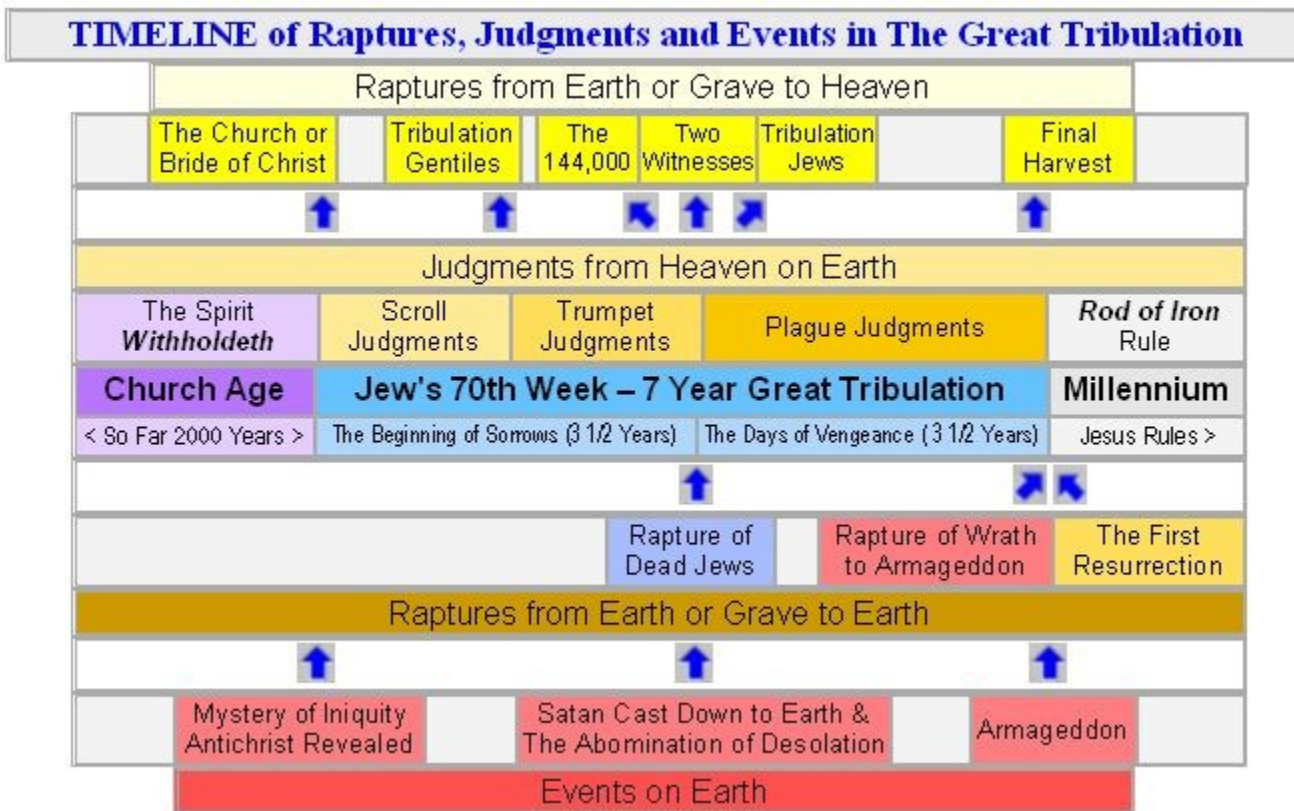


SECTION 4 Overviews of The Great Tribulation in the Book of Revelation



Putting together the timelines you have seen so far and adding the remaining Earthbound raptures would result in something like the [TIMELINE of Raptures, Judgments and Events in The Great Tribulation](#) above. Next we're going to do a few different overviews of The Great Tribulation so that later you won't be so lost in the details, though you may have to go through these overviews a few times before you **understand** them. They're not so much meant to **prove** anything, but more to help you later **understand** the **proofs** in the following sections. This section is also all about the processes and frameworks we'll be working with to identify and differentiate the nine raptures of The Great Tribulation—all of them necessarily **understood** by specific **instruction** or examples out of The Bible. Let's start with **instruction** from Jesus found in the first chapter of the Book of Revelation.

What thou seest, write in a book, and send it unto the seven churches
[Rev 1:11](#).

These are specific overlying instructions given to the Apostle John by Jesus in the Book of Revelation. The book itself John calls...

The Revelation of Jesus Christ, which God gave unto him [Jesus], to shew unto his servants [the first being John] things which must shortly come to pass [Rev 1:1](#).

So **after** John **has seen** the resurrected Jesus in Chapter 1 and **after** He encourages and admonishes **the churches** of The Age of Grace **which** [now] **are** in Chapters 2-3, the things **which must shortly come to pass** or **the things which shall be hereafter** begin to be **revealed** in Chapter 4. There we see where John and evidently the Church too are taken up through **a door...in heaven** to **the throne** of God where John witnesses the ceremonial beginning of The Great Tribulation. This means that all of Chapters 4-22 are **the things which shall be hereafter** making Revelation mostly about God's descriptions, promises and warnings of what **must shortly come to pass**. This account of the future in Revelation is at first glance bizarre and fantastic, causing many to dismiss it as just a vague spiritual allegory of the triumphs of good over evil. And indeed it's full of allegory and symbolism. But we will see that Revelation is in no way allegorical, metaphorical or symbolic except that these devices are used in it by God to portray real future events, nations, institutions, people, and spiritual principalities and powers **which shall be hereafter**. Again, looking at Revelation from a number of angles first will help us lose that 'lost in the jungle' feeling that's too common when exploring this book.

There are many clues available to help us chart the positions of the nine raptures and the other events in the Book of Revelation. They include:

- 1) past, present and future events
- 2) a seven year time parameter
- 3) time periods
- 4) time transitions
- 5) death tolls
- 6) severity and escalations
- 7) sequential and concurrent accounts of events

Revelation 1-22

To place the raptures and many other events in and around The Great Tribulation, it will be necessary to **understand** how to navigate in The Book of Revelation. Much of the navigation is purely sequential, but there are other telling chronological indicators used by John. Foremost of these is the three part division of past, present and future events. This is when Jesus directs John to...

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

So this indicates that the actual linear, space-time events of The Revelation include 1) past, present, but mostly still future events. Other chronological indicators are 2) events that disclose the 7-year time parameter of The Great

Tribulation, 3) other accounts of time periods within the seven years, 4) transitional phrases that indicate sequential events, 5) periodic death tolls, and 6) statements of severity and of the escalations thereof, all which help mark the progress of time in The Great Tribulation in The Book of Revelation.

But there is one more important way we can distinguish events. Besides about half the chapters that report the events sequentially, in the rest of them we find instead concurrent or overlapping accounts of the events. And these multiple overlapping accounts are found in Chapters 11-18. And they all describe events spanning the second half of The Great Tribulation, except for Chapter 11 which describes events that overlap the first half. And they are told from several different perspectives.

But before we start all this chronological analysis, there is one more thing everyone must **understand** in order to **continue** from here. And it's time to make sure we have gotten rid of something too. This is key to even having a chance of getting a clue.

To **experience** the **daystar arise in your hearts** you must first be **weaned from the milk**. And your eternal **reward** absolutely depends on it, and your **salvation** may too.

1 Peter 2:2; 4:10-11

2 Peter 1

Isaiah 28:9-13; 55

1 Corinthians 9:17-19; 14:20-21;
15:34

2 Corinthians 2:10; 4:17; 8:7

2 John 1:8

2 Timothy 2:15

Hebrews 5:11-14; 10:24

1 Corinthians 3:1-2

Psalms 19:7

Unfortunately, too many also have that 'lost in the jungle' feeling just reading **scripture** in general. So before we go on I insist we review and expand our **understanding** of that one process that is foundational to **understanding** all **scripture** and therefore **prophecy** too. Peter compares the process of gaining the ability to **understand** all **prophecy** to **the daystar arising in your hearts**. This comes from the fact that Peter knows that Jesus himself fulfilled hundreds of Old Testament **prophecies** at His first coming. Peter is referring to this fact when he says,

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts
[2 Pet 1:19](#).

This is an amazing **promise**. He says that if you **take heed** to—or **study**—**prophecy** that you can gain **a light** to see by in the **dark** that no one else has, one that even other Bible-studying Christians who don't **study** the **more sure word of prophecy** can't have. And this should sound familiar. Peter's recommendation here is really the same as what Jesus counsels. Jesus says, **continue in my word**. Peter qualifies this adding **also to take heed to prophecy**. Jesus **promises** that the result will be that **ye shall know the truth** and be made **free**. Peter's more narrowly defined process of 'continuing in the prophetic Word' **promises** you will eventually **experience**

the **daystar arise in your hearts** and **light** so you can see in the **dark** where others can't. In other words, he **promises** that you will be able to **understand** the **more sure word of prophecy**, and that you'll be able to see the future, just as The Spirit **promises** you can. The point is that the process of studying **prophecy** is the same as studying any other part of **scripture** except that it comes with its own special **promise**. But this is a **promise** that those who still have **need of milk** cannot receive, because anyone able to **take heed** to **prophecy** must be **weaned from the milk** too. Cherish the moment, God willing you **experience** it, when the **day star** arises in you. You'll **know** it when it happens. You'll **know** when by **scripture** you have seen God's meaty truth as never before. Then you will **know** that you have no more **need of milk**. And there should at least be a glimmer of this **revelation** starting in you already.

The fact is that God is not only hiding a lot of **truth** from the **unbelieving**, but He is also hiding it from the immature in Christ. Plainly and openly stated, precepts of The Word of God that can be found in just one passage of **scripture** are by definition **the sincere milk of the word** [1 Pet 2:2](#). Mature handling of **truth** requires widespread **use** of **scripture** and deductive analysis. Growth in **understanding** requires recognizing that 'meatier' precepts are not directly stated but implied, and constructed from **scripture** from all over The Bible, **precept upon precept...line upon line...here a little, and there a little**. This is not random, but God's stated plan to hide truth from those who cannot possibly **rightly** use it, and to punish those with insincere or selfish motives, or those who are simply carelessly ignorant. But His intention by His plan is to **teach knowledge...and...doctrine** while in the process providing **rest...and...refreshing** to those who truly desire to search out **the truth**. All this can be gleaned from [Isaiah 28:9-13](#). And Paul approves Isaiah's message for New Testament Christians by making reference to this **precept upon precept** method, saying,

Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men. In the law it is written [in [Isaiah 28:11-12](#)], **With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord** [1 Cor 14:20-21](#).

In other words, Paul specifically says to **be men** like Isaiah means it, quoting from the very passage where Isaiah instructs us to be taught **knowledge** and **understand doctrine ...precept upon precept**. So Paul means you should **be men** in the way you handle the **knowledge** and **doctrine** of God, which means that you must do it God's way. But you should also see in this passage that God is expressing His disappointment with His people, implying that no matter how He tries to communicate to them they won't hear, and that this forces Him to keep His messages in a 'precept upon precept' style, so as to trap and expose those who aren't sincerely paying attention.

And Peter and Paul also plead that such **revelation** requires **diligence** [2 Cor 8:7](#); [2 Pet 1:1-11](#). And you can see that Peter really goes on and on about this in 2 Peter 1. The problem is that milk drinkers tend too often to think that they are saved and that nothing else is really expected of them.

And this is not entirely their fault. Too many 'teachers' **teach** this. But I'm speaking for God when I tell you that you can **fall** from **grace**, be **cut off**, and be forever **lost** after you have been **saved**. Nonetheless, the false doctrine of 'once saved always saved' is commonly believed to be true. But this **study** is more about where you'll end up in God's eternal kingdom. And it's about the degrees of **reward** or **eternal glory** that you can **gain** or "produce" or 'achieve' for yourself before you get there ([1 Cor 9:17-19](#); [2 Cor 4:17](#)). And I mean that even if you remain **saved** you can **lose** your **full reward** [2 John 1:8](#), if not also your immortal soul. And any Christian should be able to see that when Peter warns of the dangers of being **barren** and **unfruitful** in [2 Peter 1](#) that this is exactly what he is talking about. He's trying to tell you that if you don't get serious about growing in **the knowledge of God** then you should not expect much of an **entrance...into the everlasting kingdom of our Lord and Saviour Jesus Christ**. I mean it will be short of the **full reward** John speaks about. And Peter is telling you that without the **diligence** he speaks of you should expect that you could easily **fall** and not make it in at all. So stop here and at least read [2 Peter 1](#)—a couple of times would be better.

And I know I promised this **study** wouldn't be about what saves you, but about how to **study** God's Word God's way. However His **instruction** to us about this comes with warnings. And they are not idle threats. Isaiah warns us along with this **instruction** that those that will **not hear** God's Word God's way will **go, and fall backward, and be broken, and snared, and taken**. But maybe you just read that Peter says,

...if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ [2 Pet 1:10-11](#).

This is the grand entrance and high station you can get when you enter His **everlasting kingdom**. But milk drinkers tend to think that all Christians will get this same treatment and position when they 'enter Heaven'. Welcome to reality. You won't unless you **do these things**. Of course we're talking a sliding scale. The more you **do** here the safer you are now and the better off you are in eternity. So this **study**—a word in The New Testament that also means **earnest** or **diligent**—is not so much for the purpose of getting or keeping you saved. It's more for the purpose to **provoke** you ([Heb 10:24](#)) and **persuade** you ([2 Cor 5:11](#)) to move upscale, and to show you how. To **do** this you must become a **workman...rightly dividing the word of truth** [2 Tim 2:15](#) and become someone...

...who by reason of use [of scripture] have their senses exercised to discern both good and evil [Heb 5:11-14](#).

And Isaiah, Paul, Peter and Jesus **promise** that the more immediate **rewards** are **wisdom, understanding, rest, refreshing, exceeding great and precious promises** and 'freedom', and later on, 'an abundant, reward-filled entrance into Heaven'. And there are many, many wonderful **precious promises** for such **workman**, including some that are out of this World,

some of which we'll get to before we're through. Of course the consequences for 'lack of growth' are 'darkness' and 'blindness' and 'falling from grace', because if you remain carelessly ignorant, Isaiah **promises**, and Paul and Peter confirm, that you will **go, and fall backward, and be broken, and snared, and taken**. But I say this mostly for motivational purposes, kind of like Paul does. When he is preaching to the Church in Corinth, to people he considers **saved**, remember that he says to them,

Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame [1 Cor 15:34](#).

And he means this for motivational purposes.

And I have to ask. Do you rely on the **teaching** of others without really seeing the **proof** for yourself? Do they **teach** you from one passage at a time with limited connection to the rest of The Word of God? If so, you're at best able to **discern** what your 'teacher' believes is **good** or **evil**. And if you don't **study** The Bible regularly at all, call Paul a liar, but he says you can't really tell right from wrong when it really counts. What? Is there anything that you have that's not given to you by God including **knowledge**? And He can give you **wisdom** too. But He says He will only do it His way. He **promises**. And it's no wonder that the consequences for careless ignorance are so severe when He is offering you so much. Again, welcome to reality. Or maybe you expect to be able to stand without the **knowledge** and **wisdom** He offers you because you think you shouldn't have to **work** for it? If you think so, you're confusing **salvation** with **reward**. And this is common among the spiritually immature.

Another obstacle is that Isaiah, Paul and Peter also imply that **a babe** chokes on solid food. The very sustenance they need to sustain themselves **in all things that pertain unto life and Godliness** they cannot even swallow. They are simply **not able to bear it [1 Cor 3:1-2](#)**. And these **babes** are **dull of hearing**, meaning they cannot digest 'meaty' combinations of **precept upon precept**. And this would be anyone who is only used to digesting **milk** which means they are only used to handling a few precepts at a time. And anyone who is not regularly **exercised** in wide-reaching, multi-percept-connected Bible **study** cannot be expected to be able to digest **strong meat**. Paul's use of the term **meat** is a metaphor for this synthesizing of many scattered precepts into new and bigger ones that are not visible otherwise. And **strong meat** can make your head swim. And you should **experience** some 'head-swimming' in this **study** because by the end of it, with **scripture** coming from most all of the Books of The Bible, it will be all connected together for one big mind-blowing picture.

And for those that are just coming to **understand** that they are still in **need of milk** and **dull of hearing**, this **study** is meant to remedy that. And keep in mind that if you don't **experience** these 'head-swimming' moments along the way then you're not really getting it. In such cases you should return to the parts that you don't **understand** again and again until you begin to **understand**. Because unless you become **weaned from the milk** and **learn** to eat **strong meat**, you will never truly **understand** end times **prophecy**, or any of **the deep things of God** for that matter ([1 Cor 2:10](#)). But I tell you that if you **continue** in this **study** with **patience** and **diligence**

you will.

So have I **provoked** you enough by now? Some too far I'm sure. But hopefully you're among those with enough **patience**, though I'm really not trying to chase you away. I'm trying to prepare you for what's ahead. This is a **study of prophecy**. And I **promise** you that time is short. Too short for messing around anymore anyway. Those of you who **know** these things cannot be offended. But if you feel insulted, it means you really don't **understand**. Nonetheless, the reality is that the first moment you believed Jesus could save you and you accepted His sacrifice for you, you became a **babe** in Christ. No insult, just fact. And if until now you do not regularly **study to shew thyself approved** or have not lately, you are still a **babe**. And worse, you are living dangerously. Again, no insult, just fact. But it's **faithless** to be discouraged about growing in **the knowledge of God** because God **promises** that His Word will not fail in **making wise the simple Psalms 19:7**. That means any dummy 'thirsty' for the truth who has enough **patience** and **diligence** will eventually be able to **understand**. And that would be a good description of me. Read [Isaiah 55](#) now at least a couple of times. It's only 13 verses.

And all this is God's message; I only received it, and offer it to you. Really want The Spirit to **shew you things to come**? Come along with me and we'll see amazing things. And I **promise** you we will stare into the pit of **hell** and see the pinnacle of the Kingdom of God before we're through. But this can only happen if you have gotten the memo from God that makes this possible. Chuck the baby bottle. You can start by **continuing** in this **study of prophecy** authorized by a 'gifted' **teacher** who is **approved unto God**. And there is no other forum whereof I can speak of these things. Peter constrains me, saying,

As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen [1 Pet 4:10-11](#).

Amen. But not every Christian should presume to **speak as the oracles of God**. I think Peter makes clear here that in cases where you can't you should shut up. But so I **speak**. And the **proof** that I **speak as the oracles of God** is in the totality of this **study**. The bottom line is that it's time to **grow** up. And I mean that as God means it.

We proceed next with heightening our sense of the devises uses to mark time in the Book of Revelation to help us more clearly picture the chronology of all the events in it, and ultimately to see the arrangement of the raptures. And by-the-way, if you're still reading, you're probably ready to go on.

The seven year time parameter of The Great Tribulation in the Book of Revelation is seen through events that span both of its 3½-year half-weeks. Altogether, there are four events that mark these halves. One marks the first half and the other three mark the second. The first event of 1260 days is The

Ministry of the Two Witnesses and marks the period of The Beginning of Sorrows. The next three all mark the period of The Days of Vengeance. They are the 42 months **given to the beast** who is the Antichrist, the same 42 months **given to the Gentiles** to trample down Jerusalem, and also the concurrent period described as both '1260 days' and **a time, and times, and half a time** of sanctuary for **a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars**. She is an **allegory** for the Jewish people in Israel as plainly shown by Joseph's dream in Genesis. Jesus also gives us a hint about the length of The Great Tribulation that helps us confirm its relatively short duration.

Genesis 37:9-10; 41:43; 42:6
Daniel 12
Matthew 24:15-21,34

Mark 13:14-19
Luke 21:20-22
Revelation 6-19

It can be deduced in the Book of Revelation alone that The Great Tribulation described in Chapters 6-19 is seven years long, much like we have already deduced from Jesus and Daniel's **prophecies**. And we should expect to see that all the time periods literally defined in Revelation fit within a seven year scenario. Plus we already **know** from Jesus and Daniel that the last week of the 70 weeks is divided by The Abomination of Desolation and concludes with Armageddon. So one way we can place the other events John describes is by determining when they occur in relation to The Abomination of Desolation or Armageddon. We have also already placed The Abomination of Desolation in [Revelation 13:5-6](#) where the Antichrist opens his big mouth. And Armageddon is fairly easy to spot in [Revelation 19:11-21](#). Next we can simply find the specifically defined literal 3 ½ year time periods found in Revelation and establish that they either start or end with The Abomination of Desolation. This gives us the 7-year parameter for the events of Chapters 6-19. And all the other literal time periods **revealed** in these chapters, and all the events described therein easily fit within one or the other of these two 3 ½-year 'half-weeks', and all within the entire seven years.

Again, only one 3 ½-year long event is described that ends just before The Abomination of Desolation, obviously spanning The Beginning of Sorrows, but there are three other events described as 3 ½ years long that all start with it. These last three must span the period of The Days of Vengeance. The event spanning The Beginning of Sorrows is specifically described to last '1260 days'. This first-half event is the ministry of the **two witnesses** in Israel described in [Revelation 11:3-6](#). The Ministry of the Two Witnesses is a story told near the end of The Trumpet Judgments, but the duration and conclusion of this ministry show that it must transpire throughout The Seal and Trumpet Judgments or throughout the first half of The Great Tribulation (Revelation 6-11). The Two Witnesses are also the centerpiece of the conclusion of the second to last Trumpet Judgment from Heaven shortly before The Abomination of Desolation occurs. And besides mysterious Chapter 10, we will see that the story of The Ministry of the Two Witnesses is our first departure from a purely sequential chronological account. In other words, it's the first major overlapping of accounts. And it's a brief retelling of the events of The Beginning of Sorrows from the perspective of the **two witnesses**. So

chapters 1-9 are chronological. And Chapter 10 is a **mystery**. But in Chapters 11-18 we'll see that the overlapping of accounts is the rule and sequence is much harder to find. And this is because there's a lot going on in The Great Tribulation from many different perspectives, especially in The Days of Vengeance. Finally, Chapters 19-22 return to events described in order.

We can see that the 3 ½ year ministry of the Two Witnesses concludes before The Abomination of Desolation because it's shown in Chapter 11 to last until...

...the beast [or the Antichrist] **that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them** [Rev 11:7](#).

This event must be the result of Satan 'giving' **power** to the Antichrist ([Rev 13:4](#)). And this 'empowering' is described along with the fact that he is also **healed to live** after being **wounded to death** [Rev 13:3,14](#). This 'resurrection' of the Antichrist—presumably **out of the bottomless pit**—becomes another marker of The Abomination of Desolation.

The next specifically defined 3 ½-year-long event is actually the first one mentioned in The Book of Revelation. It's the time when Jerusalem...

...is given unto the Gentiles: and the holy city shall they tread under foot forty and two months [or 3 ½ years] [Rev 11:2](#)

But it must be talking about a time beginning with The Abomination of Desolation too because they can't trample **the holy city** until it's surrounded with **armies**, and until they get rid of the Two Witnesses, and until the Jews get their chance to **flee** to safety. Israel must remain secure in her **power** until all this occurs. And Daniel's **prophecy** tells us that **the end** will come **a time, times, and an half** or 3 ½ years after...

...he [the Antichrist] **shall have accomplished to scatter the power of the holy people, [then] all these things shall be finished** [Dan 12:6-7](#).

So this 'trampling' of Jerusalem along with the 'scattering' of the Jews takes place throughout The Days of Vengeance. Daniel's **prophecy** also tells us that it's **accomplished** and **finished** '1290 days' after...

...the abomination that maketh desolate [is] **set up** [Dan 12:8,11](#).

Again, we'll deal later with why we have '1290 days' here instead of the '1260 days' or '42 months' from other descriptions of this 3 ½ year period. And we'll overwhelmingly **prove** that this **he** is the Antichrist when we get through Daniel 11 in [SECTION 7](#). But this alone confirms that these 42 months **given to the Gentiles** to 'trample' Jerusalem and **scatter** the Jews is a period that starts with The Abomination of Desolation and **shall be finished** 3 ½ years later before Armageddon. This then is another marker and component of The Abomination of Desolation. But in this case it's a 3 ½-

year event whose beginning is marked by The Abomination of Desolation.

These **scriptures** also simultaneously **prove** that these are the same '42 months' that **power** is **given** to **the beast** or the Antichrist. This **power** is **given him over all kindreds, and tongues, and nations** and at a time when...

...all that dwell upon the earth shall worship him, whose names are not written in the book of life... [Rev 13:4-8](#)

So both **the beast** and **the Gentiles** are given the same 42 months to **tread under foot** anyone that gets in their way.

And you would think that all this second-half brutality and bowing to the Antichrist should be unbearable for the Jews. It certainly will be for the ones who remain in **Jerusalem** and **Judaea** or who are still in other countries at the time of The Abomination of Desolation. And the remaining 3 ½-year period left to identify—mentioned third in [Revelation 12](#)—makes this clear. It starts when the Jews **flee** from **Judaea** as instructed by Jesus. They're told to **flee to the mountains** when they **see the abomination of desolation** and **Jerusalem compassed with armies** because, according to Jesus, this is when

...in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be ([Mat 24:15-21](#), [Mark 13:14-19](#), [Luke 21:20-22](#)).

And we can now see that it will be 'the worst time ever' because **the beast** or the Antichrist will be newly empowered by **Satan** to rule the World. And we'll see that he hates Jews and the newly-wakened Christians the most, and that he won't like Muslims much either. This period is also for God's final round of judgments from Heaven on Earth—The Plague Judgments. So it's bound to be an unimaginably bad 3 ½ years. But we're going to try to imagine it all anyway. Because The Spirit **promises** that He will **shew us things to come**, and you should expect He'll want to show you plenty about this worst period of history ever which is still **to come**.

And we already **know** that at The Abomination of Desolation some Jews will escape **Judea** on cue to some kind of **wilderness** sanctuary in the **mountains**. [Revelation 12](#) adds that they will be kept safe there throughout The Days of Vengeance. This **wilderness** sanctuary **prepared of God** for the Jews during the time of Satan's **great wrath** will be a place of safety where...

...the woman [who represents The Jews] will be **nourished for a time, and times, and half a time** [also specifically 1260 days] **from the face of the serpent** [or from **Satan**] ([Rev 12:6,9,12-14](#)).

Daniel also confirms this **time of trouble, such as never was since there was a nation even to that same time**, to be the time when the Jews...

...shall be delivered, every one that shall be found written in the book... [and that this *time of trouble*] shall be for a time, times, and an half [Dan 12:1,7](#).

This again is **when he** [the Antichrist] **shall have accomplished to scatter the power of the holy people [Dan 12:7](#)**. And we now **know** we're talking about the time when **he** gets 3 ½ years or 42 months to accomplish this. But **he** will not be able to catch Jews that escape to their mountain sanctuary **prepared of God**. More on the destiny of these Jews in both The Beginning of Sorrows and The Days of Vengeance in later sections.

Next we should confirm the identity of the **woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars** from [Revelation 12](#). I said **she** is demonstrably the symbolic representation of the Jewish people. What we have confirmed so far could be enough, but this symbolism comes from a dream or vision of Joseph, the Jewish patriarch, where 'the Jews' are identified in this way in his dream. In his dream the Sun, the Moon and 11 stars all **bow down** to him. And his father Jacob interprets himself to be **the sun**, and his wife Rachel to be **the moon**, and his other 11 sons, Joseph's brothers, who are the Patriarchs of Israel, to be the 11 stars, who must, to fulfill this particular prophetic dream, all **bow down** to Joseph, who is obviously the twelfth star. And years later when Joseph becomes a '**ruler over all the land of Egypt**' they do ([Genesis 37:9, 41:43, 42:6](#)). And this is the same symbolism used in Revelation 12. This **woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars** represents the Jewish people. And **she** is the one who will be **nourished in her place** that is **prepared of God** for '1260 days' during the time of Satan's **great wrath**. But we'll have to wait to expose the identity of **her child** until the section after next. Still we can now see that this future real-life drama—allegorically described—is a conflict between Satan, **the serpent**, and the Jews, **the woman**, and that this is another perspective of The Days of Vengeance.

Chapter 13 symbolizes the behavior of Satan and the Antichrist during this same period using **the dragon** and **the beast**. And we will see that this 'beastly' allegory describing Satan and the Antichrist has its origins in the Old Testament, the most notable of which are given by God to Daniel, that is, except for **the serpent** in the Garden of Eden.

So we see that these four 3 ½-year events set out the first half and repeatedly so the second half of The Great Tribulation, and together define this entire seven year period, give or take a month or so that we'll discuss later. Jesus also indicates the ballpark period of The Great Tribulation when He says,

This generation shall not pass, till all these things be fulfilled [Mat 24:34](#).

Specifically, **All these things** Jesus refers to here are **the beginning of sorrows, the abomination desolation, the days of vengeance** and finally, the time when there **shall appear the sign of the Son of man in heaven** which is His 'second coming' to Jerusalem and Armageddon. So this is Jesus' hint that The Great Tribulation will last conspicuously less than a

generation. Hindsight with The Spirit makes clear it's more precisely the seven years of The Great Tribulation that He is talking about. But some popular 'interpretations' of this verse have been handled quite badly. We'll deal with this mess in a later section. In the meantime, we **know** that the period Jesus specifically refers to in this passage—starting with The Beginning of Sorrows and ending with Armageddon—totals only seven years. So we can see from this that the **generation** He refers to need only be longer than seven years, and that the shortest interpretation of a **generation** will easily suffice.

Jesus and John's descriptions of the 'beginning events' of The Great Tribulation match, and the shorter literal time periods found in the Book of Revelation help anticipate the duration of all the events.

Matthew 24:3-15
Mark 13:3-14

Luke 21:7-22
Revelation 6-11, 13:5-6,

16

The next longest literally defined time period for an event found in Revelation is the duration of The Fifth Trumpet Judgment. It's reported to last for 5 months ([Rev 9:10](#)), which should be **understood** to be overlapped by The Ministry of the Two Witnesses. The 14 Seal and Trumpet Judgments also must fit within this 3 ½ years, 42 months or about 1260 days or so of the first half of The Great Tribulation. And this period is described by Jesus as The Beginning of Sorrows. Another way can deduce this is that the seven signs Jesus gives of The Beginning of Sorrows appear to match the events John describes in The Seal and Trumpet Judgments of Revelation 6-11. We also **know** Jesus is talking about 'the signs of His second **coming, and of the end of the world** ([Mat 24:3-15](#), [Mark 13:3-14](#), [Luke 21:7-22](#)) which must all start after The Church Age is over, and when God's **wrath** is released on the Earth. And we **know** that these 'beginning wrathful events' described both by Jesus and John end with The Abomination of Desolation.

So to fit within 3 ½ years, each of the first 14 Seal and Trumpet Judgments must average about 3 months long each (42/14). And if The Fifth Trumpet Judgment is not the longest judgment of The Beginning of Sorrows, it's at least longer than the average judgment in this first half of The Great Tribulation. Similarly, The Seven Plague Judgments of the second 42 months should average about six months long each (42/7). And we can refine this picture a bit more by adding the last specifically designated time period in the Book of Revelation. However it will require some extra consideration because it's so short and also very similar to another judgment of undesignated duration.

This last specifically defined time period occurs in the middle of The Beginning of Sorrows. It's the period described for the duration of The Seventh Seal Judgment. Specifically, it's a period of...

...silence in heaven about the space of half an hour [Rev 8:1](#).

In this case, it's debatable as to whether this is a common **half an hour** or an expression of the timescale of a week = seven years, 1 day = 1 year or 360 days, 1 hour = 15 days, and **half an hour** = 7 1/2 days. I mean we've

confirmed by now that both 'regular' and 'week-based' timescales are used to account for time in Revelation. The reason I pause on this consideration is that it occurs to me that a common 'half hour' may not attract enough attention amid such turmoil. I believe the main purpose of **the silence** in this judgment is to attract attention heavenward. So I'm guessing the period needs to be long enough so that everyone who's had their heads down for so long will have enough quiet to start lifting them up again. Evidently this will be the first time in over a year when there will be nothing going on in the sky—when there will be **silence in heaven**. And we'll see as we go how this above all things is likely to attract a lot of attention. But at this point I can't be sure about the actual duration of this judgment. It's either a common **half an hour** or 7 ½ days. Whichever the case, it must be the shortest judgment of them all with one possible exception.

The Seventh Trumpet Judgment has a nearly identical description as The Seventh Seal Judgment, and this leads me to believe that it's very short or possibly even shorter in duration ([Rev 11:15-19](#)). And if we assume that both these judgments are equally short, we really have closer to just 12 judgments in the first 42 months (42/12), which is an average of about 3 ½ months per judgment. So we could expect that the average Beginning of Sorrows Judgments will be about 105 days, except that we **know** The Fifth Trumpet Judgment is 5 months or around 150 days. This would leave us with an average of just over 100 days for each of the 11 remaining Seal and Trumpet Judgments—not counting the two very short ones. But these considerations don't change anything for the average six-month, or around 180-day Plague Judgments of The Days of Vengeance. Except that in a later section we'll look for clues to see if the Seventh Plague Judgment might be a short one too. But for now these are just averages. Still, it occurs to me that besides the specifically described exceptions, the rest of the judgments should proceed at a much more regular pace and therefore probably close to their average lengths. And we'll see an abundance of other details that seems to support all these conclusions in the next couple of sections.

But at this point it appears that these 'short pauses' in the proceedings at the end of each of the first two sets of seven judgments must be noticeable transitions. The first tells the World that The Seal Judgments are over and that the following Trumpet Judgments are ready to begin. The next one tells everyone that The Trumpet Judgments are over and that The Abomination of Desolation followed by The Days of Vengeance is coming. But The Ministry of the Two Witnesses must continue through this first pause, except that I expect that they will take a break at this midpoint of their ministry and cast their attention heavenward too. After all, we're told that they may perform their ministry **as often as they will**. So I expect their ministry from the Earth, like God's from above, cannot be as effective without some time given along the way to respond to it. Also we'll see that the 144,000 Jews begin their ministry just before The Seventh Seal Judgment is opened. But since I'm not exactly sure what the ministry of these Jews will be, it's hard to tell how they will take advantage of this 'lull'. But we can see that the sequential order of the three sets of judgments of The Great Tribulation is established by these pauses in between them.

Before we go on it is important to notice that there are no other time periods specifically identified in Revelation for The Great Tribulation. There is

of course the 1000 years for The Millennium that follows The Great Tribulation in Chapter 20 that we'll get to much later. But there is nothing to contradict the 7-year scenario, and much to support it. And both of the first two set-ending judgments appear to be intermissions that are important time and event transitions. Next we will see that the account of The Great Tribulation in Revelation is full of indicators of time transitions.

Time transition indicators of consecutive and overlapping events in Revelation

Mark 13:3-14

Revelation 6-19

In this subsection we may seem to be finally overstepping relevance into tediousness by delineating apparently every single transitional indicator in the Book of Revelation. But as we begin to place the midtribulation raptures and other midtribulation events throughout John's vision, the value of clearing this hurdle will present itself. These transitions become important tools in constructing a detailed timeline of the events of the Book of Revelation, a timeline that's framed by the one Jesus gave us on the Mount of Olives the week before His crucifixion (Matthew 24, Mark 13, Luke 21), which will also help us identify and place other events of The Great Tribulation found throughout The Bible. So, take deep breath.

The most common indicators in Revelation of the passage of time and events are the sequential transitions, one after the other, of The Seal, Trumpet and Plague Judgments described individually and in numerical order in [Revelation 6, 8-9, 11:7-19](#) and [16](#). And John consistently uses the word **when** at the opening of each of the first six Seal Judgments implying they are opened at different times. And the fact that all these seals are opened by Jesus, here called **the Lamb**, further suggests that they are opened in order, one at a time ([Rev 6 ; 8:1](#)). In the same way, attention to the fact that the next 14 judgments are initiated by 14 different angels, numbered in two sets of seven, leads us to the same conclusion, namely, that these angels evidently preside over individually and consecutively administered judgments one at a time. And of course it makes no sense that the angels who, as John saw them, **sounded** The Trumpet Judgments and **poured out** The Plague Judgments would step on each others toes. The first angel to pour out a Plague Judgment on the Earth is also introduced with two transitional actions: **and the first went and poured out...** ([Revelation 16:2](#)) This plainly isolates his actions from those of the other angels.

But there are even stronger indicators of the measured progress of The Great Tribulation found in overt transitional phrases spelled out by John throughout Revelation including: **after this, after that, after these things, from henceforth, is past, and are yet to**. We discussed in the previous section the **after this** from [Revelation 4:1](#) that indicates the end of The Age of Grace and the beginning of the **wrath** that follows. This transition implies not only the departure of Christians and The Spirit but the beginning of The Great Tribulation and the rise of the Antichrist. Next, we see that The

first six Seal Judgments are postscripted similarly with **after these things** [Rev 7:1](#) indicating they are passed and finished before whatever else follows. And what does follow next is not the opening of The Seventh Seal, but first the 'holding back' of **the four winds of the earth** by **four angels**, and then the supernatural 'initiation' by other angels of the **hundred and forty and four thousand** [144,000] **of all the** [12] **tribes of the children of Israel**. These 'commissioning angels', as John saw it here, **sealed the servants of our God in their foreheads** [Rev 7:1-8](#), marking these Jews for their enlistment in what we will see is an eternal tour of duty. At the end of this induction into The Ministry of the 144,000 Jews, John again transitions writing, **after this** [Rev 7:9](#) referring to the next event, again not yet The Seventh Seal, but the apparent rapture of **a great multitude... about the throne... which came out of great tribulation** [Rev 7:9-17](#) conveying clearly that this rapture **out of great tribulation** comes **after** the specifically identified **wrath** of the first sixth Seal Judgments, and **after** the initiation of the 144,000, but before the opening of the following, very short Seventh Seal Judgment. This distinctly identified rapture **out of great tribulation** of **a great multitude** must therefore be very near the middle of The Beginning of Sorrows—near the end of The Seal Judgments and before the start of The Trumpet Judgments.

And next, in due course, at the beginning of [Chapter 8](#), comes the action-stopping **silence** at the opening of The Seventh Seal. The events just preceding it, one moving from Heaven to Earth and another from Earth to Heaven, have occurred after the opening of The Sixth Seal and before the opening of The Seventh Seal which should make the 'timeout' of The Seventh Seal Judgment—whether a literal ½ hour or really 7 ½ days—even more pronounced. And from all of this, the chronology so far is clear.

And we should pause long enough here too to recognize the several similarities between The Seventh Seal Judgment and The Seventh Trumpet Judgment. Both appear to be ceremonial transitions involving The Temple in Heaven. And both judgments end with **voices** from Heaven, **thunderings, lightnings, and an earthquake** ([Rev 8:1-6](#); [11:19](#)). Again, these set-ending judgments are presumably wake-up calls where God is using the transition time to get the attention of the people on Earth and give them a chance to respond. And these set-ending judgments also mark transitions in the severity of judgments which we'll see later in this section. Also remember that this midpoint 'time-out' in The Beginning of Sorrows at the Seventh Seal Judgment is just after the start of The Ministry of the 144,000 Jews but half way through the Ministry the Two Witnesses, and we will see that the ending 'timeout' at the end of The Beginning of Sorrow at The Seventh Trumpet Judgment comes just after the end of both of these ministries. And this indicates that there will be very little time left to complete The Seventh Trumpet Judgment following these ministries within the 3 ½-year framework. I mean there must be no more than a few days left, or maybe just hours, or maybe just a literal **'half an hour'**, as in The Seventh Seal Judgment. More on this later too.

Then there are the last three Trumpet Judgments that end the first half. They are the most clearly identified transitions in Revelation. They are horrific judgments, and so much so that each of these three judgments is additionally identified as a **woe**. John says,

I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound [Rev 8:13](#).

The point here is that they clearly don't **sound** in concert. At the end of The First Woe which is also The Fifth Trumpet Judgment of **five months**, John records,

One woe is past; and, behold, there come two woes more hereafter [Rev 9:12](#).

And these last **two woes** would be The Sixth and Seventh Trumpet Judgments. And similarly, at the end of The Second Woe, which is The Sixth Trumpet Judgment, John updates us again saying,

The second woe is past; and, behold, the third woe cometh quickly [Rev 11:14](#).

Now **quickly** is a word used a few times by Jesus. He uses it at the end of Revelation referring to His Second Coming to Jerusalem and Armageddon. Some take this word used there to mean "soon", but consistent with its use throughout the New Testament (Strong's Concordance #5035), it much more likely means 'speedily', referring not to when He is coming but how fast He is going to come. By-the-way, some confuse The Second Coming with The Rapture of The Church which we will clear up as we go. For now we can see that **the third woe**, which is that intermission-style, set-ending final Trumpet Judgment, apparently follows very close after **The second woe**—The Sixth Trumpet Judgment. And it makes sense that the word **quickly** is used for this transition because it indicates a crescendo, or a short, climactic, attention-getting finale at the close of The Beginning of Sorrows. And The Three Woe Judgments, finishing off the first half of The Great Tribulation, could not be any more clearly represented as coming one at a time and one after the other, each building to this climax.

Next, we jump passed the next three 'perspective-specific', 'second-half summary' chapters—Chapters 12-14—to find the next transitional phase ordering the events of The Great Tribulation. This would be the **after that** in [Revelation 15:5](#) which follows immediately after the description of a rapture of Jews at the beginning of Chapter 15. This transitional phrase makes plain that The First Plague Judgment at the beginning of The Days of Vengeance is poured out **after** this midterm rapture of this unique group of Jews. We'll get back to them a little later too.

And these middle 'second-half summary' chapters—Chapters 12-14—are three of John's synchronized accounts from different perspectives of the second half of The Great Tribulation before he returns, in Chapters 15 and 16, to the also concurrent, blow-by-blow account of The Plague Judgments, all of which must transpire in the transition to or during The Days of Vengeance. We have already seen in Chapter 12 an account of The Days of Vengeance from the perspective of **the dragon** and **the woman**. And in Chapter 13 the

same period is seen from the perspective of **the dragon** and **the beast**. And we have yet to establish that Chapter 14 is another account of this ‘worst time ever’ from a Heavenly perspective. And each of these second-half summaries come after the description of The Seventh Trumpet Judgment which marks the wrap-up on the first half. So these summaries of Satan and the Jews, Satan and the Antichrist, and the action in Heaven are individually incomplete, but together, along with the following ‘blow by blow’ account of God’s Plague Judgments, provide a comprehensive account of events from the midterm to the end of The Great Tribulation.

But this is still not the whole story. In Chapter 13 there are really two **beasts**, identified as **the first beast** and **another beast** in [Verses 11-12](#). The First Beast is obviously the Antichrist because he’s the one seen boasting in The Temple, and he’s clearly distinct from this **other beast** and his institution. And we’ll see that the institution of this Second Beast rates additional detailed second-half summary accounts in Chapters 17 and 18. And all these accounts must transpire during The Days of Vengeance. This **other beast** is also commonly known as **the false prophet** because that’s what he’s called at the time of his demise at Armageddon in [Revelation 19:20](#).

So all these ‘second-half summary’ accounts can be recognized as all framed by the 3 ½ years or 42 months or 1290 days of the second half of The Great Tribulation. These several, perspective-specific summaries include descriptions of the several transitional midterm events, including, The Rapture of the 144,000 Jews, Satan cast out of Heaven to Earth, The Death and Resurrection of the Antichrist, The Abomination of Desolation, the beginning of the Antichrist’s 42 months of **power**, the beginning of the False Prophet’s 42 months too, the escape of some Jews from Judea to their mountain sanctuary **prepared of God**, and The Rapture of the Tribulation Jews. All of these midterm events must take place near the end of The Beginning of Sorrows, and near the conclusion of The Ministry of the 144,000 Jews, and also at the end of The Ministry of the Two Witnesses. They must also happen near the beginning of The Days of Vengeance, and all just before the beginning of the ‘pouring out’ of The First Plague Judgment. And the midterm Rapture of The Tribulation Jews is likely the last of these midterm events because it clearly just precedes the beginning of The Plague Judgments. We **know** this because John specifically tells us that The Plague Judgments begin just **after** this rapture of Jews described in Chapter 15.

Of course, being second-half summaries, these chapters include not only events that mark the conclusion of The Beginning of Sorrows—or the beginning of The Days of Vengeance—they also contain descriptions of events transpiring throughout and concluding The Days of Vengeance too, including references to two Great-Tribulation ending raptures in preparation for Jesus’ Second Coming and the slaughter at Armageddon.

Finally, in Chapter 19, after the three middle second half summaries of Chapters 12-14, and after the ordered narrative of The Plagues Judgments in Chapters 15-16, and after the account of the rise and fall of the False Prophet and his institution in Chapters 17-18, all of this happening more or less concurrently, John sets down another clear transitional signpost that gives notice that all of **these things** have passed, and that the beginning of the closing events of The Great Tribulation has come. At this point John writes,

And after these things... [Rev 19:1](#)

Here John begins the report of the final two events. The first is **the marriage of the Lamb** with its following 'wedding reception for all the redeemed', including everyone who's been raptured up to Heaven by this point. And the second is **Armageddon**. So this transition implies that, except for these last two events, all the events of The Days of Vengeance are passed. And that we've reached **the end** or **Armageddon**. And Jesus essentially tells His disciples that **the sign** of His coming **and of the end of the world** is the entire 7-year Great Tribulation that culminates in His return at Armageddon—these 7 years, according to Daniel, being the last **week** of the 70 **weeks** of years that concludes God's plan of salvation for the Jews.

But this **study** ultimately shows how God saves both Jews and Gentiles in several different ways, though of course, all by the blood of Jesus. As for the Jews, we'll see how He saves a special group of 144,000 first. Then he redeems just two more even more special ones. Next he redeems many Jews who cannot escape the Antichrist but will not succumb to him. And at the end of The Great Tribulation He redeems the rest by a few different means. He also redeems Gentiles by some of these means and others too. Remember we've already seen **a multitude** of Gentiles redeemed in the middle of The Beginning of Sorrows. Finally, beyond The Great Tribulation and up to the end of the following 1000 years, His plan will be to save by His own divine rule, which we will see will make clear that there are no limits to man's rebellion.

And one final point of clarification could be added to help with all the speculation involved. Consequences of the Seal, Trumpet and Plague Judgments, once they are released by God, may continue to plague survivors beyond the specific administrations of each judgment and last throughout the remainder of The Great Tribulation, and even beyond into The Millennium. I mean when a **great earthquake** knocks down a building, it will not rebuild itself. And we will confirm at least a couple examples of clean-up operations that go on into The Millennium. And we can assume that this would be the case for judgments such as mountain-sized, toxic meteors impacting the oceans, or the phenomenon that turns all the oceans, lakes and rivers to **blood**, etc. But unless otherwise indicated or implied, it occurs to me that the most serious and direct effects of any judgment are confined, for the most part, within the administration of that judgment. Consider the **famine** of The Fourth Seal Judgment, for example. I'm expecting that this widespread famine should subside at the end of the judgment because of the greatly decreased number of survivors competing for the remaining stores of a previously much larger population, as we will see next. But before that...

This is a special prescript to the next subsection about numerals, etc. It's only really directed at a few, I hope, but many more could be entertained by it. This is where I make clear that though I can only relay what I have been given by God and am confined to do it His way, at the same time I have no qualms about doing all that my own way too. See [2 Corinthians 10-12](#)

'Speaking foolishly', formal writers have noticed thus far my adventures into the

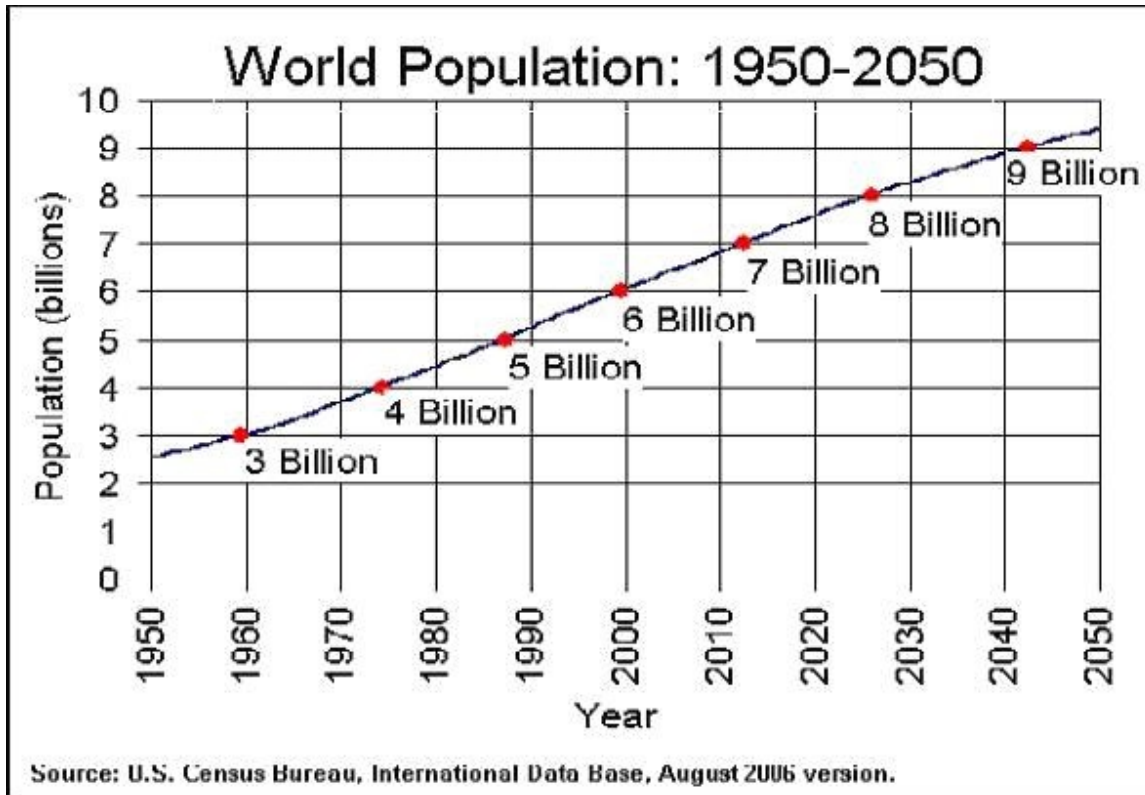
use of numerals possibly with dismay, but with prejudice if any negative premature conclusions have been made on their part. Indubitably, it is common, pun intended, that language is assailed continually with change due simply to ignorance. Still, it must also come by the deliberate resolutions of its disciples for the purposes they deem poetic, stylistic, efficient, natural, etc. And still speaking foolishly, my personal outlook generally allows indulgence of a erudite snob for the cause of tradition alone, who surely would distain any point of view simply on the basis that its holder has inadequate academic credentials, and if secular, especially if they're below, say, a top 10 public university, (from which I—yes, a first person personal pronoun—have been so conferred with—concluding preposition also intended), only so far. For the tradition is—have you read the KJV lately or even Mr. Shakespeare?—that language changes. Still and forthrightly so, good reason is the better cause, I concede, mine here being that mathematics, (of which I also have been schooled at said university through the discipline of calculus at which institution I completed three terms work which for each I was awarded the grade of "C"), traditionally uses numerals. And being the fool that I am, I hope to make clear, (while trusting you have gotten over the arguably excessive use of conjunctions at the beginning of sentences—not to mention the ongoing possibly excessive prosopopoeia), that this subsection, and parts of those previous, is as connected to mathematics as much as to language, and as I have properly credentialed top-ten-public-university license, pun again intended, I have often chosen against tradition, not mistakenly, unless you want to bully me with your license if you think you can, to seemingly sporadically use the first 20 natural numbers in their numerical form, (remember when we were writing out all 20 of the buggers?), and not just as counting numbers, but additionally as simple fractions, mixed numbers, even in improper fractions and, in an intrepid construction indeed if I do say so myself, (and with a multitude of clauses and commas I might add), as, dare I say, 'contractions' per se to make "positional numerals", (a term I just made up on my own as I am unaware of it's more proper name, and will leave up to you to further identify—sounds legitimate though, huh), and each to the degree I deem appropriate, and without the ability to nursemaid your feelings on the matter, ('cause in such a format, unavoidably, it's all about me so I gotta be me, now don't I? —contractions and colloquialisms intended without apology because I was going for the double cliché—but pardon my French anyway—*eh? Comme tu pense que tu es quelqu'un trop formidable quand même—parce que si ce n'est pas d'accord avec vous ou pas d'assez—zut alors!—sacré bleu!—qu'est-ce que tu me veux dire, ou chanter—<<Au Clair de la Lune>> peut-être?!—alors, excusez-moi, s'il vous plaît—d'accord?*—and oh, by-the-way, and in case you were ignorant of the fact, contractions are by no means a departure from formal exposition in French, *mais bien sûr et merci beaucoup*), but my intention is to use these various numerical forms at least some of the time, and not just as appropriate to their mathematical use, nor to aggravate in general, but for the efficiencies their abbreviated forms afford. Regardless, and undoubtedly, and having explained much too much already, if you still feel this, (pun unavoidable as it's another pun of absolutely manifest destiny—herein afterward referred to as 'PAMD'), is blatant disregard for the proper use of language in your perspective, don't be such a big baby—I mean this is an exercise in gaining maturity isn't it—and make yourself comfortable in mine, and not just to my world of numbers, but also in my many other adventures beyond our, (I'm feeling daring again), arbitrary and 'not-even-really-retained-anyway' boundaries of formal writing, and get over it, or you are not allowed to read anymore of this **study** (stop here if this applies to you), because anyone who reads this (PAMD) must **understand** that this (PAMD) is not written to offend, (though possibly, and especially if you have a sense of humor and/or a formal education, to entertain), but to enlighten, even as I have been enlightened by God—if God will so permit :P. (Oops, I guess my tongue was pressing way too hard against my cheek!)

The above 'prescript' kind of exposes me as more like one of those 'Anabaptist' types. They were the branch of the Protestant Reformation that, like all Protestants, rejected 'salvation' by any other way than faith, but unlike other branches also rejected transubstantiation (look it up), and infant baptism (which gave them their name), and more significantly, they also rejected a churchwide hierarchy of ruling clergy too. They settled on what might be described as individual community rule. More on all these **branches** later. Now onto more 'grave' matters. And I mean that the way the fictional character Mercutio meant it in **Romeo and Juliet** by the aforementioned Mr. Shakespeare. And feel free to entirely ignore that prescript 'foolishness' above.

The progress of time in the Book of Revelation can be seen by the death tolls — Scripture references below are in the order that they are covered in this subsection.

Isa 13:9-13	Rev 9:6	Rev 16:18-21	Rev 17:3, 8-11
Mat 24:21;	Rev 8:12	Luke 21:11	Rev 17:12-13
Dan 12:1	Josh 10:12-14	Rev 19:20;	Rev 17:16-17
1 Pet 3:20	Mat 24:22	Rev 20:10	Dan 2; 7-8
Gen 5-6	Rev 11:13	Rev 13:11-18	Rev 13:16-17
Rev 6:2-8	Rev 6:12-14	Rev 17-18	Rev 14:19-20;
Dan 7:7-28	Dan 9:26	Dan 2; 5; 7; 8;	Rev 19:15-21
Ezek 38:2-6;	Ezek 38-39		Rev 19:15
Ezek 39:1-5	Rev 16:17-21	Dan 9-12	Rev 20:2-3
Rev 6: 9-17	Rev 9:20	Rev 13:1-10;	
Rev 9:13-15	Rev 16:8-11		

Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger
[Isa 13:9-13](#).



As Isaiah puts it, during The Great Tribulation God **will punish the world for their evil** and **shall destroy the sinners thereof out of it...** [And]... **make a man more precious than fine gold.** And this will involve quite a lot of 'shaking' of both **the heavens** and **the earth.** Probably more than 9 out of 10 people will die during The Great Tribulation—over 90% of the World's population. This subsection will account for that. At today's estimated population near 7 billion, this would be around 6½ billion people or more killed. And this is not really speculative, but stated and implied throughout the course of John's record. And this is one way to see why it **shall be** the worst time ever, past or future ([Mat 24:21](#); [Dan 12:1](#)). More than half of these casualties are specifically accounted for in just 3 of the 21 judgments of God from Heaven including one Seal and two Trumpet Judgments. And we should notice that none of these three judgments occur in the 'worst time' that Jesus and Daniel speak of—they are all in The Beginning of Sorrows. This indicates that fewer will die in The Days of Vengeance but likely only because there just aren't as many people left to kill in order to match the earlier death tolls. But we also must **understand** that both Jesus and Daniel were talking to Jews. This indicates something else that we'll talk about more in the next sections. But the idea is that the Jews will have it easy in The Beginning of Sorrows because, though God plans to **punish the world** and especially the Gentiles **for their evil** starting with The First Seal, He won't allow any real **trouble** for the Jews until after The Abomination of Desolation. And the point for now is that the progress of time can also be measured in the body counts at points along the way. But before we get to that, a little more perspective may be in order.

The Flood of Noah had **eight** survivors ([1 Pet 3:20](#)). More will survive The Great Tribulation, but surely many, many more will die in The Great Tribulation than in The Flood. For example, I calculate that if no one died from the time of Adam to Noah, and everyone in each of the 10 generations that lived before The Flood—including Adam and Noah's generations—participated in producing 10 offspring per couple, then as many as a billion to two billion people could have been born before The Flood. (See [Genesis 5-6](#) and do the math or eventually see [The Ages of Creation study](#).) But all the patriarchs in the line of Adam in this Pre-flood Age died before The Flood began, except Noah of course. So it should be assumed that only those from later generations were still alive, and that the total remaining alive should also be diminished by the deaths from all the bloodshed occurring in this generation reported by God to be in serious decline due to a common worldwide mindset. With the exception of Noah and his family, God's testimony for every individual alive at the time of The Flood is that...

...every imagination of the thoughts of his heart was only evil continually [Gen 6:5](#).

So I expect World population at the time of The Flood would have been less than a billion. And by this we can estimate that The Flood's casualties were little more than a drop in the bucket compared to what we'll see in The Great Tribulation. I expect The Flood may account for as little as 1/10 of The Great Tribulation's death toll.

Also The Black Death—or the bubonic plague—was likely only a drop in the bucket compared to The Flood. It reduced the population of England which was at...

"...3,700,000 inhabitants when the Black Death struck in 1348, but only 2,100,000 in the early 15th century" ([The Black Death](#), Professor Gerhard Rempel, Western New England College <http://mars.wnec.edu/~grempe/courses/wc1/lectures/27blackdeath.html>).

And if as many a 5 million died across the continent, this is a comparative magnitude in the ballpark of 1/200 of The Flood.

But some estimate that the combined murders in the last century by power-drunk totalitarian dictators totalled approximately 170 million. In first place there is...

...the Soviet Union (near 62,000,000 people), [then] the communist government of China is second (near 35,000,000), followed by Nazi Germany (almost 21,000,000), and Nationalist China (some 10,000,000). Lesser megamurderers include WWII Japan, Khmer Rouge Cambodia, WWI Turkey, communist Vietnam, post-WWII Poland, Pakistan, and communist Yugoslavia (www.hawaii.edu/powerkills/POWER.ART.HTM).

But if these numbers are accurate this is only approaching 2/10 of a billion, less than half my projection for The Flood, and up to 50 times less than what

we can expect in The Great Tribulation. And the total deaths caused by all other wars, earthquakes, famines, plagues, etc., of all history up to this point will still fall astoundingly short of the death toll even in the first half of The Great Tribulation.

This stampede of carnage in The Great Tribulation begins with the **white horse** of The First Seal Judgment. The number of deaths resulting from this first judgment is not specified in Revelation, but by comparing its description to judgments that have specified totals we can estimate. And the totality of this **study** shows us that there is no better 'rider' for this time and purpose than the Antichrist. This rider is the most significant 'conqueror' that is first released on the World to start The Beginning of Sorrows. And if this is not the Antichrist, who else could it be? We can see he's the first to trample under hoofs, likely both metaphorically and literally, and substantially and successfully **conquer** [Rev 6:2](#) a significant part of the World (read Europe). But particularly we will **learn** that he first usurps 3 nations in the process of his cunning and brutal rise to power over a 10 nation kingdom ([Daniel 7:7-28](#), etc.), through which he will ultimately have control over the entire World. And we can expect more than a few eggs broken making this omelet. And after the Antichrist's 'white-horse-riding' time of **conquering** starts, the hostilities are added to by a **red** horse in The Second Seal Judgment where people will also, to a horrifying extent, **kill one another** in additional wars [Rev 6:4](#). And we will **prove** later that this **red** horse suffers a severe setback in The Sixth Seal Judgment, but also that the **white horse** will ride, and only on one occasion in retreat, throughout the entire 7 years of The Great Tribulation.

Most of the deaths in the Book of Revelation occur in sizable distinguishable portions. We **know** that over a quarter of the World's population is dead by the end of The Fourth Seal Judgment relatively early in The Great Tribulation. We **know** this because the description of The Fourth Seal Judgment tells us that it alone is responsible for the death of **the fourth part of the earth** [Rev 6:8](#). We're talking 1 ½ to 2 billion people dying at the present population and all within about 100 days. These are the kind of numbers that rate a mention in Revelation. The rest evidently do not. And certainly a few hundred million get no specific mention. So the first three judgments of The Great Tribulation do not result in enough people being killed to specifically mention the number. However we're talking about The Beginning of Sorrows, so though we can assume that each judgment's contribution is less than ¼ of the population, they each must still surpass the totals reached by last century's megamurderers.

But there is another distinguishing number connected to the 'red horse' of The Second Seal Judgment. This number is 5/6, a fraction that expresses the number of deaths suffered by the armies of Russia, as well as those of Iran, Iraq, Syria, Egypt, Sudan, Ethiopia, Libya, Turkey and probably others. Ezekiel informs us that 5/6 of **all** these armies are slated to die when they attack Israel near the end of the period of The Seal Judgments ([Ezekiel 38:2-6](#) and [39:1-5](#)). Still this is a small number compared to **the fourth part of the earth**. But this is an important event, so we will reconnoiter this conflict with Israel in [SECTION 9](#). The Third Seal Judgment, by-the-way, may not result in many deaths at all as it appears to be an economic collapse, but this would be an effective set up for The Fourth Seal Judgment given God's declared

intention to kill many in it by **famine**.

By the same logic, The Fifth and Sixth Seal Judgments ([Rev 6:9-17](#)) involve additional fractions of deaths 'too insignificant to mention'. So again, compared to **the fourth part of the earth**, I expect that all the deaths in the 1st, 2nd, 3rd, 5th, and 6th Seal Judgments to total only a few hundred million at most. And though this figure seems unimaginably high, it's much less significant than the 1,750 million or 1.75 billion— $\frac{1}{4}$ of the population at 7 billion—that are marked for death in The 4th Seal Judgment. And this is absolutely the minimum number of casualties we can expect in the about 100 days of this judgment. Because the figure will be higher if World population increases between now and the start of The Great Tribulation—and it should. See again the [Chart of World Population](#) on [page 50](#). And with at least a couple hundred million dying in the other 5 Seal Judgments, this gives a ballpark figure of about 2 billion dead by the end of The Seal Judgments at the present population. The 7th Seal is likely to be more of a transitional warning period that I expect very few will die in. And with a little more than $\frac{1}{4}$ of the population dead, next comes The Trumpets.

Similar **noisome** cacophonies of death—increasing the death toll to undeniably over half the population—are orchestrated in the explicitly worse Trumpet Judgments. We **know** this because the angel of the 6th Trumpet Judgment alone will be conducting a single judgment that is meant **to slay the third part of men** [Rev 9:13-15](#). But we should realize here that this figure must be closer to $\frac{1}{4}$ of the original population because it's $\frac{1}{3}$ of the remaining $\frac{3}{4}$. And we can add to this another couple tenths of a billion or so—a few hundred million—for the lesser judgments, except that in this set there are **many** more deaths specifically mentioned.

The 5th and 7th Trumpet Judgments, like the 3rd and 7th Seal Judgments, will likely mostly cause misery and dread but not many deaths. John records specifically that the longer than average (five-months or 150-day) 5th Trumpet Judgment is a time when,

...in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them [Rev 9:6](#).

And the 7th Trumpet, like The 7th Seal, appears to be more of a warning that fosters the suspense and foreboding of worst things to come, not so much death.

But the 'core' of the problems caused by the first three Trumpet Judgments is much more life-threatening. These judgments promise to be like some of God's earlier judgments on ancient Egypt that occurred during the Exodus. So I expect that in The Great Tribulation, as in Egypt and at other times, another very close gravitational and electromagnetic interaction of the Earth with another Venus or Mars-like planet is scheduled to spin-off God's planned destruction in the form of atmospheric interactions that will cause the poisoning of $\frac{1}{3}$ the trees and grass, $\frac{1}{3}$ the oceans and sea life and $\frac{1}{3}$ of the rivers, lakes and springs, and somehow in the process destroy $\frac{1}{3}$ of the ships of the sea. And these future God-powered, supernatural disasters will no more likely involve any form of man-made nuclear weapons or other WMD's than were likely involved in ancient Egypt. And the first evidence of this is exactly that. God did not need man's help for His similar

judgments in the past and He will not all of a sudden have to rely on man's help in the future. Instead and again, extra-planetary interaction will occur with the Earth as it has been recorded to have done so repeatedly in the past. And in this 'ballgame' we can imagine that God, with His **hand** and throwing **arm**, is all alone in His league.

His **arm** is also responsible for The 4th Trumpet's forecasted darkening of the heavens and shortening of the days by 1/3. This implies that there will be a speeding up of the rotation of the Earth so that a full rotation will transpire in just 16 instead of 24 hours, making 8-hour days and 8-hour nights. And as for the reduction of light, a dramatic change in the Earth's distance from the Sun is unlikely. It's more likely that the planetary interactions that produce this increased spin rate will also produce a haze of smoke that will reduce visible light ([Rev 8:12](#)). High casualties would be expected if all this is caused by relatively abrupt changes. So I guess it depends on how strongly God will **shake the heavens, and the earth** at this point. Because surely God could handle this transition as gently or as abruptly as He likes. But Jesus seems to indicate that God will to some extent restrain Himself, because He refers to this 'orbit-altering action' when He indicates that it will serve by design to preserve life in The Days of Vengeance ([Mat 24:22](#)). And this action is probably akin to the one that helps prolong Joshua's day of battle ([Joshua 10:12-14](#)). So I assume that The 4th Trumpet Judgment is the beginning of the limiting of the number of deaths by the limiting of daylight hours. Of course if the event is 'abrupt', it will only help to preserve life after it's all over. But however this acceleration of the rotation of the earth occurs, it appears that from then on short days will be the norm, because no other changes in the length of days is mentioned as part of any of the remaining judgments from Heaven. We will clarify much more about God's cosmic interventions along the way, but even more so in [The Ages of Creation study](#).

The obviously incredible devastation of the first three Trumpet Judgments on the other hand, (which is not to confirm or deny God's ambidextrousness), should net more than a couple hundred million in deaths in the process. This is because one of these judgments is considered bad enough to be specifically qualified. It is The 3rd Seal Judgment and its description quantifies the number of deaths in a way we have not seen so far. John tells us that in it **many men die**. Now **many** is necessarily somewhere between all the unmentioned quantities and **the fourth part of the earth**—somewhere between, say, a couple hundred million and 1.75 billion. Shooting for the middle ground we could estimate that this would ballpark somewhere between 500 million and a billion people dying during this judgment alone. This is indeed **many** compared to the previous estimates for unspecified death tolls and still significantly short of ¼ of the population. And since we can assume that this judgment from God provides poisoned water to 1/3 of the planet, and assume that about 1/3 of the remaining about 5 billion people—about 1 2/3 billion people—are affected (at the current population), we can easily project such a large number of deaths. Of course I don't expect all of the 1/3 of 5 billion will die in the contaminated zones because I'm guessing some should find stored water left behind by the previously much larger population.

The death toll in the first five Trumpets Judgments then, staying relative,

should be more than 1/10 but less than 1/3 of the remaining population, let's say around another billion people. And we should also notice that the 1/3 of the remaining World population killed by the 6th Trumpet cannot be 1/3 of 5 Billion, but, with the other Trumpet Judgments before it, closer to 1/3 of say 4 billion. This **third part of men** then would be about 1 1/3 billion, which when added to the about 1 billion casualties from the previous five Trumpet Judgments, and the 2 billion from The Seal judgments, totals about 4 1/3 billion dead up to the end of The Trumpet Judgments given the present population, which is more than 6 out of 10 people departed since the start of The Great Tribulation.

How again is this not speculative? Of course it is to some extent. But the 1/4 of the population that dies in the 4th Seal Judgment, and the 1/3 of the remaining population that dies in the 6th Trumpet Judgment, and the comparatively **many** that die in The 3rd Trumpet Judgment are not to any extent speculative, except we do not **know** what the population will be at the start of The Great Tribulation. But these three judgments alone account directly for more than 5 out of 10 people dead. And we can see from this that if we only consider the total of deaths, The Beginning of Sorrows will be worse than The Days of Vengeance. Indisputably, more than half the population will be dead by the end of The Trumpet Judgments whether we start with 7 billion people or more, totals adjusted accordingly. The only speculation so far then is whether all the other judgments of unspecified numbers of deaths result in enough casualties to account for the deaths of another 1 out of 10 people or more to bring the total to 6 out of 10 or more. And there will likely be at least 6 out of 10 dead by the end of the first half because this estimate respects a relationship between the specified and unspecified death tolls while acknowledging that the unspecified judgments should still be considered more deadly than the worst wars, plagues, famines and both terrestrial and extraterrestrial 'natural' disasters of previous history.

Also worth mentioning is The Ministry of the Two Witnesses which will be responsible for another significant but unnumbered quantity of deaths by their God-given power to stop the rain, turn water to **blood** and **to smite the earth with all plagues, as often as they will** throughout the first half of The Great Tribulation. This deadly unlimited partnership is not terminated until the end of The 6th Trumpet just before The Abomination of Desolation.

And following The Ministry of the Two Witnesses at the conclusion to The 6th Trumpet Judgment—still just before The Abomination of Desolation—we come to a second...

...great earthquake, and the tenth part of the city [of Jerusalem] **fell, and in the earthquake were slain of men seven thousand** [Rev 11:13](#).

But it's not likely that the effects of this midterm **great earthquake** are confined to Jerusalem and limited to 7,000 deaths. It is instead noteworthy that so few die in Jerusalem as a result of it, because this **great earthquake** also must involve the close interaction of the Earth with a planet like Mars—a planet that must arrive in time for all the **earthquakes** Jesus speaks of in **the beginning of sorrows** [Mat 24:7-8](#), and possibly in time for the

pestilences of The 4th Seal Judgment as we will consider shortly. But as these many **earthquakes** that Jesus describes evidently are not all mentioned by John in Revelation, pinpointing this planet's first interactions with Earth is difficult to determine. But a planet to planet interaction must be the cause of the first **earthquake** John describes in The 6th Seal Judgment. In this **great earthquake** He sees that...

...every mountain and island were moved out of their places
[Rev 6:12-14](#).

But still these evidently horrendously **great** earthquakes fall short of causing **many** to die—and of course I mean **many** by Great Tribulation standards—though we'll see that these **great earthquakes** are accompanied by 'global meteor showers' as well as other associated 'meteorological effects' that are evidently 'common' in such planetary interactions.

But the midterm **great earthquake** at the end of The 6th Trumpet reporting damage to just 1/10 of the City of Jerusalem, and just 7,000 deaths, possibly all Jews—though it may be the part of the city still housing mostly Muslims—leads me to expect that both these **great** earthquakes must be similar to the one in Egypt where the Jews were unaffected by the earthquake (in Goshen) while the rest of Egypt suffered serious adverse effects. This is documented by **scripture**, but also by the rest of the World in historical documentation compiled by Immanuel Velikovsky. And all this evidence suggests that there will be virtually no damage done to the City of Jerusalem in The First Great Earthquake of The 6th Seal. And this is why mentioning that 1/10 of **the city** is damaged in The Midterm Great Earthquake is significant. It shows how much worse The Midterm Great Earthquake is than The First Great Earthquake. But neither of these **great** earthquakes can **destroy** The Temple in Jerusalem or much of **the city**, because we **know** that the Antichrist **shall destroy the city and the sanctuary** [Dan 9:26](#) at The Abomination of Desolation following both of these **great** earthquakes.

And by-the-way, no wonder the Antichrist will want to move to Israel at this time. It will apparently be relatively untouched by the **great tribulation** (John's reference) that the rest of the World has experienced up to this time. We can see that Israel will have sustained minimal damage because of John's report about The Midterm Great Earthquake relative to God's city and people. In this way God confirms that He will protect 9/10 of the city of Jerusalem and evidently the rest of Israel too, just as He will evidently protect all of Jerusalem and Israel in The First Great Earthquake. But in The Midterm Great Earthquake He must purpose to target 1/10 of the city as well as again most all of the rest of the World, including making **every mountain and island** 'move' **out of their places** again. However I'm guessing that this Midterm Great Earthquake will also be sufficiently effective throughout Israel and especially in the City of Jerusalem for distraction. I mean I expect it will help with the subsequent escape of the Jews to **the mountains of the wilderness**. And The First Great Earthquake, by-the-way, will also undoubtedly aid in the defense of Israel against Russia and all the Muslims when they attack. And surely a horrendous number, but evidently not **many** by Great Tribulation standards, should die globally from the effects of both these **great** earthquakes in The Beginning of Sorrows.

I should also add that this seeming lack of attention given to the rest of the World is typical of God's focus on His own people in **prophecy**, but it also serves the purpose to help obscure the big picture which I see as part of His intention. I mean you can see how the information is nonetheless sufficient for us to deduce the broader picture once we see where God's focus is. Further, it is not wise to doubt an awesomely fantastic and miraculous outcome given some of the awesomely fantastic and miraculous aspects of God's previous judgments in Egypt for example. I mean if it can be imagined, it might happen, especially if there is evidence He has done something like it before. And what He has done before involves extraterrestrially-assisted and precisely targeted seismic disturbances likely producing both multiplied and cancelled ground waves precisely when and where He wants them—got to know a little wave theory, factor in some Velikovskian 'astro-geophysics' and use your God-given imagination here, or see [The Ages of Creation study](#). But I know God can do these things because He has done them before. Again, the idea is that we can imagine to a great extent what these judgments in The Great Tribulation will be like because we can look at what God has already done in the past.

We will also continue to employ along the way the help of Immanuel Velikovsky who collected the worldwide historical records that provide additional evidence of God's awesomely fantastic and miraculous previous work—though Velikovsky didn't see it quite that way. The point for now is that besides having a masterful hand over the physical laws that He has created and uses, there will be, as in the past, other awesomely fantastic and miraculous manipulations of Creation, some of which will necessarily remain entirely beyond our **understanding**. But only some of them if we're paying attention. And even fewer in time if we continue to speculate about them and wait upon The Holy Spirit for answers. This has been my **experience**. And again, this will continue as a topic of discussion.

And while we're on this topic, anyone figure out yet how in Egypt God made it light only inside the dwellings of the Jews in Goshen while there was **thick**, oppressive, evidently particle-filled **darkness** throughout Egypt and covering at least that particular half of the World? I've got some good theories for most the rest of The Egyptian Plagues about how God used His Own 'orderly laws' to accomplish them. And we'll cover them all more fully in [The Ages of Creation study](#). But this judgment still has me stumped. And the point I want to make here is that **understanding** how God does it doesn't make it any less miraculous; it actually makes it even more awesome. And yes, Velikovsky's research suggests that there were three days of sunshine in China at the same time other regions experienced three days of dusk or dark. This implies that the Earth's axis of rotation shifted—it could not have abruptly stopped—moving China toward the Sun and Israel away from it, then back again, all in a three day period, kind of like the way I'm guessing that God extended that day for Joshua. Do you think that the rest of the World didn't notice the exceptionally long nights of **thick darkness**, or long days of sunshine, or extended periods of dusk? They did. And Velikovsky proved it, and much more.

Incidentally, there are only two plain old 'Great-Tribulation-sized' earthquakes described in Revelation during The Beginning of Sorrows. One is during The 7th Seal Judgment and the other in The 7th Trumpet Judgment. But

there is also the unspecified number of **earthquakes** mentioned by Jesus implying many others. Surely some will die as a result of these two and possibly other 'less-than-great' earthquakes, but I see their purpose as more attention-getting than life-threatening. And I would expect that that in the first **great earthquake** where **every mountain** [except in Israel] **and island were moved out of their places** that most buildings will be knocked down too, so that there will not be nearly as much damage left to be done in either of the two 'less-than-great' **earthquakes** that are recorded to follow. And this should also be why not so '**many**' will die in The Midterm Great Earthquake either.

One of our objectives will be to confirm that The First Great Earthquake of The 6th Seal Judgment is also the **great shaking in the land of Israel** and beyond described in Ezekiel 39. This connection will help us identify that this first **great earthquake** is really all about the demise of The Red Horse that rises to make war in The 2nd Seal Judgment. Ezekiel tells us that,

...Surely in that day there shall be a great shaking in the land of Israel; So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground [Ezekiel 38:19-20](#).

Yes, surely this is one of the **great** earthquakes, and surely beyond the 'less-than-great' Great Tribulation variety. And you can see here that it will be 'greatly' felt **in the land of Israel**. And the whole account in Ezekiel 38-39 is full of Exodus-like manipulations of Creation which surely are the result of the planetary interactions. And God not only causes **great** seismic disturbances but also a **rain of great hailstones, fire, and brimstone**, and **blood** by the interactions of the stirred atmospheres of the two planets, which we will spend more time forecasting in [SECTION 9](#), but again, even more in [The Ages of Creation study](#). And again, somehow the damage to Israel and The City of Jerusalem will be negligible, and there will be only the destruction of 10% of the city in The Midterm Great Earthquake, because the Antichrist will **destroy the city and the sanctuary** just after The Abomination of Desolation. And this Midterm Great Earthquake must be at least as bad as The First Great Earthquake worldwide, except with few if any heavy structures still left standing after the First Great Earthquake, there should be much less of them to fall on people, and less people left to kill.

So there should be at least 6 out of 10 dead at the end of The Trumpets Judgments, and at the present population no more than 2 ½ to 3 billion people left alive at the onset of The Plague Judgments. John identifies these survivors at the end of The 6th Trumpet Judgment as...

...the rest of the men which were not killed by these plagues [The Seal and Trumpet Judgments] yet repented not of the works of their hands... [Rev 9:20](#)

But The Trumpet Judgments are not immediately followed by The Plague Judgments because there are several other midterm events including a rapture and other 'judgments' that surely account for more deaths. We cover this transition period from The Beginning of Sorrows to The Days of Vengeance in the next couple of sections.

The 1st, 4th and 5th Plague Judgments—in the last set of judgments—also appear to yield a relatively few deaths because John speaks of how survivors are tormented and continue to be tormented, adding to pain from sores, pain from heat, then more pain in darkness, but no mention of death as a result—mainly only torment. And The 6th Plague Judgment appears to be only a gathering to judgment, though we will eventually see how it could be the most tormenting of all.

But The 2nd and 3rd Plague Judgments are by no means ambiguous about deaths. They involve the poisoning of **all** the fresh water and seawater and the end of **all** sea life. We will nonetheless see the revival of freshwater, seawater and sea life in The Millennium in [SECTION 11](#). And one must still assume that the continually shrinking population can be sustained by the remaining stores of water and food from the recently much larger population. But one must also assume that since John tells us that **many** die with the poisoning of just 1/3 of water sources and the loss of just 1/3 of sea life during The 3rd Trumpet Judgment, that a significant number of deaths will again occur with the poisoning of all water sources and the death of all sea life, though the number should not overtop The 3rd Trumpet Judgment, though likely only because there won't be as many people left alive to die. To be sure, John indicates there are still survivors who will endure the torture of the first five Plague Judgments who...

...repented not to give him [God] glory... [and who] repented not of their deeds [Rev 16:8-11](#).

And the purpose of the 6th Plague Judgment is to begin the rounding-up of these unrepentant souls for slaughter. So the theme of this last set of judgments, more than the previous two, seems to be torment. Still, I expect that The 2nd and 3rd Plague Judgments should mark the death of '**many**', taking out another billion people or more. So I'm seeing no more than 1 or 2 billion left when we get to The 7th Plague Judgment, and that's even if we start with 9 billion—the projected population in 2042—because the more we start with the more there will be to lose.

And in The 7th and final Plague Judgment we see the last **great earthquake**. And this one is **such as was not since men were upon the earth, so mighty an earthquake, and so great**. In it,

...the great city [Jerusalem] was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great [Rev 16:18-21](#).

Let's recap this **great earthquake**. First we **learn** that Jerusalem is shaken in three. Then, what's left of all **the cities** of all **the nations** will be destroyed, including what seems to be a retroucing of already trounced **Babylon** (read Vatican City). We'll try to distinguish these different 'trouncings' of **Babylon** in [SECTION 8](#). Next, islands are shaken below sea level, mountains are shaken flat, and the biggest rocks yet—not likely ice—will be falling from the sky. These catastrophes, like similar judgments of God recorded in **scripture** and in ancient history, and as other judgments in The Great Tribulation **prophesied in scripture**, are all accomplished by God's **hand** who will again bring another planet in close proximity to the Earth. And this will cause, according to Jesus, **fearful sights and great signs... from heaven** [Luke 21:11](#).

But all of this will only continue to aggravate the rebellion against God by the surviving inhabitants of the Earth with apparently too few exceptions. How many of the remaining population of the World could survive with no more new sources of water, (until and if it rains), and through an earthquake and 'meteor shower' like this? God knows. But reasonably, as Jesus, Isaiah and Daniel say, and as we will see in the next sections, this is the worst half of The Great Tribulation, implying no comparably trivial number of deaths, but rather that reaching beyond 9 out of 10 dead is no great stretch of speculation.

And still there are other causes of many deaths—though not the '**many**' of Revelation 8:11—that have not yet been identified. There is still the Antichrist-supported mass murders by the **false prophet** ([Rev 19:20](#); [20:10](#)) or **the second beast** ([13:11-18](#)), whose person and domain is also symbolized as **a woman 'riding' the beast**. We will see that these depictions all represent the Pope and his Catholic Church that dominate the Antichrist and his kingdom ([Rev 17](#)). And some of this 'riding' must go on in The Beginning of Sorrows as well as in The Days of Vengeance. This False Prophet is headquartered in his extravagant **city** [Rev 18](#)—The Vatican—where the identities of this **woman 'riding' the beast** and this **city** are shown to be one in the same ([Rev 17:18](#)).

And we will see that this **city** is central to the amalgamation of the cultures of the 'seven-headed beast' that is formed of the **seven kings** and their kingdoms, these being Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome and the Antichrist Kingdom. And the seventh **head** or the seventh **king**—who is the angelic **king** or **prince** over the Antichrist and his kingdom—is the only one that **is not yet come** ([Dan 2](#); [5](#); [7](#); [8](#); [9-12](#); [Rev 13:1-10](#); [17:3,8-11](#)). And this seventh **head** is a monster in its own right. He is an angel **prince** that is more likely Satan's top 'archangel' than Satan himself. But when Satan empowers the human Antichrist he makes him worthy of the designation of the **eighth, and is of the seven** angelic 'world-ruling' **princes** or 'archangels' all under Satan ([Rev 17:11](#)). This implies that the person of the Antichrist will be a force to be reckoned with equal to any one of the six previous angelic **kings**, and also to the then existing seventh **king**, in and of himself. This **eighth** is also the one who has control of the seventh **kingdom**—the Antichrist Kingdom—with its **ten horns which...are ten** [human] **kings** ([Rev 17:3,12-13,16-17](#); [Dan 2](#); [7-8](#)). And these **ten kings** become the agents of the Antichrist when he takes over their kingdoms.

Among other world-dominating and devastating undertakings, these **ten kings** ultimately overthrow the **false prophet** somewhere into The Days of Vengeance. This is evidently because the **ten** will think that the False Prophet is 'riding' **the beast** a little too hard. Even still, the False Prophet will remain an advocate of the Antichrist to the end of The Great Tribulation. And we too will surmount and **prove** all of this throughout the next several sections, especially [SECTIONS 7](#) and [8](#).

And still worst than all this is **Armageddon**, an unimaginable sea of blood, which will, generally speaking, dispense with...

...all, both small and great, rich and poor, free and bond [Rev 13:16](#); [19:11-21](#).

And this **all** is all of those who take **the mark...of the beast** ([Rev 13:17](#)). I mean **all** those who take **the mark** and don't die sometime before Armageddon and wait in **hell**. The ones that are still alive at the time of Armageddon become the blood donors for the sea of blood that will fill **the valley of Megiddo** [2 Chron 35:22](#) or **Armageddon** [Rev 16:16](#). And their bodies become bird feed for this **supper of the great God** ([Rev 14:19-20](#); [19:15-21](#)). But the rest who have **not received the mark of the beast** and who survive the entire Great Tribulation will be survivors in all the **nations** over which **Jesus** will **rule** ([Rev 19:15](#)) and over which **Satan** will lose his power to **deceive** ([Rev 20:2](#)).

How many will be left in the end? Let's see, there are the 2 ½ to 3 billion left at the end of The Trumpet Judgments. Then take away at least a billion for those who die in The Plague Judgments because I expect that in them a larger percentage of the remaining population will be killed than in the previous sets—over a third but less than half—as Jesus, Daniel and John together seem to imply. But let me make clear that this higher percentage but smaller number of deaths than in the previous sets will also be worse because of the more tormenting nature of the judgments. And at the end of all three rounds, there can't be more than a billion or two left.

Finally, Jesus seems to imply that literally half the remaining population of the World will die at Armageddon, a figure made possible both by The 6th Plague Judgment and by The Rapture of Wrath which we will assess in [SECTION 10](#). This should leave less than a billion people on the planet at the end of The Great Tribulation.

So whether 9 out of 10 die leaving 700 to 900 million survivors or 99 out of 100 leaving 70 to 90 million survivors, at least some 'environmentalists' and 'world-government types'—who actually believe that the Earth can only support about half a billion people anyway—will pretty much get their wish. Of course, they won't likely be able to hang around to enjoy it. And talk about being careful what you wish for... And all this must lead us to conclude that when God says, **I will make a man more precious than fine gold**, you'd better believe Him, because it is not a wish, and it is not an allegory, nor even so much a political agenda inspired by Satan. It's God's promise of a 'soon coming' reality, and part of the **more sure word of prophecy** Peter speaks of.

And speaking of severity, The Great Tribulation isn't just severe. You may have already noticed that the severity escalates. This fact not only supports

the numbers we just talked about, it shows the passing and transitions of time too.

Severity & Escalations in the Book of Revelation

Rev 6:9-11
Mat 7:13-14
2 Pet 3:9
Rev 8:11;
Rev 9:12;
Rev 11:14
Rev 11:18;
Rev 6:17
Rev 12:9-12

Rev 13:2-7

Rev 6:2
Mat 24:3-10
Luke 21:9-12
Mat 24:21
Luke 21:20-23
2 Th 2:4; Dan
9:27
Rev 14:13; 15:1
Rev
16:1;12:12,17

Mat 10:28
Rev 12:9
Rev 14:6-12
Rev 6:6
Rom 11:22
Mat 24:20-22
Isa 24:23
Rev 11:15
Rev 19:20

Rev 20:2-3

Isa 24:21-22
Isa 24:1-6
Isa 24:17-18
Gen 7:11
Isa 24:19
Luke 21:11;
Luke 21:21-22
Heb 13:8

Rev 6:12-14
Rev 8:7-8

Luke 21:26
Rev 2-3; 13:9
Rev 12:11;
Rev 13:10;
Rev 14:12
Rev 1:7
Isa 28:13;24:17

Deaths escalate quickly at the outset of The Great Tribulation climbing to over a ¼ of the population of the planet by the end of The 4th Seal. After this opening stampede of carnage, the next indication that deaths are going to escalate comes when believers who have already paid the ultimate price by their death speak up, crying that they have had enough. It's a short, precautionary tale told within the description of The 5th Seal Judgment that implies worse times to come. The setting is...

...under the altar [obviously in The Temple in Heaven where] **the souls of them that were slain for the word of God, and for the testimony which they held...cried with a loud voice...** [Rev 6:9-10](#)

At this time these martyrs express their impatience for God's retribution on the Earth. But though honored with new **white robes**, these martyrs are told to chill, (figuratively speaking), because evidently the purpose of this judgment is to initiate the start of a growing campaign of persecution against Christians and Jews. John hears that...

...it was said unto them [the martyred saints], **that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled** [Rev 6:11](#).

So these martyrs are told that their vengeance will be satisfied, but not immediately because they will be joined by other martyrs first. Jesus and Daniel also add credence to this conclusion as we will see in [SECTION 7](#). But the number of these impending deaths cannot be considered significant compared to other judgments in The Great Tribulation because most will not **understand** the necessity to volunteer to die in order to save their eternal souls. How do I **know**? It's supernatural insider **knowledge** from Jesus every Christian should **know**. He says,

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it [Mat 7:13-14](#).

This principle unfortunately applies to all time and dispensations. The inhabitants of the Earth during The Great Tribulation must not be exempt, though thankfully, the purpose of this 'great shaking' of the Earth will be to sift out the precious **few** who will **find** and accept **everlasting life** from the unfortunate **many** who will choose **eternal damnation** and **destruction**. Of course these particular **few**, just a few months earlier, did not respond to The Spirit of Conviction in The Age of Grace, or at least were not responding at the time of The Rapture, so it will be no cakewalk for them. These are the ones who will have missed their chance to choose Jesus in **the dispensation of the grace of God** and will find themselves forced to make that same choice in an age of God's **wrath and fierce anger**. But remember that this is also the time of the 70th week for the Jews where God is also implementing

and finishing His completely different plan of **salvation** for them, though of course no one can be **saved** other than by the blood of Jesus. Still, all this implies that the number of both Jews and Gentiles who will **find it** and die for **it** in The Great Tribulation must be an even smaller tally of deaths than in most of the unmentioned tallies for other judgments. However it must be that this escalation of severity will bring with it the very motivation these **few** will need to **find it**. This unleashed campaign of genocide that apparently begins in The Beginning of Sorrows and is intensified in The Days of Vengeance we'll talk about further in [SECTION 7](#) and [8](#).

By-the-way, we can see more **proof** for the pretribulation Rapture of the Church here, because the only way these martyrs **that were slain for the word of God** could be no longer just generally somewhere in **paradise** or the **third heaven** but specifically **under the altar** near God's Throne would be that they were raptured with the Church too. And now we can see three groups from The Rapture: the 24 elders around The Throne, the bulk of the Church who is not seen, and these martyrs that are now seen waiting **under the altar** until their number is complete.

And apparently they will be waiting patiently early in The Beginning of Sorrows until they start to see that the 'spirit of the Antichrist' and the 'religious system' that is most responsible for their martyrdom are only getting stronger and stronger. And this is when they will start to complain, and when they are told that they will have their revenge, but that others must suffer their fates before they get it.

We have already talked about how the 7th Seal and Trumpet Judgments are like timeouts that allow Earth's remaining population to catch their breath and contemplate their fates while at the same time hear from Heaven in no uncertain terms that God's anger is not yet appeased. As most are still not responding appropriately with repentance, they are left hanging in an environment of impending doom. But these must also be the times when some of the **few there be that find** the 'salvation of their souls' **find it**. Because **The Lord** is all about 'saving some'. Peter says,

The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance
[2 Pet 3:9](#).

And this must apply to all time and dispensations too. And this must be the main reason for The 7th Seal and Trumpet Judgments. As in grace so in wrath, His 'will' remains the same. These ominous interludes are conducted by God with the perfect tenor as to be instrumental in a recital of souls whether in harmony or discord with Him.

And we can also see that between these interludes things progress from bad to worse. This is most easily seen through the last three Trumpet Judgments. John tells us that these angelically announced escalations increase the severity beyond the previous levels of **woe**. John witnesses this writing,

...I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the

inhabiters of the earth by reason of the other voices of the trumpet of the [last] three angels, which are yet to sound! [Rev 8:11](#)

This is as plain as an angel in the sky shouting, 'ready or not, here comes the three worse judgments so far.' And John reminds us along the way when ***One woe is past; and, behold, there come two woes more hereafter [Rev 9:12](#)***, and likewise when the ***second woe is past; and, behold, the third woe cometh quickly [Rev 11:14](#)***. And you ***know*** things are getting worse when the last three angels of The Trumpet Judgments have their own additional angel introducing them as what we might call a special evangelical ensemble performing their rendition of the earth-shaking hit, "Johnny B. Good". Just insert "woe" for "go" and stick to the chorus and you'll get it.

At the end of The Trumpet Judgments, a kind of discordant and seemingly redundant statement that ***thy wrath is come*** reappears ([Rev 11:18](#)). This proclamation is near the conclusion of The Beginning of Sorrows but comes just before some assorted midterm raptures and events that conclude the first half. And I say 'seemingly redundant' because John has already told us that ***his wrath is come*** in [Revelation 6:17](#) during The Seal Judgments. So this restatement here must imply that the severity is going to escalate yet again. Of course, Jesus and Daniel make clear that this is the case too, because at this point The Abomination of Desolation is ready to take place.

The cause of the biggest escalation of The Great Tribulation, besides The Holy Trinity, is another big trio. And next to the members of The Holy Trinity, this threesome is the biggest. It's none other than Satan himself at the head of his own unholy trinity including the Antichrist and the False Prophet. Chapters 12 and 13 give summary accounts of Satan's second-half endeavors. Chapters 13 and 17 outline the activities of the Antichrist. And Chapters 13, 17 and 18 cover the False Prophet. And we will more fully expose them all in [SECTIONS 7](#) and [8](#). But for now suffice it to say that the cause of this biggest escalation comes when this...

...great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him [being defeated by ***Michael and his angels*** of God]... [Rev 12:9](#)

This midterm event is also when we hear an anonymous angelic...

...loud voice saying in heaven [concluding about this downfall,]
...Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time [Rev 12:10-12](#).

And since Satan only has a ***short time*** from the midpoint on, his first order of business must be to empower the Antichrist to do his bidding. As John foresaw it,

...the dragon gave him [the Antichrist] his power, and his seat, and great authority...and power was given unto him [the Antichrist] to continue forty and two months [Rev 13:2-5](#).

So in the first half of The Great Tribulation a portion of the Earth is plagued with a **white horse...** and **a crown was given unto him...** who **went forth conquering, and to conquer [Rev 6:2](#)**, but for these remaining **forty and two months** of The Great Tribulation, **power is given unto him over all kindreds, and tongues, and nations [Rev 13:7](#)**. And the start of all this second-half trouble is also marked by when...

...he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven [Rev 13:6](#).

Yes, The Abomination of Desolation. And John has just one word for the survivors on Planet Earth from this point on, **Woe**.

But it's Jesus' framework of The Great Tribulation outlined on the Mount of Olives along with the detail Jesus directs us to by **Daniel the prophet** that best confirm the sequence of events. On the Mount of Olives Jesus confirms that **ijmunhnhthings** start off with **1) the persecution** of Jews by Jews, **2) the 'rise' of false Christs, and prophets**, **3) wars**, **4) earthquakes**, **5) famine**, **6) pestilences**, and **7) fearful sights and great signs...from heaven**, and that all this is just **the beginning of sorrows** ([Mat 24:3-10, 24](#); [Luke 21:9-12](#)). And by-the way, we now have more than a beginning idea of what the **fearful sights and great signs...from heaven** will be, and that it doesn't really involve mushroom clouds and nuclear radiation or any other kind of manmade WMD.

Next Jesus makes it clear that after **the beginning of sorrows** and at the time of the **abomination of desolation** when **Jerusalem is compassed with armies**, this is when the worst of the **great tribulation** begins—**the days of vengeance**. And Matthew records, as does Mark, where Jesus gives the point in time when things really start to get bad, explaining that after...

...the abomination of desolation, spoken of by Daniel the prophet...Then let them which be in Judaea flee into the mountains... For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be ([Mat 24:15, 21](#)).

Now Luke covers details on the Mount of Olives that Matthew and Mark miss, while by the same selective inspiration of God they cover details Luke does not. Remember, **here a little, and there a little** is not by accident. It's God's stated and too-little-used **instruction** for us to **understand** His **knowledge** and **doctrine**. A couple of important details only Luke records are when Jesus says,

...when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains...For these be the days of

vengeance, that all things which are written may be fulfilled...for there shall be great distress in the land, and wrath upon this people [Luke 21:20-23](#).

So The Abomination of Desolation is not just happenstance. There is a lot of preparation on the Antichrist's part involved. And much more than meets the eye. It really takes him half The Great Tribulation to get ready. We will see the details of the preparation for this central event as explained **by Daniel the prophet** in [SECTION 7](#). And once he is prepared and has Jerusalem **compassed with armies**, he will enter the future temple, **cause the sacrifice and the oblation** [or offerings] **to cease**, and being newly resurrected from the dead, **he as God sitteth in the temple of God, shewing himself that he is God [2 Thes 2:4](#)**. And through this **overspreading of abominations he shall make...** [The Jerusalem Temple] **desolate, even until the consummation** [or until **Armageddon** 3 ½ years later], **and** [at **Armageddon**] **that determined shall be poured upon the desolate**--who are the rebellious survivors and the fallen angels including Satan, the Antichrist and the False Prophet (see [Dan 9:27](#)). So I'd say that the word for these Days of Vengeance would be **abomination**.

And it appears that The Days of Vengeance get progressively worse too. Apparently the **sores** everyone gets in the 1st Plague Judgment don't go away and are added to by worse pains in later judgments. And John specifically describes how it gets worse for believers at this time. The escalation for them is voiced from somewhere in heaven when John is told to,

Write, Blessed are the dead which die in the Lord from henceforth [Rev 14:13](#).

This must be referring partly to **saints** who refuse the 'threefold absolute proclamation' to **worship the beast**, and **his image**, and to 'receive' **the mark of his name**. And the result of this is that they become martyrs, as anticipated in The 5th Seal. But we can truly be thankful about them because it means that they get their resolve to accept death by receiving the **promise** of **rest** and **eternal redemption** as their **reward** amidst all this chaos. And they are also **Blessed** because in death they escape the remaining torment of The Days of Vengeance. And we will also see that some of God's **saints** are **Blessed** because God will kill them Himself by His Own judgments to mercifully spare them from worse exits. And some Gentiles and Jews will die **in Christ** before the end of The Beginning of Sorrows and will therefore not be tempted by the Antichrist's 'threefold absolute proclamation' because this **worship** of the Antichrist doesn't become absolutely mandatory until The Days of Vengeance as we will see. But all of God's **chosen** Jews who are still unconverted, and whether dead or alive, will find themselves one way or another alive in Israel at the middle of The Great Tribulation to make their ultimate choice amidst unimaginable chaos. And everyone who is saved and somehow survives the entire Great Tribulation will eventually be **Blessed**, but to do so they will have to **endure** The Plague Judgments of The Days of Vengeance which **in them are filled up the wrath of God [Rev 15:1](#); [16:1](#)**, and also **endure** Satan's **great wrath** that is directed in an all out **war** with...

...the woman [or the Israeli Jews and] **...with the remnant of her seed** [the nation-dwelling Jews and Gentiles], **which keep the commandments of God, and have the testimony of Jesus Christ** [Rev 12:12,17](#).

And I expect that the rewards for 'enduring' under both God and Satan's overflowing and great **wrath**—because you fear and love God—will be out of this World. Easily shook up? Those who believe Jesus can save them from their sins in The Great Tribulation must also believe Him when He says,

...fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell [Mat 10:28](#).

So even with all the mass torment and slaughter, the word for **saints** who die in The Days of Vengeance is **Blessed**.

Again, we will **prove** that the forced worldwide **worship** of **the beast** and **his image** and the requirement to 'receive' **the mark of the beast** starts in the second half of The Great Tribulation, in The Days of Vengeance, though some will likely voluntarily surrender to **the Beast** in the first half, and others possibly even before The Rapture of the Church during this present Church Age. And the word for these souls that submit to any part of this **worship** is **torment...for ever and ever**.

And there are several powerful deceptions of Satan already in play that will be very effective in 'deceiving' **the whole world** [Rev 12:9](#). This means that most won't know what's really going on in The Great Tribulation. And I expect the most effective cause of all this deception is the theory of evolution along with its accompanying false philosophies. And ultimately, we must come to some **understanding** of how powerfully deceptive the **lying wonders** based on such universally accepted deceptions can be. And these and other deceptions will be so effective that **the whole world** won't even believe three angels in concert in the sky singing out the truth of what's really going on. One of these angels is seen,

...having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters [Rev 14:6-7](#).

And this is more **proof** that God is still **not willing that any should perish**, even in The Days of Vengeance. But unfortunately, it better illustrates just how effective the deception will be by the fact that so **few** will respond. And there are still two more Herald Angels following. A second angel proclaims the coming ruin of the False Prophet and his kingdom. Then **the third angel...**

...followed them [in the sky], **saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus...** [Rev 14:9-12](#).

We will discuss all this further in [SECTION 8](#). But with it all spelled out so clearly—repent and refuse the Antichrist’s agenda or burn **for ever and ever**—it seems a wonder from this side of The Great Tribulation that anyone is lost. That’s if you don’t already see how effective some of Satan’s deceptions have already become. Still I’m expecting that **the whole world** hasn’t seen anything yet. Because in addition to these popularly accepted deceptions already at work, we’ll expose, deduce and speculate on other upcoming deceptions too, some directly **prophesied** and some coming from more meaty deductions we can put together, mostly in [SECTION 7](#). And these deceptions tend to pop up pretty much everywhere. Somehow Satan successfully **deceiveth the whole world**, which is another general way **scripture** reveals that **few** will **find** the **truth**.

We will also **study** other conditions and events that mark the beginning of the second half of The Great Tribulation in the next couple of sections. And we’ll do this while focusing on all the midterm raptures which involve those who respond properly to God’s **wrath**. This naturally implies, however, that survivors beyond the midpoint who have not yet responded to God through Jesus must need even greater encouragement. And I mean that some of them will just not have been shaken hard enough yet. The word that applies to what they need is escalation.

Still, some events imply an amazing moderation of intensity. It should be recognized that God exercises incredible restraint throughout The Great Tribulation. Not that anything is hard for God, but it would be much easier for Him to outright destroy the Earth all at once. So The Great Tribulation should not be seen as a case of overkill, but as one of unbelievable finesse. It should be seen that He is not only meting out incredible destruction, but also controlling it at the same time in order to open the eyes of the formerly **blind**. And we can find many examples of precautions taken by God that are necessary for the survival of those who would otherwise perish. In The 3rd Seal Judgment, for example, Jesus must be intending to cushion the blow when He instructs the administering angel not to **hurt not the oil and the wine** [Rev 6:6](#). Another example of restraint is seen when He denies the **cries** to **avenge** the martyrs **under the altar**, and another when He holds back the four angels given to **hurt the earth and the sea** till the appointed times. Even the specified large death tolls are at the same time a planned limiting of His **severity**. See [Rom 11:22](#). So God’s merciful restraint is at least as important a theme as His unleashed vengeance.

On the Mount of Olives Jesus also acknowledges this restraint when He recommends to the Jews to petition God for help. This is when He advises them at the time of their escape **to the mountains to pray** that their **flight be not in the winter, neither on the sabbath day** [Mat 24:20](#). And referring to the second half of The Great Tribulation, Jesus reveals God's overall restraint, saying,

...except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened [Mat 24:22](#).

And remember that this probably refers to The 4th Trumpet Judgment because this is when **days** are **shortened** by 1/3. And remember this occurs in The Beginning of Sorrows, though Jesus is referring to The Days of Vengeance. So this condition where the days and nights are **shortened** must continue throughout The Days of Vengeance. And Jesus must be implying that this will be crucial for survival during The Plague Judgments. One of the more obvious applications of this would be the **shortened** scorching hot days of The 4th Plague Judgment. But remember that this 'saving effect' really only applies to The Days of Vengeance, and this may imply that The 4th Trumpet Judgment itself causes more of an 'annihilating effect'. Again, God could shorten the days gently or very gently. Too abruptly and everyone dies. My guess is that the transition from longer to shorter days in The 4th Trumpet Judgment will be quite destructive and deadly, but that the resulting shorter days will be a lifesaver. And this is not a wild guess. It's based on an **understanding** of past judgments of God like in the Exodus or in Joshua's day of battle when "the sun stood still, and the moon stopped". And such events have been accompanied by rains of **fire, brimstone** and/or **blood** from the sky. And these past events are in many ways similar to the future ones described by Isaiah, Ezekiel and John. But Isaiah doesn't mention the **fire, brimstone** and/or **blood** like John and Ezekiel do, but he does mention the orbital 'wobble' and the targeting **windows** in the sky that help produce this coming rain of destruction—the cause of it all being God using His Creation. Again, God is the MVP in this 'ball game'.

So let's take a closer look at this 'ball game' by taking a closer look at a **prophecy** of Isaiah's that talks about this same cataclysmic effect that Jesus and John do. The events described in Isaiah 24 are said to occur...

...when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously [Isa 24:23](#).

And it's in The 7th Trumpet Judgment, the last brief judgment just before the midterm **abomination of desolation** event, that John records,

The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever [Rev 11:15](#).

Yes, the World 'officially' becomes God's just before The Abomination of Desolation. This may be little known but it's nonetheless indisputable **truth**.

And we will **prove** this to be absolutely **true** in the next couple of sections. Of course, Jesus will not come down from Heaven until **Armageddon** about 7 Plague Judgments or 3 ½ years later. So though the Earth including Jerusalem will **become** God's at the midpoint of The Great Tribulation, it will be on loan to Satan and the Antichrist for the 42 months of The Days of Vengeance. And according to John, the completion of the establishment of this eternal **reign in mount Zion, and in Jerusalem** is after **Armageddon** and after...

...the beast...and with him the false prophet...were cast alive into a lake of fire [Rev 19:20](#).

This is also when Satan is...

...bound... [by an angel of God who] **cast him into the bottomless pit, and shut him up...the thousand years** [Rev 20:2-3](#).

Isaiah is also speaking about these events when he refers to when...

...the LORD shall punish the host of the high ones that are on high [Satan and his angels], **and the kings of the earth upon the earth** [including the Antichrist and his 10 kings and kingdoms]. **And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days** [or 1000 years] **shall they be visited** [Isa 24:21-22](#).

So according to Isaiah and John, Satan and **the host of the high ones** are **visited** in **the pit** after **the thousand years should be fulfilled: and after that...must be loosed** [‘out of the bottomless pit’] **a little season** to cause trouble at the end of The Millennium ([Rev 20:3](#)). However the **kings of the earth upon the earth** and all other rebellious mortals who die must instead wait **in hell** and will only get **visited** to be brought to The Great White Throne Judgment shortly thereafter.

And both Isaiah and John mark the time that Jesus occupies His eternal kingdom on Earth. It's near the time of the final punishment of the Antichrist and the False Prophet in The **lake of fire** at the end of The Great Tribulation and at the beginning of **the thousand years**. And this must be the main reason why The Great Tribulation—as opposed to The Millennium—is called **the time of the end**, because this is when the **kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever**. But unfortunately, Satan and his angels and probably other of God's ‘evil creatures’ are to be heard from again after **the thousand years**. This revolt of Satan's at the end of The Millennium is popularly called The Last Rebellion. And this revolt must be just before The Harvest at the End of the World Rapture. This is apparently a split rapture taking some to their **eternal judgment** at The Great White Throne Judgment while taking others to their **eternal redemption** in what I call The Second Resurrection. Jesus describes the rapture that occurs at **the end of this world** in [Matthew 13:36-43](#), and these are all topics we will cover in [SECTION](#)

11.

Having connected John's and Isaiah's **prophecies**, there are other connections between them we are now ready to see. According to Isaiah, the general situation on Earth during The Great Tribulation—the time of transition from Satan being 'on the loose' to becoming **bound**—is as follows:

Behold, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury [“bankers” or “creditors”], so with the giver of usury to him [“debtors”]. The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate... [Isa 24:1-6](#)

And Isaiah sums up this general fate imposed by God on Earth saying, ***Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth*** [Isa 24:17](#).

The first clues given by Isaiah of what this transition time will be like involves descriptions of what is happening to the Earth as a whole. Specifically, it's when ***the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof... [Isa 24:1](#)*** And you could assume the part about when He ***turneth it upside down*** is a metaphor, but it would be the only metaphor within this list of literal happenings, so it is more likely literal too. Yes, the Earth evidently literally flips over. And this should knock down more than a few walls and even mountains, not to mention at some point affect the spin-rate of the globe itself.

But if you follow popular 'scientific thought', please ***understand*** I am not implying that this is simply the result of Earth's theorized 'regular cycle' of the reversal of its magnetic field. No, this cannot be the result of the Earth's magnetic field alone, but must instead involve the interaction of the magnetic and gravitational fields and the momentums of two planets, one of which is Earth, and the other a planet like Mars, with these two reacting to each other in close proximity. This is what The Bible implies, and this is backed up by the historical record. And it's plausible as long as you ***understand*** that with God, all things are plausible.

But some scientists presently believe from clues from present day physical phenomena that the Earth flips over 'regularly' because of natural changes in its magnetic field. A newer study aided by a super-computer-generated model I saw on the **Science Channel** shows that the Earth naturally shifts its north and south poles 'routinely'. And such occurrences are expected in a process that maintains the Earth's magnetic field. And our

magnetic field is essential to life because it repels some of the Sun's harmful radiation that left unrepelled would eventually kill us all, not to mention that it shields our atmosphere from being slowly blown away. Now I'm not what most would consider an expert on this subject. But this is what is reported in various science media outlets. And the fact is that popular science points to apparently clear evidence that the Earth has flipped repeatedly in the past. And I think it has too. But we will examine how this same physical evidence in view of some related but unpopular ancient history, along with the equally poorly received Biblical record, shows instead that this is all really evidence for God's 'routine use' of 'momentum controlled planetary field collisions'. And of course, no one could routinely control 'worlds in collision' except God. But please allow me to **continue**.

The next clues in Isaiah's **prophecy** include phenomena where **the windows from on high are open, and the foundations of the earth do shake** [Isa 24:18](#), which also imply these same multiple field and momentum interactions. And I expect that such **great** earthquakes, the kind that will shake of the Earth to its core, will require the combined forces of two planets stretched by their close proximity to each other. But what does it mean that **the windows from on high are open**? In The Flood, **the windows of heaven were opened** too, becoming a major spigot of that deluge [Gen 7:11](#). Water came down out of the sky then. But in The Great Tribulation I anticipate—like in The Plagues of Egypt and on Joshua's day in the Sun—that **fire, brimstone** and **blood** will come through these **open** heavenly **windows**. And what are these **windows**? I'm guessing they are the same kind of 'windows' that produce the North and South Pole auroras. Today, these auroras provide evidence of one way these **windows...from on high** can work. These magnetic pole **windows** catch solar radiation and funnel it into our atmosphere. The result among other things is a nifty light show. In The Flood they were probably enormous waterfalls from the sky. And we'll talk about where this water comes from in [The Ages of Creation study](#). But these **windows** would not necessarily be stationary with another magnetized planet involved. This is because it's also popularly believed that the naturally circulating magma flow within the Earth—moving much like the water in our oceans—produces our electromagnetic field. So the pole positions would only stay fixed if the magma flow within the Earth also remained unshifting under the Earth's crust. But if another planet's magnetic field and gravity came along and influenced ours, it could conceivably rotate the magma within the Earth's crust and thereby move the poles over the surface of the planet. So I'm expecting in The Great Tribulation, as it has apparently happened in the past, that cataclysmic judgments will be dispensed by 'gently' floating magnetic poles over God's desired targets. This rain of destruction will again be siphoned to Earth from the stirred up atmosphere of a very nearby 'red planet'. And this 'rain' will again be composed of rocks that are sometimes on fire and sometimes mixed with what appears to be blood. But I would expect such debris would find other entrances into our atmosphere too. It's just that God will evidently do some heavy duty targeting with His **windows...from on high**. And even Einstein couldn't imagine all this without a mature Biblical perspective. But please let me **continue** a little further.

Next we see in Isaiah records,

The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage... [Isa 24:19](#).

Yes, this fits this awesomely providential game plan too. You have to accept the fact that God is reported to be an awesome God who at the same time is able to give us a concept of just how awesome He is. Here, the view of the Earth is that it's literally wobbling in space. And remember that the last sign Jesus identifies happening during ***the beginning of sorrows*** is that there will be ***great signs...from heaven***. This must include the effects and view we have of that other planet when it's very close to the Earth. Later in the same passage and in ***days of vengeance***, Jesus adds,

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring [Luke 21:11, 21-22](#).

What are these ***signs in the sun, and in the moon, and in the stars*** He's talking about? And why are ***the sea and the waves roaring?*** I see them as ***signs*** of...

Jesus Christ the same yesterday, and to day, and for ever [Heb 13:8](#).

And what I mean by that is that He will use the same means to save his people and destroy his enemies as He has used repeatedly in the past such as in The Exodus from Egypt and as in Joshua's day in the Sun. I've already suggested in this section that no one is in The Lord's league. And I propose that this wobbling and shaking of the Earth in its orbit are the result of the supernatural use of two planets that maintain for a time a somewhat stable balance between their gravitational and magnetic attractions, their magnetic repulsion, and their momentums. And this, by-the-way, is light-years beyond the perspective of purely accidental consequences of the natural laws proposed by the late Immanuel Velikovsky, if you recognize his ideas here. Though it's his ideas that helped me recognize God's repeatedly used game plan that I introduce here. The exact dynamics, with two planet-sized ball magnets balanced in a dance of motion is difficult to imagine. But Velikovsky helps with history, however unwittingly, to show that this is what God has done in the past. And I say that God's character and His Word dictate that He will again use this kind of administration of planets for even more awesome ***great signs...from heaven*** in The Great Tribulation. And He will accomplish this with mindboggling restraint, balance, finesse and control, because this is His plan of salvation by wrath for those ***which keep the commandments of God, and have the testimony of Jesus Christ***, and much like it was for The Jews at the time of The Exodus.

And you may now realize why I haven't described any kind of nuclear war as yet. It's because I don't see any of any serious consequence in any ***scripture*** of end times ***prophecy***. There may be a nuclear bomb or two go off in the early wars of The Beginning of Sorrows, or not. But such an

occurrence is not specifically mentioned nor even necessarily implied. One place people see a nuclear explosion is in The 6th Seal Judgment. I don't. They see it because John describes here that the **heaven departed as a scroll when it is rolled together**. A nuclear explosion can do this but it isn't all that's described there. We also see an incredibly **great earthquake** where **the stars of heaven fell unto the earth...and every mountain and island were moved out of their places** [Rev 6:12-14](#). If this is caused by a nuclear explosion then no one will survive it. And I don't think man could do this with any kind of WMD. But God with two planets has, and could again, and all without irradiating the Earth well into The Millennium.

And there's really only one more popular place in **scripture** I know of where people understandably see a nuclear explosion, but we'll save that one for later. For now I do see, for example, how the Greeks immortalized in myth the 'highly charged' battle in the sky of Zeus and the serpent Typhon, which was really a view from Greece of the struggle between Venus and Earth. More specifically, this was an out-of-this-world spectacle of electrical discharge and smoke created in the clash of two planet's atmospheres at the time of The Exodus. And we can begin to **understand** from all this why virtually all ancient cultures worshipped Venus and Mars. This is Immanuel Velikovsky's contribution. He deserves the credit for bringing this perspective of history to our attention. But as these ideas clash with your average PhD's perspective of things, it's more likely that you haven't ever even heard of him. Be patient, we'll talk much more along the way about all of this too.

But we can now begin to **understand** in The 1st Trumpet Judgment when the...

...first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up [Rev 8:7](#).

This must be the result of God's 'targeting windows' of judgments, including probably other encroachments on the Earth, all supplied by a very nearby Mars-like planet. We can also start to **understand** The 3rd Trumpet Judgment's...

...great mountain burning with fire [that] was cast into the sea: and the third part of the sea became blood [Rev 8:8](#).

This mountain-sized meteor does not destroy the Earth because it's not striking the planet at the incredible speeds most meteors travel at, because it's instead just falling off a planet that is being shaken to pieces while 'orbiting' the Earth. In this way it would land at a relatively low speed and thereby, though really stirring up the oceans and sinking a bunch of ships, mostly just poison the sea while turning the water red. By-the-way, red iron oxide (rust) as found on the surface of Mars would turn water red. And this future event in The Great Tribulation must be the result of God throwing another red planet at us, if not again Mars. In fact I would guess that it was during the Creation that, like clockwork, God set in motion everything needed

to make all His judgment arrive perfectly on time as He has **foreordained**. This preordination must also include the planetary field interactions and targeting by God throughout The Great Tribulation that must continue until the final **great earthquake** and **great hail of stones** of The 7th Plague Judgment. And from descriptions of suchlike past events throughout The Bible, and some history dug up by Velikovsky, we can start to see how God actually shows us just how awesomely powerful yet amazingly restrained He can be and will be.

But let's zoom out a little further. These more or less synchronized events described by Isaiah, Jesus and John offer two perspectives. They offer us views focused down on Earth and others focused up in the sky. And it takes both views to get the bigger picture. What is this bigger picture? That a Mars-like planet will again somehow be caught and held extremely close to the Earth. And I mean that the Earth and this 'caught' planet will be held together by gravity and magnetic forces in a controlled motion that is given to each of them by God's unrivaled throwing arm. This will result in a whole lot of shakin' going on. It will also result in God's targeting system and various other atmospheric interactions that together will deliver a variety of ordinance to Earth in the form of cold or hot solid projectiles or liquid or gaseous inundations, including probably chemical weapons and possibly even biological weapons that, for example, may cause the **pestilences** of The 4th Seal Judgment.

Of course I can't tell for sure whether God simply stresses and weakens immune systems and thereby activates some of the potential pandemics already among us, or if He actually incubates and delivers His own, or both. I tend to think that just the stress of The Great Tribulation alone would be sufficient to cause pandemics. And Dr. Luke records something about this that Jesus' reveals in His **end of the world** discourse on the Mount of Olives about The Days of Vengeance. Jesus says that the World at that time will see...

...Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken [Luke 21:26](#).

Isaiah's record also predicts **every man's heart shall melt [Isa 13:7](#)**, a record Jesus is probably referring to. And if **Men's hearts** are **failing them for fear** in The Days of Vengeance, I expect there will be some severely over-stressed immune systems in The Beginning of Sorrows too. But I also expect that along the way some relief will be provided too, like when the **days** are **shortened**.

And if you don't think God can do all this, your God is smaller than mine—unless you think that just snapping His fingers to get all this done would make Him bigger. And surely He could do it with just a snap of His fingers, but this is where you should start to see that He's trying to show us the biggest God we can possibly **understand**, and that He can't really show us how big He really is. Then again, you may be having some trouble imagining these astonishing events and need some closer examination, which will not really take place in this **study**. I'm afraid you'll have to accept any comments or evidence I offer in this overview of **prophecy**, including here,

as just an introduction for consideration. A more complete **proof** will come, God-willing, in [The Ages of Creation study](#). But we will interact some more with these heavenly bodies of knowledge along the way in this **study** too. And somewhere along the way you should begin to **understand** God's awesome driving forces for cataclysmic judgment and miraculous deliverance in The Great Tribulation, and how He does it all with mind-boggling restraint.

And whatever happens, God's moderation will save some **flesh**, because we will see that representatives of many nations will survive, and others will be restored to life, to live on Earth beyond The Great Tribulation. But however you choose to **understand** these awesome displays of God's power, glory and majesty, if at all, you should at least **understand** that it would be better if you did not hang around to witness them first hand. Still, the conclusion for Church Age Christians in all the **seven churches** is the same as the conclusion for Tribulation Christians surviving halfway through The Great Tribulation. John records seven times for all the Church Age Christians that, **He that hath an ear, let him hear...** [Rev 2-3](#), and later for Tribulation Christians that, **If any man have an ear, let him hear** [Rev 13:9](#). And paying attention in either case implies a course of action where sin is **diligently** avoided. And that if you find yourself in The Great Tribulation you must not only repent of all your ongoing sins, but you must also be ready to suffer anything when the price of escape would cost you your eternal soul, whether it be torture, or any form of persecution or hardship, and all to **the death** if necessary.

But what you may never suffer is the taking of **the mark** of the Antichrist, or worshiping the Antichrist, or worshiping the Image of the Antichrist. Because unless you resist to the death any form of **worship** of the Antichrist, you will not be saved from eternity in The Lake of Fire. And apparently, by whatever means you try to defend yourself, by that same means you must **die**. In other words, Christians are best off defenseless in The Great Tribulation. John gives us a general statement about how all this works, saying,

And they [Christians] overcame him [the Antichrist] by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death... He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints... here are they that keep the commandments of God, and the faith of Jesus [Rev 12:11](#); [13:10](#); [14:12](#).

Again, **If any man have an ear, let him hear**. And the occasional repetition of these things to those who already **know** them is no waste of time either.

In conclusion, The Great Tribulation is a story of escalating cataclysmic cosmic judgments controlled by God. And it is upheld throughout this overview that the period of The Days of Vengeance—as Jesus and Daniel specifically indicate—will be the worst time ever. And right off the bat in Revelation John depicts the horrified response of those so unfortunate to be

left alive and unrepentant—or just marked by the Antichrist—when Jesus returns at the end of it all. John writes,

Behold, he [Jesus] cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen [Rev 1:7](#).

But we also discussed the end of **grace** and the beginning of **wrath** which marks the start of The Great Tribulation. And there are clear indications that The Beginning of Sorrows is in some ways worse than The Days of Vengeance. And the overall extreme severity of the entire Great Tribulation is indicated in a question of John's near the end of the first round of judgments from Heaven. He tells us,

For the great day of his wrath is come; and who shall be able to stand? [Rev 6:17](#).

The obvious answer to this rhetorical question is, generally speaking, 'no one', with precious **few** exceptions.

This big picture of escalating cataclysm is mostly told by John in The Book of Revelation, but we also rely on Jesus, Paul, Peter, Isaiah, Daniel, Ezekiel and other **prophets** of God for their eschatological contributions in order to get the whole picture presented in this **study**. And the whole is greater than the sum of these individual contributions, because putting them together **precept upon precept** leads to deduced precepts not visible in any individual verse or passage of **scripture**. We have come across some of these transcendent precepts already, like the fact that The Great Tribulation is literally seven years in duration. The actual duration of The Great Tribulation cannot be found with any one verse or passage of **scripture**; it takes several of them and from all over The Bible to **prove** this. This is the way, according to Isaiah and acknowledged by Paul, to **learn** 'meaty' **knowledge** and **understand** 'meaty' **doctrine**. And Isaiah's admonition for failing to process **scripture** in this way is similar to his declaration of the fate of those stuck in The Great Tribulation. If you mishandle **scripture**, he promises you will **fall backward, and be broken, and snared, and taken [Isa 28:13](#)**. And if you end up in The Great Tribulation, **Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth [Isa 24:17](#)**.

Or from another angle, is it puzzling to you that Paul teaches already saved Christians, let's say possibly such as yourself, to **work out your own salvation with fear and trembling [Phil 2:12](#)**? Or maybe you already **know** what's so scary about trying to stay saved? Whether you **understand** the basis of this **fear and trembling** or not, you should be scared—and I mean as Paul means you should be. And you should at least **understand** that Paul means that there are forces and false doctrines out there that you are ignorant of that are out to get you and me. But you can also **understand** that Jesus, Peter, Paul and Isaiah promise that **if ye continue** in The Word of God, you have a guarantee that you are safe. But if you don't, a guarantee that you're in danger is just as sure. So however you do, please **continue**. Peter warns if you don't you are **blind, and cannot see afar off** and may **fall [2 Pet 1:1-11](#)**. Or you could easily end up in The Great Tribulation. And

your odds won't be too good there either.

Peter also hopes for that day when you will **experience** the **revelation** of the...

...more sure word of prophecy... [and see] **the day dawn, and the daystar arise in your hearts** [2 Pet 1:19](#).

But this only comes by **study** of the **more sure word of prophecy**. And this only happens **precept upon precept... line upon line... here a little, and there a little**. And if you really want to see the big picture of what you should be afraid of, **continue** in this **study**. But we'll also see the 'abundant entrance' **into the everlasting kingdom of our Lord and Saviour Jesus Christ** that those who **continue** can expect too.

Before we go on with the midterm raptures, let's do a couple more short overviews. But the first time through them I'm afraid they'll probably only show you how much you have to **learn**.

Oversimplified Summary of The Book of Revelation

Rev 1	Heb 10:20	Rev 15-16	Rev 19
Rev 2-3	Rev 4-5	Rev 13	Rev 20
Rev 2:7,11,17, 29	Rev 6-11	Rev 17-18	Rev 21-22
Rev 3:6,13,22	Rev 12-14	Rev 16:16	

Revelation can be divided into three parts: past, present and future. It can also be divided into four or five parts: The Church Age (presently occurring), The Beginning of Sorrows and The Days of Vengeance of The Great Tribulation (coming soon), The Millennial Age (starting 7 years later) and The Eternal Age (starting 1000 years after that). In the three-part 'past, present and future' perspective we find that the beginning of Revelation showcases the results of the most significant event in Earth's history which is John's vision of Jesus glorified, having already died for the sins of the World, and already magnificently resurrected in resplendent majesty [Rev 1](#). This is past.

Next Jesus praises and admonishes the present seven representative Christian Churches. This is a summation of Jesus' evaluation of the present Church Age seen through the works of **the churches** of Jesus Christ [Rev 2-3](#). I believe that this summation is more prophetic than retrospective because, though it's surely an accurate description of the existing **churches** at the time of John's writing late in 1st century, these **churches** must also be the foretold types, the progenitive models if you will, that all future Gentile churches can be described by and are descended from, even to today, and to the day these **churches** are redeemed at the end of this age. This must be the case or we have to conclude that God only evaluates the Churches of John's day, telling us nothing about ours, though follows with lots of detail about what will happen after our time too. Not likely. And don't you think

that any of these admonitions and judgments, encouragements and rewards still apply? Remember, The Lord admonishes each of **the seven churches**, saying,

He that hath an ear, let him hear what the Spirit saith unto the churches ([Rev 2:7,11,17,29](#); [3:6,13,22](#))

So He is plainly addressing all **the churches** in John's time. But what makes New Testament **scripture** part of what Paul calls **a new and living way** [Heb 10:20](#) is that this admonition and encouragement must be meaningful to the whole Church Age and all **churches** and all Christians no matter when or where throughout the age. The Lord has given us here a **living** composite statement that applies across **the seven churches** and throughout the age. I see this message as like the facets of a diamond called 'the Church' where any particular brilliance or flaw described in it may or may not apply to any particular Christian, but nonetheless universally applies to all **the churches** and selectively to individual Christians. And these applications are presently still ongoing.

However, I would admit that there might be something to that 'ages of the Church' theory too—where each of **the seven churches** represent the 'overall tone' of a different periods of The Church Age. But if this theory applies it must work together with its universal application—like would have to be the case at the time John writes Revelation. I hope to one day share my meditations on suchlike topics beyond this **study**, including on the present Protestant **churches** and on Catholics too, God willing.

The final section of The Book of Revelation is by far the largest and is all still in the future. It will be easier summarized in chunks.

It begins with The Rapture of the Church (shown through John's experience) which ends The Church Age, and with the heavenly ceremony that celebrates The Rapture of the Church and also Jesus' right to open The Seal Judgments that begin The Great Tribulation [Rev 4-5](#);

...followed by The Beginning of Sorrows, that contains four more raptures including, in the middle of it, The Rapture of the Tribulation Gentiles to Heaven, and near the end of it, The Raptures of the 144,000 Jews to Heaven (described in later chapters), and of the Two Witnesses to Heaven, and of the Dead Jews to Israel (not described in Revelation but placed by events), these raptures interspersed between 14 increasingly horrifying Seal and Trumpet Judgments individually described, the first being the rise to power of the Antichrist and his Kingdom, opposed by the ministry of God's **two witnesses** who are **two prophets** given power by God, both campaigns more or less tormenting the Earth throughout The Beginning of Sorrows until these Two Witnesses are killed by the Antichrist and raptured by God to Heaven [Rev 6-11](#);

...and the Antichrist is able to kill the Two Witnesses because, having been assassinated, he is then 'resurrected' from the dead and

empowered by Satan to do so, then to enter The Temple in Jerusalem committing The Abomination of Desolation having gained worldwide support and authority by his 'resurrection' and by killing the Two Witnesses, and then to continue on to an unprecedented rampage against **the saints** throughout the following 42 months, but especially at the start of these Days of Vengeance [Rev 11-13](#);

...and these events are overlapped by other midterm and second half events from various perspectives including from the points of view of Satan and the Jews (Ch.12), from Satan, the Antichrist and the False Prophet (Ch.13), and from Heaven (Ch.14), each of these separate but overlapping accounts of The Days of Vengeance beginning with midterm events that wrap up The Beginning of Sorrows and/or initiate The Days of Vengeance including three midterm raptures previously mentioned, The Rapture of the 144,000 Jews (described in Ch.12 and 14), The Rapture of the Two Witnesses (described back in Ch.11), and The Rapture of the Dead Jews (described and placed in [Ezek 37:10-14](#) and [Dan 12:1-2](#)), plus these chapters conclude with two more raptures near the end of The Great Tribulation which are The Final Harvest Rapture to Heaven, including some of the last to be redeemed, and The Rapture of Wrath to Armageddon, not a trip anyone will want to take [Rev 12-14](#);

...and all these events are overlapped by John's descriptions of the intolerable Plague Judgments of The Days of Vengeance, (which is a return to a chronological description of judgments like in The Beginning of Sorrows), which begin after his description of the last of the midtribulation raptures, The Rapture of The Tribulation Jews to Heaven, which is evidently after The Abomination of Desolation and after a great slaughter of this rapture's participants [Rev 15-16](#);

...and also overlapping all these second half events is the symbolic and literal account (or accounts) of the association of the Antichrist and his kingdom with the False Prophet and his institution, (which is a return to an overlapping description like that of the Two Witnesses), where the False Prophet's deleterious role in the second half, first being summarized in 'beastly' terms in Chapter 13, is finally identified by his institution that is symbolizes as a wicked **woman** controlling the World by 'riding' the Antichrist Kingdom (read The E.U.) until **she** is finally subordinated by the Antichrist's **ten kings**, and finally interpreted literally as an extravagant **city** symbolically called **that great city Babylon** (read Vatican City) that is finally destroyed by God [Rev 17-18](#);

...and all this is followed by the end of The Great Tribulation including **the marriage of the Lamb** in Heaven—the eternal mutual commitment of Jesus to His **bride** and **wife**, and then **Armageddon**, which is partly staged in The 6th Plague Judgment ([Rev 16:16](#)), and partly by The Rapture of Wrath, after which the Antichrist and the False Prophet are **cast alive into a lake of fire** [Rev 19](#);

...followed by the 1000-year rule of Jesus on Earth that begins with a rapture called **the first resurrection**, a redemption of martyrs from the grave to the Earth, at which time Satan is **bound...And cast into the bottomless pit** until The Millennium's end when he is then let go to again persuade most of the population of the World, **the number of whom is as the sand of the sea**, to join him in a 'last rebellion', and then in The Lake of Fire for eternity, after being **judged** before the **great white throne** along with everyone else who has been waiting in **hell**, and all this occurring at the end of physical Creation [Rev 20](#);

...followed by a description of **the holy city, new Jerusalem**, coming down out of the **new heaven** to the **new earth**, where **the nations of them which are saved** [who live outside the city] **shall walk in the light of it: and the kings of the earth do bring their glory and honour into it**, and inside the **city**, God the Father and His angels, Jesus and His **wife**, the Two Witnesses, the 144,000, the former Temple Servants, the former Millennial Rulers, and other immortal Jewish and Gentile **sons of God** live happily ever after [Rev 21-22](#).

Again, you'll probably have to read through this summary a number of times, over time, to get it all. It's simply what John describes in Revelation. But to **prove** all this you must **understand** that Revelation is purposefully written by God like a complex puzzle that must be properly put together. We're going to be doing a lot of this puzzle work in the remaining sections. And we'll need the whole Word of God to do it.

Among other objectives, remember that our guiding purpose throughout this **study** is to **continue** the process of elimination to distinguish and position all the raptures in an around The Great Tribulation. **Study** the [CHART of 7 Distinguishing Features of Raptures of The Great Tribulation](#) and the [CHART of Rapture Positions in the Main Sets of Events of The Great Tribulation](#). These charts more or less plot our course for the remainder of this **study**. The next two sections cover The Midtribulation Raptures found in Revelation. But before we get to that there is one more little overview I want to get to.

CHART of 7 Distinguishing Features of Raptures of The Great Tribulation							
X = CERTAIN X = UNCERTAIN BLANK = CERTAINLY NOT							
Raptures	From Grave	From Earth	Jews	Gentiles	To Earth	To Heaven	Saved
The Church	X	X	X	X		X	X
Tribulation Gentiles	X	X		X		X	X
Two Witnesses	X	X	X		X	X	X
Dead Jews	X	X	X		X		
The 144,000		X	X			X	X
Tribulation Jews	X		X			X	X
Rapture of Wrath		X	X	X	X		
Final Harvest	X	X	X	X		X	X
1st Resurrection	X		X	X	X		X

CHART of Rapture Positions in the Main Sets of Events of The Great Tribulation				
Sets of Events	The Beginning of Sorrows	Abomination of Desolation	The Days of Vengeance	Armageddon
Position				
Before	The Church	Dead Jews		Rapture of Wrath
Beginning			Tribulation Jews	
Middle	Tribulation Gentiles			
Near End	The 144,000		Final Harvest	
End	Two Witnesses			
After				1st Resurrection

Haggai's 7-year Recipe to Save by Wrath in The Great Tribulation

1) Separate out and combine as necessary the **spirits** and **bodies** of the saved by grace from the mix, including combining the **spirits** and **bodies** of those 'pre-redeemed' before The Age of Grace who **spirits** waited **in prison** (or **captivity** or **Abraham's bosom**) but who are now redeemed by Jesus and wait **in paradise** and whose

bodies still wait **in the grave**, and including combining the **spirits** and **bodies** of **the dead** Church Age Christians whose **spirits** also now wait **in paradise** and whose **bodies** are also still **in the grave**, and including **alive** Church Age Christians whose **bodies** and **spirits** will not have to be recombined to separate them out.

2) Shake the remainder with **great tribulation** including with ½ week of **the beginning of sorrows** and with ½ week of **the days of vengeance** while continually **removing** impurities, and while being careful to separate out and save fully purified parts while not losing any yield that is still in the process of purification and will **remain** to be ultimately separated out with the other purified parts.

3) Continue with increasing intensity to **shake** the **earth** and **heaven** to **remove** all impurities to **eternal judgment** and until only pure yield remains for **eternal redemption**.

Luke 16:19-31;
Eph 4:8-10;
1 Pet 3:18;
Luke 23:43;

2 Cor 12:2-4
1 Thes 4:16-17
Mat 7:13-14
Luke 21:20-22;

Mat 24:8,21
Rev 7:14
Heb 12:25-29;
Haggai 2:6-7

1) Those already **saved** will escape The Great Tribulation. Souls who will escape it include, first, those **saved** at the beginning of The Age of Grace who after they died in **other** or previous **ages** waited in **Abraham's bosom** in **captivity** in **the lower parts of the earth** until Jesus **descended** to **preach unto the spirits in prison**, then **ascended** and **led** them to **paradise** or **the third heaven** to wait—nearly 2000 years so far—for the rest that are to be saved in this present Church Age ([Luke 16:19-31](#); [Eph 4:8-10](#); [1 Pet 3:19](#); [Luke 23:43](#); [2 Cor 12:2-4](#)). So in **paradise** all the **spirits** of those who died in previous **ages** and were redeemed at the beginning of this age now wait with all those who die **in Christ** in this age, while everyone's bodies still wait **in the grave**. And at The Rapture of the Church all these separated **spirits** and **bodies** will be reunited, when...

...the [the bodies of the] **dead in Christ ...shall rise first** [being reunited with their **spirits** in the process]: **Then we which are alive and remain shall be caught up 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](#).

2) None of the **dead** whose **spirits** instead wait on the wrong side of the **great gulf** in **hell** and who will be judged at the end of The Millennium will **experience** The Great Tribulation either. But everyone else still alive on Earth will **experience** at least some of it. We're talking billions of people—a bigger number than all the people that have lived and died since the beginning of Creation. But this **time of trouble** is mainly the period for the salvation of the Jews in Israel, though God also plans to save other Jews and Gentiles by His awesome displays of **power** and **wrath** where His longsuffering **grace** did not. Still, most of this majority of all humanity will not respond to this ultimate of wake-up calls and will be forever discarded.

Jesus refers to the first half of this coming seven year period as **the beginning of sorrows** [Matthew 24:8](#), and the second half as **the days of vengeance** [Luke 21:22](#) and **great tribulation** [Matthew 24:21](#), though the Apostle John refers to the first half as **great tribulation** too ([Rev 7:14](#)). This is a difference between a focus on Jews and Gentiles as we will see.

3) The Apostle Paul quotes the Prophet Haggai about The Great Tribulation explaining that God **promises**,

Yet once more I shake not the earth only, but also heaven...
[for the purpose of] **removing of those things that are shaken**
[in faith] **that those things which cannot be shaken** [in faith]
may remain ([Heb 12:25-29](#); [Hag 2:6-7](#)).

It doesn't sound like very much fun. And the present Church Age of Grace is the calm before this coming storm, and Jesus says we should be able to see the storm coming.

Now it's highly unlikely that the version you've heard of this coming storm is the same in all respects to the one I'm presenting here. I **know** this because I **know** the popular variations, and have weighed them in the balance and found them all at least in some ways wanting. I don't mean I'm not indebted to all who have sincerely tried and erred. Indeed I am. And I am determined to join their ranks as I likely too will error, just on a little bit higher level, thanks to their help. But shame and error can be avoided when you see and admit that your conclusions are still in the speculative stage. And God is glorified when you find **revelations** that you can call **truth**, because He has sent **the Spirit of truth** to **accomplish** this. More than this, we should all expect to be able to go on beyond this **study** if we travel this road together. So let's **continue** with this perspective of God's coming storm by way of The Midtribulation Raptures, and **continue to prove** that this version is not mine, it's just a most corrected and improved picture of God's plans than you've ever seen before. Call it the next stage in an eternal journey of growth, because this journey is on a road where we can forever expect God to show us new **things to come** because He **promises** He will if we **continue** in His Word.