



SUGAR LAND BIBLE CHURCH
"BRINGING THE BIBLE TO LIFE FOR 33 YEARS"



THE CORNERSTONE

July 2015

Let not mercy and truth forsake you; Bind them around
your neck, Write them on the tablet of your heart,
And so find favor and high esteem In the sight of God
and man. Proverbs 3:3-4



Conquering Challenges with God's Mighty Power

SLBC 2015 EVEREST VBS



DATES: JULY 6, 2015—JULY 10, 2015

KICK OFF TIME: 9:00 AM—12:00 PM

**LOCATION: 401 MATLAGE WAY,
SUGAR LAND, TEXAS 77478**

REGISTRATION DEADLINE:

JULY 06, 2015

CHURCH PHONE: 281-491-7773





The Gregersons



I fell and fractured my hip on May 9, had surgery on May 10, and just got out of the rehab hospital on May 27. I am doing well. We expect to fly to Wausau, Wisconsin, on June 26 for two weeks to help out with my sister and her husband—both who have life-threatening health problems right now.

We first showed up at SLBC in 1987. The pastor or someone from the church had contacted the Wycliffe office in Dallas at the time and asked them to send someone to the church to talk about our work. We showed up and have enjoyed and appreciated our relationship with the church very much over these many years.

Crossing the Mekong River in Southeast Asia

During the nine months of the 1987-88 academic year, Ken was taking what he called a "sabbatical" when he taught one course each semester in the Linguistics Department at Rice University and spent the rest of his time doing linguistic research. I was in the middle of a graduate program in cultural anthropology at UT-Arlington. It was a real privilege for me to spend those nine months taking cultural anthropology courses at Rice—none of which were offered at UTA. (Ken was also International President—like Chairman of the Board—for our sister organization called the Summer Institute of Linguistics, and he continued to fill that role while we were both at Rice that year.) We both had a great time there and appreciated the opportunity so much to teach and study.

You may know that we have lived and worked in four countries in Southeast Asia:

1965 to 1975 - South Vietnam (leaving just before the Fall of Saigon in April 1975)

1975 to 1983 - Indonesia spending most of our times there in the easternmost province of

Indonesia now called the Province of Papua on the west half of the island of New Guinea

1983 - USA - mostly living in the southwestern section of Dallas while Ken continued his role as President of SIL International

1989-1994- We were in and out of Vietnam.

Early 1998 to late 2003 - served in the same capacity in Cambodia, first studying the Khmer language (national language) and doing our other consulting work

In late 2003 - We moved back to the USA settling in Albuquerque, New Mexico, where our daughter and son-in-law were located. We have returned to SE Asia four times since then spending about two months each time consulting with younger teams in Cambodia, Thailand, Laos, and Malaysia. Later I taught training courses for new recruits in Kenya and South Korea. We have attended the annual conferences of our sub-entity, the Mainland Southeast Asia Group of SIL International whenever we have been there for consulting.

Since 2012 - We have not traveled overseas, but we continue consulting with our teams on the field via e-mail and the Internet every week—at times almost every day.

Thank you so much for your prayers!

Ken and Marilyn Gregerson



Andy Woods—Pastor

The Rapture (Part 29)

My previous articles commenced a series on the rapture of the church. We began with the question, "What is the Rapture?" This question can best be answered by noting ten truths about the rapture from [1 Thessalonians 4:13-18](#) and [1 Corinthians 15:50-58](#). We then moved to a second main question, namely, when will the rapture take place relative to the coming seven-year Tribulation period? We offered the contention that believers can develop certainty that they will be raptured before the Tribulation period occurs for at least seven reasons. After dealing with these two questions, we began to explore some of the weaknesses associated with the other competing views that seek to answer the question, "When Will the Rapture Take Place Relative to the Coming Tribulation Period?" At least five differing perspectives exist. We noted at the onset that it is important to understand that all of the non-pretribulation positions have a difficult time handling the seven arguments favoring **pre-tribulationism** previously discussed in this series. We have already noted the problems associated with **mid-tribulationism**. In the last few articles we began to scrutinize the arguments claiming to favor **post-tribulationism**. In this article, we will continue to scrutinize **post-tribulationism**.

POST-TRIBULATIONAL RAPTURE

Post-tribulation rapture theory contends that the rapture will take place at the end of the coming Tribulation period. This view typically sees no distinction between the rapture and the Second Advent and thus seeks to harmonize all references to Christ's return as taking place at the end of the future Tribulation period. Those adhering to the **post-tribulation** rapture typically rely on at least one of *four* arguments to support their position. In past articles, we noted that **post-tribulationism** errs in superficially connecting Paul's depiction of the rapture (1 Thess. 4:13-18; 1 Cor. 15:50-58) with either the events of Matthew 24:30-31 or Revelation 20:4-6. Moreover, we noted that contrary to the assertion of **post-tribulationism**, although believers will be exempted from some of the judgments during the Tribulation period, they will still be subjected to many other judgments during this time period. Thus, **post-tribulationism** errs in failing to understand that the divine promise of Revelation 3:10 conveys a complete escape not only from coming Tribulation judgments but also from the very time of those judgments. We further observed that **post-tribulationism's** argument from antiquity errs in appealing to historical sources outside the Bible, failing to acknowledge that imminency was embraced by many Church Fathers, and failing to understand the notion of progressive illumination of prophetic truth.

Having responded to the *four* major arguments advanced by post-tribulationists, let us consider *five* major problems with post-tribulationism. An examination and exploration of the cumulated problems with this view should make unbiased interpreters highly reticent to adopt this perspective. These *five* problems include *the mortal population of the millennial kingdom*, *the Hebrew wedding sequence*, *the pointlessness of the preparation of the believers' heavenly dwellings* (John 14:2-3), *the lack of time for the Bema Seat Judgment*, and *the pointlessness of the church being caught up only to immediately return to the earth*. In the last article, we examined the *first* of these five problems, which pertains to the mortal population of the millennial kingdom. In this article we will briefly examine the *second* problem with **post-tribulationism**, which relates to the Hebrew wedding sequence.

2. *The Hebrew Wedding Sequence*. Christ's relationship to His church is analogous to that of a groom to his bride (Eph. 5:22-33; 2 Cor. 11:2). Thus, the New Testament uses the Jewish marriage custom to depict the relationship between Christ and the church. Although this analogy may be obscure to a twenty-first century audience, given the Jewish background of the Scriptures (Rom. 3:1-2)—as well as Christ, the Apostles, and the early church—it is fitting that the New Testament would liken the relationship between Christ and His church to the Hebrew wedding sequence. In other words, because the Bible was written predominantly by Jews who were culturally familiar with these various phases in the wedding sequence and because Christ's relationship to His church is analogized in Scripture to the relationship between a bride and groom (Eph. 5:22-32), each of these distinct Hebrew marriage phases can also be seen in Christ's dealings with His church. There are at least *ten* distinct phases or aspects to this relationship.

First, the groom traveled to the home of the bride's father and paid the *betrothal contract* price for the hand of the bride. This step is the equivalent of Christ's death that paid the price necessary for the church to enter into a relationship with Him (1 Cor. 6:19-20). Here, the groom was the initiator. Such initiation speaks of the fact that Christ has elected unto salvation members of His church (John 15:16a). During this step the bride and the groom drank from the same cup as a commemoration of the new betrothal contract. Such commemoration is symbolized in the ordinance of Communion that the church is to regularly practice until Christ returns (1 Cor. 11:25).



Second, the bride was set apart exclusively for the groom. Namely, she was a woman no longer available to be pursued by other suitors, but rather was a woman already spoken for. Such setting apart of the bride is represented in how the church has been positionally sanctified or set apart from the world unto Christ (1 Cor. 1:2; 6:9-11).

Third, the groom separated from the bride and returned to his father's house to prepare bridal chamber. In that case, these dwellings would eventually be occupied by the groom and his new bride. This step represents Christ's Ascension (Acts 1:9-11) and the beginning of the Church Age. Here, Christ is separated bodily from His church while He is preparing dwelling places for His bride in His Father's house (John 14:2). This time of separation represents the last two-thousand years of church history.

Fourth, this time of separation is known as the betrothal period. During this time of separation, the fidelity of the groom and the bride was tested. The test, of course, involved whether the bride and the groom would be loyal to each other despite the vast distance between them. If either failed the test during this time of separation, the betrothal contract would be dissolved. This ancient Jewish ritual explains Joseph's dismay and desire to end the engagement upon discovering Mary's pregnancy. The severity of this situation also explains why an angel had to be dispatched from heaven to assure Joseph that Mary's pregnancy had in fact been wrought by the Holy Spirit rather than caused by Mary's unfaithfulness to Joseph during the betrothal period (Matt. 1:18-25). Just as the fidelity of the groom and bride are tested during this time of separation, the church's loyalty to Christ is currently being tested as the church is tempted to succumb to false teaching and worldly conduct (Jas 4:4; 2 Cor. 11:2) during Christ's physical absence. The church demonstrates her loyalty to Christ during this time by maintaining both correct beliefs (orthodoxy) and correct practice (orthopraxy). Apparently, the church will be either given or denied rewards at the Bema Seat Judgment based upon her faithfulness to Christ during this time of separation in the intervening Church Age.

Fifth, the groom retrieved the bride. At an unknown time, the groom returned to the bride's home, accompanied by escorts and preceded by a shout, to collect his bride and take her to his father's house. This step is the equivalent of the rapture of the church. At the rapture, Christ will be accompanied by deceased Church-Age saints and preceded by the shout of an archangel (1 Thess. 4:16-17). He will come at an unknown time to take the church to His father's house in heaven to the temporary dwellings He has prepared for her (John 14:3).

Sixth, the bridal party returns to the groom's father's home in order to meet wedding guests who have already assembled. A private wedding ceremony then took place. This step correlates to the raptured church being taken to heaven in order to greet Old Testament saints who are already in the presence of the Lord.

Seventh, the bride and the groom were then hidden in the Father's house for a period of seven days while other events (described in steps eight and nine) transpired. In the same way, the church will be veiled or hidden from world during Daniel's Seventieth Week. Thus, this step is the equivalent of the church after the rapture being hidden with Christ in heaven for seven years (Dan. 9:27), while the events of the Tribulation come to pass on the earth below.

Eighth, the bride then underwent ritual cleansing. This step involved the bride experiencing a ritual cleansing prior to the wedding ceremony. This ritual cleansing equates to the Bema Seat Judgment of rewards to be experienced by the church in heaven following the rapture (2 Cor. 5:10; Rom. 14:10). Here, members of Christ's church will have the work that they have accomplished following conversion tested in order to ascertain their quality. All fleshly motivated activity will be consumed by the refiner's fire. Conversely, works that were done through spiritual motives and power will survive the fire's trying work. Whatever remains after the consuming fire will be part of the Church-Age believer's reward above and beyond salvation (1 Cor. 3:10-15).

Ninth, during the consummation of the marriage stage the wedding party waited outside the marital chamber while the new couple enters into this chamber in order to physically consummate their new union. The groom emerged from the marital chamber announcing to the wedding party the reality of this new physical union. He then returned to the marital chamber to be with his bride for seven days while the wedding guests continued to celebrate outside the marital chamber. This step pictures the church's marriage to Christ (Eph. 5:27). Thus, at this point, the church is no longer merely the bride of Christ but now has formally been married to Him.

Tenth, the groom and the bride emerged from the marital chamber unveiled and in full view of the wedding party. Thus far, the bride had been veiled to the wedding party. At the conclusion of these seven days, the

The Cornerstone Newsletter deadline for News articles is the 19th of each month. You can e-mail Patricia Chandler at:

earlbudc@att.net or send information to Carol Henry at Carol@SLBC.org

Bulletin Board



Home Fellowship Groups

First Colony East—Adults Only: Host: Eric and Veronica Wasek—Meets 2nd & 4th Fridays at 7 pm—2801 Hidden Knoll Court—281-980-3742— A study in 1 & 2 Timothy -.Leader: Earl Chandler

First Colony West—Children Welcome: Hosts: Keith and Judy Kurrus- 2803 Pineleaf Drive—281-242-3031 Co-Hosts: Brooks and Elizabeth Sellers—281-313-0527 : Meets 2nd & 4th Fridays at 6:30

New— Young Couples Fellowship—Held at SLBC—7 pm. Coordinator: Andrea Merkin, 1-210-367-6452; Meets 2nd & 4th Friday They meet in the fellowship room.

Men's Weekly Bible Study— Tuesday, 8:00 pm David Sandlin—Teacher



Ladies,

We will be holding a craft day on Saturday, July 25th, from 1:00 to 4:00 p.m. for all SLBC ladies. You will learn how to make jewelry and cards, like some of you did at the Ladies' Retreat. Contact Marcie Dunigan for any questions.

The Opportunity Shop at Second Mile is Open



June 1 marked the launch of **The Opportunity Shop**, Second Mile's first social enterprise.

The shop offers high quality resale clothing, shoes and accessories at reduced prices. It will also employ neighbors to earn regular income, gain job skills and build long-term mentoring relationships.

The Opportunity Shop is open Monday through Friday from 10 a.m. to 3 p.m.

Scripture for the Month: Proverbs 3:13-18

Happy *is* the man *who* finds wisdom, And the man *who* gains understanding; For her proceeds *are* better than the profits of silver, And her gain than fine gold. She *is* more precious than rubies, And all the things you may desire cannot compare with her. Length of days *is* in her right hand, In her left hand riches and honor. Her ways *are* ways of pleasantness, And all her paths *are* peace. She *is* a tree of life to those who take hold of her, And happy *are all* who retain her.





We have scheduled two Baptism Classes for the month of July (July 12th & 19th).

These classes will be held during the normal Sunday School hour (9:45AM – 10:45AM), in **Room #105**, next to the main office. The subsequent Baptismal Service will be held on **July 26th at 3:00PM** at Wayne Pittman's home located at **207 Lombardy, Sugar**

Land, TX 77478 in the Venetian Estates Subdivision.

If you or a family member desire to be baptized, please let the Church know as soon as possible with the full name of the Candidate for Baptism as it should appear on the Baptismal Certificate. You can contact Jim McGowan at the Church Office 281-491-7773.

PLEASE NOTE THAT SLBC POLICY REQUIRES THAT ALL CANDIDATES FOR BAPTISM ATTEND A SCHEDULED BAPTISM CLASS PRIOR TO BEING BAPTIZED.

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newly married couple were then officially presented to the world as the new "Mr. and Mrs." This step is the equivalent of Christ and the church returning to the earth at the conclusion of the seven-year Tribulation period, both unveiled (Col 3:4) and visible to the entire world (Rev 1:7; 19:7-9).

Knowledge of the Hebrew marriage custom events negates post-tribulationism. This sequence of events illustrates that the rapture, as represented by the groom returning from his father's house at an unknown time to retrieve the bride, is one event. Moreover, the bodily return of Jesus with His church at the end of the Tribulation period, as represented by the couple being officially presented to the public, is yet another distinct event. These events are separated by an extended period of time, which is represented by the seven day interval in the father's house between the groom returning to retrieve the bride and the new couple officially being presented to the public. The post-tribulation rapture view, which holds that

the rapture will occur a split second before the bodily return of Christ at the end of the Tribulation period, ignores the fact that the rapture and the bodily appearing of Christ are two distinct events separated by an extended period of time.

Thus, Ryrie summarizes how the sequence of the Hebrew marriage custom interval injures post-tribulationism:

In Revelation 19:7–9 the wedding feast is announced, which, if the analogy of the Hebrew marriage customs means anything, assumes that the wedding has previously taken place in the father's house. Today the church is described as a virgin waiting for her bridegroom's coming (2 Corinthians 11:2); in Revelation 21 she is designated as the wife of the lamb, indicating that previously she has been taken to the groom's father's house. Pretribulationists say that this requires an interval of time between the rapture and the second coming. Granted, it does not say seven years' time, but it certainly argues against posttribulationism, which has no time between the rapture and second coming.

In sum, in this series, having previously answered the question, "What is the Rapture?" we noted at least *seven* reasons that affirm the pre-tribulation rapture view. We then began interacting with the other positions on the timing of the rapture. In prior articles, we have answered **post-tribulationism's** *four* major arguments. In this article, we began examining the *second* of *five* weaknesses associated with the post-tribulation rapture position. That is, post-tribulationism, which has a tendency to merge the rapture and the Second Advent, has difficulty harmonizing with the Hebrew wedding sequence since this sequence conveys an extended period of time that must elapse between the rapture and the Second Advent.

(To Be Continued...)



Sunday School

If you haven't attended Sunday School this month you are missing out on some great teaching.

Ed Alsteadt is continuing on with his class in the Fellowship Room. "From God's Creation to God's Nation"

Andy Woods began his class on June 14th and meets in Room 108/110

If you curious about the **Book of Revelation** and all of its intricate details and visions? If you ever wanted to have a bird's eye view of the book without getting bogged down in all of its many details? Well, now is the time for you come and join in the class (**which goes on from June 14 to Aug. 16**) This class will feature a video series that Dr. Andy Woods taught at the College Of Biblical Studies' 'Up With the Son' TV program that covered the Book of Revelation in just 10 weeks. Each episode runs just 30 minutes. The first three lessons cover important background information, such as the the book's authorship, date, outline, etc,. Then, the final 7 lessons take you through the entire book chapter by chapter. Dr. Woods will be administering this video during these 10 week sessions. He will also be available on hand to lead discussions and field questions related to each video during remaining time of each Sunday school class.

We hope you will join us as we grow in our understanding of this important part of God's Word."



It is hard to believe that before school is out.... we are already talking about "**School Supplies**. Our Church is collecting supplies for the pre-k children that are from needy families in Fort Bend County. East Fort Bend Human Needs Ministry will be handing out School Supplies on August 15th..Thank you for your help. A

Box will be in the foyer for your donations.

Pre-K School Supplies

- **1 Pk of #2 Pencils**
- **8 count small crayons;**
- **8 count washable marker broad;**
- **2 large glue sticks;**
- **Manila Drawing Paper**
- **Colored Construction Paper**
- **1 Pair of blunt-nosed Metal Scissors**

