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V. THE RAPTURE OF THE CHURCH

A. WHAT is the Rapture?

The word "rapture" is a derivative of the Latin word "rapere" (meaning rapid). This word occurs in the Latin translation of I Thess. 4:7 which translates the Greek expression "caught up."

Although the Bible contains many references to the Rapture, there are four key passages which describe this momentous event.

Note the main emphases of the passages below:

- 1) **Matthew 24:22, 31, 40-42** - The Rapture is a time when Christ will **REMOVE** His Elect saints
(The Rapture = Deliverance from divine wrath)
- 2) **John 14:1-3** - The Rapture is a time when Christ will **RECEIVE** His Elect saints
(The Rapture = Reception into Christ's arms)
- 3) **I Corinthians 15:50-58** - The Rapture is a time when Christ will **RENEW** (resurrect) His elect saints
(The Rapture = **Transformation** from corruptible mortality)
- 4) **I Thessalonians 4:13-18** - The rapture is a time when Christ will **REUNITE** His Elect saints
(The Rapture = Reunion with the dead in Christ)

Scripture teaches that believers are to:

1. Watch for His coming
(Mt. 24:42, 25:10; Lk. 12:39-40)
2. Wait for His coming
(I Cor. 1:7)

3. Look for His coming
(Titus 2:13)
4. Hope for His coming
(I Pet. 1:13; cp. 4:13)
5. Love His coming
(II Tim. 4:8)
6. Be faithful until His coming
(I Tim. 6:14; I Pet. 1:7)
7. Remain patient until His coming
(James 5:7-8)

B. WHEN is the Rapture?

The fact of the Rapture taking place is not a debated issue among conservative Bible believers (all fundamental and evangelical Christians believe that the Rapture will take place). However, the timing of that great event is debated among believers. When will that "blessed hope" take place?

*The various views about the timing of the Rapture:

1. The Pre-Tribulation Rapture View

- a. The Position:

- b. The Proponents:
This view was --

--originated by the writer of J. N. Darby (1830)

--popularized by the footnotes in the Scofield Bible

--systematized by the faculty of Dallas Seminary (Charles C. Ryrie, John F. Walvoord, Dwight Pentecost)

- c. The Proofs:

1) Believers are exempt from God's wrath (i.e. The Day of the Lord), and His wrath will be poured out at the beginning of the 70th week of Daniel

a) Believers are exempt from God's wrath

--I Thess. 1:10 - *"delivered from the wrath to come"*

--I Thess. 5:9 - *"not appointed unto wrath. . . but salvation"*

--Rev. 3:10 - *"I will keep you from the hour of trial"*

(Note: the Greek phrase in John 17:15; the word "keep" = guard)

b) God's wrath will begin at the beginning of the 70th week

--The phrase *"beginning of sorrows"* (Mt. 24:8) is synonymous with the phrase *"travail upon a woman with child"* (I Th. 5:3)

(Note: the word "sorrows" (Mt. 24:8) is plural; whereas the word "travail" is singular and has the definite article, referring to the pain of delivery in childbirth)

--All of the seals (Rev. 6) describe the outpouring of God's wrath in the Day of the Lord.

(Note: Would God pour out His wrath on His saints? [Rev. 6:9-11]? The wrath of God is said to begin in Rev. 6:17).

2) In Revelation chapters 4 - 18, no reference is made to the word "church" indicating that the church must have been removed from the earth prior (Note: An argument from silence is not argument)

3) The Bible teaches the doctrine of imminency (Imminent = the Rapture can occur at any moment with no forewarning or signs)

Proof: Passages that call upon believers to *"watch"* (Rom. 13:11-12; I Thes. 5:6-8; Lk. 12:35-40) and *"look"* (Titus 2:13) prove imminency.

Note: Does the Bible teach imminency or expectancy? It is clear that the Apostles believed that the Rapture could occur during their lifetime, but an any-moment Rapture without any signs is not a valid

doctrine in Scripture

Did the Apostles expect an imminent Rapture?

--The Rapture could not be imminent for Peter because he was told that he would die before the Rapture (John 21:18-19)

--The Rapture could not be imminent for Paul because he was informed that he had a great ministry ahead in Corinth (Acts 18:9-11)

- 4) The "*come up hither*" of Rev. 4:1 symbolizes the Rapture, and the "*24 elders*" of Rev. 4 & 5 represents the Church in Heaven before the Tribulation begins (6:1)

Note: Such interpretations are allegorizations of Scripture - a hermeneutic that must be rejected by a literalist interpreter)

- 5) The "*falling away*" in II Thess. 2:3 refers to a "catching away" or "departure" by Rapture.

Note: The Greek term *apostacia* can only mean moral or doctrinal apostasy

- 6) The "*Restrainer*" is the Holy Spirit (who lives in believers). He will be removed prior to the Tribulation (II Thess. 2:6-7). (Note: Nothing in context conclusively proves that the Restrainer is the Holy Spirit)

Question: If it is the Spirit, is He removed or is his restraint removed?

- 7) The Distinction between Israel & the Church (the theological reasoning of Dispensationalism)

- a) The church was not in the first 69 weeks; how could she be in the 70th week? (Dan. 9:27)
- b) The nature of the Tribulation describes God's dealings with Israel, not the church

Note: It is wrong to assume that God is going to revert back to His old Covenant as He deals with Israel in the Tribulation. Since He will not, there is no compelling dispensational reason to break the Church Age off from the 70th week. The Tribulation is not a new dispensation, but a transition from this age to the golden age of the Millennium. Beware of letting a theological system (like Dispensationalism) formulate your interpretation of Scripture.

2. The Mid-Tribulation Rapture View

- a. The Position:

- b. The Proponents: J. Oliver Buswell Jr.
(*A Systematic Theology of the Christian Religion*)
Gleason L. Archer

- c. The Proofs:
 - 1) God's wrath begins at the mid-point; hence, the Church must be raptured prior
 - 2) The 7th trumpet of Rev. 10:7 is sounded at the mid-point. This trumpet is the same as the "*last trumpet*" of I Corinthians 15:52.
 - 3) Matthew 24:27 - describes Rapture which occurs during a time of "peace" like Noah's day (v. 36-39). This peace corresponds to the first 3 1/2 years
 - 4) The resurrection and rapture of the 2 witnesses pictures the resurrection and rapture of the church (Rev. 11:11-120)

- d. The Problems:

- 1) This view contradicts Jesus statement that no man can know the exact day and hour of His coming (Mt. 24:42; 25:13)
- 2) This view falsely assumes that the trumpets occur during the first 3 1/2 years

2. The Post-Tribulation Rapture View

a. The Position:

b. The Proponents:

*Dr. Robert Gundry
--W.E. Blackstone "*Jesus Is Coming*"
--George E. Ladd
--Alexander Reese

c. The Proofs:

- 1) The Rapture and Second Coming are not distinguished in Scripture (the words "parousia" [coming or presence - I Th. 4:15; Mt. 24:27] and "apokalupsis" [revealing - I Cor. 1:7; I Pet. 1:7, 4:13] -- both are used to describe the same event.
- 2) Revelation 4 - 18 describes God's "saints" as living on earth, not in Heaven.
- 3) The connection between the Rapture (I Thes. 4) and the Day of the Lord (I Thes. 5) shows a Post-Tribulation Rapture.

d. The Problems:

- 1) This view would contradict Jesus' statement that no man can know the exact day and hour (Mt. 24:42, 25:13).
- 2) If the Rapture occurs at the end of the Tribulation, who will populate the Millennial Kingdom?
- 3) This view does not allow for the days of the Tribulation to be "cut short" for the Elect as Jesus stated in Matthew 24.

4. The Pre-Wrath (Pre-Day of the LORD) Rapture View

a. The Position:

b. The Proponents

Although some minor details of this view were not spelled out, the basic arguments for the fact that the church would have to face the Antichrist in the Tribulation and the fact that the Rapture would take place before the Wrath of God was poured out was held by such men as: J.C. Ryle

C.H. Spurgeon

(A continuation of Spurgeon's viewpoints are being published by Banner Ministries Box 23, Belpur, Derbys DE561QR UK recently published an article titled: "A Fearless Look at the Rapture Debate" and held to the Pre-wrath view)

This view has been largely systematized by Marvin J. Rosenthal (Author of the Book - "The Pre-wrath Rapture of the Church" Nelson Pub.)

Other contemporary proponents of this view include:

Robert VanKampen

Pastor Vincent Sawyer

c. The Proofs

A Brief Synopsis of the Pre-wrath Rapture View

Six Scriptural indications that the Rapture will occur during the Tribulation, but before "The Day of the LORD":

- I. The TIMING of "The Day of the LORD"
- II. The CHRONOLOGY of Matthew 24
- III. The SHORTENING of "The Great Tribulation" for the Elect (Mt. 24:22)
- IV. The CONDITIONS that precede "The Day of Christ" (II Thes. 2:1-3)
- V. The HARVEST of the Righteous before the Winepress of God's Wrath (Rev. 14:14-20)
- VI. The PEOPLE included in "The First Resurrection" (Rev. 20:4-6)

INTRODUCTION: (I Thes. 4:13-18)

The Rapture is a:

- 1) Cheerful Hope (v. 13)
- 2) Certain Hope (v. 14)
- 3) Common Hope (v. 15-17)
- 4) Comforting Hope (v. 18)

Chapter 5 is a continuation of the flow of thought in chapter 4, hence tying the Rapture to the Day of the Lord. Unfortunately, the chapter division between I Thessalonians 4 & 5 has led many to not see the vital connection between these two chapters.

5:1- "But of" (peri de) is used here to introduce a new emphasis of that which was previously stated (cp. this construction in Mt. 22:31, 24:36).

The phrase "the times and seasons"(5:1) is stated without an object, hence it is referring back in context to the Rapture in 4:17 (the antecedent to this phrase is the catching up and meeting the Lord in the air described in 4:17).

The Day of the Lord (I Thes. 4:1-11) will come during a time when:

- 1) The world will not expect it (v. 1-3a)
- 2) The world will not escape it (v. 3b)
- 3) True believers will expect it (v. 4-7)
- 4) True believers will escape it (v. 8-11)

Note contrast:

Unbelievers - "They...them...they" (v. 3 - unsaved world to be judged in the Day of the Lord).

Believers - "Ye...you (v. 4) . . . ye (v. 5) . . . us (v. 6). . . us (v. 8). . . us (v. 9). . . we (v. 10)
(believers to be delivered [raptured] from the Day of the Lord).

"Salvation" (v. 8, 10) = Delivered; rescued ("raptured")

*If the timing of the Rapture is so linked up with the timing of the Day of the Lord, as Paul reveals in I Thes. 4:13-5:11, the question that naturally follows is: **When will the Day of the Lord take place?** To find the answer to that question is to find the answer to the timing of the Rapture.*

SEE: Isaiah 2:10-12, 17-21; 13:6-13; Amos 5:18-20.

Every reference to the Day of the Lord describes unparalleled terror and judgment, not congruous with a major portion of the early states of the 7-year Tribulation.

The Day of the Lord will be:

- 1) A day when only the Lord will be exalted (not the Antichrist) (Is. 2:17)
- 2) A day of desperation (Is. 2:19)
- 3) A day when God shakes the earth (Is. 2:21)
- 4) A day of fainting hands and melting hearts (Is. 13:7)
- 5) A day of shocking pain (Is. 13:8)
- 6) A day of signs in the sky (Is. 13:10)
- 7) A day of no deliverance (Ezek. 7:19)
- 8) A day of destruction (Joel 1:15)
- 9) A day of torment (Joel 2:1-6)
- 10) A day of no escape (Amos 5:18-19)
- 11) A day of darkness (Amos 5:20)
- 12) A day of judgment on the heathen (Gentiles) (Obad. 15)

- 13) A day of wrath (Zeph. 1:15)
- 14) A day of no hope (Zeph. 1:17)
- 15) A day of cosmic disturbances (Zech. 14:6-7)

***Believers will not face the wrath of God in "The Day of the LORD." (I Thes. 5:9, 1:10)**

Six Scriptural indications that the Rapture will occur during the Tribulation, but before "The Day of the LORD":

1) The TIMING of "The Day of the LORD"

- a) Every Bible reference to "The Day of the LORD" points to a time period occurring in the latter half of the seven-year Tribulation

[Is. 2:12, 13:6, 9; Ezek. 13:5, 30:3; Joel 1:15, 2:1, 11, 3:14; Amos 5:18, 20; Obadiah 1:15; Zeph. 1:7, 14; Zech. 14:1; Jer. 46:10; Mal. 4:5; Acts 2:20; II Pet. 3:10; cp.Zeph. 1:18, 2:2, 3]

- 2) The Bible teaches that Elijah (or someone like him) must appear before "The Day of the LORD" (Mal. 4:5)
- 3) The Bible teaches that signs in the sky will occur just before (prior to) the beginning of "The Day of the LORD" (Joel 2:31; Acts 2:20; Rev. 6:17)
- 4) The Bible identifies the beginning signs of "The Day of the LORD" with the opening of the sixth seal (Rev 6:12-17)

Question: Does not the Day of God's wrath include the first five seals also?

Evidently not. Proof:

- (1) While Christ is sovereign over the events of the first five seals (since He opens each one), the nature of the events that transpire indicate the results of man's sin and wrath, not God's.
- (2) During the five seals, God uses natural (earthly) causes to accomplish His purpose; whereas beginning with the sixth seal and continuing through the trumpet and bowl judgments, God uses supernatural causes to judge.
- * (3) The fifth seal could not be God's wrath since it describes the martyrdom of God's faithful saints.
- (4) The word "wrath" is not used in the first five seals.
- * (5) The question asked by the martyred "souls under the altar" (Rev. 6:10) indicates that God's judicial wrath on His enemies had not yet begun (God answers their prayer in 8:3).
- (6) The sign of God's wrath is said to begin in Rev. 6:17, and the outpouring of God's wrath begins in 8:7.

Question: Does not the phrase "is come" ("elthen" - aorist indicative of "erchomai") indicate that the day of God's wrath began before the sixth seal?

No. In this dramatic context, God is using a **ingressive** aorist which speaks of an action about to occur.

Note: the use of "elthen" in this sense in -

- (1) Rev. 19:7 - speaking of the Church's impending (about to begin) marriage
- (2) Mk. 14:41 - speaking of Christ's impending (about to begin) crucifixion

- e) The Bible identifies the signs in the sky with Christ's coming and the in-gathering (Rapture) of His elect (Matthew 24:29-31)

2) The CHRONOLOGY of Matthew 24

- a) The first half of the seven-year Tribulation is described in verses 4 - 14.

NOTE: Matthew 24:4-31 runs strikingly parallel with the six seals of Revelation 6.

Mt. 24:4-5 -	Corresponds with the <u>first</u> seal
Mt. 24:6-7a -	Corresponds with the <u>second</u> seal
Mt. 24:7b -	Corresponds with the <u>third</u> seal
Mt. 24:7-8 -	Corresponds with the <u>fourth</u> seal
Mt. 24:9-22 -	Corresponds with the <u>fifth</u> seal
Mt. 24:29-31 -	Corresponds with the <u>sixth</u> seal

- b) From the mid-point of the Tribulation up to the Rapture is described in verses 15-51.

V. 30

"They shall see the Son of man coming in the clouds" -

Pretribulational Rapturism generally believes that the Rapture will be in "secret" and that Christ will not be visible to the world at that time.

However, the words that are continually employed in describing the Rapture show that Christ will be visible both at the Rapture and at His return to earth.

Four words describe Christ's second coming at the Rapture and His return:

- (1) Parousia - Emphasizing Christ's presence
- (2) Erchomai - Emphasizing Christ's coming
- * (3) Apokalypsis - Emphasizing Christ's self-disclosure (His visible revelation of Himself)
- * (4) Epiphaneia - Emphasizing Christ's appearing (His visible manifestation)

<i>Greek Terms</i>	RAPTURE	RETURN
<i>Parousia</i>	I Thess. 4:15	II Thess. 2:8
<i>Erchomai</i>	John 14:3	Jude 14
<i>Apokalypsis</i>	I Cor. 1:7 I Pet. 1:7, 13; 4:13 Luke 17:30	II Thess. 1:7

<i>Epiphaneia</i>	II Tim. 4:8 Titus 2:13 I Tim. 6:14	II Thess. 2:8 II Tim. 4:1
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Proofs that the "coming of Christ" described in v. 31-42 is the Rapture:

- (1) The trumpet sounds (v. 31; cp. I Cor. 15:52; I Thes. 4:16)
- (2) The elect are gathered (v. 31; cp. v. 22)
- (3) The day and hour is unknown (v. 36, 42, 44)
(if the timing of those taken away referred to the end of the Tribulation [as pre-tribulationists suggest], the timing would be known)
- (4) Certain individuals are seized away (v. 40-41)
("taken" = para/lambano - to receive unto oneself, to take along with - John 14:3)
- (5) Those gathered are taken to the wedding (25:10; cp. Rev. 19:79)
- * (6) The "peaceful" conditions on the earth (v. 36-39) experienced by the unsaved prior to the "coming of the Son of man" unquestionably point to the Rapture.

Many pre-tribulationists in a desperate attempt to make verses 40 & 41 not refer to the Rapture explain it thus:

"Those taken in verses 40 & 41 are not saints but sinners who are removed from the earth at the end of the Tribulation."

This view has a major problem explaining how the previous context (v. 36-37) relates to those seized away (i.e. v. 40-41).

Every pre-tribulationist knows that the end of the Tribulation will involve the most severe, terrifying judgments (bowls -

Rev. 15-16) ever to fall on earth.

The world's conditions at the end of the Tribulation will not allow the relaxed, uninhibited, normal "eating and drinking, marrying and giving in marriage" scenario described in vv. 36-39.

Verses 40 and 41 and verse 31 must be describing the same event - The Rapture of the saints!

Note the phrases that link this context together, joining it to verses 30-31:

V. 33 - "It is near" (referring to the Lord's coming in v. 30-31)

V. 36 - "That day" (referring to the Lord's coming in v. 30-31)

V. 40 - "Then shall (referring immediately to the days like Noah's day [v. 36-39] and ultimately to the Lord's coming [v. 30-31])

3) **The SHORTENING of "The Great Tribulation" for the Elect** (Mt. 24:22)

Jesus is not teaching that the Great Tribulation will be shortened (it will last the full second half of the Tribulation). What He is teaching us is that it will be shortened (lit. "cut short" or "limited") for the elect.

Why is this time period limited only for the elect's sake? Is it because they are raptured previous to the very end?

Such a view does fit the context since verses 31, 40, 41 do describe a "catching away" of God's "elect" (v. 31).

4) **The CONDITIONS that precede "The Day of Christ"**

(II Thes. 2:1-3)

The phrase "The Day of Christ" refers to the Rapture every time it is used (Ex: Phil. 1:6, 10; 2:16; I Cor. 1:8).

a) Condition # 1 - The Apostasy

"**Falling away**" = apostasia - this word never (in Biblical or secular literature) refers to a "catching away" as some have suggested, but rather to an apostasy, rebellion, spiritual abandonment, or forsaking of one's "faith" (Acts 21:21). [SEE: Arndt & Gingrich Lexicon, p. 98]

Such apostasy is clearly said to occur in the "Last days" (I Tim. 4:1; Mt. 24:10-13).

b) Condition # 2 - The revealing of the Antichrist

Question: Is the "revealing" referring to the Antichrist's manifestation of his true person and character to discerning believers in the beginning of the Tribulation or to Israel at the mid-point of the Tribulation (Mt. 24:15)?

In either case, His revealing must occur before the Day of Christ."

5) The HARVEST of the Righteous before the Winepress of God's Wrath (Rev. 14:14-20)

Verses 14-20 describe two distinct ingatherings

[NOTE: Henry Alford, The Greek New Testament IV, p. 690, holds that verses 14-16 describe the harvest of the saints, while verses 17-20, the harvest of the wicked].

a) The Son of man reaps a harvest (v. 14-16)
(A harvest of the righteous)

Evidences of "Rapture":

- (1) "White cloud" - corresponds to the Rapture (Mt. 24:30; I Th. 4:17)

NOTE: The Rapture of the saints pictures Christ's coming in white clouds. The return for judgment pictures Christ's coming on a white horse (Rev. 19:11).

- (2) "Son of man" = Jesus Christ (cp. Rev. 1:13)

[NOTE: The phrase "Son of man" is a frequently used phrase in reference to the second coming and the resurrection of the dead (Jn. 5:26-28; Mt. 24:27, 30, 37, 39, 44)]

- (3) "A golden crown" (Greek "stephanon" - singular)

When Christ returns for Armageddon, He is pictured as having "many crowns" (Greek "diademata" - plural) (Rev. 19:12)

- (4) "Angel...loud voice" = Evidently the "shout...the voice of the archangel" of the Rapture (I Th. 4:16)

b) The angel reaps a harvest (v. 17-20)
(A harvest of the wicked)

- (1) This gathering is not describing a removal of people from the earth.
- (2) Rather, this gathering is describing a gathering of the world's armies to Israel for the Battle of Armageddon (Zech. 14:1ff; Joel 3:1-3, 13; Is. 63:1-6; Rev. 19:11-16).

*God always removes His people immediately prior to His wrath (Ex: Noah & Lot - Luke 17:27-30).

6) The PEOPLE included in "The First Resurrection"

(Rev. 20:4-6)

- a) The Resurrection of the Just (v. 4, 6)
The saints included in the "first" resurrection had to endure opposition during the Tribulation(v. 4).
- b) The Resurrection of the Unjust (v. 5a)
- (1) "The rest of the dead" - Evidently refers to the unbelieving dead who will be resurrected for the Great White Throne Judgment (Rev. 20:11) and be condemned to a "second death" (20:6, 14).
- (2) Hence, the blessing is only on those involved in the "first resurrection" (v. 6).
- c) Concluding observation:

Fact #1 - The Bible clearly teaches two distinguishable, major, general resurrections (Jn. 5:29; Dan. 12:2; Lk. 14:14; Acts 24:15).

Fact #2 - The resurrection and the Rapture occur precisely at the same time period ("give or take a few seconds") (I Cor. 15:51-54; I Th. 4:15-17).

Fact #3 - The resurrection described in Rev. 20:4 involves those people who had to take a stand against the Antichrist, his mark, and his image.

***Assertion - Therefore, if the "first resurrection" is indeed "first" and if this resurrection will include Tribulation martyrs (v. 4), then the Rapture cannot be pre-tribulation.**

At this point, the pre-tribulationist reply could be: "But the 'first' resurrection will occur in stages - The first stage being the pre-tribulation Rapture, the second stage being before the Millennium."

Question: Can the idea that two general resurrections of the just (one before the Tribulation and one after the Tribulation) be honestly proven exegetically from Scripture?

*It is true that the first Resurrection will occur in stages. But these stages ("order" of resurrections) are specifically outlined by Paul in I Cor. 15:22-24.

Stage # 1 - "Christ, the first fruits"
Stage # 2 - "Afterward ("epeita") they that are Christ's at His coming"
[The Rapture]
Stage # 3 - "Then ("eita") . . . the end ("telos")
[The final Resurrection of the just at the end of the Millennium. This resurrection will evidently involve those who died between the

Rapture and return of Christ, and those who died during the Millennium.

Ryrie's observation is correct: "The order of resurrections is as follows: first, Christ's; then that of believers at His coming (I Thes. 4:13-18); and finally, the resurrection at the end of the Millennial kingdom." ((Ryrie's KJV Study Bible, p. 1641).

*To force the Scripture to allow for any other general "resurrection of the just" is to go beyond the clearly stated and detailed text of Paul. I Corinthians 15 would have been the most convenient and obvious place to state two Resurrections prior to the beginning of the Millennium, if indeed such two did exist.

Comments on Marvin Rosenthal's book -
The Pre-Wrath Rapture of the Church
(Thomas Nelson publishers)

Though the basic, overall point of the book "The Pre-wrath Rapture of the Church" is (in the mind of this author) a position worthy of serious consideration by all Bible believers, here are some incidental points of disagreement:

1) Brother Rosenthal states that the two witnesses of Revelation 11 minister during the last half or second 3 1/2 years of the 70th week (p. 157)

Not a correct view for two basic reasons:

- a) At Christ's return at the end of the 7-year Tribulation, it is unthinkable to assume that He would allow His prophets to be so shamefully treated while He was on earth. After they ministered for 1,260 days (3 1/2 years; Rev. 11:3), they are said to be killed by the Antichrist. Their bodies then lie in the streets for an extra 3 1/2 days (Rev. 11:11). This 3 1/2 days would extend beyond the limits of the 7-year Tribulation.
- b) There will be no "party time" as described in Rev. 11:10 during the Day of the Lord" at the end of the Tribulation.

*A better view is that they minister during the first 3 1/2 years.

2) Marv Rosenthal says that the 30 extra days of Daniel 12:11 is the time period for the bowl judgments to transpire (p. 146).

Incorrect:

- a) The Antichrist is alive during the bowl judgments (Rev. 16:10, 13); yet the Bible says He will only continue for forty-two months (3 1/2 years), hence, making the bowl judgments fit into the 42-month period of time.
- b) An extension of 30 days for the Antichrist to exist on earth does not correspond to his stated destruction (II Thes. 2:8) and doom to the lake of fire, which happens at Christ's second coming to the earth for Armageddon (II Thes. 2:8; Rev. 19:20).

[*Note: In all of my reviews of the books & periodicals that attempt to refute the book "the Pre-wrath Rapture" by Rosenthal, I have observed that it is some of the fine points that have been refuted and not the main pillars of this view.]