

### Presuppositions

The author believes in a plenary view of Scripture, with a historical-grammatical-literal hermeneutic and a premillennial-futurist perspective of eschatology. Several scriptures, written primarily by Paul, support the Rapture (1 Cor 15:51-53; 2 Cor 12:2-4; 1 Thess 2:19; 3:13; 4:13-18; 5:9-11, 23; 2 Thess 2:1-3). These scriptures are confirmed by Luke (Luke 21:35-36; Acts 1:1-11; 8:39-40), the writer of Hebrews in chapter 11, verse 5, James (Jas 5:7-8), Peter (2 Pet 3:4-18), and John (John 14:3; 1 John 2:28; 3:2-3; Rev 3:10; 4:1-2; 7:9-17; 12:1-5), and are supported by Jesus' ascension (Acts 1:2-11), in the New Testament, and by Enoch's translation (Gen 5:24), Elijah being taken up in the whirlwind (2 Kgs 2:1-11), and the mention of God delivering Daniel's people at the time of the distress (Dan 12:1-2), in the Old Testament. Therefore, it makes sense that if the concept of the Rapture was definitely addressed by at least the Apostles Paul, John, Peter, and James; then, it would have been passed on to their disciples, the Apostolic Fathers, and subsequently to their disciples and mentioned in their writings (since they were the closest to the original Apostles in both time and teaching).

Another presupposition of the author is that the Patristic Fathers, up to and including the First Ecumenical Council at Nicea in 325, were almost exclusively premillennialists in their view of eschatology. Their premillennial perspective did not begin to change until the time of Origen in the late third century and did not fully change until Augustine's amillennial doctrine became the orthodox view of the Church in the early fifth century.<sup>1</sup>

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<sup>1</sup>Paul L. King, "Premillennialism and the Early Church," in *Essays on Premillennialism*, ed. K. Neil Foster and David E. Fessenden (Camp Hill, PA: Christian Publications Inc., 2002), 1, 8-10.