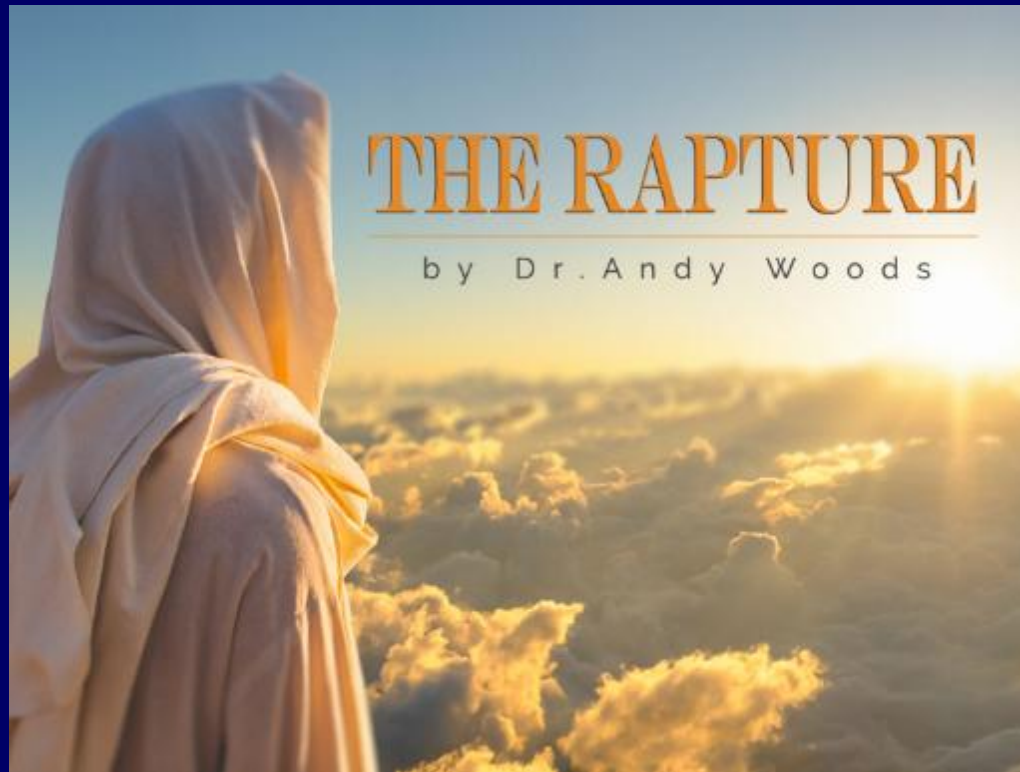


THE RAPTURE

What and When? – Part 13



Andrew Marshall Woods, Th.M., J.D., Ph.D.
Sr. Pastor, Sugar Land Bible Church

What is the Rapture?



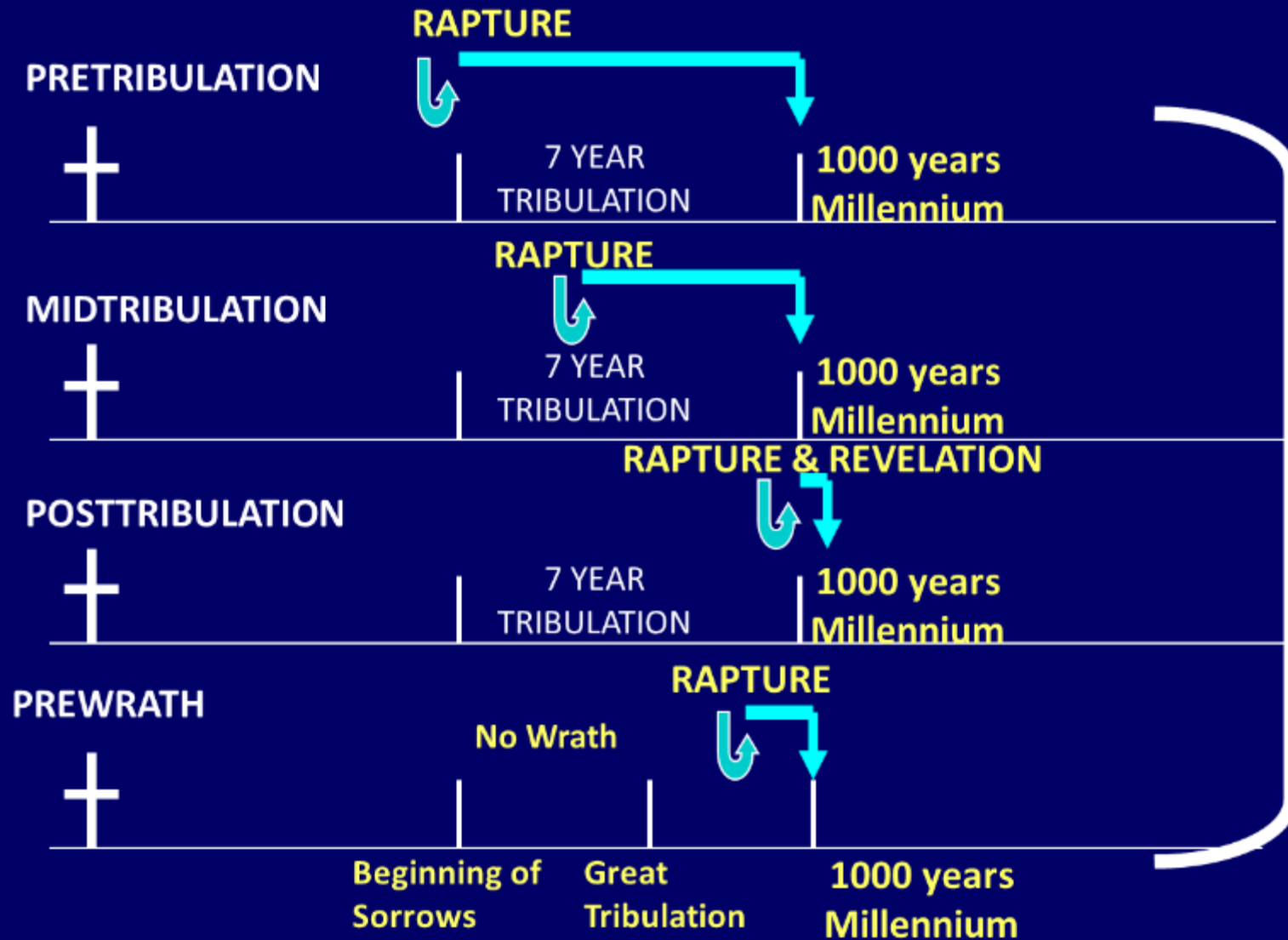
1. An important doctrine
2. Distinct from the Second Advent
3. Catching away of all living believers (1 Thess 4:17)
4. Reunion (1 Thess 4:14-16)
5. Resurrection (1 Cor 15:50-54)
6. Exemption from death (1 Cor 15:51, 54-56)
7. Instantaneous (1 Cor 15:52)
8. Mystery (1 Cor 15:51)
9. Imminent (1 Cor 15:51; 1 Thess 4:15)
10. Traditional doctrine now being recovered

When Will the Rapture Take Place Relative to the Tribulation Period?

- **Pre-tribulation rapture theory**
- Mid-tribulation rapture theory
- Post-tribulation rapture theory
- Pre-wrath rapture theory
- Partial rapture theory



RAPTURE VIEW COMPARISON



When is the Rapture?

7 Arguments Favoring the Pre-Tribulation View

1. Tribulation's purpose concerns Israel (Jer 30:7; Dan 9:24)
2. No biblical reference to the church on earth during the Tribulation period (Rev 4-22)
3. Church is promised an exemption from divine wrath (1 Thess 1:10; 5:9; Rom 5:9; Rev 3:10; 6:17)
4. Rapture is imminent (1 Cor 15:51; 1 Thess 4:15)
5. Rapture is a comfort (1 Thess 4:18)
6. Antichrist cannot come to power until the restrainer is removed (2 Thess 2:6-7)
7. Symbolic parallels (2 Peter 2:5-9)

Strengthening the Pre-Tribulation Case

1. John 14:1-4
2. Revelation 3:10
3. First Thessalonians 4–5
4. Second Thessalonians 2:3a
5. Matthew 24–25



Strengthening the Pre-Tribulation Case

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John 14:1–4

¹ “Do not let your heart be troubled; believe in God, believe also in Me. ² “In My Father’s house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. ³ “If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, *there* you may be also. ⁴ “And you know the way where I am going.”



Preview

(John 14:1-4)

- I. Preliminary reasons
- II. Exegesis of John 14:1-4
- III. Answering the non-rapture arguments

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I. Preliminary Reasons



- A. Significance of the Upper Room Discourse (John 13–17)
- B. Eschatological flavor of the Upper Room Discourse
- C. Early church fathers
- D. Jewish marriage analogy
- E. Parallels with other rapture texts

Jewish Marriage Analogy

STEP	JEWISH MARRIAGE	CHURCH ANALOGY
1. Marriage covenant	Groom initiated; Covenant established upon payment for bride; drank same cup	Christ initiated; Christ's sacrificial death (1 Cor. 6:19-20; 11:25)
2. Bride set apart	Bride set apart exclusively for groom	Church's positionally sanctified (1 Cor. 1:2; 6:9-11)
3. Bridal chamber prepared	Groom separates from bride and returns to his father's house to prepare bridal chamber	Christ's 2000 year separation from church; Ascension; return to heaven to prepare dwellings (John 14:2; Acts 1:9-11)

Showers, Maranatha Our Lord, Come!, 164-69.

John 14:1–4

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Jewish Marriage Analogy

STEP	JEWISH MARRIAGE	CHURCH ANALOGY
4. Betrothal period	Loyalty test	Reward determined by orthodoxy and orthopraxy (Jas. 4:4)
5. Bride retrieved	Groom returns at unknown time preceded by a shout with escorts to retrieve bride	Rapture at unknown time (John 14:3; 1 Thess. 4:16-17)
Showers, Maranatha Our Lord, Come!, 164-69.		

John 14:1–4

¹ “Do not let your heart be troubled; believe in God, believe also in Me. ² “In My Father’s house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. ³ **“If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also.”** ⁴ “And you know the way where I am going.”



Jewish Marriage Analogy

STEP	JEWISH MARRIAGE	CHURCH ANALOGY
6. Bride and groom hidden in Father's house for seven days	Hidden in the Father's house for seven days: three events transpire	Church hidden from world during Daniel's 70th Week
7. Bride cleansed	Bride undergoes ritual cleansing prior to wedding ceremony	Bema Seat Judgment (1 Cor 3:10-15; 2 Cor 5:10)

Showers, Maranatha Our Lord, Come!, 164-69.

Jewish Marriage Analogy

STEP	JEWISH MARRIAGE	CHURCH ANALOGY
8. Wedding ceremony	Meeting with the Father's assembled wedding guests; Private wedding ceremony	Meeting with OT saints; Rev 19:7
9. Consummation	Bride and groom consummate the marriage	Eph 5:27
10. Marriage feast	Public presentation; Bride unveiled; marriage feast	Col 3:3-4; Rev 19:9

Showers, Maranatha Our Lord, Come!, 164-69.

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1 Thessalonians 4:13-18

¹³ "But we do not want you to be uninformed, brethren, about those who are asleep, so that you will not grieve as do the rest who have no hope. ¹⁴ For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus. ¹⁵ For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord, will not precede those who have...



1 Thessalonians 4:13-18

... fallen asleep. ¹⁶ For the Lord Himself will descend from heaven with a shout, with the voice of *the* archangel and with the trumpet of God, and the dead in Christ will rise first. ¹⁷ Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord. ¹⁸ Therefore comfort one another with these words."



John 14:1–4

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Parallels

JOHN 14:1-4

1 THESS 4:13-18

trouble (1)

sorrow (13)

Believe (1)

believe (14)

God, me (1)

Jesus, God (14)

told you (2)

say to you (15)

come again (3)

coming of the Lord (15)

receive, you (3)

caught up (17)

to myself (3)

to meet the Lord (17)

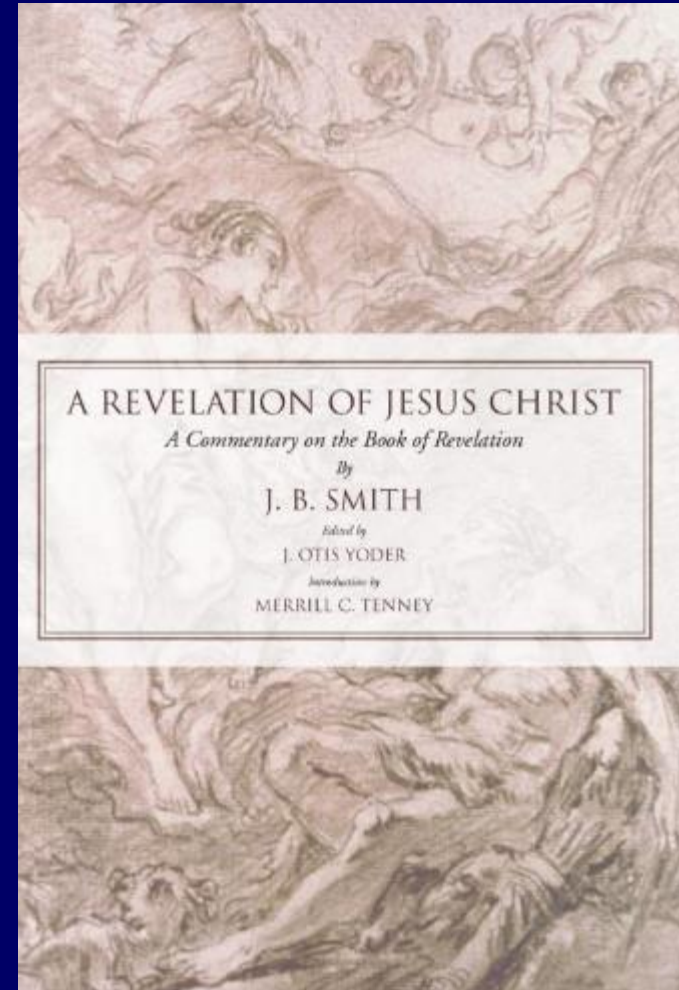
be where I am (3)

ever be with the Lord (17)

J. B. Smith

A Revelation of Jesus Christ: A Commentary on the Book of Revelation
(Scottsdale, PA: Herald Press, 1961), pp. 312-13.

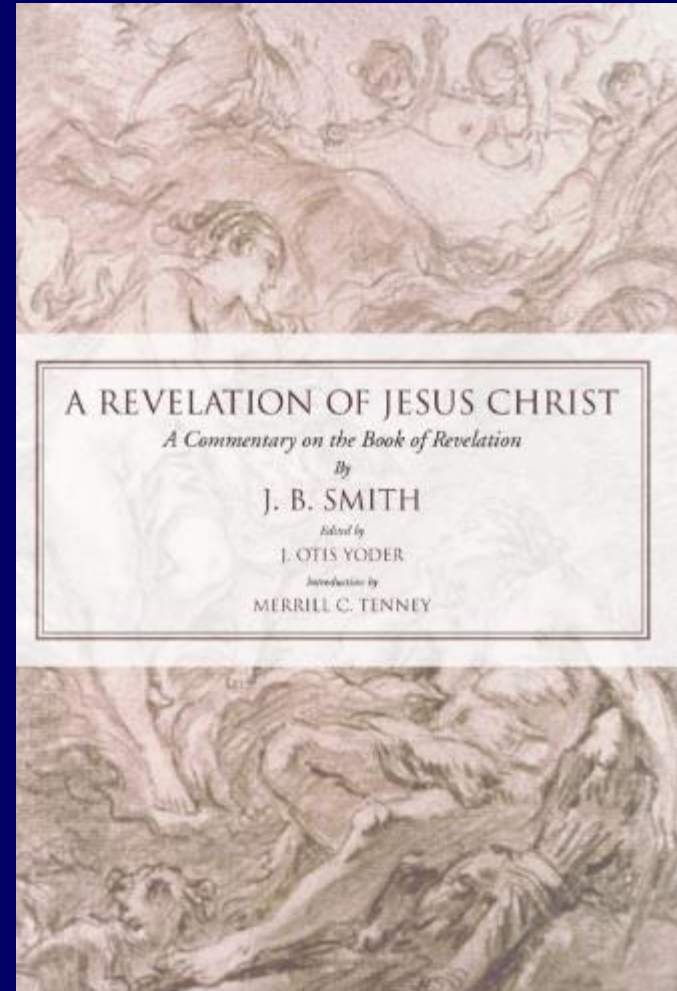
“The words or phrases are almost an exact parallel. They follow one another in both passages in exactly the same order. Only the righteous are dealt with in each case. There is not a single irregularity in the progression of words from first to last. Either column takes the believer from the troubles of earth to the glories of heaven.”



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“Hence it is impossible that one sentence or even one phrase can be alike in the two lists...And finally not one word in the two lists is used in the same relation or connection...It would be difficult if not impossible to find elsewhere any two important passages of Scripture that are so diverse in the words employed and so opposite in their implications. . . . We believe the comparison of the words of these two passages . . . describe different events.”



1 Thessalonians 4:13-18

¹³ "But we do not want you to be uninformed, brethren, about those who are asleep, so that you will not grieve as do the rest who have no hope. ¹⁴ For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus. ¹⁵ For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord, will not precede those who have...





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"The Upper Room Discourse, in which the above passage is found, is the seed-plot of that form of doctrine which is later developed in the Epistles. It is not strange, therefore, that the Apostle Paul takes up this great theme for further elucidation."

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"Do not let your heart be troubled; believe in God, believe also in Me. In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, *there* you may be also. And you know the way where I am going."



II. Exegesis of John 14:1-4



- vs. 1 – Do not let your heart be troubled; believe in God, believe also in Me.
 - Christ's announced departure (13:1)
 - Comfort (14:1)



II. Exegesis of John 14:1-4



- vs. 2 – In My Father's house are many dwelling places...I go to prepare a place for you.
 - My Father's house
 - Many dwellings
 - I go



II. Exegesis of John 14:1-4



- vs. 2 – In **My Father's house** are many dwelling places...I go to prepare a place for you.
 - My Father's house
 - God's unique dwelling in heaven (Dt. 26:15; Ps. 33:13-14; Isa. 63:15; Mt. 5:16, 45; 6:1, 9)
 - Where Christ ascended (Ps 110:1; John 17:5; Rev 3:21)



II. Exegesis of John 14:1-4



- vs. 2 – In My Father's house are many dwelling places...I go to prepare a place for you.
 - Many dwelling places
 - “Mansions”-mistranslation of Tyndale; KJV from Vulgate
 - *Monē* = temporary dwelling place (inn)

Revelation 5:10

“You have made them to be a kingdom and priests to our God; and they will reign [*basileuō*] upon the earth [*gē*].”





II. Exegesis of John 14:1-4



- vs. 2 – In My Father's house are many dwelling places...I go to prepare a place for you.
 - I go
 - Jesus came from (John 16:28; 17:5) and is going back to heaven (John 14:12; 16:28)
 - *Poreuomai*= Ascension (Acts 1:10-11; 1 Pet 3:22)



II. Exegesis of John 14:1-4



Summary

John 14:2 teaches that Christ will return to the very heaven from which He came in order to prepare temporary dwellings for His disciples.



II. Exegesis of John 14:1-4



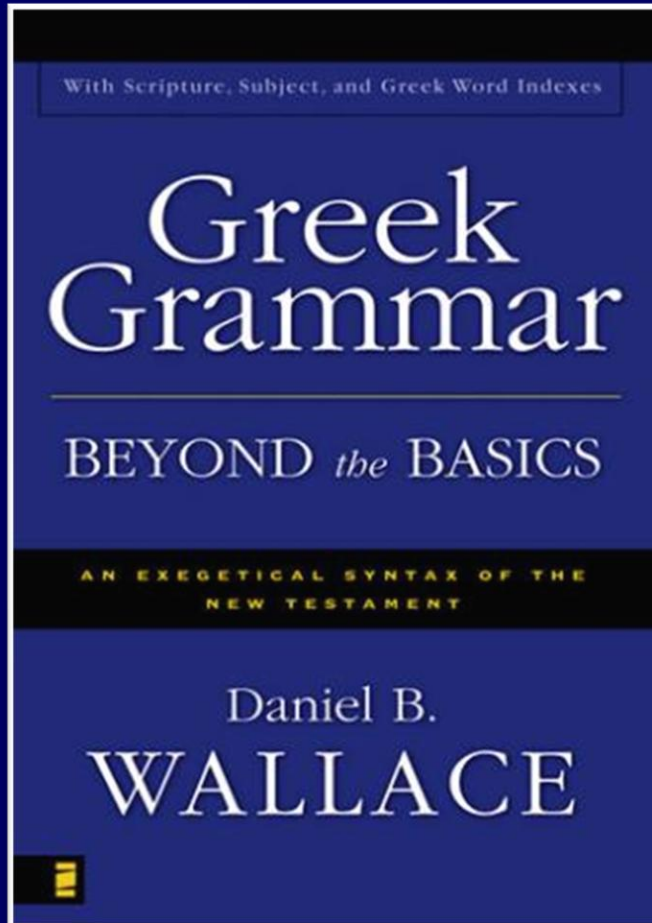
- vs. 3 – If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, *there* you may be also.
 - I will come
 - Again
 - And receive you
 - To
 - Where



II. Exegesis of John 14:1-4

- vs. 3 – “I will come again”
 - Come
 - Present tense of erchomai?
 - Futuristic present
 - » Certainty
 - » Imminence
 - Common in Johannine literature (1 John 2:18; Rev 2:5, 16; 3:11; 16:15; 22:7, 12, 20)

Futuristic Present



“The present tense may be used to describe a future reality...The present tense may describe an event that is wholly subsequent to the time of speaking, although as if it were present...Only an examination of the context will help one see whether this use of the present tense stresses immediacy or certainty.”

Daniel B. Wallace, *Greek Grammar Beyond the Basics: Exegetical Syntax of the New Testament* (Grand Rapids: Zondervan, 1996), 535-36.

Futuristic Present

“The present tense 'I come' is used rather than the future, for the Return is regarded not as a distant event, but as one ever imminent and at hand.”



Henry Barclay Swete, *The Last Discourse and Prayer of Our Lord: A Study of St. John XIV-XVII* (London: Macmillan, 1913), 8.



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- vs. 3 – “I will come again”
 - Again (*palin*)
 - "The coming again is the counterpart of the going away; visibly Jesus ascends, visibly he returns, Acts 1:9-11." (Lenski, p. 974)
 - "to repetition in the same (or similar) manner, *again, once more, anew* of someth. a pers. has already done." (BDAG, p. 752)



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- vs. 3 – “And receive you to myself”
 - Receive (*paralambanō*): “to take into close association, *take (to oneself), take with/along...I will take you to myself* J14:3 ...*with me to my home.*” (BDAG, p. 767)
 - To (*pros*): “pros with the Accusative...This is very common and denotes movement ‘towards.’...Spatially, ‘to or towards someone or something,’ primarily with an intransitive or transitive verb expressing movement.” (TDNT, p. 721).
 - Summary: Christ's return to spatially remove believers and to take them to be with Him



II. Exegesis of John 14:1-4

- vs. 3 – “that where I am you may be also”
 - Where (*hopou*): "a specific location in the present" and is "used in connection w. a designation of place." (BDAG, p. 717)
 - Summary: Jesus will return to take the believer to the place where He is. This place can hardly be the earth since there would be no need for Him to build the heavenly dwellings spoken of in the preceding verses.



II. Exegesis of John 14:1-4

- vs. 4 – “And you know the way where I am going.”
 - Going (*hypagō*)
 - "used esp. of Christ and his going to the Father, characteristically of J...J 7:33; 16:5a;...10, 17 ...13:3 ...8:14a; ...21b, 22; 13:33;...36b...8:21a...14:28...13:36a; 14:4, 5; 16:5b; 1J 2:11." (BDAG, p. 1028)
 - Ascension



Conclusion



- Christ would return through His Ascension to His Father's heavenly abode.
- He would then prepare temporary dwellings for His disciples.
- He would return for His disciples in the future.
- His return would be just as personal as was His First Coming and Ascension.
- He would physically take believers to be with Him by spatially drawing them to Himself.



Conclusion



- The purpose of this event is so that believers could dwell in their prepared, temporal, heavenly places and be with Christ where He is.
- This information would serve as a comfort to the disciples who were troubled over the announcement over His soon departure (John 13:1).
- Christ unfolded the reality of this event for the purpose of comforting His disciples (John 14:1).



New Mystery Truth

“But here in John 14 the Lord gives a new and unique revelation; He speaks of something which no prophet had promised, or even could promise. Where is it written that this Messiah would come and instead of gathering His saints into an earthly Jerusalem, would take them to the Father's house, to the very place where He is? It is something new.”



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III. Inadequate Alternatives

- A. Believer's death
- B. Believer's salvation
- C. Christ's resurrection
- D. Coming of the Spirit on Pentecost (Acts 2)
- E. Non-pretribulational rapture



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A. Believer's death

1. “Again” (*palin*) = 1x
2. Angels take deceased believers to heaven (Luke 16:22)
3. Christ remains in heaven when believers die (Acts 7:56)
4. Believers go to the lord upon death (2 Cor 5:8)



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III. Inadequate Alternatives

B. Believer's Salvation

1. “Again” (*palin*) = 1x
2. Allegorization of localized language describing a heavenly-“Father’s house”, “dwelling places”, “a place”, “where I am”, “where I go”



III. Inadequate Alternatives

B. Believer's Salvation

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III. Inadequate Alternatives



- C. Christ's resurrection (John 14:18-20; 20:19, 26; 21:1)
1. Christ comes after the Ascension ("I go") rather than before
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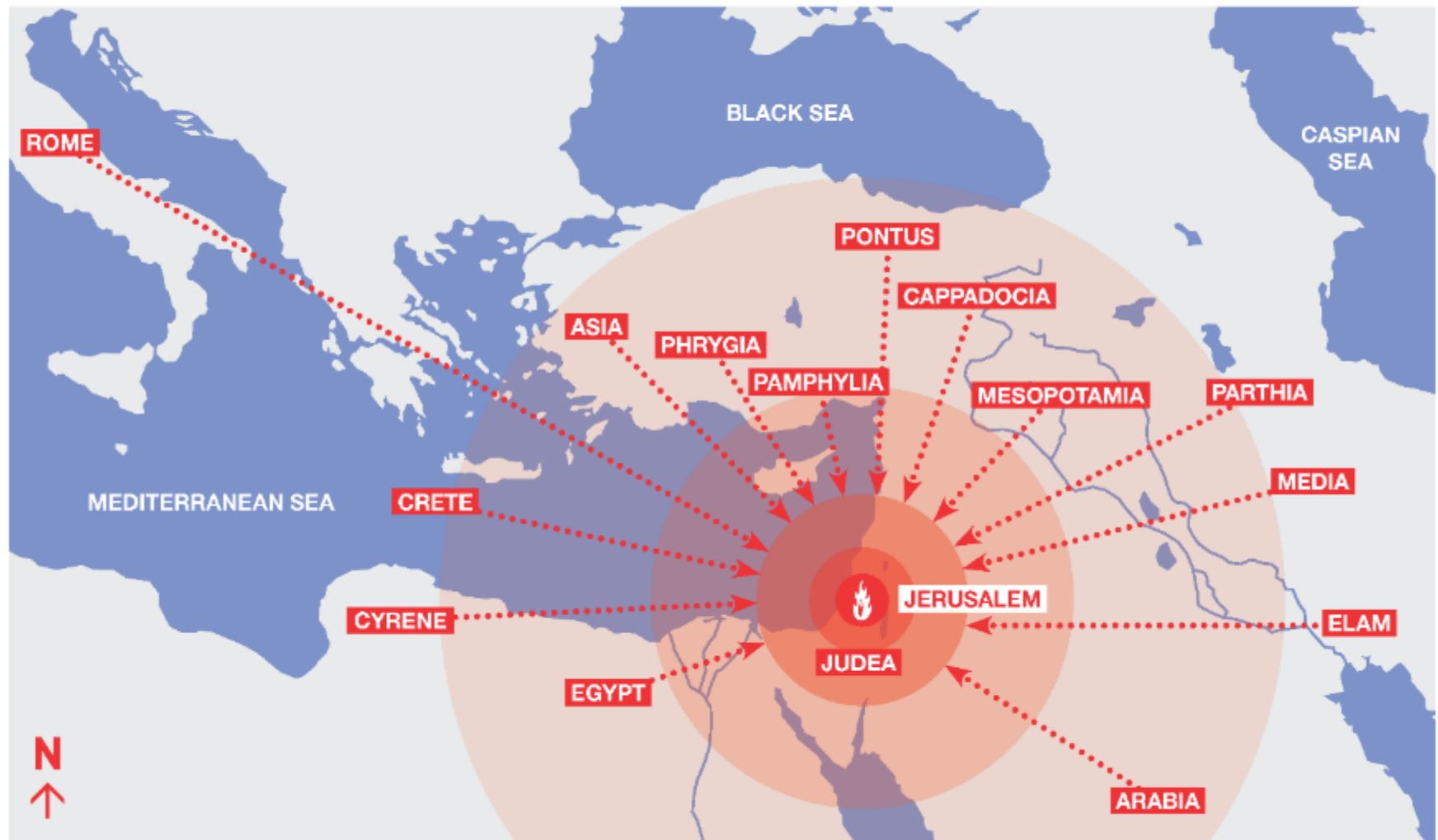
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THE NATIONS OF PENTECOST ACTS 2:9-11

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The NET Bible

New English Translation, Beta ed. (Biblical Studies Press, 2001), 1985-66.

“If in the imagery of the Fourth Gospel the phrase in my Father’s house is ultimately a reference to Jesus’ body, the relationship of $\mu\omicron\nu\eta$ to $\mu\acute{\epsilon}\nu\omega$ suggests the permanent relationship of the believer to Jesus and the Father as an adopted son who remains in the household forever. In this case the “dwelling place” is “in” Jesus himself, where he is, whether in heaven or on earth. The statement in v. 3, “I will come again and receive you to myself,” then refers not just to the parousia, but also to Jesus’ post-resurrection return to the disciples in his glorified state, when by virtue of his death on their behalf they may enter into union with him and with the Father as adopted sons.”



The NET Bible

New English Translation, Beta ed. (Biblical Studies Press, 2001), 1985-86.

“...Needless to say, this bears numerous similarities to Pauline theology, especially the concepts of adoption as sons and being “in Christ” which are prominent in passages like Eph 1. It is also important to note, however, the emphasis in the Fourth Gospel itself on the present reality of eternal life (John 5:24; 7:38-39, etc.) and the possibility of worshiping the Father “in the Spirit and in truth” (John 4:21-24) in the present age. There is a sense in which it is possible to say that the future reality is present now.”

DTS Doctrinal Statement

Article XVIII—The Blessed Hope

“We believe that, according to the Word of God, the next great event in the fulfillment of prophecy will be the coming of the Lord in the air to receive to Himself into heaven both His own who are alive and remain unto His coming, and also all who have fallen asleep in Jesus, and that this event is the blessed hope set before us in the Scripture, and for this we should be constantly looking (**John 14:1–3**; 1 Cor. 15:51–52; Phil. 3:20; 1 Thess. 4:13–18; Titus 2:11–14).”



III. Inadequate Alternatives



D. Coming of the Spirit in Acts 2

1. “Again” (*palin*) - like His first coming yet Acts 2 was not a bodily
2. “To” (*pros*) - No spatial movement involved with the Spirit coming to the church
3. “Receive you to Myself” - The Holy Spirit did not receive believers in Acts 2 but believers received the Holy Spirit (John 20:22; Acts 2:38; 8:15-17).



III. Inadequate Alternatives



D. Coming of the Spirit in Acts 2

1. **“Again” (*palin*) - like His first coming yet Acts 2 was not a bodily**
2. **“To” (*pros*) - No spatial movement involved with the Spirit coming to the church**
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II. Exegesis of John 14:1-4

- vs. 3 – “I will come again”
 - Again (*palin*)
 - "The coming again is the counterpart of the going away; visibly Jesus ascends, visibly he returns, Acts 1:9-11." (Lenski, p. 974)
 - "to repetition in the same (or similar) manner, *again, once more, anew* of someth. a pers. has already done." (BDAG, p. 752)



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D. Coming of the Spirit in Acts 2

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II. Exegesis of John 14:1-4

- vs. 3 – “And receive you to myself”
 - Receive (*paralambanō*): “to take into close association, take (to oneself), take with/along...I will take you to myself J14:3 ...with me to my home.” (BDAG, p. 767)
 - To (*pros*): “pros with the Accusative...This is very common and denotes movement 'towards.'...Spatially, 'to or towards someone or something,' primarily with an intransitive or transitive verb expressing movement.” (TDNT, p. 721).
 - Summary: Christ's return to spatially remove believers and to take them to be with Him



III. Inadequate Alternatives



D. Coming of the Spirit in Acts 2

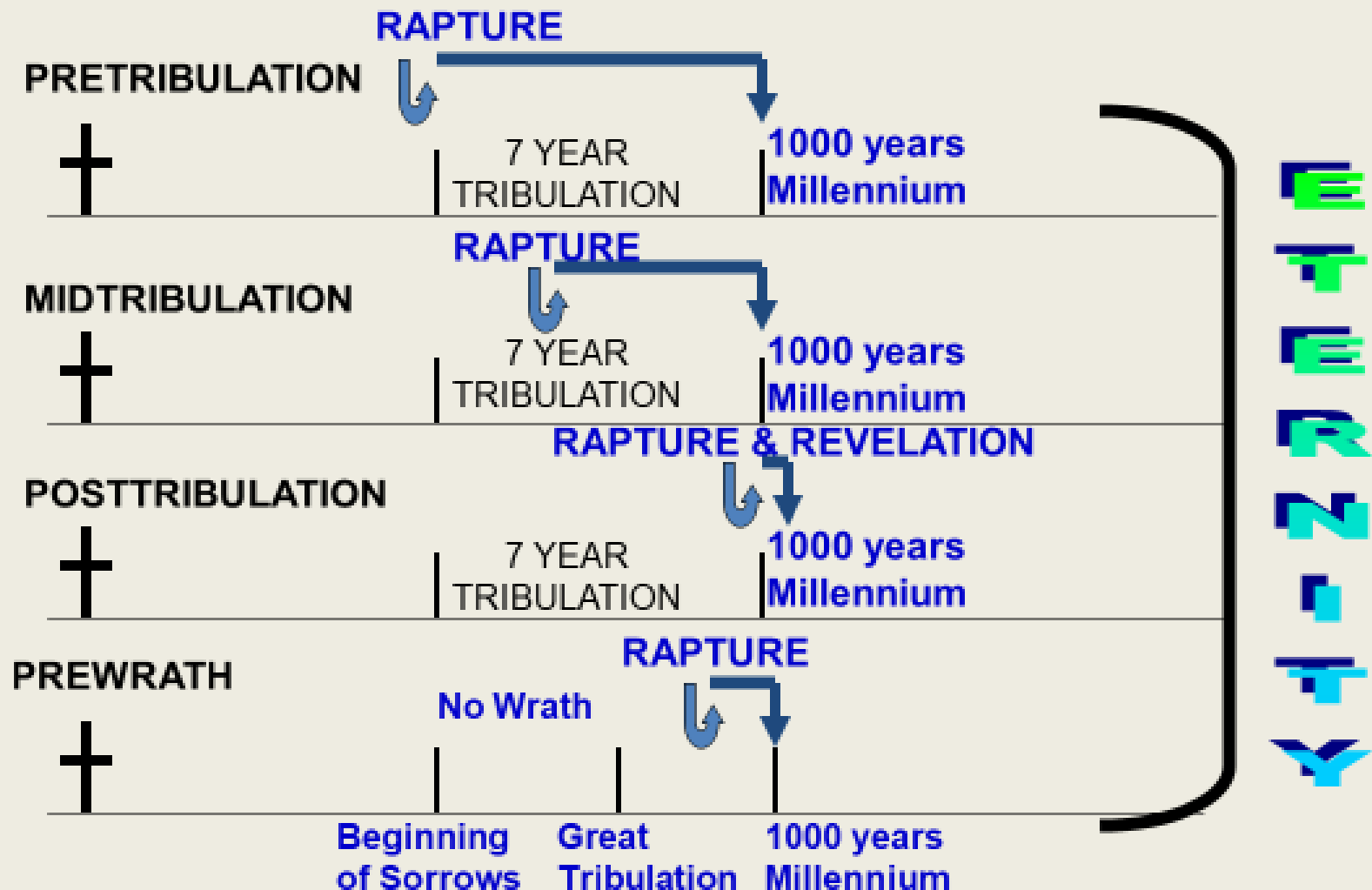
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III. Inadequate Alternatives

- A. Believer's death
- B. Believer's salvation
- C. Christ's resurrection
- D. Coming of the Spirit on Pentecost (Acts 2)
- E. Non-pretribulational rapture



RAPTURE VIEW COMPARISION



John 14:1–4

¹ “**Do not let your heart be troubled**; believe in God, believe also in Me. ² “In My Father’s house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. ³ “If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, *there* you may be also. ⁴ “And you know the way where I am going.”



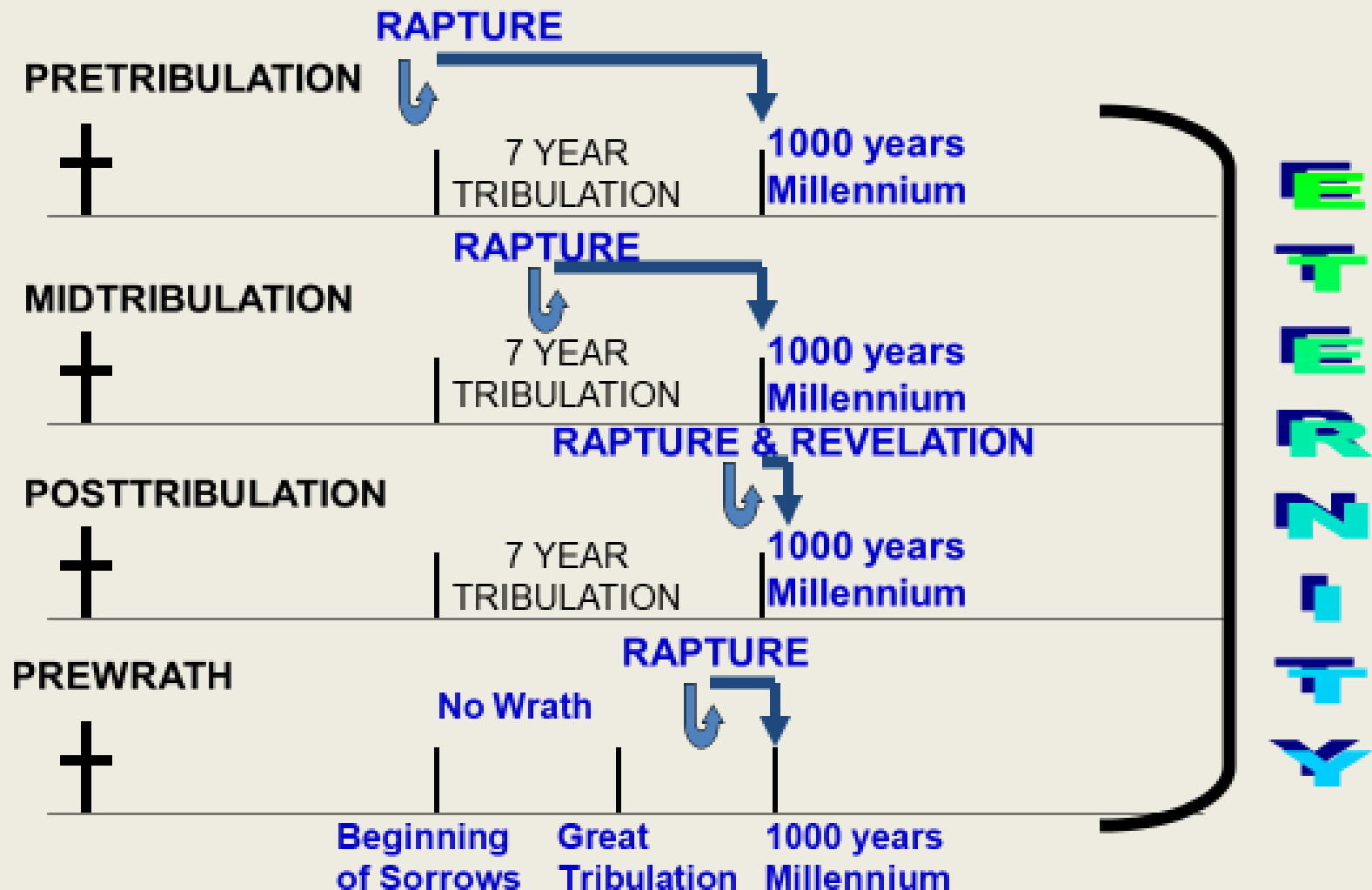
Two Themes

- Comfort – John 14:1



- Imminence – John 14:3

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Two Themes

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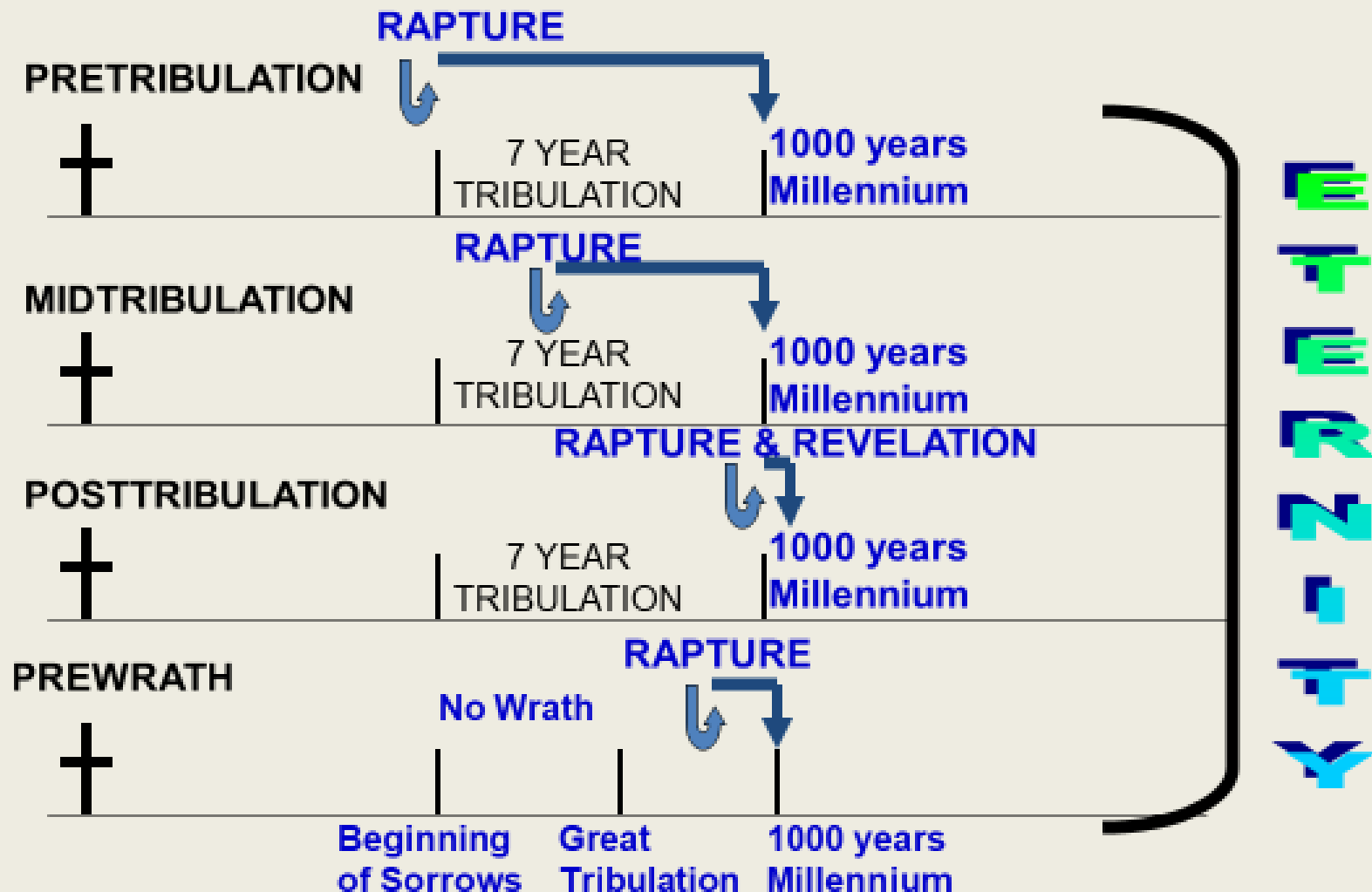


- Imminence – John 14:3

Imminence

- Imminency definition
- James 5:8; 1 Thess 1:10; 4:15; 1 Cor 1:7; 15:51; Philip 3:20
- Other rapture views deny imminence

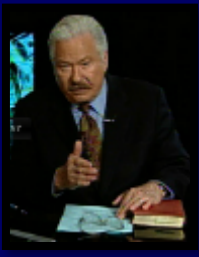
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Where He Is?

“Since He says He is going to come in order that we may be with Him **where he is**, we would have to be with Him here on earth. Do you see the problem? The dwelling places in the Father's house would be unused...This makes Jesus' whole promise ridiculous. Why would He speak of preparing a place for us in the Father's house if He didn't mean that His return would take us there?”

CONCLUSION

III. Inadequate Alternatives

- A. Believer's death
- B. Believer's salvation
- C. Christ's resurrection
- D. Coming of the Spirit on Pentecost (Acts 2)
- E. Non-pretribulational rapture



Preview

(John 14:1-4)

- I. Preliminary reasons
- II. Exegesis of John 14:1-4
- III. Answering the non-rapture arguments

John 14:1-4

"Do not let your heart be troubled; believe in God, believe also in Me. In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, *there* you may be also. And you know the way where I am going."