

### SECTION 3 The Coming Pretribulation Rapture of The Church, The Mystery of Iniquity, and The Beginning of Sorrows



Take a look at the [TIMELINE of Great Tribulation Raptures & Events on Earth](#). Above the (purple, blue and silver) timeline you can see when six of the nine raptures in and around The Great Tribulation will take place. Below the timeline you see when The Mystery of Iniquity, The Abomination of Desolation and Armageddon will take place. All these raptures and events take place between the end of The Church Age and the end of The Great Tribulation. There are three other group raptures not yet on the timeline because one of them is not for redemption, another is not necessarily for redemption, and they are all from the grave to the Earth, not to Heaven. We'll get to them in later sections. And there are also other raptures I don't count because they are also not redemptive, not of a group, or do not include any humans. And there is one more redemptive rapture a thousand years after the ones associated with The Great Tribulation. We'll place and identify the participants of all of them eventually. The first thing we must **prove** to substantiate this timeline is that The Rapture of the Church occurs just before The Mystery of Iniquity. But let's start by defining exactly what The Rapture of the Church is.

#### The Coming Pretribulation Rapture of the Church

Mortal Christians are instantaneously **changed** into immortal beings and are supernaturally **raised** at the **sound** of a **trumpet** from Heaven at an unknown time.

1 Corinthians 15:51-54  
Romans 5 14-21

The event popularly called The Rapture of the Church is a future event whose exact time remains a **mystery**, but is **revealed** by Paul to be when both dead and living Christians from The Church Age are at the **sound** like a **trumpet** from Heaven suddenly **raised** and **changed** from mortal physical beings into immortal spiritual beings bringing an end to The Church Age. Paul reveals,

***Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible [body] must put on incorruption, and this mortal [body] must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory [1 Cor 15:51-54](#).***

Paul is talking to the Church in Corinth, implying that all Church-Age Christians may look forward to this transformation from mortality to immortality. The fact that it will occur is certain, but this event remains a **mystery** because we don't **know** when this **last...trumpet will sound** that signals this transformation. And surely this rapture, whenever it is, will end the **dispensation of the grace of God**. Of course, it cannot really be the end of the **'grace of God'** because no matter which **'dispensation of God'** you are redeemed in, **salvation** can only be a **free gift...of grace [Rom 5:14-21](#)**. And to the Thessalonians Paul adds that **the dead** will be involved in this redemption of the Church. And we will later confirm that this not only includes dead Christians from The Church Age, but also souls from the **other ages** before The Church Age too.

Both **dead** and **alive** Christians are redeemed and rise from the Earth to be forever with Jesus just before the start of God's salvation plan of **wrath**. The Rapture must come before The Mystery of Iniquity because the Antichrist cannot be revealed until The Spirit is removed from the Earth. And The Spirit cannot be removed without first redeeming Christians as God promises.

[Ephesians 1:13-14](#)                      [2 Thessalonians 2:1-8](#)  
[1 Thessalonians 4:13-18](#)      [1 John 4:3](#)

In another account of The Rapture of the Church, Paul, speaking to the Thessalonians, informs us that...

***...the dead in Christ shall rise first, Then we which are alive and remain shall be caught up [or "caught away" or raptured] together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord [1 Thes 4:16-17](#).***

This shows that dead Christians, being already saved, have no need to go through the **great tribulation**, but proceed directly from the grave to meet

Jesus in the sky. For the same reason, living Christians have no purpose entering the **great tribulation** either and will bypass it too. However dead Jews do have a **purpose** in the **great tribulation** and will be resurrected from their graves directly to Israel to join the ones already there, because they have not yet recognized their Messiah, and this is when they will be given an opportunity to do so. And Gentiles who survive The Age of Grace but are 'left behind' will get another chance at redemption in the **great tribulation** too. We'll detail the trials of these Tribulation Jews and Gentiles more fully in later sections. But Age of Grace Christians, **dead or alive**, are already ready to be redeemed, and must be **taken out of the way** off the Earth along with The Spirit before the **wrath of God** can begin and before the Antichrist can be **revealed** [2 Thes 2:1-8](#). This must be the case because The Spirit, and arguably the Church too, **now letteth** ([Verse 7](#)) or **withholdeth** ([Verse 6](#)) the Antichrist from being **revealed**.

You'll have to pardon Paul for his repetitive use of terms that indicate that 'someone now restrains the Antichrist from being **revealed**'. I guess he wants to make it abundantly clear that 'the spirit of the Antichrist' ([1 John 4:3](#)) is now being held back in The Age of Grace by 'someone'. But there is some confusion in this passage about who is doing this 'restraining'. Still, Paul plainly refers to the time when **that man of sin** is **revealed** as **the mystery of iniquity**. And he also makes clear that when **that man of sin** is **revealed** ([Verse 3](#)), popularly referred to as the Antichrist, it's only possible because 'someone', referred to here as **'he'**, will have been **taken out of the way** ([Verse 7](#)). Now it's true that Paul doesn't specifically say who **'he'** is that is now in **the way** of the Antichrist. But this cannot reasonably be considered confusing. It's obvious that there's only one reasonable choice, because **'he'** must be both 'someone' who now "restrains" the Antichrist and that later can **be taken out of the way**. This could only be The Spirit who has been in **the way** since Pentecost—unless you think it's appropriate in this case to refer to the Church as **'he'** too. But it really doesn't matter which of these two clearly 'removable forces' it is. They are the only two united against 'the spirit of the Antichrist', and they are also now forever inseparable by the promise of God. The key is that Christians of The Church Age are promised by God that they will have The Spirit with them until they are redeemed. The Apostle Paul promises by The Spirit and **revelation** of God to the Church in Ephesus, and therefore to us, that,

***...ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory*** [Eph 1:13-14](#).

So Paul promises us here that The Spirit cannot be taken from us. This implies that if The Spirit must **be taken out of the way**, then we must be taken with Him. The Spirit is our **earnest**, a word still used today for a "deposit guaranteeing" a purchase, in this case, **the redemption** of the Church **purchased** by the blood of Jesus. The Spirit and the Church are the only two holding back the spirit of the Antichrist. We must be taken out of the way **to meet the Lord in the air** before **the mystery of iniquity** can be **revealed** and The Great Tribulation can begin.

Here are the astounding conclusions we can make so far. The Spirit is the only reasonable **'he'** who can 'restrain' the Antichrist and later, like in the 69<sup>th</sup> week and before, return to being **out of the way** again. This also means that the **mystery of iniquity** must continue **until** the removal of The Spirit from the Earth which allows the Antichrist to be **revealed** and rise to power where he can 'exalt' **himself above all that is called God** in his time ([2 Thes 2:4](#)). And this implies that after The Spirit and therefore the Christians of The Age of Grace are **taken out of the way**, then the 70th week, starting with the revealing of the **mystery of iniquity** and **the beginning of sorrows** and followed by **the days of vengeance**, will no longer be held back from literally leveling the entire Earth. Both Gentiles and Jews will be **saved** on Earth after The Rapture of the Church, but not by the same operations of The Spirit that are now going on in this **age**. It will no longer be by **grace** and **the Spirit**, but by **grace** and the blatantly expressed **wrath of God**. For this reason you could call it The Age of Wrath. However it will be seen by the whole World that the Jews in **Judea** will be kept safe by God in **the beginning of sorrows** and that some of them will also escape the horrors of **the days of vengeance** if they **flee into the mountains** on cue. Nonetheless, during this seven-year **great tribulation** God will stage an awesome exhibition of **wrath** that will motivate souls to seek God in ways The Spirit could not. As a result, at least some still on the Earth will finally accept His **grace**. We'll get to more of all this later. But Age-of-Grace Christians can have no part in any of The Great Tribulation until the very end, until after **the marriage of the Lamb**. After that watch out, because then, here comes **the bride**.

Christians, also called **the bride** of Christ, are not **appointed...to wrath** but instead have an appointment while The Great Tribulation transpires to prepare themselves in Heaven for **the marriage of the lamb**

[John 14:2-3](#)  
[Romans 5:9; 8:1](#)  
[1 Thessalonians 5:9-11](#)  
[2 Corinthians 12:2-4](#)  
[Revelation 6:15-17; 19:17,19; 22:17](#)

What we've covered so far is **proof** enough of a pretribulation rapture, but we're not near through yet. There is additional **proof** of the pretribulation rapture throughout this **study** along the way. But there is more fundamental **proof** that Age-of-Grace Christians, and also Christians from **other ages** that we'll identify later, have no business in The Great Tribulation. Paul declares repeatedly that Church-Age Christians **shall be saved from wrath** ([Rom 5:9, 8:1](#)). And further he says,

**God hath not appointed us [Church-Age Christians] to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep [are alive or dead], we should live together with him. Wherefore comfort yourselves together, and edify one another, even as also ye do [1 Thes 5:9-11](#).**

So if you're not 'asleep', you'll notice he's referencing The Rapture here again. Paul tells the Thessalonians all about The Rapture in the previous chapter. He calls **the dead in Christ** there, **them...which sleep in Jesus**, simply again distinguishing those who **sleep** (or are **dead**) from those who **wake** (or are still **alive**). And in Chapter 5 he adds that both will **obtain salvation** and avoid the **wrath** to come in The Rapture. Here he also tells them for the second time to **comfort** themselves with this news. This kind of news is certainly worth mentioning a couple of times.

Next it would help to determine when in the Book of Revelation **wrath is come**. Because when wrath is come, The Spirit and the Church must already be **out of the way**. In Revelation 6 Jesus begins to open The Seal Judgments of God on the Earth. After six out of seven are opened, it's apparently obvious to everyone that **wrath is come**. John says,

**...the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand? [Rev 6:15-17](#)**

But reading through the first five Seal Judgments I'm sure a lot of people get the message that **wrath is come** a few judgments sooner than this. So it must be that The Rapture of the Church takes place before any of these Seal Judgments are opened.

So during these early Great Tribulation events, the Church, also known collectively as **the bride** of Christ ([Rev 22:17](#)), must already be somewhere in Heaven. And we do **know** of a particular 'engagement' that she has sometime during The Great Tribulation. Specifically, Christians will have to 'make themselves ready' in Heaven for **the marriage of the Lamb** or for their marriage to Jesus. And this preparation may take the entire Great Tribulation. And you may have heard the story told this way. Marriage

tradition has it that a prospective groom, before he is ready to marry, should prepare a house for his bride. This, of course, could take years. Jesus may have been referring to this tradition when He says,

***I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also*** [John 14:2-3](#).

And apparently He's been at it nearly 2000 years now.

Traditions for the bride while anticipating her wedding day include making and acquiring all the things she will need for her new house, or in more recent times, a 'hope chest', often including the pure white wedding dress itself. So the bride's preparation could also appropriately go on for years too. And again, this 'engagement and preparation' period in Heaven may transpire throughout the time that The Great Tribulation is happening on Earth. But what it actually involves maybe only God knows for sure. I don't. But it must begin sometime after The Rapture of the Church and end just before Armageddon when...

***...the marriage of the Lamb is come, and his wife*** [the Church] ***hath made herself ready*** [Rev 19:17](#).

After this 'wedding', there will be a 'wedding reception' called ***the marriage supper of the Lamb*** [Rev 19:9](#). Call it a celebration of the Savior with the saved. It's a party no one will want to miss. But at least some of those scheduled to meet at this wedding celebration might wish to miss their next 'engagement' following the reception. This event must necessarily be an unimaginably grave undertaking, pun intended. And we'll talk more about all this later too.

The Apostle John's personal view of The Rapture of the Church in Revelation is between where grace ends and ***wrath is come***.

## Revelation 1-6

My second Bible ***teacher*** taught me how to 'imply' the placement of The Rapture of the Church in the Book of Revelation over two decades ago. He was using a Scofield Study Bible to help him. And Scofield should get the credit for most of the commonly used end times ***prophecy*** terms I will use throughout this ***study***. I had to come up with a few new ones on my own though. And we'll talk more about Scofield and his work—and because it's unavoidable, his shortcomings—in a later section. To locate the implication of a pretribulation Rapture in Revelation—besides that it must come before the ***wrath*** unleashed in Chapter 6—we'll kind of do the same thing we did when looking for the start of ***wrath***, except this time we'll look more directly for the end of The Church Age.

[Revelation 2-3](#) is plainly Jesus' summary of The Church Age. In these chapters Jesus outlines the rewards and punishments for ***the seven churches*** of the age. We'll look at these consequences a little more closely next section. Right now we simply need to notice that if we see the 'praise

and admonitions' to the **churches** in Chapters 2-3, and judgments of **wrath** from Heaven coming down beginning in Chapter 6, we should expect to see evidence of The Rapture of the Church somewhere in Chapters 4 and 5.

The first two words in [Chapter 4](#) imply a sequential time change. These two words are, **After this**, and they refer to what happens **after** the rewards and punishments for the behavior of **the churches** in The Age of Grace are completed. What follows '**After this**' is that the Apostle John, presumably along with the rest of the Church, is invited **up** through a **door...opened in heaven** at a **voice** that sounds like a **trumpet**. This must be when those with faith in Jesus abandon the Earth and the soon coming **wrath of God**. And it may be when they begin to make themselves ready in Heaven for **the marriage of the Lamb** that takes place seven years later.

John is told from the first chapter of the Book of Revelation to be on the lookout for the beginning of future events. Jesus specifically instructs John on the matter, saying,

**Write the things which thou hast seen, and the things which are, and the things which shall be hereafter** [Rev 1:19](#).

Jesus' glorious presentation of His Resurrected Self to John becomes the past event that John **hast** just **seen**. The **things which are** presently ongoing—The Church Age—find explanation in Chapters 2-3. So the '**After this**' at the beginning of Chapter 4 is obviously the beginning of future events or of **things which shall be hereafter**. This is the point where The Spirit's holding back of the Antichrist must end. And Chapters 4-5 show the ceremony in Heaven at **the throne** of God that takes place when this transition occurs. In the ceremony, Jesus is found worthy to open the seals of The Seven Seal Judgments that will release **the wrath of God** on the Earth. And when He opens them we see it's a matter of time before everyone on Earth seeks to **hide...from the face of him that sitteth on the throne, and from the wrath of the Lamb** [Rev 6:16](#). This clear transition from The Church Age to a future time when **wrath is come** is the time where The Rapture of the Church should fit—at the end of The Age of Grace and just before The Great Tribulation. Of course, we really only see John **come up** through this **door...opened in heaven**. So in Chapter 4 we have to presume that this is when the Church comes up too. Yeah, this argument is kind of thin. But it gets much better in Chapter 5.

[The ceremony in Heaven that finds Jesus worthy to open the seals of The Seven Seal Judgments of God on the Earth beginning The Great Tribulation is followed by a new song of praise to Jesus by the 24 elders that includes praise for the rapture and redemption of the Church.](#)

[Revelation 5:8-9; 19:7; 21:12,14](#)

Now we're going to identify a specific reference to the pretribulation rapture of the Church in the Book of Revelation. I belabor the point because I think that most who care don't even **know** of this direct reference to it. Again, I think that the **proof** given so far for a pretribulation rapture is sufficient, but many still insist that there is no pretribulation rapture of the

Church and that this rapture takes place during or at the end of The Great Tribulation, or not even at all. These kinds of mistakes are common because there are several identifiable raptures in Revelation, and most all of them have been mistaken for The Rapture of the Church. So you see we won't be completely done with a comprehensive **proof** of any of the raptures until we have specifically identified all nine raptures in and around The Great Tribulation. And I venture to say that everyone has some housecleaning to do on the issue.

In Chapter 4, at first glance, and except by presumption, the Church is not shown to be there. By-the-way, the **sea of glass** around **the throne** of God presumed by some to allegorically represent the Church is actually just a really nice floor to stand on. We'll make this as clear as the floor itself in a later section. But there is a specific reference to the Church during this pretribulational ceremony found in a **song**. This **new song** is **sung** in Heaven by the 24 **elders** around The Throne of God when they...

***...fell down before the Lamb [Jesus], having every one of them harps... And they sung a new song, saying, Thou art worthy to take the book [or scroll], and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation... [Rev 5:8-9](#).***

At this point before the opening of The Seven Seal Judgments, this **song** declares that the redemption of these souls **out of every kindred, and tongue, and people, and nation** is a done deal, and done before **the wrath of God** begins. And as there really are no better candidates, most consider the 24 elders to be the 12 Apostles and the 12 Patriarchs of the 12 Tribes of Israel. One reason they are the likely choice is that it's already **known** that these 24 will have their names forever inscribed on the gates and walls of the city of New Jerusalem that will come down out of the New Heaven to the New Earth ([Rev 21:12,14](#)). Now all 24 of these apostles and patriarchs are Jews. But these elders sing their praises representing those **redeemed... out of every kindred, and tongue, and people, and nation**. Fittingly, this is what should be expected. The elders represent **us** with their **new song** around The Throne, though we are not seen there, because evidently we are not there. We could already be off somewhere else in Heaven making ourselves **ready...for the marriage of the Lamb** [Rev 19:7](#). But whatever the case, we don't seem to be hanging around The Throne of God.

And once we have looked at all the other raptures, we will see how none of them fit the requirements of The Rapture of the Church like this one **sung** about it Revelation 5. However we'll also find that some of these other raptures to Heaven are followed by the singing of a special song of praise and other details that differentiate them from the Church and from other groups. In the case of The Rapture of the Church, their **song** is **sung** by their leaders, the 24 **elders**. These **elders** are allowed to praise Jesus as being worthy to administer The Seal Judgments beginning The Great Tribulation, and also for redeeming them from the Earth. They sing of their redemption by Jesus' **blood** sacrifice of Himself, and, though being all Jews, identify themselves as a group coming from every culture and nation on Earth. So ends The Church



Age of Grace. And so begins a dispensation of **wrath** the likes of which has never been seen before, nor will ever be seen again. There will be more to say on these subjects as we begin the process of differentiating the raptures in the following sections.

## The Mystery of Iniquity

The Mystery of Iniquity is the revealing of the identity of the Antichrist by the making of a multinational, 7-year peace treaty, and occurs just after The Rapture of the Church

Daniel 9:26-27  
2 Thessalonians 2:1-10  
Revelation 6:1-2

Meanwhile, down on Earth, things must be at some level of alarm with all the suddenly missing people. Of course, it will be the perfect opportunity for some strong, confident and cunning leader to make his move. And things really get moving from the very first **seal** Jesus opens. This is when the **white horse** rides. We can expect that this horse and its rider represent a particular 'principality and power' otherwise unidentified here, except that what this rider accomplishes is summarized. John sees,

***...he...had a bow; and a crown was given unto him: and he went forth conquering, and to conquer [Rev 6:1-2](#).***

This 'crowned king' must be the rising **revealed** Antichrist. The initial **proof** of this is the simple **revelation** that here at the start of The Great Tribulation there can be no other 'king' more significant to be identified as 'on the rise' than the Antichrist. But this is another case of **truth** that must be proven in the broad view. The more precepts connected, the broader the view. And the broader the view, the better the **proof** becomes. Such **truth** is not adequately proven otherwise. And this is the perspective of prophetic **interpretation** that this **study** is all about. So it's this whole **study** that proves that the **white horse** is ridden by the Antichrist, though what we have done so far makes it already highly suspect. And we can say here that whoever this rider is, he is released by God to rise and **conquer** following The Rapture of the Church at the end of The Age of Grace. This also implies that this 'conqueror' marks the beginning point of the 70th week of Daniel and The Great Tribulation. Indeed, this looks like the Antichrist, and with an ever broadening view that we'll see as we go, we'll be able to confirm this. God is now by The Spirit holding back the Antichrist, but after we're gone the act of Jesus opening the first **seal** is the very act that allows **the mystery of iniquity** to be **revealed** [2 Thes 2:7-8](#)

The last verse of Daniel 9 gives us a complete summary of the entire 70<sup>th</sup> week with three events that mark the beginning, middle and end of The Great Tribulation. Daniel reveals that...

**...he** [the Antichrist] **shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation** [or offerings] **to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate** [Dan 9:27](#)

The perpetrator that **shall confirm the covenant with many for one week**, and that **in the midst of the week shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it** [The Temple in Jerusalem] **desolate** is the Antichrist. The Antichrist's 7-year treaty is the inauguration of this week. 3 ½ years later he pulls off The Abomination of Desolation. Another 3 ½ years later is when **the consummation** is **poured upon the desolate** at Armageddon. And this is why this covenant-making event is seen as the one that starts The Great Tribulation and is therefore at least one of the ways that the Antichrist will be **revealed**. So it's expected that just after all the Christians disappear, some possibly American, European or Southwest Asian leader will make some kind of hugely successful multinational, 7-year peace treaty, or **a covenant with many for one week**, thereby identifying himself as the Antichrist. Except that most that could recognize him for who he really is must already be gone. Still, this will be why a small minority that **know** why they were left behind will finally have to deal with that 'Jesus issue' that they have been putting off for so long. And we'll see that this small minority becomes a **multitude** of people.

There are many more **prophecies** that identify the Antichrist, his alliances, his enemies, his behavior, and also his kingdom, but the 7-year **covenant with many** is the first event that identifies him. And God will not allow him to be positively identified before this event. This universal revealing of the Antichrist marks the beginning point of the 70th week of Daniel, and the beginning of the 3 ½ years of **the beginning of sorrows**, which is followed by the 3 ½ years of **the days of vengeance**, adding up to quite a **great tribulation**. We will more thoroughly investigate the origins and nature of the Antichrist and his kingdom in later sections.

## The Beginning of Sorrows

The Beginning of Sorrows is identified by Jesus as a **sign of [His] coming, and of the end of the world**, and as a time of 1) Jewish persecution, 2) false Christs and prophets, 3) wars and rumors of war, 4) famines, 5) plagues, 6) earthquakes, and 7) fearful heavenly sights. Following these 'sorrows', according to Jesus, is The Abomination of Desolation midterm event and The Days of Vengeance. And from this we **know** that John's description of The Seal and Trumpet Judgments of Revelation 6-11 correspond to Jesus' description of The Beginning of Sorrows in His Discourse on the Mount of Olives found in Matthew 24, Mark 13 and Luke 21. Likewise we can also see

that The Plague Judgments of Revelation 16 correspond to the time Jesus calls The Days of Vengeance because this worst of all times follows The Abomination of Desolation in both Jesus and John's accounts.

Matthew 24:3-15

Mark 13:3-14

Luke 21:7-22

Revelation 6-11; 13:5-6; Daniel 7:8, 8:11, 11:36  
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2 Thessalonians 2:4

On the Mount of Olives, Jesus' disciples ask Him, ***when...and what shall be the sign of thy coming, and of the end of the world?*** His answer begins by outlining ***the beginning of sorrows*** including, in this order, 1) the persecution of Jews, 2) false Christs and false prophets, 3) wars and rumors of war, 4) famines, 5) plagues, 6) earthquakes and 7) fearful signs in the heavens. Putting together the three accounts from [Matthew 24:3-14](#), [Mark 13:3-13](#) and [Luke 21:7-19](#) gives this complete list of events. ***All these are the beginning of sorrows*** according to Jesus ([Mat 24:8](#)). And this is just part of the full outline given by Jesus of the entire Great Tribulation that He covers at this time on the Mount of Olives that John later expands in Revelation 6-19. Each of these Gospel passages contain an outline of the entire ***great tribulation*** from the perspective of three apostles, (and yes, only two of the original 12), and can be connected to John's expanded version for a better picture than any one of them offer. Again, once we have built a broader view, we will be able to confirm that ***the beginning of sorrows***, as Jesus outlines it, is the summary of John's description of The Seal and Trumpet Judgments of Revelation 6-11. And John's expanded description reveals more detail of the worldwide devastations such as economic collapse and the assault of man-eating wild animals that are partly responsible for killing over half of the earth's population during this period. Indeed, ***wrath is come***, but it's just ***the beginning***. These 3 ½ years of events that include the Antichrist's rise and 14 lesser judgments of God from Heaven must take place in the first half of the 70th week of Daniel starting with the revealing of ***the mystery of iniquity*** and continuing to ***the abomination of desolation*** mid-week event ***spoken of by Daniel the prophet*** and according to Jesus, John and Paul.

Finding The Abomination of Desolation in Revelation to mark the end of The Beginning of Sorrows is also a bit of a trick because, as usual, this event finds the components of its full definition scattered ***here*** and ***there*** all over The Bible. The component that helps us find this event in Revelation is that the Antichrist is repeatedly reported to have a really big mouth. John says,

***And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven*** [Rev 13:5-6](#).

This big-mouthed blasphemy of the Antichrist in God's ***tabernacle*** or Temple in Jerusalem connects him to The Abomination of Desolation. This blaspheming is also described by Paul when he says that the Antichrist...

**...opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God [2 Thes 2:4](#).**

Three times Daniel identifies the Antichrist as a 'boaster' at The Abomination of Desolation. He says that the Antichrist will be **speaking great things** [Dan 7:8](#) (with **interpretation** in [Verse 20](#) and [25](#)), and also that he will 'magnify' **himself even to the prince of the host** [or over Jesus Himself] [Dan 8:11](#). And he says that the Antichrist, **shall exalt himself, and magnify himself above every god** [Dan 11:36](#). So this boasting-fest of the Antichrist in Revelation 13—when he's also **given** 42 months of **power**—must occur at The Abomination of Desolation. We can also assume that because the descriptions of the first 14 judgments from Heaven (in Chapters 6-11) are given before Chapter 13 that they will all occur in The Beginning of Sorrows, in the first half of the 70<sup>th</sup> week of Daniel. But there is more confirmation to come about all this too.

And we **know** that after **the abomination of desolation**, according to Jesus, things really start to get bad. He calls these second half events **the days of vengeance** [Luke 21:22](#). And with a 3 ½-year long half-week left at this point, we must conclude that both the 42 months that is **given** to the Antichrist at The Abomination of Desolation and the remaining 7 judgments of God from Heaven (in Chapter 16), must happen in the same **time, times, and an half**. And this period must be the second half of the 70<sup>th</sup> week of Daniel. Again, the better **proof** of all this is in the totality of this **study**.

For most people, reading any particular verse in the Book of Revelation is like being lost in the jungle. So before we jump right into the individual identifications of the nine raptures seen throughout the Book of **Revelation**, it will help to first familiarize you with this **vision** as a whole. And like any other work of God, you have to **learn** how to use it as designed. But don't forget that The Spirit promises to show us how. This will be our task in the next section.