



Doctrine: The Rapture of the Church
Get Your Program and Understand What is About to Take Place
Part 3
1 Thessalonians 4:13-5:11

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We are studying the doctrine of the rapture of the church, and I am excited to reach this point in our study.

We have examined where it is in the Bible, examples of raptures and some rescues as well in the Bible, and how God has not allowed His kids to endure His wrath. We have seen that He even rescues those from it who haven't been exactly walking and following Him like they should, like Lot.



Now we are going to directly examine the texts we find in the New Testament that address the doctrine of the rapture of the church.

And for those of you who have been sharing and talking with others and discovering that not all who say they are believers are awaiting Jesus to return.

Peter told us to expect that. If you have come across folks laughing at you, that is actually an expected behavior to be taking place in these last days.

2 Peter 3:3–9

“Above all, understand this: In the last days blatant scoffers will come, being propelled by their own evil urges and saying, “Where is his promised return? For ever since our ancestors died, all things have continued as they were from the beginning of creation.” For they deliberately suppress this fact, that by the word of God heavens existed long ago and an earth was formed out of water and by means of water. Through these things the world existing at that time was destroyed when it was deluged with water. But by the same word the present heavens and earth have been reserved for fire, by being kept for the day of judgment and destruction of the ungodly. Now, dear friends, do not let this one thing escape your notice, that a single day is like a thousand years with the Lord and a thousand years are like a single day. The Lord is not slow concerning his promise, as some regard slowness, but is being patient toward you, because he does not wish for any to perish but for all to come to repentance.” (NET 2nd ed.)

The rapture of the church is a central doctrine of the church. Here at Calvary, we are waiting for the soon return of Jesus Christ for His church. This is the next major prophetic event for the church. There are no signs or warnings, we are to be ready to go as His return is imminent.

What do the various texts say?

Our Program of Events

Before we do that, let's make sure we know what the primary events we are talking about are, when we discuss the pretribulation rapture of the church.

1. It is the promised return of Jesus for His church.
2. As He returns, all the church, only Christians, are resurrected and all at once. Other believers are resurrected later.
3. At almost the same moment in time, those of us who are alive will suddenly find ourselves in new bodies.
4. We are snatched away, caught up, taken, raptured to heaven meeting up with the resurrected church and Jesus.

Strictly speaking, the word rapture relates only to the experience of living believers who are caught up into the Lord's presence. However, theologically speaking, rapture is used to label this entire event, including the resurrection of believers who have died as well as the translation of believers who are alive. (Ryrie 1981, 30)

What will that look like?

We will find ourselves in the middle of another day, doing what we normally do when suddenly everything changes, and nothing will ever be the same again.



No matter where you are or what you are doing, if you are a believer, you will suddenly be changed and commanded to “come up here (Revelation 4:1b).” At that point with no opportunity to say, “later everyone.” You’re gone.

Anyone you were with at that moment, if they do not know the Lord, all they will know is one moment they were talking with you, and now they aren’t. For those who are left behind, some will know what just happened and will be devastated. For most though, they will be dealing with The Great Disappearance. What happened? Where did everyone go?

For the believer, we will finally be with Jesus as we see Him waiting for us just ahead in the clouds. And with Him are all our loved ones in Christ who have gone on before us in death.

We are reunited with our loved ones in Christ who have gone before us, and we will see and be with the Lord forever. We will not be thinking about this planet for a while.

But globally, terror ensues, and economic ruin rules the day. Billions are now gone, and the impact is worldwide.

Every single follower of Jesus Christ...gone. All those jobs are now unfilled. All of those bill paying citizens are no longer paying bills.

The economic impact will destroy the foundations of the world economy immediately. Stock markets plunge around the world and suddenly the world is staring at the worst depression in its history.

That alone is bad, but it gets worse. At the moment that Jesus changed us and called us home, He also took people out of morgues and caskets in funeral homes, emptied out those facilities dealing with the mentally disabled. And then there are all the empty NICUs and birthing rooms all around the world as every single baby is suddenly gone in a flash. All young children under the age of accountability, everywhere on the globe, gone.

Suddenly, elementary schools are completely empty except for a few teachers here and there. Cars on the freeway with no drivers will also cause problems along with pilotless aircraft. Then there are the missing crewmembers from submerged submarines or the ISS.

Fear takes over as police begin the search for missing prisoners who have suddenly disappeared from maximum security prisons.

Folks will flock to churches looking for answers and, in a few cases, the pastor will still be there. But here at Calvary, the phone will be picked up by an answering machine. We aren’t here. We warned you and now we are gone.

Prison camps in North Korea and China, filled with Christians, aren’t any longer.

Searches begin globally as families begin to look for loved ones. Parents try to piece together what happened to their children who disappeared from school, or their bedroom. Hospital security begins to examine how someone could have come in and kidnapped every single newborn. But it was everywhere around the world all at once.

In other words, when Jesus returns, the unsaved world panics and will have good reason to do so.



Militaries around the globe mobilize not knowing what just happened. There are holes in their ranks as some of their members are missing and in government, even there will be seen empty holes as folks go missing.

War breaks out in a few places. The world turns to the Vatican for answers, and some will still be there to explain.

Telescopes all point to the heavens as the concern is this is the first wave of an alien invasion to take over the planet. Maybe the Avengers storyline isn't that far from the truth. That is getting dangerously close to the reality that is about to hit this planet, only it will not be an alien army from another planet they need to be worrying about, there is a military commander who will be coming to this planet seven or more years from the point all of this takes place, and He is coming to take over the planet and remove all of those from the planet who refuse to live under His conditions and laws. His name is Jesus Christ.

Evil reigns supreme and violence suddenly hits everywhere as well. Why? When Jesus removed the church, He removed the Holy Spirit from this planet. Now the restrainer is gone, and Satan will have a field day.

We talk about the doctrine of the rapture of the church. Yes, we are all so looking forward to being with Jesus and long for this event to take place. Paul believed it could happen in his day.

Here is the thing though, when Jesus returns, wrath falls. It is about to get very ugly very fast on this planet for anyone left behind. But for us.

5. This doctrine is meant to provide us with comfort, the reassurance that death in this world is not the end but only the beginning.

As we do this, I want us to have a road map of where we are going. This map is as follows.

Our Map

1. John 14:1-3 Jesus - I go to prepare a place and will come back and get you.
2. 1 Thessalonians 4:13-18 First the rapture.
3. 1 Thessalonians 5:1-11 Then the Day of the Lord.
4. 1 Corinthians 15:51-58 Details about what the resurrection and the rapture looks like.
5. 2 Thessalonians 2:3a First the apostasy.
6. 2 Thessalonians 2:3b Then the Beast, antichrist, man of sin, etc. is revealed.

Then the Day of the Lord/Jacob's Troubles kicks off.

Are you ready to go?

John 14:1-3

"Do not let your heart be troubled; believe in God, believe also in Me. In My Father's house are many rooms; if that were not so, I would have told you, because I am going there to prepare a place for you. And if I go and prepare a place for you, I am coming again and will take you to Myself, so that where I am, there you also will be." (NASB 2020)

Earlier in the day, Jesus had answered three questions for the disciples while on the Mount of Olives.



Matthew 24:3

“As he sat on the Mount of Olives, the disciples came to him privately, saying, “Tell us, when will these things be, and what will be the sign of your coming and of the end of the age?”” (ESV)

As part of His answer, He gave details of events that will take place prior to His second coming. Things to be on the lookout for. He also implied, twice, an event that was coming that there was no sign attached to.

We discussed that signless event last time we were together, that is the event we call the rapture of the church.

Here in John, later that evening, Jesus provides more detail and gives a dramatic truth for the first time.

Something new is now taking place. Jesus has just told His disciples that there is this new entity coming into existence, the church. Those in the church will be characterized as Christ followers. A major characteristic for the church, those in it love one another and operate in unity. The idea of the church was a mystery prior to the death, resurrection and ascension of Jesus and the giving of the Holy Spirit at Pentecost.

Paul talked about that mystery in his letter to the church in Colossae.

Colossians 1:24–27

“I now rejoice in my sufferings for you, and fill up in my flesh what is lacking in the afflictions of Christ, for the sake of **His body, which is the church**, of which I became a minister according to the stewardship from God which was given to me for you, to fulfill the word of God, **the mystery which has been hidden from ages and from generations, but now has been revealed to His saints**. To them God willed to make known what are the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory.” (NKJV)

The saving purpose of God was a major theme of the OT prophets, and that Gentiles as well as Israelites were embraced within its scope was also foreseen. But the manner in which that purpose would come to fruition—by the incorporation of Gentile and Jewish believers alike in the common life of the body of Christ—was not made known. That remained a secret, a mystery, until the time of fulfillment, and now Paul, as steward of this mystery, unfolds its wonder to his readers, (Bruce 1984, 85)

In the Bible, we see that the church is a separate program from Israel. The church does not replace Israel. God’s work with Israel will restart, and His program for the nations will conclude; after Jesus returns to get His church, just as He promises here in John. When He returns, that will end the program He initiated regarding the church and completes what was started on the Day of Pentecost.

With the church gone, God then throws the program back to what Daniel talked about in Daniel 9, the remaining 70th week of years regarding Israel.

That is why most of Revelation, after chapter 3, sounds like an Old Testament book, it is about Israel and the nations. It is about the completion of the 70th week of Daniel.

What is the 70th week of Daniel?

We need to walk through Daniel 9:24-27 to understand this.

Daniel 9:24–27

“Seventy weeks are decreed about your people and your holy city— to bring the rebellion to an end, to put a stop to sin, to atone for iniquity, to bring in everlasting righteousness, to seal up vision and



prophecy, and to anoint the most holy place. Know and understand this: From the issuing of the decree to restore and rebuild Jerusalem until an Anointed One, the ruler, will be seven weeks and sixty-two weeks. It will be rebuilt with a plaza and a moat, but in difficult times. After those sixty-two weeks the Anointed One will be cut off and will have nothing. The people of the coming ruler will destroy the city and the sanctuary. The end will come with a flood, and until the end there will be war; desolations are decreed. He will make a firm covenant with many for one week, but in the middle of the week he will put a stop to sacrifice and offering. And the abomination of desolation will be on a wing of the temple until the decreed destruction is poured out on the desolator.” (CSB)

In the Hebrew, it is seventy sevens, not weeks.

Verse 24 says seventy sevens have been decreed for your people.

The seventy sevens of v. 24 describe a period of time. In light of the 70 years of Dan 9:2, the seventy sevens would also naturally refer to the number of years; no longer 70 but now 70 times as many. (Hess 2011, 317)

We are talking about a period of time that is 70x7 years.

This period of 490 years had been “decreed” for the Jewish people and for the holy city of Jerusalem. The Hebrew word translated “decreed” literally means “to cut off” or “to determine.” (Fruchtenbaum, Messianic Christology: A Study of Old Testament Prophecy Concerning the First Coming of Messiah 1998, 95)

A period of time has been decreed for the nation of Israel. There is a specific starting point for this period of time and there is a specific pause point as well.

The starting point took place at. Point in time after the exile under Babylon. The Persian Empire defeated Babylon and took over. After that was when the decree was issued. But we find four decrees in the scriptures, which one is it?

Ezra 1:1–3

“Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and also put it in writing, saying, Thus says Cyrus king of Persia: All the kingdoms of the earth the LORD God of heaven has given me. And He has commanded me to build Him a house at Jerusalem which is in Judah. Who is among you of all His people? May his God be with him, and let him go up to Jerusalem which is in Judah, and build the house of the LORD God of Israel (He is God), which is in Jerusalem.” (NKJV)

This decree here is to rebuild the Temple. Darius would later reconfirm this decree.

Ezra 6:6–12

“Now therefore, Tattenai, governor of the region beyond the River, and Shethar-Boznai, and your companions the Persians who are beyond the River, keep yourselves far from there. Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God on its site. Moreover I issue a decree as to what you shall do for the elders of these Jews, for the building of this house of God: Let the cost be paid at the king’s expense from taxes on the region beyond the River; this is to be given immediately to these men, so that they are not hindered. And whatever they need—young bulls, rams, and lambs for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the request of the priests who are in Jerusalem—let it be given them day by day without fail, that they may offer sacrifices of sweet aroma to the God of heaven, and pray for the life of the king and his sons. Also I issue a decree that whoever alters this edict, let a timber be pulled from his house and erected, and



let him be hanged on it; and let his house be made a refuse heap because of this. And may the God who causes His name to dwell there destroy any king or people who put their hand to alter it, or to destroy this house of God which is in Jerusalem. I Darius issue a decree; let it be done diligently.” (NKJV)

Artaxerxes, another Persian ruler, also issued a decree That would be the decree given to Ezra in 457 BC which encouraged more to return to Jerusalem and further enhance the temple.

Ezra 7:11–26

“This is a copy of the letter that King Artaxerxes gave Ezra the priest, the scribe, expert in the words of the commandments of the LORD, and of His statutes to Israel: Artaxerxes, king of kings, To Ezra the priest, a scribe of the Law of the God of heaven: Perfect peace, and so forth. I issue a decree that all those of the people of Israel and the priests and Levites in my realm, who volunteer to go up to Jerusalem, may go with you. And whereas you are being sent by the king and his seven counselors to inquire concerning Judah and Jerusalem, with regard to the Law of your God which is in your hand; and whereas you are to carry the silver and gold which the king and his counselors have freely offered to the God of Israel, whose dwelling is in Jerusalem; and whereas all the silver and gold that you may find in all the province of Babylon, along with the freewill offering of the people and the priests, are to be freely offered for the house of their God in Jerusalem—now therefore, be careful to buy with this money bulls, rams, and lambs, with their grain offerings and their drink offerings, and offer them on the altar of the house of your God in Jerusalem. And whatever seems good to you and your brethren to do with the rest of the silver and the gold, do it according to the will of your God. Also the articles that are given to you for the service of the house of your God, deliver in full before the God of Jerusalem. And whatever more may be needed for the house of your God, which you may have occasion to provide, pay for it from the king’s treasury. And I, even I, Artaxerxes the king, issue a decree to all the treasurers who are in the region beyond the River, that whatever Ezra the priest, the scribe of the Law of the God of heaven, may require of you, let it be done diligently, up to one hundred talents of silver, one hundred kors of wheat, one hundred baths of wine, one hundred baths of oil, and salt without prescribed limit. Whatever is commanded by the God of heaven, let it diligently be done for the house of the God of heaven. For why should there be wrath against the realm of the king and his sons? Also we inform you that it shall not be lawful to impose tax, tribute, or custom on any of the priests, Levites, singers, gatekeepers, Nethinim, or servants of this house of God. And you, Ezra, according to your God-given wisdom, set magistrates and judges who may judge all the people who are in the region beyond the River, all such as know the laws of your God; and teach those who do not know them. Whoever will not observe the law of your God and the law of the king, let judgment be executed speedily on him, whether it be death, or banishment, or confiscation of goods, or imprisonment.” (NKJV)

But none of those fit the template given to Daniel by the angel Gabriel. As Israel was taken into exile, there are actually multiple deportations that take place. Daniel was in the very first group taken.

“Seventy years was the appointed duration of the servitude to Babylon. But another judgment of seventy years’ “desolations” was decreed in Zedekiah’s reign, because of continued disobedience and rebellion. As an interval of seventeen years elapsed between the date of the servitude and the epoch of the “desolations,” so by seventeen years the second period overlapped the first. The servitude ended with the decree of Cyrus. The desolations continued till the second year of Darius Hystaspes. And it was the era of the desolations, and not of the servitude which Daniel had in view.” (Anderson 2004, 55-56)

The edict must be one to rebuild Jerusalem, not the Temple, but the city. For that, we need to go to the book of Nehemiah, who was the cupbearer of Artaxerxes Longimanus. He was charged to do that.

Nehemiah 2:5–8

“And I said to the king, “If it pleases the king, and if your servant has found favor in your sight, I ask that you send me to Judah, to the city of my fathers’ tombs, that I may rebuild it.” Then the king said to me (the



queen also sitting beside him), “How long will your journey be? And when will you return?” So it pleased the king to send me; and I set him a time. Furthermore I said to the king, **“If it pleases the king, let letters be given to me for the governors of the region beyond the River, that they must permit me to pass through till I come to Judah, and a letter to Asaph the keeper of the king’s forest, that he must give me timber to make beams for the gates of the citadel which pertains to the temple, for the city wall, and for the house that I will occupy.”** And the king granted them to me according to the good hand of my God upon me.” (NKJV)

The edict in question was the decree issued by Artaxerxes Longimanus in the twentieth year of his reign, authorising Nehemiah to rebuild the fortifications of Jerusalem. (Anderson 2004, 121)

Sir Robert Anderson later determined that date to be March 14, 445 BC. It is at that point, the clock started.

The clock for Israel stopped when Jesus Christ presented Himself, on the exact day expected, as Messiah. We call that day Palm Sunday. That stopped the clock as He was cut off, killed.

Daniel stated the city of Jerusalem, and the Temple would be destroyed, it was in 70 AD. The clock has stopped at 69 weeks of years with one week left to go.

Then it was all about the church, but once the church age ends and we are called up to Him as He fulfills His promise from John 14, then the stage is set for the final week to begin.

So, we see this is a reference, specific for the nation of Israel, to 490 years.

In verse 24, we see the results of the 490 years, at the end of the period there are six things that have taken place, the first two deal with sin.

Daniel’s people and Jerusalem will no longer be sinning, in fact there will be an end to sin

These six items, to be completed in the seventy sevens of Daniel 9:24, are comprehensive in nature. (Walvoord 2008, 220)

The second purpose of the Seventy Sevens is “to make an end of sin.” The Hebrew word translated “to make an end” literally means “to seal up” or “to shut up in prison.” It means “to be securely kept, locked up, not allowed to roam at random.” (Fruchtenbaum, Messianic Christology: A Study of Old Testament Prophecy Concerning the First Coming of Messiah 1998, 95)

Have these two items taken place yet. Has an end to sin taken place, not hardly. That means we have not arrived at the end of the 70th week, in fact, it hasn’t even started yet.

This has nothing to do with the church but everything to do with Israel and Jerusalem.

The great purpose of Daniel’s Seventieth week is to bring Israel to the point that they will repent and to embrace the salvation that is provided by their Messiah, Jesus. (Benware 2018, Kindle Location 3764-3765)

What Jesus has just told His disciples in John 14 is world changing. It is the very first time anyone will ever hear that God has a plan to remove His people, the church, off this planet to be with Jesus. Israel was promised the land, the Kingdom of God was all about, well, here and involved the land. But Jesus tells His disciples new truth. He will be returning to the Father and while there, He will be personally preparing a place totally individualized for each of His followers.



This is new truth, it is something His disciples must have been blown away by, and it is a promise that we are still waiting to be fulfilled today. We call it the harpazo of the church.

Jesus is telling His disciples that "If I go and prepare," "I am coming again." The verb form He uses is in the future. This is a promise made to His "little children," in other words, those of us who are now part of the family because of believing in the work that He will do on the cross and in His resurrection. He is using an example that His disciples would be familiar with. He is beginning to develop the idea of the church being the bride of Christ as He is now talking in terms of being the bridegroom. God is the Father and now Jesus talks in terms of going to prepare a place, just like a bridegroom would do before coming to take his bride to be with him in a typical Jewish wedding.

Marriages in Israel were arranged marriages. It was not unusual to have families, who have known each other for a long time, become more connected by arranging marriage between their kids.

I wonder about that practice and what it would look like today if we still did that in the church. Parents would get together after church with another set of parents and work out an agreement for this son and daughter to get married and then continue to grow the church by having children. You know, that was not unusual, even in this country in the 1890's, especially in groups newly arrived from Europe.

God the Father, the Father of the Groom, made the arrangement and then paid the bride price. The bride price was the blood of His Son. (Fruchtenbaum, The Messianic Bible Study Collection 1983, 5)

Currently, we are still waiting on the bridegroom to finish His preparations in the house of the Father for us. Also, during that time, we are being perfected for the presentation to the Bridegroom. We are being sanctified by the "washing of the water with the word (Ephesians 5:26)."

When all the preparations are completed at the Father's house, the Father then tells the bridegroom it is time to go get His bride. "The fetching of the Bride of the Messiah will be accomplished by the Rapture of the Church." (Fruchtenbaum, The Messianic Bible Study Collection 1983, 5)

Jesus uses the word *paralambano* which we have translated for us as take. "Literally, "And I shall take you along (*παρά- [para-]*) to my own home" (cf. 13:36)." (Robertson 1933, Jn 14:3)

The Greek word *para* gets us the idea of along side or beside. But Jesus has created a compound word by adding it to *lambano*. Totally acceptable in the Greek. "The original etymological meaning is "to grasp," "to seize." It develops in two directions. The first is active, "to take," "to bring under one's control on one's own initiative."...The second direction gives us already in classical Greek the sense "to receive," "to acquire" (passively), both literally." (Delling 1964-, 5)

By the time of Jesus, some additional meaning had been added to *lambano*. It added the meaning "to take away," "to take to oneself" (with force, or to unburden)." (Delling 1964-, 6)

The disciples may not have realized all of this at first, but this seriously new promise is astounding. Jesus is telling His disciples that He is going to prepare a place and then come back to get them. And when He comes back to bring them alongside, He will be seizing or taking away by force. Shades of harpazo.

This is startling news when Jesus gives this to the disciples the first time. It is the first time this has ever been stated by the Lord, and He is already looking forward to it. So much so that just minutes later, He will pray specifically about it to the Father.



John 17:24

“Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world.” (ESV)

Jesus is preparing a place for us. Just as a bridegroom would return to the house of His father to prepare a place for his bride, Jesus is doing the same for us. This is a clear picture being given to us taken from Jewish wedding customs of the time.

Paul provided application for us on this topic when he was teaching the church in Ephesus about marriage.

Ephesians 5:25–27

“For husbands, this means love your wives, just as Christ loved the church. He gave up his life for her to make her holy and clean, washed by the cleansing of God’s word. He did this to present her to himself as a glorious church without a spot or wrinkle or any other blemish. Instead, she will be holy and without fault.” (NLT)

In verse 26 we see that love Christ has for the church and His desire for the church to be holy and clean. That only happens as the church spends time in the word of God with the idea being to present the church a glorious church. What does that look like?

First, it will have no spot, meaning there will be “no outward defilement.” Secondly, there will be no wrinkle, meaning there will be “no evidence of age.” Thirdly, it will be holy, meaning that it will eventually “reach full sanctification.” Fourthly, there will be no blemish, meaning there will be “no inward defilement.” (Fruchtenbaum, The Messianic Bible Study Collection 1983, 5)

That is all only possible because of Jesus returning to get us and providing us with glorified bodies, which takes place with the resurrection and rapture of the church.

The disciples would have been familiar with what takes place next in the entire marriage process, after the place is prepared, the father of the bridegroom tells his son, go get your bride. This fetching of the bride is what happens at the rapture.

We are waiting and watching, just as a Jewish bride would be.

The bride and her bridal party would therefore be anxiously watching and waiting for the exact moment.

Even in the late evening, the bridal party was to keep their oil lamps burning just in case the wedding was to begin. How would they know when the time had arrived? One custom was for a member of the groom’s party to lead the way from the groom’s house to the home of the bride, and to shout “Behold, the bridegroom comes!” This would be followed by the sound of the shofar (ram’s horn), which was used to proclaim Jewish holy days and special events. At the sound of the shofar, the groom would lead a wedding procession through the streets of the village to the house of the bride. The groomsmen would then carry (nissuin) the bride back to the groom’s house where a huppah (“canopy”) was once again set up. (Kasdan 1996, 51-52)

They would fly the bride to the bridegroom.

Jesus was looking forward to this day as He first described it to the disciples. So much so He prayed for it as well. But He also said “But as for that day and hour no one knows it—not even the angels in heaven—except the Father alone.” (Matthew 24:36, NET 2nd ed.)



This event is imminent. When Christ says, “I am coming again,” He is using a present tense verb to discuss a future event. This “indicates the event’s present immediacy.

“First, use of the present tense for a future event: “I will come back” (“I am coming back”) indicates the event’s present immediacy.

Second, that He will personally come back implies a separate event. At the end of the Tribulation, at the Second Coming, when Christ returns to earth, it is not He but His angels who will gather the elect (Matt. 24:31).

Third, Christ will take them to heaven to His Father’s house, not keep them on earth to go into the kingdom as at the end of the Tribulation (the Second Coming—25:34).” (Geisler 2005, 623)

His coming is imminent and has, from the moment He gave the first hint of it, meant to be. This brings us to our text here in 1 Thessalonians which we will look at next time.



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