

29. The sudden change of languages indicates the writers desire to grab the attention of the reader. The writer is going to dramatically remind the group that they are only one yoctosecond away from being raptured away into the third heaven with a certain appointment before the Evaluation Tribunal of Christ.
30. The point: The overall meaning and inherent power of assembling for Bible class is to accrue the thinking of God since gradually encroaching with each passing day is the prophesied transfer from time into eternity.
31. Now is the time and now is the hour to accumulate doctrine in your soul so that on any given day you are as prepared to meet your Maker as possible.
32. By doing so you profit from your biblical inventory in time and in so doing you accumulate the doctrinal capital that prepares you for the change of station from time into eternity.
33. The younger a person is the less emphasis he naturally has with regard to his eventual death. But that is not the focus the writer of Hebrew wants the reader to have.
34. Instead, he wants positive volition toward the teaching of Bible doctrine to be a constant motivation to move forward in the plan of God. Why? Since we do not know when we shall leave this earth, and because we do not know, is the reason for the necessity to assemble ourselves together.
35. The real attention getter here is not rally one's physical death, but one far more imminent, the Rapture of the church, indicated by the phrase, "as you see the day drawing near."
36. The verb "to see" is the aoristic present active indicative of **βλέπω (blépō)**. The present tense is a retroactive progressive present denoting what has begun in the past and continues into the present.
37. Those who have studied doctrine and retained it are aware of the immanency of the Rapture. The active voice indicates that those who have grown spiritually produce the action of knowing the Rapture could occur at any moment.
38. Consequently, they realize the urgency of consistent attendance in the local assembly and the consistent pursuit of truth within the environment of the church auditorium in concert with other believers.
39. The indicative mood is declarative and views the action of the verb from the viewpoint of absolute reality—the Rapture event could occur at any time on any day.

**(End JAS3-37. See JAS3-38 for continuation of study at p. 371.)**



40. The word “day” is the noun, ἡμέρα (*hēméra*). This event could occur on any day which is the day of your death, or on the day which is the decreed moment for the Lord’s execution of the Rapture of the church.
41. This is indicated by the futuristic present active participle of ἐγγίζω (*engízō*): in context it refers to the Rapture of the church. The futuristic present indicates the immanency of the event.
42. The active voice indicates that the Rapture is immanent. It could occur at any moment. The participle is circumstantial to indicate that no prophecy has to be fulfilled so the Rapture could occur, therefore it is immanent.

**Hebrews 10:24** Let us repeatedly consider how to encourage fellow members of the local church from the source of the Royal Law and the Law of Freedom and from the source of the working objects of divine-good production,

**v. 25** stop habitually forsaking the command to assemble ourselves together in the synagogue/church, as is the consistent behavior of certain reversionists, but encouraging them through your consistency; and even all the more as you see the day of the Rapture being imminent. (EXT)

43. The doctrine of the Rapture is developed by Paul in 1 Thessalonians 4:13–18; 2 Thessalonians 2:1–12, 1 Corinthians 15:51–57, and Philipians 3:20–21.

## Principles on the Rapture of the Church

### 1. Introduction:

1. The major takeaway from our study of Hebrews 10:24–25 is the importance of consistent Bible study within the walls of the local church.
2. When believers opt to stay away from the local assembly there is a missing dynamic that occurs when believers gather together for the collect purpose of growing in grace.
3. The underlying motivation is the advance to spiritual maturity, a goal that is enhanced by the collective assembly of those who understand the divine purpose for gathering together.
4. According to the writer of Hebrews, a spiritual impact occurs when likeminded believers gather together for a common purpose.



5. The underlying urgency for “assembling ourselves together” is the realization that at any moment we could be instantly removed from this earth at the Rapture of the church.
6. Spending our time on earth as a believer who has the haphazard habit of ignoring Bible class not only is detrimental to him but also diminishes the spiritual impact of the local body.
7. The immanency of the Rapture is verse 25’s closing argument, “... all the more as you see the day of the Rapture being imminent.”
8. Consider this: At any moment you could suddenly be removed from this planet, in resurrection body, transported into the Third Heaven, and immediately assembled before the Lord for the Great Genuflection: “[Latin *genu*, the knee, and *flectere*, to bend] the act of bending the knee, as in reverence or worship.”<sup>1</sup>

**Philippians 2:10** At the name of Jesus every knee will bow, of those who are in heaven [ in interim body ] and on the earth [ those alive at the Rapture ] and under the earth [ those who are dead at the Rapture ].

**v. 11** and every tongue will confess that Jesus Christ is Lord, to the glory of God the Father. (NASB)

9. The entire roster of Church Age believers, beginning with Acts 2, A.D. 33, up to the moment of the Rapture, will be assembled before the Supreme Court of Heaven where the Evaluation Tribunal will be called to order by Jesus Christ.
10. Here’s what the writer of Hebrews indicates is the primary reason for the assembly of believers in a local church: Because of the immanency of the Rapture, every believer is only a second away from being transported before both of these assemblies.
11. Preparation for both occurs in time by means of spiritual growth. It is unreasonable to suggest that believers of any age group are perpetually aware they could die at any moment.
12. But regardless of one’s age, every believer is only one second away from the Rapture of the Church. The question thus arises: Are you ready to go today?

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<sup>1</sup> Webster’s New Twentieth Century Dictionary: Unabridged, 2d ed. (Cleveland: The World Publishing Co., 1962), s.v. “genuflection.”



## 2. Definition

1. The word “Rapture” is used as a technical term for the resurrection of the royal family of God. It is the second event of the first resurrection subsequent to that of Jesus Christ in A.D. 33.
2. The Lord’s resurrection, ascension, and session is part of His strategic victory in the angelic conflict.
3. The dispensation of the Church functions within the framework of the Divine Court of Appeals during which witnesses for the Prosecution are elected as members of the Royal Family of God.
4. The Church Age has no specific date of termination. There is no prophecy in the dispensation except for its inauguration and its ultimate conclusion.
5. Consequently, there is no prophecy that provides any clue for when the Rapture will occur. All we can surmise is that once God decides that the royal family is complete, then the Rapture is implemented.
6. Jesus provided the first prophecy for the Rapture in:

**John 14:1** “Do not let your soul be disturbed. Believe in God! Believe also in Me!

**v. 2** “In my Father’s house are many mansions. If it were not so, I would have told you! I go to prepare for your advantage a place for you.

**v. 3** “And if I go to prepare a place for you, I will come again and receive you to Myself, so that where I will always be in heaven, so will you also keep on being there also. (EXT)

## 3. The Imminency of the Rapture

1. The word “imminency” refers to something that *threatens* to occur immediately. It does not *mean* immediately.
2. It is imminent to occur because there is no prophecy that must be fulfilled before it *may* occur.
3. There are only two prophecies pertinent to the Church Age: **(1)** its beginning in Acts 2, prophesied by the Lord in Acts 1:5, 8, and **(2)** its conclusion at the Rapture of the Church.