THE RAPTURE UP IN CLOUDS:
THIS WAS ONLY PROMISED TO THE ACTS BODY!

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The whole 'Rapture Theology' taught by Paul in 1 Thes. 4, was a promise given only to the Kingdom-believers in Acts, as they were expecting the imminent return of Jesus Christ. The apostles knew that He would come back from heaven as soon as Israel had repented and accepted Jesus as their Messiah.

I have written articles on this already, and I thought that it would be sufficient to help believers understand it rightly.

But I think it may be necessary to remind about this Biblical fact once more, thus I wrote this article.

We shall see this by comparing the teachings of Paul in Acts period, with what he taught Post-Acts. We will confront the Thessalonian-epistles with the Post-Acts epistles – Ephesians and Colossians.

THESSALONIANS DESCRIBES THE SECOND ADVENT

Paul's mention of the Second Advent is undoubtedly and inevitably connected to the coming of Jesus, to establish His millennial kingdom for Israel. In Greek, this *coming* is told by the word *Parousia.* It depicts Jesus as one Who will arrive *down here on earth*, and not only up in the clouds.

The so-called 'Rapture' as we find it in Christian teachings (Pentecostals as well as with Evangelicals) is believed to be a narrative, with Jesus rapturing His believers up to Himself as He appears in the clouds, and from there to bring these up with Him *back to heaven*. This is a false concept. What would have happened if the rapture had taken place in the time of Acts, would have been that these raptured ones (together with the ones raised from the dead) would have been *gathered by Christ and then at once brought down to land them in Israel, namely in Jerusalem.* These would from that day have been citizens of the Kingdom of God on earth, the so-called millennial reign of Christ (Dan. 2:44: Luke 1:32, 33; Rev. 20:4). The whole 'package' of 1 Thes. 4…raising of the dead and rapture thereafter, had only to do with the EXPECTED RETURN OF JESUS TO ESTABLISH THE MILLENNIAL KINGDOM ON EARTH. It had nothing to do with the promised heavenly calling given to the Church, the Body of Christ, also called 'One new Man' by Paul.

The Church shall NOT be saved by the Second Advent, for this had only to do with the earthly kingdom, but we, the Church dispensation, are going to heaven up above, Greek *epiouranos. The heaven up above the heavens.*

1 Thes. 4:13-18, NASB net version,
«13 *But we do not want you to be uninformed, brethren, about those who are asleep, so that you will not grieve as do the rest who have no hope.*

14 *For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus.*

15 *For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord, will not precede those who have fallen asleep.*

16 *For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first.*

17 Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord.

18 *Therefore comfort one another with these words.”*

 (Editor’s emphasize)

It is verse 17 which brings in a false concept, by misunderstanding this text: *“..and so we shall always be with the Lord”* – as if this should mean with Jesus *in heaven.*

But this is not the case. They were meant to be with the Lord in the Kingdom of Israel, as Jesus would become their King and ruler.

EPHESIANS AND COLOSSIANS WITH THE HEAVENLY CALLING

Post-Acts writings by Paul are based upon God having revealed to Paul a different salvation than that of the Messianic Israel in Acts period: The *epiouranos heaven, up above the heavens,* is speaking NOT of the millennial kingdom for Israel, but the eternal everlasting heavenly salvation promised to the Church, the ‘One new Man’ in Eph. 2:14, 15; Col. 2:13-17.

In Thessalonians we find the Second Advent, with Jesus coming from heaven with a punishment of fire against all ungodly people, seen on the clouds in the sky with a great parade of Himself together with a host of warrior angels (Rev. 19). Thus killing the Anti-Christ and casting him and the False Prophet into the ‘Lake of fire’; but bringing the present believers (at that time) into His kingdom on earth, 2 Thes. 2:1-14.

But as I mentioned above, this was only a narrative which pertained to an eventual Second Advent *in the time of*

Acts. Israel never repented and took to the faith in Christ as a nation, but they fell away from God, as seen in Acts 28:25-28. And just eight years later than Paul's two years in Rome in custody (62), Israel was destroyed by the Roman army – 70 CE.

Things told in Thessalonians are totally absent in the Post-Acts epistles of Paul.

We find *not a trace* of any judgement against Anti-Christ and the False Prophet, and not any kind of judgement against unbelievers at all. The salvation of the Church, the Body of Christ, shall happen at the 'Day of Redemption' as we read Eph. 4:30. The Post-Acts saints, like ourselves, will be taken into the *epiouranos heaven* by God's direct intervention super-naturally. Not rapture as described in 1 Thes. 4, but a *transfer by the Holy Spirit* (don't think vertically or horizontally) into a *higher dimension*…actually outside of, and above the physical universe! We cannot get there by smartly constructed rockets and spaceships.

The departure of the Church at that 'Day of Redemption' is not to be mistaken as a judgmental act of God against the sinful world. If it were, then Paul would have told us in his two Church epistles. But instead he points us out as a flock of believers being blessed in the above heavens in Christ. Actually, he points us as such ones already *before* we are taken into the heavens, Eph. 1:1-3, NASB,

«1 *Paul, an apostle of Christ Jesus by the will of God, To the saints who are at Ephesus and who are faithful in Christ Jesus:*

2 *Grace to you and peace from God our Father and the Lord Jesus Christ.*

3 *Blessed be the God and Father of our Lord Jesus Christ,* ***who has blessed us with every spiritual blessing in the heavenly places in Christ".***
(Editor's emphasize).

Now, dear fellow believers, - where in the Thessalonians can we ever find such a teaching? Nowhere at all. The heavens up above the heavens are not mentioned at all. We can only find that *epiouranos heaven* taught in Ephesians and Colossians, the two 'Mystery epistles'.

Our future physical 'ascension' up into the high heavens has been told in Col. 3:1-4, NASB,

1 *Therefore if you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God.*

2 *Set your mind on the things above, not on the things that are on earth.*

3 *For you have died and your life is hidden with Christ in God.*

4 ***When Christ, who is our life, is revealed, then you also*** ***will be revealed with Him in glory.*** (Editor's emphasize).

This mentioned 'Glory' is a glory – NOT on earth, but up in the *epiouranos heaven.* Which means, consequently, that we have to be brought up there by God and the Holy Spirit to be seen together with Him in that glory. Jesus is NOT coming down on earth to His Church, but He brings the Church up to Himself. And so we are to be appearing or revealed with Him in heavenly glory.

This will all take place on that blessed 'Day of Redemption' – Eph. 4:30, NASB, (I also quote verses 31 and 32…for these are tied to Paul's exhortation),

«*30* *Do not grieve the Holy Spirit of God, by whom you were sealed for* ***the day of redemption.***

31 *Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice.*

32 *Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you."*