

## Revelation Infers A Pre-Wrath Rapture?



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Can an argument be made for placing the Rapture near the end of the Tribulation?

Some have tried to do this, arguing that the wrath of God is not poured out until the end of the Tribulation. This concept is called the "pre-wrath Rapture."

The cornerstone of this concept is that the terrifying events during the first half of the Tribulation are due to the wrath of Man and Satan, and not to God. Since the Church is only promised protection from the wrath of God, the Rapture will not occur until near the end of the Tribulation when God will pour out His wrath on the world.

This concept raises a serious theological problem because it questions the sovereignty of God. It assumes that Man and Satan can act apart from God's will, when the fact of the matter is that neither can do anything God is not willing to permit. The Bible often portrays God carrying out His will through evil persons or nations. One of the classic examples is when He allowed the evil nation of Babylon to discipline Israel by destroying Jerusalem and the Temple and by carrying the surviving Jews away into captivity. It was an action that prompted the prophet Habakkuk to ask why God would punish those who are evil with those who are more evil ([Habakkuk 1:13](#)).

Any carnage wrought by Man or Satan during the Tribulation will still constitute the wrath of God. They will simply be His instruments. The Bible says God sits in the heavens and laughs over the plots and deeds of evil men, not because He does not care, but because He has everything under control ([Psalm 2:1-6](#)). The point is that He has the wisdom and power to orchestrate all evil to the triumph of His will in history. That's why the psalmist wrote that *"the wrath of man shall praise You [God]"* ([Psalm 76:10](#)).

I think it is also important to note that when God pours out His wrath, He does not always do so directly. One of His most common ways is to simply back away from the nation or person and lower the hedge of protection around them. This is clearly spelled out in [Romans 1:18-32](#). That passage says that when people rebel against God to the point that they begin to worship the creation rather than the Creator, God *"gives them over"* to the

evil in their hearts. In other words, He just steps back and lets evil multiply. The passage further states that if they still refuse to repent, He steps back again and *"gives them over to degrading passions."* And if they persist in their rebellion and sin, He finally *"gives them over to a depraved mind"* at which point the society destroys itself. Such destruction could be viewed as the wrath of Man, but it is really the wrath of God working through Man.

There is another serious problem with the pre-wrath Rapture concept. It relates to the fact that all the wrath of Revelation is specifically portrayed as the wrath of God. Where do the seal judgments originate? The answer is from the throne of God as Jesus opens each seal of the scroll that was in the Father's right hand ([Revelation 6:1](#)). And where do the trumpet judgments originate? The same place — from the throne of God ([Revelation 8:2](#)). When we arrive at the bowl judgments in [Revelation 15:1](#), we are told that with them, *"the wrath of God is finished."*

Another problem with the pre-wrath concept is that it does violence to the chronological order of Revelation. The seal judgments are viewed as the wrath of Man and Satan, occurring during the first half of the Tribulation. The trumpet and bowl judgments are considered to be the wrath of God. They are lumped together at the end of the Tribulation. There is no justification for putting the trumpet judgments at the end of the Tribulation. They are clearly placed in the first half of the Tribulation in the chronological layout of the book of Revelation.

One final problem with the pre-wrath concept of the Rapture is that it disputes the fact that there is no purpose for the Church being in the Tribulation. The Tribulation is the 70th week of Daniel, a time devoted to God accomplishing His purposes among the Jewish people, not the Church.