A silhouette of a person running against a bright, hazy background, possibly representing the Rapture. The person is in a dynamic, forward-leaning pose, with one arm raised and hand open, and the other arm extended back. The background is a soft, glowing light, suggesting a sunrise or sunset, with some faint outlines of trees or structures at the bottom.

Jesus and the Rapture

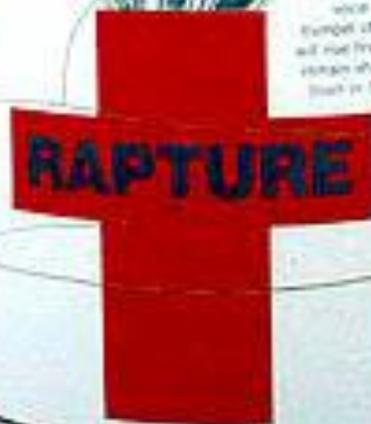
Dr. Andy Woods

Are You Ready for the

RAPTURE?

Jesus is coming on

Oct 28, 1992



1 Thessalonians 5:1-10
For the Lord himself will descend from heaven with a shout, with the archangel's call and the trumpet of God. And the dead in Christ will rise first. Then we who are still alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. Therefore comfort one another with these words, as you encourage one another to love and to work with diligent hope.

THE RAPTURE CULT



Dispensationalism

James Lloyd

THE RAPTURE CULT

Dishonesty in Dispensationalism

Here's a case history of prominent Rapture teachers caught in plagiarism and obvious intentional distortions of the anecdotal literature on the doctrine, including information on Hal Lindsey, Chuck Missler, Grant Jeffrey, Chuck Smith and more.

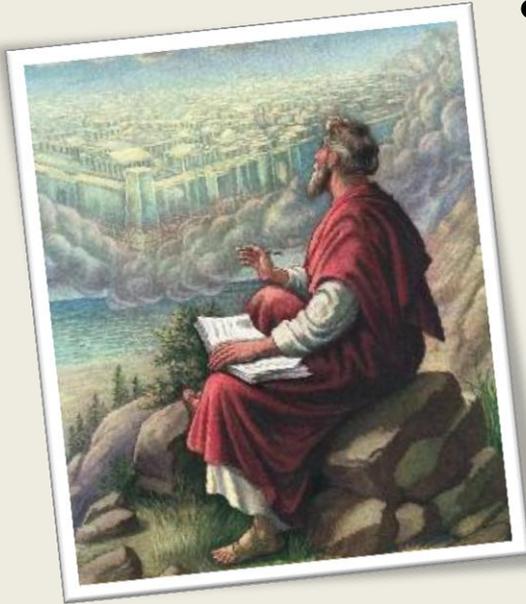
This is the first book on the rapture written by James Lloyd. *The Rapture Cult* demonstrates how the scriptures clearly show the pre-tribulation rapture doctrine to be a fallacy. It further asserts that the Bible actually predicts the rapture doctrine will appear during

the end times, and it will be one of the signals of the departure from the historic Gospel of Jesus Christ.

In addition to scriptural, historical and spiritual arguments against the doctrine, for the first time in any book, *The Rapture Cult* documents a 1st century occultic writing that proposes the idea of pre-tribulationism!

An incredible work from one of the chief opponents of the pre-tribulation rapture doctrine in America.

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."

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

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OUTLINE of JOHN

1:1-18	HEAVENLY GENEALOGY (Explains who Jesus is)
1:19-11:57	PUBLIC MINISTRY (7 signs & discourses)
12:1-50	TRIUMPHAL ENTRY (public national rejection of Christ-12:37)
13-17	<u>UPPER ROOM DISCOURSE (new dispensation)</u>
18-21	PASSION NARRATIVES (crucifixion to resurrection)

Chafer



- "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."

Chafer, *Systematic Theology*, 1:111.

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John's Eschatological Statements

- two final resurrections (John 5:29; Dan 12:2; Acts 24:15; Rev 20:4-5)
- Israel's future acceptance of the future Antichrist in lieu of the true Christ (John 5:43; Dan 9:27a)
- Christ's promise to preserve and resurrect the believer in the last day (John 6:39-40, 44, 54; 11:25-26)
- coming of the Spirit who will disclose "things to come" (John 16:7, 13)

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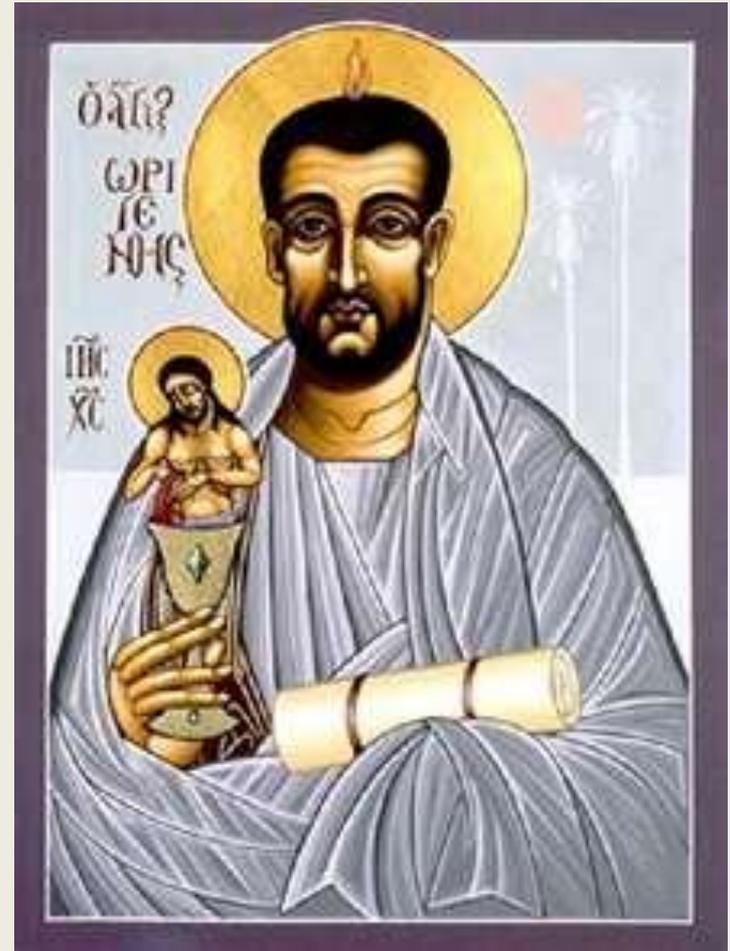
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Ante-Nicene Fathers: "Heavenly and Eschatological" Interpretation of John 14:1-4

- Papias (AD 110)
- Irenaeus (AD 130-202)
- Tertullian (AD 196-212)
- Origen (AD 182-251)
- Cyprian (AD 258)



Every Geographical Location in Acts/Epistles



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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)
<u>3. Bridal chamber prepared</u>	<u>Groom separates from bride and returns to his father's house to prepare bridal chamber</u>	<u>Christ's 2000 year separation from church; Ascension; return to heaven to prepare dwellings</u> (John 14:2; Acts 1:9-11)
4. Betrothal period	Loyalty test	Reward determined by orthodoxy and orthopraxy (Jas. 4:4)
<u>5. Bride retrieved</u>	<u>Groom returns at unknown time preceded by a shout with escorts to retrieve bride</u>	<u>Rapture at unknown time</u> (John 14:3; 1 Thess. 4:16-17)

Jewish Marriage Analogy

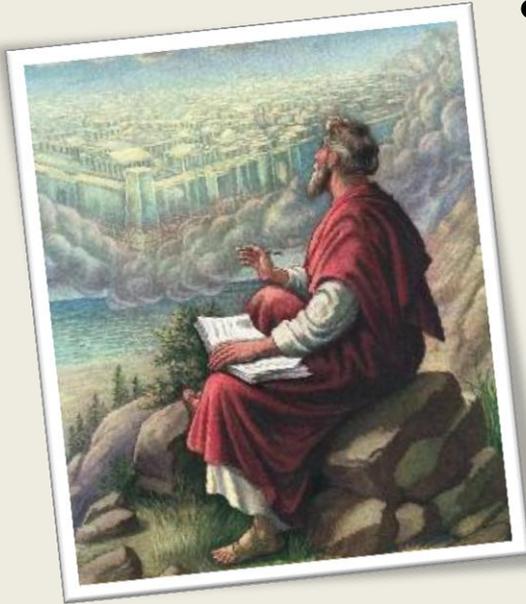
STEP	JEWISH MARRIAGE	CHURCH ANALOGY
6. Bride and groom hidden in Father's house for seven days	Hidden in the Father's house for seven days: three events transpire	Church hidden from world during Daniel's 70 th Week
7. Bride cleansed	Bride undergoes ritual cleansing prior to wedding ceremony	Bema Seat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

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John 14:1-4



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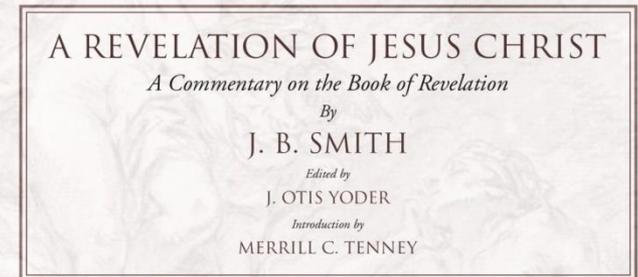
1 Thessalonians 4:13-18

- "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 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; 1 Thess 4:13-18 Parallel

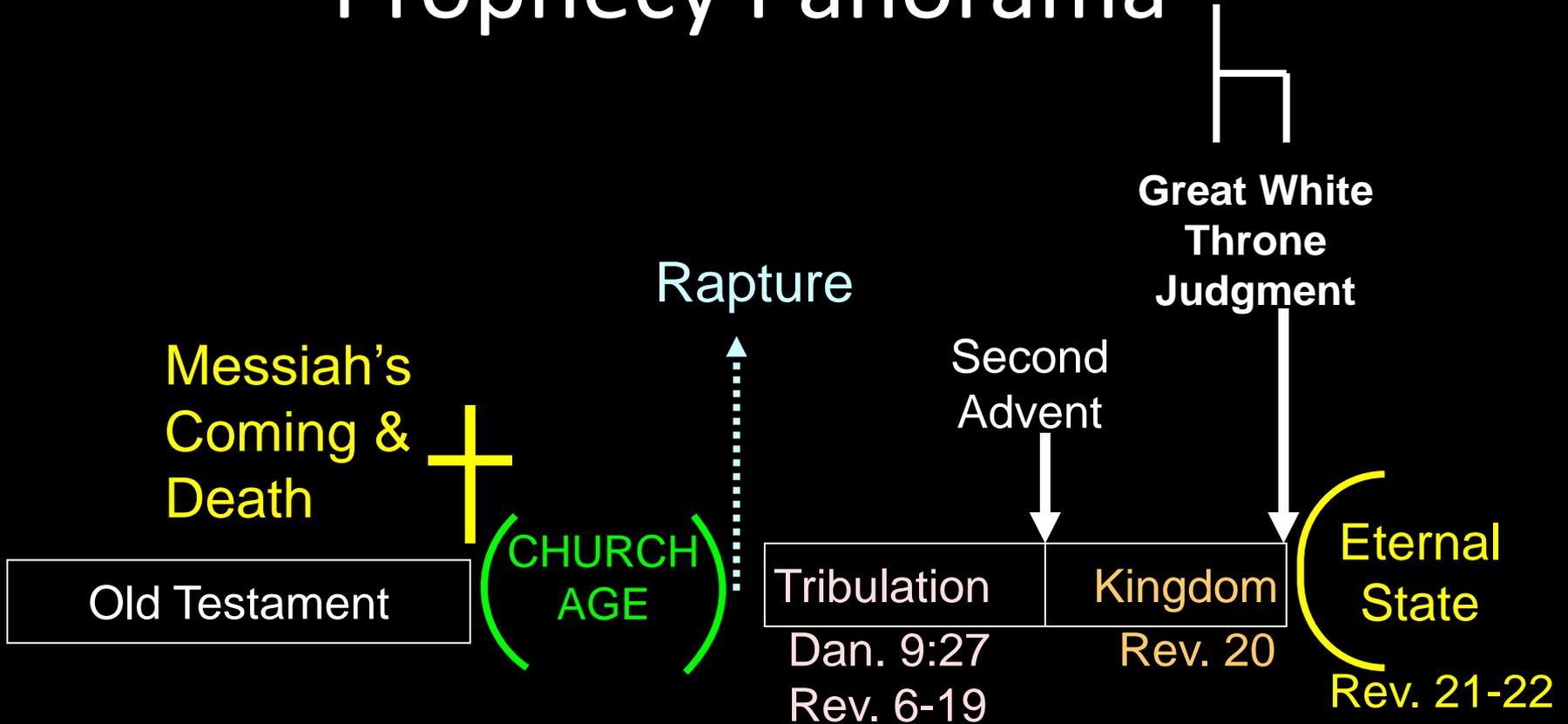
John 14:1-4	1 Thess 4:13-18
trouble (1)	sorrow (13)
Believe (1)	believe (14)
God, me (1)	Jesus, God (14)
told you (2)	say to you (15)
come again (3)	coming of the Lord (15)
receive, you (3)	caught up (17)
to myself (3)	to meet the Lord (17)
be where I am (3)	ever be with the Lord (17)

“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.”

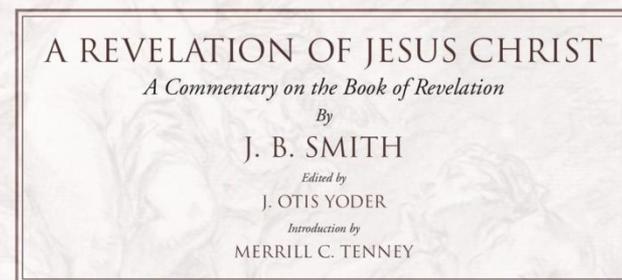


J. B. Smith, *A Revelation of Jesus Christ: A Commentary on the Book of Revelation* (Scottsdale, PA: Herald Press, 1961), pp. 312-13.

Prophecy Panorama



“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.”



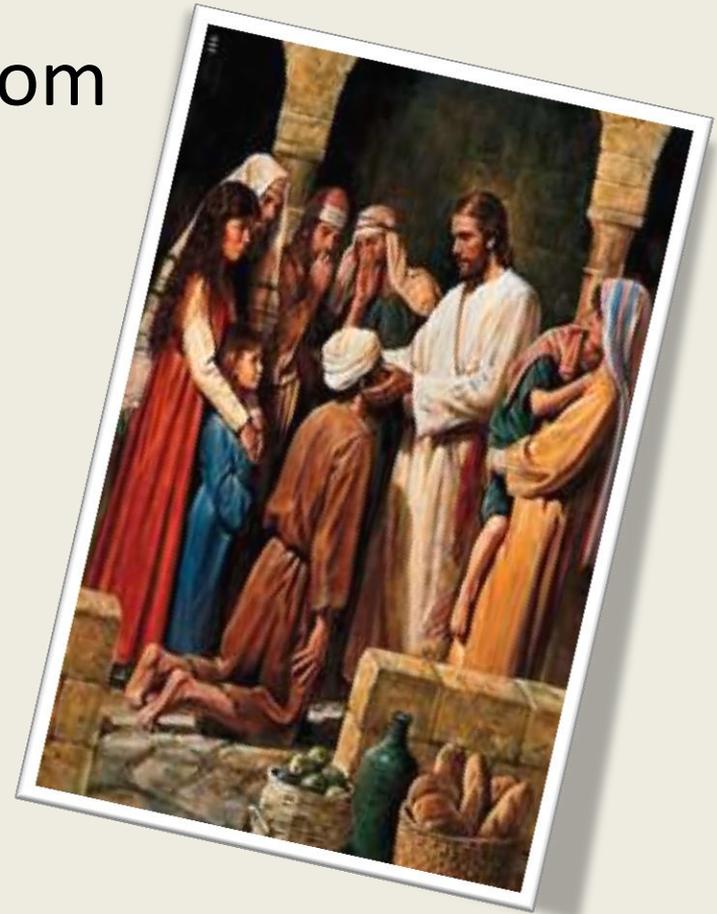
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John 14:1-4

"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."

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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)



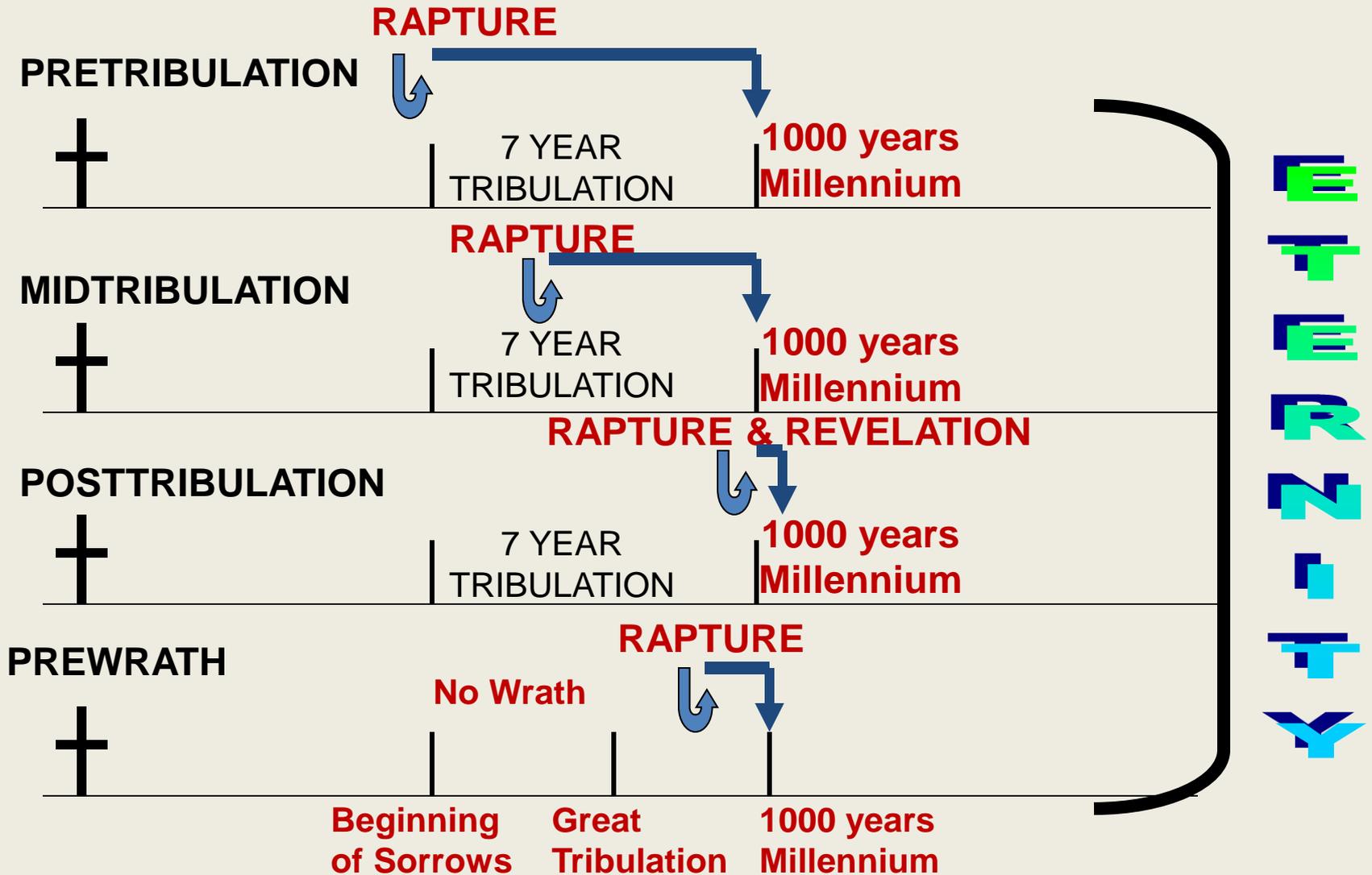
COMFORT OF THE PROPHETIC SCRIPTURE

2 Peter 1:19



- **More sure than eyewitness testimony**
- **World is in the Dark, Scripture is the Light**
- **Morning Star = Jesus**
– **Rev. 2:28; 22:16**

RAPTURE VIEW COMPARISION





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



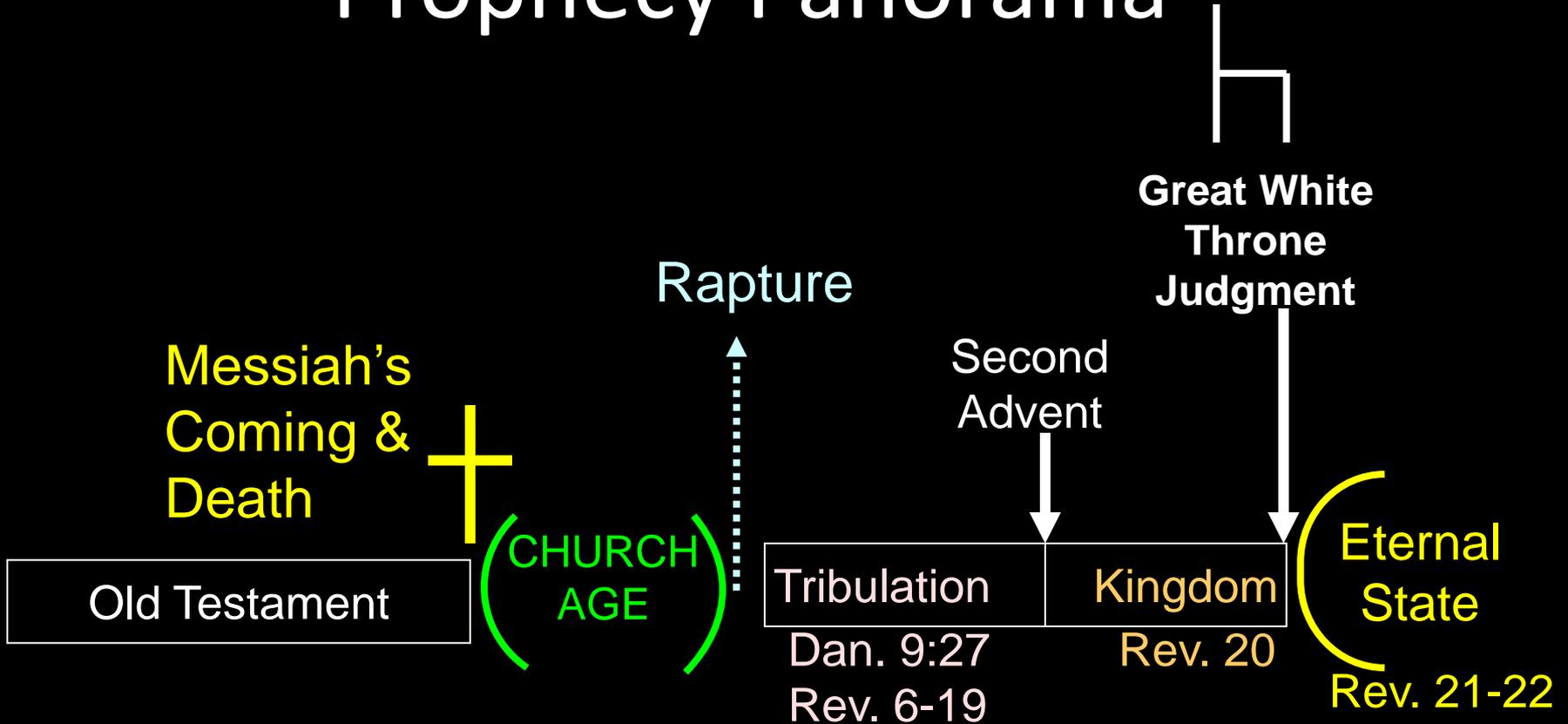
- vs. 2- In My Father's house are many dwelling places...I go to prepare a place for you.
 - My Father's house
 - God's unique dwelling in heaven (Dt. 26:15; Ps. 33:13-14; Isa. 63:15; Mt. 5:16, 45; 6:1, 9)
 - Where Christ ascended (Ps 110:1; John 17:5; Rev 3:21)

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)



Prophecy Panorama





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 13:12; 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



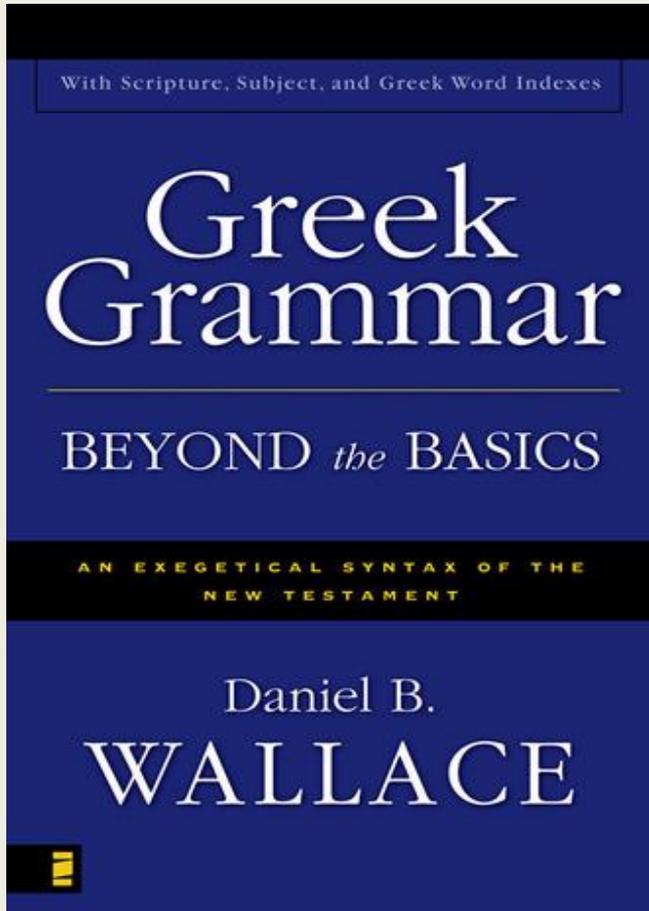
- vs. 3- If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, *there* you may be also.
 - I will come
 - Again
 - And receive you
 - To
 - Where



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.



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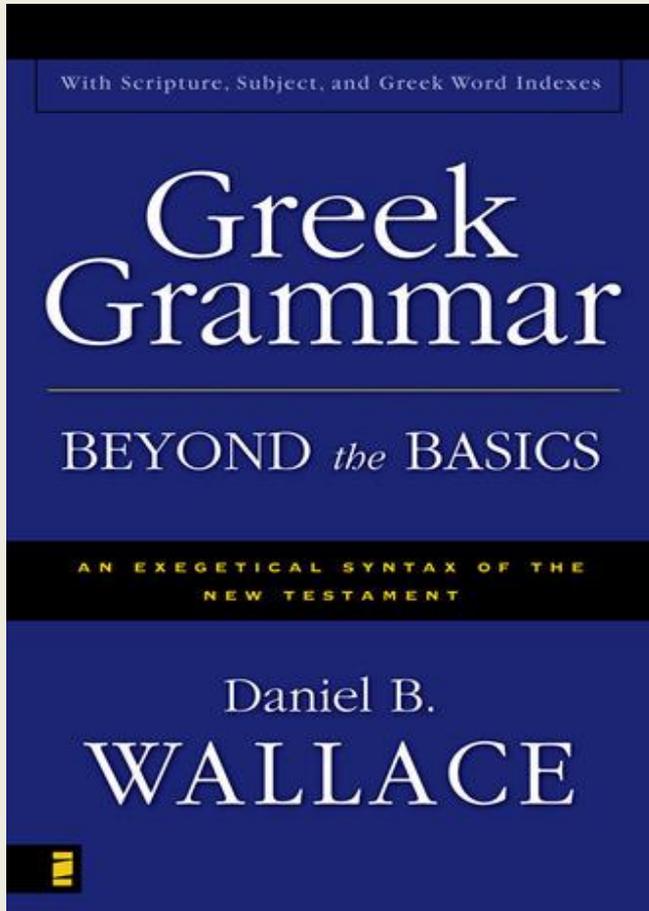
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Romans 8:29–30

²⁹ For those whom He **foreknew**, He also **predestined** *to become* conformed to the image of His Son, so that He would be the firstborn among many brethren; ³⁰ and these whom He predestined, He also called; and these whom He **called**, He also justified; and these whom He **justified**, He also **glorified**.

Where's **sanctification**?

Futuristic Present

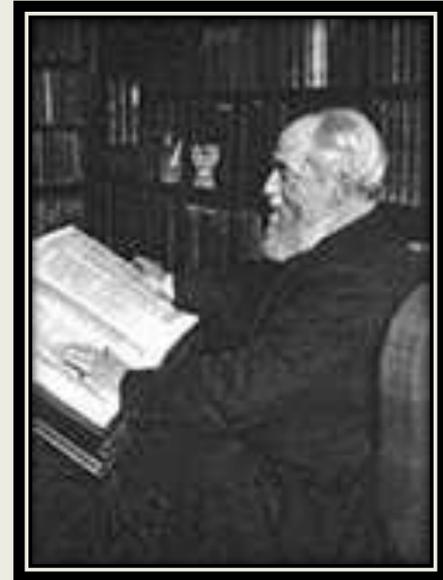


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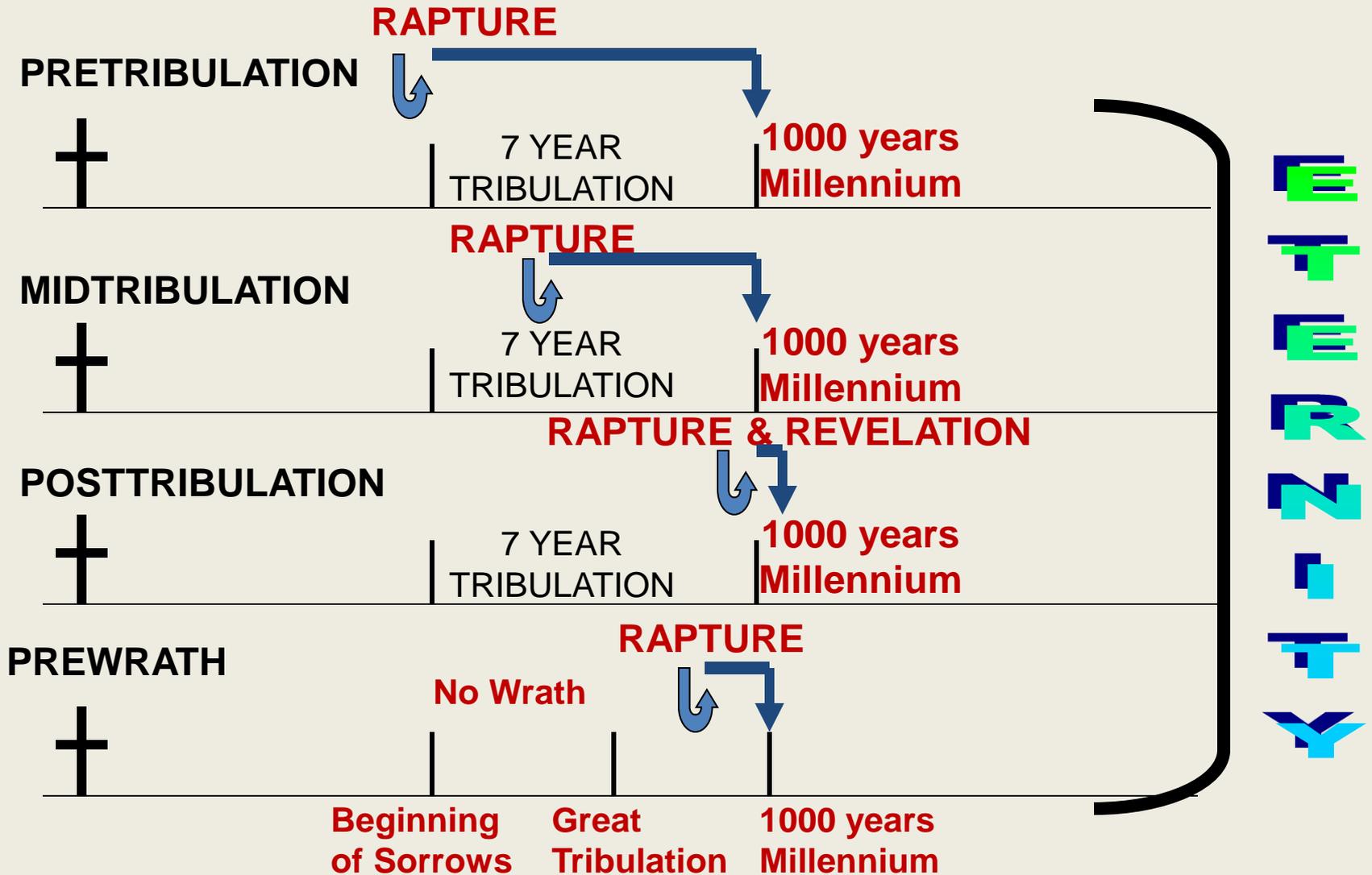
Futuristic Present

- “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.

RAPTURE VIEW COMPARISION





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)



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 J 14:3...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

- 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.”

Rapture Distinct from Second Advent

Rapture (1 Thess 4:13-17; 1 Cor 15:51-57)	Second Coming (Rev 19:11-16)
Christ comes in the air (1 Thess 4:16-17)	Christ comes to the earth (Zech 14:4)
For His saints (1 Thess 4:15-17)	With His saints (Rev 19:14)
Blessing (1 Thess 4:18)	Judgment (Rev 19:15)
Effects only believers (1 Thess 4:16)	Effects both believers and unbelievers (Rev 19:15)
Invisible (1 Thess 4:16)	Visible to all (Rev 1:7)
Announced only by an archangel (1 Thess 4:16)	Involves myriads of angels (Jude 14)
Resurrection (1 Cor 15: 51)	No resurrection
Rescue of the church (1 Thess 1:10)	Rescue of Israel (Matt 23:37-39)

Chafer



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