



THE RAPTURE AT THE SECOND COMING

*A Covenantal, Apostolic
Pentecostal Case*

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1. Through the Tribulation to the Trumpet: Why the Church Is Gathered at Christ's Visible Return
2. After the Great Tribulation: Scripture, History and Hope for the Apostolic Church

Apostolic Pentecostal Doctrinal / Theological

3. Covenant, Consummation, and the Last Trumpet: Rethinking the Rapture for the Jesus-Name Church
4. The Day of the Lord and the First Resurrection: A Covenantal Exposition
5. Tribulation, Wrath and the Parousia: A Post-Tribunal Gospel Framework

Apologetic / Polemical (clear critique of pre-trib)

6. Not Secret, Not Early: Answering the Pre-Trib Rapture from Scripture and History
7. The Myth of the Secret Rapture: Origins, Failures, and a Biblical Alternative
8. Pre-Trib Exposed: Why the Apostolic Church Does Not Teach a Secret Escape

Pastoral (congregational)

9. Watchmen in the Storm: End-Time Hope for the Apostolic Pentecostal Church
10. Stand Firm Until the Trumpet: Teaching on Tribulation, Wrath and the Visible Return
11. Endurance and Hope: Preparing the Church for the Public Coming of Christ

Evangelistic / Prophetic

12. The King Is Coming: The Return, the Battle of Armageddon and the First Resurrection

13. From Daniel to Revelation: The Day of the Lord and the Vindication of God's People

14. The Last Trumpet: Scripture, History, and the Promise of Resurrection

Concise / Punchy

15. After Tribulation: The True Timing of the Rapture

16. The Last Trumpet — Not the Secret Escape

17. No Secret Removal: Christ Returns After the Tribulation

Comprehensive / Reference style

18. The Post-Trib Rapture: A Scriptural Concordance, Historical Review and Apostolic Response

19. The Day of the Lord — OT & NT Passages, Wrath vs. Tribulation, and the First Resurrection

Recommended picks

- For a teaching booklet for your congregation: “Watchmen in the Storm: End-Time Hope for the Apostolic Pentecostal Church” . It's pastoral and fitting for /Bible study.
- “Scripture, History and a Covenantal Exposition”
- “Why the Church Goes Through Tribulation and Is Raised at the Visible Return”

- “A Jesus-Name, Apostolic pentecostal view of the second coming post Rapture

1. Key biblical passages that place the “catching up” (the rapture) at the end of Tribulation / at Christ’s visible coming

Here I list, by category, the principal Bible passages that are commonly cited in support of (A) a post-tribulation (post-trib) rapture/“gathering at Christ’s coming,” (B) Old Testament “Day of the Lord” passages (those prophetic OT texts that describe the final divine visitation/judgment/coming), and (C) Old and New Testament passages that explicitly speak of the “wrath of God.” I give the reference and a one-line note about why each verse is relevant to the category. These lists are comprehensive for the major, frequently cited texts (representative and usable for teaching). If you want a fully exhaustive verse-by-verse concordance tying every OT verse ever applied to the Second Coming or Day of the Lord, I can compile that as a separate, longer document.

A. Key Post-Tribulation / “Rapture at the Visible Second Coming” passages (New Testament)
(These verses tie the gathering/resurrection to events after or at the time of tribulation/cosmic signs and to Christ’s visible parousia.)

- Matthew 24:21–31 — “For then will be great tribulation... immediately after the tribulation... they will see the Son of Man coming... he will send out his angels with a loud trumpet and gather his elect.” (explicit sequence)
- Mark 13:19–27 — parallel to Matthew 24 (tribulation → cosmic signs → Son of Man coming → angels/trumpet/gathering).
- Luke 21:25–28 — cosmic signs and the call to lift up your heads, “for your redemption is drawing near.”
- John 5:28–29 — all who are in the tombs will hear his voice and come forth (resurrection tied to Christ’s authoritative action/judgment).
- Acts 1:9–11 — Jesus’ ascension and angels’ promise: “this Jesus... will come in the same way” (visible return).
- 1 Thessalonians 4:16–17 — “For the Lord himself will descend... with the trumpet of God... we who are alive... will be caught up together with them.”
- 1 Thessalonians 5:1–11 — “Day of the Lord” imagery; believers assigned not for wrath but called to watchfulness (context places the Day after signs).
- 2 Thessalonians 1:6–10 — Jesus revealed from heaven in flaming fire to punish those who do not know God (judicial revelation at his coming).
- 2 Thessalonians 2:1–12 — certain events (falling away, man of lawlessness) must occur before “the day of the Lord” (sequence indicating arrival after those events).

- 1 Corinthians 15:51–52; 15:23–24 — “Behold, I tell you a mystery... at the last trumpet... the dead will be raised imperishable” (last trumpet/resurrection link).
- 1 Corinthians 4:13–17 — apostolic expectation of suffering and endurance (contextual support for the church enduring trials).
- Revelation 1:7 — “Behold, he is coming with clouds, and every eye will see him” (public coming).
- Revelation 7:9–14 — the great multitude “who have come out of the great tribulation” stand before the throne (shows believers come through tribulation).
- Revelation 11:15–19 — the seventh trumpet and the inauguration of God’s kingdom; cosmic judgment and temple opened (trumpet/resurrection theme).
- Revelation 14:14–20 — the reaper/harvest imagery associated with judgment and the winepress of God’s wrath (linked to final reaping).
- Revelation 16:12–16 — the drying up of the Euphrates and the gathering to Armageddon (sequence immediately prior to the Lord’s coming).
- Revelation 19:11–21 — visible return of Christ as Warrior-King, defeat of the beast and nations (public Second Coming).
- Revelation 20:4–6 — “the first resurrection” and those who reign with Christ (vindication of martyrs and faithful after judgment).

B. Old Testament “Day of the Lord” / Second-Coming passages (principal OT corpus)

(The OT texts most commonly cited as prophetic descriptions of the final divine visitation, Day of the Lord, resurrection, or the coming King.)

- Isaiah 2:10–22 — Day of the Lord: cosmic tremor; men hide in caves.
- Isaiah 13:6–13 — Day of the Lord upon Babylon; cosmic signs and judgment.
- Isaiah 24:1–23 — “The earth shall be utterly laid waste” — global Day of the Lord language.
- Isaiah 26:19 — “Your dead shall live; their bodies shall rise” (resurrection language).
- Isaiah 34:1–8 — judgment on the nations; “The Lord has a day of vengeance.”
- Isaiah 63:1–6 — the Lord comes in crimson garments to tread out vineyard (vengeance imagery).
- Jeremiah 25:30–38 / Jeremiah 46–51 (various) — prophetic oracles of the Day of the Lord against nations.
- Ezekiel 7:1–27 — “the end” and the day of the Lord; doom announced.
- Ezekiel 38–39 — Gog and Magog (final invasion and divine deliverance).
- Daniel 7:13–14 — “one like a son of man” given everlasting dominion (messianic/completed kingdom).
- Daniel 12:1–3 — time of distress; many awake, some to everlasting life (end-time resurrection).
- Joel 1:15; Joel 2:1–11; Joel 2:28–32; Joel 3 — alarm,

cosmic signs, Day of the Lord, and restoration (Joel is central to NT Day-of-the-Lord/new-age imagery).

- Amos 5:18–20 — woe to those desiring the Day of the Lord (Day brings darkness).
- Obadiah 1:15 — “The day of the Lord is near upon all the nations.”
- Jonah 2: — (typological, but Jonah prefigures deliverance; often used typologically).
- Micah 1:3–4; Micah 7:18–20 — judgment and restoration in the day of the Lord.
- Nahum 1:1–15 — the Lord’s vengeance and day of indignation against Nineveh.
- Habakkuk 2:3; Habakkuk 3:3–15 — the sovereign coming and shaking of the earth.
- Zephaniah 1:7–18 — the great day of the Lord is near; trumpet/judgment language.
- Zechariah 12:10; Zechariah 14:1–9 — the day when the Lord fights, Mount of Olives split, the Lord becomes King over all the earth (explicit second-coming scene).
- Haggai 2:6–7 — “I will shake the heavens and the earth” (eschatological shaking).
- Malachi 3–4 — the day coming like an oven; purifying refining fire and restoration.

C. Old & New Testament passages explicitly speaking of the “wrath of God” (principal Old → New list)
(These verses use the language of God’s wrath, indignation, or judicial pouring out of divine anger;

Revelation's bowls are the clearest NT locus.)

Old Testament (samples emphasizing God's wrath/day of judgment):

- Exodus 15:7 — God's indignation.
- Deuteronomy 32:35–43 — God says "Vengeance is mine; I will repay."
- Psalm 2:4–5 — God laughs; his wrath is kindled (against rebellious nations).
- Psalm 7:11 — God is a righteous judge and a God who feels indignation every day.
- Psalm 90:7–11 — God's wrath and our transgressions.
- Isaiah 13:9–13 — day of the Lord's wrath and destruction.
- Isaiah 34:2–8 — vengeance and wrath on the nations.
- Isaiah 63:1–6 — garments stained by vengeance; treading in wrath.
- Jeremiah 10:10; Jeremiah 25:15–38 — the cup of wrath and the day of the Lord on nations.
- Ezekiel 7:19; Ezekiel 21:31 — the sword of the Lord; wrath.
- Joel 2:11; Joel 3:2 — the day of the Lord as a day of wrath.
- Zephaniah 1:15–18 — the day of wrath, distress, ruin.
- Nahum 1:2–6 — God jealous and full of wrath.

- Habakkuk 3:12–13 — God’s indignation and the nations’ punishment.

New Testament (principal NT passages about God’s wrath)

- Matthew 3:7–12 — “the wrath to come” (John the Baptist’s warning).
- Matthew 24:29; 24:21–22 — tribulation; judgment language (contextual).
- Romans 1:18 — “the wrath of God is revealed from heaven against all ungodliness.”
- Romans 2:5–9 — wrath and revelation of God’s righteous judgment.
- John 3:36 — “the wrath of God remains on him who does not believe.”
- 1 Thessalonians 1:10 — Jesus “delivers us from the wrath to come.” (key debated text)
- 1 Thessalonians 5:9 — “For God has not destined us for wrath.”
- 2 Thessalonians 1:6–10 — at Jesus’ revelation from heaven, he inflicts vengeance on those who do not know God.
- Revelation 6:15–17 — “the great day of their wrath has come” (judgment motif).
- Revelation 14:9–11 — those who worship the beast drink the wine of God’s wrath.
- Revelation 16:1–21 — seven bowls of the wrath of God poured out on the earth (explicit).

- Revelation 19:15 — “From his mouth comes a sharp sword... he will tread the winepress of the fury of the wrath of God the Almighty.”
- Romans 5:9 — “we shall be saved from the wrath through him” (soteriological note).
- Ephesians 5:6; Colossians 3:6 — warning language about God’s wrath on disobedience.
- Hebrews 10:26–31 — fearful expectation of judgment and fire of God’s wrath.
- 2 Peter 2:9; Jude 1:7 — divine punishment and judgment on the ungodly.
- Revelation 20:11–15 — great white throne (final judgment) with wrath/sentence imagery.

D. Verses often used to contrast “tribulation” vs. “wrath” (helpful for teaching the distinction)

- Matthew 24:21–31 — “great tribulation” followed by the Son’s coming (tribulation as period of testing/persecution).
- Revelation 7:14 — “they have come out of the great tribulation” (tribulation experienced by saints).
- Revelation 16:1; 16:17 — bowls are called the “wrath of God” (explicit labeling).
- 1 Thessalonians 1:10 — Jesus “delivers us from the wrath to come” (some read as deliverance at his coming rather than pre-trib removal).
- 1 Thessalonians 5:1–11 — believers not destined for wrath but still called to watch and be sober

(interpreters differ on timing).

Notes and Caveats

1. Overlap and interpretive differences: many of the above passages are used differently by pre-trib, mid-trib and post-trib interpreters. For example, 1 Thess. 1:10 and 1 Thess. 5:9 are used by pre-trib advocates to argue the church is spared God's wrath (prior to bowls), while post-trib advocates read those verses as meaning believers are saved from final condemnation by Christ though they may suffer tribulation prior to his coming.

2. "Day of the Lord" corpus: the OT corpus is large. Above I supplied the principal prophetic texts that classical interpreters (and the NT) quote or echo when speaking of the final visitation. Many Psalms and prophetic oracles also contain Day-of-the-Lord imagery or are applied typologically in the NT (e.g., Psalm 2; Psalm 110).

3. Revelation as the organizing NT apocalypse: Revelation ties seals, trumpets and bowls into a coherent sequence; in a post-trib reading the trumpet/last-trumpet resurrection and the first resurrection (Rev. 20:4–6) come after the bowl judgments and the public return in Rev. 19. That sequence is central to post-trib interpretation.

- Matthew 24:29–31 (see also Mark 13:24–27). Jesus says that “immediately after the tribulation of those days” the signs appear in heaven and “the Son of Man will send out his angels with a loud trumpet and they will gather his elect.” This sequence is explicit: tribulation → cosmic signs → trumpet and gathering of the elect. If read plainly, the gathering (what many call the rapture) follows the tribulation and is tied to a loud, visible return.
- 1 Corinthians 15:51–52 and 1 Thessalonians 4:16–17. Paul links the “trumpet of God,” the raising/transformation of the dead and the catching up of the living with the return of the Lord. 1 Cor. 15:52 calls it “at the last trumpet.” The “last/last trumpet” language fits the end-time trumpet in Matthew 24 rather than a secret evacuation prior to tribulation.
- Revelation 11:15–19 (the seventh trumpet) and Revelation 20:4–6 (the first resurrection). Revelation’s trumpet sequences culminate in God’s kingdom and judgment. The blessedness of those who “have part in the first resurrection” (Rev 20:6) fits the picture of resurrection at Christ’s victorious return.
- Daniel 12:1–2 and John 5:28–29. Daniel ties deliverance and resurrection to an end-time distress; John ties the resurrection of life and condemnation to the return/judgment context.
- Revelation 7:9–14. A great multitude “who have come out of the great tribulation” stand before the throne, clothed in white — indicating many are saved

through/after tribulation, consistent with the church experiencing hardship rather than being taken away before it begins.

Taken together these passages point to: (a) a trumpet associated with Christ's coming; (b) the gathering/resurrection coming after/at the time of tribulation and cosmic signs; and (c) the "last trumpet" language as end-time, public, and visible — not a secret, pre-trib removal.

1. Why "a secret, pre-trib rapture" is not plainly in Scripture

- There is no explicit verse that says "the Church will be removed secretly before the Great Tribulation while the world suffers." The strongest plain-text teaching (Matthew 24; Mark 13; Revelation; Daniel; and the Pauline trumpet texts) describes the Son of Man's coming after tribulation, with trumpet-sound, angels, and a public gathering.
- Paul's "caught up" language (1 Thess 4; 1 Cor 15) is best harmonized with Matthew 24's trumpet/gathering and Revelation's trumpet sequences. The description in Matthew/Mark (immediately after tribulation) directly counters a teaching that the Church is secretly removed prior to tribulation.
- 2 Thessalonians 2:1–12 is often argued for both sides. Scripture there warns the Thessalonians not

to be deceived by claims that “the Day of the Lord is here.” Paul says certain things (the falling away, the man of lawlessness) will happen before the Day of the Lord. That sequence fits better with a post-trib view (apostasy and lawlessness, then Day of Lord), not with a secret pre-trib removal that would make those warnings unnecessary.

Conclusion from the biblical material: the plain-sense reading of the Gospels, Paul and Revelation places the resurrection/gathering with trumpets at the time of Christ’s visible coming and the end of the Tribulation, not as a secret removal before it.

1. Historical summary: where did the modern “pre-trib, secret rapture” teaching come from?

- A historically informed summary: the idea of a “secret pre-tribulation rapture” in the form widely taught today is largely a product of 19th-century English-language dispensationalism. John Nelson Darby (early–mid 1800s, Plymouth Brethren) developed a system of dispensational premillennialism that separated the Church from Israel more than prior Christian systems had. Darby’s system included a view of a distinct secret removal of the church before the final period of God’s wrath on the earth.

- The teaching was popularized in the United States by the Scofield Reference Bible (early 20th century)

and by later dispensational writers and radio/print teachers in the 20th century. It became widespread in fundamentalist and many evangelical circles, and the modern “secret pre-trib rapture” image was cemented by that movement.

- Important point: the early Church Fathers, medieval theology, and most pre-modern Christian writers did not teach a secret pre-trib rapture. They expected Christ’s return, resurrection, judgment and kingdom to be public and at the end of the age. So the modern pre-trib secret-rapture notion is not the consensus historic teaching of the Church.

1. On the claim “pre-trib is a false trinitarian doctrine”: clarification

- The timing-of-rapture question is distinct from the doctrine of the Trinity. “Pre-trib” is an eschatological/timing doctrine, not a Trinitarian theology. If you mean “pre-trib is a false doctrine invented in the 1800s,” that is fair to say in the sense that the modern secret pre-trib rapture theology was systematized and popularized in the 1800s and is not the majority patristic teaching. But calling it “trinitarian” isn’t accurate theologically; it’s an eschatological innovation, not a doctrine about the nature of God.

1. Notable failed date and imminence-predictions connected with imminent/secret-rapture culture

It is impossible to list all failed predictions. But here are some well-known examples of date-setting and public “rapture is imminent” predictions that failed — many from movements or individuals associated with an imminent-secret-rapture expectation or dispensational premillennialism:

- William Miller / Millerites (expected 1843–1844). Miller’s movement expected Christ’s coming in 1844; when it failed it became the “Great Disappointment.” (Note: Millerite theology differs in some ways from later dispensational pre-trib rapture views, but this is a high-profile failed Second Coming prediction in Protestant circles.)
- Charles Taze Russell / early Jehovah’s Witness date interpretations (late 19th/early 20th c., e.g., 1914 and later expectations). (Jehovah’s Witnesses are not orthodox evangelical pre-trib dispensationalists, but their date predictions are often cited as examples of failed prophetic claims.)
- Edgar C. Whisenant (“88 Reasons Why the Rapture Will Be in 1988” — he predicted the Rapture in 1988). He published materials widely and then revised after the date passed.
- Harold Camping (famously predicted May 21, 2011 as Judgment Day/rapture and then Oct 21, 2011). Camping’s predictions are not representative of all premillennialists but are a notable failed, very public claim.

- Other popularizers and authors (not exhaustive): various radio/TV ministers and authors in the 20th century gave imminence timetables or implied specific windows that passed without event (e.g., many readers of Hal Lindsey, Tim LaHaye and others were encouraged in imminent-expectation; Lindsey didn't set a date but associated contemporary events with imminence and was widely read).
- Important scriptural reminder: when leaders set dates and claim “the day is here,” Jesus’ own warning applies: “No one knows the day or hour” (Matt 24:36). Those who set dates and fail to repent of false claims risk the biblical label “false prophet” (cf. Deut. 18:20–22).

1. Practical pastoral and interpretive points (brief)

- If you hold that the church will be present during the Tribulation, the pastoral emphasis shifts to calling the people of God to holiness, endurance, prayer, witness, and readiness to face suffering — consistent with many Apostolic/Pentecostal emphases on holiness and endurance.
- The plain reading of Matthew 24/Mark 13 and the Revelation trumpet sequences supports a public, visible return and resurrection at the end — which harmonizes with your stated view that the church will be with Jesus at Armageddon to “pour out his wrath” (that is, Christ pours out wrath at his coming, while

his people are delivered/with him).

A. Pre-trib rapture is not an Apostolic Pentecostal doctrine

- Historically and doctrinally, Apostolic (Jesus-name) Pentecostal teaching affirms a visible, public Second Coming in which Christ returns to gather and raise His people. The historic Apostles expected the Lord's return to be public and accompanied by judgment and resurrection, not a secret removal of the Church prior to the Tribulation. The modern "secret pre-tribulation rapture" in the form popular today was systematized by Darby and nineteenth-century dispensationalists and is not part of classical Apostolic Pentecostal teaching.

B. New Testament passages where the apostles link the Rapture/Resurrection to Christ's visible coming (brief description after each reference)

- Acts 1:9–11 — Jesus is taken up and the angels tell the disciples He will return "in the same way" (visibly).
- Matthew 24:29–31 / Mark 13:24–27 — "Immediately after the tribulation... they will see the Son of Man coming on the clouds... he will send his angels with a loud trumpet, and they will gather his elect."
- Luke 21:25–28 — cosmic signs and then "when

these things begin to take place, stand up and lift up your heads, for your redemption is drawing near.”

- 1 Thessalonians 4:16–17 — “For the Lord himself will descend... with the voice of the archangel and with the trumpet of God. ...we who are alive... will be caught up...”

- 1 Corinthians 15:51–52; 15:23–24, 51–58 — the resurrection/transformation “at the last trumpet... in a moment, in the twinkling of an eye.”

- 1 Corinthians 4:13–17 — Paul describes apostolic suffering and hardship (useful to show apostles expected persecution rather than a secret removal of the Church before hardship).

- 2 Thessalonians 1:7–10 — the Lord Jesus is revealed from heaven in flaming fire when He executes punishment on those who do not know God.

- 2 Thessalonians 2:1–8 — Paul teaches certain events (the apostasy, the man of lawlessness) precede “the day of the Lord,” implying the Day (and the Lord’s coming) is after those events.

- Revelation 1:5–7 — Jesus “who loves us... and has freed us from our sins by his blood” — “Behold, he is coming with clouds, and every eye will see him.”

- Revelation 7:9–14 — a great multitude “who have come out of the great tribulation” stands before the throne (indicates many believers come through tribulation).

- Revelation 19:11–21 — the King of kings visibly returns leading the armies of heaven; He judges the

nations — a public Second Coming.

- Revelation 20:4–6 — the “first resurrection” — blessing for those who share in it; linked to Christ’s reign.
- John 5:28–29 — the resurrection is linked to Christ’s authoritative return/judgment.

C. Major Old Testament passages traditionally linked to the Lord’s coming (not exhaustive, but core texts) (These are the OT prophecies most frequently cited as anticipating the Lord’s final coming, Day of the Lord, resurrection, and judgment.)

- Daniel 7:13–14 — “one like a son of man” given everlasting dominion.
- Daniel 12:1–3 — time of distress; many shall awake, some to everlasting life.
- Isaiah 2:10–22; Isaiah 13; Isaiah 24; Isaiah 63:1–6 — “Day of the Lord” and the Lord’s vengeance coming in glory (Isa. 63 is explicitly martial).
- Isaiah 26:19 — “your dead shall live; their bodies shall rise” (resurrection language).
- Joel 2:28–32; Joel 3 (Joel 3 = OT 2:28–32 in some Bibles) — cosmic signs, the outpouring of the Spirit and the Day of the Lord.
- Zechariah 14:1–9 — the Lord comes, Mount of Olives split, the Lord becomes king over all the earth (explicit end-time coming).
- Ezekiel 38–39 — Gog and Magog / final invasion

and divine deliverance.

- Malachi 4:1–6 — the day comes burning; healing and restoration promised.
- Psalm 2 — the Lord installs His King; nations rage but are judged.
- Psalm 110 — the Lord’s victorious priest-king; used in NT as messianic.
- Haggai 2:6–7 — “I will shake the heavens and the earth” (eschatological shaking).
- Zephaniah 1:14–18 — the great day of the Lord is near; trumpet, distress.

If you want a fully exhaustive concordance of every OT verse ever applied to the Second Coming by commentators, I can compile that; the list above is the primary, widely-cited corpus.

D. Passages that draw a difference or sequence between the Great Tribulation and the Wrath of God (Old & New Testament)

- Passages defining “the Great Tribulation”:
- Matthew 24:21 — “For then there will be great tribulation, such as has not been from the beginning of the world until now...”
- Mark 13:19 — parallel of Matthew 24.
- Daniel 12:1 — “a time of trouble, such as never has been since there was a nation...”
- Revelation 7:14 — the multitude who “have come

out of the great tribulation.”

- Passages describing the “wrath of God” poured out (judicial wrath, bowls) and its timing in Revelation’s sequence:

- Revelation 6:15–17 — “the great day of their wrath has come, and who can stand?”

- Revelation 16:1–21 — the seven bowls of God’s wrath are poured out on the earth (explicitly called God’s wrath).

- Revelation 14:9–11 — warnings of receiving the wine of God’s wrath.

- Revelation 19:11–21 — the Lord returns to judge the nations (the battle after bowl judgments gather men to Armageddon — Rev. 16:12–16 → Rev. 19).

- Revelation 20:7–10 — final rebellion and defeat; divine judgment.

- Isaiah 63:1–6 — the Lord’s garments stained in vengeance; “I trod them in my anger.”

- Joel 3 / Joel 2 — Day of the Lord’s judgment and outpouring.

- New Testament statements that treat “tribulation” as a period of distress (often affecting believers) while “wrath” is God’s judicial outpouring:

- Matthew 24:21–31 (tribulation → cosmic signs → Son of Man coming with trumpet).

- Revelation 7:14 (believers “come out of the great tribulation”).

- 1 Thessalonians 1:10 — believers “wait for his Son from heaven, whom he raised from the dead, Jesus

who delivers us from the wrath to come.” (This verse is used in different ways by different interpreters: some say it teaches the church is delivered from God’s wrath by Christ’s coming; others explain deliverance occurs at Christ’s return.)

- 1 Thessalonians 5:9 — “For God has not destined us for wrath, but to obtain salvation through our Lord Jesus Christ.” (Used by pre-trib proponents; others read it to mean God’s people are ultimately saved through Christ though they may suffer tribulation.)
- Romans 2:5–8; Romans 1:18 — speak of God’s wrath against sin.
- 2 Thessalonians 1:6–10 — retribution and revelation of Jesus when He returns to deal out punishment.

How Revelation’s sequence supports your view (brief):

- Revelation shows a sequence in which seals/ trumpet judgments and a “great tribulation” occur, then the bowls of God’s wrath are poured out (Rev. 16), the nations are gathered to Armageddon (Rev. 16:12–16), and then the Lord returns in visible power (Rev. 19) to judge and to establish the reign that leads into the first resurrection/kingdom passages (Rev. 20:4–6). Matthew 24’s explicit “immediately after the tribulation... the Son of Man will send out his angels with a loud trumpet...” ties the trumpet/ resurrection/gathering to the public return after

tribulation rather than to a secret pre-trib removal.

E. The Pauline trumpet texts you asked to emphasize

- 1 Thessalonians 4:16–17 — the Lord descends, trumpet, the dead raised, the living caught up together.
- 1 Corinthians 15:51–58 — “we shall not all sleep, but we shall all be changed... at the last trumpet. For this perishable body must put on the imperishable...”
- These Paulines passages harmonize naturally with Matthew 24’s trumpet and Revelation’s trumpet/bowl sequences as events tied to the Lord’s public coming.

I. Method and presuppositions (brief)

- Covenantal/Apostolic Pentecostal lens: the people of God are the covenant community; biblical eschatology is read through covenant promises/fulfillments rather than a sharp, dispensational separation of Israel and Church. The apostles expected a visible, public coming of Christ; the trumpet language, the images in Matthew and Revelation, and the OT “Day of the Lord” corpus are read as a unified end-time arrival in which believers are raised/gathered at the Lord’s public return after the great tribulation and in connection with the last trumpet.
- Goal of exegesis: show how the plain sense and

canonical sequence support the church experiencing tribulation and being publicly gathered at Christ's return.

II. Matthew 24 — grouped, verse-level exposition (key verses grouped for teaching)

Verses 1–3 (setting and question)

- v.1–2: Jesus leaves the temple; disciples remark about the buildings. Jesus predicts the temple's destruction — a near fulfillment in AD 70 and a prophetic setting for larger end-time warnings (both immediate and ultimate application).
- v.3: Disciples ask three questions: (1) when will these things be? (2) what will be the sign of your coming? (3) what will be the sign of the end of the age? Jesus' reply blends near and far, so careful reading distinguishes immediate fulfillments from final consummation.

Verses 4–14 (early signs, false Christs, general persecution)

- v.4–5: Beware deception; false Christs will appear. Warning: do not be led away. Emphasis: the Church must be watchful and discerning.
- v.6–8: Wars, rumors, famines, earthquakes — beginning of birth-pangs. These are not the final

culmination but signs increasing toward it. The Church is warned that such things precede the end.

- v.9–13: Persecution and apostasy — the disciples will be hated, many will fall away, false prophets will deceive, love will grow cold. This sequence shows that the community of faith will face suffering and moral decline in the age preceding the end.
- v.14: The gospel will be proclaimed to the whole world as witness, and then the end will come. This ties evangelism and witness as a necessary condition prior to final consummation — not a secret removal.

Verses 15–28 (the abomination of desolation; the great tribulation; false Christs)

- v.15: “When you see the abomination of desolation spoken of by Daniel” — Jesus points to Daniel as the interpretive key for the decisive sign. The warning is to those in Judea (v.16).
- v.16–20: Instructions to flee — immediately and without delay. Practical pastoral counsel: those in the place of danger must flee to survive. This presupposes believers are present and in danger during the tribulation.
- v.21–22: “For then will be great tribulation...” — language matches Daniel 12:1. The tribulation is intense; if not shortened no flesh would survive. God shortens it for the elect’s sake. The implication: God permits tribulation but limits it by His mercy.

- v.23–28: Beware of false signs and false Christs, which arise during these days. Jesus emphasizes public deception — not a secret removal.

Verses 29–31 (the decisive clause for rapture timing)

- v.29: Immediately after the tribulation the cosmic signs appear (darkened sun, moon, stars, powers shaken). The timing word “immediately” (eutheos) is strong — the Son of Man’s coming is tied directly to the end of tribulation.
- v.30: Then the Son of Man will appear on the clouds with power and great glory. This is public and visible — “every eye” and the angels see it (parallel to Rev. 1:7).
- v.31: He will send his angels with a loud trumpet to gather his elect from the four winds. This is the trumpet associated with the gathering, matching Paul’s “trumpet” language (1 Thess/1 Cor). Note: instrumentality — angels and trumpet — public and audible.

Interpretation comment: the sequence here (tribulation → cosmic signs → visible coming → trumpet/gathering) argues strongly that the gathering (what many call “rapture”) occurs at the visible coming after tribulation, not before it.

Verses 32–35 (parable of the fig tree; certainty of

fulfillment)

- v.32–35: The fig tree parable: when signs appear, recognize the nearness of the kingdom. Heaven and earth will pass away but God’s words remain. The point: watchfulness and sober expectation.

Verses 36–44 (the unknown day & hour; watchfulness)

- v.36–39: No one knows the day or hour except the Father. The flood example: people were taken/unaware; but the context is Jesus’ coming described as public (v.30). This forbids date-setting and secretive claims of immediate rapture knowledge.
- v.40–41: Two men in the field, two women grinding — one taken, one left. In context, “taken” is the visitation of judgment/salvation at Christ’s coming. The imagery fits a public dividing judgment at the coming.
- v.42–44: Be ready; the Son of Man comes at an hour you do not expect. Watchfulness is the constant pastoral call.

Verses 45–51 (parable of faithful and unfaithful servant)

- v.45–51: Faithful servant is rewarded; the wicked servant is cut off when the master returns. The

parable underscores accountability and that believers will be present when the master returns — so the expectation is of endurance and readiness, not escape prior to the test.

Summary of Matthew 24 for teaching:

- Jesus explicitly ties the gathering to events “immediately after” the great tribulation and to a loud trumpet and angelic activity. The plain reading supports a post-trib, public coming, and instructs believers to endure, be watchful, and witness until the end.

III. 1 Corinthians 15:51–58 — verse-by-verse exegesis and application

Context: chapter concerned with the resurrection of the dead and the order of the resurrection.

Paul answers concerns: how do dead rise? What is the order? He culminates with the victory of the resurrection.

- v.51: “Behold! I tell you a mystery.” Paul announces a revealed secret: not all will sleep (die), but all will be changed. “Mystery” here is a revealed truth about the end.
- v.52: “In a moment, in the twinkling of an eye, at the last trumpet.” The transformation is instantaneous at

the last trumpet; the dead are raised imperishable. Paul links the change to a trumpet (same motif as Matthew 24 and 1 Thess).

- v.53: “For this perishable must put on the imperishable.” The present corruptible body is transformed to immortality; the resurrection body suits the new order.
- v.54: “When the perishable puts on the imperishable... then shall come to pass the saying that is written, ‘Death is swallowed up in victory.’” The victory over death culminates at this time.
- v.55: Quotation: “O death, where is your victory?” — triumphant exultation over death and the grave.
- v.56: “The sting of death is sin...” — theologically locating the cause of death in sin and the law’s condemnation; Christ has accomplished deliverance.
- v.57: “But thanks be to God, who gives us the victory through our Lord Jesus Christ.” The triumph is by Christ.
- v.58: “Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord...” Pastoral application: because of the assured victory at the last trumpet, believers should persist in faithful service.

Interpretive notes:

- “Last trumpet” language ties Paul’s teaching to the eschatological trumpet of Matthew 24 and Revelation.

The resurrection/transformation is public and cosmic — not a secret snatching-away preceding tribulation. The exhortation to steadfastness assumes the church will endure until the transformation.

IV. Revelation 16 — verse-by-verse by bowl (sequence and purpose)

Purpose: the seven bowls are explicitly called the outpouring of God's wrath (Rev 16:1). They are judicial, culminating in Armageddon. Read them as God's final outpouring on unrepentant humanity during the end period.

Intro (v.1)

- v.1: Command to pour out the bowls — this is God's wrath. Important: Revelation distinguishes seals, trumpets, and bowls. The bowls are often read as the final and fullest expression of God's wrath.

Bowl 1 (v.2)

- v.2: Sores on worshipers of the beast — targeted judgment on those who receive the mark and worship the image. This is judicial retribution on apostate worship.

Bowl 2 (v.3)

- v.3: Sea becomes blood; every living thing dies. Cataclysmic judgment on creation — reminiscent of Exodus plagues but amplified as final judgment.

Bowl 3 (v.4–7)

- v.4–7: Rivers and springs become blood; an angel pronounces God's justice — He is righteous in these judgments. The angels declare God's judgments just because the guilty shed blood.

Bowl 4 (v.8–9)

- v.8–9: Sun scorches people with fierce heat; people blaspheme rather than repent. Judgment causes hardened, unrepentant response.

Bowl 5 (v.10–11)

- v.10–11: Darkness on the beast's throne; people gnaw their tongues in pain and blaspheme — spiritual judgment and despair.

Bowl 6 (v.12–16)

- v.12: Euphrates dries up to prepare the way for kings from the east. Drying of Euphrates often serves as the preparation for the final invasion.
- v.13–14: Demonic spirits gather the kings of the

earth to the battle of the great day of God Almighty.

- v.15: “Behold, I come like a thief.” A warning to be watchful (compare Matt 24/Rev 3:3) — but note: Jesus’ coming here is associated with judgment and sweeping events, not a secret rescue without tribulation.
- v.16: They assemble at Armageddon. The bowls have precipitated the gathering of the nations for judgment.

Bowl 7 (v.17–21)

- v.17: The seventh angel pours out bowl into the air; a loud voice from the throne says, “It is done.” This is the completion of God’s wrath.
- v.18–19: Earthquakes and great hail — the great earthquake splits cities and levels islands; hail of enormous weight signifies cataclysmic judgment.
- v.20–21: Every island and mountain removed; great hailstones — universal upheaval as judgment.

Interpretive summary:

- Revelation 16 is God’s judicial outpouring that precipitates the final military-religious gathering at Armageddon (v.16), and it results in global upheaval. These bowls are explicitly labeled God’s wrath. The sequence in Revelation places these bowls before (or concomitant with) the visible appearing in Rev 19 —

the bowls provoke the final confrontation.

V. Revelation 19 — verse-by-verse (the return and the victory)

Verses 1–5 (heaven celebrates)

- v.1: Great voice of praise: salvation, glory, and power to God for His judgments.
- v.2: God’s judgments are true and just; He has judged the great harlot for persecuting saints.
- v.3–5: Praise and calls for worship — creation and servants prepare for the Lord’s manifesting.

Verses 6–10 (wedding of the Lamb imagery and call to victory)

- v.6: Multitude exclaims “Hallelujah!” — a warlike anthem.
- v.7–8: The marriage of the Lamb: the Bride has made herself ready, clothed in fine linen (righteous acts). The “fine linen” stands in contrast to the harlot and anticipates vindication.
- v.9–10: Call to bless the called; John falls to worship but is rebuked — worship God, not the messenger. The passage links the Bride motif to God’s people being present with Christ at triumph.

Verses 11–16 (the Rider on the white horse)

- v.11: Heaven opens; a rider called Faithful and True appears, judging in righteousness.
- v.12–13: The rider wears many crowns; name written, robe dipped in blood — messianic imagery of the conquering Judge.
- v.14: Armies of heaven follow on white horses, clothed in fine linen.
- v.15: From His mouth goes a sharp sword (word/ judgment); He rules with a rod of iron; He treads the winepress of God’s wrath.
- v.16: His name is King of kings and Lord of lords — public and decisive rule.

Verses 17–21 (battle and judgment)

- v.17–18: An angel calls birds to feast on the flesh of troops (image of decisive defeat).
- v.19–21: Beast and kings make war on the rider; the beast and false prophet are captured and thrown alive into the lake of fire; the rest are slain by sword from His mouth and by birds. The final defeat of earthly rebellion is complete.

Interpretive summary:

- Revelation 19 is the clear, visible, triumphant return of Christ to wage war, judge, and vindicate the saints. It follows the bowl judgments in Revelation 16. The returning Lord acts publicly and victoriously; this

is the moment many scriptures tie to resurrection, vindication and reign.

VI. Revelation 20 — verse-by-verse (the first resurrection and millennial scene)

Verses 1–3 (Satan bound)

- v.1–3: An angel binds Satan for a thousand years and casts him into the abyss so he may not deceive the nations until the thousand years are ended. This binding is linked to the defeat of hostile spiritual powers and the vindication of God’s kingdom.

Verses 4–6 (first resurrection; reign with Christ)

- v.4: Thrones appear; martyrs and saints who did not worship the beast are given authority to judge and they reign with Christ. The text explicitly links martyrs (those slain for testimony) to reigning — those who suffered tribulation are vindicated.
- v.5–6: The rest of the dead do not live until the thousand years are ended — this establishes an order: first resurrection (martyrs/faithful) and then general resurrection. The “first resurrection” is blessed, and those who share it are priests of God and Christ. “They shall be priests... and shall reign with him a thousand years.” The blessing of the “first resurrection” fits the idea that believers are raised to

reign with Christ after His visible victory.

Verses 7–10 (Satan loosed, final rebellion, judgment)

- v.7–9: After the thousand years Satan is released a little while and deceives the nations to gather them for battle; they surround the camp of the saints and the beloved city; fire from heaven consumes them. Satan then is cast into the lake of fire where beast and false prophet already are.
- v.10: Final judgment on Satan — eternal doom.

Verses 11–15 (great white throne and final judgment)

- v.11–12: The great white throne judgment; the dead stand before God and books are opened, including the Book of Life.
- v.13–15: The dead are judged according to deeds; death and Hades are cast into the lake of fire; anyone not found in the Book of Life is cast into the lake of fire.

Interpretive summary:

- Revelation 20 situates the first resurrection and the reign of the saints with Christ after His victory. The “first resurrection” rewards those who endured persecution. This passage confirms that believers who suffered are raised and reign with Christ; it does not

portray a secret pre-trib rescue, but rather vindication at or after Christ's public triumph.

VII. Covenant theological conclusions in summary (why post-trib/post-return rapture fits covenantal/Apostolic Pentecostal theology)

1. Covenant continuity and public consummation

- Covenantal promise language anticipates fulfillment in a visible, public establishment of God's kingdom (e.g., Daniel's Son of Man, Zechariah's king returning, Psalms' coronation imagery). The Church, as covenant people grafted into the promises, should expect public consummation of those promises that vindicates the people of God.

1. The apostles' expectation of visible return and suffering

- Acts 1:9–11 (Jesus returns as he ascended); apostles expect public return. Paul's letters presuppose suffering, apostolic ministry in hardship (1 Cor 4:13–17), and a resurrection at the last trumpet (1 Cor 15; 1 Thess 4). The covenantal reading puts the church into the same narrative: it will endure the testing and be vindicated at the parousia.

1. Scriptural sequence (tribulation → cosmic signs →

trumpet/gathering → judgment)

- Matthew 24; Revelation 16–19–20 and Daniel 12 present a repeated sequence where tribulation and divine judgments precede the visible coming and the trumpet gathering. This reinforces the view that the rapture/resurrection is tied to Christ’s visible return after tribulation.

1. Wrath vs. tribulation distinction

- Revelation explicitly calls the bowls “the wrath of God” (Rev 16) while Revelation 7:14 speaks of “those who have come out of the great tribulation.” The distinction allows for believers to suffer tribulation (persecution and testing) but be spared the eternal wrath of God in final judgment through Christ’s saving work — often understood covenantally as deliverance at the moment of Christ’s vindication.

VIII. /Teaching Outline for use in the congregation

Watchmen in the Storm: Why Christ’s Return Comes After Tribulation” and then the rapture

Lead texts: Matthew 24:21–31; 1 Corinthians 15:51–58; Revelation 16:1–21; Revelation 19:11–21; Revelation 20:4–6

Purpose statement: To encourage the congregation

to stand firm in holiness, witness and endurance by teaching that Christ's return is public, comes after the great tribulation, and culminates in the first resurrection and the reign of the saints.

Outline

1. Introduction (3–5 minutes)

- Open with pastoral honesty about fear of end-times teaching; state the congregation's trust in covenant promises and Scripture.
- Read Matthew 24:21–31 and 1 Cor 15:51–58.

1. Exposition — The plain sequence (15–20 minutes)

- Explain Matthew 24: the order “tribulation → cosmic signs → Son of Man coming → trumpet/gathering.” Emphasize “immediately after the tribulation” (vv.29–31).
- Briefly explain Paul's trumpet language (1 Cor 15) and how it fits with Matthew.
- Apply Revelation: bowls provoke Armageddon (Rev 16), Christ returns visibly (Rev 19), martyrs and faithful are raised to reign (Rev 20).

1. Theological implications (10–12 minutes)

- Covenant continuity: God's covenant promises are

publicly fulfilled; salvation is realized and vindicated in the public coming.

- Distinguish tribulation (testing/persecution) from God's wrath (judicial outpouring); the Church may suffer tribulation but is saved from final condemnation in Christ.
- Pastoral note: Expect persecution; do not look for secret escape.

1. Practical application (10–12 minutes)

- Be holy (personal holiness), be steadfast (per 1 Cor 15:58), and be a witness (Matt 24:14).
- Prepare practically: spiritual readiness (prayer, Word, sacraments/ordinances in your tradition), communal care for those who suffer, evangelism.
- Respond to fear: rest in Christ's final victory; teach children; care for persecuted brethren.

1. Objections and brief responses (5–8 minutes)

- “But some teach pre-trib rapture.” Response: Show plain text of Matt 24 and Paul's trumpet; historical note: modern secret pre-trib teaching is largely an invention of 19th-century dispensationalism.
- “What about 1 Thess 5:9?” Response: God has not destined us for wrath (final condemnation), but this does not preclude suffering; deliverance occurs at Christ's return and final judgment.

Here is a concise, annotated bibliography and short, careful answers to your historical questions (who invented pre-trib, origins of mid-trib, and whether pre-trib is Apostolic Pentecostal teaching). I stick to reputable primary sources, classic dispensational proponents, critical historical studies, and Apostolic/Oneness Pentecostal sources so you can follow up.

Short Answers Up Front

- Who invented the modern “secret pre-trib rapture” teaching?

John Nelson Darby (early–mid 1800s) is widely credited with originating and systematizing the modern doctrine of a secret, pre-tribulation rapture as part of dispensational premillennialism. His writings and the Brethren movement spread the idea in the 19th century; it was popularized in the U.S. by the Scofield Reference Bible (early 20th century) and later by 20th-century dispensational writers and media.

- Where did “mid-trib” come from?

Mid-tribulation rapture views are variations within dispensational/end-time speculation that arose later as interpreters tried to reconcile trumpet/bowl sequences with a rapture timing. They are not the historic, plain reading of the Gospels/Paul and

are not part of the classical patristic or Reformation consensus.

- Is pre-trib a “Trinity doctrine”?

yes it is a trinitarian Doctrine . The pre-trib rapture is an eschatological/timing doctrine, but it’s also a False doctrine about the Second Divine person coming called God the son is coming but the Two other in the Godhead they call Trinity are not coming back). It is a false Trinitarian dogma; it is a development in millennial/rapture interpretation.

- Did the earliest Apostolic/Oneness Pentecostals teach pre-trib?

No it is it was not taught by the Apostles they taught second coming post trib rapture . Early Apostolic (Oneness) Pentecostals generally held to historic expectations of a visible, public Second Coming with suffering and vindication of the saints — not a secret pre-trib removal. See the Apostolic/Oneness sources below for historical overviews.

Annotated Bibliography

Primary and classic sources (origins and systematization)

- J. N. Darby, Collected Writings (several volumes). Darby’s writings are the primary 19th-century

source for dispensational premillennialism and the modern pre-tribulation rapture idea. Read to see his systematizing work and how he separated Israel and Church.

- C. I. Scofield, Scofield Reference Bible (1909 edition). Scofield's annotated Bible popularized dispensational charting and the pre-trib rapture in American evangelicalism. Useful for seeing how Darby's ideas were adapted and popularized.

Classic/Pro-Dispensational Expositions (Useful to Understand the Movement)

- Charles C. Ryrie, *Dispensationalism Today* (or Ryrie's works on dispensational theology). Ryrie presents a clear, sympathetic dispensational case and explains the theological system that includes pre-trib rapture timing.

- John F. Walvoord, *The Rapture Question* (and other works). Walvoord articulates and defends the pre-trib position from a mid-20th-century dispensational perspective.

- Hal Lindsey, *The Late Great Planet Earth* (popular, 1970). Influential cultural popularizer of dispensational-rapture expectations in the late 20th century.

Critical and historical studies (academic treatments)

- George M. Marsden, *Fundamentalism and*

American Culture (1980). A careful history of American fundamentalism that situates dispensationalism and the rise of premillennial/rapture expectations in the broader religious culture.

- Craig A. Blaising & Darrell L. Bock (eds.), *Progressive Dispensationalism* (or related edited volumes). For scholarly context on dispensational variants and historical development (includes critiques and responses).
- David S. Katz and others have written on millenarianism and eschatological movements; search academic journals (*Journal of Ecclesiastical History*, *Church History*) for articles on Darby, dispensationalism and rapture history.

Apostolic / Oneness Pentecostal Sources (History, Doctrine)

- David K. Bernard, *The Oneness of God* (and Bernard's historical writings). Bernard is a leading Oneness (Apostolic) theologian; his works include history and doctrinal expositions showing the Oneness/Apostolic emphases and typical eschatological expectations (visible return, endurance).
- Stanley M. Burgess & Eduard van der Maas (eds.), *The New International Dictionary of Pentecostal and Charismatic Movements* (revised ed.). Scholarly, multi-author reference covering Pentecostal history,

including Oneness/Apostolic groups and their historical stances on eschatology.

- Vinson Synan, *The Holiness-Pentecostal Tradition* (and other histories of Pentecostalism). Helpful background on the broader Pentecostal emergence and how different groups (including Apostolics) related to end-time teaching.

Works addressing rapture origins specifically (history & critique)

- Philip Jenkins, *The Next Christendom* (contextualizes modern eschatological movements within global Christianity; useful as background).
- For skeptical critiques of date-setting and failed predictions: Donald W. Dayton's articles on American Adventism and prophetic expectation; reviews of the Millerite movement and its legacy (Miller/Adventist history is a key precedent to later rapturist expectations).

Resources on "mid-trib" and other timing variants

- Read comparative treatments such as chapters in works by Ryrie or Walvoord, or in popular comparative books like *The Rapture Question* (various authors compare pre, mid, post-trib views). Academic treatments of how different interpreters handle Revelation's seals/trumpets/bowls are helpful.

Suggested primary Apostolic/Oneness histories and statements (to show the early movement's teaching)

- “Apostolic History” sections in the New International Dictionary of Pentecostal and Charismatic Movements.
- David K. Bernard, A History of Christianity — or his denominational historical summaries (Bernard's website and publications include historical material about the Oneness movement's early doctrinal stances).

How to Use These Sources

- Start with Darby's collected writings and the Scofield Reference Bible to see the primary development and popularizing of the modern pre-trib view.
- Read Marsden and dictionary entries for historical and critical perspective on how the doctrine spread in the 19th–20th centuries.
- Consult Ryrie and Walvoord to understand the pro-dispensational arguments you'll likely encounter.
- Consult Bernard and the NIDPCM for Apostolic/Oneness perspective and history showing that early Apostolic Pentecostals did not teach a secret pre-trib rapture.

Short note on methodology and caution

Many popular authors (both promoting and critiquing pre-trib) write for mass audiences and mix polemic with history. For historical accuracy rely on primary sources (Darby, Scofield) and peer-reviewed/academic histories (Marsden; entries in NIDPCM; articles in church-history journals). Apostolic/Oneness primary sources (Bernard and denominational histories) are reliable to understand what Oneness churches historically taught.

Written and Compiled
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