargetTruthMinistries.com)).

- **Hebrews 9:28** Some say because the righteous will see Christ, that they must already be raptured, because Christ said that on the last day that “all” will see Him...not just the saved.

This verse does not *exclude* others from seeing Him, it only assures the righteous of His return. Every eye will see Jesus on the Lord’s Day—the last day (Rev. 1:7).

- **1 John 2:28** Some argue that God’s purpose for having a pre-tribulation rapture is to give us a sense of urgency, so we will repent now, and not wait for a sign.

No one needs any more sense of urgency than to know our life could end with the next heart beat. This explains our urgent need, as the end of life is always near. Christ’s reference to coming quickly (swiftly), refers to God’s ability, unlike Satan, to be omni-present. Christ will appear to all that day when He returns. The “unexpected” coming of the Lord will be due to the unbeliever’s “surprise” as the wicked are harvested first. In fact, God tells the saved that true Christians will *not* be surprised (1 Thess. 5:2-6).

- **Revelation Chapters 1-3** The church is referred to here, but not afterwards, so some say it must have been “raptured” before these end time events to follow in Revelation.

However, there is no mention of the church in heaven either, so by the same logic this means there is no rapture.

Actually, Revelation 18:21-24 states that the church, and Christians, have been present up to this very end of even God's wrath. The greater organized church's work may end in the last days, as a result of Satan on earth, and "Babylon the Harlot" (Rev. 17), but people of the church, people of faith, will still do Christ's work. There is no reference to Christians being taken away before the tribulation. Also note, that after Satan and followers are defeated (Rev. 19), that then in Rev. 20:4, the saved come to life. Those faithful still living at the end are seen as prepared for the marriage (Rev. 19:7-11). They are not "raptured" before all the tribulation. Note, that Matt. 24:4-31 and 1 Thess. 4:13-17 state that those living at Jesus' return must wait and be the very last to be taken into heaven...just the opposite of a pre-tribulation "rapture" event.

- **Revelation 3:10** Christ promised to keep the church from "hour of trial."

Christ will preserve the true followers as He did Noah and Lot (Matt. 24:37-39). It does not say rapture—only that He will preserve us. Rev. 3:12 says we must overcome. Note that in Jesus' prayer for us in John 17:15, He asks the Father *not* take us out of the world, but keep us from evil. Note also that Revelation 2:10-11 says that Christians will have tribulation (Luke 21:16-19). The faithful may suffer in this age, but God will prevail for all eternity. Matthew 16:18 tells us that the gates of hell will not prevail over the church. The gates are defensive to protect hell, but they will not prevail. Revelation 18:21-24 indicates that at the very end of the tribulation period, the church was still present until this, the *last hour*. Just before this, in Revelation 18:17 & 19, God tells us that in *one hour* destruction has come—the end of the tribulation.

- **Revelation 3:20** Some interpret this as an invitation to the marriage supper, and therefore, the church must be raptured.

This is a real stretch, and in the very next verse (Rev. 3:21), it says we must overcome, even as *Christ* overcame! Talk about tribulation !

- **Revelation 4:1** Some say "Hereafter," refers to after the church age—after the churches have been raptured.

"Hereafter" refers to what will happen now that the churches have been warned in Revelation 2 and 3 that many are falling short. Matthew 24:29-31 says "after" the tribulation the elect are gathered in..."raptured."

- **Revelation 6:9-10** Martyred souls, asking for revenge, are not of this church age. The church age souls don't seek revenge. The church, then, must already be raptured, and these martyred souls are, therefore, from the tribulation.

These souls are not seeking revenge. The word is avenge. These souls are seeking justice for those who dwell on earth, who are Satan's followers. Note that in the very next verse, these souls are given white robes (Rev. 6:11), meaning they have received their resurrected body. These are the "firstfruits"...those resurrected at the time of Jesus' resurrection (Matt. 27:52-53).

- **Revelation 7:4** Some say the reason the 144,000, and the two witnesses, are needed in the end days, is that the church has been raptured, and is gone.

The 144,000 are needed to restore Israel, which won't respond to the Christians. Much of Israel has been blinded as to the appearance of the Messiah (Rom. 11:25). Zechariah 8:23 tells us they (144,000), will also help the gentiles. These are the saved from the tribes of Israel after the time of Jesus' resurrection.

Again, the order of the resurrection at the end is in 1 Thess. 4:13-18, and it tells us the dead are raised first at the end. Matt. 13:24-30 tells us that of those alive at the end, the weeds (unsaved) are gathered first, and stored away during the millennium, until the final judgement at the end of the millennium...and the saved alive from the final generation are then "raptured." This means the "rapture" is the very last event!

- **Matthew 25:31-46** The Final Judgement. This is the very end...and the righteous are still present.

- **Revelation 14:12-16** Blessed are the saints who die during the final days. Here, at the very end, at the final harvest, the voice from heaven says...*"Blessed are those who die in the Lord from now on."*
- **2 Peter 3:9-13** The day of the Lord is like a thief...sudden destruction. In verse 12 God states that we are to look forward to this day of final destruction, as it will introduce the new heaven and earth.
- **Revelation 13:4-10** Saints are to persevere for 42 months at the end of time.

THE Resurrection / "Rapture" SEQUENCE

Acts 1:1-12 / 1 Corinthians 15:20-24

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The order of the judgment, death, and resurrection is given by Jesus in **Matthew 13:30** and **1 Thess. 4:15-17**. Matt. 13:30 refers to this age, where both saved and lost live together. When the harvest comes for the final generation (Feast # 5...the Final Harvest Feast when the Books of Life are opened), the lost (weeds), are harvested first (bundled up and stored in Hades, to await the resurrection to the judgment at the end of the millennium - Rev. 20:11-15). Finally, the saved are then harvested or "raptured" as the very last event.

- Of the saved, 1 Corinthians 15:23 tells us that first Christ, and the first fruits are resurrected (example - Matt. 27:50-54). This is the first resurrection, which occurred at the time of Jesus resurrection.
- John 14:3 says the redeemed / reconciled will be wherever Jesus is, whether heaven or the millennium.
- Those who die, who denied Christ, are in Hades awaiting the judgment (Eccl. 12:7; Luke 16; 2 Corin. 5:8).
- Those sealed by Christ (who will die before the return of Christ and the final harvest), will be given supernatural material bodies at Jesus' return on the last day (1Corin. 15:52; Rev 7:13-14; 1 Thess. 4:15-17).
- Christians will die for Jesus (Dan. 11:32-33).
- At the end of the tribulation, Jesus comes quickly, as lightning from the east to the west (Ezek. 11:23, 43:2; Matt. 24:27).
- Jesus will appear in the clouds, and then descend to earth (Acts 1:7-11).
- Christ first appears in the clouds, and every eye will see Him (Rev. 1:7).
- Remnant Israel is protected (in Edom ?), while it hides from the battles between rulers (Dan. 11:40-42; Micah 2:12-13).
- Jesus judges Edom as recompense for Zion / Israel (Isa. 34:1-8).
- Jesus is seen with blood on His garments from Edom, the winepress of judgment (Isa. 63:1-6).
- Jesus appears on the Mt. of Olives (on the east side of Jerusalem), to judge the nations. The faithful are to flee to even to the wilderness of Azel (Zech 14:1-9).
- Jesus appears on Mt. Zion (the original city of David, SW side of Jerusalem), to judge the nations (Joel 2:32; Zech. 12:10; Rev. 14:1-5).
- Babylon has fallen (Rev. 14:6-13, Rev. 18).
- Jesus appears now in the clouds again to judge the nations, the winepress (Isa. 63:3; Rev. 14:14-20 – 1,600 furlongs is 176 miles, the length of Bozrah / Edom to Megido. Also the length of Palestine.
- Jesus appears in the clouds with blood on His garments to judge the world, the winepress of blood (Rev. 19:11-21).
- Jesus appears in the clouds, with a trumpet sound, and all the saved will rise in their order (Matt. 24:30-31; 1 Thess. 4:15-17).

- First, the Christian dead, who are awaiting the return of Christ, will meet Jesus in the air at the end of the tribulation, in order to go into the millennium in their supernatural material bodies (1Thess. 4:16; Matt. 24:27-31; 1 Corin. 15:44, 51-52; John 5:28-29; Rev. 20:4-6).
- Then those few who are alive and remain, who endured for Christ, will be “raptured” at the end of this last day of the tribulation to be with Jesus in the air, in order to go into the millennium in their supernatural material bodies (1Thess. 4:17; Matt. 24:29-31; 1 Corin.15:44, 52; Isa. 24:6; Luke 17:28-30; Zech. 12:6-10; Rom. 11:17-32). This includes God’s chosen, who until now were blinded (Israel), who answered the call to worship Jesus (Ezek. 37; Zech. 12:6-10; Rom. 11:20-27).
- All others, who did not accept Christ during their lives, remain in Hades to await the final judgment at the end of the millennium (Matt. 25:31-46; John 5:28-29; Rev. 20:12-15).
- The universe goes dark. All flesh is gone (Ezek. 20:45-49; Zech. 14:6; Matt. 24:29). References to Sun, Moon, and Stars in various texts, which also include the Earth and destruction, in context, are actual physical references to destruction, and not simply symbolic of leaders and people such as in Gen. 37:9-10; and Rev. 12:1 (see Job 14:12).
- Jesus is light. The Millennium begins at evening on the last day (Zech. 14:7-9; Rev. 21:23). Just as the universe goes dark, the light of Jesus appears.
- Finally, after the 1,000 years, at the end of the millennium, the books are closed (Feast # 6 – see Feasts of Israel Study at [Target Truth Ministries.com](http://TargetTruthMinistries.com)), and all souls from the very beginning will have been judged. The purpose of the Millennium is a gleaning – see the book “**Revelation, Apostasy, End-Times, and This Generation**” – a gleaning...a period of allowing those who, during these years since Jesus, never received the Gospel message of salvation through Jesus (such as those who were aborted), to finally receive it. Those who accept Jesus as Lord and Savior during the millennium will keep their supernatural material bodies. Those who deny Christ will suffer their bodies cast into the fire (Rev. 20:12-15; Matt. 25:31-46; John 5:28-29).

Many times the Bible’s message has been an example of how one needs to have faith, and endure. The messages of Abraham, Job, Daniel, Jeremiah, Moses, the Apostles, and others, including especially Christ, all show us a path of faith, and endurance.

Of course, it would be fine with many today, including myself, if God did rapture Christians out of here before the tribulation, but one must not be deceived by the first one who appears on a white horse claiming to be the Savior (Rev. 6:2; 2 Thess. 2:9).

The return of Christ doesn’t occur until the very end of this earth age, the last day (Rev.19:11). Satan is a great imitator of Christ, and has deceived us from the beginning. Even Adam and Eve were deceived, again and again (Gen. 3:1, 4:1).

Many times we are warned to be watchful (Matt. 25:13; Mark 13:34-37, 14:41; Luke 17:24-36, 22:46; Rev. 3:3).

We are told by Christ that the “tares,” Satan’s seed, will be harvested first (Matt. 13:27-30, 41-43).

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