

End Times pt 2 Pre-Trib View of the Rapture

End-Times

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I keep forgetting this thing is like really hot, so I keep forgetting that. Anyways, no, this is awesome. I appreciate the time. This will probably be one of the last times that I will actually be preaching for a while, probably for quite a while. My job, I've been blessed with having Sundays off for 11 years now. So now that I'm part of the Franciscan group, I work out in Gig Harbor, still do the same job, but now instead of learning one hospital, I'm learning and scheduling for seven and eight hospitals. So now I'm going to be rotating my Sundays. So every other Sunday starting on the first Sunday that I'll be working is on the 20th. So then I'll be rotating every other Sunday, so I won't be here. Like I said, I've been blessed to not have to work on Sundays, so it's actually kind of nice. But it's time for someone else to actually work on Sundays.

So anyways, today is kind of interesting because obviously, I think he's got it up here. I have no idea what he's got up there right now. What? Anyways like pastor Phil's going through the end times study and stuff like that, him and I obviously have two different views, okay? He believes in the post-trib rapture, I believe in pre-trib, okay? We can all agree on one thing, the rapture is gonna happen, it's just the timing of it. That's all it is and so I'm not going to worry about that. That's not a big deal.

So it is a two-verse, or the two Scriptures, like a lot of the main Scriptures that people use are 1 Corinthians 15 verse 51 through 57, and the second one is 1 Thessalonians 4:13 through 17. These are some of the main Scriptures that they use, so we're going to look at real quick, and I had them up there, but I'm not going to worry about it. Okay, so the word rapture, people say that the word rapture, it's not in the Bible. Well, it actually is. I mean, if you look at it, we get the word rapture from the Latin translation of the Greek word, *harpazo*, means to be caught up. So the actual word is in there, it's just, it's our Latin translation from the Latin is the word rapture. That's where we get it.

So if we turn to, first of all, we're going to go to 1 Corinthians 15. Excuse me, I'm sitting here coughing. As you're coughing, I'm saying, excuse me. All right. So anyways, so 1 Corinthians 15 verse, we're going to start at verse 51 and I'll address something. There's three parts I'm going to look at real quick, and I'll say this first. So a three-part message, I'm hoping I can talk fast enough. I'll be doing a lot of reading and stuff. Hopefully, I'll get through it fast enough. Three parts I'm going to look at are the trumpets, because people argue that the trumpet that's mentioned is actually part of the trumpet at the very

end in Revelations. Well, I believe when it talks about the last trumpet, well, Paul's talking about it, and the trumpet in excuse me, in Revelation, two different trumpets. They're not the same thing. So when it says, at the last trump, it is not the same thing. Two different trumpets and I will hopefully explain it enough so it makes some sense.

Sorry, 1 Corinthians 15, start off in verse 51 through 57. "Behold, I tell you a mystery; we will not all sleep, but we will 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 will be changed. For this perishable must put on the imperishable, and this mortal must put on immortality. But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, 'Death is swallowed up in victory. O Death, where is your victory? O Death, where is your sting?' The sting of death is sin, and the power of sin is the law; but thanks be to God, who gives us the victory through our Lord Jesus Christ." Amen to that one. All right, so the trumpets. I'm going to kind of look at this a little bit different. So we know that the word rapture is in the Bible. It's just not there. The word mystery, we can look at. People say that in the 1800s, this doctrine of the pre-trib rapture was made up back in the 1800s. I disagree with it. And some argue say that it's escapism. We're escaping it. And I actually disagree with that, too. Titus 2:13 talks about the blessed hope of the believer. I directly believe that that is talking about the rapture of the church being taken away. That is the blessed hope, and I believe in the doctrine of eminency, meaning Christ can come back at any moment. And that's what I think the Bible teaches that.

So while we return, for the Lord has spoken many times in the New Testament where there's three verses, three Scriptures that really deal with the rapture. I've already mentioned two of them, 1 Corinthians 15 and 1 Thessalonians chapter 4. Also, Revelations 4:1 through 2, and it says after this, and people look at this verse differently. I'm not so dogmatic on it. I look at comparisons. I think it's kind of like what Phil teaches, Pastor Phil teaches, the preponderance of the evidence, his cumulative case for Christ. What does the preponderance of the evidence show? And that's how I kind of look at it. Some people can look at this verse and say, that's not what it means. okay, it's a good argument. I mean, this is an intercollegiate argument between believers. I'm not saying that there's no believer, just because you don't hold the pre-trib doesn't mean that you're not a believer, okay? It's just the timing. And if the pre-trib is accurate, and it is true, and that is a view, when I'm there, I'll save a seat for the guys who believe in the post-trib. I'll save a seat for you guys. Just kidding, obviously. For the drummer.

Alright, so when the writers of the New Testament used this imagery of trumpets, the people who were there were writing were well acquainted with the idea of the trumpets. However, in us, being modern readers, need to be educated a little bit about the significance of trumpets being used in the first century. During the first century, that's the whole thing and I'm not saying I'm stuck on it, but when we're reading the Bible, my opinion is, and my view is, good interpretation is, who's writing it? Who's the audience? Geographical location is important, too. And time frame. Those are just four of them that I look at when we're interpreting the Bible. John, in Revelation, what did he do? He couldn't say a nuclear warhead explosion. He used things that were present at their time

to explain things of the future. So we're not going to say, so he's looking at like possibly speaking of cannons, the visions he had were cannons, rockets, could be nuclear missiles and stuff like that. How is he going to explain that? Things of the time that make sense to him and make sense to his listeners.

Okay, so with that, so we need to look at and be a little educated on trumpets, how trumpets were used in the first century. In the Bible, trumpets were used for very specific purposes, to proclaim victory, to call an assembly, to announce a warning, and to call the troops to battle. Okay, so it's clear to see how the trumpets fit. To me it's very clear and hopefully you can see I'm not gonna persuade anyone, okay, I'm not gonna try to persuade anyone to view and believe how I view. It's just not, okay, like I said when we get there we can argue and say you were right. I was right doesn't matter We're still gonna be there. We're gonna be in heaven. That's all that matters. Okay.

So all four of these events that I just mentioned will take place when the rapture comes about. So, victory over the world will be announced by the church. The saints will be called to assemble themselves in the presence of the Lord. The trumpets will announce a warning of judgment to the world. And then fourth, the angelic troops will be summoned to battle. If it looks like I'm reading a lot, I am because there's a lot of information I want to try to get it very, very clear. I'm not used to just sitting there and just reading a bunch of stuff. So also, looking at the society, Look at the society of the day, trumpet, meaning the first century, the trumpets were heard on a daily basis. The Roman army, which occupied most of the civilized world at the time, used trumpets to carry out movements of their troops. You remember what was occupied at the time, Jerusalem, Israel was occupied by who? The Romans. So you would think that you'd be very aware and you hear these trumpets and you would know what was going on because it happened all the time.

So typically, when the Roman legion moved, there were three blasts from the trumpet. The first would tell the troops to strike their tents and prepare to move, meaning pick up everything. Get ready. The second would alert the troops to fall in and get in line. The last trumpet would be a signal to move out. Notice how Paul uses, in 1 Corinthians 15:52, where he says he tells us that we are leaving at, what? The last trumpet. Is it a coincidence? It could be. Just throwing out some arguments. So at the last trumpet, when the trumpet sounds, it'll be a signal to, what? Move up to glory.

So with that, folks, when the trumpet sounds, those who are saved by grace will be leaving this world. There's an event that I want to talk about today. It's that event. I want to know that before the sound of the trumpet blast fades from our ears, several great and precious events will take place. So allow me to share when the trumpet fades. Like I said, it's going to be a three-part event tonight or this morning, tonight, whenever. I've been up all morning. So, talking about the trumpet, I'm going to talk about the Jewish wedding feast, how I believe that Jesus Christ, when he came here, he followed the Jewish wedding feast to the T, and I don't think you can argue it. The part that people argue about is when he takes, I'm getting ahead of myself. Never mind. I'm going to go back. I

get excited about this. I love it. So I just want to calm and get into it. So it's very fun for me. I've been doing this for a while, studying this.

All right, so. Right off the bat, our Lord will return. We agree, right? Amen. He will return. So in the fulfillment of his promise, before the Lord Jesus went to the cross, he promised his disciples that he would return for them one day. So turn with me to John 14. I know that wasn't sanitary. I mean, licking my fingers. But it's a new Bible. See? Look Kai. See? Kai has the same Bible as I do. I just bought it, and you know like those new books, the pages stick together? Anyways, nope. It's mine. All right, so anyways, I'm going to have fun this morning. So hopefully you guys are going to have fun too.

All right, so John 14, verses 3 through 3 and it says, "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," okay, key, that is key right there, "where I am, there you may be also. And you know the way where I am going." Know the way. Okay, so with that being said, all right, so he later affirmed this promise to the Apostle John in Revelation 22 verses 20. Okay, just as sure as the sky is blue, Jesus is gonna return as he promised he would. Again, we're just talking about the timing of it, okay? We know he's coming back. Even as he was ascending back into heaven, the angelic messengers were dispatched to tell the apostles of the Lord as the impending return. That's in Acts 1:9 through 11. "And when he had," I'll read right here, "and when He had spoken these things, while they beheld, He was taken up, and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, which also said, 'You men of Galilee, why stand ye gazing up at heaven? The same Jesus which is taken up from you into heaven shall come in,' what, "like manner as you," excuse me, "have seen him go into heaven." So we know he's going to return in like manner. He returned into the clouds. He's going to come back into the clouds. Again, timing is everything.

In the fulfillment of his promise, while the Lord was making his promise to return someday, he also stated his purpose. John 14 in verse 3, "If I go and prepare a place for you, I will come again and receive you unto Myself, that where I am, there you may be also." The Lord desires to receive his bride unto himself. Ephesians 5. Again, new Bible. Sorry. Ephesians 5:25 and 27. Time? All right, Pastor John said that I had to like 1:15, 1:25, something like that. Just throwing that out there, okay, guys? Just throwing that out there, okay? Yeah, okay, 2:15, I hear that. Amen on that one. All right, so anyways, sorry, guys.

Ephesians 5:25. Okay, Ephesians 5:25. Husband, I think it is. Yeah, "Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, so that He might sanctify her, having cleansed her by the washing of water with the word, that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless."

After that, he paid the ultimate price to redeem her. Who's her? The church, exactly. Okay, to redeem her from her sins, to cleanse her from her, the church, us, our filthiness. He died on the cross to purchase his bride, and he wants to be there, or wants us, her, to be with him in his heavenly home and I think that's key, because I have a very close friend, I would name like three people in my life right now that are like my best friends. I can share everything, everything with them. Actually, I'll say four. Three of them happen to be here right now. Obviously, some of us disagree on these things, so I do this all in love. We can have an argument later after church behind the school, so I don't care. I told you I was going to have fun. So we know that we're going to be in his heavenly home. So we know that. So all departed saints will have been resurrected.

So 1 Thessalonians, let's turn there, 1 Thessalonians chapter 4. Everyone knows this because everyone, if anyone's ever seen a Tim LaHaye movie, okay, the "Left Behind" series, blah, blah, blah. Anyways, but I'm not going to go there, okay? I'm not even going to use the Tim LaHaye thing. No way, okay? They're kind of cheesy movies. I've watched them like, I don't know, eight or nine times. But anyways, I'm going to leave that one alone. All right, so 1 Thessalonians 4. Now we're going to go to verse 13. "But we do not want you to be uninformed, brethren," the New King James says, I believe it says ignorant, "brethren, about those who are asleep, so that you will not grieve as do the rest who have no hope. For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus. 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," meaning dead. "For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the," what? "Trumpet of God, and the dead in Christ shall rise first." Okay, so the dead in Christ, so here goes again the trumpet, okay? I don't believe that this trumpet is talking about the same trumpet in Revelations is talking about, because one is a gathering of the people here at the last trump, Paul talks about, is a gathering of his people, the trumpet at the last trumpet in Revelation is speaking of the declaration of the kingdom. I believe, and I think the Scripture shows, that they're two different events, two different trumpets. So those two, the trumpet that Paul's talking about, that at the last trumpet is not the same trumpet. That's how I feel. That's what I believe the Scripture is telling me.

So with that being said, let's move on. Okay, soul sleep. People that are asleep, our dear friends are like Seventh-day Adventists believe in soul sleep, and that's not what they're talking about. When he's talking about asleep, that means they're dead. Flatline, dead. In Christ, they're gone, okay? And that's it. I mean, there's no argument there. I don't believe that anyone should even look at the soul sleep idea, because it's absolutely wrong. So when a saint of God leaves this world, they are immediately ushered into the presence of the Lord. 2 Corinthians 5.8 tells us that to be absent from the body is to be present with the Lord. And I truly believe that. I've witnessed my brother, I've witnessed my mom, I've witnessed my dad with them, hands on them when they passed away. So their last breath, their next breath in is in heaven in the presence of the Lord. Can't argue that. Okay, absolutely cannot argue that.

So we're confident of that and so the question may arise as to what manner the body that we have. I've got plenty of time. I've got a lot of stuff. Anyways, certainly we do not have a glorified body yet. Once they die and they go and they're in the presence of the God, we don't have a glorified body yet. Okay, so that's in time. So when Moses and Elijah appeared with Christ on the Mount of Transfiguration, they possessed bodies that could be seen and recognized but we're not going to have those glorified bodies quite yet. But that's the part I don't really want to get into that part quite yet. I'm going to try to move on. All right.

So this promise, this completion in 1 Corinthians 15, verse 52, it tells us that the departed saints will be raised incorruptible, that is, they will be changed. When they left their body, excuse me, it was destined for the ground for which it came, okay? From dust it came. Dust, guess what? You're going to go back to dust. However, when the Lord Jesus returns, he will bring, what? Their spirits back with him and he will raise their bodies and glorify them. I would like to have hair like Fabio someday, and that would be awesome but I never did, so I doubt I will. So, that's the bummer. So, but with that, I mean, I won't have a bad back, bad knee, and pretty much everything else is bad right now. I'll have a renewed mind and a renewed spirit. Can I get an amen on that one? Amen. Thank you, because that's the cool part. And we get to see our loved ones again. I've been missing my brother a lot lately, especially with this. He always talked about this. I was like, "Rapture? What?" I never knew. I was not a believer when my brother passed away. So anyways, there'll be more said about the body. I'll talk about that later if I get to it.

So how would this all happen? Certainly, to our mortal minds, it's a great mystery, however, if you take the time to look at the times that the Lord shouted, it was just a little tidbit, okay, a little rabbit trail just for a second. At the times that the Lord shouted while he was here on earth, we'll discover that each time he did so, dead folks rose from the grave. I'll give you three examples. Okay, so he shouted at Bethany, and guess who came? Come on, guys, Lazarus. All right. So John 11:43 and 44. Lazarus came up. He shouted again at Calvary, and some lived. And then he shouted again from the clouds, and all the departed saints, what? He'll live again. 1 Thessalonians 4:16. So when the Lord shouts, things happen. Kind of like EF Hutton talks. If you're old enough to remember EF Hutton, when EF Hutton speaks, you what? You listen. Okay, things happen when God speaks. So the power of the Lord of his word is amazing.

Okay, so the church will believe instantaneously. Notice the words used that imply speed, swiftness. In 1 Corinthians 15 verse 22, they use the word moment. The word speaks of an indivisible point in time, a span of time so short that there is nothing shorter. Twinking of an eye. Scientists have determined that a blink of an eye is like one-thirtieth of a second duration, okay? Trying to blink faster, but you can't. That's pretty fast. However, a twinkling is even faster. Some have said it's in the neighborhood of one-thousandth of a second. So we're gonna be changed just like that.

And then, in 1 Thessalonians 4 verse 17, Paul uses the term caught up. The phrase means to catch away, to seize with force, to claim for oneself. It refers to a sudden event that the saints of God will be snatched from this world with force, claimed for the glory of God.

Where else, sorry, in the New Testament did that phrase happen? Am I dying? Oh, it was just jumping. So anyone think about another time where he used the word the caught up, the same word? The what? Yeah, also? The eunuch. Who got caught up? Who is it? Philip. Philip got caught up. Same word. Boom. You're gone in a heartbeat.

So the whole idea here is speed. It's going to happen just as fast. There will be no forewarning. There will be no announcements on TV. You're not going to get nothing on Facebook. Say, "Oh, hey, get ready. The rapture's going to happen." Not going to happen. Nothing on the radio, newspapers. You know those old things that people actually used to open up? I think it was called a newspaper. Yeah, not going to get anything on that one. What? Yeah, it had written words. Exactly. It didn't just tell you what it was. So there'll be no announcements. Scary thing is there'll be no announcements from the pulpit saying, "Oh, hey, by the way, we're going to have the rapture next week so get ready." It's not going to happen. So the idea is, in my view, we are to be ready at every single moment, because you never know when the Lord's going to return. We just don't. And what I believe, what the Scripture tells, there is nothing right now that's going to stop him from returning it in any moment. Nothing needs to happen right now. Some people argue that we're going to go through the temple, or the new temple has to be built, that Antichrist comes to power, and all these things and before the Lord returns, we get snatched. I disagree with you. I think there is nothing that could stop the Lord from coming back like right now. Thank you. Exactly. If he were to come back today, would we be ready? And that's something that we need to ask ourselves. Whether you believe me or not, or whether you believe, it's not even me, whether you believe this view that I hold or not, are you ready if he is to come back today? Okay, and that's something you need to ask yourself.

All right, so can you imagine the chaos? Bless you. Can you imagine the chaos? That's a habit, sorry. Whoever sneezes, I just have a bad habit. As soon as I hear someone sneeze, bless you. So anyways, can you imagine the chaos that would ensue if this event takes place? I mean, we've seen the movie. I mean, everyone, don't hold up your hands, but probably everyone's seen "Left Behind," but can you imagine that? I mean, I actually sat back and thought about it while I was studying, what would actually happen and the chaos and stuff like that if that happened and all the believers left. I personally don't want to go through that. I don't want to see it because it's just horrible. So I'll leave it at that.

So I believe the church will leave intact. 1 Corinthians 15 verse 51, Paul tells us that all, like Pastor Field did a study on the word all, what does that mean? It means all, exactly. I don't have to be a theologian to figure that one out. So the rapture will not be an event enjoyed by a select few. It'll be enjoyed by all. But every born again believer will have a part in the rapture of the church. The body of Christ will not be fragmented, a part will be taken, and then a part will be left behind to endure the tribulation. And I was only kidding that I was going to save a seat for you guys. It was just a joke, but all believers are going to be taken at the same time.

So because of the lives that we have lived here on earth, that'll determine where we go. So the decisions that we make here while we're still breathing, in and out, in and out,

these decisions will determine where our eternal destiny will be. Whether it's heaven or hell, it's hell. Period. There is no in between. Sorry, there's no purgatory. There's nothing in between. It's you're in heaven or you're in hell eternally. Remember that. It's an eternal choice that you make. So because of that, we need to be ready.

Okay, so what time is it? All right, so I've still got a couple parts I want to get into.

All right, so we'll be changed perfectly. Okay, so when this change happens, it means in the tweaking of an eye, okay, we will remake, it will remake us into the image of our glorified God. 1 John 3:2, "Beloved, now are we the sons of God, and it does not yet appear what we shall be but we know that when He will appear," meaning God, "shall appear, we shall be like Him for we shall see Him as He is." We do not know a lot about our Lord's glorified body. We don't. But we do know, right, it is a body not bound by space and time, John 20, verse 19. It is a body that can enjoy food and fellowship. What did Jesus do when he was on the beach after resurrection? Cook some fish. Hopefully it was salmon. I'm just saying, hopefully it was salmon. All right, so, will enjoy food and fellowship. That is cool. This body will never and can never die after that. That is what I'm gonna like. Okay, it is a body that shines with heavenly brilliance, and that's in Revelation 21 verses 21 through, or verse 23. And then also Matthew 17:2, it says the same thing. So all of this is enough to let me know that I want one of these bodies. I think everyone could agree. Everyone wants one of these bodies. I'm never gonna be seven foot. I'm never gonna have hair. I'm okay with that. All right. And we're gonna be changed permanently and that's the cool part, permanently.

All right, so I want to shift focus a little bit. So it kind of talks about the trumpets a little bit and I'll get back into it a little bit, but here I want to move and shift my focus. I'm gonna try to divide my time to the Jewish wedding. I focus a lot on the Jewish wedding and how the Jewish wedding and Jesus coming to earth is you can't separate the two. So if we're called, Jesus calls us, what? The bridegroom. I mean, so we're the bride. We are the bride of Christ and everything he's done, it absolutely follows the Jewish wedding, the wedding, the ceremony and stuff. All right, so who's the groom? Jesus. Who's the bride? The church. Okay, we all have that. All right, you guys have a nice day. No. Just kidding. All right, so there'll also be three aspects of the Jewish wedding. The same is true with the marriage supper of the Lamb. That was a good timing. I like that.

All right, so the wedding contract. Okay, who knows in a Jewish wedding, the wedding contract is called the, what? Betrothal. Okay, so this is when the person is saved by, let's see, I want to jump back a little bit. Okay, so this is when the person is saved by accepting Jesus as your Lord and Savior. 2 Corinthians 11 verse 2. Okay, then there's the wedding ceremony, which is where the groom receives the bride. This is the rapture. Okay, so part one, betrothal, when we accept Christ. Okay, then we are now betrothed to Jesus, who is the groom. Okay, so the wedding ceremony, the groom receives the bride. This is the rapture, John 14. Excuse me. John 14, verses 2 and 3, and then Revelation 19, verse 7, literally reads the marriage of the Lamb came and his wife prepared herself. The wedding occurred, already occurred in heaven at the rapture. So that's what happened.

Alright, so I want to take a look at the weddings of ancient Israel. Okay? So this is a picture of the Messiah and this is where I'm going to be reading. If I haven't been reading enough, this is where I'm going to be reading a lot. So what does the Scripture mean when it refers to the church as a bride and Jesus as the bridegroom? Is it flowery language? It's not. Is it merely indicating God's love for his people? Understanding that ancient Jewish wedding practices makes the meaning of Scripture, I think, very, very clear. The wedding is a picture of a covenant Jesus made and reveals his plans to return for his bride. Who's the bride again? The church. The people of ancient Israel understood that Jesus was going to do because they understand the model of the wedding. Okay.

The analogy between the wedding and Christ and the church is described in Ephesians 5. Let's turn there. Might as well. See if I can find it real quick. All right, so Ephesians 5, we're gonna look at verse 31, 31 and 32. So Ephesians 5:31, 32. Okay. "For this reason, a man shall leave his father and mother and shall be joined to his wife, and the two shall become one flesh. This mystery is great; but I am speaking with reference to Christ and the church." So we know right off the bat who Christ is, the groom, the church is the bride. For this reason, I think that we can start, and that's a good starting point of the wedding, verifying who the parties and who the actors are in this. Okay.

All right, so the following overview is the practices of the ancient church. The Jewish betrothal, the wedding, in parallel shows how Jesus fulfilled the betrothal portion of the wedding and how he fulfilled the remainder when it comes again for his bride and the church and this is where I'm going to do some comparisons. So the ancient wedding practice, the marriage covenant, and the bride price. When a young man desired to marry a woman in ancient Israel, he would prepare a contract or covenant to present to the young woman and her father at the young woman's home. The contract showed the willingness to provide for the young woman and described the terms under which he would propose marriage. The most important part of the contract was, what? The bride price. So the bride, the price that the young man was willing to pay to marry the young woman, okay? I was broke when I got married, so I'm glad that didn't take place on here. So the payment was to be made to the young woman's father in exchange for his permission to marry.

The bride price was generally quite high. Sons were considered to be more valuable than daughters, and this was a culture back then. I want to just clarify that right now. So were more valuable than the daughters since they were physically more able to share in the work of the farming and other heavy labor. The bride price compensated the young man's family for the cost to raise a daughter and also included the love that the young man had for this young woman. The more you paid, it kind of showed, the more love you had for this individual. So obviously, the higher the price was paid. So the young woman was very valuable to the young man.

So the young man would go to the young woman's house with a contract and present his offer to the woman and her father. Okay, so we understand that. So the young man would go, and they've probably been like secretly seeing each other in the wheat fields and all this other fun stuff, decided to get married and so he came to the father's house and with,

what? He'd bring the bride price and stuff like that and that was the offer. So let's look at Jesus' fulfillment of the marriage covenant and the bride price. Jesus came to the home of his bride. Where's the home of his bride? We're standing on it. So he came to the earth to present his marriage contract. The marriage contract provided by Jesus is now the New Covenant, which provides for the forgiveness of sins of God's people. Jesus paid the price with his life. That's the ultimate price. That shows his love. Think about it. If a Jewish man is going to pay whatever he can and as much as he can, the higher the price, it means the more value he has and more love he has for that woman. So what did Jesus pay? The ultimate price. So he pretty much paid the ultimate price. So, which provides for the forgiveness.

Jesus paid the bride price with his life. At the Last Supper, when breaking bread, he spoke of this price. He was paying, "This is My body," what? "Given for you," in Luke 22, verse 20, and also in Hebrews 8.15, it makes it clear that Jesus died as a price for the New Covenant. Christ is the mediator of the New Covenant, and those who are called may receive the promised, what? Eternal inheritance. Now that he has died as a ransom to set them free from the sins committed under the first covenant. Alright, so there's a bunch of other Scriptures if you're interested and I can read them to you later or give it to you.

So, the marriage contract, the New Covenant, is described throughout Scripture. "This is a covenant that I will make with the house of Israel after that time, declares the Lord. I will put My law in their minds and write it on their hearts. I will be their God and they will be My people for they will all know Me from the least of them to the greatest, declares the Lord, for I will forgive their wickedness and will remember their sins no more." I cry every time I read that. That just gets me. And that's Jeremiah 31, and that's verses 31 through 34.

So we can see how Jesus fulfilled the marriage covenant and the bride price, comparable to the Jewish man and the Jewish young lady. All right, the cup, going back to the Jewish wedding. If the bride price was agreeable to the young woman's father, the young man would pour a glass of wine for the young woman. If the young woman drank the wine, it would indicate her acceptance of the proposal. At this point, the young man and young woman would be, what? Betrothed. Betrothal was a legal binding, just like marriage. The only difference is a marriage has yet to be consummated. A typical betrothal period lasted for, what? One to two years, exactly.

So during this period of time, the bride and the bridegroom, each would be preparing for the marriage, and that they wouldn't see each other. Excuse me. I had pizza last night, and it's killing me right now. Sorry about that. You guys do not need to know that.

All right, so Jesus' fulfillment. So we understand the cup. They'd pour the wine, and then pass it to the bride, or soon to be bride, and then if she accepted the proposal, she would drink it and if she didn't, obviously she wouldn't. So Jesus' fulfillment of the cup. Just as the bridegroom would pour a cup of wine for the bride to drink and seal the marriage contract, so Jesus poured the wine for his disciples. His words describe. We read them. John, you read them all the time. His words describe the significance of the cup in

representing the bride price for the marriage contract. "Then he took the cup, gave thanks, and offered it to them, saying, 'Drink of it, all of you. This is My blood of the covenant, which is poured out for many,'" bride price, "for the forgiveness of sins. I tell you, I will not drink of this fruit of the vine from now until that day when I drink it anew when in My Father's house." The disciples drank of the cup, thus what? Accepting the contract.

There's another part right there. Very parallel. Gifts for the bride. Back to the Jewish wedding. Next, the bridegroom would present the bride with a special gifts. The purpose of these gifts were to show that the bridegroom's appreciation of the bride, and they also were intended to help her remind and remember him during this long, betrothal period. It's like, "Oh, look at this bracelet. That is so neat." And remember for this entire year, or back then, I don't know, maybe it was a chair or something, it was a carpet, I don't know. But anyways, so there was a gift given, okay? What is Jesus' fulfillment of that aspect? Gifts for the bride. The gifts that Jesus gave are the gifts of the, what? The Holy Spirit. We know that we live in him. We know that we live in him, and he is in us, because he has given us, what? His Spirit. 1 John 4, verse 13. Jesus described his gift in John 14:26, "But the Counselor," the Holy Spirit, "whom the Father will send," in who? "My name, will teach you all things and," what? "And will remind you of everything that I have said. Peace I leave with you. My peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid." So, there's that gift. Okay.

The Bride would next take part in, I hope I'm saying it right, the mikvah, or a cleansing bath. The mikvah is the same word used for baptism. To this day in conservative Judaism, a bride cannot marry without this practice, this baptism. So what is Jesus' fulfillment of it? This baptism or mikvah would be that Jesus provided for his bride was baptism in the Holy Spirit. I don't believe the, how do you say that, the Assemblies of God version of it, that the way they tarried and at Pentecost, the Holy Spirit, that you don't have the Holy Spirit unless you speak in tongues and stuff like that. I don't personally believe that aspect of it. I don't believe that's what the baptism of the Holy Spirit is talking about right here. I just think it's because what happened, they did get baptized. They did. But I just don't believe in that, how they see it, and I don't think that this is what it's talking about.

So on one occasion while he was eating with them, he gave them this command, "Do not leave Jerusalem, but wait for the gift. Wait for the gift My Father promised, which you have heard Me speak of, or speak about, for John baptized with water, but in a few days you will be baptized with," what? The Holy Spirit. Okay, so that aspect of the Jewish wedding and Jesus is fulfilled.

So next, preparing a place. For me, this is where it kind of gets interesting, kind of gets cool. Being a carpenter, master carpenter, you can appreciate this. So preparing the place. During this betrothal period, the bridegroom, and understand that all these different ceremonies have already taken place. She's drank the wine, give it back, she's accepted it. Now what does the groom do? So during this betrothal period, the bridegroom would prepare a wedding chamber for the honeymoon. This chamber was typically built in the father's or in the bridegroom's father's house or on his property, maybe not a room,

attached to it or something like that, or have a little breezeway in between the two or something like that. Just playing with you. So anyways, it would be on their property. So the wedding chamber had to be a beautiful place to bring the bride.

Okay, the bride and the groom were to spend how long? Seven days. We're there. The wedding chamber had to be built to the groom's father's specifications. Okay, if it was left up to us guys, I'm just gonna throw this out there. If it was up to us, it would be a lean-to with a blue tarp. Okay? If it was up to me, that's what it would be. But it's not. It's up to the father's specifications. So the young man could go for the bride only when his father, and this is still the Jewish part of it, only when his father approved of it. If the bridegroom was asked when the wedding was going to be, he might as well say, "It's not for me to know, only my father knows." Jewish part.

Okay, how did Jesus fulfill this? Just as the bridegroom would have told his bride that he was going to go to prepare a place for her, Jesus told his disciples, and you guys know this, "In My Father's house are many rooms or mansions. If it were not so, I would have told you. I am going there to," what? "Prepare a place for you for if I go," you thought I lost my pen, didn't you? You guys know I always have a pen. I have it, okay. So "if it were not so, I would have told you. I am going there to prepare a place for you for if I go and prepare a place for you, I will," what? "I will come back and take you," circle, "to be with Me, that you also may be where I am."

So I just want to stop there for a second. So when Jesus is speaking of this, where he says, "where I am," I don't think you can come up with any other conclusion, and I'm open to arguments, because you know me, I love to argue. I believe that he's in heaven. He's referring to, when he says, "where I am," he's geographically, physically in heaven when this is being said. Well, not when he's being said. He's actually on earth when he's saying this but he's referring to, "where I am," is he's in heaven. So, where I am, John 13:1 through 3.

In ancient Israel, the bridegroom could get his bride only after his father approved. Similarly, Jesus said, "No one knows about the day or hour, not even the angels in heaven nor the Son, but only," who? "The Father." So be on guard, be alert. You do not know when he will come. Mark 13:32, and 33.

Awaiting the bride. I have so many notes. While the bridegroom was preparing the wedding chamber, the bride was considered to be consecrated. Are we right now? Are we consecrated? Are we set apart? We are. As believers, we are set apart from this world. So we are set apart. So we're doing the same thing, but I'm getting a little ahead of myself. So the bride was considered to be consecrated, set apart, or bought with a price. If she went out, she would wear a veil so others would know she was betrothed, kind of like an engagement ring in a sense. That's my old thing thrown in there.

So during this time, she was to be prepared herself, she was preparing herself for marriage. She likely had saved money all her life for this time. She probably would have purchased expensive cosmetics at the time. I don't know. Jewelry or, I don't know about

jewelry, but makeup, whatever. I mean, she saved this money because she wants to make herself beautiful for the bridegroom, okay.

She wouldn't know her groom would come for her. She didn't know when that time came. Never did. Never would. Because what? It's not up to her to know. It's not even up to the groom to know the time or hour that he's going to return. So she had to be, what? Ready at any moment. Sound familiar? I'm really not trying to sway anyone either other direction. I'm just very passionate about this and it's just passionate of mine. That's all. We'll talk later. She wouldn't know when her groom would come for her, so she always had to be ready. Since bridegrooms typically came for their brides, when? In the middle of the night, to steal them away, the groom would often come like, what? A thief in the night. Okay, often around, see I'm getting to her, this is cool. All right, so I'm just teasing. Often around the middle, in the midnight hour, okay, the bride would have, would have to have her lamp and her belongings ready at all times. Her sister's, bridesmaids, would also be waiting, okay, keeping their lamps trimmed in anticipation of the night or the late night festivities. Hmm, where have I heard that before? Oh, the parable of the ten virgins. Okay, so that's kind of interesting. I'm not gonna get there. I'm just, I want to throw that out there and it's kind of like that what the attorney would say and before they say, oh, strike that from the records. I just threw it out there, so you're gonna remember that now.

All right, so what was Jesus' fulfillment of this? The waiting bride, a waiting bride consecrated. So we, as God's people, are now consecrated, we're set apart awaiting for the return of our bridegroom, at what? The rapture. We should be spending our time preparing ourselves for Jesus' return and I truly believe that. All jokes aside, I truly believe this. Jesus used a parable of the ten virgins awaiting for the bridegroom to describe the need to be alert for his return. At this time, the kingdom of heaven will be like ten virgins who took their lamps and went out to meet the bridegroom. So you can see how it tells us that we need to be ready.

Bridegroom comes for his bride. Okay. When the bridegroom's father deemed the wedding chamber ready, okay, no lean-to with blue tarp over it, when it was ready, plumbing inspected, electrical inspected, everything was ready and it's like, okay, now it's time to go. The father would tell the groom, or the bridegroom, that all was ready, go get your bride. The bridegroom would abduct his bride secretly, like a thief in the night, and take her to the wedding chamber. As the bridegroom approached the bride's home, he would do, what? Shout and do also, blow the shofar. trumpet, okay? He would blow a trumpet, a ram's horn trumpet, so that she, meaning the bride, had time, had a little bit of a warning, gather your stuff. She should have already had it gathered, gather your stuff and your belongings and take it into the wedding chamber. The bridegroom and his friends would come into the bride's house and get the bride and her bridesmaids.

Okay, that's the Jewish part. Alright, so what is Jesus' fulfillment? The bridegroom comes for his bride. Okay, just as the bridegroom would come for the bride in the middle of the night, okay, with a shout and with the sound of a, I threw in there, shofar, but it's a trumpet, okay, so the Lord will come for us, "For the Lord himself will come down from heaven with a loud command and with the voice of the archangel and with the trumpet

call of God and the dead in Christ will rise first. After that, he who will still remain are alive, will be caught up," raptured, "caught up together with Him in the clouds and meet the Lord in the air and so we will be with the Lord forever. Therefore, encourage each other with these words. Now, brothers, about the time and dates we do not need to write to you, for you know very well that the day of the Lord will come like a thief in the night." 1 Thessalonians 4:16 through 17, okay.

Almost there, okay. I probably won't get to this other part, but we'll see. All right. Excuse me.

Jewish wedding practice, seven days in the chamber, and this is where it kind of gets, this is the key, almost like the key part of it, I think. So seven days in the wedding chamber. So, so far, you've got to agree that what Jesus said and what he did follows the Jewish wedding. You can see the comparisons all the way down, okay? What Jesus said, Jewish wedding feast, what Jesus did, how he fulfilled all these different events. All right, so this is the Jewish wedding feast. Okay, the bridegroom would take his bride to the wedding chamber, what he just built onto his father's house, okay, where they would spend, what? Seven days. Okay, the bridegroom's friend would wait outside the door of the wedding chamber. Then the marriage was consummated excuse me, consummated, the bridegroom would tell his friends through the door and the friend would announce to the assembled guests. The guests would celebrate for, what? Seven days until the bride and the bridegroom emerged from the wedding chamber. Okay, at this time the groom would bring his wife out and introduce her to the community, okay? That's the Jewish part, all right?

So let's look at how Jesus fulfilled that, okay? Jesus' fulfillment, the seven days in the wedding chamber. Ancient Jewish eschatology taught that a seven year time of trouble, you can look at it Jeremiah, Jeremiah 30, I think verse 7, this time of trouble, known as Jacob's trouble, would come about or come upon the earth before the coming of the Messiah. Okay, during that time of trouble, the righteous would be resurrected and would enter the wedding chamber where they would be protected from the time of trouble. Today, that seven year period is referred to by us as the tribulation period and as the birth pains by the Jews. After seven years in heaven, the groom, meaning Christ, would bring his wife back to earth at the time of the Second Coming to do, what? He will introduce her to the community. Okay? I mean, obviously you can, during the tribulation there'll be wars and all this crazy stuff going on, but you can see that the similarities between the Jewish wedding and Jesus fulfilling those.

All right, so the marriage supper. So we've got that part. So the marriage supper. After seven days in the wedding chamber, the bride and the groom would emerge and participate in a feast with friends and family. There would be joyous celebrations during this time. The feast would continue or conclude the wedding celebration. So how did Jesus fulfill the marriage supper? As the bride and groom celebrated with a joyous wedding supper, so Jesus and his bride, the church, will celebrate the marriage. "Then I heard what sounded like a great multitude, like a roar of rushing waters and like the sound or the loud peals of thunder, shouting, 'Hallelujah for our Lord God Almighty

reigns. Let us rejoice and be glad and give Him glory for the wedding of the Lamb has come and His bride has made herself ready." Fine linen bright and clean was given her to wear. Fine linen stands for the righteousness, the righteous acts of the saints, okay. "Then the angel said to me, 'Write blessed are those who are invited to the wedding supper of the Lamb,'" Revelation 19 verses 6 through 9. Okay?

So, next, we depart for home. Just as a bride and the bridegroom left their marriage supper to go to the home that the bridegroom had prepared, so Jesus and his bride will depart for their new home. "Then I saw a new home, or a new heaven and new earth, for the first heaven and the first earth had passed away. There was no longer any sea. I saw the Holy City New Jerusalem come down out of heaven from God prepared as a bride beautifully dressed for her husband. And I heard a loud voice from the throne saying, 'Now the dwelling of God is with men and He will be with them. They will be His people, and God Himself will be with them and be their God. He will wipe away every tear from their eyes. One of the seven angels who had the seven bowls full of the seven last plagues came and said to me, 'Come, I will show you the bride, the wife of the Lamb, and he carried me away in the Spirit to the land great and high, and showed me the holy city Jerusalem coming down out of heaven from God.'"

So, from the patterns of the Jewish wedding practices, we see that the bridegroom of ancient times, Jesus came to the home of his bride for the betrothal, made a covenant with his bride, sealed it with a glass of wine, paid the bride price with his life, and sent the bride's gift, the Holy Spirit. So we, the betrothed, Christ's church, the church, currently await, so we're in that betrothal period right now, await the return of our bride, await the return of the bridegroom to take us to the wedding chamber, which is the rapture, pre-trib rapture, and spend seven years while the tribulation occurs here on earth. We will then celebrate the marriage supper of the Lamb and depart for the bridegroom for the new home, New Jerusalem.

I don't have enough time, but I've done a comparison between the pre-trib and the post-trib, the different events that they're opposite, that it's not one event. I truly believe, and this comparison shows there are two distinct events. They're not one event. Let me see where I wrote it. Right here, so. But if the rapture occurs at the end of the tribulation, then it must be simultaneous with the Second Coming, making them one event, which is two events...well, which is it, two events separated by seven years, or one event with two diverse purposes? So that's the argument right there. Is there two events? I mean, we all believe that the rapture is going to occur. Everyone does. If you're a believer in Christ, you believe that the rapture is going to occur. It's just, when is that time? When is it going to happen? That's it. I personally don't, and I don't want to be offensive, and I'm not being offensive when I say this, and I don't mean any offense, but I don't see the Second Coming, the rapture happening at the end. I just don't see that. I call it the yo-yo effect. I just don't see that. I don't see the Scripture saying that. And if you go back where Jesus said that, "Where I am, you will be there also." Where is he? And I mean, we're all scholars. You're a scholar of the Greek. I mean, no, no. He's shaking his head no. But what I mean is, when you're studying, you've got to get in the original wording. And I love words. When my wife and daughter would argue with me, I was like, what did I

exactly say? Usually they prove me wrong. But my point is, the wording of it, where he says, "where I am," where is he when he refers to that? He's not here on earth when he's saying that. He is in heaven. That's what he's referring to. He's in heaven.

So my question is that if it's a post-trib rapture, when are we going to see heaven? Jesus left, where did he go? He said he left and built rooms, built mansions. Where did he build these mansions? And some have argued that that is the New Jerusalem. I don't believe it says that, because it doesn't say that. He says, "where I go, prepare a place for you, that where I am, you will be also." He's gonna take us to where he is, where he's built those mansions. The key is, and that's the question you gotta ask yourself, when he says, "where I am," where's that referring to? That's it. I mean, to me, it comes down to where he says "where I am." If he's referring to in heaven, then it has to be a pre-trib rapture. If he's just being symbolic and he's referring to New Jerusalem being here on earth, then when will we ever see heaven? New Jerusalem on earth is not heaven. I don't believe it is. So if he's referring to heaven and we're gonna see heaven, then when he says, "there I am," I would think that it has to refer to heaven and that's not the New Jerusalem here on earth.

So I'll leave it with that. Like I said, it's fun for me to study. It's fun for you guys to study. This is just, like I said, it's fun for me to do this. I love the Jewish comparisons. I think everything that Jesus did followed the Jewish wedding feast. Every single thing, every single point. You've got the Jewish wedding feast, you had Jesus' fulfillment of it. You had this part, Jesus' fulfillment. This, Jesus' fulfillment. He fulfilled every single aspect of it starting out when he came to earth to get his bride. Why would he defer at that one moment when in the Jewish wedding feast, the groom would take his bride and put her away for seven years? Why would Jesus defer at that very moment? We'll end with that.

Let's go to the Lord in prayer.

Heavenly Father, we thank You for this time. Lord, it's all about You. It has nothing to do with us, Lord. We know that You're going to come and take us to You, wherever that may be. Lord, we just know that You did pay the ultimate price and You paid with Your life to save sinners like us. Lord, I just ask that, you know what, that I just totally give my life to You. That just use me however You wanted to use us. All of us love You, Lord. And all of us are grateful. And all of us are thankful for what You did and the prices that You paid for us. You paid the ultimate bright price for people like me. There is nothing that we can do. There is nothing we can say except thank You. And those are just useless, meaningless words to the ultimate, ultimate sacrifice that You made for us. But thank You.

Lord, we just thank You for this time again, just to learn more about You. Have some fun. Just to learn more about You, that is the key. If anything, it just gets us more into Your word to learn more about You. Nobody's right. Nobody's wrong with this argument. It's just fun. And Lord, I just ask that You just reveal to us Your truth. And if we are going to be, if Your word says it, You're going to take us away, let us be prepared. Then again, Lord, if we're going to be here through that trials and the tribulations of the seven year

period, prepare our hearts, prepare our minds to endure that. If that is You, if that is Your will, and that's what it is, then we will be prepared for You. Lord, use us in however, however You want to use us. Lord, Jesus is a vessel of You, make us Your ambassador to share the truth and love with others, share the truth in love with others.

I thank You for this time, thank You for these people. What an awesome group of people that I call my family. Thank You for allowing me this chance to kind of have fun and share what I've learned about You, Lord. We just thank You. We ask this in Your Son's holy and precious name, Jesus Christ. Amen.