

STUDY GUIDE
JOYFUL HARVEST TEACHING SERIES
A Study of Things to Come by Larry Booth
STUDY: The Rapture of the Church
Chapter 33

Why I believe in a pre-Trib. Rapture of the church- Part 2-The Jewish wedding

Top reasons why I believe in the pre-Trib. Rapture of the church:

- I. Good logic and literal interpretation-Puzzle pieces fit**
- II. The crowns in Rev 4:1-11- The 3 “w’s”**
- III. The Jewish wedding and the language of John 14 at the Last Supper-**

John 14:1-6 (HCSB)

¹ “Your heart must not be troubled. Believe in God; believe also in Me.

² In My Father’s house are many dwelling places; if not, I would have told you. I am going away to prepare a place for you.

³ If I go away and prepare a place for you, I will come back and receive you to Myself, so that where I am you may be also.

⁴ You know the way [to] where I am going.”

⁵ “Lord,” Thomas said, “we don’t know where You’re going. How can we know the way?”

⁶ Jesus told him, “I am the way, the truth, and the life. No one comes to the Father except through Me.

The disciples knew Jesus was speaking of a wedding here. They must have been confused. The traditional Jewish wedding included the promised groom to come and take the bride at any time unknown to her, to his father’s house to marry her. Where he marries her, then takes her into their private chamber for 7 days to consummate the marriage and after that he presents her at the feast. The taking and the presenting cannot happen the same day or even after 3 ½ days. Jesus gave the best “timing” of the Rapture by describing it as a Jewish wedding. Only a Pre-Trib. event would fulfil this example. In John 14 Jesus says he is going away to “prepare a place for us” just like the engaged groom would do in the Jewish culture. This place was not a “spiritual” place but a real home in heaven prepared for the church. In light of what we understand about the years of

the Tribulation period lasting seven years this becomes a great picture of the pre-Trib. Rapture of the Church.

A. Rev 19:1-11 HCSB- The marriage feast (vs. a marriage feast-Matthew 22:1-14 HCSB)

Revelation 19:1-11 (HCSB)

¹ After this I heard something like the loud voice of a vast multitude in heaven, saying: Hallelujah! Salvation, glory, and power belong to our God,

² because His judgments are true and righteous, because He has judged the notorious prostitute who corrupted the earth with her sexual immorality; and He has avenged the blood of His slaves that was on her hands.

³ A second time they said: Hallelujah! Her smoke ascends forever and ever!

⁴ Then the 24 elders and the four living creatures fell down and worshiped God, who is seated on the throne, saying: Amen! Hallelujah!

⁵ A voice came from the throne, saying: Praise our God, all His slaves, who fear Him, both small and great!

⁶ Then I heard something like the voice of a vast multitude, like the sound of cascading waters, and like the rumbling of loud thunder, saying: Hallelujah, because our Lord God, the Almighty, has begun to reign!

⁷ Let us be glad, rejoice, and give Him glory, because the marriage of the Lamb has come, and His wife has prepared herself.

⁸ She was given fine linen to wear, bright and pure. For the fine linen represents the righteous acts of the saints.

⁹ Then he said to me, "Write: Those invited to the marriage feast of the Lamb are fortunate!" He also said to me, "These words of God are true."

¹⁰ Then I fell at his feet to worship him, but he said to me, "Don't do that! I am a fellow slave with you and your brothers who have the testimony about Jesus. Worship God, because the testimony about Jesus is the spirit of prophecy."

¹¹ Then I saw heaven opened, and there was a white horse. Its rider is called Faithful and True, and He judges and makes war in righteousness.

¹² His eyes were like a fiery flame, and many crowns were on His head. He had a name written that no one knows except Himself.

¹³ He wore a robe stained with blood, and His name is the Word of God.

¹⁴ The armies that were in heaven followed Him on white horses, wearing pure white linen.

Here the bride is being presented and the marriage feast announced. Then Jesus is described at the battle of Armageddon with all the saints with Him. So we understand this is at the end of the Tribulation.

1. The wedding happens at the pre-Tribulation Rapture
2. The group celebrates at the father's house for 7 days (7 years)
3. The bride is presented after 7 days (7 years)
4. The Marriage Supper follows (see below-Three feast)
5. Jesus comes back with all of His saints

Before
He is
seen

Those
invited:
Israel

He is
seen

B. Rev. 19 the supper is announced but not described as happening.

1. Rev. 19 to Rev. 20:6 are continuous and the marriage feast only announced
2. Rev 19:17- The great supper of God is not the wedding feast

Revelation 19:17-18 (KJV)

¹⁷ And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, **Come and gather yourselves together unto the supper of the great God;**

¹⁸ That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men, both free and bond, both small and great.*

3. In Vs. 10-11 there seems to be a break which may indicate the Marriage feast happens in between
4. Some say it happens on Earth after the battle

C. The details of a Jewish tradition- Dr. Chuck Missler

1. The Betrothal- As long as a year
 “The Hebrew marriage first started with the Ketubah, the betrothal, which was generally initiated by the bridegroom. He’s the one who established the marriage covenant. The mohar was his negotiating price, the payment he had to make to purchase his bride. Once the mohar was negotiated, the bride was set apart, sanctified (so to speak) for her bridegroom. At that point in the traditional ancient Jewish wedding ceremony, the bridegroom would depart to his father’s house where he would prepare a room for her. Sometimes it took quite a while to construct and prepare this room, during which time he would, by the nature of his commitment, remain separated or apart from her. As a symbol of the covenant relationship that had been established, the groom and bride drank from a cup of wine over which the betrothal had been pronounced. Then, while the groom was away, the bride would prepare herself for his return. It’s an interesting concept referred to throughout Scripture; the bride and bridegroom are not yet married, but they are committed by a covenant. The bridegroom is away and the length of his absence is deliberately indefinite. The bride does not know when he will return, but she believes and keeps herself prepared. His return is imminent; there are no preconditions to his arrival except his having finished the work of preparing their new home. His return will be a surprise, possibly in the evening while everybody is gathered, or even at midnight. At the end of his separation, he will leave to retrieve his bride, accompanied by the best man and other male attendants. He will leave his father’s house and conduct the torchlight procession to the bride. She is to be prepared and ready to go with him, even though she doesn’t know the exact time of his coming. It’s important to understand that this is the context of Jesus’ famous parable about the 10 virgins in Matthew 25. They were waiting for the surprise of the bridegroom’s coming. Through this type, we see that the return of the bridegroom is preceded by a shout, the announcement of his surprise arrival. He’s coming! Are you ready?”

2. "The Wedding Day-

This leads to the Wedding Day itself, which in Hebrew is called the huppah. The huppah refers to the canopy that covers the bridal chamber, and beneath this covering the bride and the bridegroom are reunited. Prior to entering the chamber, the bride remained veiled so that no one could see her face. While the groomsmen and bridesmaids waited outside, the bride and groom entered the bridal chamber alone. There, in the privacy of that place, they entered into physical union for the first time, thereby consummating the marriage that had been covenanted earlier. After the marriage was consummated, the groom came out of the bridal chamber and announced the consummation of the marriage to the members of the wedding party waiting outside. Then, as the groom went back to his bride in the chamber, the members of the wedding party returned to the wedding guests and announced the consummation of the marriage. Upon receiving the good news, the wedding guests remained in the groom's father's house for the next seven days, celebrating with a great wedding feast. During the seven days of the wedding feast, the bride and groom remained hidden in the bridal chamber for the seven days of the huppah. Afterwards, the groom came out of hiding, bringing his bride with him, but with her veil removed, so that everyone could see her."¹

(For documentation of these facts see: *Maranatha Our Lord Comes* by Renald Showers chapter eight.)

D. Matt 22:11-14 Is about a *second* feast happening but is obviously speaking of the Judgment of the Nations coinciding with this feast. (See below).

Matthew 22:11-14 (KJV)

¹¹ And when the king came in to see the guests, he saw there a man which had not on a wedding garment: (LB- Clothed with humility? Right standing? Salvation?).

¹² And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

¹³ Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth.

¹⁴ For many are called, but few are chosen.

This is not about the church. This is the scene after the battle of Armageddon and a great judgment follows. It's about those left alive who are judged to come into the Millennial reign or not. Everyone must have on a new wedding garment to be at the feast.

E. Traditionally the wedding feast lasted 7 days and the bride and groom stayed in their chamber during that time, then the wife was unveiled and presented at the end of the feast.

1. The timing of the feast proves the pre-Tribulation Rapture-7 days (years)

¹ Missler, Dr Chuck. (2015). The Rapture: Christianity's Most Preposterous Belief (pp. 16-17-Kindle Locations 102-129). Coeur d' Alene, ID Koinonia House. Kindle Edition.

2. So the celebration is technically concluding by the revelation (2nd advent) of Christ at the Battle of Armageddon.

This would mean that all of those chosen to be at the feast would be there at that time, suggesting a final catching away of the saved. These are those who get there later like the 2 witnesses and the five wise virgins (Jews) because they had fallen asleep. Remember the bride (the church) is not mentioned in the parable of the ten virgins only the 10 virgin bridesmaids who had missed the initial coming of the groom. He must have gone back for them and only half made it in (born again) before he closed the door, (this is an assumption by me). Only moments later in Revelation 19 He comes out in open revealing the wife just before the battle of Armageddon. The living of Israel who are saved by His appearing will be gathered after this event, so those represent yet another group.

F. If Matt 22 has anything to do with *that* feast, it only shows that a few will not be clothed properly and will be rejected which is the case at the Judgment of the Nations.

1. Vs. 8- They were not worthy
2. Vs. 11- They were not clothed with the kings apparel
3. Many are called (to the feast) but few are chosen can only refer to Israel and other worldly people and not to Christians at the Rapture.

G. In Matthew 25-The parable of the virgins relates also to Israel being ready during the Tribulation period and half were not. Judgment follows.

John 3:29-
Friend of
the
bridegroom

Matthew 25:1-13 (KJV)

- ¹ Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.
- ² And five of them were wise, and five *were* foolish.
- ³ They that *were* foolish took their lamps, and took no oil with them:
- ⁴ But the wise took oil in their vessels with their lamps.
- ⁵ While the bridegroom tarried, they all slumbered and slept.
- ⁶ And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.
- ⁷ Then all those virgins arose, and trimmed their lamps.
- ⁸ And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.
- ⁹ But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.
- ¹⁰ And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.
- ¹¹ Afterward came also the other virgins, saying, Lord, Lord, open to us.
- ¹² But he answered and said, Verily I say unto you, I know you not.
- ¹³ Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

When?

Went in
with
Him:
Future
catching
away

1. It's about 10 Bridesmaids not the bride
2. The language is not about the church- John 3:29 Friends of the bridegroom.
3. The wedding had already happened
4. A picture of Israel in the last day- V.10 may indicate possibly a mid-Trib. or end of Trib.

Foolish: 1. while they went 2. No oil-revelation 3. Not known by groom

Christ comes back returning *from* the wedding

KEY:

Jesus
returns
from
the
wedding

Luke 12:35-38 (KJV)

³⁵ Let your loins be girded about, and your lights burning;

³⁶ And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

³⁷ Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

³⁸ And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

Putting these two passages together shows that the ten virgins are representation of Israel after the wedding when the groom comes back for them to be at the wedding feast. Some make it and others do not. Jesus tells Israel be ready and wait for him.

So many partial rapturist' sermons about the Rapture are filled with the thought that half of the believers will not make it. I believe that this interpretation of this parable is wrong. This parable is about being prepared and specifically about Israel. I believe it is NOT about the Rapture of the church. Some say, it's a parable only about being prepared, others say it's prophetic of Israel during the Tribulation period and Christ before the Second Coming. Theologian **Lewis Chafer** believed this parable is specifically about the separation of the believing Jews and unbelieving Jews at the marriage feast during the "Sheep and Goats" Judgment after Christ physical return to the earth.

"It is worthy of special note that not all of Israel will enter the kingdom. As five out of ten virgins are refused admission to the marriage feast on earth (cf. Matt. 25:10, R.V.), so a portion of Israel will be rejected."²

I find that this is fulfilled at the second coming or possibly a mid-Trib. catching away. It is not the sheep and goats judgment.

(See page 161 and chapters 18-19 for more discussion about the ten virgins.)

H. The presentation of the bride (Wife)- Ephesians 5:25-27

Ephesians 5:25-27 (KJV)

²⁵ Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

²⁶ That he might sanctify and cleanse it with the washing of water by the word,

²⁷ That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

See below about the actual marriage-

C.I. Scofield-

² Chafer, L. S. (1993). *Systematic theology* (Vol. 4, p.399). Grand Rapids, MI: Kregel Publications

“The Presentation. This is the moment of our Lord’s supreme joy—the consummation of all his redemptive work.

“Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it by the washing of water by the word, THAT HE MIGHT PRESENT IT UNTO HIMSELF a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish” (Eph. 5:25–27).

“Behold, I and the children which God hath given me” (Heb. 2:13).

“Now unto him that is able to keep you from falling, and to present you faultless BEFORE THE PRESENCE OF HIS GLORY with exceeding joy” (Jude 24).

(4) The marriage of the Lamb. That this takes place in heaven is clear from Rev. 19:1 with verses 7–10. The passage discriminates, in the accurate way of Scripture, the “marriage” (ver. 7) from the “marriage supper” (ver. 9). From the parable of the wise and foolish virgins it would seem that the marriage supper is on the earth, as the marriage is certainly in heaven. It would seem congruous with the way in which our Lord associated the new upper-chamber promise with the statement. “I go to prepare a place for you,” that the bride would be inducted into her heavenly home before returning with her royal Bridegroom to take up with him the earthwork of the thousand years.”³

Hebrews 2:12-13 (KJV)

¹² **Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.**

¹³ **And again, I will put my trust in him. And again, Behold I and the children which God hath given me.**

Jude 1:24 (KJV)

²⁴ **Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy,**

I. We are Married to the Lord-Paul taught the church about marriage

Ephesians 5:25-32 (KJV)

²⁵ **Husbands, love your wives, even as Christ also loved the church, and gave himself for it;**

²⁶ **That he might sanctify and cleanse it with the washing of water by the word,**

²⁷ **That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.**

²⁸ **So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.**

²⁹ **For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:**

³⁰ **For we are members of his body, of his flesh, and of his bones.**

³¹ **For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.**

³² **This is a great mystery: but I speak concerning Christ and the church.**

2 Corinthians 11:2 (KJV)

² **For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you* as a chaste virgin to Christ.**

³ Scofield, C. I. (Ed.). (1917). Will the Church Pass through the Great Tribulation?: Eighteen Reasons Which Prove that It Will Not (pp. 12–13). Philadelphia, PA: Philadelphia School of the Bible.

Romans 7:1-7 (HCSB)

¹ Since I am speaking to those who understand law, brothers, are you unaware that the law has authority over someone as long as he lives?

² For example, a married woman is legally bound to her husband while he lives. But if her husband dies, she is released from the law regarding the husband.

³ So then, if she gives herself to another man while her husband is living, she will be called an adulteress. But if her husband dies, she is free from that law. Then, if she gives herself to another man, she is not an adulteress.

⁴ Therefore, my brothers, you also were put to death in relation to the law through the [crucified] body of the Messiah, so that you may belong to another—to Him who was raised from the dead—that we may bear fruit for God.

⁵ For when we were in the flesh, the sinful passions operated through the law in every part of us and bore fruit for death.

⁶ But now we have been released from the law, since we have died to what held us, so that we may serve in the new way of the Spirit and not in the old letter of the law.

⁷ What should we say then? Is the law sin? Absolutely not! On the contrary, I would not have known sin if it were not for the law. For example, I would not have known what it is to covet if the law had not said, **Do not covet.**

Missler- “Ephesians 5:25-27 In verse 32 Paul says, “But this is a great mystery, but I speak concerning Christ and the Church.” This is astonishing ecclesiology. We have an ellipsis here. Paul is talking about how he wants husbands and wives to behave, but he then takes a leap and describes the relationship between Christ and the Church as the example we earthly couples should follow – a literal, but far-reaching analogy. Paul uses idioms throughout his writings, and he clues us in to the important typology of the Church as the Bride of Christ in Ephesians 5. He offers similar pictures in passages like Romans 7:4 and 2 Corinthians 11:2. In Romans 7:4, for example, Paul says, “Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another,” and he clarifies the idiom to for his readers, “even to him who is raised from the dead, that we should bring forth fruit unto God.” Paul wasn’t talking about being married to another person on earth, but to “another,” namely Jesus, “Him who was raised from the dead.” In Ephesians 5, Paul even quotes Genesis 2 to illustrate the union of the Bride and Bridegroom at His appearing. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. Genesis 2:24 In Ephesians 5, Paul refers to this verse, one of the earliest in the Bible, to express the bonding nature of the marital union between a man and a woman as a type of the bond between Christ and the Church. Through this simple passage, we begin to see how utterly astounding God’s Word is in detail and depth and how complete it is in guiding our understanding of both a godly marital union and our own relationship with Christ. While the casual reader may assume that Paul is simply writing about the responsibilities of marriage, it’s important to recognize that he’s also using an idiom to illustrate our honored and beloved position as the Bride of Christ. He highlights our destiny to be claimed by Him when He returns, to be presented sanctified, pure and holy to God the Father.”⁴

⁴ Missler, Dr Chuck. (2015). The Rapture: Christianity's Most Preposterous Belief (pp. 82-84-Kindle Locations 718-735). Coeur d’ Alene, ID. Koinonia House. Kindle Edition.

J. Conclusion- Jesus used the marriage idiom before Paul did, as a clue to us, for the timing of the pre-Trib. Rapture. Paul used it to describe the church's relationship to Christ.

Joel 2:11-21 (KJV)

¹¹ And the LORD shall utter his voice before his army: for his camp *is* very great: for *he is* strong that executeth his word: for the day of the LORD *is* great and very terrible; and who can abide it?

¹² Therefore also now, saith the LORD, turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning:

¹³ And rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

¹⁴ Who knoweth if he will return and repent, and leave a blessing behind him; *even* a meat offering and a drink offering unto the LORD your God?

¹⁵ Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:

¹⁶ Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

¹⁷ Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where *is* their God?

¹⁸ Then will the LORD be jealous for his land, and pity his people.

¹⁹ Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen:

²⁰ But I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things.

²¹ Fear not, O land; be glad and rejoice: for the LORD will do great things.

The bride- the church comes out of her closet or chamber/canopy after 7 days/years with the Groom at His revelation at the battle of Armageddon. Next is the Judgment of the nations- Matthew 25:31-32.

When does the marriage feast actually take place?

Three feast mentioned in scripture

Revelation 19:9 (KJV)

⁹ And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

1. **Marriage feast-** in heaven during the seven years and concludes with final guest caught up- "The first will be the Marriage Feast of the Lamb in Heaven when Jesus will celebrate His union with His Bride, the Church."⁵

Living Israel will be gathered in after Christ is seen and actually miss this feast. The five bridesmaids are ushered in at the end, but saved. We assume they are these.

2. **Zion's feast-** Luke 22:28-30, 13:28-30, Isaiah 25:6-8, 24:23- (Zion in Jerusalem).

⁵ Reagan, Dr. David- <https://christinprophecyblog.org/2017/02/the-marriage-feast-of-the-lamb/#:~:text=While%20the%20marriage%20ceremony%20will%20take%20place%20in,Messiah%20will%20start%20with%20a%20tremendous%20marriage%20feast.>

Isaiah 25:6 (KJV)

⁶ **And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.**

“The second banquet, which I call The Zion Feast, will take place here on earth in Jerusalem after the return of Jesus. It will include Old Testament Saints and Tribulation Martyrs as well as Church Age Saints. Its purpose will be to celebrate the Lord’s return and the inauguration of His Millennial Kingdom.” -Dr. David Reagan

3. **Great supper**- Rev. 19:17-18- At Armageddon where the fowls of the sky will feast on the flesh of the dead bodies.

