

We continue our examination of the Second coming of the Lord with specific reference to the timing of our hope which is The Appearing of Col.3:1-4 not the Parousia of 1 Thess.4.

Thus far we have seen that the Gospels and The Acts were not understood by the Lord and his servants as any new beginning. Unfortunately our traditions have obscured the fact that the Scriptures of that time clearly state it was the “ends of the ages”. The return of Christ to the earth and His reign out of Jerusalem was the expectation held. Not one writer spoke of any believer going to heaven; on the contrary they were all: [1Th 1:9-10 ... waiting expectantly for His Son from \(out of\) the heavens,....](#)

Paul told the Corinthians they, including himself, would not all die (1Cor.15:51) and would be confirmed unto the “end” which was the “revelation” or “apocalypse” of the Lord

[1Co 1:6 even as the testimony of Christ was confirmed in you;](#)

[1Co 1:7 so that you come behind in no gift, waiting for the revelation of our Lord Jesus Christ.](#)

[1Co 1:8 He shall also confirm you to the end, that you may be blameless in the day of our Lord Jesus Christ.](#)

The book of the “revelation” is the culmination of Israel’s history, it is about the false prophet, the AntiChrist, at the conclusion of which things the last Trumpet sounds and the Lord descends to the earth as King of Kings and Lord of Lords;

[Rev 11:15 And the seventh angel sounded \(trumpeted\). And there were great voices in Heaven, saying, the kingdoms of this world have become the kingdoms of our Lord, and of His Christ. And He will reign forever and ever.](#)

This event in Revelation is not our Lord reigning from the heavenly places over the earth. He descends to the earth at the last trumpet just as He descended to the earth with a trumpet in the Old Testament.

The Book of the Revelation is about the earthly purposes of our God. Israel becoming that Kingdom of Priests they were always intended to be, see Ex.19:6, Is. 61:6, 66:21-22, Rom.12:1, 1Peter2:5, 9, Rev.1:6, 5:10 and 20:6. Our calling today is not to be a Kingdom of Priests on the earth; just because we read things in the New Testament doesn’t mean they are all “about us”.

In our next lesson we shall examine the “rapture” passage of 1 Thessalonians 4 which was written in the “ends of the ages”. We shall see in Thessalonians the Lord was returning to the earth as opposed to the widely held view that he was only “descending out of Heaven” to the air and then snatching all believers back into heaven with Him. In preparation for our examination of 1 Thessalonians 4 we shall return to the type, the shadow of the Old Testament. We will not be “ever with the Lord” in the air as is widely thought.

Much of the Revelation or coming of the Lord is anticipated in Israel’s typical or picture deliverance from Gentile dominion in Egypt. The Passover’s blood stayed the hand of the destroyer and Israel’s firstborn were preserved. The Remnant is preserved during the tribulation and wrath and the Lord returns to the earth to rescue Israel once again from Gentile dominion (Zech.12:9). Every Israeli eye will see the Lord at the right hand of God just prior to His descent to the earth and then they will then look closely upon the One they have pierced and mourn for Him. See Lev.23:26-30, Matt.24:29-30, 26:64 and Zech 12:10 and 13:6.

Israel’s history guides us in our understanding of New Testament end time events for Israel. Israel was brought to Mt Sinai where those who had received the “gifts of The Spirit” constructed the Tabernacle and its vessels of service. Israel was made ready to enter the Kingdom. The “supernatural gifts” of the Acts period were also a foretaste of the coming antitypical Kingdom as Hebrews 6:5 says. At Mt Sinai, the Lord descended to further equip His people with the Law, and at the last Trumpet the Lord descends in like manner and plants the New Covenant in Israel’s heart as Jeremiah prophesied, (Jer. 31:33). For too long the Christian community has taken the things of Israel and forced them into this present dispensation of the grace of God, Eph. 3:1-2, 7-9.

When the Lord descended to Mt Sinai as described in Exodus 19, it was the beginning of Israel’s typical Kingdom. This beginning is a beautiful picture of Israel’s future Kingdom glory. Just as the Lord descending to them in Exodus 19, so in 1 Thessalonians 4 He descends to Israel at the beginning of their future Kingdom. We have identical elements and characters in both Exodus 19 and 1Thess.4.

Here are some wonderful features of the Lord’s descent “out of heaven” way back then which guide us in our understanding of this hope of the Acts period. Let us begin by reminding ourselves of the setting of the type and shadow;

[Exo 19:4 You have seen what I did to the Egyptians, and I bore you on eagles’ wings and brought you to Myself.](#)

[Exo 19:5 And now if you will obey My voice indeed, and keep My covenant, then you shall be a peculiar treasure to Me above all the nations; for all the earth is Mine.](#)

[Exo 19:6 And you shall be to Me a kingdom of priests and a holy nation. These are the words which you shall speak to the sons of Israel.](#)

To even imply this has anything to do with us as members of the church which is His Body is going way beyond the bounds of Scripture. It is the nations and all the earth in Exodus and we have no right to change that to “the church” in the fulfillment passages of Matt., 1Thess.4 and the book of the Revelation. It was the earth and Israel in Ex.19 and it is Israel and the earth in these New Testament passages.

In Exodus 19 the Lord descends out of Heaven to the earth in clouds. He descended to the earth with a Trumpet blast and there were thunders and lightning and earthquakes. He was accompanied by angels (Ps.68:17), every Israeli eye would see Him and Israel were gathered together in one place. The Lord spoke with a voice and Moses went up to meet the Lord. Does this sound familiar?

Here are the Exodus 19 verses which are practically point by point repeated in 1Thess.4 and other New Testament passages which deal with Israel's future glory. Again my friends, if the setting in Exodus 19 is Israel's typical deliverance then what right do we have to alter 1 Thess.4 as being the deliverance of the church which is His Body? The setting of Exodus is a guide to 1 Thess.4.

The Lord's coming in the Clouds.

[Exo 19:9](#) And Jehovah said to Moses, Lo, I come to you in a thick cloud, that the people may hear when I speak with you, and believe you forever. And Moses told the words of the people to Jehovah.

For other references about clouds see, Ex.19:16 below, Deut.33:26, Dan.7:13, Matt.24:30, 26:64, 1 Thess.4:17 and Rev.1:7. In that day Israel will certainly believe the Lord forever after centuries of rejecting Him.

The Lord descends to the earth and is seen descending, no silent invisible rapture in the foreshadowing.

[Exo 19:11](#) And be ready for the third day. For the third day Jehovah will come down in the sight of all the people upon Mount Sinai.

For every Jewish eye that will see Him as He descends see Zech.12:10, Matt.24:30, 26:64 and Rev.1:7.

The Trumpet blast heralds his descent. Again, nothing silent about this trumpet call.

[Exo 19:13](#) There shall not be a hand to touch it, but that he shall surely be stoned or shot through; whether beast or man, it shall not live. When the trumpet sounds long, they shall come up to the mountain.

For other Scriptures describing the Trumpet blast as the Lord descends to the earth and Israel being gathered see, Ex.19:16, 19, 20:18, Joshua 6:5 (note The Commander of the Lord's hosts was in the Land Joshua 5:14). See also Psalm 47, Isaiah 27:13, Joel 2:15, 16, 18, Matt.24:31, 1Cor.15:52, 1Thess.4:16 and Rev.11:15 where sounded = trumpeted.

Signs in Heaven above and the earth beneath and again clouds and trumpet mentioned.

[Exo 19:16](#) And it happened on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mountain. And the voice of the trumpet was exceedingly loud, so that all the people in the camp trembled.

For other Scriptures which speak of thunder and lightning associated with Israel's deliverance and the Lord's descent to the earth see Ex.9:23 and Rev.11:19.

The Lord came down to the mountain and a voice was heard and smoke was seen and the earth shook.

[Exo 19:18](#) And Mount Sinai was smoking, all of it, because Jehovah came down upon it in fire. And the smoke of it went up like the smoke of a furnace, and the whole mountain quaked greatly.

[Exo 19:19](#) And when the voice of the trumpet sounded long, and became very strong, Moses spoke, and God answered him by a voice.

Please note the Lord came down to the earth in Exodus 19 and the Lord's return to the earth was the expectation of the Gospel and Acts period; the Scriptures overwhelmingly support this. The Lord did return to heaven after Exodus 19, but this will not be the case when the picture becomes a reality. See Matt.24 and 25 noting the judgment of servants and nations on the earth, see also specifically, Matt.24:7, 27:51, Hebrews 12:26-29, Rev.6:14-17 and 11:16-19.

The Lord came down to the earth and Moses goes up to meet Him. Moses represents that elect company who are privileged to "meet" the Lord in the future when He descends to the earth.

[Exo 19:20](#) And Jehovah came down upon Mount Sinai, on the top of the mountain. And Jehovah called Moses to the top of the mountain, and Moses went up.

The people of Israel were gathered to meet the Lord (Ex.19:17) and we remember that Israel will be re-gathered when the Lord returns, see Jer.31:10, Ez.11:17, 34:12-14 and Matt.3:12, 24:31, Lk.13:34, Jn.11:52, and 2Thess.2:1.

The people of Israel gathered when the Lord descended from heaven, but Moses was privileged to go up and meet the Lord as He descended. Again we note that in this historic type, foreshadowing, the Lord did return to heaven, but Moses did not go into heaven with Him since Moses and the people of Israel are the vehicles for God's purposes on the earth. In the glorious future for Israel, the Lord will not return to heaven, He will descend to the Mount of Olives as the following verses declare; Joel 2:27, Zech.14:4, Matt.24:3, Acts 1:11 and Romans 11:26.

The remnant of the Acts period, called the "Israel of God" in Gal. 6:16, will be privileged to meet the Lord as He descends to the earth as we shall see in our examination of 1 Thess.4. For remnant verses see the following passages. Gen.45:7 where the rejected Joseph was recognized by his brethren the second time. Isaiah 1:9, 10:20-23, Roms.9:24-29, 11:5, Joel 2:32 and Acts 2:39.

Prior to our next lesson would the readers please read 1Thess.4:13-18 and find one word or phrase which says anyone, either the Lord or the faithful remnant of that time, were going back into heaven. If the Word of God says nothing about anyone going back into heaven, why is tradition held so powerfully in contradiction to it?