

WHO IS COMING — WITH — JESUS CHRIST



THE KING IS COMING...
AND WE WHO ARE HIS ARE WAITING



Title Page

WHO IS RETURNING WITH JESUS CHRIST

LESLIE RENDELL

2026

TO GOD BE THE GLORY

Dedication

To our Lord and Saviour, Jesus Christ—

Our Light in the darkness, our Rock of salvation, and the Author of our faith. May the words of this message bring glory to Your name and draw hearts ever closer to You.

Romans 11:36

"For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."

Copyright

Copyright © 2024 by Leslie Rendell

All rights reserved.

No part of this publication may be reproduced, distributed, or transmitted in any form or by any means, including photocopying, recording, or other electronic or mechanical methods, without the prior written permission of the publisher, except as permitted by U.S. copyright law.

Book Cover by Leslie Rendell

Published by Leslie Rendell at Draught2Digital

First edition 2024

Introduction

This book is intended to provide you with information regarding the individuals who will accompany Jesus Christ when he returns to the earth to assume his proper role as the King of Kings and Lord of Lords. Although there are many different answers to this question, we should all agree on this crucial issue. Hear the expectations of Jesus in Philippians 2:2.

Phi 2:2, Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.

So what does it mean to be of one accord?

Behaving in total, unanimous harmony, agreement, or unity of mind is referred to as being of one accord; this frequently implies a common goal, it depicts a group operating with "one mind" or without disagreement; it is commonly used in prayer or teamwork contexts.

God desires for us to be in unanimity, or harmony. That's only possible if we talk about our disagreements and find ways to work them out without getting mad or upset because someone doesn't agree with us. It is my prayer that we can reach the agreement on what is right that our Lord wants, no matter who is right or wrong.

This is my personal take on who will be coming with Jesus Christ at the end of the tribulation. I am aware that some of you will completely disagree with me, but that is precisely why I am writing this book, I want the truth, and if I am wrong then please correct me, but you will need to use scripture to do that. Traditions, comments by people on the internet, church leaders, pastors, quotes from books etc, will not cut it. Only the very words of God from His holy scriptures will convince me if I am wrong.

What is a Christian

We must give the right answer to this very important question: Who will be with Jesus Christ when he comes back at the end of the tribulation? We must first define precisely what Christians are and, more crucially, what they are not. The Bible uses a number of terms to refer to Christians. Let us commence with the term "sons of God." These six Bible verses are the only ones in the New Testament that use the phrase "sons of God."

Sons Of God.

*John 1:12 But as many as received him, to them gave he power to become the **sons of God**, even to them that believe on his name.*

*Romans 8:14 For as many as are led by the Spirit of God, they are the **sons of God**.*

*Romans 8:19 For the earnest expectation of the creature waiteth for the manifestation of the **sons of God**.*

*Philippians 2:15 That ye may be blameless and harmless, the **sons of God**, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.*

*1 John 3:1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the **sons of God**: therefore the world knoweth us not, because it knew him not.*

*1 John 3:2 Beloved, now are we **the sons of God**, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.*

There are only a few New Testament passages that use the term "sons of God," and all of them refer to Christians. Therefore, the term "sons of God" in the New Testament can only be applied to Christians.

The term "**Son of God**" in the singular, always points to Jesus Christ, and in

the old testament “sons of God” is also used and it does appear to refer to angels, but never in the New Testament.

My sons.

God also calls Christians **“my sons and daughters”** or **“my son”** in the following passages of scripture.

2 Corinthians 6:18, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Revelation 21:7, He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

Christians are the adopted sons and daughters of God. This fact is made clear when they are also referred to as the children of God in the following passages of scripture.

Children of God

Gal 3:26, For ye are all the children of God by faith in Christ Jesus.

*Matthew 5:9, Blessed are the peacemakers: for they shall be called the **children of God.***

*Luke 20:36, Neither can they die any more: for they are equal unto the angels; and are the **children of God,** being the children of the resurrection.*

*John 11:52, And not for that nation only, but that also he should gather together in one the **children of God** that were scattered abroad.*

*Romans 8:16, The Spirit itself beareth witness with our spirit, that we are the **children of God:***

*Romans 8:21, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the **children of God.***

*Galatians 3:26, For ye are all the **children of God** by faith in Christ Jesus.*

*1 John 3:10, In this the **children of God** are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.*

1 John 5:2, By this we know that we love the children of God, when we love God, and keep his commandments.

Another term that is used to describe Christians is “the elect”.

The Elect.

The elect focuses on the sovereign choice of God in salvation

Matthew 24:22, And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

Matthew 24:24, For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

Matthew 24:31, And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Mark 13:20, And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

Mark 13:27, And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

Luke 18:7, And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

Romans 8:33, Who shall lay any thing to the charge of God's elect? It is God that justifieth.

Colossians 3:12, Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

1Pe 1:2, Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

All of these terms, “sons of God”, “children of God”, and the “elect” that we

have seen so far are all referring to Christians. There are other terms as well, but I think these are all self explanatory so there is no need to cover them.

What Are Angels

Now we come to the term “Angels”, and this is where many Christians make the major mistake of assuming that the children of God are angels, they are not. In the New Testament, angels are described as “ministering Spirits”.

Even though Scripture only provides us with brief glimpses into the supernatural, it is sufficient to understand that angels carry out a number of duties for God.

The purpose of these spirit beings is to help, protect, and minister to the needs of God’s people among other things such as.

The throne of God is perpetually surrounded by angels, who worship Him and proclaim His praises. Angels were made to worship God, but some turned away from that purpose, which is a terrible mistake that can't be forgiven. In response to Lucifer's refusal to worship God and his insistence that angels worship him instead, God removed him from his position in heaven (Isaiah 14:12–18). Together with Lucifer, the angels who supported him were also banished.

Angels are created to fulfil the will of God. They are dispatched by God to specific locations, say what He instructed them to say, and provide assistance to His earthly children (Psalm 103:20; Revelation 22:9; Hebrews 1:14). Following Jesus' forty days of being tempted in the wilderness by Satan, angels visited Him and helped Him (Matthew 4:11).

Angels also carry out God's commands to destroy. When Pharaoh refused to permit the Israelites to depart Egypt, God dispatched an angel to kill each firstborn son of the Egyptians. The Assyrian army was slaughter by angels (2 Kings 19:35), Herod's death (Acts 12:23), and Jerusalem's punishment (1 Chronicles 21:15) were all orchestrated by angels. In numerous instances, the book of Revelation anticipates the participation of angels in events that will ultimately result in the destruction of the world.

The transmission of God's Word was facilitated by angels. The Mosaic Law is defined in Hebrews 2:2 as "the message spoken through angels." There is evidence

that angels were present when Moses received the law on Mount Sinai.

Because we still don't know enough about the world beyond our physical universe, we are unable to fully understand the various ways that God uses angels. But, according to Psalm 91:11, Christians can be sure that God's holy angels are ready to protect and deliver His mortal children. Because angels were created by God, people should never worship them. Conversely, we ought to express gratitude to God for them and the methods by which He employs them to assist us in ways that are beyond our comprehension.

Listen to how God has described His angels in Heb 1:13-14.

Heb 1:13, But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

*Heb 1:14, Are they not all **ministering spirits**, sent forth to **minister for them who shall be heirs of salvation?***

Who are the heirs of salvation, are they not the children of God? Then again we see the angels are ministers in Heb 1:7.

Hebrews 1:7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

Now notice it was angels who ministered to Jesus after the devil had tempted him three times in the desert.

*Matthew 4:11, Then the devil leaveth him, and, behold, **angels came and ministered** unto him.*

*Mark 1:13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the **angels ministered** unto him.*

Jesus was in a lot of distress when he was praying in the garden of Gethsemane because he knew what was going to happen to him in the near future. However, angels gave him the strength to handle the situation as we see in Luk 22:42–43,

Luke 22:42, Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

*Luke 22:43, And there appeared an **angel** unto him from heaven, strengthening him.*

God had his angels care for people, or minister to them, as we see in the old testament as well as in the New Testament.

*Psalms 91:11, For he shall give his **angels** charge over thee, to keep thee in all thy ways.*

*Matthew 18:10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their **angels** do always behold the face of my Father which is in heaven.*

God's ministering spirits, or angels, are sometimes sent to encourage believers.

The point of all this is to understand that the term angels is never used to describe Christians. Remember, angels are ministering spirits, they are the servants of God, and they are to minister to the children of God.

The functions of angels listed above are the duties of angels alone, Christians were never created for these purposes, we were created in the image of God to be the children of God to whom the angels would minister.

Please understand that you are not an angel, you are not destined to become an angel, you are a child of God, an heir with Jesus Christ, His brother or sister, you belong to the family of God as is plainly revealed to us in Heb 2:11-12.

*Heb 2:11, For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,
Heb 2:12, Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.*

If the only thing you take away from this book, is the fact that you are not an angel, and were never created to be an angel, then that is a good start.

Who is coming with Jesus

I hope from the previous two chapters you can see the enormous difference between the “Children of God” and “Angels”. They are two entirely distinct parts of God’s creation. If you are going to fully comprehend the rest of this book, then that fact alone must remain in the forefront of your mind.

Now for the all important part of this message. let us see who comes with Jesus Christ when he returns at the end of the tribulation as foretold in the following scriptures.

*Matthew 25:31 When the Son of man shall come in his glory, and all the **holy angels with him,** then shall he sit upon the throne of his glory.*

*2 Thessalonians 1:7 And to you who are troubled rest with us, when the **Lord Jesus shall be revealed from heaven with his mighty angels.***

Matthew 16:27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

Notice who is with Jesus when He returns, and more importantly, who is not with Him. it is **“His angels” who come with Jesus.** and according to Matthew 16:27, this is when he will reward every man for what he has done. This is when Revelation 20 happens and the first resurrection of the dead occurs as we see in Revelation 20:4-5.

Rev 20:4, And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

*Rev 20:5, But the rest of the dead lived not again until the thousand years were finished. **This is the first resurrection.***

Now we come to a very important scripture that we simply must not read over, we must understand what God is telling us. This is when we must either believe God, or the fables of man. This is when we see an essential part of the work of the angels and exactly who they are ministering to. Now please understand what happens in Mat 24:31.

Matthew 24:31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

We are told the exact same thing in Mark 13:27.

Mark 13:27, And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

Jesus sends his angels, his ministering spirits, to gather his elect, who we have already established as the “sons and daughters of God”, the children of God, the elect of God. The angels gather them from all over the world to bring them to Jesus in the clouds.

How plain does God have to make it before we believe Him?

We have seen that it is only God’s angels who accompany Jesus at his return. If Christians had come back with Jesus then there would be no reason for him to send his angels to collect them from the four corners of the world.

Here is another important question for you to answer. If the “sons of God”, “the elect”, “the children of God”, or “the chosen” had been raptured to Heaven, and then come down with Jesus from Heaven at his return, then why did he need to send out his angels to gather them from the uttermost parts of the world? If they came with Jesus, then they would already be with him, and there would be no need for Jesus to send out his angels to gather his elect.

Nowhere does it ever say Christians come down from Heaven with Jesus. But they do come down from the clouds with Jesus as I will cover later in this book.

Notice, there is a big difference between “His angels, his ministering spirits” who came down with him, and “his elect”. As we will see later in 1Th 4:16-17 God’s elect are still on the earth, they are still here scattered around the uttermost part of the earth, and waiting to be gathered by his angels, his ministering spirits.

Either God's elect are here on the earth as described in 1Th 4:16-17, or they came down with Jesus from Heaven. We cannot have it both ways. Since there is no evidence they came down from Heaven with Jesus, then the only possible answer is that they will still be on the earth waiting to be collected and then gathered to Jesus in the clouds.

So who are "his elect" God is talking about in these verses who will be gathered from the uttermost parts of the earth, they can only be the "sons and daughters of God", "the elect", "the children of God" or "the chosen" those who will rise from the dead in the first resurrection, or those Christians still alive at Christ's return.

The first resurrection of the dead occurs at the return of Jesus Christ, Jesus will be bringing his angels, his ministering spirits, and it will be their job to gather Christ's elect, both the dead and the living. This truth was made very clear in Matthew 24:31 and Mark 13:27 that we covered above.

Christ's elect who have already died are still in their graves waiting for Christ's angels, his ministering spirits, to do their job of gathering the elect from all over the world and leading them into the clouds to be with Jesus.

You can see from scripture that it is only angels who come with Jesus Christ, nowhere does it ever say that the sons and daughters of God come from Heaven with Jesus, only his angels. It is vital that we remember Christians are not angels, they are the sons and daughters of God.

This means the "angels", the **ministering spirits** who will descend with Jesus cannot be referring to the "sons of God", only to the army of angels that are in Heaven with our Lord and are coming down with Him.

The last point I would like to make here is this. According to 1 Thessalonians 4:16 the dead will rise first and we know when this will happen, it can only be at the first resurrection of the dead, and that happens after the end of the tribulation.

1 Thessalonians 4:16, For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.

Now please consider this vital point. If the Saints come down with Jesus and his angels, then there is no-one here on the earth for his angels to gather, they

would already be with Jesus. But Matthew 24:31 and Mark 13:27 make it abundantly clear that the elect are still here on the earth and waiting for the angels, to do the job Jesus bought them to do, to gather his elect.

Apantesis

One Greek word is often overlooked when discussing the rapture, but it has a profound impact, and that word is the Greek word **apantesis**, and is found only three times in the new testament.

People from a city would go out to **meet,(apantesis)** a king or other important person on the road as they approached their city and lead them back into the city, and this is what apantesis means, as we can see from the following three scriptures in the new testament that use the Greek word apantesis and they are very revealing.

Meet (apantesis) appears in Matthew 25, when the ten virgins go out to **meet (apantesis)** the bridegroom and then return with him to the wedding feast, They do not leave the city permanently, they welcome him and come back with him.

*Mat 25:1, Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to **meet** the bridegroom.*

Notice the ten virgins went out to meet the bridegroom, they were not waiting for him to come to them. This can only mean they then returned with the bridegroom.

The word **meet (apantesis)** appears again in acts 28:14-15. When Paul approaches Rome the believers go out to **meet (apantesis)** him on the road and to escort him back into the city. Same word, same pattern, same meaning.

Act 28:14, Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

*Act 28:15, And from thence, when the brethren heard of us, they came to **meet (apantesis)** us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.*

And last. in 1 Thessalonians 4:16-17, the same Greek word apantesis is used to describe how the dead are raised from the dead and **meet (apantesis)** Jesus in the clouds as he returns to earth.

1Th 4:16, For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

*1Th 4:17, Then we which are alive and remain shall be caught up together with them in the clouds, to **meet (Apantesis)** the Lord in the air: and so shall we ever be with the Lord.*

Please notice the sequence of events here. In verse 16 The Lord returns, not in secret, but with a great deal of commotion as there is a shout, the voice of the archangel and with the trump of God. To say this is a secret coming is a stretch of the imagination and reading something into the word of God that is simply not there. This is followed by the dead rising, and we know the first resurrection of the dead only happens after Christ returns as is evident from Rev 20:1-4.

Now comes the most important part of the sequence of events in verse 17. Notice the all important word. “Then”, meaning after our Lord has descended and the dead in Christ have risen. THEN those who are still alive shall be caught up, and the term, “caught up” is what has been interpreted as “raptured”, so now when does the rapture happen? According the 1Th 4:16-17 it occurs when Jesus return in all power and glory at the end of the time of tribulation.

Now it is obvious that they will not remain in the clouds and will come down to the earth. Those who rise to meet the Lord in the clouds, will then form a procession to welcome Jesus back to His earth. This procession is when Christ’s elect have been raised from the dead, and the living have risen together to be with Jesus in the clouds. Then they all come down to the earth with God’s elect leading the way.

Notice the similarity to when Jesus entered Jerusalem and the crowds went out to **meet (apantesis)** him and lead the way back into Jerusalem.

This was well understood by Saint John Chrysostom, who wrote in the fourth century and commented on this particular verse. “If he is about to descend, on what account shall we be caught up? For the sake of honour for when a king drives into a city, those who are in honour go out to meet him, but the condemned await the judge within”. We ascend to **meet, apantesis**, Christ and descend with him; it is a procession of welcome, not a rescue mission. Consider what Paul actually describes, a shout, an archangel's voice, and God's trumpet, and realise that Christ is coming to us, not for us, not to take us away. This will be the most public and

noisy event in history; there will be nothing secret about it.

This idea fits in perfectly with when Jesus entered Jerusalem on an ass when he went there to celebrate the Passover. Read the following passage of scripture from Mat 21:1-11.

Jesus started his journey from the village of Bethany, which is close to the Mount of Olives. Then the large group of people who had come to the feast left the city to meet Jesus as he descended from the Mount of Olives on the road from Bethany to Jerusalem. They greeted him with palm branches and spread their cloaks on the road as is evident from Mat 21:1-11.

Mat 21:1, And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

Notice here in Verse one Jesus drew neigh unto Jerusalem. He was not yet in Jerusalem, he was still on the road, still travelling. Then verses two to verse seven describe the apostles going to get the ass and the colt and they bought them to Jesus who is still on the road.

Mat 21:2, Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

Mat 21:3, And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

Mat 21:4, All this was done, that it might be fulfilled which was spoken by the prophet, saying,

Mat 21:5, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

Mat 21:6, And the disciples went, and did as Jesus commanded them,

Mat 21:7, And brought the ass, and the colt, and put on them their clothes, and they set him thereon.

Here in verse seven is where they place Jesus on the ass and then proceed into Jerusalem as is evident from verses nine and ten. The crowd was with Jesus and spreading their garments and branches in front of Him as he approached Jerusalem, before he was actually in the city.

Mat 21:8, And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the

way.

Mat 21:9, And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

Mat 21:10, And when he was come into Jerusalem, all the city was moved, saying, Who is this?

Mat 21:11, And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

It is obvious from these scriptures that the crowd caught up with Jesus before he came into the city. They came out to **meet,(apantesis)** him and then lead him back into the city the same way they would welcome a visiting dignitary.

Notice that when Jesus entered Jerusalem the crowds went before him and followed him, they cried out “Hosanna to the son of David”, they spread their garments and branches from trees on the road in front of Jesus. This is how they welcomed Jesus two thousand years ago, and how we will also welcome Jesus when he comes back to this world to take his rightful place as our King.

In order for the pre-tribulation rapture to happen, Christ’s return must be kept secret, but this text says the exact opposite. There will be a great celebration by Christ’s faithful followers as they welcome him back.

All of the early christian writers wrote the same thing, Christians will go through the tribulation and they will endure, Christ will return, visibly, publicly, decisively, to judge the living and the dead, and to make all things new.

The early church never expected to be evacuated from suffering, **they expected to be sustained through it**, and they were right, because the first three centuries of Christianity saw the most brutal persecution the church had ever known, and the church survived not by escaping, **but by enduring**.

Jesus Christ will return to judge the living and the dead, **that is our faith**, and that is our hope. 1 Thessalonians four is important because it is commonly read by the orthodox churches at every funeral. It is the promise that the dead in Christ will be raised, that the living will be transformed, and that we will be with the Lord forever. What I am saying here is that the specific doctrine of a secret pre-tribulation rapture, two separate comings of Christ and a hidden evacuation before the tribulation is not to be found in the bible.

For the first 1800 years, no Christian believed this and it was never taught, not because they missed it, not because they failed to understand it, **but because it simply is not there in the first place**. The early church did not wait for escape, **they waited for the resurrection**. They did not watch for a secret coming, **they watched for a glorious one**. They didn't hope to avoid suffering, **they hoped to be faithful through it**. Christ is coming, not secretly, not silently to snatch a few away while the rest are left behind, He is coming with a shout, with the voice of an archangel, with the trumpet of God, and every knee will bow, and every tongue will confess, and every eye will see Him, and we will go out to **meet, apantesis**, him and escort our king down to the earth.

The Angels Gather the Elect

Jesus and His angels, his ministering spirits, descend from Heaven, when they get to the clouds, Jesus sends His angels to the earth to collect those Christians who have risen from the dead in the first resurrection, and those Christians still alive at the end of the tribulation.

When the ministering spirits, the angels, have collected God's chosen they all rise to **MEET (apantesis)** Jesus in the air. Remember what the term MEET (Greek apantesis) means. A welcoming procession coming out to meet their King and then escorting him back into their city.

When they are all together the Christians welcome Jesus down to the earth like a guard of Honour.

There are some more scriptures I feel I need to address. The first is John 3:13

*John 3:13, And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man **which is in heaven.***

No man has ascended up to heaven at the time of John writing this book, and the general consensus is that he wrote this between 62-105 ad, towards the end of the first century. By this time many of the apostles and other followers of Jesus Christ have died, but according to what John has written, they have not ascended up to Heaven. The reason for this is found in John 14:2.

John 14:2, In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

Jesus has gone to prepare a place for us. Not a place in Heaven, but a New Heavens and a New Earth that are going to be our final home. We are not destined to live in Heaven. So why would we be raptured to heaven. We have no place there even on a temporary measure.

When do we inherit this New Heaven and New Earth, isn't it after the end of the 1,000 years of Christ's rule here on the earth when all unrighteousness has been permanently removed.

Philippians 2:2, Fulfil ye my joy, that ye be like minded, having the same love, being of one accord, of one mind.

This is what our Lord wants from us.

Where Does the Pre-Tribulation Rapture Stand in All this?

Let me now address some of the scriptures that the Pre-tribulation Rapture believers use to “prove” their point of view. Let me start with 1 Thessalonians chapter four.

1Th 4:16, For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

1Th 4:17, Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

The Pre-Tribulation Rapture is supposed to be a secret coming of our Lord to collect His church, but if you are prepared to believe the words of the bible, over the traditions of man, then this coming will be a very noisy event with a shout, the voice of the Archangel, and the trumpet of God. Hardly a secret event. Now compare this with Mathew 24:19-31.

Mat 24:29, Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

Mat 24:30, And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

Mat 24:31, And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Again we hear of the sound of a great trumpet and the angels collecting the elect from one end of heaven to the other. Now these verses are referring to the time Jesus returns at the end of the time of the tribulation. This is made evident

from verse 29 where it states, "immediately after the tribulation of those days". Therefore, it should be impossible to confuse this coming with a pre-tribulation rapture. This happens after the tribulation, and if you dispute this, then you are arguing with the word of God.

So now, if you are a believer of the pre-tribulation rapture, do you also believe in two soundings of the trumpet, and two gatherings of God's elect from one end of the heaven to the other? If you do believe this, then where is your proof. There is nowhere in the Bible that we are told of two more returns of Jesus Christ, of two more gatherings of the Lord's elect, of two more trumpet blasts.

Now let me ask another question. "What must happen before the living are gathered to Jesus?" The answer is in 1Co 15:52.

1Co 15:52, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

Notice here we hear a trumpet sound and this time the dead in Christ are raised first and only after this will the living be gathered to Jesus. Only after the dead are raised will those still living be gathered to Jesus, so when is the first resurrection of the dead going to happen according to the words of God, not the traditions of man, but what God has recorded for us in his holy scriptures. We need to start in Rev 20:1 and read the first 5 verses of Rev 20 to set the time of the first resurrection.

Rev 20:1, And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

Rev 20:2, And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

Rev 20:3, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

Rev 20:4, And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and

reigned with Christ a thousand years.

Rev 20:5, But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

The angel has bound Satan and cast him into the pit, now any half serious bible student knows this is after the tribulation, so now follow the story to verse five and we see the first resurrection of the dead will happen. Now the angels will gather God's elect so they can be with the Lord. This thought is reinforced by 1Th 4:14-17.

1Th 4:14, For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

1Th 4:15, For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

1Th 4:16, For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

1Th 4:17, Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

These scriptures that are meant to prove the pre-tribulation rapture theory actually prove the theory to be false.

Another scripture we need to address is 1Co 15:51-52.

1Co 15:51, Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

1Co 15:52, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

This verse was actually addressed when we covered the dead being raised first and then the living being gathered to Jesus. It is the same argument.

Now let us look at John 14:2-3.

Joh 14:2, In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

Joh 14:3, And if I go and prepare a place for you, I will come again, and

receive you unto myself; that where I am, there ye may be also.

Jesus is going to prepare a place for us, and what is that? Surely it can only be the New Jerusalem that will come down from heaven and be our eternal home. So when Jesus brings this New Jerusalem to the New Earth we will be with Him forever. Nothing here to even remotely suggest a rapture.

Conclusion

So what can we understand from this book. I explained in detail the difference between a “son or daughter of God” and an “angel”. If you still believe you are destined to be an angel, then I suggest you go back to those chapters and learn the truth from God’s holy Bible. Please only use the scriptures to understand what your future will be, and never believe the teachings of any man, or the traditions of any church. The bible should always be your only source of truth.

Then we covered the topic of exactly who will be coming back with Jesus and we saw it will only be His holy angels. Since it is the responsibility of the angels to collect the elect, then the elect must still be here on the earth to be collected. If they were with Jesus when he returns from Heaven, there would be nothing for the angels to do.

Now according to 1Th 4:16-17, when Jesus gets to the clouds, he will send his angels to collect His elect, the living and the dead and gather them to Himself. The term the bible uses here in verse 17 is “caught up”, and this is what those who believe in a pre-tribulation rapture translate as “raptured”. So now the timing of the rapture is evident. It can only be after the events of 1Th 4:16.

Next we see Jesus, his angels, and his elect who have just been gathered to Jesus coming down to the earth in a procession of welcome, not a rescue mission. The elect go up to **meet (apantesis)** Jesus and welcome Him back to the earth.

As I stated at the start of this book, these are my own personal thoughts and beliefs on the topic. If you do not agree that is your prerogative. All I ask is that you study the scriptures and come to a conclusion.

May the Spirit of God guide you as you seek the truth in this or on any matter relating to God’s Holy Scriptures.

About the Author

Leslie Rendell has always believed in the existence of Almighty God. But it is only in the last 34 years that he has become more dedicated to researching the Holy Bible to find answers to his own questions.

We all have our own personal question to ask as we wonder why things are a certain way in our lives, and in the lives of other people as well. Leslie has always relied only on the Bible for his answers to religious questions because this is the only place one can expect to find the truth. The thoughts and teachings of any man, church, or religion, mean nothing to him.

If there is a conflict between what man claims to be right, and what God has had recorded in his holy scriptures, then the word of God will always be regarded as correct. The traditions of man, no matter who he is, will never be seen as more important, or more authoritative than the words in the Bible.

This is the way Leslie has always written, and will continue to write, as he seeks to find answers to his own questions that will hopefully also help to answer questions other Christians, and Non-Christians, may have.

For more books similar to this one, please visit my website at

<https://lesliarendell.com/epubs/>

TO GOD BE THE GLORY

Bibliography

All scriptures quoted in this book are taken from the King James Version of the Bible.

The King James Version (KJV) occupies a unique and revered position in the history of Christian scripture, often regarded by its advocates as the most accurate and faithful English translation available. Commissioned by King James I of England and first published in 1611, the KJV was the result of the collaborative effort of 47 distinguished biblical scholars, all highly proficient in Hebrew, Aramaic, and Greek. These scholars approached their task with deep reverence, striving to preserve the integrity of God's Word while rendering it in a majestic and poetic style that has profoundly shaped both Christianity and English literature.

One of the reasons many consider the KJV superior is its reliance on the Textus Receptus manuscripts for the New Testament, which were widely regarded as reliable by scholars of that era. Advocates of the KJV often argue that modern translations deviate from these ancient texts and incorporate contemporary interpretations that risk diminishing the Bible's original meaning. Additionally, the language of the KJV, though more complex than that of modern translations, is praised for its precision, reverence, and reflection of the sacred nature of Scripture.

The historical impact of the KJV on English-speaking Christian communities further underscores its importance as a foundational text. For those who value both doctrinal fidelity and linguistic beauty, the King James Bible continues to be a cherished and authoritative version of Scripture.