

1. Definition:

- a. The word “**rapture**” is derived from the Latin verb, *rapere*, used to translate “**caught up**” from the Latin translation of 1 Thess. 4:17 in the Bible. However, the original Greek in 1 Thess. 4:17 is ἁρπάζω – **harpadzo**, having this same meaning.
- b. It refers to the physical transfer of believers from earth to heaven in a moment of time in the future. In John 14:3 Jesus said, “*And if I go to prepare a place for you, I will come again and receive you to Myself, that where I am there you may be also.*” (cf. 1 Thess. 4:13-18)
- c. It involves the instantaneous metamorphosis of the human bodies of believers on earth into resurrected bodies like that of Jesus Christ as they are taken up to heaven. In 1 Cor. 15:51-52 Paul states “*Behold, I tell you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable and we shall be changed.*” In 1 John 3:2 John states, “*We know that if He should appear, we shall be like Him, because we shall see Him just as He is.*”
- d. This rapture includes Church Age saints exclusively. (1 Thess. 4:16, 17 – “*the dead in Christ, ...then we who are alive...*”)
- e. It concludes this dispensation, the Church Age, and ushers in “*the day of the Lord.*” (1 Cor. 1:8; 2 Cor. 1:14; 1 Thess. 5:4; cf. The Doctrine of Dispensations)

2. Synonyms for the rapture:

- a. ἀπολύτρωσις - apolutrosis – redemption; Rom. 8:23, “*Even we ourselves groan within ourselves waiting eagerly for our adoption as sons, (that is), the **redemption** of the body.*” Eph. 1:14, “*...who (the Holy Spirit) is given as an earnest of our inheritance with a view to the **redemption** of (God’s own) possession to the praise of His glory.*” Eph. 4:30, “*...sealed for the day of **redemption.***”
- b. ἔλπις - elpis – hope; Titus 2:13, “*looking for the blessed **hope** and appearing (manifestation) of our great God and Savior, Christ Jesus.*” 1 John 3:2, 3, “*... this **hope**...*”
- c. ἡμερα - hamera – day; 1 Cor. 1:8, “*...who shall also confirm you to the end, irreprehensible (blameless) in the **day** of our Lord Jesus Christ.*” 1 Cor. 3:13, Paul says, “*...for the **day** will reveal it (the quality of each man’s work)...*” 1 Cor. 5:5, “*...in the **day** of the Lord Jesus.*” (cf. 2 Cor. 1:14; Eph. 4:30; Phil. 1:6, 10)
- d. τῆς ἄνω κλήσεως - tes ano kleseos – the upward call; Phil. 3:14, “*...**the upward call** of the God in Christ Jesus.*” (type of the rapture; cf. Rev. 4:1)
- e. σωτηρία - salvation (deliverance); 1 Pet. 1:5, “*who are protected (secured) by the power of God through faith for a **deliverance** (salvation) ready to be revealed in the last time.*” cf. Rom. 13:11; 1 Thess. 5:8, 9)

- f. παρουσία - parousia – coming; 1 Cor. 15:23, “...*Christ the first fruits, after that those who are Christ’s at His **coming**.*” (cf. 1 Thess. 2:19; 4:15; 5:23) James 5:7, 8, “*Be patient, therefore brethren, until the **coming** of the Lord... You too be patient; strengthen your hearts for the **coming** of the Lord has drawn **near**.*” (cf. Rom. 13:11, “*And this do, knowing the time, that it is already the hour for you to be awakened from sleep (bad behavior); for your salvation (deliverance) is **nearer** than when you believed.*”)
- g. ἀποκάλυψις - apokalupsis – revelation; 1 Cor. 1:7, “...*eagerly awaiting the **revelation** of our Lord Jesus Christ.*” 1 Pet. 1:7, “...*praise and glory and honor (to you all) at the **revelation** of Jesus Christ.*” 1 Pet.1:13, “...*fix your hope completely on the grace to be brought to you at the **revelation** of Jesus Christ.*”
- h. ἐπιφανεία - epiphaneia – manifestation, appearing, epiphany; Titus 2:13, “...*blessed hope and **appearing** (manifestation)...*” 1 Tim.6:14, “...*you keep the commandment...until the **appearing** of our Lord Jesus Christ.*” 2 Tim. 4:8, “*in the future there is laid up for me the crown (a victor’s wreath) of righteousness, which the Lord, the righteous Judge, will award to me, but not only to me, but also to all who have loved His **appearing**.*” Col. 3:4, “*When Christ, who is our life, is **revealed**, then you also will be **revealed** with Him in glory.*”
Note: the term “**revealed**” in Col. 3:4 is translated from the verb form, φανερώω - phaneroo - meaning: reveal, make known, show; here the verb is in the **aorist tense** (point of time in the future) and the **passive voice** meaning “**is caused to appear.**”
3. This doctrine is part of the “**mystery doctrine**” pertaining to the Church. 1 Cor. 15:51, “*Behold, I tell you a **mystery**;*” cf. Eph. 3:2-9; Col. 1:25-27.
4. While on earth, Jesus Himself promised His disciples this rapture event. (John 14:1-3)
5. Jesus was translated to heaven in a manner similar to the rapture. (Acts 1:9-11)
6. Enoch, Elijah and the two witnesses described in Revelation 11 illustrate this doctrine. Enoch - Gen. 5:24, Heb. 11:5; Elijah – 2 Kings 2:1-12; the two witnesses in Rev. 11: 11, 12
7. Paul was caught up (raptured) into the third heaven when he was stoned to death outside of Lystra. (Acts 14:19, 20; 2 Cor. 12:2, 3)
8. The Apostle John was taken up to heaven in a type of rapture in a vision. (Rev. 4:1, 2)
9. There is a relationship between the “**sleeping**” and “**living**” saints (believers) at the rapture of the church. (1 Thess. 4:13-18; 1 Cor. 15:51) Both groups get raptured as

part of the same event, but the “**sleeping**” believers (those who have died in the church age prior to this event) get raptured chronologically first; then those who remain alive at the event are raptured second.

10. False views of the Rapture:

- a. **Post-Millennial:** the Church ushers in the millennium and at the end of the millennium, Christ returns. Israel has no future.
- b. **Split-Rapture (partial rapture) theory:** Only those who are faithful during the Church Age will be taken at the rapture prior to a tribulation period. This position mixes Israel and the Church or eliminates Israel altogether.
- c. **Mid-Tribulation Rapture:** This view recognizes a future tribulation, but it believes that the Church will go through half of that tribulation. Again Israel has no distinct future.
- d. **Post-Tribulation Rapture:** This view recognizes a tribulation period, but believes that the church will go through all of it. This view confuses the rapture with the second advent proper. This view also mixes Israel and the church or eliminates Israel entirely.

11. The Church is specifically promised a pre-Tribulational, pre-Millennial deliverance.

- a. John states in Rev.3:10, “*I will also keep (guard, protect) you from (out from) the hour of testing.*” **Note:** The Lord is not promising to protect them **in** but **from** (out from) “*that which is about to come upon the entire world to test those who dwell on earth.*” (cf. Luke 21:35, 36)
- b. Similarly, Paul tells the Thessalonian believers in 1 Thess. 1:10, “*...to wait for His Son from (out from) heaven, whom He raised from (out from) the dead, that is Jesus, who delivers (rescues) us from the wrath (tribulation) to come.*”
- c. Also in 1 Thess. 5:9 Paul writes, “*For God has not destined us for wrath but for obtaining of deliverance (salvation) through our Lord Jesus Christ.*”

12. **General characteristics** of the end of this age, the Church Age:

- a. There is an **unprecedented peace movement**, as seen from human viewpoint, but there is no real peace. (Jer. 6:14; 8:11; Ezek. 13:10; Isa. 59:8; Rom. 3:17, 18) True peace comes only through Jesus Christ. (John 14:27; 16:33)
- b. Paul tells the Thessalonian believers about the end of the Church Age in 1 Thess. 5:1-3, “*Now concerning the events and the epochs (periods) of history you have no need of anything to be written to you (who understand) for you yourselves know with complete accuracy that the day of the Lord so comes as a thief in the night. For when they are saying ‘Peace and safety (security)!’ sudden destruction comes upon them as labor on a pregnant woman; and they will (absolutely) not escape.*”

- c. Paul writes of a **world leader**, “*the man of lawlessness*” who will arise, possibly at the end of the Church Age. (2 Thess. 2:3, 7, 8), “*For **the mystery of lawlessness** is already at work (in the first century); only He (the Holy Spirit) who now restrains (will do so) until He is taken out of the way (at the rapture). And then the lawless one (Antichrist) will be revealed.* The “*man of lawlessness*” (Antichrist) must be alive at the rapture to be revealed. He is revealed in Rev. 6:2, “*And I looked and behold a white horse and he who sat on it had a bow; and a crown (a victor’s wreath) was given to him; and he went out conquering, and to conquer.*” (cf. 2 Thess. 2:8-12)
 - d. There is the proliferation of wars and rumors of war, earthquakes, famines, false prophets, false teachers, false Christs, scoffers, and the intensification of demonism. (Matt. 24:3-8; Mk. 13:4-8; 1 Tim. 4:1; 2 Tim. 4:3, 4; 2 Pet. 2:1-3; 2 Pet. 3:3, 4)
 - e. Paul prophesies personal degeneration in the last days of the Church Age during the time of the rapture generation. (2 Tim. 3:1-9) “*And know this, that in the last days (technical for the rapture generation) **perilous times shall come...***”
 - f. Paul writes that “*evil men and imposters will proceed (from bad) to worse, deceiving and being deceived.*” (2 Tim. 3:13) This “*worse and worse*” condition will exist in the Church Age as time elapses, whether the rapture is near or not.
 - g. Paul calls this entire age evil and says “***the mystery of lawlessness is already at work.***” (2 Thess. 2:7) Paul says that Jesus Christ will deliver us out from **this present evil age.**” (Gal. 1:3, 4)
 - h. Nothing is given in Scripture so definite as to form a sign of or a date for the rapture of the church, that is, the terminus of this age.
 - i. There is no sign given in scripture which cannot be identified to a greater or lessor degree in every generation of the Church Age.
13. The apostasy at the end of the Church Age demands God’s judgment, the divine wrath of the tribulation against the unbelievers, as seen in the thief, pregnant woman, and drunk motifs:
- a. That day comes **as a thief in the night** to the unbelievers. (1 Thess. 5:4; Rev. 3:3)
 - b. As surely as a **pregnant woman** suffers, so the unbelievers will experience temporal judgment. (1 Thess. 5:3; cf. Isa. 13:8)
 - c. Like a **drunk** who gets drunk and **sleepy** in the night because he likes the darkness and his deeds are evil. He too will enter the tribulation. (1 Thess. 5:5-7; John 3:19)
14. Categories of people at the “**parousia,**” the Lord’s coming.
- a. **Unbelievers** who are said to be **drunk and asleep** in the night enter into the tribulation and are not raptured. (1 Thess. 5:6a, 7)
 - b. **Carnal believers** and **believers asleep** to the prophetic realities are raptured but loose rewards. (1 Thess. 5:10; 2 John 8)

*“Whether we are **awake** or **asleep**, we shall live forever with Him.”*

(1 Thess. 5:10; 2 John 8; cf. possibly Mark 13:36) *“...lest He come unexpectedly and find you **asleep**.”*

- c. **Alert** and **sober** believers are raptured. 1 Thess. 5:5, 6 *“For you are sons of light and sons of day...let us be **alert** and **sober**.”* cf. 1 Thess. 5:8

15. The communicator of Bible doctrine during the “**church age**” is the pastor-teacher, who is a “**doorkeeper**” (or porter) to the “parousia,” the coming of Christ.

NOTE: These passages can be applied equally well to the rapture or the second advent proper:

- a. *“Take heed, keep on the alert; for you-all **do not know** (οἶδα - oida - Greek verb meaning - to know of a certainty, to know beyond a shadow of a doubt, to know intimately, absolutely, “at this present time”) when the **appointed time** is.”* (Mark 13:33) Note: (καιρός – kairos – Gk. noun meaning – a time period, an appointed time.)
- b. *“It is like a man (the Lord Jesus Christ) away on a journey (Christ at the right hand of God the Father), who upon leaving His house and putting His servants in authority, assigning to each one his task, also commanded the **doorkeeper** (the pastor-teacher) to stay on the alert (by studying and teaching).* (Mark 13:34)
- c. *“Therefore, be on the alert – for you do not know (oida) when the master of the house is coming, whether in the evening (the first watch), at midnight, at cockcrowing, or in the morning lest He come suddenly and find you-all asleep.”* *And what I say to you-all I say to all, ‘Be on the alert.’”* (Mark 13:35-37)

16. There is a conflict between the **doctrine of imminency**, which states that Jesus Christ can come for His Church at any moment (from the time Jesus spoke of it in John 14:1-4) without any sign preceding it, and the **doctrine of the coming of the Lord**, which follows the **specific sign of the “parable of the fig tree.”**

(Matt. 24:29-33; Mark 13:24-29) The **church is not Israel** nor does it replace Israel.

- a. This conflict is resolved in that the **rapture** could happen at any time without any preceding sign because only the Church meets Jesus Christ **privately** in the clouds. (1 Thess. 4:13-18)
- b. Whereas, at the **coming of the Lord**, which follows the “**parable of the fig tree**” sign, the Lord comes to the earth **visibly** and with great power and great glory. (Matt. 24:29 -33; Mark 13:24-29; Luke 21:29-31)
- c. Therefore, these refer to **two different events** separated in time by at least seven years. They differentiate between God’s plan for **the church** and that for **Israel**.
- d. The countdown for the **coming of the Lord** to the earth begins with a peace treaty of **seven years** made by “**the prince who is to come**” (the antichrist) and Israel. (Dan.9:26-27a) However, **this prince** will break the covenant after three and a half years and attack Israel himself. (Dan. 7:21, 25; 9:27b; Matt. 24:15-21; Mark 13:14; 2 Thess. 2:4; Rev. 13:5-8)
- e. The **rapture of the Church** must occur sometime before this seven-year period.

17. Many dispensational scholars place the **time of rapture** of the church at or near the beginning of the seven-year period previously mentioned. While the rapture does not begin the seven-year period, it is thought that it occurs before the wrath of the tribulation. While no date can be set for the rapture, the seven-year covenant which follows can be recognized.

- a. Since this **seventieth week of Daniel** and the **parable of the fig tree** are recognizable signs of the Lord's coming to the earth, then the rapture should occur shortly before these signs are observed.
- b. The **seventieth week of Daniel** is the last "**week of years**" (seven years) promised to the **nation of Israel** ("*the many*" of Dan. 9:27; cf. Dan. 9:24)
- c. For the **seventieth week of Daniel** to be completed, Israel must be in the land or God would have to miraculously bring Israel into the land in a very short time.
- d. While God could have brought Israel as a nation back into the land at any time, it was not until 1948 that there was a mass migration and regathering of the Hebrew people to a national Israel. There is no biblical indication that Israel will ever again leave their land.
- e. This regathering seems to fit well with the prophecy of Ezekiel's "*dry bones.*" (Ezek. 37:1-15)
- f. Many believe that the **fig tree** represents Israel in the **parable of the fig tree**. (Jer. 24:2-10; 29:17; Hosea 9:10)
- g. If the **fig tree** represents **Israel** in the parable, then Israel is back in their land in unbelief but turns to belief, "*when its branch* (Israel in the future) *has become tender* (turns back to God), *and puts forth its leaves* (they bear witness), *you know that summer* (the millennial kingdom) *is near.*" (Matt.24:32-33; Mark 13:28, 29; Luke 21:29-31)

18. In the **parable of the fig tree** Jesus said, "*this generation will not pass away until all these things take place.*"

- a. The word "**generation**," (γενεά - genea – Greek noun, meaning: generation, nation, contemporaries, age, family, or a period of time) is found in Matt. 24:34; Mark 13:30; and Luke 21:32.
- b. The Bible gives several examples of generations and the length of years contained in them.
 - (1) 35 years: Job lived 140 years after God restored his blessings and saw **four generations**. If we divide 140 years by four, we get 35 years. (Job. 42:16)
 - (2) 40 years: The Exodus generation that died in the wilderness. (Num. 14:33; Num. 32:13; Psa. 95:11; Heb. 3:10)
 - (3) 40 years: The generation that would see the destruction of the Jewish temple in 70AD as prophesied by Jesus. (Matt 23:36-38)
 - (4) 47.4 years: There are 42 generations from Abraham to Christ, from 1996 to 4 BC. (Matt.1:17)
 - (5) 70 years: Human lifespan in the time of David. (Psa. 90:10)
 - (6) 80 years: Human lifespan due to strength in the time of David. (Psa. 90:10)

(7) 100 to 107.5 years: Israel was in Egypt in slavery for 4 generations, 400 years (Gen15:13, 16; Acts 7:6); cf. 430 years (Ex. 12:40; Gal. 3:17)

(8) 120 years: possibly, the generation from the time of the flood. (Gen. 6:3)

19. Some believe that the **parable of the fig tree** signals Israel's final return to the promised land before the coming of the Lord, **which would include the rapture**.
- However, using a starting date of 1948 or even 1967 (the six-day war) eliminates all but the last four periods of generations.
 - Therefore, it seems more reasonable that the **parable of the fig tree** refers to **that generation** which will be **living after the rapture**. (Matt. 24:3-34; Mk. 13:4-30; Luke 21:7-32)
20. There are **eight words or phrases** that occur in the same order in both **John 14:1-3** and **1 Thess. 4:13-18** that describe the rapture. There are no significant similarities to the vocabulary found in **Rev. 19:11, 12** describing the second coming of Christ:
- Jesus **eased the minds** of distressed believers "*Let not your heart be troubled:*" (John 14:1); and Paul comforted grieving believers. "*...that you may not grieve,*" (1 Thess. 4:13).
 - Belief in Christ** is the central discriminating factor in both passages. "*Believe in God, believe also in Me.*" (John 14:1); "*If we believe that Jesus died and rose again,*" (1 Thess. 4:14)
 - Both passages **focus on Jesus and God**. [See previous point] (John 14:1; 1 Thess. 4:14)
 - Both passages **instruct their audience**. "*told you*" (John 14:2); "*say to you*" (1 Thess. 4:15)
 - The **return of Jesus** is mentioned in both passages. "*I will come again,*" (John 14:3); "*the coming of the Lord.*" (1 Thess. 4:15)
 - Jesus says that **He would receive them** in both passages; "*receive you to myself:*" (John 14:3) and "*caught up together...to meet the Lord*" (1 Thess. 4:17)
 - Both passages give **the same destiny**, "*to Myself*" (John 14:3); "*to meet the Lord*" (1 Thess. 4:17)
 - Both passages emphasize that the **believers will continue** to be with the Lord. "*that where I am there you will be also*" (John 14:3); "*...we shall always be with the Lord.*" (1 Thess. 4:17)
21. There is **an additional passage** that should be considered as definitive with reference to the rapture. (2 Thess. 2:3)
- The key word in the passage is ἀποστασία - (apostasia – Greek fem .noun meaning: departure, abandonment, rebellion, falling away. apostasy).
 - Many scholars take this word to mean "a falling away from, or a rebellion as from the truth, that is apostasy." However, the Greek word has the definite article which references a specific "**apostasia.**"

- c. There is no specific “apostasy” that can be pointed to in the context; however, Paul has been discussing the rapture in 1 Thess. 4:13-18 and 2 Thess. 2:1. Therefore, the specific “**apostasias**” is best seen as the “**departure**” (rapture) of the church from the earth rather than some **general “apostasias”** that could have been seen by these Thessalonians, since the “*mystery of lawlessness*” (general apostasy) was already at work in the day of Paul. (2 Thess. 2:7)
- d. These Thessalonians could not be in the **period of the tribulation**, known as “**the day of the Lord,**” because the rapture (**the departure**) had not occurred and the “*man of lawlessness*” had not been revealed. (2 Thess. 2:2, 3)

22. Where do church age believers who are raptured go?

- a. We go to the Father’s house. What and where is “*My Father’s house*?” (John 14:2a)
 - (1) The word, οἶκος – (oikos – Greek masculine noun; house) is used with God to designate the temple in the Septuagint, and in John 2:16. This word is **not found here**.
 - (2) However, in John 14:2 we find the word οἶκία – (oikia – Gk. fem. n: house) This word is used of a standard house or dwelling and **never** of a temple.
 - (3) This house is in heaven, the abode of the Father, apparently at the right hand of the Father’s throne. (Psa. 110:1; cf. Acts 2:33-35; Rev. 3:21)
 - (4) A prophetic passage speaks of this place as the “*city of the living God, the heavenly Jerusalem, ... to the general assembly and church of the first born who are enrolled in heaven, ...*” (Heb. 12:22, 23; Rev. 21:2)
- b. What are the (mansions) dwelling places? (John 14:2b)
 - (1) The word “*mansions*” is a misnomer transliterated from the Latin vulgate, “*mansiones*.”
 - (2) The Greek word μονή – (mone - Gk. fem. noun: dwelling place, room, abode) It is best translated as a dwelling place, perhaps an apartment, or a temporary dwelling such as a room at an inn.
 - (3) This is to be our abode in heaven while we wait for the conclusion of the events of Daniel’s seventieth week, after which we will return to the earth with the Lord.
- c. Where is Jesus preparing these places? (John 14:2c)
 - (1) Jesus answered Peter’s question, “*Where are you going?*” (John 13:36-37)
 - (2) Jesus said, “*I go to prepare a place for you.*” (John 14:2b) Jesus is now preparing a residence in heaven for His bride, “the church.” (Acts 1:9, 11)
- d. Jesus promised to return in the clouds to receive us to where He is. (John 14:3)
 - (1) Jesus said He was going to the Father. (John 14:28, 29)
 - (2) Church age believers will be caught up into the clouds to be with the Lord forever. (1 Thess. 4:16-18)

23. The events of the church, the Bride of Christ, as seen in the extra-Biblical Hebrew wedding tradition:

- a. Jesus came into human history to save the human race and to take a bride. (John 12:23-33 especially verse 27; Matt. 20:28; John 3:29)
- b. A contract of marriage, "*the New Covenant*," was initiated by Jesus Christ. (Matt. 26:27, 28; Mk. 14:23, 24; Luke 22:17-20; Heb. 8:6; Mal. 2:14)
- c. A "*price*" was paid for the bride by the bridegroom, the Lord Jesus Christ. (Acts 20:28; 1 Cor. 6:19, 20; 7:23; Eph. 5:25; 1 Pet. 1:18,19)
- d. The "*bride to be*" and the bridegroom seal the covenant by drinking a cup of wine. (Matt. 26:27; Mk. 14:23); Lk. 22:17; 1 Cor. 10:16; 11:23-26)
- e. The bridegroom leaves the bride to be to prepare a "bridal chamber" at his father's house. (John 14:2, 3, 28; 6:62)
- f. The "bride to be" is betrothed to Jesus Christ and is as such "set apart" (saved) until He returns for her. (Luke 21:36; 1 Cor. 1:2, 7; 6:11; 2 Cor. 3:6; Eph. 5:25-32; 1 Thess. 1:10; Titus 2:13; Heb. 9:28; 10:10; 13:12)
- g. The bridegroom comes to steal away his bride, and he makes every effort to surprise her, perhaps, coming at night, warning her only **with a shout**. (Matt. 24:61; 1 Thess. 4:16-17) The bridegroom steals away his precious bride. (1 Thess. 5:2; 1 John 3:2, 3)
- h. The bridegroom takes his bride to his father's house where she is presented. (2 Cor. 4:14; Eph. 1:4; 5:27; Col.1:22; Jude 24) Then the couple enter the bridal chamber to consummate the marriage and they remain there for seven days.
- i. When the "*friend of the bridegroom*" hears his voice, he tells the guests that the marriage is consummated; then the celebration begins and continues for the remainder of the week. Biblically, the friend of the bridegroom (the best man) is probably John the Baptist. (John 3:28, 29; Psa. 19:5)
- j. At the end of the seven days, the bride and groom make their reappearance and a joyous meal, a "*marriage supper*" (the reception) begins. (Matt. 25:10; Luke 12:36; Rev. 19:7-9)
- k. After the "*marriage supper*" the bride and groom leave the fathers house and go to their new home which the groom has prepared for them. (John 14:2-3; Rev. 21:2; cf. Rev. 22:17)

24. The events for the church following the rapture:

- a. We receive a resurrection body just like that of Jesus Christ. (1 Cor. 15:38-53; 2 Cor. 5:1-4; Phil. 3:20, 21; 1 John 3:2, 3)
- b. We must all appear before the "*judgment seat*," (βῆμα – bema – Gk. n.) of Christ. (Rom. 2:16; 14:10; 1 Cor. 3:12-14; 2 Cor. 5:10; 1 Pet. 4:17)
- c. We receive "*rewards*" or prizes for Christian service. (Luke 14:14; 1 Cor. 3:14; Phil. 3:14; 1 Thess. 2:19, 20; 2 Tim. 4:8)
- d. We enter into marriage with the Lord Jesus Christ as His "*bride*." (Rev. 19:7, 8)
- e. We live in the "*New Jerusalem*" (the heavenly Jerusalem) during the seven years of the tribulation. (John 13:36; 14:2, 3; Heb. 12:22-23; Rev. 21:9, 10ff)
- f. We will return with Jesus Christ at the battle of *Armageddon* at the second advent. (Rev. 19:13-14)

- g. We will live and reign with Jesus Christ for 1000 years from the “*New Jerusalem.*” (Isa. 60:1-5, 11-14; 1 Cor. 15:24, 25; 2 Tim. 2:12; Heb. 11:10, 16; Heb. 13:14; Rev. 5:10; 20:6; 21:9, 10ff)
- h. We will live in and have as our base of operation throughout all eternity the “*New Jerusalem.*” (Ezek. 37:26-28; Micah 4:7; 2 Pet. 3:10-13; Rev. 21:1-6; 22:5)

25. Paul’s **prayer for the model church** is found in 1 Thess. 3:11-13.

26. Individuals and the churches that anxiously anticipate the Lord’s return for us at the **rapture** are spiritually healthy:

- a. ἀπεκδέχομαι - apekdechomai - Greek. Verb meaning: to await eagerly, to anticipate patiently. (Rom. 8:19, 23, 25; 1 Cor. 1:7; Gal. 5:5; Phil. 3:20; Heb. 9:28)
- b. προσδέχομαι – prosdechomai – Gk. vb. meaning: to wait for, to expect, to welcome. (Titus 2:13; Jude 21)
- c. ἐλπίζω – elpidzo – Gk. vb. meaning: to hope for, to expect, to have confident expectation in. (Rom. 8:24, 25; 1 Cor. 15:19; 2 Cor. 1:10; 1 Pet. 1:13)

27. The unbeliever who hates the Lord and mocks the promise of His coming is under a **curse**. (1 Cor. 16:22)

NOTE - ἀνάθεμα – Anathema – Greek noun. meaning: a devoted thing, as to a curse, “*accursed*”

28. The believer who lives by faith demonstrating righteousness in his life loves the Lord and loves His appearing. This believer receives a special reward, “*the wreath of righteousness.*” (Gal. 5:5; 2 Tim. 4:8)

NOTE - μαρὰν ἄθα – Maran atha (Aramaic origin)– Greek noun. meaning: “*Our Lord, Come:*” cf. “*Come, Lord (Jesus)!*” (1 Cor. 16:22c; Rev. 22:20)