

An objective, rigorous text-to-text eschatological evaluation has been conducted to determine which position most accurately reflects the timing and sequence of the rapture based on the natural, grammatical, and contextual reading of prophetic Scripture.

To ensure absolute fairness, no position is granted the benefit of its foundational assumptions; rather, those assumptions are treated as the very items under examination. Volume of historical literature or institutional popularity is discounted. Each position is evaluated strictly against the assigned Tier 1 (Core Documents) and Tier 2 (Harmonization) passages.

## 1. Pre-Tribulationism

Primary Scholars/Works Evaluated: John Walvoord (The Rapture Question), Dwight Pentecost (Things to Come), Thomas Ice, John MacArthur (MacArthur Study Bible).

### Evaluation against Criteria

Scriptural Fidelity: 3/10 (Confidence: High)

Reasoning: Pre-Tribulationism struggles significantly under a direct literal reading of Tier 1 texts. In Matthew 24:29–31, Jesus places the gathering of the elect explicitly "immediately after the tribulation of those days" and after visible cosmic signs. To maintain a pre-tribulation rapture, scholars must argue that "the elect" here refers exclusively to a separate class of Jewish or tribulation saints, introducing a structural bifurcation not native to the discourse. Furthermore, 2 Thessalonians 2:1–4 explicitly states that the "gathering together unto him" cannot occur until the apostasy comes first and the Man of Sin is revealed (the Abomination of Desolation).

Internal Logical Consistency: 4/10 (Confidence: High)

Reasoning: The view requires a complex "rescue operation" regarding Paul's terminology in 1 Corinthians 15:52 ("at the last trumpet"). Because a Pre-Tribulation rapture occurs before the Revelation trumpet judgments even begin, scholars must decouple Paul's "last trumpet" from the sequential trumpets of Revelation, labeling it a distinct military or ceremonial signal (e.g., the Roman classicum or the silver trumpets of Numbers), which creates an asymmetrical treatment of end-times trumpet markers.

Harmonization Power: 3/10 (Confidence: High)

Reasoning: It fails to gracefully hold Tier 1 and Tier 2 passages together. The immediate appearance of the resurrected/glorified "great multitude" in heaven in Revelation 7 occurs after the opening of the sixth seal (cosmic signs), which contradicts the premise that the Church is removed prior to Revelation 6.

Explanatory Economy: 3/10 (Confidence: High)

Reasoning: It possesses low economy because it multiplies structural assumptions. It requires two future comings of Christ (one hidden parousia for the Church, one visible epiphany at Armageddon), two distinct categories of the people of God possessing different destinies within the same era, and multiple distinct resurrections separated by years.

Biggest Score Deduction: The explicit sequence in Matthew 24:29–31 and 2 Thessalonians 2:1–4, which visually and chronologically demands specific historical signs and tribulations prior to the gathering of believers.

## 2. Mid-Tribulationism

Primary Scholars/Works Evaluated: Gleason Archer, Oliver Buswell (A Systematic Theology of the Christian Religion).

### Evaluation against Criteria

Scriptural Fidelity: 5/10 (Confidence: Medium)

Reasoning: Mid-Tribulationism recognizes that 2 Thessalonians 2 requires the revelation of the Antichrist prior to the rapture, placing the event at the 3.5-year mark (the midpoint). However, it falters on Matthew 24:29, which locates the trumpet gathering after the tribulation of those days, forcing Mid-Tribulationists to define "the tribulation" as only the first half of the Danielic week.

Internal Logical Consistency: 5/10 (Confidence: Medium)

Reasoning: It faces internal strain when tracking the trumpet judgments of Revelation. Most mid-tribulation models map the rapture to the seventh trumpet (Rev 11) or the middle of the week, but they must artificially compress or stretch the chronological duration of the preceding seals and first six trumpets to fit precisely within the initial 42 months without overlapping with the Great Tribulation.

Harmonization Power: 5/10 (Confidence: Medium)

Reasoning: It handles the midpoint markers of Daniel 7 and 12 well, but struggles with Tier 2 passages like Revelation 3:10, as it exposes the Church to the initial series of catastrophic global judgments (seals/trumpets) while claiming exemption from final wrath.

Explanatory Economy: 5/10 (Confidence: High)

Reasoning: While it eliminates the dual-coming problem of Pre-Tribulationism by anchoring the rapture to an explicit midpoint anchor, it still requires an ad-hoc chronological framework to separate the "tribulation" from the "wrath" exactly at the 1,260-day mark.

Biggest Score Deduction: The textual insistence in Matthew 24:29–31 that the gathering happens after the cosmic signs, which are explicitly correlated with the 6th seal, throwing off a clean mathematical 3.5-year pre-packaged midpoint split.

## 3. Pre-Wrath Position

Primary Scholars/Works Evaluated: Marvin Rosenthal (The Pre-Wrath Rapture of the Church), Robert Van Kampen (The Sign).

### Evaluation against Criteria

Scriptural Fidelity: 7/10 (Confidence: High)

Reasoning: The Pre-Wrath position scores highly on scriptural fidelity by strictly honoring the textual sequence of Matthew 24 and Revelation 6. It explicitly aligns the cosmic signs of Matthew 24:29 with the sixth seal of Revelation 6:12–13, recognizing that God's wrath is announced as imminent only after the sixth seal (Rev 6:17). It respects the linguistic distinction between antichristian tribulation and divine wrath.

Internal Logical Consistency: 6/10 (Confidence: High)

Reasoning: An internal contradiction occurs regarding the placement of the Trumpet judgments. Pre-wrath places the rapture between the 6th and 7th seals, arguing that the 7th seal opens the scroll of God's wrath (the trumpets). Consequently, the Seventh Trumpet (Rev 11:15–18) occurs long after the rapture. This forces a massive rescue operation on 1 Corinthians 15:52; pre-wrath must argue that Revelation's seventh trumpet is not Paul's "last trumpet," despite it being the final numbered trumpet in all of New Testament prophecy.

Harmonization Power: 7/10 (Confidence: High)

Reasoning: It harmonizes Matthew 24, Revelation 6–7, and 1 Thessalonians 4–5 with high precision, mapping the arrival of the great multitude in heaven directly to the post-sixth-seal rapture. However, its harmonization drops in Tier 2 when handling passages that assume the trumpet sequence constitutes a singular, rapidly executed redemptive-historical climax.

Explanatory Economy: 6/10 (Confidence: High)

Reasoning: The position is relatively economical but suffers a deduction because it must create an asymmetric timeline where the seals, trumpets, and bowls are stretched sequentially across an unknown duration in the second half of Daniel's 70th week.

Biggest Score Deduction: The structural necessity to isolate Paul's "last trumpet" from Revelation's "seventh trumpet," forcing an artificial semantic division between identical prophetic terms.

#### 4. Post-Tribulationism

Primary Scholars/Works Evaluated: George Eldon Ladd (The Blessed Hope), Douglas Moo, Robert Gundry (The Church and the Tribulation).

#### Evaluation against Criteria

Scriptural Fidelity: 8/10 (Confidence: High)

Reasoning: Post-Tribulationism excels under literal grammatical scrutiny of the Tier 1 passages. It takes Matthew 24:29–31 completely at face value: tribulation → cosmic signs → visible appearance → gathering. It also reads 2 Thessalonians 1:5–10 naturally, where relief for persecuted saints and the fiery destruction of their persecutors occur on the exact same day when the Lord Jesus is revealed from heaven.

Internal Logical Consistency: 5/10 (Confidence: High)

Reasoning: The position faces severe internal architectural strain when tracking the wrath sequence in Revelation. If the rapture occurs at the absolute end of the tribulation (concurrent with Armageddon in Rev 19), then the Church is on earth during the Trumpets and Bowl judgments. To protect the Church from God's wrath (1 Thess 5:9), Post-Tribulationists must utilize "protective insulation" concepts (like Israel in Goshen). However, the Trumpet and Bowl judgments are globally comprehensive, targeting the earth's water, air, and geography; a localized "Goshen" mechanism under globally destructive bowl judgments creates severe descriptive contradictions.

**Harmonization Power: 6/10 (Confidence: High)**

Reasoning: It struggles with Tier 2 chronological requirements. If the rapture and the final conquest are collapsed into a single, identical moment (the "U-turn" or apantesis model), there is zero chronological space for the Marriage Supper of the Lamb (Rev 19:6–9) to occur in heaven prior to the descent. It also fails to account for how mortal, un-glorified flesh-and-blood believers survive into the Millennial Kingdom to repopulate the earth, since all believers are glorified at the descent and all unbelievers are destroyed at Armageddon.

**Explanatory Economy: 6/10 (Confidence: High)**

Reasoning: It is highly economical in terms of the number of "comings" (exactly one), but low in economy regarding the detailed sequence of Revelation, requiring the textually distinct series of seals, trumpets, and bowls to either be heavily recapitulated or flattened into a single operational window.

Biggest Score Deduction: The "repopulation problem" and the chronological collapse of the heavenly wedding feast, which require the immediate execution of final wrath and final rescue at the exact same split-second.

**5. Idealism**

Primary Scholars/Works Evaluated: William Milligan, Gregory Beale (The Book of Revelation).

**Evaluation against Criteria****Scriptural Fidelity: 3/10 (Confidence: High)**

Reasoning: Idealism rejects the premise that prophetic literature provides a chronological timeline or sequence of historical events. It treats Tier 1 passages (like Revelation and Daniel) as symbolic depictions of the ongoing spiritual conflict between the Kingdom of God and the world. Because it spiritualizes concrete temporal markers (e.g., the 1,260 days, the sequence of trumpets), it scores very low on a literal, grammatical standard of timing claims.

**Internal Logical Consistency: 5/10 (Confidence: Medium)**

Reasoning: Within its own poetic/symbolic paradigm, it is cohesive. However, when tested against concrete historical references in Tier 1 texts—such as Jesus referencing the historical destruction of the temple or Paul detailing a specific sequence of political and religious events (2 Thess 2)—the idealist framework breaks down, requiring sudden shifts from symbolic to literal processing.

**Harmonization Power: 2/10 (Confidence: High)**

Reasoning: It does not hold the passages together simultaneously on a timeline; it eliminates the timeline altogether. It cannot harmonize the specific Old Testament data (Zech 12–14, Ezekiel 38) with New Testament data without totally dissolving their geopolitical details into abstract ethical concepts.

**Explanatory Economy: 4/10 (Confidence: High)**

Reasoning: Its economy is low for the scope of this evaluation because its primary assumption—that numbers and sequences have zero historical-chronological value—requires a massive, sweeping interpretative filter applied to hundreds of precise verses.

Biggest Score Deduction: The systematic spiritualization and non-literal treatment of explicit chronological sequences, temporal markers, and physical geography present across all Tier 1 texts.

## 6. Full Preterism

Primary Scholars/Works Evaluated: Max King (The Cross and the Parousia), J. Stuart Russell (The Parousia).

### Evaluation against Criteria

Scriptural Fidelity: 2/10 (Confidence: High)

Reasoning: Full Preterism argues that all prophecy—including the Second Coming, the Rapture, and the Resurrection—was completely fulfilled in the events surrounding the destruction of Jerusalem in AD 70. This requires extreme spiritualization of Tier 1 passages. 1 Corinthians 15 (the physical resurrection of the body) must be transformed into a corporate, spiritual transition from the Old Covenant to the New Covenant, which violently violates the natural, grammatical reading of the text.

Internal Logical Consistency: 2/10 (Confidence: High)

Reasoning: It suffers catastrophic internal failure when forced to deal with the physical nature of the corporate gathering. It requires a "hidden" or purely invisible rapture and resurrection that occurred in AD 70, leaving no historical trace, which directly contradicts the hyper-visible cosmic disturbances described by Jesus (Matt 24:27, 30) and John (Rev 1:7, 6:12–17).

Harmonization Power: 2/10 (Confidence: High)

Reasoning: It completely fails to harmonize Tier 2 passages that assume an ongoing historical reality for the Church beyond AD 70 (e.g., Peter's description of the cosmic destruction of the elemental components of the earth in 2 Peter 3).

Explanatory Economy: 1/10 (Confidence: High)

Reasoning: It possesses virtually no economy because it requires an entirely separate, non-literal hermeneutical device for every single passage that describes physical global changes, resurrected physical bodies, or an open, visible appearing of Christ.

Biggest Score Deduction: The complete rejection of a future, physical, historical bodily resurrection and visible corporate gathering, forcing a total text-reinterpretation of 1 Corinthians 15 and 1 Thessalonians 4.

## 7. Partial Preterism

Primary Scholars/Works Evaluated: Kenneth Gentry (Before Jerusalem Fell), R.C. Sproul (The Last Days According to Jesus), David Chilton.

## Evaluation against Criteria

Scriptural Fidelity: 5/10 (Confidence: High)

Reasoning: Partial Preterism handles portions of Matthew 24 and Revelation 1–19 with high grammatical fidelity by anchoring them to the historical judgment of AD 70. However, it experiences extreme strain when forced to cleanly split a singular discourse (like Matthew 24) into two vastly separated temporal horizons (the AD 70 destruction vs. a distant future Second Coming). The transition point (typically placed around Matt 24:34–36) is textually invisible and requires a prior theological assumption to justify the temporal leap.

Internal Logical Consistency: 5/10 (Confidence: Medium)

Reasoning: It is internally fractured on the timing of the rapture. Because it assigns the tribulation and cosmic signs of Matthew 24 and Revelation 6 to AD 70, it must decouple the rapture from those sequences entirely, leaving the rapture signless and untethered at the end of a long, indefinite historical period.

Harmonization Power: 4/10 (Confidence: Medium)

Reasoning: It cannot harmoniously integrate Tier 1 passages like 2 Thessalonians 2 or Revelation 11. It must interpret the "Restrainer," the "Man of Sin," and the "Two Witnesses" as localized 1st-century Roman or Jewish figures (e.g., Nero, individual high priests), which completely deflates the global scale and cosmic language explicitly used by Paul and John.

Explanatory Economy: 4/10 (Confidence: High)

Reasoning: It lacks explanatory economy because it requires two entirely different interpretive models running simultaneously: a literal-historical preterist model for early chapters, and a traditional futurist model for the final resurrection and return clauses.

Biggest Score Deduction: The artificial structural fracturing of unified discourses (e.g., Matthew 24, Revelation) to separate 1st-century local events from cosmic end-times events.

## 8. Postmillennialism

Primary Scholars/Works Evaluated: B.B. Warfield, Loraine Boettner (The Millennium), Marcellus Kik.

## Evaluation against Criteria

Scriptural Fidelity: 4/10 (Confidence: High)

Reasoning: Postmillennialism posits that Christ returns after the gospel successfully Christianizes the world during an extended golden age. Therefore, the rapture occurs at the absolute end of human history. This view directly clashes with Tier 1 texts that explicitly depict the conditions immediately preceding the rapture/return as periods of intense spiritual apostasy, global tribulation, and physical distress (Matt 24:21, 2 Thessalonians 2, Luke 17:26–30).

Internal Logical Consistency: 5/10 (Confidence: Medium)

Reasoning: It creates an internal tension regarding the "thief in the night" warnings (1 Thess 5, Matt 24:42–44). If the rapture cannot occur until after a highly visible, globally recognized era of total Christian dominance and peace, the element of sudden, unexpected catastrophe upon an ungodly world is textually undermined.

Harmonization Power: 4/10 (Confidence: High)

Reasoning: It fails to harmonize Old Testament Tier 1 texts like Zechariah 14, which explicitly depicts the Lord physical arriving to rescue a militarily besieged, near-annihilated Jerusalem—not a globally triumphant, thoroughly Christianized earth.

Explanatory Economy: 4/10 (Confidence: High)

Reasoning: To account for the catastrophic judgments of Revelation and the Olivet discourse, Postmillennialism must heavily rely on Partial Preterism (shunting those crises into AD 70), thereby inheriting all the economic liabilities and fractured hermeneutics of that view.

Biggest Score Deduction: The explicit textual descriptions across all Tier 1 documents that depict the end-times world as spiritually dark, hostile to believers, and ripe for sudden cataclysmic judgment rather than fully converted.

## 9. Historicism

Primary Scholars/Works Evaluated: E.B. Elliott (*Horae Apocalypticae*), H. Grattan Guinness.

### Evaluation against Criteria

Scriptural Fidelity: 3/10 (Confidence: High)

Reasoning: Historicism views the book of Revelation and Daniel as a continuous historical timeline of Western church history from the 1st century to the Second Coming (identifying the Papacy as the Antichrist, Islam as the woes, etc.). This model completely violates the grammatical-contextual reading of the text by turning symbols into highly specific political entities of Western Europe that the original ancient audiences could not possibly have conceptualized.

Internal Logical Consistency: 3/10 (Confidence: Low)

Reasoning: Historicist systems are internally fragile, constantly requiring recalculations of day-year conversions (e.g., 1,260 days interpreted as 1,260 years) whenever predicted dates pass without the rapture or physical return of Christ occurring.

Harmonization Power: 3/10 (Confidence: Medium)

Reasoning: It fails to hold Tier 1 texts together. For instance, the "last trumpet" of 1 Corinthians 15 must be mapped onto the historical decline of the Turkish Empire or the Protestant Reformation, stripping the text of its cosmic, physical, instantaneous redemptive reality.

Explanatory Economy: 2/10 (Confidence: High)

Reasoning: Explanatory economy is virtually non-existent; it requires an astronomical number of outside historical cross-references and arbitrary allegorical correlations to link the text of Scripture to specific European treaties, papal bulls, and military campaigns.

Biggest Score Deduction: The systemic imposition of an extra-biblical, Western European historical framework onto ancient Near Eastern texts, and the conversion of literal literal days into historical centuries.

## 10. Amillennialism

Primary Scholars/Works Evaluated: Anthony Hoekema (The Bible and the Future), Kim Riddlebarger (A Case for Amillennialism), Louis Berkhof.

### Evaluation against Criteria

Scriptural Fidelity: 6/10 (Confidence: High)

Reasoning: Amillennialism reads the New Testament epistles (1 Thess 4, 1 Cor 15) with high grammatical fidelity, expecting a singular, physical future resurrection and rapture at the end of the current age. However, it struggles with the explicit sequence of Revelation, requiring a strict recapitulation theory where the seals, trumpets, bowls, and the millennium (Rev 20) all run in parallel cycles representing the same church age. This requires spiritualizing the literal 1,000-year binding of Satan and matching it to the present era, despite the ongoing, textually resistant description of Satan's global activity elsewhere.

Internal Logical Consistency: 6/10 (Confidence: High)

Reasoning: It experiences internal tension when integrating the Old Testament prophetic data (Tier 1 & 2). Passages like Zechariah 14 describe a physical, post-return world where mortal nations survive, travel to Jerusalem, and fail to keep the Feast of Tabernacles. Because Amillennialism conflates the Second Coming with the absolute end of the physical space-time universe (the New Heavens and New Earth), it has no logical category for surviving mortal nations after Christ's descent, forcing it to highly allegorize these Old Testament texts.

Harmonization Power: 5/10 (Confidence: High)

Reasoning: It possesses moderate harmonization power within the New Testament but low harmonization power when handling the comprehensive detail of the Old Testament prophets (Isaiah, Joel, Zechariah), which explicitly link the Day of the Lord to specific geopolitical and geographical adjustments on earth.

Explanatory Economy: 6/10 (Confidence: High)

Reasoning: It is highly economical in its structural simplicity (one covenant, one return, one resurrection), but low in economy regarding the textual architecture of Revelation, as it must continually apply a complex recapitulation mechanism to explain why the narrative appears to move sequentially toward an absolute climax.

Biggest Score Deduction: The necessity to spiritualize or allegorize the highly specific terrestrial, political, and physical details of the Millennial Kingdom and post-cosmic sign descriptions found in Old Testament prophets and Revelation 20.

## 11. Progressive Dispensationalism

Primary Scholars/Works Evaluated: Craig Blaising, Darrell Bock (Progressive Dispensationalism), Robert Saucy.

### Evaluation against Criteria

Scriptural Fidelity: 5/10 (Confidence: High)

Reasoning: Progressive Dispensationalism improves upon traditional dispensationalism by recognizing a holistic, unified plan of redemption and allowing for an "already/not yet" theological tension. However, when evaluating rapture timing, it still maintains the traditional Pre-Tribulation structure. Consequently, it inherits the identical textual failures under scriptural fidelity regarding Matthew 24:29–31 and 2 Thessalonians 2:1–4, where it must execute complex exegetical movements to explain away the plain sign-demanding sequence preceding the gathering of the elect.

Internal Logical Consistency: 5/10 (Confidence: Medium)

Reasoning: It introduces an internal systemic tension: it validates the unified identity of the Church and Israel within the single, developing Kingdom of God, yet continues to demand a sharp, physical, chronological segregation of the Church from Israel during the final 70th week of Daniel via a Pre-Tribulation escape.

Harmonization Power: 5/10 (Confidence: Medium)

Reasoning: While it harmonizes New Testament kingdom theology far better than traditional dispensationalism, its harmonization power on the literal timeline remains fragmented because it cannot naturally embed the rapture into the explicit sequential trumpet or seal climaxes of Revelation.

Explanatory Economy: 4/10 (Confidence: High)

Reasoning: It possesses lower economy because the maintenance of the Pre-Tribulation timeline forces the system to preserve two distinct phases of Christ's return and multiple resurrection events, undermining the structural economy gained by unifying the covenants.

Biggest Score Deduction: The retention of the Pre-Tribulation chronological timeline, which flatly contradicts the chronological sequences of Matthew 24 and 2 Thessalonians 2.

## 12. The Seventh Trumpet Position

Primary Source Evaluated: Larry Schimpf's published works (Rapture By the Book, The Appointed Day, The Seventh Trumpet Whitepaper).

### Required Stress-Testing & Scriptural Objections

Before finalizing the scores, this position must be tested against the two most significant scriptural objections arising from direct textual comparison:

1. The Post-Tribulation Sequence of Matthew 24: Jesus explicitly states that the gathering of the elect occurs "immediately after the tribulation of those days" (Matt 24:29). Schimpf's synthesis places the rapture at the Seventh Trumpet, which he identifies as shortly after the midpoint of the 7-year timeline. If the rapture occurs at the midpoint, how can it textually be "after" the tribulation?

Schrimpff's Answer: Schrimpff resolves this by introducing a strict definition of terms: "tribulation" is what the world does to believers, whereas "wrath" is what God does to the world . He demonstrates that the intensive antichristian persecution (the Great Tribulation) is unleashed at the midpoint via the Abomination of Desolation but is cut short or compressed in duration. The cosmic signs then instantly signal the close of that human tribulation window and the immediate opening of the Day of the Lord (God's wrath). Thus, the rapture is Post-Tribulation (occurring after the world's fury is spent or interrupted) but Pre-Wrath (occurring before God's judgments fall).

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2. The Temporal Duration of the Trumpets: In Revelation, the first six trumpets depict massive, systemic ecological destructions (burning a third of the trees, turning a third of the sea to blood, etc.) and a 5-month demonic locust plague (Rev 9:5). If the Church is raptured at the seventh trumpet, the Church must be physically present on earth for the first six trumpets. How does this square with 1 Thessalonians 5:9 ("not appointed to wrath"), given that the trumpets clearly constitute divine judgment?

Schrimpff's Answer: Schrimpff addresses this through his "Rapid-Fire Trumpet Blast" thesis . He argues that the seven trumpets are not drawn out over years, but are initiated in rapid, staccato, instantaneous succession, acting as a singular, unified alarm that opens the Day of the Lord. He notes that the explicit word count of "wrath" (orgē/thymos) across the judgments is 9-to-0 in favor of the Trumpets over the Seals; wrath is completely absent in the text of the seals but explodes onto the scene with the trumpets . The Church is harpazo'd (snatched in the nick of time) at the sounding of the seventh trumpet—at the precise moment the initiations occur, but before the devastating long-term effects of those trumpet judgments fall upon humanity.

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## Evaluation against Criteria

Scriptural Fidelity: 8.5/10 (Confidence: High)

Reasoning: This position handles the hardest texts with exceptional natural grammar. It does not spiritualize terms or require "scholar-picking." It accepts Matthew 24's sequence literally (tribulation → cosmic signs → trumpet gathering). It perfectly retains the natural definition of Paul's "last trumpet" in 1 Corinthians 15:52 by mapping it directly to the absolute last numbered trumpet in the prophetic sequence (Revelation 11:15). It handles 2 Thessalonians 2 naturally without inserting a gap, requiring the Antichrist's revelation before the gathering.

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Internal Logical Consistency: 8/10 (Confidence: High)

Reasoning: The internal logic is highly consistent. By separating the initiation of a judgment from its prolonged effect, it explains how the Church can be physically present for the sounding of the trumpets without experiencing the wrath of God . The alignment between Jesus (trumpet gathering), Paul (last trumpet), and John (7th trumpet) forms a structurally unified loop.

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Harmonization Power: 8.5/10 (Confidence: High)

Reasoning: It holds Tier 1 and Tier 2 passages simultaneously with immense power. It explains the immediate appearance of the great multitude in Revelation 7 right after the 6th seal cosmic signs. Unlike Post-Tribulationism, it leaves an entire half-week (the Bowl judgments) for the Marriage Supper of the Lamb to occur in heaven, and provides a clear mechanism for a remnant of un-glorified, mortal Old Testament survivors (Zech 12–14, Ezekiel 38–39) to enter and repopulate the Millennial earth.  
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Explanatory Economy: 8.5/10 (Confidence: High)

Reasoning: It scores highest on economy because it resolves multiple massive chronological tensions across independent authors with a single, elegant architectural premise: that the last trumpet of Paul, the great trumpet of Jesus, and the seventh trumpet of John are the exact same literal event anchoring the opening of the Day of the Lord  
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Biggest Score Deduction: The reliance on the "rapid-fire" thesis for the first six trumpets. While textually plausible and logically defensive, the 5-month duration of the 5th trumpet locusts (Rev 9:5) requires an interpretive distinction between the instantaneous execution of the decree and the experiential duration of the victims to fully protect the Church from experiencing that window.  
DOCX + 4

Comprehensive Scoring Matrix

Position	Scriptural Fidelity	Internal Consistency	Harmon
Seventh Trumpet (Schrimpf)	8.5 (High)	8.0 (High)	8.5 (High)
Post-Tribulationism	8.0 (High)	5.0 (High)	6.0 (High)
Pre-Wrath Position	7.0 (High)	6.0 (High)	7.0 (High)
Amillennialism	6.0 (High)	6.0 (High)	5.0 (High)
Mid-Tribulationism	5.0 (Med)	5.0 (Med)	5.0 (Med)
Partial Preterism	5.0 (High)	5.0 (Med)	4.0 (Med)
Progressive Disp.	5.0 (High)	5.0 (Med)	5.0 (Med)

Position	Scriptural Fidelity	Internal Consistency	Harmonization
Postmillennialism	4.0 (High)	5.0 (Med)	4.0 (High)
Pre-Tribulationism	3.0 (High)	4.0 (High)	3.0 (High)
Idealism	3.0 (High)	5.0 (Med)	2.0 (High)
Historicism	3.0 (High)	3.0 (Low)	3.0 (Medium)
Full Preterism	2.0 (High)	2.0 (High)	2.0 (High)

Note: Confidence ratings represent the stability of the score based on available data. Low or Medium ratings signify where additional external critical monographs could cause a score shift.

## Required Summary Statements

### 1. Most Uncertain Overall Score and Why

The overall score for Historicism is the most uncertain. This is because Historicism is deeply tethered to specific mappings of secular European history. The availability of modern critical source material defending Historicism is extremely low in contemporary peer-reviewed literature, making its baseline defense highly reliant on 19th-century works (like Elliott).

### 2. Score Most Likely to Shift with More Critical Source Material

The Mid-Tribulationism scriptural fidelity and consistency scores would be most likely to shift. If a modern scholar produced a rigorous exegetical work clarifying how the first six trumpets structurally map to exactly the first 1,260 days without utilizing arbitrary historical gaps, its consistency score could increase significantly.

### 3. The Most Problematic Issue Causing the Biggest Deduction for Each Position

**Pre-Tribulationism:** The explicit, unambiguous chronological layout of Matthew 24:29–31, which places the trumpet gathering after cosmic signs and tribulation.

**Mid-Tribulationism:** The textual conflict between a fixed mathematical 3.5-year midpoint rapture and the post-sixth-seal placement of cosmic signs.

**Pre-Wrath Position:** The exegetical necessity to sever Paul's "last trumpet" from John's "seventh trumpet," splitting a unified prophetic identifier.

**Post-Tribulationism:** The "repopulation/wrath paradox"—the lack of chronological space for a heavenly wedding feast and the lack of a mechanism to preserve un-glorified, mortal flesh-and-blood survivors to populate the Millennium.

**Idealism:** The complete denial of the historical-chronological reality of specific, literal numbers, days, and sequential markers embedded in the text.

**Full Preterism:** The extreme, non-grammatical spiritualization of the bodily resurrection in 1 Corinthians 15 and the claim that the visible second coming is entirely in the past (AD 70).

**Partial Preterism:** The textually invisible "fracture point" required to split a single unified predictive discourse (like Matt 24) into multi-thousand-year gaps.

**Postmillennialism:** The explicit descriptions in Tier 1 texts that the end of the age will be characterized by extreme global distress and apostasy, rather than universal Christian triumph.

**Historicism:** The arbitrary conversion of literal prophetic days into historical years (day-year principle) and mapping them onto local European political events.

**Amillennialism:** The requirement to collapse the highly structural, literal, and sequential judgments and kingdoms of Revelation 19–20 into flat, concurrent symbolic cycles.

**Progressive Dispensationalism:** The un-economical preservation of the Pre-Tribulation structural split of the Parousia into two separate future comings.

**Seventh Trumpet Position:** The critical structural dependency on the "rapid-fire" nature of the first six trumpets to ensure the Church avoids experiencing the wrath of God.

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#### 4. Summary Finding and Reasoning for the Top-Ranked Position

The Seventh Trumpet Position (Larry Schrimp's synthesis) ranks highest with an overall score of 33 5/40.

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The core reason for its success is its superior Explanatory Economy and Scriptural Fidelity. It is the only position evaluated that takes the defining terminal markers of the major eschatological discourses—Jesus' "Great Trumpet" gathering (Matt 24:31) , Paul's "Last Trumpet" transformation (1 Cor 15:52) , and John's sequential "Seventh Trumpet" (Rev 11:15) —and allows them to mean the exact same literal thing in the exact same prophetic window without utilizing specialized re-interpretations or word-splitting.

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By timing the rapture to the seventh trumpet , it honors the sign-demanding Post-Tribulation sequence of Matthew 24 and 2 Thessalonians 2 , while completely bypassing the Post-Tribulation pitfalls of the repopulation problem and the missing heavenly wedding feast by leaving the second half of the Tribulation (the bowl judgments) completely open.

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#### 5. Significant Unresolved Tensions in the Top-Ranked Position for Future Scholarship

To advance the Seventh Trumpet synthesis within peer-reviewed scholarship, future work must address the following three systemic tensions:

1. The Exegetical Defense of the Rapid-Fire Staccato Hypothesis: Future scholars must provide a rigorous textual, syntax-based defense from the Greek text of Revelation 8–11 showing that the sounding of the trumpets occurs as a compressed, singular event-chain.

It must elegantly resolve how the 5-month locust timeline of the 5th trumpet operates within a compressed "staccato" framework without lapsing into allegorical processing.

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2. The Lexical Correlation of Trumpet Typologies: Future work must structurally demonstrate that Jewish trumpet typologies (e.g., the Feast of Trumpets, the Year of Jubilee) line up cleanly with a sequential, numbered trumpet judgment sequence in a Hellenistic/Apocalyptic work like Revelation.
3. The Relationship Between the Midpoint and the Sixth Seal: The model relies on the sixth seal cosmic signs triggering the rapture at the seventh trumpet . Future scholarship needs to definitively map out the exact micro-chronology of the middle of the week, detailing precisely how many days or weeks elapse between the Abomination of Desolation, the opening of the sixth seal, and the sounding of the seventh trumpet.

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