

# A Different Take On: The Pro-Rapture Verses in Thessalonians

1 Thessalonians 4:16-17 are the main verses used to support the Rapture theory. But what if the translation by the authors into English is biased in the direction of the Rapture because of their theological belief system? After all, we know that the translation of Greek and Hebrew words can have a multiple of English synonyms.<sup>1</sup> We've discovered that already, and understand from observation that the English synonym chosen from a list of possibilities can radically alter the meaning of any sentence or verse.<sup>2</sup>

What would happen, then, if these two Thessalonian verses, were translated by someone who has a Father Heart understanding, plus an unconditional love perspective? Would we see a vastly different translation? What if that translation was simultaneously done with a Preterist style of eschatology,<sup>3</sup> rather than one of Futurist Eschatology? Would the end rendering be radically different to what we find in today's English Bibles?

François Du Toit has done just that in his MIRROR Bible. Here's his translation of those two verses, including his commentary on them. (*NOTE: His comments are in grey*):

**4:16** In their awakening, the dead will all, first-hand witness the Lord stepping out of the invisible heavenly realm into their immediate visible horizon with an inciting shout, announcing his triumphant reign in the trumpet-like billowing voice of God.

(There remains no disconnect between those who are dead and those who are alive; everyone will encounter the great awakening, where the invisible meets the visible.)

**4:17** In the wake of their arising, we will all be gathered into a large dense multitude of an innumerable throng of people, united as one, like the particles of water in a cloud, and we will encounter the Lord in the very air we breathe and so shall we continually celebrate our I-am-ness in our union with him.

(All flesh shall see his glory together - ultimately every single one will realize that Deity and humanity are married - the Bride and her Groom are united.

See Rev 5:13 – At that point the entire universe burst out in praise. I heard every created being in the heavenly realm and upon the earth and under the earth and upon the ocean and everything within all these spheres, declaring to the One seated upon the throne and to the Lamb: “The most †articulate language, the admiration, the supreme magnificence, the might until the ages of the ages.” [The word †eulogia, from eu, ‘good’, ‘well done’, and logos; thus, ‘polished language’; such language which is artfully adapted to captivate the hearer: ‘fair speaking’, ‘fine speeches’.]

Also, Rev 7:9 – At this moment I saw a massive throng of people, impossible to count, standing tall and innocent - every one of them †dressed in white with palm branches in their hands; they have escaped everything that could possibly define them as a non-Jewish, Gentile world. In fact, every sphere of society was there - including the entire spectrum of people-groupings; all tribal identities with their unique language-specific dialect preferences, they were all present facing the throne and the Lamb as the people of the planet. [Amazing how, in the previous verses of this chapter, the tribes of Israel are associated with a very specific “number”, emphasizing the prophetic detail of the entire Jewish nation. But here, John sees a massive throng of people, impossible to count. In Israel there is a prophetic voice of God's intention to release the blessing of the single SEED of God's faith through Abraham and bless all the nations of the earth. "Count the stars, count the sand."

The word †stolay, is the white outer garment worn by kings, priests, and persons of rank. The palm branches and the white robes are signs of the celebration of victory and joy. The Preposition ek, points to source or origin; mankind was delivered out of their national, geographical and historical identities. Seven times in the book of Revelation human society is addressed in the most all-inclusive fashion, with a similar grouping of words. Rev 5:9, here in Rev 7:9, Rev 10:11, Rev 11:9, Rev 13:7, Rev 14:6 and Rev 17:15. Also note Rev 5:13 and Rev 11:15. See Extended Notes on Israel at the end of Rev 20.

“I looked again and saw a huge crowd, too huge to count. Everyone was there—all nations and tribes, all races and languages. And they were standing, dressed in white robes and waving palm branches, standing before the throne and the Lamb.” The Message]

1 – “How English NT Translations Determine What We Believe” (24-4-2022)

[canberraforerunners.org/wp-content/uploads/How-English-NT-Translations-Determine-What-We-Believe.pdf](http://canberraforerunners.org/wp-content/uploads/How-English-NT-Translations-Determine-What-We-Believe.pdf)

2 – “The Problem with Bible Translations” (24-5-2014)

[canberraforerunners.org/wp-content/uploads/2021/08/the-problem-with-bible-translations.pdf](http://canberraforerunners.org/wp-content/uploads/2021/08/the-problem-with-bible-translations.pdf)

3 – WEBPAGE: “Glorious Eschatology” [canberraforerunners.org/?page\\_id=5029](http://canberraforerunners.org/?page_id=5029)

BOOK: Harold Eberle “Victorious Eschatology: A Partial Preterist View” (2021)

[www.amazon.com.au/Victorious-Eschatology-Partial-Preterist-View-ebook/dp/B098KNKSXL](http://www.amazon.com.au/Victorious-Eschatology-Partial-Preterist-View-ebook/dp/B098KNKSXL)

And, Rev 19:6 – Then I heard the voice of an innumerable mass of people exploding like a thunderous torrent of mighty cascading waterfalls, bellowing, “Hallelujah. The Lord our God has claimed his kingdom and established his sovereign rule over everything”.

Rev 19:7 – This is the climax of the ages. Celebrate his glory with ecstatic joy and extreme delight, for the wedding feast of the Lamb has come. The day didn't catch her by surprise. His bride has prepared herself appropriately. She is ready and fully <sup>ε</sup>fit for the occasion. [The word <sup>ε</sup>hetoimasein is in the Aorist Active Indicative tense pointing to what has already happened. This word derives from an old word, heteos, ‘fitness’. She has gotten herself ready. Verse 8 tells us how she did it. See my extended notes on the City-Bride at the end of this chapter.]

Rev 19:8 – She <sup>ν</sup>was given the finest linen to clothe herself; there she stands, wrapped in radiant white - dressed in <sup>ε</sup>spotless, saintly innocence. [The verb <sup>ν</sup>edothe from didomi, was given, Aorist Passive Indicative. The word innocence, <sup>ε</sup>dikaiōma stems from the word dike, two parties finding likeness in each other. Dike is also the root for the word dikaiosune, ‘righteousness’. Sadly, many translations have it completely wrong here. This is not the righteous "deeds" of the saints. Our redeemed innocence gives testimony to the merits of the Redeemer.

Paul says in Philippians 3:9, “And be found in him, not having my own righteousness, which is of the law, but what is through the faith of Christ, the righteousness which is of God by faith.” Zech 3:4 And the celestial messenger said to those who were standing before him, "Remove the filthy garments from him." And to him he said, "Behold, I have taken your iniquity away from you, and I will clothe you with righteousness." Aramaic Targum. See my extended notes on the City-Bride at the end of Rev 3.]

Rev 19:9 – And he instructed me to record this in writing: Oh the <sup>ε</sup>blessedness of this bliss which is the supreme celebration of the union of the ages. You have individually been <sup>νν</sup>identified by name and invited to the Lamb's supper, concluding in the ultimate wedding feast. This is the Grand Finale in the <sup>β</sup>unveiling of God's word. [This is not a wedding where you are invited simply because you're a friend of a friend of the Groom or the Bride - or a distant second cousin to a relative of a relative on someone's mother's side. No. You're the Bride.

The word, <sup>ε</sup>makarios, usually translated, ‘blessed’, suggests a special intensity of delight. It is another beatitude [makarioi] like that in Rev 14:13 [fourth of the seven in the book]

The verb, κεκλημενοι <sup>νν</sup>kekelemenoι is a Perfect Passive Participle of kaleo, ‘to identify by name’, ‘to surname’. The Passive Participle describes a state that exists at the time coincident with that of the leading verb as a result of action completed prior to the time of the main verb, [in previous verse] edothe from didomi, was given [v8] which is in the Aorist Passive Indicative. The Perfect Participle endorses the fact that this is a standing invitation. See the extended notes on ekklesia at the end of chapter 1. The word, <sup>β</sup>alethinos, from alethes; from the negative particle, a and lanthanō, ‘to lie hidden’; thus, that which is unveiled truth.

Just like Babylon is not a city in the symbolic language of Revelation, it is a "fallen", distorted-mindset-society; so the New Jerusalem is not a city but the redeemed society of humanity. The Bride of Christ. Rev 17:18. See my extended notes on the City-Bride at the end of this chapter.])<sup>4</sup>

There's **NO** indication of any Rapture when the ancient Greek is understood in this way.

## **Believe It or Not!** **The choice is yours**

*Whatever you choose to believe won't negatively impact Father's relationship with you*

Laurence

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