

# 7 Pre trib (rapture) problems

## Part 5

### The 6<sup>th</sup> seal sign

#### Intro

Comparison of Pre-Trib and Pre-Wrath teaching.

Not necessarily about proving one view right and the other wrong, but being good Bereans.

#### Recap

Pre-Wrath position based upon the 'triple lock'.

- That Joel 2:31, Matthew 24:30-31, and Rev 6:12-14 describe the same cosmic event.
- Thereby, chronologically linking these passages together (and placing their contextual information into a specific chronological sequence).

So far, we have...

- Unlocked the idea that the cosmic sign of Joel necessarily precedes the rapture.
- Unlocked the idea that Mt 24:30-31, is referring to the rapture of the Church saints.
- Distanced the 'signs' of 2<sup>nd</sup> Thess chapter 2, from necessarily preceding the rapture.

#### Premise of this video segment

A plain reading of Rev. 6:15–17 shows that the people of the earth believe that the Wrath of God (The Lamb) *is about to begin* at the 6<sup>th</sup> seal.

Remember:

- The Wrath of God is synonymous with The Day of The Lord.
- This is the sign which Joel 2:31 says will occur "*before* the Day of the Lord."
- Therefore, according to Rev 6:15-17, the Day of The Lord begins at, or after, the 6<sup>th</sup> seal.
- This is the sign that Mt 24:30-31, tells us will follow the 'great tribulation' and precede the rapture.

Therefore:

- The 6<sup>th</sup> seal is not broken by The Lamb until well into the 2<sup>nd</sup> half of Daniel's 70<sup>th</sup> week.

Prewrath Conclusion:

- The Church will face the Antichrist's persecution just *before* the rapture.
- The rapture and the Day of the Lord, will not begin until *after* the midpoint of the 7-year period.

#### General response

**If Prewrathers insist that the Great Tribulation and the Day of The Lord are mutually exclusive and sequential. Therefore, because we have proved that the Great Tribulation lasts until the end of Daniel's 70<sup>th</sup> week. Then, the 6<sup>th</sup> seal cannot coincide with the cosmic sign in Mt 24:30-31.**

**Otherwise, this means that everything that follows the 6<sup>th</sup> seal is post Daniel's 70<sup>th</sup> week, which is**

utterly incompatible with the clear references to the 'Great Tribulation' that occur later than the 6<sup>th</sup> seal in the book of Revelation.

#### Prewrath arguments made and answered

- 1) The first 5 seals are birth pangs (including the great tribulation) but not God's wrath.
  - The seven seals on the outside of this proverbial scroll are *not* the Wrath of God.
    - *Only the contents* of the scroll, represented in the book by the trumpets and bowls, are the Day of the Lord's wrath (the 7<sup>th</sup> seal contains the trumpets and bowls).
  - The events that take place during the seals are mostly the wrath of man and the wrath of Antichrist's, not the wrath of God.

#### Answer:

- Christ alone breaks *all* the seals.
  - Christ alone instigates/initiates the events that transpire.
  - The wrath of man may be involved, but not at the exclusion of the wrath of God.
  - As Jesus is the one to break the seals, He is the ultimate source of any judgement or wrath contained in them regardless of the free agency of those involved.
    - Prewrathers disagree on the basis that Jesus cannot be held responsible for what evil men do.
      - They miss the point, the wicked are responsible for the judgement coming upon them.
  - The seven seals are not Satan's (intentional) programme, they are determined by God.
  - Zechariah 1:8-15, the concept of the 4 horsemen is prophetically linked to God's displeasure with the nations.
  - Isaiah 3:1-15 indicates that God judges, and manifests His wrath, through ungodly human rulers.
  - God gives the world AND Israel what they want, and this constitutes a judgement upon them.
  - Scriptural proof God manifests His wrath through human/earthly agencies: Isaiah 13:1-5, 9, 17-19, 26:20 – 27:1, 51:17-20, 65:12; Jeremiah 10:5-6, 16:4-10, 24:10, 32:28-32; 2<sup>nd</sup> Chronicles 36:16-17, Ezra 5:2.
  - That God specifically uses a combination of sword, famine, pestilence and beast to communicate His wrath, Leviticus 26:25 -26; Ezekiel 5:17, 14:21.
  - The Prewrathers have set up a false dichotomy where, if it is the wrath of man, or Satan, it cannot be the judgement and wrath of God, but this false dichotomy is directly contradicted by Rev 17:16-18.
- 2) The martyrs depicted in the 5<sup>th</sup> seal are those martyred by Antichrist in the 'great tribulation' after the midpoint of Daniel's 70<sup>th</sup> week.

It would be unthinkable that they had been martyred as an expression of God's wrath against them.

- The plain reading in both the Greek and English of this phrase, “How long *before you judge and avenge our blood?*” means that no judgment of any kind has begun at that point.
- Also, 1<sup>st</sup> Thessalonians 5:9 precludes Christian martyrs experiencing God’s wrath.

**Answer:**

- **This view is based upon the correlations that exists between the sequence of events Jesus describes in Matthew chapter 24 identified as ‘birth pangs’ and the sequence of events unveiled by the seals in the book of Revelation.**

The Olivet Discourse and the First 6 Seals			
Olivet Discourse		The First 6 Seals	
24:4-5	False Christs	6:1-2	White Horse
24:6-7	War	6:3-4	Red Horse
24:7	Famine	6:5-6	Black Horse
24:9	Death	6:7-8	Pale Horse
24:9-13	Martyrdom	6:9-11	5th Seal
Luke 21:11	Signs	6:12-17	6th Seal

However, as shown in the comparison chart above, the natural correlation between the 5<sup>th</sup> seal and Matthew chapter 24, is with verses 9-13; and these verses occur before the passage mentions the midpoint of Daniel’s 70<sup>th</sup> week, in verses 15 – 21.

Therefore, the martyrs depicted in the 5<sup>th</sup> seal *are not* Church martyrs martyred by Antichrist in the ‘Great Tribulation’ (in the 2<sup>nd</sup> half of Daniel’s 70<sup>th</sup> week).

- Just as God uses unholy agents of His wrath to chastise His people to repentance, but then the unholy agents go too far, and God’s people ask for justice. So, the 5<sup>th</sup> seal martyrs are those who were to be chastised by God’s unholy agents of wrath, but were unjustifiably killed by them. Thus, further legitimising the outpouring of God’s wrath upon the unholy.
- Whilst the 5<sup>th</sup> seal martyrs ask God ‘how long before’ He avenges them. This does not mean that God is not already exercising His wrath upon the unholy. Just that God’s wrath is not being poured out specifically as vengeance for these martyrs’ deaths, because there is a ‘set’ of them to be completed, and when complete, then God will take vengeance upon their persecutors.
- These martyrs can be subject to God’s wrath, and not contradict 1 Thess 5:9, if they are ‘tribulation saints’ who have repented because of God’s wrath.
  - God’s wrath is constructive, leading sinners to repentance, until they resist it beyond the point of no return, at which point it becomes purely destructive.

3) The statement made at the 6th seal that The Wrath of The Lamb is 'about to come' even in the Greek means that God's Wrath follows, but does not precede this time.

- Pretribbers say that the phrase "has come" is in the Greek aorist tense form, and is therefore in the *past tense*. In this case, they would prefer a translation such as the Wrath of God "*has been occurring*."
- Prewrathers point out Revelation 19:7 is in the aorist indicative tense form but cannot be translated, "The wedding of the Lamb has already come."

**Answer:**

- **The statement made by unbelievers at the 6<sup>th</sup> seal is made in response to what they have just experienced, it is not a spontaneous, unprompted prophetic announcement of what is to come in the 7<sup>th</sup> seal.**
  - **Revelation 6:12-17, is a development of Isaiah 2:10-22.**
    - **Prewrathers actually try to use Isaiah 2:17 to bolster their argument that the 5-6<sup>th</sup> seals relate to the 2<sup>nd</sup> half of Daniel's 70<sup>th</sup> week. They say that God would not share the glory of the outpouring of His wrath with others.**
      - **However, Isaiah 2:17 places the events of the 5-6<sup>th</sup> seal in the Day of The Lord, not the 'Great Tribulation' as Prewrathers do.**
      - **Also, the Prewrath view assumes that Antichrist is passive for the period of time they define as the Day of The Lord. However, we have proved that this is inaccurate.**
- **Greek verbs are best understood by context, rather than just technical structure.**
  - **The statement of the great men etc. of the 6<sup>th</sup> seal is clearly to be understood as both a retrospective realisation that they have, perhaps unwittingly, due to the physical agency involved, been under the wrath of The Lamb; and, that they realise, more is to come.**
- **We should also note that these are the words of unbeliever's, in which case we know, like Satan's words, they are truthfully recorded, but are not necessarily true (i.e., accurately assess what is going on).**

4) The 2 visions between the 6<sup>th</sup> and 7<sup>th</sup> seal are consistent with the idea that they follow the rapture which takes place sometime between the 6<sup>th</sup> and 7<sup>th</sup> seal.

- 144,000 Jews sealed from harm prior to the 'Great Tribulation' about to be unleashed by Anti-Christ.
- The great multitude from every tongue and tribe that comes [are raptured] out of 'great tribulation'.

**Answer:**

**The 144,000.**

**Most Prewrathers have the 144,000 Jews being sealed to protect them from the coming 'Great Tribulation' persecution of the Antichrist.**

Ezekiel 9:4-6 supports the idea of God 'marking' people out for protection, (particularly protection from His wrath v5).

Now, according to the Prewrath view the 144,000 are in peril because of the Antichrist's persecution of National Israel in the 2<sup>nd</sup> half of Daniel's week. However, the text only supports the idea that the 144,000 are in peril due to the 4 winds; because we are told they must be sealed prior to the four winds being unleashed upon the earth, sea and trees v3.

Also, the Prewrath view has the 'Great Tribulation' beginning *before*, or with, the 5<sup>th</sup> seal. Therefore, these Jews are being sealed in preparation for persecution far too late. Or, we must accept that the vision is retrospective, even though nothing in the text would suggest this.

The great multitude who came out of great Tribulation.

According to the Prewrath view, the great multitude are the Church, (and Old Testament saints), raptured out of the 'Great Tribulation', which has taken place between the 6<sup>th</sup> and 7<sup>th</sup> seals, after the midpoint of Daniel's 70<sup>th</sup> week.

However, the groups description implies that all the persons of the great multitude were alive upon the earth, and experienced, the 'Great Tribulation'. How can this be true of all Church saints of every time (including the Old Testament saints)?

We could say that at the resurrection and rapture all believer's will be alive upon the earth at that time, thus satisfying the question as to how this multitude could include all prior saints who had lived.

However, even the above interpretation wouldn't help a clear contradiction between this passage and the Prewrath view.

According to the Prewrath interpretation of Mt 24:30-31, the saints (including the Old Testament saints) are resurrected and raptured AFTER the 'Great Tribulation'. However, Rev 7:14 identifies the great multitude who have appeared in heaven as having come out of the 'Great Tribulation'.

Also, if the sealing of the 144,000 precedes the gathering of the great multitude. Then, according to Rev 14:1-5 this 144,000 were also sealed to salvation, in which case why were they not raptured with the great multitude?

If God left them behind, then the vision of Rev chapter 7 depicts a 'partial' rapture of the saints available at the time to be raptured, which causes a serious complication in the Prewrath view of the salvation of National Israel by God.

Conclusion –

Scripture does not support the assertions made by the Prewrath position.