

## Letter Eight – The Rapture: Biblical Truth or Theological Assumption?

### Review: The Origin of the Rapture Doctrine

One of the most defining and influential features of modern dispensational theology is the doctrine commonly known as “the rapture.” For many Christians today, the idea that believers will suddenly disappear from the earth before a future tribulation has become almost inseparable from End Times teaching itself. Yet historically, this framework is remarkably recent.

For nearly eighteen centuries of ecclesia history, the Ecclesia did not teach a secret pre-tribulation rapture separating the coming of Christ into multiple stages. The early ecclesia fathers, the Reformers, and the overwhelming majority of historic Christian theology understood the return of Christ, the resurrection of the dead, and the final judgment as part of one climactic appearing of the Lord.

The modern rapture framework emerged in the nineteenth century through the theological system developed by John Nelson Darby and later spread widely through dispensational teaching.

Darby’s prophetic system required a sharp distinction between Israel and the Ecclesia. Because he viewed the Ecclesia as a separate “heavenly people” and Israel as God’s “earthly people,” he concluded that the Ecclesia must be removed from the earth before God resumed His prophetic dealings with national Israel during a future tribulation period.

This became the foundation for the pre-tribulation rapture doctrine. The problem is a rapture speaks against the very nature of God dealing with the ecclesia and the wicked and evil doers. So the rapture makes no sense in light of the truth of scripture. But it does create attitude of hide and wait and not one of engagement – Making disciples of all nations. The call of the ecclesia till the end of the age. (See Letter Five – Abdication)

### **The question all believers should be asking - Are we called to escape the earth—or inherit it?**

Many have come to believe that God’s ultimate plan is to remove the righteous from the earth and leave the wicked behind. Yet Scripture consistently presents a different picture: **the wicked will not endure, but the righteous will inherit the land (Psalm 37:9–11; Matthew 5:5).**

From the beginning, God entrusted the earth to man (**Genesis 1:26–28**), giving him dominion under His authority. Though sin opened the door for Satan’s influence, it did not

nullify God’s original intent. The enemy operates as a usurper—not an owner—exercising influence where authority has been surrendered.

If the people of God are conditioned to expect escape rather than inheritance, withdrawal rather than engagement, then something foundational has been misunderstood. Scripture does not present the ecclesia as those waiting to leave the earth, but as those called to live under Christ’s reign, advancing His kingdom until its full consummation.

Statements that align with Scripture:

**“The earth is not destined for abandonment—but for inheritance.”**

**“The question is not who escapes the earth—but who inherits it.”**

**“God’s plan is not retreat—but dominion under Christ.”**

### **Genesis 1— Dominion Given to Man**

From the very beginning, Scripture establishes God’s design for the earth and for mankind’s role within it. “Then God said, ‘**Let Us make man in Our image**, according to Our likeness; and **let them rule... over all the earth**’” (Genesis 1:26). This is not incidental language—it is foundational. Man was created in the image of God and **entrusted with dominion over the earth**. Authority over the earth was not given to angels, nor to Satan, but to man—**under the authority of God**. This mandate is then repeated and expanded: “**Be fruitful and multiply, and fill the earth, and subdue it; and rule...**” (Genesis 1:28). The charge is clear—man was to fill the earth, subdue it, and rule over it. This was never a temporary assignment, but part of God’s original and enduring design. The earth was not created as something to be abandoned, but as something to be stewarded, cultivated, and governed under God’s authority.

### **Genesis 2 The Nature of Dominion**

Genesis 2 provides further clarity on the nature of this dominion. “The Lord God took the man and put him in the **garden of Eden to cultivate it and keep it**” (Genesis 2:15). Even in a perfect environment, man was given responsibility. He was called to cultivate—to develop and expand what God had established—and to keep—to guard and protect what had been entrusted to him. This reveals that dominion was never passive; it required active engagement. Man was not created to merely observe creation, but to participate in it, extending the order, life, and presence of God throughout the earth. The assignment was relational, purposeful, and ongoing. From the beginning, God’s design was not escape from the earth, but faithful stewardship within it—living under His authority while carrying out His purposes in the world.

## **Genesis 3 — The Fall: What Was Lost, What Remains**

Genesis 3 records the moment where God's created order was disrupted. The serpent enters the garden, not as an owner, but as an intruder. Through deception, he challenges the word of God and tempts man to step outside of God's authority. When Adam and Eve yield, sin enters, and with it comes corruption, separation, and death.

This moment is often misunderstood. While the fall brought real and devastating consequences, it did not erase God's original design—it distorted man's ability to walk in it. The authority given to man was not transferred to Satan as a rightful ruler, but man's obedience—upon which that authority was exercised—was compromised. The result was not the loss of dominion, but the loss of righteous dominion. (Will cover the aspect of Satan is “the god of this age” - 2 Corinthians 4:4, the “prince of the power of the air” Ephesians 2:2 later)

The ground is cursed, labor becomes toilsome, and relationship with God is fractured. Man, who was created to walk in alignment with God, now operates from a place of separation. This creates a condition where the enemy, though still a usurper, gains influence in a world where man's authority is no longer exercised in harmony with God. Satan is a trespasser and conned Adam, Eve and mankind that it all belongs to him – a lie.

Yet even in this moment of judgment, God speaks redemption: **“And I will put enmity between you and the woman, and between your seed and her seed; He shall bruise you on the head, and you shall bruise Him on the heel.” (Genesis 3:15)**

This is the first declaration that the disruption would not be final. A seed would come—one who would ultimately deal a decisive blow to the serpent.

## **Christ — The Second Adam: Restoration of Dominion**

What was disrupted in the first Adam is restored in the last Adam—Jesus Christ. Scripture makes this connection clear. **“For as in Adam all die, so also in Christ all will be made alive” (1 Corinthians 15:22)**. Adam's failure brought sin, death, and disorder into the world; Christ's obedience brings life, righteousness, and restoration.

Paul goes further: **“The first man, Adam, became a living soul. The last Adam became a life-giving Spirit.” (1 Corinthians 15:45)**

Jesus is not merely correcting Adam's mistake—He is **reestablishing what Adam failed to maintain**. Where **Adam yielded to deception, Christ overcame it**. Where **Adam acted independently of God, Christ walked in perfect obedience**. Where **Adam's**

**disobedience brought death, Christ's obedience—even to the point of death—opened the way for life.**

Through His death and resurrection, **Jesus did not abandon the earth—He reclaimed authority within it.** After His resurrection, He declares: **“All authority in heaven and on earth has been given to Me.” (Matthew 28:18)**

This is a decisive statement. Authority over the earth is now fully vested in Christ—not as something new, but as something restored and secured through His victory.

### **The Pattern of God — The Righteous Inherit, the Wicked Are Removed**

It does not appear from Scripture that God's intent is to remove His people from the earth, but rather to call them to come out from the unrighteous systems **(Come out of her my people – Revelation 18:4)**. God does not want His people to partake in their demonic system of oppression and control. This will be addressed more fully later, but first we must establish a foundational truth: God's purpose for man, the earth, and dominion has never changed.

The prophet Daniel gives us a clear picture of the Kingdom: **“Behold, with the clouds of heaven there came one like a Son of Man... and to Him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve Him; His dominion is an everlasting dominion...” (Daniel 7:13–14)**

This dominion is not temporary, nor is it postponed. It is everlasting. Over the years, I have come to understand the Kingdom of God in simple terms: **The Kingdom of God is the rule and reign of Jesus Christ as King in the earth through His ecclesia.** We were not called out of darkness into His marvelous light to stand by while darkness governs the earth. **For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places. Ephesians 6:12**

The war is real and the writer of Ephesians instructs us to put on the armor of God: **"armor of God," which includes the belt of truth, breastplate of righteousness, shoes for readiness, shield of faith, helmet of salvation, and the sword of the Spirit. This passage emphasizes the importance of spiritual preparedness to stand against evil forces. Ephesians 6:10-20**

The New Testament does not portray the ecclesia as a defeated people awaiting evacuation, but as soldiers of Christ, ambassadors of His Kingdom, and overcomers called to stand, fight the good fight of faith, destroy the works of the devil, disciple nations, and occupy until He comes. **(2 Timothy 2:3-4, 2 Corinthians 10:3-5, Romans 8:37, Revelation**

**2-3, Ephesians 4:8, 1 John 3:8, Matthew 11:12, 2 Corinthians 5:20, 1 Timothy 1:8, 6:12)**

**MAKE NO MISTAKE - WE ARE AT WAR.** The question are we engaged or resting in a fox hole waiting for Jesus to rescue you or let others battle on your behalf.

Scripture declares: **“You (we) are a chosen race, a royal priesthood, a holy nation, a people for His own possession...” (1 Peter 2:9)“He has made us a kingdom, priests to His God and Father...” (Revelation 1:6)**

We are not merely saved individuals—we are a kingdom people. As sons and daughters, we are heirs of God and fellow heirs with Christ: **“If children, then heirs—heirs of God and fellow heirs with Christ...” (Romans 8:17)**

And what is Christ’s inheritance? **“Ask of Me, and I will make the nations Your heritage, and the ends of the earth Your possession.” (Psalm 2:7–8)**

The nations are His inheritance—and therefore part of the mission entrusted to His people. Even in His temptation, this reality is revealed. Satan offered Jesus the kingdoms of the world, but Jesus refused—not because the nations were not His, but because they were not to be obtained through compromise: **“You shall worship the Lord your God and Him only shall you serve.” (Matthew 4:10)**

The nations are not abandoned—they are contested. It has always been the nations. Satan tempted Jesus offering Him all the nations of the world. **Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their glory. And he said to him, All these I will give you, if you will fall down and worship me. Matthew 4:8-9**

The nations of the world are part of Jesus inheritance promised by His Father: **“I will announce the <sup>[a]</sup>decree of the Lord: He said to Me, ‘You are My Son, Today I have fathered You. <sup>8</sup>Ask *it* of Me, and I will certainly give the <sup>[a]</sup>nations as Your inheritance, And the ends of the earth as Your possession.**

And they are central to the mission of God through His ecclesia. The ecclesia is to be at war or in battle for the nations. Jesus extended His authority to the ecclesia to GO and MAKE Disciples of all nations to the end of the age: **And Jesus came and said to them, “All authority in heaven and on earth has been given to me. <sup>19</sup>Go therefore and make disciples of all nations, baptizing them in<sup>[a]</sup> the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup>teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.” Mathew 28:18-20**

**The Pattern Revealed in Daniel**

Daniel continues:

**“The saints of the Most High shall receive the kingdom and possess it forever...”  
(Daniel 7:18)**

**“The time came when the saints possessed the kingdom.” (Daniel 7:22)**

**“The kingdom... shall be given to the people of the saints of the Most High.” (Daniel 7:27)**

This is unmistakable:

- **The wicked rule for a time**
- **The saints suffer for a time**
- **The dominion of the wicked is taken away**
- **The saints receive and possess the kingdom**

This possession is not without conflict. The Kingdom advances in the midst of resistance: **“The kingdom of heaven suffers violence, and the violent take it by force.” (Matthew 11:12)** Not through worldly force, but through **spiritual authority, presence, and perseverance.**

### **The Consistent Witness of Scripture**

Throughout Scripture, a consistent pattern emerges: **The wicked are removed — the righteous remain and inherit**

The Psalms declare it repeatedly: **“Evildoers shall be cut off... but the meek shall inherit the land.” (Psalm 37:9–11)**

**“The righteous shall inherit the land and dwell upon it forever.” (Psalm 37:29)**

Proverbs confirms: **“The righteous will never be removed, but the wicked will not dwell in the land.” (Proverbs 10:30)**

Jesus Himself affirms this: **“Blessed are the meek, for they shall inherit the earth.” (Matthew 5:5)**

And in His parable: **“The Son of Man will send His angels... and gather out of His kingdom all lawlessness... then the righteous will shine...” (Matthew 13:41–43)**

### **The Days of Noah — A Pattern, Not an Exception**

Jesus points us back to Noah: **“As it was in the days of Noah, so will it be...” (Matthew 24:37)**

In Noah’s day:

- **The wicked were removed**
- **The righteous remained**
- **The earth was cleansed**
- **The righteous inherited what remained**

God did not remove Noah from the earth permanently—He preserved him **through judgment**, and the wicked were swept away.

### **The Present Tension – Satan’s Little Season (See Letter Seven)**

Scripture does acknowledge: **Satan is “the god of this age” (2 Corinthians 4:4), the “prince of the power of the air” (Ephesians 2:2)**

**Do not be deceived that he comes as angel of light And no wonder, for even Satan disguises himself as an angel of light. So it is no surprise if his servants, also, disguise themselves as servants of righteousness. Their end will correspond to their deeds. 2 Corinthians 11:14-15**

He operates for a time—but not eternally. His dominion is temporary: **“His dominion shall be taken away, to be consumed and destroyed to the end.” (Daniel 7:26)**

God released Satan for a short time to deceive the nations for a final time and then comes judgement. The devil, the fallen angels and unbelievers will be cast into the eternal lake of fire. The ecclesia, at the second resurrection inherit the earth for all eternity.

### **The Conclusion of the Matter**

The consistent testimony of Scripture does not support the idea that God removes His people from the earth and leaves it to the wicked. Rather, it reveals the opposite:

- **The wicked are cut off**
- **The righteous inherit the land**
- **The Kingdom is given to the saints**
- **Christ reigns until all enemies are subdued**

So we must ask: **Why would God remove His people from the very inheritance He has promised them?**

This shifts the focus from escape to engagement. We are not called to withdraw, but to **occupy until He comes—to make disciples of all nations, teaching them to observe all that Christ commanded: “All authority in heaven and on earth has been given to Me. Go therefore...” (Matthew 28:18–20)**

If we adopt a mindset of escape, we risk abandoning our assignment. But if we understand the Kingdom rightly, we step into our role as a royal priesthood—called to represent Christ, advance His rule, and steward His inheritance in the earth.

### **Final Line**

**The question is not whether we leave the earth—but whether we are prepared to inherit it under the reign of Christ.**