

STUDY GUIDE
JOYFUL HARVEST TEACHING SERIES
A Study of Things to Come by Larry Booth
STUDY: The Rapture of the Church

Chapter 13

The timing of the Rapture- part 1 & 2
Future Raptures

Things to come- different theological positions-

Areas to understand

Apostles, Church Fathers, Catholic, Protestant,

Protestant reformers: Lutheranism, Anabaptist, Calvinism, Arminianism, Finney

Premillennial, postmillennial, Amillennial

Dispensational, Reformed, Covenant

Futurist, Historical, Preterist

Pentecostal, Cessationsist, New Calvinist, Baptical

Pre-Tribulation Rapture, mid-Trib., post-Trib. Rapture

A. Intro: The puzzle pieces that make the whole picture of the end times- We have to look at all the Scriptures not just one piece.

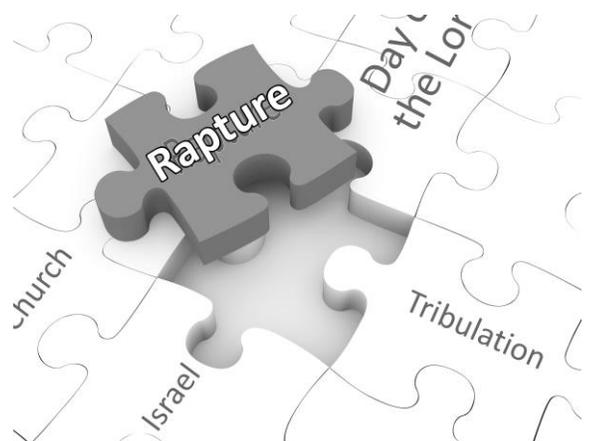
1. We should not be ignorant of the times and seasons:

1 Thessalonians 5:1-5 (KJV)

¹ **But of the times and the seasons, brethren, ye have no need that I write unto you.**

² **For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.**

³ **For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.**



⁴ But **ye, brethren**, are not in darkness, that **that day should overtake you** as a thief.

⁵ Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

Here we see two groups of people: the brethren, and those Paul called “they.” One would escape the Day of the Lord and the others would not.

The prerequisite to make the Rapture

1 Thessalonians 4:13-18 (KJV)

¹³ But **I would not have you to be ignorant, brethren**, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

¹⁴ For **if we believe that Jesus died and rose again**, even so them also which **sleep in Jesus will God bring with him**.

¹⁵ For this we say unto you by the word of the Lord, **that we** which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

¹⁶ For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

¹⁷ Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

¹⁸ Wherefore comfort one another with these words.

V. 14- Criteria for meeting the pre-Tribulation Rapture of the church- If we believe that Jesus died and rose again-Born again. We believe Jesus will come before the Tribulation period starts-More proofs of this later. The next great event is not a messiah showing up to save the world- It's the Rapture of the church leaving this world.

We all know and believe that Jesus is coming, the question is WHEN?

12 Things we must understand first before going forward:

1. The word “rapture” and “translation” mean two different things but usually would happen at the same time. The first means “caught up” and the second is the change that happens to one’s physical body when he is caught up. Resurrection describes when a dead person comes alive physically. One could be resurrected and then translated and raptured to heaven (1 Thess. 4:16).

This study is about all the possible places in Scripture that may be called a rapture in the near future. Some may not be in fact the Rapture but constitutes a catching away.

Different groups to look at:

There are many groups we are looking at both dead and alive at different time periods on the earth and in heaven. It can be very confusing if we do not keep these distinctions in mind as we read each passage. For instance: (1) The dead saints since Jesus arose, (2) Living saints now, (3) Dead Old Testament saints. (4) The future dead, including (5) Dead righteous Israeli saints in the Tribulation period, and (6) Future

dead saints pictured in heaven. The resurrected dead from three groups namely: (7) Old Testament, (8) New Testament and (09) unrighteous. The raptured living saints (10), including pre-Trib., (11) mid-Trib., and (12) end Trib. Then we have the (13) living Israelis, (14) living Christians, and (15) living unrighteous at the end of the Tribulation. Quite a number to keep track of but it is necessary to keep ones bearing when discussing different time periods and groups. I've probably missed a few.

But the main parties of men are as follows:

- a. The Church
- b. Israel both Old and New Testament (remnant)
- c. The Tribulation saints
- d. The wicked

The distinctions of these groups:

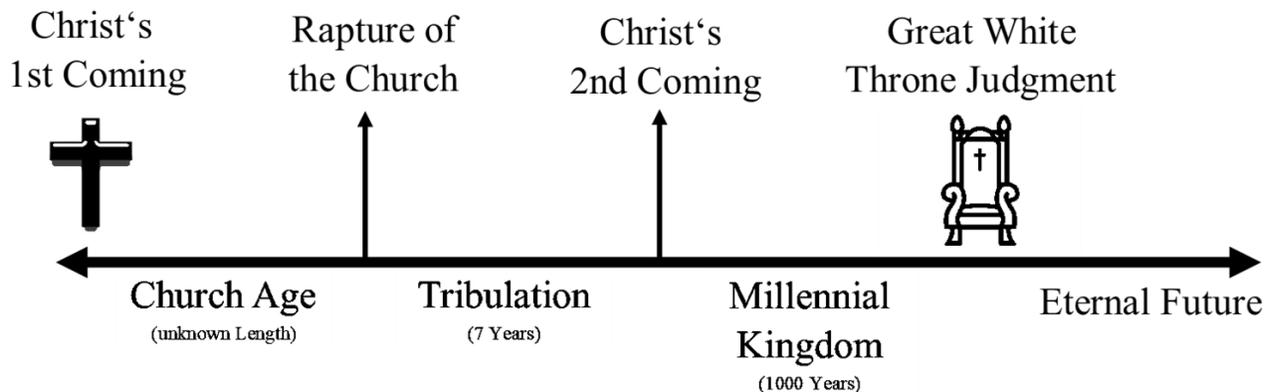
- a. Resurrected-raised from the dead
- b. Raptured-Caught up alive
- c. Translated-Physically changed like the angels

The state of these groups:

- a. Living
- b. Dead

(Read- Dwight Pentecost-*Things to Come*, John Walvoord's- *The Rapture Question*)

The End Times



The Tribulation period- Summary

It should be already understood that this period of time called the 70th week of **Daniel 9:27**, the "Tribulation period" and also called "Jacob's trouble" is to be consider a 7 year period by Daniel and the book of Revelation (Jer. 30:7-9). It begins with a peace treaty that the Antichrist will one day make with the nation of Israel for 7 years (Daniel 9:25-27). Believers who come to Christ will be persecuted in the first 3 1/2 years. The first part is relatively peaceful for Israel celebrating the rebuilding of her temple and then the

Antichrist in the middle of that “week” of years, will break his peace treaty and make war against Israel, devastating Jerusalem and slaughtering 2/3rds of the living Israelis (2 Thess. 2:3-4, Rev. 11:2, 12:6, Zech. 13:7-9). Matthew 24:21 says when the treaty is broken then *great* tribulation starts for Israel. A time worse than it has ever been on the Earth for the Jews. This period is primarily about the judgment, cleansing and salvation of Israel but also to show God’s glory by saving them. (Ezek. 36, 20:33-44). For the world it is the whole 7 years.

a. There is a future event called the Tribulation period or Jacob’s trouble for Israel

After 70 years of punishment-

70 “weeks” are determined to finish the transgression

7+

62

69

Messiah cut off

7- The “prince” that shall come

Daniel 9:23-27 (KJV)

²³ **At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.**

²⁴ **Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.**

²⁵ **Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.**

²⁶ **And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.**

²⁷ **And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.**

Lewis Chafer in his book called *Dispensationalism* says concerning Israel’s judgment:

“At the end of this age, Israel must pass through the great Tribulation, which is specifically characterized as “the time of Jacob’s trouble” (Jer. 30:4–7; Dan. 12:1; Matt. 24:21); and, before entering her kingdom, she must come before her King in judgment. Of this event Ezekiel writes: “I will bring you out from the people, and will gather you out of the countries wherein ye are scattered.... And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against me” (Ezek. 20:34–38. The entire context should be considered, 33–44. Cf., also, Isa. 1:24–26; Ps. 50:1–7; Mal. 3:2–5; 4:1–2). Israel’s judgments are likewise described by Christ in Matthew 24:15–25:30. That these Scriptures refers to Israel is certain from the fact that the Church does not come into judgment (John 3:18; 5:24; Rom. 8:1, A. R. V., 38–39), and that the description of the judgment of the nations does not begin until verse 31. It therefore follows that Israel’s judgments are in view in the passage in question. The incomparable tribulation is ended by the glorious return of Christ to the earth (Ps. 2:1–9; Isa. 63:1–6; Matt. 24:27–31; 2 Thess. 2:3–12; Rev. 19:11–21); Israel’s judgments, according to the context of Matthew 24:30–25:30, follow the

glorious appearing of Christ; and the Judgment of the Nations occurs when He is seated on the throne of His glory (Matt. 25:31–32).”¹

- b. Jesus warned the Jews of a *future* event, **the great Tribulation and the Antichrist**- not the already *past event* with Antiochus Epiphanes 167BC (which some teach is what Daniel is only referring to). Also not 68-70 A.D., Titus did not fulfill Daniel or Christ’s words either. 1940-45 did not fulfil this prophecy either.

The Holocaust in 1940-45 was worse than 70 A.D. So Jesus was not referring to 70 A.D.

There is a *future* 7 years that will be worse than the two previous events.

Matthew 24:15-21 (KJV)

¹⁵ **When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)**

¹⁶ **Then let them which be in Judaea flee into the mountains:**

¹⁷ **Let him which is on the housetop not come down to take any thing out of his house:**

¹⁸ **Neither let him which is in the field return back to take his clothes.**

¹⁹ **And woe unto them that are with child, and to them that give suck in those days!**

²⁰ **But pray ye that your flight be not in the winter, neither on the sabbath day:**

²¹ **For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.** (LB- the Holocaust was worse than 70 A.D.)

Both involve two end-time periods. When it comes to the larger picture, these two periods of persecution leading up to the first and Second Coming of Christ are portrayed in both the exploits of Antiochus IV as well as those of the coming Antichrist. **Lehman Strauss** explains thusly:

“Both of these periods witness the wrath of God being extended to His chosen people. The first of these periods of wrath commenced with the Babylonian captivity and concluded with the atrocities of Antiochus, after which there was deliverance. The second of these periods is yet future. It will commence with the beginning of the seventieth week (Daniel 9:24-27) and conclude with the atrocities of Antichrist, after which there will be deliverance.”²

Therefore not only is there a typical relationship between the two persons of Antiochus IV Epiphanes and the upcoming Man Of Sin, but there is also an association between the two time periods leading up to the end of each era.

- c. History of Antiochus Epiphanes in 167-8 BC:

2 Maccabees 5:11–14 “When these happenings were reported to the king, he thought that Judea was in revolt. Raging like a wild animal, he set out from Egypt and took Jerusalem by storm. He ordered his soldiers to cut down without mercy those whom they met and to slay those who took refuge in their houses. There was a massacre of young and old, a killing of women and children, a slaughter of virgins and infants. In the space of three days, eighty thousand were lost, forty thousand meeting a violent death, and the same number being sold into slavery.”

¹ Chafer, L. S. (1951). *Dispensationalism*. (p. 31-32). Dallas 4, Texas: Dallas Seminary Press.

² Strauss, Lehman, (1969). *The Prophecies of Daniel* (244-45). Neptune, N.J.: Loizeaux Brothers.

Antiochus decided to side with the Hellenized Jews in order to consolidate his empire and to strengthen his hold over the region. He outlawed Jewish religious rites and traditions kept by observant Jews and ordered the worship of Zeus as the supreme god (2 Maccabees 6:1–12). This was anathema to the Jews and they refused, so Antiochus sent an army to enforce his decree. The city of Jerusalem was destroyed because of the resistance, many were slaughtered, and Antiochus established a military Greek citadel called the Acra.

Larry Cockerham: “The cruel and violent persecutions of Antiochus Epiphanes are recorded in histories annals for all to observe. In the spring of 168 B.C., the armies of the Syrian king had arrived within four miles of the great city of Alexandria to compel the pharaohs to surrender. But the Egyptians had appealed to Rome for assistance. A Roman fleet was anchored in the bay and their representative Popilius Laenas, soon met with the king. After drawing a circle with his staff around the Syrian king, and forcing him to give an immediate response, the king reluctantly accepted the ultimatum to depart.

After being humiliated and forced to leave Egypt, Antiochus’s vengeance was quickly turned upon Jerusalem. He killed over eighty thousand men, women, and children and sold forty thousand into slavery (2 Macc. v. 5-14). The holy place was robbed of its treasures and the temple was dedicated to Jupiter Olympus. The temple was defiled by offering a sow upon the altar and scattering its juice over all the sanctuary and vessels. He substituted the Jewish feasts with the drunken revelry of Bacchanalia, forcing the Jews to worship Bacchus, the god of pleasure and wine. The licentious festival of Saturnalia, the worship of Saturn, was also enforced upon the inhabitants. He forbade the reading of the Holy Scriptures and the tradition of circumcision. Throwing them headlong with their infants off of the highest wall in Jerusalem, Antiochus killed two mothers who had circumcised their children in defiance of the law. He also cut out the tongues of a mother’s seven sons and after that had each of them roasted alive on a flat iron (2 Macc. vii. 3-5). Then the mother herself was murdered. John Walvoord notes that “a detailed description of the violent atrocities and murder of thousands of Jews by Antiochus while marching through Judea is found in 1 Maccabees 1:20-28 and 2 Maccabees 5:11-17.”^{3 4}

The date of Antiochus's persecution of the Jews in Jerusalem is variously given as 168 or 167 BCE. Some say the prophecies by Daniel were fulfilled with Antiochus but Jesus repeated them and they are still future.

Matthew 24:22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

The pretribulational view teaches that Jesus will return before the Tribulation starts.

³ Web Article- <http://www.prophecyforum.com/antiochus.html#5> Larry Cockerham is pastor of a Southern Baptist church in the Southeastern United States. He has a Master of Theology degree from Andersonville Seminary in Camilla, Georgia.

⁴Walvoord, John. (1971). Daniel: The Key To Prophetic Revelation (P. 267). Chicago: Moody Press.

The pretribulation Rapture will happen before the Antichrist is revealed and is the restraining element that keeps him now from taking over. The church will leave the Earth for 7 years. According to 2 Thess. 2:1-8, the pretribulation Rapture called the “departure” in the Greek, a word used in verse 3 and mistranslated as “falling away,” will happen before the Antichrist is revealed and I personally believe it’s the Spirit filled church that is the restraining element that keeps him now from taking over. The church will leave the Earth for 7 years during which the Earth and its inhabitants will suffer the great Tribulation.

Paul writes the Thessalonians a second letter after he had already taught them about the Rapture. Here he explains the church would be gone before Jesus comes back physically to the earth. The Jewish temple will also have to be rebuilt by this time.

2 Thessalonians 2:1-8 (KJV)

¹ Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

² That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

³ Let no man deceive you by any means: for *that day shall not come, except there come a falling away* (Greek-departure) first, and that man of sin be revealed, the son of perdition;

⁴ Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

⁵ Remember ye not, that, when I was yet with you, I told you these things?

⁶ And now ye know what withholdeth that he might be revealed in his time.

⁷ For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

⁸ And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

The Holy Spirit in the church on the earth, is holding back the Antichrist today. When the church is gone then there will be nothing holding back the beast of Revelation.

The Tribulation saints are primarily not of the group now called the “church,” for the church period or dispensation has finished with the Rapture having already taken place before they appear on the scene. They are born again and will reign with Christ. They are a group called saints that are saved during the Tribulation period which are of all nations and tribes of people. They will operate in the gifts of the Spirit up until Christ returns according to Joel 2:28-32 and 1 Cor. 13:9-12. The book of Revelation never calls them the church. They are however accounted as making up the group called to the “wedding supper” later at Christ coming much like the 5 virgins who were prepared beforehand (Rev. 19:5-9). So, ultimately they are still the body of Christ. This distinction will be understood later.

1 Thess. 5:3-6- Israel and the church are two groups that are different and have different dispensations and judgments. It is important to point out that at some time in the future the word “saints” include Israel and the church. Generally, that will be after the commission of the 144,000. Previously the church is the “saved” and Israel the “elect.” (Romans 9:27; 10:1)The gospel and salvation do not change. (Romans 10:12-13) The

remnant of Israel's view of Christ will however change, and they all will be saved (Isaiah 10:21-22, Zech. 12:10, 13:8, Romans 11:25-32, Rev. 12:17). God deals with both groups on a different timeline with two different dispensations coming together into one Millennial dispensation (See chart on P. 73).

1 Thessalonians 5:3-9 (HCSB)

³ **When they say, "Peace and security," then sudden destruction comes on them, like labor pains come on a pregnant woman, and they (LB- Israel) will not escape.**

⁴ **But you, brothers, (LB- Believers) are not in the dark, for this day to overtake you like a thief.**

⁵ **For you are all sons of light and sons of the day. We do not belong to the night or the darkness.**

⁶ **So then, we must not sleep, like the rest, but we must stay awake and be serious.**

⁷ **For those who sleep, sleep at night, and those who get drunk are drunk at night.**

⁸ **But since we belong to the day, we must be serious and put the armor of faith and love on our chests, and put on a helmet of the hope of salvation.**

⁹ **For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ,**

Revelation 12:17 (KJV)

¹⁷ **And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.**

Romans 9:27 (KJV)

²⁷ **Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:**

Romans 10:1 (KJV)

¹ **Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.**

a. The gospel message and the way of salvation does not change during the Tribulation period. (Romans 10:12-13)

Romans 10:12-13 (KJV)

¹² **For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.**

¹³ **For whosoever shall call upon the name of the Lord shall be saved.**

Romans 11:1-2 (KJV)

¹ **I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.**

² **God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,**

b. The remnant's view of Christ, will however change, and they all will be saved (Romans 11:25-32, Rev. 12:17). God deals with both groups on a different timeline with two different dispensations coming together into one millennial dispensation.

Israel's
blindness:
Until the
fullness of
the Gentiles
be come in

- c. The church and Israel are on two different tracks. Israel's time starts again when the church dispensation is finished at the Rapture of the church.

Romans 11:25-27 (KJV)

²⁵ **For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.**

²⁶ **And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:**

²⁷ **For this is my covenant unto them, when I shall take away their sins.**

- d. God deals with both groups separately coming together during the Tribulation period- See chart on P.10

Romans 11:28-36 (KJV)

²⁸ **As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.**

²⁹ **For the gifts and calling of God are without repentance.**

³⁰ **For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:**

³¹ **Even so have these also now not believed, that through your mercy they also may obtain mercy.**

³² **For God hath concluded them all in unbelief, that he might have mercy upon all.**

³³ **O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!**

³⁴ **For who hath known the mind of the Lord? or who hath been his counsellor?**

³⁵ **Or who hath first given to him, and it shall be recompensed unto him again?**

³⁶ **For of him, and through him, and to him, are all things: to whom be glory for ever.**

Amen.

Revelation 12:17 (KJV)

¹⁷ **And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.**

- e. "The pretribulation view, as opposed to posttribulationism, does not confuse general terms like elect and saints, which apply to the saved of all ages, with specific terms like church and those in Christ, which refer to believers of this age only."⁵

Says Walvoord:

"If the term church includes saints of all ages, then it is self-evident that the church will go through the Tribulation, as all agree that there will be saints in this time of trouble. If, however, the term church applies only to a certain body of saints, namely, the saints of this present dispensation, then the possibility of

⁵ Walvoord, John F. (1979). The Rapture Question-revised and enlarged (pp. 272-273). Grand Rapids MI. Zondervan.

the translation of the church before the Tribulation is possible and even probable.”⁶

A good question to ask: Do the programs for Israel and the church overlap? **Lewis Chafer** believes they should be kept separate:

“The real unity of the Bible is preserved only by those who observe with care the divine program for Gentiles, for Jews, and for Christians in their individual and unchanging continuity.”⁷

Resurrection and Rapture are two different things but can happen at the same time also, like in 1 Thess. 4 with the church. A rapture always includes Jew and Gentile, but a resurrection usually is for a specific person or group. So while a rapture includes everybody saved at a particular moment, a resurrection generally might just be for the church, Israel or Tribulation saints.

We understand these are the judgments to follow in the future: **The Bema Seat**- after the Rapture in Heaven during the Tribulation period (1 Cor. 3:11-15, 2 Cor. 5:10), the **Judgment of Israel** mainly during the Tribulation and by the disciples during the Millennial reign (1000 year reign on Earth Ezekiel 20:33-44; Matthew 19:28), the **Judgment of the Nations** (called the Sheep and Goats Judgment Matt. 25:31-46) where Christ judges all living people who survived the Tribulation, the **Judgment of the fallen angels** (1 Cor. 6:1-3), and finally the **Great White Throne Judgment** when Christ resurrects and judges all the unrighteous dead after the Millennial reign on Earth (Rev. 20:11-15), (See Larkins “resurrections and Judgments” chart and my series on these).

As dispensationalist, we believe that we should take Scripture at face value. We should understand it in its plain, normal sense of meaning. We should interpret the Bible according to the rules of grammar and take into consideration the historical context in which it was written. That God has and still does deals with man in distinct and different periods of time on Earth. Dispensationalist believe the church and Israel are two different and distinct groups and are dealt with separately by God, and that Israel will one day be saved by Jesus himself.

H.A. Ironside: “The word “dispensation” is found several times in the pages of our English Bible and is a translation of the Greek word “*oikonomia*.” This word, strictly speaking, means “house order.” It might be translated “administration,” “order,” or “stewardship.” In each successive age, God gives to men of faith a certain stewardship, or makes known to them a certain order or administration, in accordance with which they are responsible to behave. A dispensation then is a period of time in which God is dealing with men in some way in which He has not dealt with them before. Only when a new revelation from God is given, does a dispensation change.”⁸

⁶ Walvoord, John F. (1979). The Rapture Question-revised and enlarged (pp. 21-22). Grand Rapids MI. Zondervan.

⁷ Chafer, L. S. (1951). Dispensationalism. (p. 33). Dallas 4, Texas: Dallas Seminary Press..

⁸ Ironside, H. A. (1938). Wrongly Dividing the Word of Truth: Ultra-Dispensationalism Examined in the Light of Holy Scripture (pp. 5–6). Neptune, NJ: Loizeaux Brothers.

As a premillennialist, we believe that Jesus will physically return to the Earth at the end of the Tribulation period as described in Rev. 19 and this is called the Second Coming or Advent, the Day of the Lord, and the Revelation of Christ. He will destroy His enemies, judge the nations, and then will physically rule the world for 1000 literal years. After that, He will resurrect the wicked dead and judge them at the Great White Throne Judgment and usher in the eternal state where God Himself will abide on the Earth that will be totally recreated with a new Heaven and a New Jerusalem.

The timing of the Rapture

Ephesians 1:9-10 (KJV)

⁹ Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

¹⁰ That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him:

The mysterious plan all along was for Israel and the Gentiles to come into union of one body: Christ Jesus, the same way. Understanding that Israel still has a time to come to bring them in we will look at the future plan of the ages (Hosea 2:18-20).