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MINISTRIES

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A Biblical Test of the Pre-Trib Rapture Doctrine

Many of us were raised in traditions, denominations, or systems that taught us to expect an escape from tribulation—a sudden, secret departure from the earth called the “*rapture*.”

But what if the Bible teaches something very different?

Let’s begin with some clarity on terms.

The word “*rapture*” is not found in the Bible. It is derived from the Latin *rapio*, which is the translation of the Greek word *harpazō*—meaning “to snatch or catch up.”

We find *harpazō* used in **1 Thessalonians 4:17**, where Paul says:

1 Thessalonians 4:17

Then we who are alive, who are left, will be **caught up** together with them in the clouds to meet the Lord in the air...

So yes, the concept of being caught up is actually scriptural. The issue is not whether there will be a gathering or catching up. The real issue—the critical issue—is *when* it happens and *why* it happens.

Much of modern Christianity has been taught a *pre-tribulation rapture* view, where believers are removed from the earth *before* a time of great distress and the rise of the Antichrist. But is that what the Scriptures actually teach?

In this study, we will test the pre-tribulation rapture doctrine using Scripture alone. Not with commentary, not with tradition, not with end-times fiction novels—but with the Word of God.

Our goal is simple:

To show that the doctrine of a pre-tribulation rapture is not only unsupported by Scripture, but directly

contradicted by the timeline that Yeshua, Paul, and John clearly lay out.

We will also explore what the Bible actually teaches—that the resurrection and gathering of believers occurs *after* the tribulation and *before* the wrath of God is poured out. This would be a *pre-wrath* and *post-tribulation rapture*—and it is the position that best harmonizes all of Scripture.

As always, we invite you to test everything, and to reason together with us, using the whole Word of God. Let's begin.

Foundations and Definitions

Before we can rightly understand the timing of the rapture, we must lay a proper foundation. This begins with allowing the Bible to define its own categories and terms. Too often, theology is built not on the text itself, but on man-made phrases and traditions that never appear in Scripture. So, we begin here—with terminology.

Words matter. And the words we use to describe biblical doctrines often shape the way we understand them.

Some of the most commonly used terms in end-times discussions include:

- **“Rapture”** – While the concept of being “*caught up*” is scriptural (*harpazō* in 1 Thessalonians 4:17), the term “*rapture*” itself is not found in the Bible. It is a Latin-derived term that has become associated with an entire theological system, often loaded with assumptions that are not found in the text, such as timing, secrecy, and escape from tribulation
- **“Church Age”** – This phrase never appears in Scripture. While the *ekklēsia* (assembly) is mentioned throughout both the Old and New Testaments, the idea of a distinct “*age*” that replaces Israel or separates believers into different categories is a construct of dispensational theology, not biblical language.
- **“Tribulation Saints”** – Scripture speaks of “*saints*” (holy ones) throughout both testaments, but it never categorizes believers into those who are saved before the tribulation and those saved during it. This artificial distinction was invented to support a pre-tribulation rapture theory. The Bible speaks of *one body*, *one faith*, *one first resurrection*, and *one return* of Messiah.

When we use non-biblical terminology, especially without realizing its theological baggage, we run the risk of embracing ideas the Bible never teaches. As a principle, we must let the Bible interpret the Bible, and use its language, not man's inventions. Every time a theological system introduces new terms not found in the Scriptures, we should pause and test it carefully.

The Rapture and the First Resurrection

Let's now look at the most foundational passages often cited to support what many call “*the rapture*.”

1 Thessalonians 4:16–17

For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. **And the dead in Christ will rise first. Then we who are alive, who are left, will be caught up** together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord.

This is the clearest and most detailed description in the New Testament of the resurrection and gathering of believers. It's what many refer to as "*the rapture*." But notice something absolutely critical in Paul's description: **this catching up is inseparable from the resurrection of the dead in Messiah.**

Paul plainly states that the dead in Christ rise first, and then the living are caught up together with them.

This event is not just about the living being removed—it is also about the resurrection of the dead in Christ. And since the Bible speaks of only two major resurrections of the dead (Revelation 20:4–6), we must ask a serious question: *Which resurrection is this?*

Let's now compare Paul's words with the only passage in all of Scripture that explicitly names and describes the "*first resurrection*."

Revelation 20:4–6

Then I saw thrones, and seated on them were those to whom the authority to judge was committed. Also I saw the souls of those who had been beheaded for the testimony of Jesus [Yeshua] and for the word of God, and **those** who had not worshiped the **beast** or its **image** and had not received its **mark** on their foreheads or their hands. **They** came to life and reigned with Christ for a thousand years... **This is the first resurrection.** Blessed and holy is the one who shares in the **first resurrection!**

Let's break it down:

Who is included in the first resurrection?

- Those beheaded for the testimony of Yeshua.
- Those who refused to worship the Beast or take his mark.
- Those who are clearly alive during the Great Tribulation, face persecution under the Beast system, and are faithful unto death.

When does the first resurrection occur?

- **After** the rise of the Beast (Revelation 13).
- **After** the mark of the Beast is enforced.
- **After** the saints are martyred for their faith.
- **After** the Great Tribulation.

This poses a major theological problem for the pre-tribulation rapture view.

If 1 Thessalonians 4 describes a resurrection of the dead in Messiah—which it clearly does—and Revelation 20 identifies the first resurrection as occurring after the Great Tribulation, then these two events must be the same.

The only biblically consistent conclusion is this:

The rapture occurs at the same time as the first resurrection, and the first resurrection occurs after the Great Tribulation.

Therefore, the rapture cannot possibly occur before the tribulation, as the pre-trib view suggests. There is no biblical basis for inserting a resurrection before the one that Scripture defines as “the first.”

So how do pre-tribulational teachers respond to this?

To avoid this clear contradiction, some pre-tribulation advocates have attempted to split the first resurrection into multiple “phases” or “installments.” They argue that there is:

- An initial **first resurrection before the tribulation**, consisting of the “church,” and
- Another **first resurrection after the tribulation**, consisting of tribulation martyrs.

GotQuestions.org explains this perspective:

The first resurrection takes place in various stages. Jesus Christ Himself (the “first fruits,” 1 Corinthians 15:20), paved the way for the resurrection of all who believe in Him. There will be the resurrection of “the dead in Christ” at the Lord’s return (1 Thessalonians 4:16) [this is their mention of the “first” “first resurrection”] and the resurrection of the martyrs at the end of the tribulation (Revelation 20:4 The Old Testament saints will also be raised at the end of the tribulation, and they are also part of the first resurrection. [this is their mention of a “second” “first resurrection”]

Then, after mentioning the two resurrections of the first resurrection, **they mention the second resurrection:**

Revelation 20:12-13 identifies those comprising the second resurrection as the wicked judged by God at the great white throne judgment prior to being cast into the lake of fire. The second resurrection, then, is the raising of all unbelievers; the second resurrection is connected to the second death.

<https://www.gotquestions.org/resurrection-first-second.html>

In this view, both are somehow parts of a unified “*first resurrection*,” even though they occur at different times, separated by years.

This is an attempt to preserve the pre-trib doctrine by redefining what the “*first resurrection*” means. But let’s be honest—Scripture never divides the first resurrection into phases.

There is first the resurrection of Messiah—the *firstfruits*—and then, at his return, the resurrection of all who belong to him. This is what Scripture calls the “*first resurrection*”—the singular, unified event when God’s people are raised to eternal life at the appearing of Yeshua.

1 Corinthians 15:23

But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ.

Nowhere does the Bible say the first resurrection happens in segments, or that different groups experience it at different times.

The language of Revelation 20 is explicit. It defines the first resurrection as including those who come to life after the Great Tribulation, after resisting the Beast. It even contrasts this first resurrection with “*the rest of the dead*,” who do not come to life until after the 1,000 years (Revelation 20:5). The text is chronological and complete—there’s no room for a “pre-phase” of the first resurrection.

To claim that the first resurrection starts before the tribulation, pauses, and then finishes after, is not derived from the plain reading of the text—it is a theological workaround.

It’s also logically flawed.

You cannot have a resurrection before the first resurrection.

By definition, the “*first resurrection*” must be exactly that—the *first resurrection* of the righteous. To suggest that another resurrection of believers takes place before what Revelation 20 explicitly identifies as the *first resurrection* introduces a serious inconsistency. To sustain such a view, one would be forced to propose a theological construct where there is a so-called “first-first resurrection” (at the pre-trib rapture), followed by a “second-first resurrection” (after the tribulation), and then finally a second resurrection (after the Millennium). That would mean Revelation 20 refers only to the second-first resurrection—while entirely omitting the supposed first-first resurrection.

This not only distorts the plain meaning of the text, but also undermines the clarity, reliability, and authority of Scripture itself. Yet as we’ve already seen, this is precisely what *GotQuestions.org* teaches.

Revelation 20 clearly and explicitly states that the resurrection of those who resisted the Beast and were martyred during the Great Tribulation is the first resurrection. If we accept that as the inspired label, then any resurrection of the righteous proposed to occur before that would directly contradict Scripture’s own description.

Are we to believe that the Bible, in naming the “*first resurrection*,” completely skips over the “real” first resurrection? That kind of theological reasoning should give us serious pause. This is not how Scripture speaks. There is no precedent anywhere in the biblical text for splitting the resurrection of the righteous into disconnected phases years apart. To suggest such a sequence is not to interpret Scripture, but to impose a theological system onto it.

If a doctrine requires inventing categories like a “*first-first resurrection*” and a “*second-first resurrection*” just to keep it afloat, it should raise a red flag. It demonstrates just how forced and artificial the pre-tribulational framework becomes when held up to the plain testimony of God’s Word.

Instead of twisting Scripture to fit our system, we must let Scripture define our system. The Bible speaks plainly here. We should too.

1 Thessalonians 4 and Revelation 20 both describe the same resurrection—the first resurrection of the righteous.

- One describes the *how*: trumpet, clouds, and gathering.
- The other describes the *who* and *when*: faithful saints who endured the Great Tribulation.

When we allow Scripture to interpret Scripture, the truth becomes clear:

The rapture is after the first resurrection, and the first resurrection happens after the tribulation—but before the wrath.

Any attempt to shift, divide, or redefine this sequence is not supported by the Bible—it is an effort to protect a tradition, not proclaim the truth.

Let us lay aside traditions that don't hold up to Scripture, and instead cling to the clear, consistent timeline revealed in the Word.

The Biblical Case for a Pre-Wrath, Post-Tribulation Rapture

When we allow Scripture to define its own timeline the order of end-times events becomes far more straightforward than what is often taught in modern eschatology. The Bible presents a clear sequence: the people of God endure tribulation, are gathered at the first resurrection, and then the wrath of God is poured out on the unrepentant world.

Let's walk through this sequence together.

The Order of Events

Event	Scripture
Abomination of Desolation	Daniel 12:10, Matthew 24:15
Great Tribulation Begins	Revelation 13:5, Daniel 12:10, Revelation 13:5
Cosmic Signs	Matthew 24:29, Revelation 6:12–17
Resurrection, Appearing & Gathering	Matthew 24:31, 1 Thessalonians 4:16–17
Wrath of God Begins & We Enter Chambers	Revelation 15–16; Isaiah 26:16-21
We come down with Messiah	Revelation 19
Millennium Begins	Revelation 20:4–6

- The Abomination of Desolation marks the beginning of the final 3.5-year period known as the Great Tribulation (Revelation 13:5, Daniel 12:10, Revelation 13:5).
- During this time, the Beast is given authority to persecute the saints (Revelation 13:5, Daniel 12:10) for those who do not participate in the Greater Exodus. We will discuss the Greater Exodus in more detail in a moment (Ezekiel 20:33-39, Revelation 12, Jeremiah 16:14-15)
- At the end of the Great Tribulation, cosmic signs appear: the sun and moon go dark, and the powers of the heavens are shaken with the appearing of Messiah (Matthew 24:29, Revelation 6:12–17).
- These signs precede the gathering of the elect and the resurrection of the dead in Messiah (Matthew 24:31, Isaiah 26:18, 1 Thessalonians 4:16–17).
- After the gathering of the faithful, the wrath of God is poured out on the unrepentant through the bowls of judgment (Revelation 15–16).

- This culminates in the visible return of Messiah as King of Kings (Revelation 19).
- Then begins the Millennial reign, when Messiah rules for 1,000 years (Revelation 20:4–6).

This is the biblical structure. The rapture—the resurrection and catching up of the saints—takes place *after* the tribulation but *before* the wrath. That’s what we mean by pre-wrath, post-tribulation.

There is no secret phase. There is one return, one resurrection, and one gathering of the elect.

The Greater Exodus

Before continuing on to the rest of the teaching we should briefly cover the concept of the “Greater Exodus.” The “Greater Exodus” is a future prophetic event in which YHWH will gather his people from all nations into the wilderness, just as he gathered Israel from Egypt. However, this second exodus will be so great that it will overshadow the first. As Jeremiah 16:14–15 says:

Jeremiah 16:14–15

Therefore, behold, the days are coming, declares the Lord, when it shall no longer be said, 'As the Lord lives who brought up the people of Israel out of the land of Egypt,' but 'As the Lord lives who brought up the people of Israel out of the north country and out of all the countries where he had driven them.' For I will bring them back to their own land that I gave to their fathers.

This Greater Exodus will occur during the 3.5-year Great Tribulation. Just as YHWH protected Israel in the wilderness after delivering them from Pharaoh, he will again protect a faithful remnant during this tribulation. Revelation 12 provides a prophetic glimpse:

Revelation 12:14

But the woman was given the two wings of the great eagle so that she might fly from the serpent into the wilderness, to the place where she is to be nourished for a time, and times, and half a time.

However, not all believers will participate in the Greater Exodus. Ezekiel 20:33–38 explains that YHWH will bring his people into the "wilderness of the peoples" and will *purge out the rebels* — meaning that not everyone will enter the land:

Ezekiel 20:35, 38

I will bring you into the wilderness of the peoples, and there I will enter into judgment with you face to face... I will purge out the rebels from among you.

Participation in the Greater Exodus requires faithfulness and a willingness to follow YHWH wherever he leads. Some will heed the call and flee into the wilderness when the abomination of desolation occurs. Others will not.

Revelation 12 also shows the two outcomes clearly. The dragon (the adversary working through the Antichrist) first tries to destroy those in the Greater Exodus — just like Pharaoh pursued Israel in the first exodus — but fails:

Revelation 12:15–16

The serpent poured water like a river out of his mouth after the woman, to sweep her away with a flood. But the earth came to the help of the woman, and the earth opened its mouth and swallowed the river that the dragon had poured from his mouth.

Since he cannot overcome those protected in the wilderness, the dragon then turns his fury toward the rest — those not in the Greater Exodus:

Revelation 12:17

Then the dragon became furious with the woman and went off to make war on the rest of her offspring, on those who keep the commandments of God and hold to the testimony of Jesus [Yeshua].

Thus, two groups of believers emerge: those protected in the wilderness (Greater Exodus participants) and those left exposed to persecution.

This division, and the deep prophetic patterns that undergird it, deserve a full, dedicated teaching.

In short, the Greater Exodus is not automatic for all who claim faith; it is tied to obedience, endurance, and readiness to flee when the call comes. It fulfills and magnifies the patterns laid down in the first Exodus and points us directly to the return of Messiah Yeshua, the first resurrection, and the start of the Messianic Kingdom.

The Parallels in Matthew 24 and 1 Thessalonians 4

Let's now compare two of the most frequently quoted end-times passages: **Matthew 24** (Yeshua) and **1 Thessalonians 4** (Paul). Many claim these describe different events—but a close comparison reveals they are describing the *same event* using *the same language*.

Element	Matthew 24	1 Thessalonians 4
Trumpet	24:31 – “a loud trumpet call”	4:16 – “the trumpet of God”
Clouds	24:30 – “coming on the clouds”	4:17 – “caught up... in the clouds”
Gathering of Saints	24:31 – “gather his elect”	4:17 – “caught up... to meet the Lord”
Appearing of Messiah	24:30 – “they will see the Son of Man”	4:16 – “the Lord himself will descend”

There is no basis for separating these into different events. Paul is simply teaching what Yeshua already laid out in Matthew 24.

Yeshua said his coming would happen *after the tribulation* (Matthew 24:29–31), and Paul says the same gathering happens *at the resurrection of the dead in Christ*. They are referring to the same moment in history—the same trumpet, the same appearing, the same gathering.

The biblical case is clear:

- There will be believers that experience the persecution during Great Tribulation and those that are protected in the Greater Exodus.
- All believers are gathered and resurrected after the cosmic signs and before the wrath.
- The wrath of God falls on the wicked while the saints are with Messiah.

- Then begins the reign of Yeshua on earth for 1,000 years.

There is one second coming, one first resurrection, and one gathering of the elect—and it happens after the tribulation but before the wrath.

This is the pre-wrath, post-tribulation rapture, and it is the only timeline that harmonizes all of Scripture.

Exposing the Weaknesses of the Pre-Trib Position

While the pre-tribulation rapture has become a dominant belief in modern Western Christianity, it is important to note that it is a relatively recent doctrine, formally developed in the 19th century. More importantly, it does not arise from a plain reading of Scripture—it is constructed by inference, assumption, and theological systems imposed upon the text rather than drawn from it.

Let's take a closer look at three major weaknesses of the pre-tribulation view.

Lack of Scriptural Support

The first and most obvious issue with the pre-tribulation rapture is this:

There is not a single verse in the Bible that states the rapture happens before the tribulation.

Not one.

There is no passage that plainly declares that believers will be removed before the Antichrist rises, before the mark of the beast, or before the Great Tribulation begins. Pre-tribulation teachers rely entirely on assumptions drawn from inferences, symbolic interpretations, and silence.

A few examples include:

- **Revelation 4:1** – Some claim John being called “*up*” to heaven is symbolic of the rapture. But the text never calls this event the rapture, resurrection, or gathering of the elect.
- **Revelation 3:10** – “*Kept from the hour of trial.*” Yet this refers to protection—not removal—and matches what we see in the greater Exodus theme (Revelation 12:6, 14).
- **1 Thessalonians 5:9** – “*Not appointed to wrath.*” True. But wrath is not the same as tribulation, though many mistakenly conflate the two.

The pre-tribulation doctrine is not built on what Scripture clearly teaches, but rather on what it does not explicitly say. It leans heavily on inference, assumptions, and silence rather than solid, direct biblical evidence.

One of its most foundational flaws is the confusion between tribulation and wrath. Biblically, tribulation is what the world inflicts upon the faithful—or what YHWH permits as a means to test and refine his people or call the unrepentant to repentance. It is a time of refinement, endurance, and witness.

Wrath, by contrast, is not corrective but judicial—it is the outpouring of God's righteous judgment on the wicked, poured out only after the opportunity for repentance has passed. Conflating these two

distinct concepts leads to serious theological error and sets up false expectations about what God's people are promised to endure. In fact, this confusion is one of the main reasons debates over the timing of the rapture even exist in the first place.

If we are going to be people of the Word, our doctrine must come from what is written, not what is imagined between the lines.

Confusion About “Imminence”

One of the most common arguments for the pre-trib view is the idea of *imminence*—that Yeshua could return “*at any moment*.” The logic goes: if the rapture is not before the tribulation, then we would be able to calculate the return of Messiah based on certain events, and therefore his return would no longer be imminent.

But Scripture does **not** teach that Yeshua could return at *any* moment. It teaches that his return will surprise those who are *not watching*, and that certain events **must** take place first.

Let's examine just a few of those required events:

Yeshua himself says:

Matthew 24:15–30

So when you see the abomination of desolation spoken of by the prophet Daniel... then there will be great tribulation... Immediately after the tribulation of those days... they will see the Son of Man coming on the clouds of heaven with power and great glory.

Yeshua ties his return directly to visible, chronological events:

- The abomination of desolation
- The Great Tribulation
- Cosmic signs in the heavens

This is not imminence. This is a sequence—and Yeshua expects us to recognize it.

Paul writes with equal clarity:

2 Thessalonians 2:1–3

Now concerning the coming of our Lord Jesus Christ and our being gathered together to him... that day will not come, unless the rebellion comes first, and the man of lawlessness is revealed.

Paul is directly addressing confusion about the timing of the gathering (what we call the rapture), and he says it **cannot happen** until:

1. The great falling away (apostasy)
2. The Antichrist is revealed

This completely dismantles the idea that the return of Messiah could occur at any moment.

The return of Messiah will indeed be unexpected for the unprepared, but it is not unknowable for the wise who are watching and discerning the signs. Many have been taught that “*no one knows the day or the hour*,” and therefore no one ever can or should know. But that interpretation fails to take into account the context in which Yeshua made this statement in Matthew 24.

It’s true that in the first century, Messiah said:

Matthew 24:36

But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only.

We agree that Yeshua, in his humility, did not definitively know the timing at that moment—and that this was by the Father’s design. At that time, the prophetic signs and their corresponding timing had not yet begun to unfold, and the understanding remained sealed. The major and definitive sign—the abomination of desolation—had not yet occurred, and because of this, the prophetic clock that will reveal the exact day, without any doubt, had not yet begun ticking. Thus, the timing of the end remained hidden from view. Yeshua’s message was that while there are signs to watch for, the specific sign that will 100% unseal the understanding of Daniel 12’s timing is the occurrence of the abomination of desolation.

This reality directly undergirds Yeshua’s repeated exhortations for his followers to stay alert and watchful (Matthew 24:42, 44, 50; 25:13). While the faithful could recognize the general season, the final knowledge of the day and hour would only be unsealed after certain prophetic events transpired. In this way, Messiah’s return is not a random event that could happen “at any time,” but rather one that follows a clear prophetic sequence.

But that doesn’t mean it was always intended to remain unknown.

In fact, Daniel was told that the understanding of end-time prophecy would be sealed until the time of the end, and that the wise will understand:

Daniel 12:9–10

Go your way, Daniel, for the words are shut up and sealed until the time of the end... and none of the wicked shall understand, but those who are wise shall understand.

This means there would come a time, close to the end, when the sealed knowledge would be unsealed—and the faithful would discern what was once hidden.

To further underscore this, Yeshua immediately follows his “*no one knows the day or hour*” statement in Matthew 24:37–39 with a comparison to the days of Noah:

Matthew 24:37–39

For as were the days of Noah, so will be the coming of the Son of Man. For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, and they were unaware until the flood came and swept them all away, so will be the coming of the Son of Man

Now, here’s the key: Yeshua is **not** saying that Noah was unaware. In fact, Noah was told **seven days in advance** exactly when the flood would begin:

Genesis 7:4

“For in seven days I will send rain on the earth...”

Many who advocate for the idea of *imminency*—that no one can ever know the timing of Messiah’s return—often point to the days of Noah as proof, especially since that example appears in the same context where Yeshua says that no one knows the day or the hour (Matthew 24:36). They argue that, like in Noah’s time, the coming judgment will arrive without warning. But a closer look at the text reveals something quite different—and perhaps surprising to those who hold to the imminency view.

Noah did know the exact day the flood would begin. In Genesis 7:4, YHWH told him plainly: *“For in seven days I will send rain on the earth.”* Why was Noah given this knowledge? Because he was righteous, obedient, and walking in covenant with God. The ones who were caught off guard were not the faithful, but the unbelieving—those outside the ark who were living in spiritual blindness, unaware until the flood came and swept them all away (Matthew 24:39).

Yeshua’s reference to the days of Noah, then, is not about universal ignorance—it is about a dividing line between the watchful and the wicked, the prepared and the complacent. It is not that no one will know the day as the end approaches, but that the wicked will not understand, while the wise will (Daniel 12:10). Just as it was in the days of Noah, so will it be at the coming of the Son of Man.

So, Yeshua is using the days of Noah as a parallel not to teach perpetual uncertainty, but to highlight the contrast between the prepared and the unprepared at the time of his return, those who will know the day, and those who will not. Just as the world in Noah’s day was caught off guard, so too will the unbelieving world be surprised at the coming of the Son of Man.

But the faithful—those watching the signs—will not be surprised.

This is exactly what Yeshua says to the congregation at Sardis in **Revelation 3:3**:

If you will not wake up, I will come like a thief, and you will not know at what hour I will come against you.

The clear implication is that those who do wake up and remain watchful will not be caught off guard. Likewise, Paul affirms this in **1 Thessalonians 5:4**:

But you are not in darkness, brothers, for that day to surprise you like a thief.

The return of Messiah is like a thief only to those who are asleep, not to those who are awake and paying attention.

Therefore, the statement that *“no one knows the day or the hour”* was absolutely true in the first century, but it was never intended to remain true indefinitely. The context of that phrase reflects a time when the prophetic events leading to Messiah’s return had not yet begun to unfold.

Throughout Scripture, we find a pattern: present-tense statements given to first-century audiences emphasize that they did not know the timing—and, in some cases, were not meant to know it yet. However, future-tense prophetic passages—particularly those concerning the end times—indicate that understanding will be granted to the faithful as the day draws near.

Daniel 12:10 tells us plainly that “[none of the wicked shall understand, but those who are wise shall understand.](#)” The wise are not left in darkness. The signs described by Yeshua in Matthew 24 unfold, the generation living in those days will not only recognize the season—they may even be able to discern the day. This progression from concealed to revealed is entirely consistent with the nature of prophecy: sealed for a time, then unveiled when it is needed most.

As the signs Yeshua listed in Matthew 24 begin to unfold—wars, famines, lawlessness, the abomination of desolation, the Great Tribulation, and cosmic signs in the heavens—the faithful will know that he is near, at the very gates (Matthew 24:33).

Just as Noah was told the day when the flood would come, the wise in the last days will understand when the day of Messiah is approaching. Not because of speculation, but because they are paying attention to the Word and the unfolding prophetic signs.

The return of Messiah will be unexpected for the careless, but it will not be unknowable to the wise. And now, more than ever, we are called to be among those who are awake, watching, and ready.

Creates Two Comings

Perhaps the most glaring theological problem with the pre-trib position is that it effectively creates two separate second comings of Messiah:

- One **secret**, invisible coming to rapture the church before the tribulation.
- One **visible**, glorious coming with the saints at the end of the tribulation.

But Yeshua never taught this. The apostles never taught this. The Scriptures consistently speak of one second coming, one appearing, and one resurrection of the righteous.

This artificial division is not only unnecessary—it is unbiblical.

Let’s revisit **Acts 1:11**, where the disciples watched Yeshua ascend into heaven:

Acts 1:11

[This Jesus \[Yeshua\], who was taken up from you into heaven, will come in the same way as you saw him go into heaven.](#)

He left publicly, in the clouds, and he will return publicly, in the clouds.

There is no mention of a secret return. There is no indication of a silent removal of believers. The idea of a two-phase return is imported into the text—it is never taught by the text.

Furthermore, **Revelation 1:7** says:

[Behold, he is coming with the clouds, and every eye will see him.](#)

A secret rapture contradicts this. Scripture does not support it.

The pre-tribulation rapture is a doctrine built on silence, assumption, and tradition—not Scripture.

- It lacks a single verse placing the rapture before the tribulation.
- It confuses tribulation and wrath, ignoring the clear biblical sequence.
- It teaches an idea of imminence that contradicts the words of Yeshua and Paul.
- And it creates two separate comings of Messiah, where the Bible only teaches one.

When tested against the whole counsel of Scripture, the pre-trib position simply does not hold up. It promises escape, when the Scriptures call for endurance. It creates confusion, where the Word gives clarity.

As always, we are called to test everything—and hold fast to what is good (1 Thessalonians 5:21).

Let us discard the traditions of men, and cling instead to the truth of YHWH's Word.

Encouragement and Exhortation

While much of this study has focused on correcting error, we now want to turn our hearts toward encouragement. What we believe about the end times isn't just a theological detail—it shapes how we live, how we prepare, and how we endure.

So, let's take a moment to ask: *Why does this matter?*

Why This Matters

Some may wonder—what's the harm in believing in a pre-tribulation rapture? Isn't it just a difference of opinion?

But the truth is, **false hope leads to unpreparedness.**

Yeshua warned us that the tribulation would be a time of great testing for the saints. And in **Matthew 24:10**, he described what would happen when the pressure begins:

Matthew 24:10

And then many will fall away and betray one another and hate one another.

When believers are told they will be removed before any trouble begins, but then find themselves facing persecution, imprisonment, or martyrdom—many will stumble. They will feel betrayed by a system that told them they'd never be tested. Some may even fall away from the faith.

Yeshua did not tell us to expect to escape tribulation—he told us to expect endure tribulation.

Our True Hope

Our blessed hope is not escape from difficulty. It is not avoiding persecution. It is not being airlifted out of trouble.

Our hope is resurrection and eternal life with Messiah Yeshua.

Titus 2:13 calls it:

our blessed hope, the appearing of the glory of our great God and Savior, Jesus Christ [Messiah Yeshua].

Paul does not say our hope is a secret rapture. Our hope is the visible return of Messiah, when we will be raised incorruptible (1 Corinthians 15:52), and so we will always be with him (1 Thessalonians 4:17).

Until that day, we are called to watch, endure, and remain faithful.

Yeshua said:

Matthew 24:13

But the one who endures to the end will be saved.

And John writes:

Revelation 14:12

Here is a call for the endurance of the saints, those who keep the commandments of God and their faith in Jesus [Yeshua].

We are not called to escape—we are called to overcome.

Protection Through the Greater Exodus

While we are not promised escape, we are shown in Scripture that many will be protected during the Great Tribulation.

Revelation 12 describes a woman (symbolic of God's people) who is given a place in the wilderness, where she is nourished and preserved for 1,260 days (Revelation 12:6, 14).

This echoes the first Exodus, when YHWH delivered his people into the wilderness and cared for them during a time of judgment on Egypt, as revealed in Ezekiel 20.

We, like many, refer to this pattern as the Greater Exodus—a time when YHWH gathers and protects his faithful remnant in the midst of judgment (Jeremiah 16:14-15). But notice: protection does not mean universal escape.

Some will be martyred. Revelation 6:9-11, Revelation 13:7, and Revelation 20:4 all make this clear.

But those who lay down their lives are honored—they are raised in the first resurrection and will reign with Messiah for 1,000 years.

CONCLUSION

We've walked through Scripture from the prophets to Paul, from the teachings of Yeshua to the visions of John. And what we have found is consistent and clear:

- The pre-tribulation *rapture* is not just unsupported—it is contradicted by Scripture.
- The *rapture*—what Paul calls the resurrection and gathering of the elect—takes place after the Great Tribulation and before the wrath of God is poured out on the earth.
- This is not just the teaching of a single passage—it is the unified message of:
 - **Yeshua** – Matthew 24
 - **Paul** – 1 Thessalonians 4–5, 2 Thessalonians 2
 - **John** – Revelation 6 through 20

The timing of the *rapture* is post-tribulational and pre-wrath. This view not only fits the plain reading of key eschatological passages, but it also harmonizes with the appointed times and rhythmic structure of God's redemptive plan. While those who hold to alternative *rapture* timing views may still have questions—as this teaching is intended to serve as a foundational overview, not an exhaustive treatment—we are confident that those questions can be addressed. A more detailed exploration, including responses to common objections, is provided in a follow-up FAQ dedicated to this topic.

So now we are left with this:

Will we prepare our hearts to endure—or will we place our hope in escape?

Will we be among the wise virgins—awake and ready—or will we sleep, thinking the bridegroom delays?

Let us be awake. Let us be watchful. And let us be faithful—no matter what comes.

Revelation 19:9

Blessed are those who are invited to the marriage supper of the Lamb.

We pray you have been blessed by this teaching.

Remember, continue to test everything.

Shalom!

For more on this and other teachings, please visit us at www.testeverything.net

Shalom, and may Yahweh bless you in walking in the whole Word of God.

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