

# Lion and Lamb Apologetics'

## Another Look at Rosenthal's

### *Pre-Wrath Rapture*

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Marvin Rosenthal's book, *The Pre-Wrath Rapture of the Church*,<sup>1</sup> presents an unusual view of the sequence of events in the seven-year period preceding the millennium in relation to the rapture.<sup>2</sup> Formerly he was a pretribulationist, defending and advocating the view that the rapture will occur *before* the seven-year tribulation. Now he has renounced that view and holds instead to a position that places the rapture *within* the tribulation. However, he says the rapture will occur toward the end of the seven-year period, just before the outpouring of God's wrath (the day of the Lord) in the seven trumpet judgments. In this way he can say the rapture is "pre-wrath." Yet in Rosenthal's view the rapture is not pretribulationist. He distinguishes God's wrath from tribulation in the 70th week of Daniel.

Rosenthal relentlessly attacks pretribulationism. For example he writes, "Pretribulation rapturism is exegetically indefensible. Some of the best theological minds of the twentieth century have not been able to exegetically defend it."<sup>3</sup> "Pretribulation rapturism is once again mortally wounded, this time by an unstrained, dispensational, premillennial, and literal interpretation of Paul's teaching in 2 Thessalonians 2."<sup>4</sup>

Rosenthal presents the following theses.

1. The Rapture of the church will occur immediately prior to the beginning of the Day of the Lord.
2. The Day of the Lord commences sometime within the second half of the seventieth week.

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<sup>1</sup> Marvin Rosenthal, *The Pre-Wrath Rapture of the Church* (Nashville: Thomas Nelson Publishers, 1990).

<sup>2</sup> Gerald B. Stanton's excellent critique of Rosenthal's view, "Review of *The Pre-Wrath Rapture of the Church*," was published in *Bibliotheca Sacra* 148 (January–March 1991): 90–110. The present article is an effort to build on that article, supplementing it with additional observations and critiques of Rosenthal's unusual view.

<sup>3</sup> Rosenthal, *The Pre-Wrath Rapture of the Church*, p. 160.

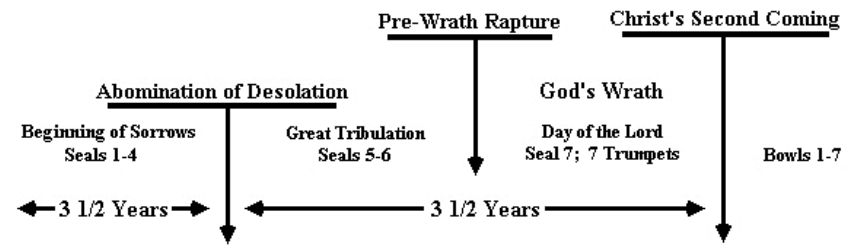
<sup>4</sup> *Ibid.*, p. 210.

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3. The cosmic disturbances associated with the sixth seal will signal the approach of the Day of the Lord.
4. The Day of the Lord will begin with the opening of the seventh seal (Rev. 8:1).<sup>5</sup>

He adds, "It will also be demonstrated that the seventieth week of Daniel has three major, distinct, and identifiable periods of time: the 'beginning of sorrows,' the Great Tribulation, and the Day of the Lord—all found in the Olivet Discourse."<sup>6</sup>

The following chart represents Rosenthal's position.<sup>7</sup>



In this view the seal judgments in Revelation are man's wrath, not God's wrath. "The seals are not God's wrath; they are God's promise of eternal protection during *man's* wrath."<sup>8</sup> The trumpet judgments, he says, are God's wrath on mankind in the day of the Lord, and the bowl judgments are God's wrath on the nations.

This article evaluates some of the points in Rosenthal's theory and seeks to demonstrate that a proper, biblical view of the pre-wrath rapture means that the rapture is also pretribulational.

## CAN THE ENTIRE 70TH WEEK OF DANIEL BE CALLED "THE TRIBULATION"?

Rosenthal's major thesis is that the church must be removed before the wrath (ὀργή) of God comes on the world. The passages he uses to defend this point are 1 Thessalonians 1:10, which reads in part, "Jesus, who delivers us from the wrath to come," and 1 Thessalonians 5:9, "For God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ." Pretribulationists agree that these verses indicate that the rapture will precede God's wrath. Rosenthal disagrees with pretribulationists, however, when he asserts that the wrath of God is to be identified not with the full seven years of

<sup>5</sup> Ibid., p. 60.

<sup>6</sup> Ibid., p. 61.

<sup>7</sup> This chart combines many of Rosenthal's charts.

<sup>8</sup> Ibid., p. 145 (*italics his*).

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the 70th week of Daniel, but only with a small portion of it, and that God's wrath and the tribulation are distinct.

The designation *the tribulation period* should properly be omitted from any honest consideration of the time of the Rapture of the Church. The term *tribulation period* is normally used by pretribulation rapturists as a synonym for the seventieth week of the book of Daniel (Dan. 9:27); that is, to describe the seven years that immediately precede Christ's physical return to the earth to establish His millennial kingdom. Although popular and used by many competent preachers, teachers, and theologians, such a designation has no biblical justification.<sup>9</sup>

He adds,

A clear fact emerges from an examination of the word *tribulation* as used in the Bible. In a prophetic context, it is used to describe only the period of time that begins in the *middle* of Daniel's seventieth week—never of the first half of it. *Based on that indisputable fact, to call the entire seven-year time frame the tribulation period is to coin a technical phrase and superimpose it upon the Scriptures, reading into the biblical text that which it does not itself declare.*<sup>10</sup>

Rosenthal has overstated his case and has also stated as true what is clearly false. The word θλίψις ("tribulation") is used in prophetic contexts to refer to both the first and second halves of the 70th week of Daniel. Matthew 24:9 chronologically relates to the first half of the 70th week because it precedes the midpoint, when the abomination of desolation will be set up (Matt. 24:15–21). Verse 9 states, "Then they will deliver you to tribulation [θλίψιν], and will kill you, and you will be hated by all nations on account of My name." The first half of the 70th week, then, is a time of tribulation.

The second half of the 70th week is also described as a time of tribulation. "When the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire" (2 Thess. 1:7), that is, at Christ's second coming, God "will repay with affliction [θλίψιν] those who afflict [θλίβουσιν] you" (1:6). Therefore it is proper and even biblical to refer to and even describe the 70th week of Daniel as "the tribulation," or "a time of tribulation."

## IS THE GREAT TRIBULATION SHORTER THAN THREE AND ONE-HALF YEARS?

With Rosenthal, most pretribulationists hold that the designation "the Great Tribulation," should be reserved for the second half of Daniel's 70th week. However, Rosenthal denies

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<sup>9</sup> Ibid., p. 103 (italics his).

<sup>10</sup> Ibid., p. 105 (italics his).

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that the term “the Great Tribulation” can refer to the *entire* second half (Matt. 24:21; Rev. 7:14).

This, then, is clear. The entire seventieth week is not shortened. The last three and one-half years of that seventieth week are not shortened. What the Lord Himself teaches is shortened is the Great Tribulation. It is less than three and one-half years in duration. It begins in the middle of the seventieth week, but it does not run until the end of the seventieth week.... The Great Tribulation begins in the middle of the seventieth week, but it does not run to the end of that week. It is cut short.<sup>11</sup>

Once again a reading of the biblical text demonstrates the error of Rosenthal’s statement. Daniel 12:1 states, “Now at that time Michael, the great prince who stands guard over the sons of your people, will arise. And there will be a time of distress [LXX, καιρός θλίψεως], such [LXX, θλίψις] as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued.” Matthew 24:21 echoes the language of Daniel 12:1 while referring to events that include and follow the midpoint of the seven-year period: “For then there will be a great tribulation [θλίψις μεγάλη], such as has not occurred since the beginning of the world until now, nor ever shall.”

Obviously Daniel 12:1 and Matthew 24:21 are both referring to a time that is further defined as “the Great Tribulation.” Daniel 12:6–7 speaks of the length of this period of time: “And one said to the man dressed in linen, who was above the waters of the river, ‘How long will it be until the end of these wonders?’ And I heard the man dressed in linen, who was above the waters of the river, as he raised his right hand and his left toward heaven, and swore by Him who lives forever that it would be for a time, times, and half a time; and as soon as they finish shattering the power of the holy people, all these events will be completed.”

Revelation 12:14 correlates with Matthew 24:21 and Daniel 12:7. Michael and his angels will wage war with the dragon and his angels with the result that the dragon will persecute the woman (Israel), who will be protected by God “for a time and times and half a time.” The phrase “time and times and half a time” is defined by parallel statements as “one thousand two hundred and sixty days” (Rev. 12:6) and “forty-two months” (13:5). Therefore the great tribulation is a period of “a time, times, and half a time,” or 1,260 days, which is three and one-half years of 30 days per month. The great tribulation spans the entire second half of Daniel’s 70th week.

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<sup>11</sup> Ibid., pp. 109–10.

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## IS THE DAY OF THE LORD COMPLETELY SEPARATE FROM THE GREAT TRIBULATION?

A further difficulty for the pre-wrath rapture theory is the separation of the day of the Lord and the great tribulation into two distinct time periods. This distinction is foundational for Rosenthal's pre-wrath theory, since the day of the Lord is the time of God's wrath and tribulation, from which the church will be removed. Rosenthal writes:

The error of such logic [that the day of the Lord begins the tribulation] is that it *assumes* that the Day of the Lord commences when the seventieth week of Daniel begins. But a careful examination of the biblical data will clearly indicate that *it does not!* The false assumption [according to Rosenthal, this assumption is made by pretribulationists] just mentioned is perhaps the single greatest error in the debate concerning the timing of the Rapture.<sup>12</sup>

Most (though not all) the passages that refer to the day of the Lord focus primarily on events leading up to and accompanying the return of Christ. Isaiah 2 and 13 suggest the day of the Lord covers the same time period as the great tribulation.

Some statements in Isaiah 2 are echoed by the events of the sixth seal of Revelation 6:12–17. “In the last days” (Isa. 2:2), when “the common man [will be] humbled, and the man of importance ... abased,” they will “enter the rock[s] and hide in the dust from the terror of the Lord and from the splendor of His majesty” (vv. 9–10) “for the Lord of hosts will have a day of reckoning” (v. 12). As Revelation 6:15–16 states, great and humble people alike will hide in caves and rocks of the mountains.

A further example is seen in a comparison of catastrophic cosmic phenomena in Isaiah 13:6–13 and the sixth seal of Revelation 6. Isaiah wrote that in “the day of the Lord” (Isa. 13:6), when God “will punish the world for its evil” (v. 11) and put an end to man's arrogance and haughtiness (v. 11), the stars, sun, and moon will be darkened (v. 10) and the heavens and the earth will shake (v. 13). These occurrences are amazingly similar to the phenomena of the sixth seal (Rev. 6:12–13). The day of the Lord, then, is not separate from the great tribulation; though broader than the great tribulation, the day of the Lord certainly includes it. Therefore the rapture must certainly occur before the sixth seal, which begins the second half of Daniel's 70th week. This contradicts Rosenthal's position that the rapture will occur *after* the sixth seal.<sup>13</sup>

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<sup>12</sup> Ibid., p. 117 (brackets added; italics his).

<sup>13</sup> Ibid., p. 18. He places the rapture at Revelation 8:1.

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## IS GOD'S WRATH A PART OF THE SIXTH SEAL?

Under the catastrophic judgments of the sixth seal the unsaved will exclaim that “the great day of their wrath [ὁργῆς] has come [ἦλθεν]; and who can stand?” (Rev. 6:17). Rosenthal argues that the aorist tense ἦλθεν can be translated “is come” in the sense that God’s wrath is about to occur,<sup>14</sup> thus making God’s wrath come after the sixth seal rather than being a part of the seal judgments. Granted, ἦλθεν may occasionally have a future sense, as perhaps in Revelation 19:7. But it normally refers to a past action. In Revelation 5:7; 7:13; 8:3; 11:18; 17:1, 10; 18:10; and 21:9 ἦλθεν is used of events that will have already occurred.

The unsaved living at the time of the sixth seal will state that God’s wrath “has come,” not that it is about to occur. The day of the Lord, which includes an outpouring of God’s wrath, will include the events of the sixth seal. It is therefore wrong for Rosenthal to suggest that the day of the Lord does not begin until after the sixth seal.

## DOES REVELATION 4:1–6:11 REFER TO GOD’S JUDGMENT?

A further question to be asked in relation to the pre-wrath rapture theory is whether Revelation 4:1–6:11 should also be included as part of God’s tribulation judgment of wrath on the world. Christ, the Lamb of God, will take the scroll with seven seals (Rev. 5:4–7) and open the seals (6:1), which will usher in the judgments of the six seals (6:2–17). However, Rosenthal argues that since the first five seals are carried out by man, the seals are not part of God’s judgment. This logic sets up an artificial principle of interpretation that ignores the plain teaching of God’s control and execution of events throughout the Book of Revelation. One example is found in the destruction of the harlot of Babylon (Rev. 17–18). This judgment is the will of God, but it is carried out by the beast (the Antichrist) and his cohorts: “And the ten horns which you saw, and the beast, these will hate the harlot and will make her desolate and naked, and will eat her flesh and will burn her up with fire. For God has put it in their hearts to execute His purpose by having a common purpose, and by giving their kingdom to the beast, until the words of God should be fulfilled” (17:16–18).

Another reason this opening of the seals by Christ indicates that the seals are God’s judgment on mankind, not merely man’s judgment on man, is that the Apostle John wrote in his Gospel that Christ is the One who will execute judgment on the world. “For not even the Father judges anyone, but He has given all judgment to the Son, in order that all may honor the Son, even as they honor the Father.... and He gave Him authority to execute judgment, because He is the Son of Man” (John 5:22–23, 27). Therefore, since

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<sup>14</sup> Ibid., pp. 163–80.

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the seals contain God's judgments executed by Christ (and not by man), the church must be removed before the seal judgments.

In addition each of the series of seven judgments (seals, trumpets, and bowls) as well as other plagues in Revelation are preceded by cosmic phenomena such as lightning, thunder, and earthquakes (Rev. 4:5; 6:12–14; 8:5; 11:19; 16:17–18). These occurrences signal the outpouring of God's judgment on the world—judgments that are filled with His wrath and that bring devastating destruction. The presence of these signals of judgment immediately before the breaking of the seals (4:5) certainly indicates that the seals will be part of God's judgment during the tribulation.<sup>15</sup> If the rapture of the church is defined as “pre-wrath,” which is biblically and theologically correct, then the church must be removed before the beginning of God's seal judgments, not after the sixth seal judgment as Rosenthal suggests.

The second seal judgment will result in death for many people by the sword (6:3–4), and the third seal judgment will bring famine (vv. 5–6). The fourth seal judgment will include death by the sword, famine, pestilence, and wild beasts (vv. 7–8). These are clear indications of God's wrath, as seen in Ezekiel 14:21: “For thus says the Lord God, ‘How much more when I send My four severe judgments against Jerusalem: sword, famine, wild beasts, and plague to cut off man and beast from it.’” Leviticus 26:22–26; Deuteronomy 28:21–26; Jeremiah 15:2–4; 16:4–5; and Ezekiel 5:12–17 also refer to these four—the sword, famine, plague, and beasts—as instruments of God's wrath. Thus the seal judgments, which include these four elements, will be expressions of God's judgment on mankind. Therefore the rapture, to be “pre-wrath,” must occur before the seal judgments and not after the sixth seal.

## IS THE RAPTURE OF THE CHURCH FOUND IN MATTHEW 24 AND LUKE 17?

Rosenthal confuses the rapture of the church with the second coming of Christ in Matthew 24:40–41 and Luke 17:20–37. He writes:

In a classic Second Coming text, the Lord taught, “For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall also the Son of Man be in his day” (Luke 17:24). The phrase “in his day” is a clear reference to the Day of the Lord. ... The point of the Lord's teaching is clear. Noah entered the ark, then the judgment began—on the same day. For emphasis, the Lord gave another illustration of the same truth. ... On the same day that Lot fled Sodom, the Lord judged Sodom. ... *Deliverance of the*

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<sup>15</sup> See Richard Bauckham, “The Eschatological Earthquake in the Apocalypse of John,” *Novum Testamentum* 19 (1977): 224–33.

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*righteous immediately precedes judgment of the wicked. To postulate a period of time between rapture (deliverance) and wrath (judgment) is to contradict the Scriptures.*<sup>16</sup>

Rosenthal's argument of a "same-day" rapture with the day of the Lord does not stand up to biblical scrutiny. After Noah's family and the animals entered the ark, the Flood waters did not begin for seven days (Gen. 7:7, 10). Genesis 19:15–24 suggests that a period of time may have elapsed between Lot's escape from Sodom to the small town of Zoar and God's outpouring of judgment on the wicked in Sodom and Gomorrah. Lot's escape began at dawn (v. 15) and brimstone and fire did not fall on the twin cities till Lot reached Zoar and "the sun had risen over the earth." Also Revelation 4:1–6:1 suggests a brief span of time may occur between the rapture and the beginning of the seal judgments on the wicked.

Rosenthal further confuses the identification of who "is taken" and who "is left" in Matthew 24 and Luke 17.

At Christ's coming there will be those inside the ark, as it were through faith in Christ, and those outside the ark, because of having rejected Christ. The Lord illustrated that truth: "Then shall two be in the field; the one shall be taken [in rapture], and the other left [for judgment]. Two women shall be grinding at the mill; the one shall be taken [in rapture], and the other left [for judgment]" (Matt. 24:40–41).<sup>17</sup>

Rosenthal's understanding is the reverse of what the text is teaching. The ones taken in the days of Noah and Lot, as well as at Jesus' second coming, are taken in judgment. Luke 17:34–37 is clear: "I tell you, on that night there will be two men in one bed; one will be taken, and the other will be left. There will be two women grinding at the same place; one will be taken and the other will be left. Two men will be in the field; one will be taken and the other will be left. And answering they said to Him, 'Where, Lord?' And He said to them, 'Where the body is, there also will the vultures be gathered.'" This passage clearly indicates that the ones "taken" will be killed and their bodies will be eaten by vultures, a further reference to the time period of the battle of Armageddon (Rev. 19:17–18). Matthew 24:39 also shows that unbelievers are "taken" in judgment. The unbelieving in Noah's day "did not understand until the flood came and took them all away." Then Matthew added, "So shall the coming of the Son of Man be."

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<sup>16</sup> Rosenthal, *The Pre-Wrath Rapture of the Church*, pp. 139–40 (italics his).

<sup>17</sup> Ibid., p. 220 (brackets his).

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## IS MICHAEL THE ARCHANGEL THE RESTRAINER OF 2 THESSALONIANS 2:6–7?

Rosenthal identifies Michael as the “restrainer” of 2 Thessalonians 2:6–7.<sup>18</sup> He follows Rashi’s interpretation of עֹמֵד in Daniel 12:1, which reads, “Now at that time Michael, the prince who stands guard [הָעֹמֵד] over the sons of your people, will arise [יָעֹמֵד].” Rashi was a French Jewish rabbi who was born in 1040 and died in 1105. Rosenthal presents his view in this way.

But what does the Hebrew word for *stand up* (*amad*) mean? Rashi, one of Israel’s greatest scholars and one who had no concern regarding the issue of the timing of the Rapture under discussion in this book, understood *stand up* to literally mean *stand still*. The meaning, according to one of Israel’s greatest scholars, would be to *stand aside* or *be inactive*. Michael, the guardian of Israel, had earlier fought for her (Dan. 10:13, 21), but now this one “who standeth for the children of thy [Daniel’s] people” would stand still or stand aside. He would not help; he would not restrain; he would not hold down. The Midrash, commenting on this verse, says, “The Holy One, Blessed be He, said to Michael, ‘You are silent? You do not defend my children.’”<sup>19</sup>

Apparently Rosenthal accepts Rashi as his authority because Rashi gives a definition that is acceptable to Rosenthal’s view. However, it seems contradictory for Daniel to describe Michael as “the great prince who stands guard [הָעֹמֵד] over the sons of your people,” and then to suggest that when Michael “will arise” (יָעֹמֵד), he will stand *aside* and give no help to Israel. The Hebrew (עֹמֵד) here means “to arise, appear, come on the scene.”<sup>20</sup> It occurs 39 times in Daniel but never with the meaning “to stand still.” The Septuagint translates יָעֹמֵד in Daniel 12:1 with ἀναστήσεται. Ἀνίστημι and cognate forms occur hundreds of times in the Septuagint and never once refer to one who stands aside out of the way.

Besides misunderstanding עֹמֵד in Daniel 12:1, Rosenthal fails to recognize the parallel account of the ministry of Michael to the Jewish people in Revelation 12:7–17. Michael and his angels will stand up on behalf of Israel, waging war against the dragon (Satan) and his angels. Satan and his angels will then be cast out of heaven (v. 9). This will occur at the beginning of the second half of the tribulation. During that three and one-half years (1,260 days, v. 6, and “a time and times and half a time,” v. 14), Israel will be protected from Satan (vv. 6, 14), who will try to defeat Israel (vv. 13–17). Obviously, then, Michael

<sup>18</sup> Ibid., pp. 257–61.

<sup>19</sup> Ibid., p. 258 (italics and brackets his).

<sup>20</sup> Francis Brown, S. R. Driver, and Charles A. Briggs, *A Hebrew and English Lexicon of the Old Testament* (Oxford: Oxford University Press, 1962), p. 764.

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will not “stand aside” and offer no help, but rather will “stand up” and help Israel—not the church. Michael cannot be the restrainer of sin, whose actions will be removed at the rapture (2 Thess. 2:7), because at the middle of the tribulation he will oppose the forces of the Antichrist.

## WILL THE BOWL JUDGMENTS FOLLOW THE SECOND COMING OF CHRIST?

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In Rosenthal’s view, Christ’s second coming will occur at the seventh trumpet and thus before the bowl judgments. He states, “Christ will literally return to assume His kingdom at the seventh trumpet (Rev. 11:15–17).”<sup>21</sup> He identifies the last trumpet of 1 Corinthians 15:52 with the seven trumpets of Revelation.<sup>22</sup> Though he squeezes the seven trumpets (plural) into one trumpet (singular), he suggests, “That interpretation is unstrained and biblically accurate.”<sup>23</sup> The difficulty with this view is that it wrenches the bowl judgments (Rev. 15–16) out of John’s chronological order by placing them after the second coming of Christ (Rev. 19).<sup>24</sup> But in reality, after the bowl judgments are poured out, one of the seven angels of those judgments will show John the coming destruction of Babylon (17:1). Then after the destruction of Babylon, Christ will return. “After these things I heard, as it were, a loud voice of a great multitude in heaven, saying, ‘Hallelujah! Salvation and glory and power belong to our God. ... He has judged the great harlot. ... And I saw heaven opened; and behold a white horse, and He who sat upon it is called Faithful and True; and in righteousness He judges and wages war’ (19:1–2, 11). Therefore since the bowl judgments will precede the destruction of Babylon, and since the destruction of Babylon will precede the second coming of Christ, it is impossible to place the bowl judgments after the coming of Christ without disregarding the plain sequential statements of the text.

## THE PRE-WRATH RAPTURE IS ALSO PRETRIBULATIONAL

Rosenthal’s basic thesis is that the rapture must precede the wrath of God, and that the rapture will follow the tribulation. The sequence, he argues, is (a) the great tribulation, (b) the rapture, (c) God’s wrath (or the day of the Lord), and (d) Christ’s second coming. But can the tribulation and God’s wrath (which he says involves only the seven trumpet judgments) be separated in this way? Ephesians 5:6 states, “Let no one deceive you with empty words, for because of these things the wrath [ὀργή] of God comes upon the sons of disobedience.” Second Thessalonians 1:5–8 states that, as a result of the persecution of

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<sup>21</sup> Rosenthal, *The Pre-Wrath Rapture of the Church*, p. 146. Also see his charts on pp. 147 and 276.

<sup>22</sup> Ibid., pp. 193–94.

<sup>23</sup> Ibid., p. 194.

<sup>24</sup> For a complete discussion of the chronological order of events in the Book of Revelation, see John A. McLean, “The Seventieth Week of Daniel 9:27 as a Literary Key for Understanding the Structure of the Apocalypse of John” (PhD diss., University of Michigan, 1990).

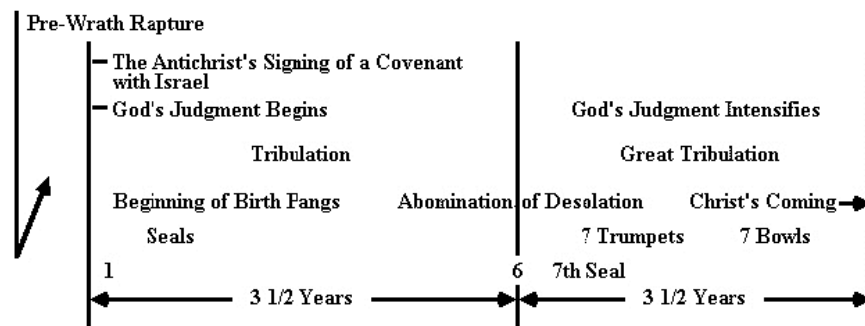
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the Thessalonians, “This is a plain indication of God’s righteous judgment.... For after all it is only just for God to repay with affliction [θλιψιν] those who afflict you, and to give relief to you who are afflicted and to us as well when the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire, dealing out retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus.” The term ὀργή is parallel to θλιψις in these two passages. Therefore ὀργή should not be restricted to a definition that cannot also incorporate tribulation.

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Luke 21:23 and its parallel Synoptic accounts (Matt. 24:21; Mark 13:19) provide another parallel: “Woe to those who are with child and to those who nurse babes in those days; for there will be great distress [ἀνάγκη; Matt. 24:21 and Mark 13:19 have θλιψις] upon the land, and wrath [ὀργή] to this people.” These parallels indicate that the wrath of God does involve tribulation. Tribulation can be seen as a part of God’s wrath. First Thessalonians 5:9 and 1:10 clearly state that God has not appointed believers to wrath (ὀργή) and He will deliver them from it.

This article has sought to show that the first half and even the entire seven years of Daniel’s 70th week should be designated as “the tribulation,” or “a time of tribulation.” The second half is certainly “the Great Tribulation.” Revelation 4–19, which spans the 70th week of Daniel, reports the forthcoming judgment of God, that is, His tribulation and wrath. Therefore, the church must be removed before the beginning of the 70th week of Daniel, which is elaborated in Revelation 4–19. The following chart presents the sequence of major events in the 70th week of Daniel, according to the pretribulational rapture view. In this view the rapture will precede not only God’s wrath during the latter portion of the second half of the tribulation (a portion Rosenthal calls the day of the Lord) but also God’s wrath and judgment in the entire seven-year tribulation. The rapture, then, is not only “pre-wrath” but is also pretribulational.<sup>25</sup>



<sup>25</sup> McLean, J. A. (1991). “Another Look at Rosenthal’s ‘Pre-Wrath Rapture.’ ” *Bibliotheca Sacra*, 148, 387–398.