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BIBLE STUDY

# **SOCIAL SIGNS AND EVENTS RELATED TO THE RAPTURE OF THE CHURCH**

Personalized by

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# Contents

|                                                           |    |
|-----------------------------------------------------------|----|
| 01 Purpose and reading principles.....                    | 3  |
| 02 Central passages and the hope of meeting Christ.....   | 4  |
| 03 The last days and damaged relationships.....           | 5  |
| 04 Apostasy deception and faithfulness to the gospel..... | 6  |
| 05 Wars disasters and witness among the nations.....      | 7  |
| 06 The days of Noah and Lot.....                          | 8  |
| 07 Israel Daniel and readings of Revelation.....          | 8  |
| 08 The Holy Spirit and discernment of the time.....       | 9  |
| 09 Four views of the tribulation.....                     | 10 |
| 10 Common objections and questions.....                   | 11 |
| 11 Verified observations from the interlinear.....        | 12 |
| 12 Conclusion and pastoral application.....               | 13 |
| 13 Sources and references.....                            | 15 |
| Appendix A Biblical infographic.....                      | 16 |
| 14 Compiler biography.....                                | 17 |

## **01 Purpose and reading principles**

### **Purpose**

To gather the biblical foundations of the hope of the rapture and examine the social conditions associated with the last days. The central certainty is that Jesus Christ will gather his people. A detailed sequence of events requires distinguishing the statements of each passage from the doctrinal connections proposed between passages.

### **Method**

Direct texts describe the subject addressed in each section. Complementary texts expand its context, promises, or implications. A passage may directly describe moral decline while serving only as complementary evidence concerning the rapture. Summaries help readers follow the argument without a Bible at hand; they do not replace reading the complete passages.

### **Quotations and explanation**

This English edition translates the study and summarizes the biblical passages in editorial language. It does not present those summaries as quotations from a published English Bible. Short Spanish quotations explicitly marked RVR1960 retain their original wording. Textual explanation addresses the passage; doctrinal connection relates passages; application proposes a pastoral response.

### **Scope**

The study engages the premillennial, pretribulational approach of the supplied draft without presenting its deductions as a Christian consensus. It offers no dates or certain identifications of current news with fulfilled prophecy. Observations from the interlinear are limited to the verified printed pages of the supplied copy.

## 02 Central passages and the hope of meeting Christ

### Direct texts

1 Thessalonians 4:13–18 addresses grief over believers who have died. Jesus died and rose again. The dead in Christ will rise first, and living believers will be caught up together with them to meet the Lord in the air. The outcome is permanent fellowship with him and mutual encouragement. First Corinthians 15:50–58 explains that mortality cannot inherit incorruptibility: the dead will be raised imperishable and the living will be changed.

### Biblical quotation

“y así estaremos siempre con el Señor” (1 Thessalonians 4:17, RVR1960). Editorial translation: believers will therefore be with the Lord forever.

### Complementary texts

John 14:1–3 records Jesus’ promise to prepare a place and receive his people. Philippians 3:20–21 announces that the Savior will transform our bodies to conform to his glorious body. Romans 8:23–25 connects hope with bodily redemption and patient expectation.

### Textual explanation

Paul’s comfort includes those who have died; surviving believers have no advantage over them. The meeting and transformation are explicit. These paragraphs do not independently establish how many years separate this meeting from other events.

### Doctrinal connection and application

This is a bodily and shared hope grounded in Christ’s resurrection. Offering this promise to grieving people does not require denying their pain or claiming to know the date of their deliverance.

## 03 The last days and damaged relationships

### Direct text

2 Timothy 3:1–5 describes difficult times marked by self-love, greed, arrogance, ingratitude, cruelty, lack of self-control, and love of pleasure rather than God. It includes outward religion that denies its power. Timothy's instruction to avoid such people shows that the problem also affected his own setting.

### Complementary texts

2 Timothy 3:10–17 contrasts deceivers with Paul's example, endurance, and the Scriptures that teach the way of salvation and equip people for every good work. Hebrews 1:1–2 locates God's revelation through the Son in the last days. Acts 2:16–21 applies Joel's prophecy to the outpouring of the Spirit.

### Textual explanation

The last days cannot automatically be reduced to a contemporary decade. The New Testament already applies this language to the era inaugurated by Christ. Paul describes conduct and dangers without supplying percentages or a statistical threshold that signals the rapture.

### Doctrinal connection

The persistence or intensification of evil may be recognized as consistent with the apostolic warning. Turning every cultural change into chronological evidence goes beyond what the text establishes.

### Application

Church communities must also examine themselves: greed and harshness can coexist with religious language. A pastoral response includes teaching, protection against abuse, and works of mercy. It avoids treating an entire generation with contempt.

## 04 Apostasy deception and faithfulness to the gospel

### Direct texts

1 Timothy 4:1-5 warns that some will abandon the faith and follow deceptive teachings, including prohibitions against marriage and certain foods. Paul responds by affirming the goodness of creation and thanksgiving. Second Thessalonians 2:1-12 addresses Christ's coming, our gathering to him, and alarm among people who thought the day of the Lord had already arrived. It describes rebellion, the man of sin, and deception accompanied by signs.

### Complementary texts

Matthew 24:4-5, 23-25 warns against false messiahs and prophets. First John 4:1-3 calls for testing spirits by their confession of Jesus Christ. Galatians 1:6-9 rejects a gospel different from the one received.

### Textual explanation

First Timothy identifies specific errors; it does not authorize calling every secondary disagreement apostasy. Second Thessalonians 2 does not expressly name the restrainer. Identifying the restrainer with the Spirit working through the Church is an interpretation, not a quotation.

### Doctrinal connection and application

Faithfulness is tested by the apostolic gospel and the truth about Christ. A powerful experience or one accurate prediction does not authenticate an entire message. Teachings should be examined, questions heard, and vulnerable people protected without creating an atmosphere of constant suspicion.

## 05 Wars disasters and witness among the nations

### Direct texts

Matthew 24:1-14 begins with the announcement concerning the temple and the disciples' questions. Jesus warns about deception, wars, famine, and earthquakes, explaining that these events do not immediately equal the end. He adds persecution, betrayal, false prophets, and love growing cold as lawlessness spreads. The proclamation of the gospel of the kingdom to the nations belongs to this discourse. Luke 21:5-19 includes wars, earthquakes, famines, and pestilences alongside opportunities for witness.

### Complementary texts

Romans 8:18-25 describes creation groaning and awaiting liberation. John 16:33 acknowledges the disciples' trouble and grounds their confidence in Christ's victory. Matthew 28:18-20 commissions the making of disciples among all nations.

### Textual explanation

The discourse brings together Jerusalem's future and the coming of the Son of Man. Interpreters differ on how these horizons relate. The instruction against alarm prevents treating an isolated war or disaster as sufficient evidence for a date.

### Doctrinal connection and application

Disasters remind us of human vulnerability and the need for God's kingdom; they do not supply a scale for measuring the rapture's proximity. Churches can help victims, pray for peace, and proclaim Christ. Suffering people should not become exhibits in a prophetic demonstration.

## 06 The days of Noah and Lot

### Direct text

Luke 17:22-37 compares the revelation of the Son of Man with the days of Noah and Lot. Eating, drinking, marriage, buying, selling, planting, and building continued until judgment broke in. The primary contrast is between unsuspecting normality and God's sudden intervention. Remembering Lot's wife warns against an attachment that disregards God's word.

### Complementary texts

Genesis 6:5-13 describes corruption and violence before the flood. Genesis 19 recounts judgment on Sodom and Lot's departure. Second Peter 2:4-9 uses these accounts to affirm that God knows how to rescue the godly and reserve the unrighteous for judgment.

### Textual explanation

Ordinary activities are not declared sinful in themselves. The comparison exposes disregard for divine warning. The identity of those taken and left in Luke 17:34-37 and Matthew 24:40-41 is debated. Their judgment context prevents an automatic identification with 1 Thessalonians 4.

### Doctrinal connection and application

Watchfulness does not require abandoning family, employment, or legitimate projects. It means pursuing them under Christ's authority. Expecting his return encourages reconciliation, justice, and hope even when ordinary life appears stable.

## 07 Israel Daniel and readings of Revelation

### Direct texts concerning their subjects

Romans 11:25-32 warns Gentiles against arrogance and explains the mystery concerning Israel, partial hardening, and God's mercy. Daniel 9:24-27 describes seventy weeks concerning the

people and the holy city, including a final week with a covenant, interrupted sacrifice, and desolation. Revelation 13:1–18 portrays blasphemous power, persecution, and economic coercion connected with worship of the beast.

### **Complementary texts**

Daniel 12:1–4 connects distress, deliverance, resurrection, and preservation of the book until the time of the end. Revelation 14:9–12 contrasts worship of the beast with the endurance of the saints.

### **Textual explanation**

These texts do not name a modern state, a specific technology, or a date for the rapture. Connecting Daniel's weeks with a future seven-year tribulation depends on a futurist reading and an interpretation of continuity between the weeks. Daniel 12:4 alone does not provide an unambiguous prediction of the internet or modern transportation.

### **Doctrinal connection and application**

Connecting the modern reestablishment of Israel with prophecy requires additional interpretive arguments. The existence of a payment system is likewise insufficient to identify the beast's mark: its context involves religious allegiance and coercion. Avoiding premature identifications protects the credibility of teaching and encourages respect for every people.

## **08 The Holy Spirit and discernment of the time**

### **Direct texts**

1 Thessalonians 5:1–11 teaches that the day of the Lord comes unexpectedly. Believers belong to the light and are called to watchfulness and sobriety, clothed with faith, love, and hope. Their destiny is salvation through Jesus Christ. Acts 1:6–8 answers a question about the restoration of the kingdom: the

times belong to the Father's authority, and the Spirit empowers witness.

### **Complementary texts**

Romans 8:9 teaches that belonging to Christ includes having his Spirit. Ephesians 1:13-14 presents the Spirit as the seal and guarantee of the inheritance. John 16:12-15 promises the disciples the Spirit's guidance into truth; it does not grant each believer a personal end-time calendar.

### **Textual explanation**

Not being in darkness describes the identity and conduct of those who belong to the Lord. Paul does not say they receive the date through inward revelation. Matthew 24:36 and Acts 1:7 limit claims to knowledge. Recognizing a biblical warning does not mean knowing precisely when deliverance will occur.

### **Doctrinal connection and application**

The Spirit grounds belonging and hope rather than granting an elite group the ability to guarantee dates. Personal convictions should be examined through Scripture and within the community. Daily expectation of Christ is compatible with acknowledging that the time has not been revealed to us.

## **09 Four views of the tribulation**

### **Pretribulational**

This view places the rapture before a future tribulation. It connects 1 Thessalonians 1:10 and 5:9 with Revelation 3:10 and distinguishes the Church's gathering from a later public appearing. Its challenge is to demonstrate that deliverance from wrath requires removal before the entire period; the gathering passages do not independently state that interval.

### **Midtribulational**

This view places the gathering near the midpoint, connecting Daniel 9:27 with time divisions in Revelation. Some formulations connect the last trumpet in 1 Corinthians 15:52 with Revelation 11:15. That identification requires evidence: a shared reference to a trumpet does not establish equivalence.

### **Prewrath**

This view distinguishes the saints' persecution from divine wrath and places the rapture after part of the tribulation but before the outpouring of wrath. It connects Matthew 24:29-31, Revelation 6:12-17, and 1 Thessalonians 5:9. The boundary of wrath and the sequence of judgments remain disputed.

### **Posttribulational**

This view connects the gathering with Christ's appearing after the tribulation, drawing on Matthew 24:29-31 and 2 Thessalonians 1:6-10. It must explain its relationship to promises of protection and to different understandings of the millennial kingdom.

### **Doctrinal connection**

All four views affirm the meeting with Christ but place it differently. Amillennial readings generally integrate it into one final coming. These categories do not exhaust the interpretations. Preterism, which emphasizes first-century fulfillments, is not identical to amillennialism. Disagreement should not be settled by assigning others a lower degree of spirituality.

## **10 Common objections and questions**

### **Do the signs prove that ours is the last generation?**

The passages warn about real evils without assigning a date to our generation. A resemblance between circumstances and a biblical description does not establish an exclusive fulfillment.

Matthew 24:33 must be read with the whole discourse and its limit concerning the day and hour.

### **Is the rapture absent from the Bible?**

First Thessalonians 4:17 expressly describes believers being caught up. The disputed issue is the chronology constructed from several passages, rather than the event's existence. The supplied interlinear confirms the wording on printed page 810.

### **Does deliverance from wrath mean freedom from suffering?**

No. John 16:33 and 1 Thessalonians 3:3-4 recognize believers' affliction. Salvation from God's wrath does not mean immunity from persecution, illness, or disaster. Interpreters differ on how this promise relates to a future tribulation.

### **Will only especially watchful believers be caught up?**

First Thessalonians 4:13-18 includes the dead in Christ and living believers. It does not create a category of Christians whose sufficient merit qualifies them to be received. Watchfulness is a serious calling, but a partial rapture requires additional arguments that this passage does not provide.

### **Will the Holy Spirit cease working?**

Second Thessalonians 2:6-7 does not expressly identify the restrainer. Even if a restraining work through the Church is understood to be withdrawn, it does not follow that the Spirit ceases to exist, becomes geographically limited, or can no longer act. Conclusions must stay within the evidence.

## **11 Verified observations from the interlinear**

### **1 Thessalonians 4**

On printed page 810 of the supplied file, 1 Thessalonians 4:17 aligns the Greek form ἀρπαγησόμεθα with the Spanish "seremos arrebatados." The same verse includes the meeting with the Lord in the air. The note on 4:15 connects presence with coming.

These observations confirm the described event without locating it in relation to a seven-year tribulation.

## **1 Thessalonians 5**

On printed page 811, the chapter begins with the pair of expressions referring to times and seasons. Verse 2 explains what is known: the day of the Lord comes like a thief in the night. The pair alone cannot sustain a technical distinction allowing knowledge of an exact era while the day remains unknown.

### **Limits of the observation**

The word referring to meeting does not independently determine where the gathered believers go immediately afterward. An immediate return to earth or a prior stay in heaven requires contextual arguments and connections with other passages. Neither sequence is attributed to the interlinear as its stated position.

### **Editorial standard**

Page references follow the numbering printed in the book, which may differ from the PDF viewer's count. The aligned translation on these pages was consulted. Etymology is not presented as doctrinal proof, and conclusions absent from the examined material are not attributed to its author.

## **12 Conclusion and pastoral application**

### **Conclusion**

The promise of meeting Christ rests directly on 1 Thessalonians 4:13-18 and the transformation described in 1 Corinthians 15:50-58. Damaged relationships, religious deception, and disasters belong to biblical warnings. Their existence does not provide a reliable calendar of the rapture.

## **Hope**

Christian expectation grows from Jesus' death and resurrection. Believers can await bodily redemption, accompany those who grieve, and persevere in service. The promise of being with the Lord sustains faithfulness even when questions about the final sequence remain unresolved.

## **Practice**

1 Thessalonians 5:11 calls believers to build each other up. Verses 14–22 urge patient admonition, encouragement of the discouraged, support for the weak, prayer, and examination of everything. Second Thessalonians 3:10–13 rejects idleness and encourages continuing to do good. Expecting Christ includes fulfilling present responsibilities.

## **For personal study**

Read 1 Thessalonians 4:13–5:11 as a unit. Ask what the passage promises, what conduct it requests, and what it leaves unanswered. Then compare complementary passages while preserving their original audiences and circumstances. State convictions clearly and acknowledge when a claim depends on interpretation.

## **Final reflection**

Watchfulness is a way of living before God, expressed in prayer, service, and daily confident expectation. Assurance rests in Jesus Christ and his promise. A personal impression about the time should not become an obligation imposed on others.

## 13 Sources and references

### Bible

Biblia Reina-Valera 1960 (RVR1960), the principal Spanish biblical reference. The English exposition and passage summaries are editorial translations, not quotations from an English Bible edition. Reina-Valera 1960 © Sociedades Bíblicas en América Latina, 1960; © Sociedades Bíblicas Unidas, 1988.

### Interlinear

Lacueva, Francisco. Nuevo Testamento interlineal griego-español. PDF copy supplied by the compiler. Specific consultation: printed pages 810-811, 1 Thessalonians 4:13-5:2. No unverified publication year is assigned to the supplied copy.

### Source draft

Señales sociales y eventos relacionados con el Arrebatamiento de la Iglesia. Supplied Word document. Its proposals have been organized and examined in the context of the passages, distinguishing textual statements from inferences.

### Compiler information

Reseña curricular del compilador RBB CORREGIDA. Supplied PDF; source of the biographical summary in the next section.

### Online biblical reference

Bible Gateway, RVR1960 text. Comparison passages: 1 Thessalonians 4:13-18 and Matthew 24. Reference links:  
<https://www.biblegateway.com/passage/?search=1+Thessalonians+4%3A13-18&version=RVR1960>  
<https://www.biblegateway.com/passage/?search=Matthew+24&version=RVR1960>

# SOCIAL SIGNS AND EVENTS RELATED TO THE RAPTURE OF THE CHURCH

Biblical foundations for watchful hope



DIRECT TEXT  
**The resurrection of Christ**  
1 Thessalonians 4:13-14

Hope for believers who have died rests on Jesus' death and resurrection. Death does not exclude them from the meeting with him.



DIRECT TEXT  
**Meeting the Lord**  
1 Thessalonians 4:15-18

The dead in Christ will rise first. Living believers will be caught up together with them to meet the Lord and remain with him forever.



DIRECT TEXT  
**The transformation of the body**  
1 Corinthians 15:51-58

The dead will be raised imperishable and the living will be changed. This promise encourages perseverance in the work of the Lord.



COMPLEMENTARY TEXT  
**Relationships and social conduct**  
2 Timothy 3:1-5

Selfishness, greed, ingratitude, and cruelty can coexist with outward religion. The warning calls for discernment; it supplies no date for the rapture.



COMPLEMENTARY TEXT  
**Apostasy and deception**  
1 Timothy 4:1-5; Matthew 24:4-5

These passages warn about departure from the faith and deceptive teaching. Their context identifies specific errors and calls for faithfulness to the truth.



COMPLEMENTARY TEXT  
**Wars and disasters**  
Matthew 24:6-8; Luke 21:9-11

Jesus announces conflict, famine, and earthquakes while warning that the end does not come immediately. One disaster does not establish a prophetic timetable.



COMPLEMENTARY TEXT  
**As in the days of Noah**  
Luke 17:26-30

Ordinary life continued until judgment broke in. The comparison calls for attention to God's word without abandoning present responsibilities.



COMPLEMENTARY TEXT  
**Watchfulness without date setting**  
1 Thessalonians 5:1-11; Acts 1:7

Those who belong to the light must remain watchful and sober. Preparedness does not mean receiving a date: the times belong to the Father's authority.



COMPLEMENTARY TEXT  
**The Spirit and hope**  
Romans 8:9, 23-25; Ephesians 1:13-14

The Spirit identifies those who belong to Christ and guarantees their inheritance. Hope includes bodily redemption and patient expectation.



COMPLEMENTARY TEXT  
**Israel and prophetic readings**  
Romans 11:25-32; Daniel 9:24-27

These passages concern Israel, the holy city, and God's purpose. Connecting them with a future chronology requires interpretation; they name no modern date.



COMPLEMENTARY TEXT  
**Serving as we wait**  
1 Thessalonians 5:11-15

Building one another up, encouraging the discouraged, and supporting the weak are practical responses to Christian hope. Watchfulness finds expression in love.



COMPLEMENTARY TEXT  
**The promise that brings comfort**  
John 14:1-3; Philippians 3:20-21

Jesus promises to receive his people. The Savior will transform our bodies. Hope centers on being with Christ rather than mastering every detail of the future.

Labels distinguish passages describing the rapture and transformation from passages that expand the subject. Scenes are illustrative. Texts are editorial summaries, not quotations from an English Bible edition. Pretributational, midtributational, prewrath, and posttributational views differ on the sequence.

## 14 Compiler biography



### **Ruperto Bravo Benavente R B B**

According to the supplied biography, he is a senior project developer and process engineering specialist with more than 40 years of experience in the technical and financial structuring of industrial, agricultural and food-processing complexes, and critical infrastructure.

### **Professional background**

His biography describes work on modernizing investment models and implementing extrusion, cryogenics, and HIMSS 7 technologies, with an emphasis on economic feasibility under international standards associated with the International Chamber of Commerce in Paris (ICC). He resides in Buenos Aires, Argentina.

### **Role in this study**

He serves as the initiator, compiler, and person responsible for the editorial presentation of biblical and educational study materials. The doctrinal content rests on the indicated biblical references and should be examined in light of Holy Scripture.

### **Source**

A faithful summary of the supplied biography. Professional information is reported as provided by the compiler and is not presented as evidence of theological qualifications.