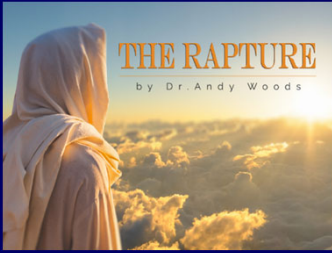



Dr. Andy Woods – The Rapture 014
07-12-2020


THE RAPTURE
What and When? – Part 14



 Andrew Marshall Woods, Th.M., JD., PhD.
Sr. Pastor, Sugar Land Bible Church

1

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

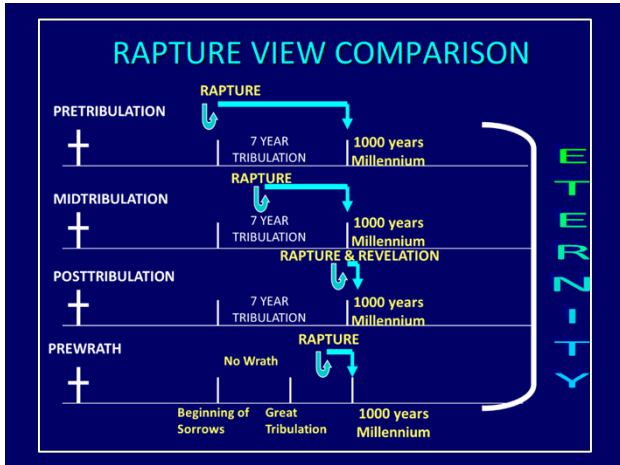
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When Will the Rapture Take Place Relative to the Tribulation Period?

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



3



4

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)

5

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



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John 14:1-4

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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."

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10

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

11


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12




Conclusion




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

13




Conclusion



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

14



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.”

Arno C. Gaebelein, *The Gospel of John*, 268.

15

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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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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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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)
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25

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1. "Again" (*palin*) = 1x
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26



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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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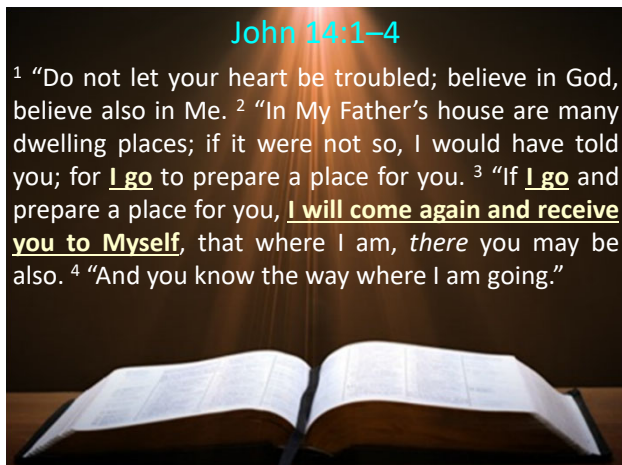
II. Exegesis of John 14:1-4

- 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)**

33

John 14:1-4

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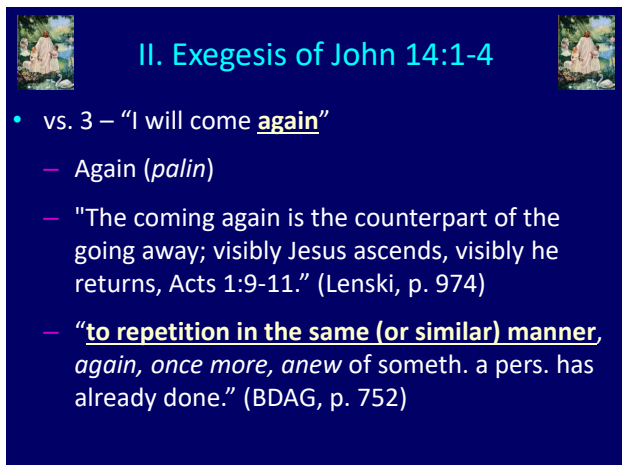
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II. Exegesis of John 14:1-4

- 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

38

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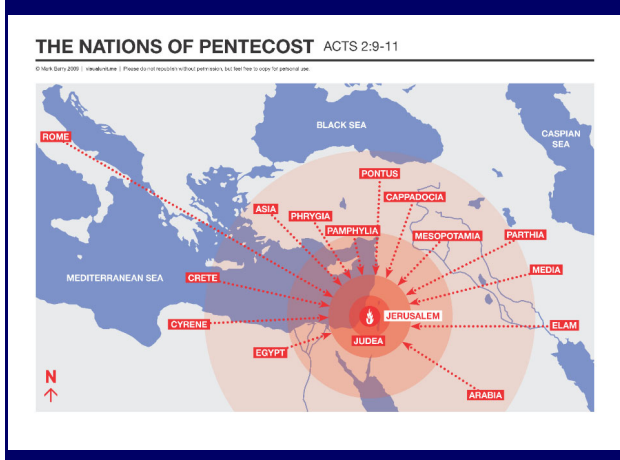
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The NET Bible

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."

41



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"...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 worshipping 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."

42

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).”

43




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
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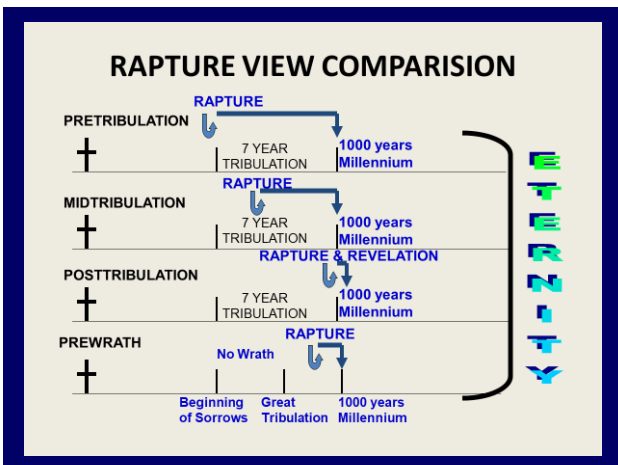
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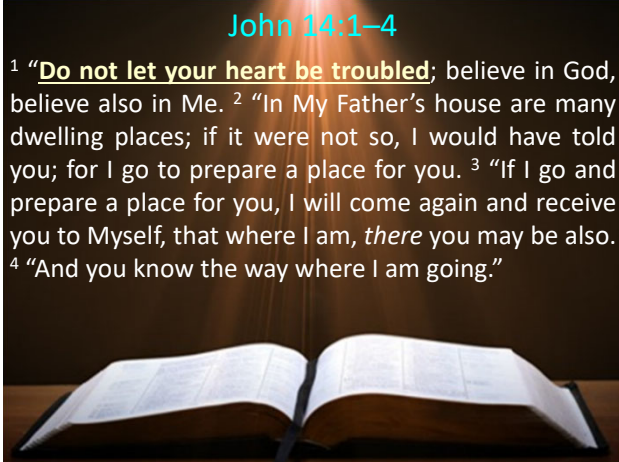
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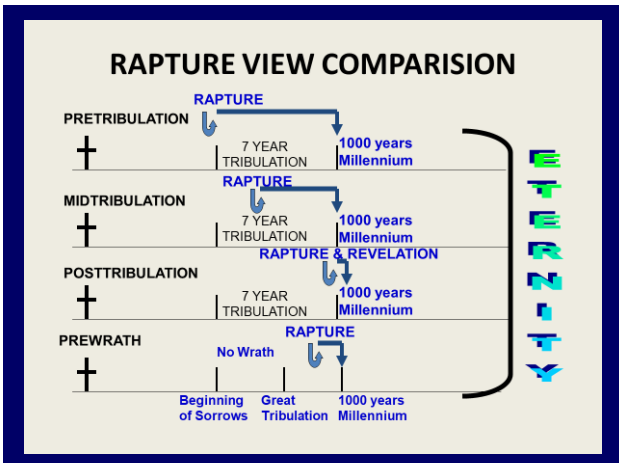
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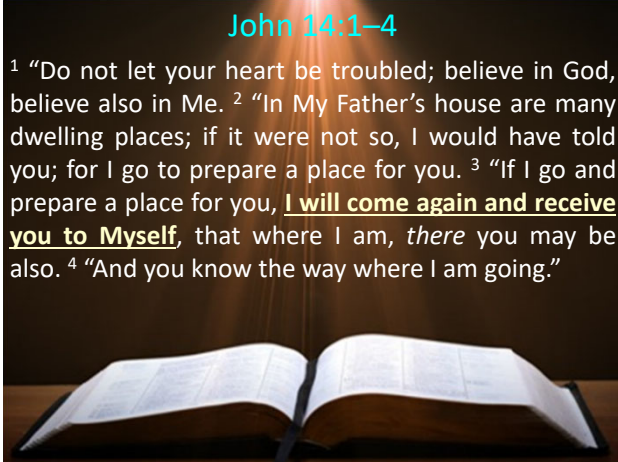
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Two Themes

- Comfort – John 14:1



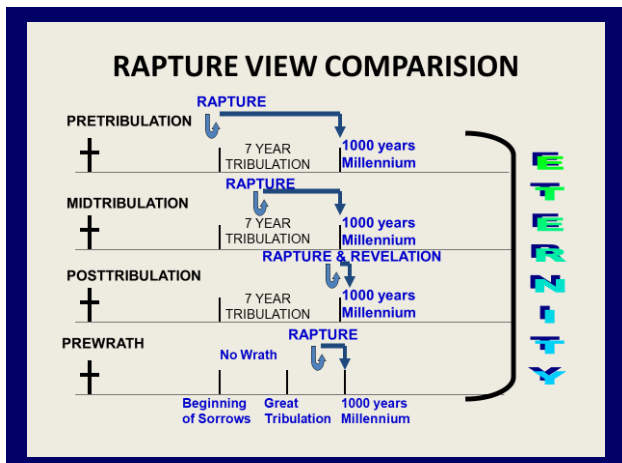
- **Imminence** – John 14:3

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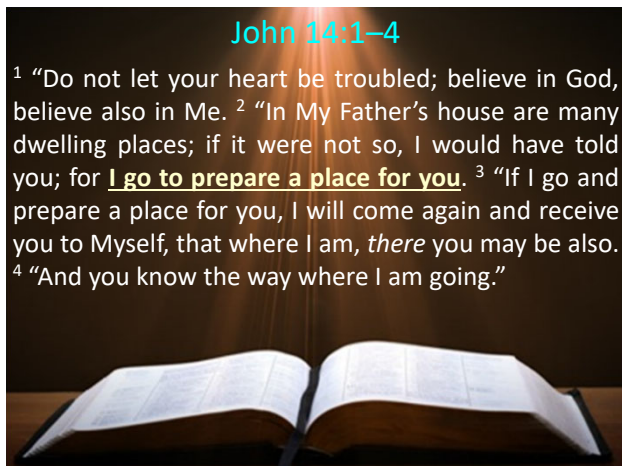
Imminence

- 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

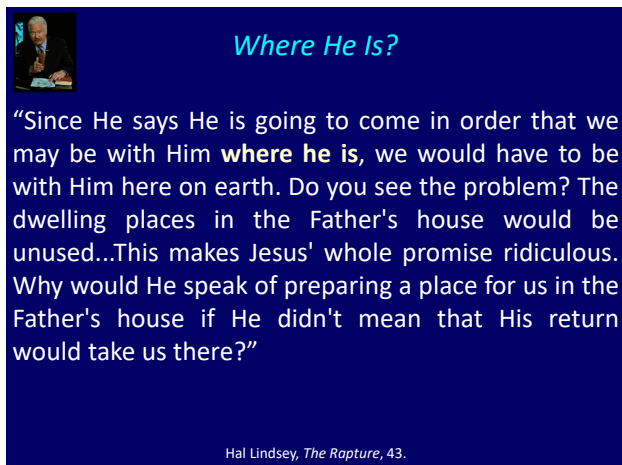
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CONCLUSION

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