

The Pre-Tribulational Rapture Of The Church

- I. **The Issue:**
 - A. Premillennialists believe that Christ's Second Coming will be before the Millennium.
 - B. Yet, Premillennialists are composed of three separate groups:
 1. Those who believe that the Rapture will occur before the Tribulation.
 2. Those who believe that the Rapture will occur about the Mid Point of the Tribulation.
 3. Those who believe that the Rapture will occur at the end of the Tribulation, in conjunction with the Second Advent.
 4. They are called Pre, Mid, and Post Tribulationists.
 - C. The Post Millennial view states that the Church will overcome the world and bring in the millennial period of peace and perfect environment to the world on its own.
 - D. The Amillennial view states that there is no Millennium. Its proponents believe there will be no specific period of Tribulation, no fulfillment of Dan's Prophecy about the 70th week, and no Millennial Kingdom. Jesus will simply return at the end of history, judge all people, believers and unbelievers, and start eternity.
 1. This view is highly susceptible to Allegorical Interpretation of the Word. (Assigning to words a meaning other than that normally understood and accepted at the time of writing) It seeks symbolism everywhere.
 2. Amillennialists concede that if prophecy is interpreted literally, grammatically and historically, it will produce a premillennial view. (The literal method of interpretation allows for parables and figures of speech, but recognizes that the context will indicate when this is the case).
 3. Amillennial side effects:
 - a. God is guilty of not keeping the Abrahamic, Davidic and New Covenants made to Abraham and his descendants. (In literal fashion).
 - b. From the time that Amillennialism began to be taught (began with Augustine 345 to 430 A.D.) it became a philosophical base for Anti-Semitism. And since the Jews "engineered the execution of Jesus" it is a subtle justification of their persecution. Cf Jer 31:35 to 37).
 4. Amillennialism is easily refuted. Rev 20:3, 4, 5, 6, 7
 - E. So the issue is "When" does the Rapture occur in relationship to the Tribulation.
- II. **Promises Of The Rapture:**
 - A. The Rapture is part of the "Mystery" Doctrine. 1 Cor 15:51

1. The crux of 1 Cor 15 is the certainty of Resurrection from the Dead.
2. Paul teaches that the Resurrection Body will be an Eternal, Immortal Form that has real substance. 1 Cor 15:42-44
3. He also teaches that the Resurrection Body will “bear the image of the heavenly” that is like the Lord Jesus” Resurrection Body. 1 Cor 15:49,50 cf Rom 8:29 = For whom He foreknew, He also predestined to become conformed to the image of His Son
4. Hence, the Lord Jesus is the measure of our future existence.
 - a. He could appear and disappear at will. Luke 24:31; John 20:19
 - b. He could move through solid walls. John 20:19, 26
 - c. He could be seen and felt. Matt 28:9, Luke 24:36-42
 - d. He could eat food, although it was not apparently necessary. Luke 24:41 ff
 - e. Though glorified, He could be recognized. Luke 24:30 ff
 - f. The Resurrection Body will no longer experience death, aging, crying, mourning, sorrow or pain. 1 Cor 15:43b cf Rev 21:4

III. Distinctions

- A. The subject of Dispensationalism provides a distinction between God’s program for the Church and His program for the nation of Israel.
- B. His purpose for Israel and His purpose for the Church are so distinct and mutually exclusive that they cannot both be on earth at the same time during the 7 Year Tribulation. (Post Tribulationists try and get around this by saying the Church = Israel)
- C. During the course of the Church Age, the Believer, whether Jew or Gentile, becomes Known as the Church or the Body of Christ. Cf Rom 10:12 Cf Gal 3:27, 28; 1 Cor 12:13
- D. However, the great judgment that Messiah executes upon the survivors of the Tribulation segregates the Gentiles (Matt 25:31-46) and the Jews (Eze 10:33-44).
- E. The unique ministry of God the Holy Spirit for the Church (John 14:17) is removed along with the residence of His ministry, the Church. 2 Thes 2:7

IV. The Chronology Of Revelation And The Rapture.

- Rev 1:10 = Write therefore the things which you have seen, and the things which are, and the things which shall take place after these things.
- A. ”The things which you have seen “refers to the details of Chapter 1.
 - B. “The things which shall take place after these things, “describe the events that take place after the “things which are,” namely the churches of Chapter 2 & 3.

1. Rev 4:1 is the first place that “after these things” (META TAUTA) is used after it is given a specific meaning in 1:19.
 2. Therefore it denotes a shift in the outline of the book.
 3. “After these things” is used two times in 4:1 to leave no doubt about its meaning.
 4. The prophecies of chapters 4 to 18 are definitely future to our time frame.
 5. The next reference to the Church after Chapters 2 & 3 is found in 19:7 to 10 where the Church as the Bride is preparing to return FROM HEAVEN with Christ to earth.
- C. The similarity of terminology used in 1 Thes 4:16,17 and Rev 4:1,2 supports the position that the Church is taken to heaven at this time in the chronology of Rev. (cf also “doors” of Matt 14:23 and Mark 13:29)
- D. The Church is promised that it will not suffer the wrath described in Rev 6ff. 1 Thes 1:10; Rev 3:10 (Mid- and Post-Tribulationists try and place all the judgments at the end of the Tribulation to try and get by this).

V. **Other Relevant Revelation Passages:**

- A. Rev 3:10 = Because you have kept the word of My perseverance, I also will keep you from the hour of testing, that hour which is about to come upon the whole world, to test those who swell upon the earth.
1. The work “keep” (FAI TEREW) means to guard or protect.
 2. The protection is noted to be not just from the “testing” but from the time of testing. cf Use of “hour” in Rev 17:12 and 8:1.
 3. The major area of dispute is over the exact meaning of the preposition translated “from” in the passage, the work “EK”.
 - a. In most cases the word denotes a separation from within something.
 - b. There are only two instances in which EK is used with the verb TEREW in the New Testament and both are in the writings of the apostle John.
 - c. The first instance is John 17:15 where Jesus prayed for His disciples.
 - d. The idea there is that Jesus wants the Believer to be protected from ever falling under the authority and power of Satan.
 - e. In Rev 3:10, the same author is saying that God will protect the Believer from the time of testing, not just from the testing. So the Believer will not come in contact with the testing that will be described in chapter 6 and following.
 4. The phrase “those who dwell upon the earth” is used in Rev to describe the Unbeliever. Cf 6:10; 8:13; 13:12; & 17:2,8

5. The contract there is a group who “dwell in heaven.” Rev 12:12; 13:6
- B. The Church is mentioned 19 times in Chapters 1 to 3, but never in Chapters 4 through 18.
- C. The formula addressed to the Church 7 times in Chapters 2 and 3 is not found in 13:9. If anyone has an ear, let him hear. (What the Spirit says to the Churches is omitted).
- D. The Church does not specifically reappear until just before the Second Advent. Rev 19:7-16.
- E. The Resurrection associated with the Second Advent. Rev 20:4
Cf Dan 12:13
 1. The Resurrection in view here occurs after the Second Advent.
 2. The groom returned to his father’s house and remained separate from his bride for 12 months during which time he prepared the living accommodations for his wife in his father’s house and in his house.
 3. The groom then came for his bride at a time not known exactly to the bride.
 4. He then returned with his bride to his father’s house to celebrate a feast and consummate the marriage. (Some would consummate the marriage first and then have the feast for 7 days, others would reverse the order)
 5. The Church before the Rapture is described as “betrothed” and awaiting the groom’s return. 2 Corinthians 11:2
 6. The bride makes herself ready via adornment. (Psa 45:14, 15 cf 1 Cor 3:10-15)
 7. In the Rev analogy, the groom brings the bride to His Father’s house (John 14:3), where she prepares for the wedding ceremony. Then the ceremony occurs (Rev 19:7) and the wedding supper begins (Rev 19:9 Cf 21:9)

VI. First and Second Thessalonians and The Rapture.

- A. The Rapture delivers from wrath. 1 Thes 1:10 (also uses EK) cf 5:9
Cf Rev 6:16, 17; 11:18; 16:19; 19:15
- B. The Rebuttal to a forged letter. 2 Thes 2:1 ff
 1. Paul begins his rebuttal by appealing to the “coming of the Lord Jesus Christ” and specifically qualifies which aspect of His coming by the clause “and our gathering together to Him.” cf 1 Thes 4:16, 17
 2. By beginning this section with the promise of the Rapture it is obvious that it has an important bearing on whether the Day of the Lord has indeed already come.
 3. The Thessalonian reaction was agitation and alarm, (Aor Pas Inf SALEUW + Pres Pass Inf. THROEW) which Paul is trying to alleviate via Bible Doctrine (first word) and control of their emotions (second word)

4. The crucial question concerns whether Paul had already taught them a Pre-Tribulational Rapture.
 - a. If he had taught them that the Rapture followed the Day of the Lord, and the Day of the Lord referred only to the Tribulation, there would have been no reason for alarm since the Lord's coming would have been near.
 - b. But if Paul had taught them that the Rapture preceded the Day of the Lord and they had missed it, their alarm would have been understandable.
5. Paul then reminds them of two significant increments of prophecy that clearly point out they are not in the Tribulation. Verses 3-5
 - a. The Apostasy must come first. (A standing apart from that looks at forsaking the rebelling against truth)
 1. The definite article indicates that they had already been taught what the apostasy entailed.
 2. It would be recognizable.
 3. It would involve a massive peace movement (1 Thes 5:3) with a Millennial type philosophy designed for the Man of Lawlessness.
 - b. The Man of Lawlessness must be revealed. Cf Dan 7:25; 8:23-25
 1. He capitalizes on the world's desire for peace. 1 Thes 5:3
 2. He promises freedom without law.
 3. He claims godhood. 2 Thes 2:4
 4. He will fulfill the "Abomination of Desolation" prophecy. Dan 9:27; Matt 24:15
 - c. Neither prophecy at that time had been fulfilled, so they had not missed the Rapture.
6. The Restrainer. 2 Thes 2:6, 7, 8a
 - a. The Apostasy and the revealing of the Antichrist refer to events future to Paul.
 - b. Whereas, the condition described by the "Restrainer" relates to the present time and to what is holding back the revelation of the Antichrist.
 - c. Paul had already taught them about this. Verse 5
 - d. The Antichrist will be unveiled in his own era (KAIROS), which refers to Dan's 70th Week. Dan 9:24-27
 - e. So that which restrains prevents the advent of Antichrist.
 - f. Note that his existence is not dependent on being born, growing up and rising to the top solely by political expertise. cf Rev 17:8, 11, cf 11:7
 - g. The Man of Lawlessness' doctrines (called "Mystery" in verse 7) were already functioning in Paul's day but had

not reached such a magnitude as to be designated “The Apostasy.”

- h. Immediately after the Restrainer removes His restraint, the Antichrist will be unveiled.
 - i. Characteristics of the Restrainer:
 - 1. He is both a worldwide influence and a personage. (Suggests Omnipresence)
 - 2. He must be supernatural to restrain from Paul’s day to the present.
 - 3. He must be powerful to short circuit the rise of Antichrist. cf Rev 13:2
 - 4. He must have some logical reason to restrain lawlessness and then to terminate that restraint.
7. Views as to who or what the Restrainer is.
- a. Human Government:
 - 1. Grammar uses both the neuter and the masculine to identify the Restrainer and to indicate that He is not only an influence, also a personage. 2 Thes 2:6, 7
 - 2. Human government does not have enough power to restrain Satan and in fact Satan and his demons rule over this present world system. Eph 2:1-3; Dan 10:12, 13
 - 3. If the Restrainer is Human Government, how or in what sense does it get itself “out of the midst.”
 - b. Satan:
 - 1. The normal meaning of the word KATCHO (Restrain) is to restrain or suppress something that is in active opposition to the restraint.
 - 2. The clear meaning of verse 7 is that the Restrainer is an obstacle to the “mystery of lawlessness,” not an ally holding it in tactical check.
 - 3. The antecedent of “He is taken out of the way” is the Restrainer, not the Antichrist. (Grammatically impossible)
 - c. The Holy Spirit.
 - 1. This will grammatically handle the neuter and masculine genders used to describe the Restrainer. Dan 16:13,14
 - 2. The Holy Spirit is frequently referred to by a title that describes His particular function or ministry. John 14:17; 16:17; Rom 8:2
 - 3. This view is consistent with the Holy Spirit’s historic role as the active agent in revealing the Plan of God. Hence, it would also be a natural

function to restrain the unveiling of Satan's Plan in the Antichrist.

4. It would require a person of superior power to restrain a super natural being and program. The Holy Spirit has the motive and power to confront and restrain Satan and his system. cf Verse 9

5. The revealing of the Antichrist requires Divine permission.
Verse 6

d. There are two possible ways of viewing the Holy Spirit's ministry as Restrainer.

1. He restrains directly and personally apart from the Church.
2. He restrains through the agency of His present personal residence in the Church.
3. Those who oppose the Pre Tribulational Rapture accuse the adherents of the Pre Tribulational Rapture of saying that the Holy Spirit limits Himself to the Church as His sole sphere or medium of activity.

e. The Solution.

1. The Holy Spirit, being Omnipotent and Omnipresent cannot be limited to working only through the Church in which He personally swells.
2. But the Holy Spirit through the church does exercise a restraint upon the world by the Believer being both the salt that preserves and the light that illuminates the world. Matt 5:13-14
3. So the issue is whether there are certain ministries the Holy Spirit performs in the world because the Church is still in the world.
4. For instance, the unique Church economy in His ministry of Indwelling Baptizing, Sealing, and Gifting of every Believer will be removed with the Church.
5. In line with specific promises given to the church (Matt 16:18; 28:18f), it is a Divine necessity for the Holy Spirit to restrain lawlessness and the man of lawlessness until the end of the Church Age, which terminates with the evacuation and deliverance of the Church from these things.
6. Also, since the Tribulation is a resumption of the conditions of the Mosaic economy, it follows that the present ministries of the Holy Spirit must be removed.

8. The Purpose of the Day of the Lord.

- a. The last part of Paul's argument which is the purpose of the Day of the Lord, proves that it has not yet come.
 - b. All the major views of the Rapture agree that God promised the Church that it would not experience His wrath.
 - c. So the question is when does God's wrath begin in the Tribulation. (One problem is that they deal only in physical wrath and do not account for the spiritual wrath of God)
 - d. The Wrath of God is poured out in the spiritual realm with the very outset of the Tribulation, with physical wrath following thereafter.
 - 1. Satan is allowed to counterfeit the miracles of the Lord Jesus in order to deceive the world into following Antichrist. 2 Thes 2:9
 - 2. The unbelieving world will be opened in every sort of evil that deceives those who are perishing. Verse 10
 - 3. God also sends them a powerful delusion so that they will easily believe the lie, that Antichrist is a god. Verse 11
 - 4. And Paul says this is in order that all may be judged who did not believe the truth. Verse 12
9. Paul's final Proof:
- a. Paul assures the Thessalonians that they are not in the Day of the Lord because its purpose is to allow deceit and bring to destruction all who reject His truth in the gospel.
2 Thes 2:13, 14 cf Matt 28:18-20 Purpose for Christians
 - b. Since they have received and believed the truth, that Day is not for them. They will be removed with the Restrainer. (because God has chosen you first fruit for salvation through sanctification by the Spirit and faith in the truth)
 - c. Paul closes his argument with God's purpose for the Believer in the Church Age. Verse 13, 14
 - d. The Rapture is not only a hope for the dead, but for the living as well as no Church Age believer of any time frame would undergo the wrath of God.

VII. Who Will Populate The Kingdom?

- A. The first prophetic theme that bears upon this question has to do with whether the citizens of the Millennial Kingdom are mortals or immortals. Scripture points out clearly that mortals will be in the Kingdom.
 - 1. They will bear children. Isa 65:20-23; Jer 23:3-6; 30:19, 20

2. There will be marriage. Isa 4:1-3
 3. There will be labor. Isa 62:8, 9; 65:21-23; Jer 31:5
Cf Eze 39:9-16
 4. There will be disobedience and discipline. Zech 14:16-19
 5. Though longevity will be greatly extended there will be aging and death. Isa 65:20-23
- B. The second prophetic theme that bears upon this question concerns two great judgments of the Tribulational survivors, which takes place on earth immediately after Christ's return.**
1. The survivors are segregated into two judgments, one of the Jews and one of the Gentiles.
 - a. This indicates that the conditions by which God deals with mankind during the Church economy are not operative during the Tribulation. cf Gal 3:27, 28; Col 3:1 (not distinction between Jew and Gentile in Church Age)
 - b. However, the judgments at the end of the Tribulation are completely segregated regardless of whether a Jew or a Gentile is a Believer or Unbeliever.
 - c. This condition strongly indicated the absence of the Church during the Tribulation.
 2. The Judgment of Surviving Israelites. Cf Rom 9:6; Eze 20:33-44
 - a. Ezekiel clearly forewarned what would immediately precede the Messiah's founding of the Kingdom.
 1. Messiah would become king over them with great judgment upon the earth. Verse 33
 2. He would regather them all from the lands into which they had been scattered. Verse 34
 3. All survivors would be brought to Israel into the wilderness and He would judge them face-to-face. Verse 35-36 (probably Sinai)
 4. That the judgment would be made according to the Covenant He made with them. Verse 37 (demanded faith in His provision for sin)
 5. That He would purge from them all rebels who had transgressed against Him. Verse 38
 6. And that those who remain would be established in the Kingdom. Verses 40-44
 - b. Zeph predicts the same sequence of events. Zeph 1:14-18; 3:8-17
 3. The Judgment of the Gentile Survivors.
 - a. After the Lord judges the Israelites, He will gather all Gentiles to Jerusalem and conduct a very personal judgment of all those who survive the Tribulation. Matt 25:31-46

- b. At the end of this judgment, the Lord indicates the eternal destiny of both groups. Matt 25:34,41,46 (ETHNOS should be translated “Gentiles” as nations cannot be judged as to eternal destiny).
 - 4. So these judgments will separate the Believing from the Unbelieving mortals.
 - 5. The Believing mortals will then enter the Kingdom.
 - 6. The First Citizens of the Millennial Kingdom will be the 144,000. Rev 7:1-9 cf 14:1-5
- C. The Post-Tribulation answer to who will populate the Kingdom.
 - 1. This view faces the greatest difficulty in answering this question for the following reasons:
 - a. The Scriptures specify that only Believers who survive the Tribulation will enter the Millennial Kingdom.
 - b. Those surviving Believers must be mortals with unresurrected bodies.
 - 2. When they place the Rapture at the very end of the Tribulation the question arises as to from where do the surviving believers come. The only survivors left in mortal bodies after the Rapture would all be unbelievers. Cf 1 Cor 15:50 ff
 - 3. Furthermore, if the Rapture occurs simultaneously with the Second Advent, how could there be a judgment immediately afterward of the type described in Matt 25. The Rapture would have already separated the sheep from the goats.
 - 4. Post-Tribulationists ineffectively answer this dilemma by saying that some unbelievers will believe immediately after the Rapture, when they see the Lord’s return.
 - a. It is not a “last-second” faith that the Lord speaks of in Matt 25:31-46
 - b. Nor is Eze 20:33, 49
 - 5. Post-Tribulationists view the progenitors of the Millennial Kingdom as coming from the 144,000 alone.
 - a. They claim that the number includes both men and women. Rev 14:4a
 - b. They claim that the 144,000 do not become believers until they see the Lord at the Second Advent. (This is how they try and explain how there will be believing Israelites in unchanged bodies on earth after the Rapture.)
 - c. Rev 8:3 and 14:4b indicates that they were sealed near the outset of the Tribulation.
 - 6. The Post-Tribulationist also tries to move the judgment of the Gentiles to the end of the Millennium.
 - a. Context shows that this judgment takes place when Christ comes to earth in His glory and takes His seat on His earthly throne. Matt 25:31

- b. The conditions that are described as befalling “his brothers such as hunger, thirst, nakedness, sickness and imprisonment can in no way be harmonized with descriptions of the Millennial Kingdom.
- D. The Mid-Tribulation answer to who will populate the Kingdom.
 - 1. Most Mid-Tribulationists have little problem with their system in answering this question.
 - 2. Some Mid-Tribulationists cannot successfully answer the question because they believe that not one person will be saved after the Mid-Tribulation Rapture.
 - a. By this view there would be no judgment at the end of the Tribulation that would separate the sheep and goats.
 - b. Further more, there could be no Millennial Kingdom because there would be no mortal believers.
- E. The Pre-Tribulation answer to who will populate the Kingdom.
 - 1. This view has no problem answering who will populate the Kingdom nor does it have a problem harmonizing the judgments at the end of the Tribulation.
 - a. The Lord will Rapture the Church Age Believers before the beginning of Dan’s 70th week.
 - b. The Antichrist will be unveiled and will eventually take over the European confederacy.
 - c. At the same time God will send the two prophets, and through their ministry will convert the 144,000 early in the Tribulation. Rev 11
 - d. The Antichrist will sign a covenant with Israel at the Mid Point of the Tribulation. Dan 9:27
 - e. The 144,000 will have a great harvest of souls, although a great many of their converts will be martyred. (Rev 7:9-17; note especially 7:14 which deals with the Great Tribulation; Note: it takes a special courage to communicate the gospel to others knowing that they will be immediately put in a position of possible death for their belief).
 - f. The Lord returns to earth and judges the Jews and Gentiles separately.
 - g. The Believers of both groups, in mortal bodies, enter the Kingdom.
 - 2. Believers from the Church Age and prior ages will enter the Millennial Kingdom, but in immortal bodies.

VIII. The Resurrections:

- A. There are two categories of Resurrection: The Resurrection of Life for Believers and the Resurrection of Judgment for Unbelievers. John 5:29

1. There are strong disagreements between Pre and Post Tribulationists concerning the Resurrection of Life or "The First Resurrection." Rev 20:4-6
 2. The disagreement concerns whether the first Resurrection occurs only at the end of the Tribulation or whether it takes place in several stages at different point of history.
 3. If the Post-Tribulationists could prove that there is only one phase to the Resurrection of Life, and that being at the Second Advent, then they could make a strong case against Pre- and Mid-Tribulationism.
 4. Those who hold to a Pre-Tribulational Rapture contend that there has to be at least one more phase in order to resurrect the Old Testament and Tribulational saints.
 - a. The resurrection of Old Testament saints is clearly placed after the Second Advent. Dan 12:1-3, 13
 - b. The resurrection of Tribulational saints is clearly placed after the Second Advent. Rev 20:1-5
 - c. Most agree about the "resurrection of judgment" as taking place at the end of the Millennium at the Great White Throne. Rev 20:11-15
- B. The First Resurrection has Several Stages. 1 Cor 15:20-26**
1. Stage One = resurrection of the Lord Jesus Christ. Verse 20
 2. Stage Two = the resurrection of at least the believers of the present age. Verse 23
 3. Stage Three = resurrection after Millennium. Verse 26
- C. The Different "Orders" of Resurrection.**
1. Each group will be raised in his own order. 1 Cor 15:23a (TAGMA)
 2. "Order" (TAGMA) is a military term most frequently use to denote a division of battalion of soldiers.
 3. Paul paints a word picture, which describes army divisions on parade that are passing by a reviewing stand at different intervals of time.
 4. The term "order" in and of itself implies a number of phases to the first Resurrection.
- D. Israel's Harvests (Feasts) illustrate the various stages of Resurrection:**
1. First-fruits. Jesus Christ
 2. The Main Harvest followed, the Church.
 3. At the end of the main harvest was the Feast of Ingathering or Tabernacles, illustrating Age of Gentiles and Age of Israel believers. Exo 23:16
 4. Afterwards, the gleanings were harvested by the alien and needy in Israel portraying the resurrection of Millennial Saints. Lev 23:22

- E. Post-Tribulationists make a big point of the fact that Scripture nowhere mentions a resurrection of the Church prior to the Tribulation.**
 - 1. Neither does Scripture specifically mention the resurrection of the Church at the middle or end of the Tribulation.**
 - 2. The resurrection of Tribulational saints is mentioned as occurring after the Second Coming. Rev 20:1-6**
 - 3. But Post-Tribulationists require the church to be resurrected just before the Second Advent. (Note that even in the Post-Tribulation scheme there still has to be a gap of time between the Church's resurrection and that of Tribulational saints, but what distinguishes these two groups. The Church.)**

IX. Conclusions:

- A. Specific promises of the Rapture are made to the Church. John 14:1 -3; 1 Thes 4:13-18**
- B. The Church is a special and unique Dispensation with a fixed beginning and ending point. There is no documentation of the Church 's overlap with any other Dispensation.**
- C. The Tribulation concludes the Age of Israel. Dan 9:24-27**
- D. No Tribulational passage mentions the church on earth during that time.**
- E. And passages do specifically state that the Church will be delivered from that time. Rev 3:10; 1 Thes 1:10; 5:8**
- F. And that the Church as the Bride of Christ will be in heaven for the marriage to Jesus Christ. Rev 19:7-9**
- G. The Holy Spirit's unique ministries to and through the church must be removed before the Man of Lawlessness can be revealed at the outset of the Tribulation. 2 Thes 2**
- H. The Rapture must occur before the Second Advent for mortals to enter the Millennial Kingdom. 1 Cor 15:51-52 Cf Matt 25:31-46**
 - I. So our exhortation is "Looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus; who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself a people for His own possession, zealous for good deeds." Titus 2:13, 14 (Seeking maximum Divine Good Production, not leaving Prophetical Babylon Jer 50:8, or trying to find a mountain to flee to Matt 24:16; or storing up beans and bullets.)**