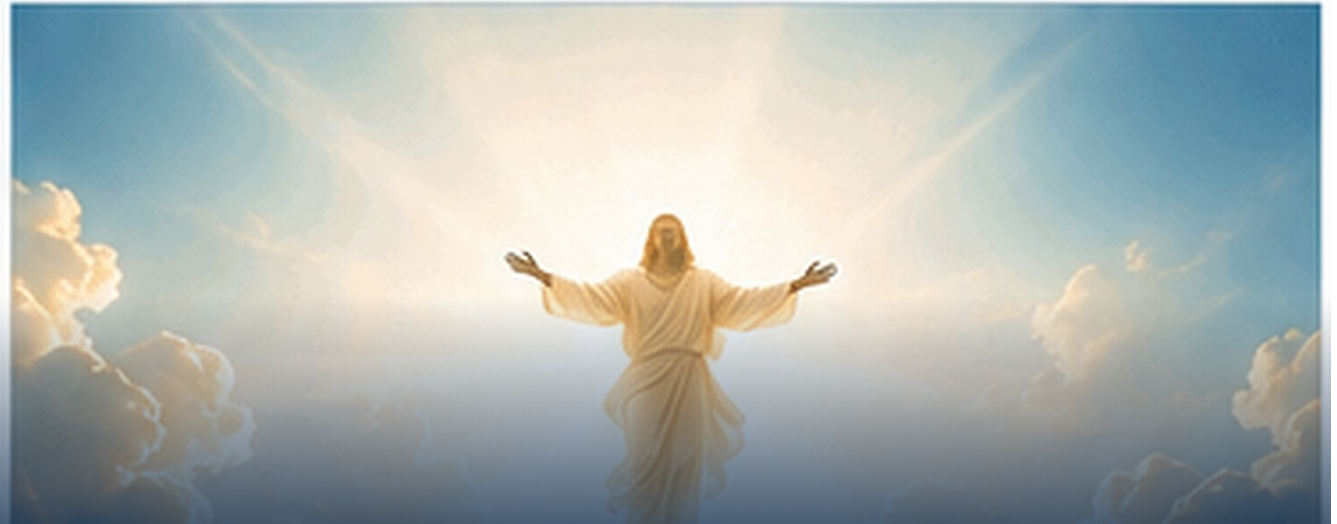


THE RAPTURE OF THE CHURCH

Biblical Foundation

Direct Texts, Complementary Texts, Debated Passages, and the Christian Hope



*A Study Based on the Reina-Valera 1960
with Lexical Support from Francisco Lacueva's Greek-Spanish Interlinear New Testament*

**Customized for:
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EDITORIAL NOTE: Scope and Use of Sources

This booklet was prepared to bring together, in one concise resource, the biblical passages that directly describe the Rapture of the Church and those that help explain its nature, hope, and promises. It adopts the requested pretribulational framework while carefully distinguishing between what the text explicitly states and what belongs to interpretive conclusions.

The term "rapture" comes from the verb used in 1 Thessalonians 4:17. The doctrine therefore does not depend on a later theological term, but on the biblical sequence: Christ descends; the dead in Christ rise; living believers are transformed; and both groups are gathered to the Lord.

Standard of Precision: No passage that speaks only of the Second Coming, the final judgment, or the kingdom is presented as a "direct text." Typological and debated passages appear in separate sections so readers can examine them without confusing them with the primary evidence.

Quotations from the Reina-Valera 1960 are reproduced briefly and selectively. This work does not replace reading each passage in full in the Bible. The Greek analysis uses key words and forms in keeping with the purpose of Francisco Lacueva's interlinear, without extensively reproducing its editorial arrangement.

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This material is intended for study and free distribution. Every teaching should be examined in light of the whole of Holy Scripture.

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1. Purpose and Method

How the Passages Were Selected and Classified

The purpose is not to accumulate references without order, but to help readers see which passages describe the event and which explain its meaning. Four categories are therefore used:

- Direct texts: passages containing an unmistakable action of gathering, resurrection, transformation, or reception of believers by Christ.
- Complementary texts: passages concerning expectation, hope, bodily transformation, preservation, comfort, or moral preparation related to the Lord's coming.
- Typological texts: Old Testament events that anticipate certain features but should not be made the primary proof.
- Debated texts: passages that some interpreters apply to the Rapture and others to judgment, the Second Coming, or another prophetic scene.

The method follows three steps. First, the immediate context is observed. Second, relevant verbs and nouns in the Greek text are identified, using Francisco Lacueva's interlinear approach as a guide. Third, the passage is compared with the rest of the New Testament, avoiding the construction of a doctrine on one isolated word.

Doctrinal Framework: This study adopts the pretribulational position: the Church will be gathered to Christ before the period of worldwide judgment commonly known as the Great Tribulation. Each argument, however, is identified as explicit, complementary, or inferential in order to preserve an honest reading.

One central affirmation guides the entire booklet: the hope of the Church is not a date, a political sign, or a chronological calculation; it is a Person. The believer waits for the Lord Jesus Christ.

2. Doctrinal Summary

The Event at a Glance

1 Thessalonians 4:17 - *"we shall be caught up together with them... to meet the Lord in the air"*

The Rapture of the Church is Christ's intervention by which believers who died "in Christ" will rise and living believers will be transformed, so that they may be gathered to the Lord. The final result is permanent fellowship: "and so we shall always be with the Lord."

The direct texts establish six elements:

- The central actor is the Lord Himself; this is not an ascent produced by human ability.
- The dead in Christ rise first.
- Living believers will not necessarily pass through physical death; they will be transformed.
- The transformation will be instantaneous and bodily.
- The gathering takes place "in the clouds" and "in the air."
- The final purpose is to be with Christ forever.

The doctrine was revealed to comfort believers who grieved over the death of fellow Christians. It did not arise as sensational speculation. Paul closes with a pastoral command: "comfort one another with these words."

One-Sentence Summary: Christ comes for His Church, raises those who died, transforms those who are living, and gathers them to Himself forever.

3. Classification of the Texts

The Degree of Evidence Supplied by Each Group

Category	Primary Passages	Contribution	Weight
Direct	1 Thess 4:13-18; 1 Cor 15:50-58; John 14:1-3; 2 Thess 2:1	Resurrection, transformation, gathering, and reception by Christ.	Primary
Complementary Direct Texts	Phil 3:20-21; 1 John 3:2-3; Heb 9:28	Glorified body, likeness to Christ, and awaited salvation.	Very High
Complementary	Titus 2:13; 1 Thess 1:10; 5:9; Col 3:4; 1 Pet 1:13; Rev 3:10-11	Hope, preservation, holiness, and manifestation in glory.	Supporting
Typological	Gen 5:24; 2 Kings 2:11; Gen 7; Gen 19	Translation or preservation before judgment.	Illustrative
Debated	Matt 24:40-41; Luke 17:34-37; Luke 21:36; Rev 4:1; 12:5	Possible allusions depending on the interpretive system.	Not Decisive

This classification avoids two opposite errors: reducing the doctrine to one verse, or assuming that every text about Christ's coming describes exactly the same moment. The term "coming" may refer to the broad complex of events related to Christ's return; the context determines the specific aspect.

Reading Rule: A type may illustrate an already established truth, but it cannot create that truth. A debated passage may strengthen an interpretation, but it cannot replace 1 Thessalonians 4 or 1 Corinthians 15.

4. Primary Direct Text: 1 Thessalonians 4:13-18

The Most Complete Description of the Rapture

1 Thessalonians 4:16-17 - *"the Lord Himself... will descend from heaven... the dead in Christ will rise first... we shall be caught up"*

The pastoral problem was specific: some believers feared that those who had died before the Lord's coming would be at a disadvantage. Paul answers that death does not cancel the Christian hope. The resurrection of Jesus guarantees the resurrection of those who are united to Him.

The passage presents an orderly sequence:

- The Lord Himself will descend from heaven.
- A commanding shout, the voice of an archangel, and the trumpet of God will be heard.
- The dead in Christ will rise first.
- Living believers will be caught up together with them.
- The meeting will take place in the clouds, in the air.
- Fellowship with Christ will be permanent.

The text does not describe here the believers descending to the earth, judgment upon the nations, or the visible establishment of the kingdom. Its emphasis is the gathering of the Church to Christ and the comfort this truth produces.

Important Observation: The passage does not present the Rapture as silent: it mentions a commanding shout, the voice of an archangel, and a trumpet. The speed of the event should not be confused with an absence of divine authority or solemnity.

4.1. Greek Analysis of 1 Thessalonians 4:17

Key Words Highlighted in the Interlinear

Greek Form	Transliteration	Basic Meaning	Contribution to the Passage
ἀρπαγησόμεθα	harpagēsometha	we shall be taken / caught up	Future passive: the Church receives the action; Christ is the One who gathers.
ἅμα σὺν αὐτοῖς	hama syn autois	together with them	Unites the resurrected and the living in the same destiny.
ἐν νεφέλαις	en nephelais	in clouds	Language of divine presence and manifestation.
εἰς ἀπάντησιν	eis apantēsin	for a meeting	Describes the act of going out to meet the Lord.
εἰς ἄέρα	eis aera	toward the air	Locates the gathering point above the earth.
πάντοτε... ἐσόμεθα	pantote... esometha	we shall always be	The result is not temporary, but final.

The verb ἀρπάζω communicates an effective and sudden action: to seize, catch up, or carry away by force. The verbal form is passive, so the believer does not rise by personal merit. The event is a work of divine power.

The noun ἀπάντησις means "meeting." Some interpreters note that in certain ancient contexts it could describe a delegation going out to meet an authority. The word by itself does not decide the subsequent destination; it must therefore be read together with John 14:3, where Christ promises to receive His own so that they may be where He is.

Exegetical Conclusion: The center of the verse is not the direction of travel after the meeting, but the certainty that the entire Church will be gathered to Christ and remain with Him.

5. Primary Direct Text: 1 Corinthians 15:50-58

The Mystery of Instantaneous Transformation

1 Corinthians 15:51-52 - *"We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye"*

While 1 Thessalonians 4 explains the gathering, 1 Corinthians 15 explains the transformation required to enter the incorruptible state. The present body, subject to death and corruption, cannot in its current condition inherit the fullness of the kingdom of God.

Paul calls this truth a "mystery" because it had not previously been revealed with this clarity: a generation of believers will be alive when Christ comes. Those believers will not necessarily pass through death; they will be changed immediately.

- Not all will sleep: "sleep" is a pastoral way of speaking about the death of a believer.
- All believers will be transformed: the dead will be raised and the living will be changed.
- The transformation will occur in an indivisible instant.
- The result will be incorruption and immortality.
- Victory over death rests on the work of Jesus Christ.

The passage closes with practical application: "be steadfast and immovable." Future hope does not produce passivity; it produces perseverance in the work of the Lord.

5.1. Greek Analysis of 1 Corinthians 15:51-53

The Speed and Nature of the Change

Greek Form	Transliteration	Basic Meaning	Contribution to the Passage
μυστήριον	mystērion	revealed mystery	Divine truth formerly hidden and now communicated.
ἀλλαγησόμεθα	allagēsometha	we shall be changed	Future passive: transformation received by the power of God.
ἐν ᾧ	en atomō	in an indivisible instant	The action does not unfold slowly.
ἐν ῥιπῇ ὀφθαλμοῦ	en rhipē ophthalmou	in the movement of an eye	An image of extreme speed.
ἄφθαρτοι	aphthartoi	incorruptible	A condition that can no longer decay.
ἀθανασία	athanasian	immortality	A state in which death no longer rules.

The emphasis is not that human beings permanently abandon embodiment, but that the body is clothed with a new condition. Future salvation includes bodily redemption, not merely the survival of the soul.

The "last trumpet" has been connected by some with the seventh trumpet of Revelation. The contexts, however, are different: in 1 Corinthians the trumpet accompanies the resurrection and transformation of the saints; in Revelation 11 it belongs to a sequence of judgments and proclamations. Their identity should not be assumed.

Exegetical Conclusion: The Rapture includes a total, instantaneous, and universal bodily change for every believer who participates in that moment.

6. Direct Text: John 14:1-3

Christ's Personal Promise

John 14:3 - *"I will come again and receive you to Myself, that where I am, you may be also"*

On the night before the cross, Jesus comforts His disciples. His departure will not be abandonment. He goes to the Father's house, prepares a place, and promises to return to receive His own. The language is personal: "I will receive you to Myself."

Greek Form	Transliteration	Basic Meaning	Contribution to the Passage
πάλιν ἔρχομαι	palin erchomai	I am coming again	Presents the certainty of His return.
παραλήμψομαι	paralēmpsomai	I will receive you / take you with Me	Christ brings the disciples into His own presence.
πρὸς ἑμαυτὸν	pros emauton	to Myself	The primary destination is the person of Christ.
ὅπου εἰμι ἐγώ	hopou eimi egō	where I am	The promise points to being with Him in the Father's house.

John 14 does not describe the resurrection or bodily transformation in the detail Paul provides, but it contributes a decisive element: the purpose of Christ's return is to receive believers and bring them into the fellowship He has prepared. Read together with 1 Thessalonians 4, it forms a coherent line: Christ comes, gathers, and receives His Church.

Pastoral Foundation: The doctrine begins with the words, "Let not your heart be troubled." Its purpose is to strengthen confidence in Christ, not to increase fear.

7. Associated Direct Texts

2 Thessalonians 2:1 and Philippians 3:20-21

2 Thessalonians 2:1 - "the coming of our Lord Jesus Christ and our gathering together to Him"

Paul joins two ideas: παρουσία, "coming" or "presence," and ἐπισυναγωγή, "gathering" or "assembly toward Him." The verse does not develop the sequence because it refers back to teaching the church had already received. Its value lies in naming the gathering of believers to Christ as part of the horizon of His coming.

Philippians 3:20-21 - "we eagerly wait for the Savior... who will transform our lowly body"

Philippians adds the bodily result. The verb μετασχηματίζει indicates that Christ will change the condition of the lowly body and conform it to His glorious body. This is not a gradual moral improvement, but a sovereign act linked to His power over all things.

Greek Form	Transliteration	Basic Meaning	Contribution to the Passage
παρουσία	parousia	coming / presence	The Lord's personal return.
ἐπισυναγωγή	episynagōgē	gathering toward a point	The assembly of believers around Christ.
ἀπεκδεχόμεθα	apekdechometha	we eagerly wait	The Church's active expectation.
μετασχηματίζει	metaschēmatisei	will transform	A real change in the believer's body.
σύμμορφον	symmorphon	conformed in form	Likeness to Christ's glorious body.

Summary: Second Thessalonians defines the gathering; Philippians defines the transformation. Both passages confirm aspects revealed more fully in 1 Thessalonians 4 and 1 Corinthians 15.

8. Associated Direct Texts

1 John 3:2-3 and Hebrews 9:28

1 John 3:2 - *"when He is revealed, we shall be like Him, because we shall see Him as He is"*

John does not describe the moment of ascent, but he does describe the final transformation connected with seeing Christ. Christian hope culminates in likeness to Him, without meaning that the believer becomes divine in essence. The likeness refers to the glorified and holy condition Christ will impart to His own.

The next verse shows the moral effect: "everyone who has this hope... purifies himself." Future hope does not replace present holiness; it promotes it.

Hebrews 9:28 - *"He will appear a second time... for salvation to those who eagerly wait for Him"*

Hebrews contrasts Christ's two appearances. In the first, He bore sin through His once-for-all sacrifice. In the second, He will appear to bring salvation to completion for those who wait for Him. By itself, the text does not describe the Rapture, but it harmonizes with the expectation of deliverance and fullness.

Distinction: The believer's justification is already complete in Christ; the future salvation mentioned here refers to its consummation: resurrection, transformation, and final deliverance from the presence of sin.

Together, these passages show that the Rapture is not merely a spatial transfer. It is the bodily consummation of salvation and the Church's entrance into the visible presence of Christ.

9. Summary Chart of the Direct Texts

How the Passages Complement One Another Without Repetition

Passage	Christ's Action	Deceased Believers	Living Believers	Result
John 14:1-3	Returns and receives His own	Not specified	Not specified	Being where Christ is
1 Thess 4:13-18	Descends and gathers	Rise first	Are caught up	Always with the Lord
1 Cor 15:50-58	Gives victory and change	Raised incorruptible	Are transformed	Immortality
2 Thess 2:1	Comes and gathers	Included in the gathering	Included in the gathering	Gathered to Him
Phil 3:20-21	Transforms by His power	Glorified body	Glorified body	Conformity to Christ
1 John 3:2-3	Is revealed	Glorified likeness	Glorified likeness	Seeing Him as He is

No single passage contains every detail. John contributes the destination with Christ; Thessalonians, the gathering; Corinthians, the transformation; Philippians and 1 John, glorious conformity. The doctrine arises from the convergence of these texts.

Undisputed Core: Even among interpreters who disagree about the timing of the event, there is broad agreement that Christ will raise deceased believers, transform the living, and gather both groups to Himself.

10. Complementary Texts: Hope and Expectation

The Church Looks to Christ

1 Thessalonians 1:9-10: Waiting for the Son from heaven, who delivers from the wrath to come.

1 Corinthians 1:7-8: Waiting for the revelation of Jesus Christ and being confirmed to the end.

Titus 2:13: Christ's coming is called the "blessed hope."

Hebrews 9:28: Christ will appear to complete the salvation of those who wait for Him.

James 5:7-9: The nearness of His coming sustains patience in suffering.

2 Timothy 4:8: The crown is connected with loving the Lord's appearing.

Jude 20-21: The believer perseveres while waiting for Christ's mercy unto eternal life.

Revelation 22:7, 12, 20: The Church responds, "Come, Lord Jesus."

These passages do not always describe the mechanism of the Rapture. Their function is to form a community that lives in expectation of Christ. Biblical hope is not irresponsible escape, but a certainty that orders present life.

Pastoral Key: The Church does not primarily wait for the Antichrist, a global crisis, or a date; it waits for the Savior. Prophetic signs may be studied, but they must not displace Christ from the center.

11. Complementary Texts: Resurrection and Transformation

Redemption Includes the Body

Romans 8:11: The Spirit who raised Jesus will also give life to mortal bodies.

Romans 8:18-25: Future adoption includes "the redemption of our body."

2 Corinthians 4:14: The One who raised the Lord Jesus will also raise believers.

2 Corinthians 5:1-5: The believer longs to be clothed with the heavenly dwelling, not to be left naked.

Colossians 3:4: When Christ is revealed, believers will also be revealed with Him in glory.

1 Peter 1:5, 7, 13: The prepared salvation and future grace will be revealed at Christ's appearing.

1 Peter 5:4: The Chief Shepherd will appear and give the unfading crown.

1 John 2:28: Abiding in Christ prepares believers to stand with confidence at His coming.

The body is not a disposable accident. It was created by God, affected by sin, and destined for redemption. The Rapture and resurrection affirm the hope of a complete, holy, and immortal human existence in Christ's presence.

Doctrinal Balance: Future transformation does not teach perfection of the flesh in the present life. The believer continues to depend on the Spirit and on grace until Christ changes the lowly body.

12. Complementary Texts: Preservation from Wrath

Foundation of the Pretribulational Reading

1 Thessalonians 5:9 - *"God did not appoint us to wrath, but to obtain salvation"*

After describing the Rapture in 1 Thessalonians 4, Paul speaks of the day of the Lord and contrasts believers with those who will be overtaken like a thief. The Church belongs to the day, must remain watchful, and has not been appointed to wrath.

Revelation 3:10 - *"I also will keep you from the hour of trial which shall come upon the whole world"*

The Greek expression τηρήσω ἐκ may be understood as keeping out of the hour or preserving through it. The pretribulational reading emphasizes that the promise mentions not only the trial, but the worldwide "hour." Other interpreters understand protection within the tribulation. The text strongly supports preservation, although the exact manner must be argued from the whole of Scripture.

Luke 21:36 - *"watch... praying that you may be counted worthy to escape all these things"*

This passage is often associated with removal before judgment, but its context and translation are debated. For the sake of caution, it is classified as complementary or debated rather than as a direct text.

Pretribulational Conclusion: The doctrine of preservation rests especially on the relationship between 1 Thessalonians 4-5 and Revelation 3:10. The absence of the word "church" in Revelation 6-18 is an inferential argument, not an explicit statement.

13. Imminence, Watchfulness, and Holiness

Waiting Without Setting Dates

Philippians 4:5: "The Lord is near": Christ's nearness shapes conduct.

1 Thessalonians 5:6: The Church must watch and remain sober.

1 Thessalonians 5:23: The believer expects to be preserved blameless for the coming.

1 Timothy 6:14: The command is to be kept until the appearing of Jesus Christ.

James 5:8: "The coming of the Lord is at hand": patience and steadfastness of heart.

1 Peter 1:13: Hope is set fully upon the grace to be brought in the future.

1 John 3:3: Hope in Christ promotes purity.

Revelation 3:11: "Behold, I am coming quickly": hold fast what has been received.

Revelation 22:20: The Church prays, "Come, Lord Jesus."

Imminence means that the Church must live ready for the Lord's coming without claiming to know the day or hour. It does not authorize calculations based on calendars, wars, eclipses, or economic cycles. Jesus declared that knowledge of the times belongs to the Father and forbade arrogant speculation.

Application: Healthy hope produces sobriety, service, faithfulness, and comfort. When eschatology produces panic, obsession, or contempt for present responsibilities, it has been separated from its apostolic purpose.

14. Figures and Foreshadowings in the Old Testament

Illustrations, Not Independent Proofs

Typology recognizes providential patterns that anticipate later truths. It must be handled humbly, because not every similarity constitutes a direct prophecy.

Enoch (Genesis 5:21-24; Hebrews 11:5). He was taken away so that he would not see death. Many consider him a figure of a generation of believers who will be taken before judgment.

Elijah (2 Kings 2:11). He was taken to heaven in a whirlwind. This illustrates God's power to translate a person bodily.

Noah (Genesis 7:1, 16). He was preserved inside the ark before the flood judgment began. This may portray divine preservation, though not a translation to heaven.

Lot (Genesis 19:15-22; 2 Peter 2:7-9). He was brought out of Sodom before its destruction. Jesus connected the days of Lot with His future revelation.

The Passover (Exodus 12). Judgment did not reach those who were under the blood. This illustrates salvation through God's provision, not the mechanism of the Rapture.

Hermeneutical Rule: Enoch and Elijah show that bodily translation is possible for God. Noah and Lot show preservation before or during judgment. None of these figures by itself establishes the chronology of the Rapture.

15. Debated Passages

Why They Should Not Be Used as the Primary Foundation

Matthew 24:40-41 and Luke 17:34-37. "One will be taken and the other left." Some apply this to the Rapture; others to judgment, because the context of Noah portrays the wicked as carried away by the flood. The destination of the person "taken" is not unambiguous.

Luke 21:36. It may express escape from judgment, spiritual preservation, or the ability to stand firm. It is compatible with the pretribulational hope, but it does not prove it by itself.

Revelation 4:1. The invitation to John, "Come up here," has been viewed as a figure of the Rapture. In the immediate context it is the apostle's visionary transport, not a statement about the whole Church.

Revelation 12:5. The "male Child" caught up to God refers primarily to the Messiah. Some readings extend it typologically to the Church; that is not the safest primary sense.

2 Thessalonians 2:6-8. The "restrainer" has been identified as the Holy Spirit working through the Church, human government, or an angelic restraint. The text does not explicitly name the restrainer.

Matthew 24:31. The gathering of the elect with a trumpet may refer to Israel and the saints at the end of the tribulation, or it may be connected by others with the general gathering of believers. The context is after the great tribulation.

Principle: A strong doctrine is not afraid to acknowledge difficult passages. The clarity of 1 Thessalonians 4 and 1 Corinthians 15 does not depend on turning every prophetic scene into a reference to the Rapture.

16. The Rapture and the Second Coming

Relationship and Differences in the Pretribulational Reading

Aspect	Rapture of the Church	Glorious Second Coming
Movement	Believers are gathered to Christ in the air (1 Thess 4:17).	Christ descends publicly to judge and reign (Rev 19:11-16).
Participants	The dead in Christ and transformed living believers.	Christ comes with His saints and the armies of heaven.
Emphasis	Comfort, resurrection, transformation, and fellowship.	Judgment of the nations, defeat of evil, and establishment of the kingdom.
Prominent Location	Clouds and air.	The earth; Zechariah 14:4 mentions the Mount of Olives.
Relation to Wrath	The pretribulational reading places it before the hour of trial.	It occurs at the end of the tribulation period.
Visibility	The text emphasizes the gathering of the Church; it does not define who observes the entire process.	The manifestation is public and universal.

The pretribulational position understands these events as two related phases of Christ's coming. Other Christian positions interpret them as one event viewed from different angles. This booklet adopts the first reading while recognizing that the word *παρουσία* may encompass the entire complex of Christ's return.

Common Ground: Every orthodox position must preserve the same central hope: Jesus Christ will return bodily, raise His own, judge evil, and establish His final victory.

17. The Pretribulational Reading

Primary Arguments and Necessary Limits

Promise of Preservation: Revelation 3:10 promises to keep believers "from the hour" of worldwide trial.

Not Appointed to Wrath: First Thessalonians 5:9 contrasts the Church with the day of judgment.

Immediate Expectation: Exhortations to wait for the Lord are presented without a required list of prior signs for the Church.

Distinction Between the Church and Israel: Daniel 9:24-27 directs the seventy weeks to Israel and Jerusalem; the final week is understood as a resumption of God's prophetic program with Israel.

Structure of Revelation: The word "church" appears repeatedly in chapters 1-3 and is not used again for the earthly community in chapters 6-18. This is a significant but inferential observation.

Differences Between the Scenes: First Thessalonians 4 emphasizes a gathering in the air; Revelation 19 emphasizes a judicial descent to the earth.

The strength of the pretribulational argument does not rest on a single sentence that literally says "seven years earlier," because no such sentence appears. It arises from harmonizing promises, sequences, audiences, and differences among prophetic scenes.

Necessary Limit: A systematic conclusion may be sound without being a direct quotation. It should be presented as a doctrinal conclusion, not as though every passage explicitly stated the entire chronology.

18. Frequently Asked Objections

Brief and Respectful Responses

"The word rapture does not appear in the Bible."

The RVR1960 says "we shall be caught up" in 1 Thessalonians 4:17. The doctrinal noun summarizes the biblical verb, as happens with other theological terms.

"The last trumpet is the seventh trumpet of Revelation."

That is an interpretive possibility, but not a demonstrated identity. The contexts, purposes, and audiences differ.

"Meeting in the air means believers immediately return to earth."

The word ἀπάντησις does not by itself determine the later destination. John 14:3 adds the promise that believers will be received where Christ is.

"The Church has always suffered; therefore, it must go through the Great Tribulation."

The Church experiences persecution and affliction in the world. The pretribulational question is not whether the Church suffers, but whether it is appointed to the specific hour of worldwide judicial wrath.

"It is a modern doctrine."

The age of a formulation does not determine its truth. The issue must be settled by exegesis. It is also true that modern pretribulational systematization developed distinctions with a precision that earlier centuries did not always express in the same way.

"The Rapture promotes escapism."

Paul uses it to comfort believers, exhort them to holiness, and motivate steadfast service. Abuse of a doctrine does not invalidate its biblical teaching.

Christian Attitude: Certainty about Christ's coming matters more than winning a chronological argument. The doctrine should be handled with conviction, humility, and brotherly love.

19. Pastoral Purpose

Why This Doctrine Matters Today

Comfort in Grief: Deceased believers are not lost and will not be left behind. They will rise first.

Confidence in Christ: The final outcome depends on the Lord's power, not on human strength.

Dignity of the Body: God does not abandon His creation; He will transform the mortal body.

Promotion of Holiness: Those who expect to see Christ desire to live consistently with that hope.

Strength for Service: Work done in the Lord is not in vain.

Freedom from Sensationalism: Hope is centered on Christ, not on rumors, dates, or hastily interpreted news.

Fuel for Worship: The prayer "Come, Lord Jesus" expresses love, confidence, and longing for His presence.

1 Thessalonians 4:18 - *"comfort one another with these words"*

The sign that the doctrine has been understood is not anxiety but comfort; not superiority but humility; not inactivity but faithfulness. The Church waits for the Lord while working, serving, proclaiming the gospel, and loving fellow believers.

Conclusion: The Rapture is the hope of being with Christ. Every chronological detail must remain subordinate to that central promise.

20. General Scripture Index

Primary Corpus and Frequently Associated Passages

Primary Direct Texts: John 14:1-3; 1 Corinthians 15:20-23, 50-58; 1 Thessalonians 4:13-18; 2 Thessalonians 2:1.

Transformation and Likeness: Romans 8:11, 18-25; 2 Corinthians 4:14; 5:1-5; Philippians 3:20-21; Colossians 3:4; 1 John 3:2-3.

Hope and Expectation: 1 Corinthians 1:7-8; 16:22; Philippians 1:6, 10; 4:5; 1 Thessalonians 1:9-10; 2:19; 3:13; 5:23; 1 Timothy 6:14; 2 Timothy 4:8; Titus 2:13; Hebrews 9:28; James 5:7-9; 1 Peter 1:5, 7, 13; 4:13; 5:4; 1 John 2:28; Jude 20-21; Revelation 3:11; 22:7, 12, 20.

Preservation and the Day of the Lord: 1 Thessalonians 5:1-11; 2 Thessalonians 1:6-10; 2:1-12; Luke 21:36; Revelation 3:10.

Watchfulness and Practical Living: Romans 13:11-12; 1 Corinthians 15:58; 1 Thessalonians 5:6-8; 1 John 3:3; 2 Peter 3:11-14.

Types and Figures: Genesis 5:21-24; 7:1-16; 19:15-22; 2 Kings 2:1-11; Hebrews 11:5; 2 Peter 2:7-9.

Debated Passages: Matthew 24:31, 36-44; Luke 17:26-37; 21:34-36; 2 Thessalonians 2:6-8; Revelation 4:1; 12:5.

Second Coming and Contrast: Zechariah 14:1-5; Matthew 24:29-31; Acts 1:9-11; Colossians 3:4; Jude 14-15; Revelation 19:11-21; 20:1-6.

How to Use the Index: Read every reference in its full context. Inclusion in this index does not mean that every passage has the same degree of clarity or describes the same moment.

21. Essential Greek Glossary

Words That Support the Study

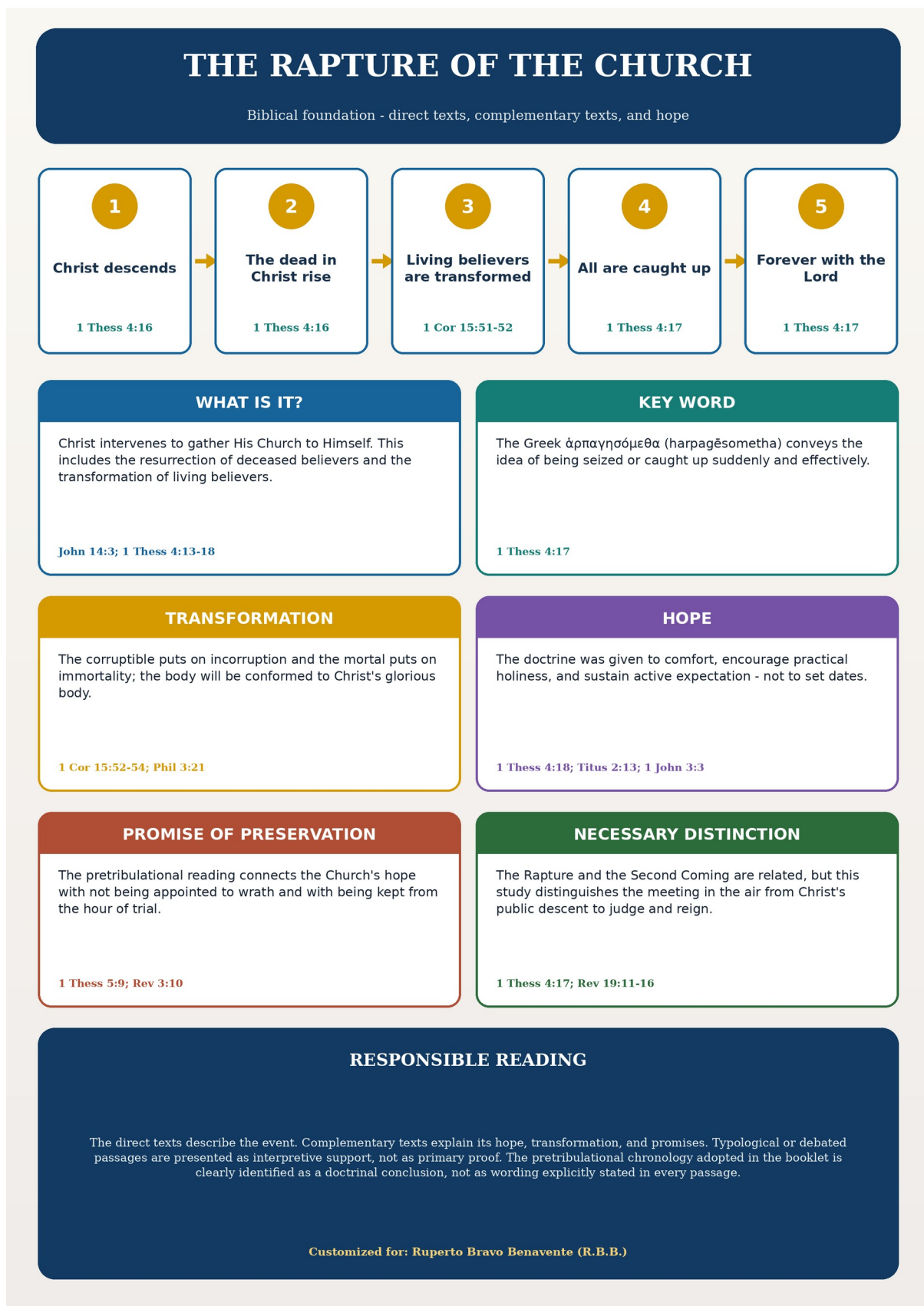
Greek Form	Transliteration	Basic Meaning	Contribution to the Passage
ἁρπάζω	harpazō	to seize, catch up, take by force	1 Thess 4:17
παρουσία	parousia	coming, presence	1 Thess 4:15; 2 Thess 2:1
ἀπάντησις	apantēsis	meeting	1 Thess 4:17
ἐπισυναγωγή	episynagōgē	gathering, assembly toward	2 Thess 2:1
ἀλλάσσω	allassō	to change, transform	1 Cor 15:51-52
ἄτομος	atomos	indivisible, instantaneous	1 Cor 15:52
ἀφθαρσία	aphtharsia	incorruption	1 Cor 15:53-54
ἀθανασία	athanasia	immortality	1 Cor 15:53-54
παραλαμβάνω	paralambanō	to receive, take with oneself	John 14:3
μετασχηματίζω	metaschēmatizō	to transform the condition or form	Phil 3:21
ἀποκαλύπτω / ἀποκάλυψις	apokalyptō / apokalypsis	to reveal, make manifest	1 Pet 1:7, 13
τηρέω ἐκ	tēreō ek	to keep from / preserve outside of	Rev 3:10

An interlinear is an aid, not a substitute for context. A word may carry several nuances, and its specific meaning depends on the sentence, the author, and the passage as a whole. Responsible study avoids building conclusions only from etymologies or Strong's numbers.

Recommended Use: Compare the Greek form, the literal translation, and the RVR1960; then read the entire paragraph and observe the author's pastoral purpose.

22. Teaching Infographic

The Sequence of the Rapture and Its Main Teachings



23. Compiler's Biographical Profile

Ruperto Bravo Benavente (R.B.B.)



RUPERTO BRAVO BENAVENTE (R.B.B.)

Senior project developer and process-engineering expert with more than 40 years of experience in the technical and financial structuring of industrial, agrifood, and critical-infrastructure complexes.

Specialist in modernizing investment models and implementing advanced technologies - including extrusion, cryogenics, and HIMSS 7 - with a focus on economic feasibility under international standards of the International Chamber of Commerce in Paris (ICC).

Compiler and editor of biblical and teaching materials for study and free distribution.

Resident of Buenos Aires, Argentina.

In this work, he serves as initiator, compiler, and person responsible for the editorial presentation. The doctrinal content is based on the cited biblical references and should be examined in light of Holy Scripture.

Editorial Note: Only professional background relevant to a public publication is included; sensitive personal information, identity documents, addresses, and other private data are omitted.

24. Bibliography and Sources Consulted

Bible Editions, Interlinear Works, and Online Resources

Reina-Valera 1960 Bible. United Bible Societies / American Bible Society. Biblical text used through brief quotations.

Francisco Lacueva, Greek-Spanish Interlinear New Testament. Editorial CLIE, ISBN 9788472288775. Consulted for vocabulary and literal translation.

Academic Interlinear of the New Testament: Greek-Spanish. Francisco Lacueva and Juan Carlos Cevallos, Editorial CLIE, ISBN 9788416845330.

Tyndale House Greek New Testament and SBL Greek New Testament. Consulted to verify the cited Greek forms.

Bible Gateway / RVR1960. Consulted for passages and reference verification.

American Bible Society - Rights and Permissions. Policy on fair use and acknowledgment of RVR1960 rights.

Editorial CLIE. Official description and bibliographic information for the Greek-Spanish Interlinear.

Online Lexical Resources. Bible Hub, OpenBible Greek Text, and GreekBible, used to cross-check Greek forms.

Primary Web Sources:

[American Bible Society - Rights and Permissions](#)

[Editorial CLIE - Greek-Spanish Interlinear New Testament](#)

[Editorial CLIE - Academic Interlinear](#)

[Bible Gateway - 1 Thessalonians 4:13-18 RVR1960](#)

[Bible Gateway - 1 Corinthians 15:50-58 RVR1960](#)

[Bible Gateway - John 14:1-3 RVR1960](#)

[Bible Gateway - 2 Thessalonians 2:1-2 RVR1960](#)

[Bible Gateway - Philippians 3:20-21 RVR1960](#)

Closing: Readers are invited to verify every conclusion, read the complete passages, and keep the center of the Christian hope in view: "and so we shall always be with the Lord."