

The Rapture “A Doctrine of False Hope”

The Rapture teaching and its fulfillment give many Christians, at least in the Western world, the belief that they will not have to go through the impending great tribulation, which is fast approaching! Regardless of what modern Christian churches teach, there seem to be gaps in the overall biblical understanding of this 19th-century doctrine. **Note:** Doctrinal truth needs to have a precise overall scripture flow, that is, all possible scripture discrepancies addressed.

Let's begin by addressing just where this doctrinal belief began as there is no scriptural truth to support a pre-tribulation “Rapture” (*i.e., going to a heavenly place before the tribulation begins*) of which this word is not even in the Greek biblical codex text.

Origins in the 19th century

- **1830:** The idea of a pre-tribulation rapture, in which believers are "snatched away" before a “**seven-year**” period of tribulation, emerged from a prophetic vision by Margaret MacDonald, a 15-year-old girl in Scotland. Her charismatic prophecies attracted significant attention within her community.
- **1830s:** John Nelson Darby, an Anglo-Irish minister and a founder of the Plymouth Brethren, developed and solidified the pre-tribulation rapture theory into a larger theological framework known as Dispensationalism.
 - **Dispensationalism** divides history into distinct "dispensations," or periods, in which God deals with humanity differently.
 - **Darby's two-stage return:** Darby taught that Christ would return in two phases. The first was a secret rapture of the Church before the tribulation, and the second was a public return with the saints after the tribulation.

Popularization and spread

- **1878:** William E. Blackstone published his influential book *Jesus is Coming*, which sold over a million copies and helped popularize Darby's pre-tribulation rapture theory in America.
- **1909:** The theory became a central feature in the study notes of the *Scofield Reference Bible*, published by C.I. Scofield. The wide circulation of this Bible cemented dispensationalist and pre-tribulation rapture theology into the minds of many American evangelicals.
- **1970:** Hal Lindsey's best-selling book *The Late Great Planet Earth* applied the rapture timeline to then-current events, including the 1948 establishment of Israel, during the height of the Cold War.
- **1972:** The evangelical horror film *A Thief in the Night* terrified and inspired countless young people with its depiction of the Rapture and the subsequent tribulation.
- **1995-2007:** The hugely successful *Left Behind* novel series, co-authored by Tim LaHaye and Jerry B. Jenkins, brought the rapture theory to a new level of mainstream popularity and cemented its place in American pop culture.

While the pre-tribulation view is widespread in American evangelicalism, it is a contested theory, and most major Christian denominations do not subscribe to it. Interpretations vary regarding the timing and nature

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of the "caught up" described in 1 Thessalonians 4:17. Let's review this pivotal scripture before looking at other elements involved in the modern doctrine.

- **1 Thessalonians 4:16-17**

16; 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:17; 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.

Note: The Greek word for "caught up" is *harpazo*, which was translated into the Latin word *rapere*, from which "rapture" is derived. In essence the word "Rapture" in English comes from the Latin not the Greek.

- **Commentary**

Clearly stated in verse sixteen the Lord (master) Yahusha is descending from heaven, this event can only represent the "Day of the Lord," his return. Also, that Yahusha brings his "rewards" with him! Let's address several questions, of which will need addressing with 1 Thessalonians 4 as well as the scriptures you are about to read in Revelation. Within these scriptures depicts the events of the first resurrection, let's read.

- **Revelation 20:6 (Yahusha Speaking)**

6; Blessed and holy [is] he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God (Alohym) and of Christ, and shall reign with him a thousand years.

- **Revelation 22:11**

11; He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. 12; And, behold, I come quickly; and my reward [is] with me, to give every man according as his work shall be.

Questions now need to be answered:

Question: Who is Paul addressing when he says in 1 Thessalonians 4:16, "we who are alive [and] remain"? According to scripture, these remaining individuals are "flesh and blood" human beings who have just witnessed the "dead in Yahusha" rise from the grave, embodying the essence of who they were in the flesh. Due to the nature of this resurrection, the first to ascend are the "saints"; that is, those called to be priests and rule with the Messiah for a thousand years. Like Messiah, these individuals are the firstborn, transformed into their new spiritual form.

Question: If, when you die, you go to heaven, then who are these individuals rising from the grave? Scripture clearly states that those who died in Christ (Yahusha) will rise first, followed by those who are alive and will be caught up with them. The first resurrection, which will occur at the time of Christ's return,

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and will include only the saints—not millions, but just a few. The 144,000 from the twelve dispersed tribes of Israel are sealed saints. (Ref: Revelation 7)

Is it possible that today’s modern Christian church has substituted the expectation of a “heavenly reward” rapture for the 3-1/2-year “earthy wilderness” experience described in Revelation 12:6 and 14? This interpretation appears plausible. Yet, John 3:15 states: “And no man hath ascended to heaven, but he that came down from heaven, the Son of man which is in heaven.” This suggests that believing in the “Rapture theory” may offer believers a false sense of hope regarding safety and salvation—potentially classifying it as a doctrine of devils.

- **What Does Scripture Say!**

Let’s address the theory concerning a pre-tribulation rapture. It is stated widely in the Christian community that just before the beginning of the great tribulation they are to be taken to a heavenly rapture, however; does scripture support this point of view? What scriptures expressly touch on this time frame which is three and a half years. (*1260 days, forty and two months or time times and half times*) Let’s begin in Revelation 12:6

6; And the woman fled (to vanish) into the wilderness^{H4057}, where she hath a place prepared of God, that they should feed^{G5142} her there a thousand two hundred [and] threescore days.

Note: The word “feed” Greek G2048, (*ξρημον*) which means: adj. solitary, lonely, desolate, uninhabited: of places, from G5142 (*τρεφωσιν*) means to nourish, stiffen or fatten also “wilderness” Greek G5561, a space of territory. According to Thayer’s Greek Lexicon 1888, these words derive from the Hebrew word, “wilderness” H4057, (*רָמָה*).

Let’s take a look at Revelation 12:14, which is very similar to verse six but gives a little more detail.

- 14; And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. (Note: 42 months)

In both above scriptures it states that the woman is taken to a place to be feed and nourished for 1260-day or time, times and half a time, of which is 42 months. But what is the woman being feed or nourished with? Let’s begin to answer that question by looking into the past when Israel left Egypt and went into the wilderness of sin!

Israel endured over 200 years of slavery and needed to be taught the ways of Alohym, beginning with the importance of the Sabbath day. After 49 days in the wilderness, (*the exact time frame for the Feast of Weeks*) the Lord addressed the congregation from atop Mount Sinai. Moses later recorded the commandments, the covenant, and the judgments (see Exodus 20–23:19) to guide Israel. Unfortunately, Israel broke the covenant before it could truly begin. In the wilderness, not all saints will be united in understanding; some will need to learn that God’s true Sabbath was never on Saturday or Sunday, and others may not yet live within God’s covenant. What unites all these saints is their heart for and toward

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God, their names written in the book of life, and their willingness to be transformed and obedient to God's ways. Just as Christ's ministry with the disciples lasted 1260-day so this same time period is carved out for the “discipling” of his saints to be taught Alohym's truth of their calling and to become one with him in the wilderness.

One indication that the Book of Revelation was originally written in Hebrew are the additional details found in verse fourteen, which elaborate on verse six. This style of language structure is indicative of Hebrew text, which suggests that if you encounter a scripture with similar content but more detailed information, it is a sign that God wants you to pay close attention to that message; it is essential.

Now, let's take a look at Revelation 11:1 and 2 and notice the time frame involved with the gentiles treading down Jerusalem (Holy City) and the length of time the two witnesses will be prophesying against the Anti-Christ.

Revelation 11:2 and 3

2; But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty [and] two months. 3; And I will give [power] unto my two witnesses, and they shall prophesy a thousand two hundred [and] threescore days, clothed in sackcloth

When you find two very similar scriptures in proximity, Alohym (God) is pointing out something significant, in this case, the length of time stated in verses 2 and 3. Why are these time frames so important? Is there something about this length of time that you should be paying attention to? What you should find very interesting is that Yahusha's ministry lasted exactly 1260 days. If one counted from the beginning of Messiah's ministry, which began on the 195th day in God's calendar year 3996 A.M or 26 A.D., the total days to His death would be 1,274 - 14 intercalary days = 1,260 days. (364 days in the original calendar) If you want to access the knowledge and understanding of God's original calendar, look in the books of Enoch, Ch. 72, and Jubilees, Ch. 6.

- **One more scripture!**

Let's review one more scripture concerning the Saints and a 3-1/2-year period as described in Daniel 12:7. (time, times and half times) The time spoken of in Daniel 12 is regarding the gathering and end of the dispersed saints during the great tribulation. Let's begin reading in English, then progress to a more defined Hebrew translation.

Daniel 12:6-8;

6; And [one] said to the man clothed in linen, which [was] upon the waters of the river, How long [shall it be to] the end of these wonders? 7; And I heard the man clothed in linen, which [was] upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever that [it shall be] for a time, times, and an half; and when he shall

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have accomplished to scatter the power of the holy people, all these [things] shall be finished. 8; And I heard, but I understood not: then said I, O my Lord, what [shall be] the end of these [things]?

Commentary

In Daniel 12:7, there is a translation discrepancy, which is underlined in red above. The error in this translation stems from two different issues: a.) the word “power” is not even in the Hebrew text, and b.) also, the phrase “accomplish to scatter” is misleading to the reader. Let’s take a moment and read the actual Hebrew to English translation for verse 7.

שְׁקִדְשׁ -	עַם -	יָד	נִפְץ	וּכְכֹלוֹת	וְחִצֵּי	מוֹעֲדִים	לְמוֹעֵד	כִּי	הָעוֹלָם
שְׁקִדְשׁ -	עַם -	יָד	נִפְץ	וּכְכֹלוֹת	וְחִצֵּי	מוֹעֲדִים	לְמוֹעֵד	כִּי	הָעוֹלָם
qdsh -	om -	id	nphtz	ukkluth	uchtzi	muodim	lmuod	ki	eouls
H6944 -	H5971 -	H3027	H5310	H3615	H2677	H4150	H4150	H3588	H5769
oliness	people-of	hand-of	to-shatter-of	and-as-to-be-concluded-of	and-half	appointed-times	for-appointed-time	that	the-or
that for - time, times and half - and to conclude (end) - shattering (dispersion) - of hand his - holy - people, they shall finish - all of - these									
Hebrew is read right to left ← whereas English is read left to right →									
								זְכַלְיָנָה	כָּל - אֵלֵהּ
								זְכַלְיָנָה	כָּל - אֵלֵהּ
								thklin	ale - kl
								thklin	ale - kl
								H3611	H426 - H3605
								these	all-of they-shall-be-conclude

Notice: the word “power” does not exist in the original Hebrew script as this was added by the translators which changes the entire meaning of the scripture. Now let’s review as a second witness to the Hebrew text which comes from the Greek LXX Septuagint. The words in “red” have been translated from the Greek text, which reads.

7· εἰρηκας τῶν θαυμασιῶν; Καὶ ηκουσα τοῦ ἀνδρὸς τοῦ ἐνδεδυμένου τὰ βαδδὶν, ὃς ἦν ἐπάνω τοῦ ποταμοῦ. καὶ τὴν δεξιὰν αὐτοῦ καὶ τὴν ἀριστερὰν αὐτοῦ εἰς τὸν οὐρανόν, καὶ ὤμοσεν ἐν τῷ ζῶντι εἰς τὸν αἰῶνα ὅτι εἰς **καιρὸν καιρῶν καὶ ἥμισυ καιροῦ ἐν τῷ συντελεσθῆναι διασκορπισμον γνώσοντια πάντα ταῦτα.**

Time (season) – appointed times (seasons) and - half - appointed times (seasons) - in - to the – being concluded (ending) – dispersion – (they shall know) shall be knowing – all – these things

The Greek and Hebrew translations align closely, leading us to conclude that, according to scripture, the saints—God's holy people—will be gathered during a 3.5-year period. This event will mark the end of the dispersion of the House of Israel, which occurred between 785 and 625 B.C. due to the actions of the Assyrians. Following Israel’s removal, the House of Judah was taken into captivity approximately 150 years later by Nebuchadnezzar and the Babylonian army. After 70 years in captivity, as prophesied by Jeremiah, only 19,000 Jews returned to the Holy Land and rebuilt the city of Jerusalem.

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WHO ARE “SAVED” THE LEFT BEHIND?

In this section, we will explore the events that take place immediately after the great tribulation. To start, let’s examine the true meanings of the words “saved” and “salvation.” Many people rarely pause to consider a fundamental question: Is simply having salvation—being saved—truly enough in one’s life? Due to a lack of clear biblical teaching, many believers mistakenly assume that being “saved” automatically makes someone a saint. Let’s delve into the original Greek definitions of “saved” and “salvation” and reconsider our understanding based on these insights. Below are the Greek definitions for “saved” and “salvation” as found in the King James Version (KJV) Bible. For further study, you can freely download the [Interlinear Scriptural Analyzer](#) online, which provides Thayer’s Greek word numbers and definitions for “saved” and “salvation.” Try substituting these definitions as you read to gain a deeper perspective.

G4991 and G4992, Thayer’s Lexicon: (soteria), feminine of a derivative of G4990 as (properly, abstract) noun; rescue or safety (physically or morally) G4990 – a deliverer, G4982 - to save, i.e. deliver or protect (literally or figuratively). G5339, meaning i.e., trustful, (*not save*). G1295, meaning i.e., to save thoroughly, i.e. (by implication or analogy) to cure, preserve, rescue. G4991, meaning i.e., rescue or safety (physically or morally). **Note:** none of these definitions have a heavenly reward connotation.

TIMING OF PROPHETIC EVENT TO COME!

- **Who are “the wheat are tares”?**

One of the most misunderstood aspects of the rapture theory is the “wheat and tares” metaphor: two are in the field, one is taken, and the other is left. Let’s take a closer look at this issue to uncover who the “wheat” and the “tares” truly represent. We’ll also examine whether the scriptural reference in Matthew 13:25-30 actually applies to the rapture theory timeline, or if it has been misapplied in popular teaching.

Matthew 13:25

25; But while men slept, his enemy came and sowed tares among the wheat, and went his way. 26; But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27; So, the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field from which accordingly hath the tares? 28; He said unto them, an enemy hath done this. The servants said unto him, wilt thou then that we go and gather them up? 29; But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. 30; Let both grow together until the harvest: and in the time of harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

Scriptural Definitions by Yahusha

Matthew 13:36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.37 He answered and said unto them, He that soweth the good seed is the Son of man; 38 The field is the world; the

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good seed are the children of the kingdom; but the tares are the children of the wicked [one]; 39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. 40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; 42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

- **Commentary**

Matthew 13, illustrate how the enemy sows’ tares among the wheat, and both must grow side by side until the time of harvest. At the harvest, the reapers gather the tares first—binding and burning them—while the wheat is collected and stored safely in the barn (a repository or granary). Significantly, this parable is not about the gathering of the saints or the woman referenced in Revelation 12:6 and 14. The tares, representing the sons of the wicked one, unbelievers, and those who foster chaos, are destined for destruction. Notably, the timing of the “wheat and tares” parable is at the end of Yahusha’s 1,000-year reign, not before or during the great tribulation period. This distinction is crucial for accurately interpreting end-time prophecy.

Matthew 24 “Tells a different Story”

Matthew 24:29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: 30; And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. 31; And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect (chosen ones) from the four winds, from one end of heaven to the other.

The reflective language of Matthew 24:31 is indicative of Revelation 7:9 and 13-15 which indicates there will be a great multitude that come out of the tribulation and are given white robes, let’s read these scriptures to gain a great understanding! (*John Speaking*)

Revelation 7:9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

Revelation 7:13; And one of the elders answered, saying unto me, what are these which are arrayed in white robes? and whence came they? 14; And I said unto him, Sir, thou knowest. And he said to me, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb 15; Therefore, are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

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Before moving out of the book of Revelation let’s review a few more scriptures regarding the fifth seal and the one hundred forth four thousand, reference Revelation 7:1-4.

Revelation 7:1; And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. 2; And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, 3; Saying, hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. 4; And I heard the number of them which were sealed: [and there were] sealed an hundred [and] forty [and] four thousand of all the tribes of the children of Israel.

Matthew 24 and Revelation 7 describe two distinct groups associated with the great tribulation. The first group, highlighted in Matthew, consists of those who emerge from the tribulation, clothed in white robes washed in the blood of the Lamb and gathered from the four corners of the earth—these are Yahusha’s chosen remnant. The second group, as revealed in Revelation, comprises the first fruits of Yahusha: both the living and the deceased, the 144,000 saints and chosen ones. Understanding the role of the first group clarifies that being “saved” or having “salvation” means to be rescued or delivered—specifically through the great tribulation. The ultimate hope lies in remaining among this “rescued” remnant, those granted white robes after the tribulation, and joining the great multitude redeemed by Yahusha.

▪ A few more scriptures to reflect on!

In Matthew 24:37-44, Yahusha again talks about the time of his coming and the people who will be left behind and those taken at his second coming, let’s read.

Matthew 24:37 But as the days of Noe [were], so shall also the coming of the Son of man be. 38; For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, 39; And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. 40; Then shall two be in the field; the **one shall be taken**, and the other left. 41; Two grinding at the mill; the **one shall be taken, and the other left**. 42; Watch therefore: for ye know not what hour your Lord doth come. 43; But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. 44; Therefore, be ye also ready: for in such an hour as ye think not the Son of man cometh.

After reading the above scriptures, notice that mankind will be oblivious to the return of Messiah i.e., eating, drinking and giving in marriage of which the end result will not be a good outcome. Take a minute to reflect on verses 42 and 43. These verses urge us to “watch”—to actively anticipate Yahusha’s return—and point out that “if the goodman had known in what watch the thief would come,” he would have been prepared. This underscores a vital truth: understanding and following the original Sabbath calendar system is essential. Both mainstream Christianity and Judaism have neglected Alohym’s calendar, which is

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markedly different from the Catholic Gregorian and the Jewish Babylonian calendars in use today. Depending on these substitute calendars risks missing Yahusha’s return and failing to remain vigilant, as true good men are called to do.

Again, reflecting back to the above scriptures notice that the time frame stated; “the coming of the Son of man,” i.e., the end of the great tribulation! Also, as a reference, Mark 13:24 reflects the same basic language as Matthew 24:29, let’s read.

Mark 13:24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, 25; And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. 26; And then shall they see the Son of man coming in the clouds with great power and glory.

Notice in the book of Acts what the Apostle Paul states:

Acts 2:20; The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: 21; And it shall come to pass, [that] whosoever shall call on the name of the Lord shall be saved.

Once again, notice the time frame involved in the scriptures above, “before that great and notable day of the Lord come,” this indicates toward the end of the great tribulation if you ask to be “rescued” or delivered i.e., English-saved you will be.

In Conclusion

Modern theological teachings often suggest that being saved or having salvation automatically makes one a called-out "saint" or "first fruits" of Yahusha Messiah. However, this is not the case. The rapture theory itself is merely a theory, lacking substantial biblical support. According to scripture, the true first fruits of Alohym—both the dead and the living—will meet the Messiah in the air at his return, during the first resurrection. These include those taken to an earthly place in the wilderness to be nurtured in God’s ways, as well as the saints residing in the chamber of Righteousness in Sheol (ref: Enoch 22:9).

Scripture states in John 3:13, "No man has gone to heaven" except Yahusha, who came from heaven. Therefore, the belief that the dead ascend to heaven contradicts the very words of scripture. The rapture teaching, then, becomes a "doctrine of devils"—a doctrine that offers false hope of going to heaven after death, much like the thief on the cross, whose worldly sorrow led only to death.

2 Corinthians 7:10; For godly sorrow worketh repentance to salvation, not to be repented of: but the sorrow of the world worketh death.

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