

CHAPTER 14 — THE RAPTURE

This chapter does not attempt to invent new doctrine about the rapture; instead, it gathers what **Scripture actually says**(KJV) and then places the rapture inside the prophetic structure already laid out in this book: the two days, the seven churches, and the daughters.

The word “rapture” does not appear in the King James Bible, but the **event** does:

- 1 Thessalonians 4:16–17 — “*caught up together with them in the clouds*”
- 1 Corinthians 15:51–52 — “*we shall not all sleep, but we shall all be changed*”

This chapter asks:

Where does that catching away stand in relation to the Church, Laodicea, and the Tribulation?

1. THE RAPTURE DOES NOT BY ITSELF

END THE CHURCH AGE

A common teaching in modern prophecy preaching is:

- “When the Church is raptured, God goes back to dealing with Israel.”
- “The Church age ends at the rapture.”

The King James Bible, however, never **says**:

- “The Church age ends at the rapture,” or
- “After the rapture, God is finished dealing with all Gentile believers.”

What we can say from Scripture is this:

- There **will** be a catching away of living saints (1 Thess. 4:16–17).
- There **will** be a resurrection and change “in a moment” (1 Cor. 15:51–52).
- There **will** be a time when **worship of the beast is enforced** and refusal means death (Rev. 13:15–17).

In the prophetic framework of this study, the rapture marks a **transition** in how worship operates on earth:

- **Before the rapture** (Philadelphia & Laodicea era overlapped):
 - Men are still called to **repent and believe willingly**.
 - The gospel is preached freely.
 - Obedience and disobedience are still, in that sense, **voluntary**.
- **After the rapture** (in the first half of the Tribulation):
 - Revelation 13 shows a system where worship is **coerced**:
 - *“he causeth all, both small and great, rich and poor, free and bond, to receive a mark...”* (Rev. 13:16)
 - *“and cause that as many as would not worship the image of the beast*

should be killed.” (Rev. 13:15)

- Worship of the beast becomes a matter of **compulsion** under threat of death.

So in this structure:

- The rapture ends the era of **broad, voluntary gospel opportunity**,
- but it does **not** automatically mean that **no more believers** can be saved, or that the entire “body” reality of the Church is instantly terminated at that moment.

The Bible presents the rapture as a catching away of saints and a deliverance from “*the hour of temptation*” (Rev. 3:10 for Philadelphia), but it does **not explicitly state**: “The Church age stops the instant the rapture happens.” That timing is a matter of prophetic arrangement and typology, not a direct quotation.

2. THE CHURCH-AGE BODY CONTINUES INTO THE FIRST HALF OF

THE TRIBULATION

Within the prophetic framework of this book, the **Church Age** is understood as the entire span of the seven churches (Ephesus–Laodicea), including Laodicea's unfinished story.

According to this structure:

- **Philadelphia** represents the kept, ready remnant that is removed before the hour of temptation (Rev. 3:10).
- **Laodicea** represents the **lukewarm, undecided, yet beloved** portion of the elect who are left and then **awaken under pressure**.

After the rapture, Scripture still shows:

- 1 **Saints on earth who come to faith and are slain for Christ**
 - Revelation 20:4 — “*...them that were beheaded for the witness of Jesus, and for the word of God, and which had not*

worshipped the beast..."

- These are clearly believers *after* the beast system is active.

2 Ongoing witness and preaching in the first half of the Tribulation

- Revelation 11:3 — “*And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days...*” (1,260 days = 3½ years).
- Their ministry overlaps the early part of the beast era.

3 Jerusalem remains central

- The holy city is trampled (Rev. 11:2).
- The witnesses lie dead in “*the great city*” (Rev. 11:8).
- The focus has swung back toward Israel and Jerusalem, but believing witnesses are still present.

In the **typology of this study**:

- Laodicea = the final daughter/church, still part of the wider “body” aspect of the Church Age,
- Philadelphia = the portion removed in the rapture,
- Laodicea = the portion awakened, chastened, and refined under Tribulation pressure.

Thus, while the rapture removes the **ready** church (Philadelphia), the **Laodicean remnant** continues into the first half of the Tribulation, coming to full obedience and **sealing their testimony with martyrdom** (linked with Rev. 13 and Rev. 20:4).

So in this framework:

- The Church-age **body** (understood as the seven-church structure) is still being dealt with by God during the **first half** of the

Tribulation.

- The rapture marks separation within the Church—**not yet** the final termination of the Church-age framework.

3. THE MIDPOINT OF THE TRIBULATION — THE TRUE PROPHETIC END OF THE CHURCH AGE

Scripture clearly marks a **midpoint** in the final seven years by several major events:

1 The Death of the Two Witnesses

- Revelation 11:7–10 —
 - “*when they shall have finished their testimony, the beast... shall make war against them, and shall overcome them, and kill them.*”
 - their bodies lie in the street,
 - the world rejoices over their death.

2 A Great Earthquake in Jerusalem

- Revelation 11:13 —
 - *“And the same hour was there a great earthquake, and the tenth part of the city fell... and the remnant were affrighted, and gave glory to the God of heaven.”*

3 The Beast’s Period of Full Authority

- Revelation 13:5 —
 - *“and power was given unto him to continue forty and two months.”* (the last 3½ years)
- This aligns with the second half, when Satan’s dominion is most open and intense.

4 The Awakening of a Remnant of Israel

- Revelation 11:13 again — *“the remnant were affrighted, and gave glory to the God of heaven.”*

- This is at least the **beginning** of a response from Israel, the first crack of repentance under fear and conviction.

In the prophetic structure of this study:

- The **rapture** removes Philadelphia and begins Laodicea's chastening.
- The **first half** of the Tribulation includes:
 - Laodicea's awakening and martyrdom,
 - the two witnesses testifying in Jerusalem for 1,260 days,
 - the final, overlapping witness to both Jew and Gentile.
- The **midpoint** (death of the witnesses, great earthquake, remnant giving glory, beast's 42 months) is the real **turning point**.

At the midpoint:

- The last major witness to the nations (the two witnesses) is silenced.

- The **remnant of Israel begins to respond** in fear and glory to God (Rev. 11:13).
- Satan's authority on earth becomes more **direct and unrestrained** (Rev. 13:5–7).

This turning point fits the cry of Habakkuk:

*“O LORD, I have heard thy speech, and was afraid:
O LORD, revive thy work in the midst of the years,
in the midst of the years make known; in wrath remember mercy.” — Habakkuk 3:2*

In this prophetic arrangement:

- The **Church Age**, understood as the full seven-church structure (ending with Laodicea), effectively **closes at the midpoint** of the Tribulation:
 - Philadelphia has already been caught away.
 - Laodicea has been awakened, sifted, and

martyred. (Rev 13:15)

- The remaining focus shifts decisively to Israel and to the finishing of the mystery of God (cf. Rev. 10:7).

From that midpoint onward:

- Israel's remnant rises into its final prophetic role,
- the beast's dominion becomes fully open,
- and the last phase of wrath and mercy runs its course exactly as God has promised.