

Revelation, Part 7

Revelation 4:1 begins with “After this I looked, and behold, a door standing open in heaven!” “After this” refers back to chapters 2 and 3, and the letters to the seven churches, which we believe, among other things, is representing the history of the Christian church from Pentecost in AD30 to the present time. We might rephrase that as “after the Church Age.” If Revelation is chronological, we shall shortly see that the next prophetic event “after this” is the Rapture. We will now develop that.

What is the Rapture? It is a supernatural event in which all Church Age believers both dead and those alive at the time will suddenly be “snatched away” by our Lord. It is the single event that terminates the Church Age and God dealing with the Church, His bride, and resumes dealing with His previously divorced wife, Israel.

What actually happens?

Because of the extreme first century persecution they were experiencing the church at Thessalonica was concerned they had missed the Rapture and were in the Tribulation. In Paul’s first first epistle to Thessalonica, he attempts to assure them what they are experiencing is not the Tribulation and they have not missed the Rapture.

1 Thes 4:11 But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope. 14 For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus. 15 For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. 16 For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. 17 Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. 18 Therefore comfort one another with these words.

Then we have this related passage in First Corinthians.

1 Cor 15:51 “Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed— 52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed.”

Summarizing these two passages: Christ comes to Earth but remains “in the clouds” (1 Thess 4:17), and calls out those who are His. The “dead in Christ” rise out of the graves first, then the living Church Age believers on the Earth at that time follow to meet the Lord in the air. Both groups are changed “in the twinkling of an eye” and “put on incorruptible” resurrection bodies to be taken to Heaven, to be with Him forever. “Therefore comfort one another with these words.”

This is a controversial subject with many different views of this event. Some claim that the word “rapture” does not even appear in Scripture. This is *partially* correct. “Rapture” does not, but the word does not come from the Greek, or Hebrew, or Aramaic. It comes from the Latin, specifically from a Latin translation of the original Greek text of the Bible. The English word “rapture” comes from the Latin word *rapio*, which means to seize or snatch away, or the removal from one place to another, and is a Latin translation of the Greek *harpazo* for “caught up.” *Harpazo* is found in the original Greek texts of First Thessalonians. The Greek means to seize, carry off by force, to snatch out or away and is translated in our passage above as “caught up” (1 Thes 4:17).

As previously stated in this study, there are several views of this event mostly regarding when it occurs.

- **Pre-Trib** — or “pre-tribulation” is the belief the Rapture occurs before the Tribulation begins.
- **Mid-Trib** — meaning mid-tribulation, is the belief the Rapture occurs about half-way through the Tribulation and before the second half, which is called the “Great Tribulation”. This bunch agrees that the Church is not appointed to wrath (1 Thes 5:9 “For God did not appoint us to wrath...), but argues the “wrath” part of the Tribulation really doesn’t begin until the second half. They also equate the Seventh Trumpet of the Trumpet Judgments of Revelation, which they believe begins the “wrathful” part, with the “last trumpet” of the 1 Corinthians 15:51 passage above. One look at the details of the seals and trumpet judgments that come before the second half, and it is very hard to say they are not “wrathful”.

- **Post-Trib** — meaning post-tribulation, is the belief the Rapture occurs at the end of the Tribulation just before and associated with the Second Advent, that believers do indeed endure wrath as testing and demonstrating their witness, ignoring 1 Thessalonians 5:9. Believers go up, meet the Lord in the clouds on His way to Earth, and immediately come back. One major flaw with this position is that it leaves no believers in physical bodies on earth to enter and populate the Millennium that comes after the Second Advent.
- **Multiple (or Partial) Raptures** — meaning there is more than one Rapture event during the Tribulation.
- **No Rapture** — meaning some deny it ever happens, at all.

The correct position is #1 — Pre-Trib. The rapture occurs before the beginning of the Tribulation, which we will set out to prove here.

Pre-Trib Rapture Support

What follows is support for the doctrinal position for a Rapture that occurs before the Tribulation. Some of what follows is based on a study done by Dwight Pentecost of Dallas Seminary and published in his book *Things To Come*.

The Time of Jacob's Trouble

Jer 30:8 Alas! That day is so great there is none like it; it is a time of distress for Jacob; yet he shall be saved out of it.

This passage is referring to the nation Israel personified by the reference to Jacob, the father of the 12 sons that fathered Israel's 12 tribes. It says there is a "time of distress" and "a day none like it" that is coming to Jacob. That can be none other than Daniel's Seventieth Week. "Saved out of it" should be viewed as "delivered out of it." meaning Tribulation Israelite believers will be delivered at the end when it appears that no one could possibly survive. The important point is to note the time of distress is directly related to Israel.

Church Not Appointed to Wrath

1 Thes 5:9 For God has not destined us for wrath, but to obtain salvation through our Lord Jesus Christ, ¹⁰ who died for us so that whether we are awake or asleep we might live with him. ¹¹ Therefore encourage one another and build one another up, just as you are doing.

This passage could almost be said to be a companion to the one above. While “Jacob” will experience a “time of distress,” “a day none like it,” something quite different is said of the Church. The Church is “not appointed (or destined) for wrath.” This passage is clearly speaking of the coming of the Lord (V2). Verse 3 says, “There is peace and security, then sudden destruction will come upon them as labor pains come upon a pregnant woman, and they will not escape.” But that is for those in “darkness” (V4) and not for those in the light (V5), and “children of the light” will not suffer the wrath of God. A comparison to Joel 2:2; Zephaniah 1:14-18; and Amos 5:18 will identify darkness as the Seventieth Week. “Obtain salvation through” is not a reference to the believer’s salvation but should be viewed as “delivered” from the Tribulation. Verse 11 says this knowledge should be a comfort for those of the light. If the Church were to go through any part of the Tribulation, they would not be “encouraging one another”.

The Imminent Coming of Christ

The New Testament speaks of our Lord’s return as imminent, meaning that it could happen at any moment. Other events may occur before an imminent event, but nothing else *must* take place before it happens. Imminency passages instruct believer to look, watch, and wait for His coming (1 Cor. 1:7; Phil. 3:20; 1 Thes. 1:10; Titus 2:13; Heb. 9:28; 1 Peter 1:13; Jude 21). If the Rapture takes place at anytime but before the Tribulation, then many prophetic events associated with the Tribulation could be cited as things to watch for, but none are mentioned in relation to the Rapture. Imminency is a strong argument for the pre-trib Rapture and provides the believer with a true “blessed hope”.

Guidance Absent in Epistles

If the Church was to go through the Tribulation, the epistles would have given some kind of guidance on how we were to deal with it, but none is given.

The Restrainer

2 Thes 2:5 Do you not remember that when I was still with you I told you these things? ⁶And you know what is restraining him now so that he may be revealed in his time. ⁷For the mystery of lawlessness is already at work. Only he who now restrains it will do so until he is out of the way.

⁸ And then the lawless one will be revealed, whom the Lord Jesus will kill with the breath of his mouth and bring to nothing by the appearance of his coming.

Spoken specifically to the Church, verse 1 says the following is concerning “the coming of our Lord Jesus Christ and our being gathered together to him,” in other words, the Rapture of the Church. Verses 2-4 give some details of the Tribulation that follows, then in verse 6, it says the “Restrainer” is removed. There is currently some level of restraint on Satan and evil, but we are told that will be removed, allowing evil to have its way. Some say the “restrainer” is government, law, or the visible church (not the Church), but all three will be present during the Tribulation. The “Restrainer” can only be the active ministry of the Holy Spirit in believers who are the Temple of the Holy Spirit during this present age and who will be removed at the beginning of the Trib. The “restrainer” cannot be limited to the Holy Spirit because He remains active during the Tribulation in the function of common grace. During the Tribulation many will come to Christ, and that is made possible by efficacious grace from the Holy Spirit just like prior to the Church Age. This “restrainer” can only be referring to the combination of the body of Christ in concert with the indwelling Holy Spirit functioning as some level of restraint on evil.

The Twenty-Four Elders

In Revelation 4:4 we are given a vision of twenty-four elders seated on thrones, clothed in white, crowned with golden crowns, and in heaven and the presence of God. Some argue these are angels, but this description cannot be applied to angels. Seated on thrones and wearing white represents righteousness and royal dignity. The crowns (*stefanos*) are crowns of reward like the laurel crowns given athletes, not crowns of rulership (1 Peter 2:9). The number 24 is symbolic of the priesthood, and the Church is said to be a royal priesthood. These twenty-four represent the Raptured, evaluated, and rewarded Church in Heaven before the Tribulation begins in the following chapters.

The Message of the Two Witnesses

Rev 2:3 And I will grant authority to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth.” ⁴ These are the two olive trees and the two lampstands that stand before the Lord of the earth.

⁵ And if anyone would harm them, fire pours from their mouth and

consumes their foes. If anyone would harm them, this is how he is doomed to be killed. ⁶ They have the power to shut the sky, that no rain may fall during the days of their prophesying, and they have power over the waters to turn them into blood and to strike the earth with every kind of plague, as often as they desire.

Two Jewish witnesses will appear during the Tribulation, which we will look at in detail later, and their message seems to be focused on Israel as is their clothing, character, and assumed identity.

144,000 Witnesses

Rev 7:2 Then I saw another angel ascending from the rising of the sun, with the seal of the living God, and he called with a loud voice to the four angels who had been given power to harm earth and sea, ³ saying, “Do not harm the earth or the sea or the trees, until we have sealed the servants of our God on their foreheads.” ⁴ And I heard the number of the sealed, 144,000, sealed from every tribe of the sons of Israel:

- ⁵ 12,000 from the tribe of Judah were sealed,
12,000 from the tribe of Reuben,
12,000 from the tribe of Gad,
- ⁶ 12,000 from the tribe of Asher,
12,000 from the tribe of Naphtali,
12,000 from the tribe of Manasseh,
- ⁷ 12,000 from the tribe of Simeon,
12,000 from the tribe of Levi,
12,000 from the tribe of Issachar,
- ⁸ 12,000 from the tribe of Zebulun,
12,000 from the tribe of Joseph,
12,000 from the tribe of Benjamin were sealed.

Here and in Revelation 14:1 and 3 it speaks of 144,000 witnesses raised up and sealed to witness for God. Note that the 144,000 are all from the 12 tribes of Israel (Jacob). No such group is identified as associated with the Church, which would be expected if the Church was present.

The object of the Satanic attack during the Tribulation

The only organized church mentioned as being in the Tribulation is the apostate harlot system (Rev 17 and 18). There is no mention of the true Church as separate from this apostate system. If present, the Church

would have to be part of the apostate system and subject to the same judgments. Since the true Church is not even mentioned by name in Revelation after chapter 3 and is seen only in resurrection form in Heaven in chapter 4 with no mention as a participant after chapter 4, it must be concluded it is not present during the Tribulation.

The Chronology of the Book of The Revelation

Chapters 1-3 represent the development of the Church in this present age. Chapters 5-11 cover the events of the Seventieth Week and conclude with the return of Christ in 11:13-18. Chapters 12-19 survey the Seventieth Week once again, this time revealing the actors on the stage. This makes a mid-trib Rapture impossible and leaves room only for a pre-trib Rapture.

The Interval between the Rapture and the Second Advent

Two events after the translation make the insertion of an interval between the two events necessary:

1. The judgment seat of Christ where Church Age believers will be evaluated
2. The marriage of the Lamb.

2 Cor 5:9 For we must all appear before the judgment seat of Christ, so that each one may receive what is due for what he has done in the body, whether good or evil.

1 Cor 3:11 For no one can lay a foundation other than that which is laid, which is Jesus Christ. ¹² Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw— ¹³ each one's work will become manifest, for the Day will disclose it, because it will be revealed by fire, and the fire will test what sort of work each one has done. ¹⁴ If the work that anyone has built on the foundation survives, he will receive a reward. ¹⁵ If anyone's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire.

¹⁶ Do you not know that you are God's temple and that God's Spirit dwells in you?

These two passages speak of the evaluation of the resurrected Church commonly called the Bema Judgment where Church Age believer's spiritual lives are evaluated, and we are called to give an explanation of what we did with the calling of God for our lives and the assets He made

available to us to facilitate that calling. To allow time for that, it has to take place well before the Bride (Church) is seen coming with Christ at the Second Advent. Furthermore, the Church is seen seated as the twenty-four Elders on thrones and closed in white with crowns of reward way back in Revelation 4. That scene takes place after the letters to the seven churches depicting the history of the Church from Pentecost to the present time and before John begins a description of the events of the Tribulation, strongly suggesting that the Church has been raptured and evaluated. The evaluated and rewarded bride then will experience the final stages of the marriage ceremony.

Rev 19:7 Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his Bride has made herself ready; ⁸ it was granted her to clothe herself with fine linen, bright and pure” —for the fine linen is the righteous deeds of the saints.

The bride is seen as returning with the Bridegroom at the Second Advent.

Rev 19:14 And the armies of heaven, arrayed in fine linen, white and pure, were following him on white horses.

If the Rapture occurs at the Second Advent, then how can all this take place? An interval of time for the evaluation, reward and final marriage is needed.

Distinctions Between the Rapture and the Second Advent

The Rapture entails the removal of all believers, while the Second Advent entails the revealing of the Son.

The Rapture sees the Saints caught up in the air, the Second Advent sees Christ return with them in glory.

In the Rapture the Groom comes to claim His bride, in the Second Advent He returns with His Bride.

The Rapture is the removal of the Church and the Second Advent is the setting up of the Kingdom.

The Rapture is a message of comfort, while the Second Advent is one of judgment.

The Rapture is a mystery seen only in the NT, while the Second Advent is revealed in detail in both Testaments.

The Rapture is related to the Church, while the Second Advent is related to Israel. The Tribulation is a continuation of the Age of Israel as stated in Daniel 9.

At the Rapture believers are judged (evaluated), while at the Second Advent, Jews and Gentile unbelievers are judged.

The Rapture is for believers only, while the Second Advent is for all mankind.

The expectation of the Church at the Rapture is to be taken into the Lord's presence, while the expectation of Israel at the Second Advent is to be taken into the Kingdom.

The Remnant at the Second Advent

Passages tell us there will be a remnant of believers present on earth at the Second Advent. If believers were raptured at the Second Advent how can there be believers remaining? This destroys the Post-Trib position.

Separating the Sheep from the Goats Judgment

Mat 25:31 When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne. ³² Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats. ³³ And he will place the sheep on his right, but the goats on the left. ³⁴ Then the King will say to those on his right, 'Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world.

This occurs at the Second Advent. If the Rapture took place in connection with the Second Coming, there would be no need of separating the sheep from the goats at a subsequent judgment. The separation would have taken place in the very act of the Rapture of the believers before Christ actually sets up His throne on earth.

The Analogy to a Middle Eastern Wedding

The Bible is full of symbolism. In Jeremiah 3:20 Israel is called the wife of Christ that was unfaithful (idolatry — “chasing after other gods”), and adultery is the only grounds for divorce under the Law of Moses (Jer 5). Israel will be divorced (Hosea 2:2-5) and brought back by discipline (Hosea 2:6-7). Meanwhile, Christ will take a new Bride, which is the Church called out from among the Gentiles, pictured in Revelation 18:23; 21:2, 9; and 22:17. There are many references in Scripture to this “Bride of Christ” title and the associated marriage to the Lamb. How does this relate to our position of a pre-trib Rapture? The answer is buried in Scriptural references to a middle-eastern wedding.

The mechanics of a first century, middle-eastern wedding was very different from ours today. The process was in three main parts:

1. Betrothal — The marriage was arranged by the parents, dowry agreed and paid, and a marriage contract was signed. The couple was considered legally bound in marriage at this point and only a writ of divorce based on adultery could dissolve the marriage. Remember how Mary was pregnant after she was betrothed and before Joseph had been with her, and he considered divorcing her quietly when he discovered her pregnancy? “Quietly” because she could have been stoned for adultery? This tradition was the reason for that. After the arrangements are made, dowry paid, contract signed, the bridegroom returns with his father to their home to prepare a place for his bride.
2. The Second part is the Bridegroom comes for his bride, but before he can do that he must prepare accommodations for her. It is the father of the groom who determines when the preparations are complete and then gives his son permission to go and retrieve his bride. This will be at some future date, perhaps months or even as much as a year after the betrothal. The bridegroom along with a celebratory party of friends accompanying him goes to the bride’s home. He stands outside the bride’s home and calls her out to come to him then “steals her away” and takes her back to his father’s house and the place he has prepared for them. There they have a seven day “honeymoon” to consummate the marriage.
3. At the end of the seven days, the couple then present themselves to the guests for the wedding feast.

What does this have to do with the Rapture? The Church Age believer accepting Christ as his/her personal savior is analogous to the betrothal. The believer, as the bride, becomes contractually bound to the bridegroom, Christ.

Christ said before His death, “In my Father’s house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? ³And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also.” (John 14:2-3) He was telling His bride, the Church, exactly what a first century groom would tell his newly betrothed bride. Jesus was telling us He was coming back to take us to His home and we would be with Him forever

When he comes for his bride, the bridegroom does not enter the bride’s home but remains outside and shouts to her to come to him, much like the calling out of the Church at the Rapture where we go to meet Him in the clouds. The consummation period of one week is analogous to the Bema judgment when the Church is evaluated for its spiritual lives and rewarded. This happens while the Tribulation is going on for “one week” back on Earth.

The wedding supper is analogous to the Kingdom Age or Millennium when Jesus will reign as King of Kings and Lord of Lords after He has presented His bride at the Second Advent. Since the Tribulation is related to Israel and not the Church, this would suggest the bride is removed before the Tribulation and taken to a place of safety (the place prepared in the Father’s house) and is revealed at the Second Advent, which will end the Tribulation and begin the Kingdom.

These references to the Church as the bride of Christ and statements made by Jesus clearly point to the bride being removed to a place of safety before the Tribulation. How could the Groom allow His bride to suffer God’s wrath which will be poured out on Earth?

Distinction between Israel and the Church

A key principle related to the pre-trib position is the biblical truth that God’s program for history includes two peoples, Israel and the Church. This view has been systematized into what is known as dispensationalism. While the basis of salvation (God’s grace) is always the same for Jew and Gentile, God’s prophetic program has two distinct aspects. Presently,

God's plan for Israel is on hold until He completes His current purpose with the Church and Raptures His Bride to heaven. Only pre-tribulationism provides a purpose for the rapture. That purpose is to remove the Church so God can complete His unfinished business with Israel during the seven-year Tribulation period—Daniel's Seventieth Week.

The evidence is strong for the Tribulation being a time of God returning to dealing with Israel as indicated by Daniel's Seventy Weeks vision. Israel and the Church are two different entities in God's plan, and He has two different economies for dealing with the two. Israel is not the Church and the Church is not Israel, nor has it replaced Israel. Yes, there are Gentile believers during the Age of Israel and Jewish believers during the Church Age. When Israel rejected the King she rejected the promised Kingdom. With that, God interrupted the Age of Israel and set out to call out a people of His own from among the Gentiles. Once that group is complete, and we don't know when, God will come for His bride and take her to His Father's house for the wedding. Christ and His bride will be revealed at the Second Advent.

Feasts of the Lord

The Feasts of the Lord were given to Israel as part of the Mosaic Covenant. They represent a series of seven observances or feasts that Israel was commanded to observe on a yearly basis. The Seven Feasts had special meanings for Israel and were a means by which God intended to teach Israel about Himself and His plan. They are divided into the spring feasts and the fall feasts.

The spring feasts, Passover, Unleavened Bread, First Fruits, and Pentecost are all related to the beginning of the spring grain harvests and speak of the first coming of Messiah. Passover and Unleavened Bread, which starts right after Passover, are so closely related that they are almost considered as one feast. Historically, Passover celebrates God's deliverance of the children of Israel from bondage in Egypt by putting the blood of a sacrificed lamb upon the doorposts of their houses. The two feasts commemorate events in that process: Passover – God's protection from the plague on Egypt and deliverance from bondage, and Unleavened Bread – God's sustaining them in their flight and destroying their tormentors. They also represent a picture of the individual believers deliverance from the bondage of sin: Passover being born again and

Unleavened Bread being delivered through the trials and tribulations of life. While these two feasts had historical and spiritual significance, they were also eschatological, in that they pointed forward (for Israel) to the coming of Messiah and His work on the Cross that these events/feasts pictured.

First Fruits is observed three days after Passover, during the Feast of Unleavened Bread. When the standing ripe harvest of barley and wheat was ready to be reaped, the celebrant would take one sheaf from the standing harvest and bring it to the priest. A sheaf spiritually represents people who accept the Messiah into their hearts. The first fruits were always the choicest of all and holy to the Lord. Everything on the earth, including man and beast, was to be presented before the Lord as first fruits to Him. The theme of the festival of First Fruits is resurrection and salvation. Several important events that happened on this day in the Bible.

1. Noah's ark rests on Mount Ararat (Gen 8:4).
2. Israel crosses the Red Sea (Ex 3:18; 5:3, 14).
3. Israel eats the first fruits of the Promised Land (Josh 5:10-12).
4. Haman is defeated (Esther 3:1-6).
5. The resurrection of *Yeshua*, the Messiah (John 12:24; 1 Cor 15:16-20). Jesus celebrated the festival of First Fruits by offering Himself as the first fruits to all future generations (Mat 27:52-53).

First Fruits is prophetic of the resurrection of Jesus. *Yeshua* was slain on the tree on the day of Passover, and He arose from the grave on the day of the festival of First Fruits. Jesus is called the first fruits of those who rise from the dead (1 Cor 15:20-23).

The last feast of the spring series is Pentecost and is celebrated 50 days after First Fruits. The core theme of Pentecost is God revealing Himself to mankind: First Israel at the first Pentecost at Mt Sinai when God gave Moses (and Israel) the Law, and then 1500 years later in Jerusalem when the Church received the indwelling Holy Spirit. It was through the Law that God revealed His perfect righteousness to Israel. It is through the giving of the Holy Spirit to Church Age believers beginning at Pentecost that God reveals Himself to the Church through the teaching ministry of the indwelling Holy Spirit.

All the prophetic First Advent events depicted in the spring feasts occurred on their actual feasts dates, every single one. It is reasonable, then, to

expect the Second Advent events depicted in the fall feasts to occur on their exact feast dates. But how is this related to the Rapture?

The first feast is Rosh HaShanah, also called the Feast of Trumpets. Interestingly, Jewish tradition calls for the entire month before Rosh HaShanah to be a month of repentance with the understanding that after Rosh HaShanah comes the period called the “Days of Awe,” and one does not want to be found unrepentant in the Days of Awe, which I submit is another term for the Tribulation.

Another point to make about Rosh HaShanah is that it is also called the “unknown day” because it is not celebrated until the very first sighting of the sliver of the new moon from Jerusalem by the priests. Furthermore, it is celebrated for two days, and considering the Jewish calendar day begins at sunset, Rosh HaShanah actually involves three or our modern midnight to midnight days. Jesus said that no one knows the day or the hour of the Rapture, which fits nicely with the facts of Rosh Hashanah’s unknown timing based on a celestial event.

Furthermore, trumpets are blown each day, and guess what the trumpet is called that is blown on the last day of Rosh HaShanah? Yeah, the “Last Trumpet.” Paul’s statement about the Rapture...

1 Cor 15:51 Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed, ⁵² in a moment, in the twinkling of an eye, **at the last trumpet**. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed.

The “Last Trumpet,” signaling the Rapture that Paul wrote about, is *not* the seventh trumpet of the Seven Trumpet Judgments in Revelation that occurs about half way through the Tribulation. Since Paul wrote about the Last Trumpet in First Corinthians decades before the Seven Trumpet Judgments were ever revealed to John, it would make no sense to Paul’s audience if it did refer to the seventh trumpet. It is a clear reference to the “unknown day” or Rosh HaShanah, the last chance for the Jew to repent before the Days of Awe. Since Rosh HaShana is before the Days of Awe, the Feasts of the Lord clearly point to a pre-tribulation Rapture. And I predict the Rapture will occur on Rosh HaShanah, but I have no idea which day or what year, but I do suspect it is close, maybe even this year.

(FYI: in 2022 Rosh HaShanah begins at sunset of September 25 and ends at sunset of September 27)

The next feast is Yom Kippur, which represents Israel's final cleansing when the High Priest takes the blood of the sacrifices into the Holy Of Holies and sprinkles it on the Mercy Seat of the Arc of the Covenant, absolving Israel of all her sins. It is a picture of the Second Coming of Christ and delivering the remnant of believers before the last of them are killed in the Tribulation.

Tabernacles is the last feast and speaks of the setting up of Israel's promised Kingdom when the "Seed of David" (Christ) will reign forever on David's throne in Jerusalem. Christians know this Kingdom period as the Millennium (1,000 years) followed by the Kingdom continuing in eternity after the Millennium.

Conclusion

The evidence in support for a pre-tribulation Rapture of the Church is conclusive. It is all over the Bible, even in the OT, and seen from numerous perspectives. To suggest that the Church (cap "C") goes through any portion of the Tribulation is not supportable.