

SECTION 5 The Coming Midtribulation Raptures, Part 1:
The Tribulation Gentiles and The Two Witnesses



Above is a timeline with no new information, just a focus on the [Raptures to Heaven and Earth in The Great Tribulation](#). At this point it serves the purpose of reminding us the direction of our **study**. And my timelines may have similarities with others you have seen in the past, but nine raptures are likely more than you have ever seen indicated before. Still we should keep in mind that we are building on the past work of men of God. And that this improved timeline would not have been possible without their faithful work. However other timelines I've seen that have as much or even more detail are not just incomplete, they are also too often misleading or contain understandable errors based on incompletely gathered and/or misinterpreted **scripture**. And the advantage that I have is that I have come along at the end of **the work**—the end because The Great Tribulation will reveal this timeline to be accurate relatively soon. And it's not necessary to consider me presumptuous. I just arrived late enough in time when the 'watching' **work** was already nearly done, when one more good **study** could pretty much bring into focus an essentially complete picture. I mean, as clear as God intended for us to see things before we all leave in The Rapture and it all starts. And all the timelines in this **study** are accurate representations derived from properly connected parts of God's Word and should aid in your more complete **understanding** of end times **prophecy**. Next we're going to **continue** with the charts introduced at the end of last section. They're accurate representations of God's Word too, except of course where speculation is clearly indicated. And we'll use them now to help us get ourselves up to speed to handle this section.

The Nine Raptures in and around The Great Tribulation can be distinguished by 'Who, What, Why, When and Where'

Rev 4-19
1 Thes 4

Mat 24
Mark 13

Luke 21
Luke 17

Ezek 37
Dan 12

The overviews of the Book of Revelation in the last section are to help us prepare to pinpoint its nine raptures in time. And there are many other ways to tell them apart too. Some of the raptures include or are entirely resurrections of the dead and some include or are entirely of the living. Most are straight to Heaven. But one that is not directly mentioned in Revelation, only implied, and described in [Ezekiel 37:1-14](#), and marked in time in [Daniel 12:1-2](#), is from the grave to Israel. Another is from points all over Earth to a valley in Israel, that is, to Armageddon. Still another is from the grave to Millennial Jerusalem.

In and around The Great Tribulation there are nine distinctly identifiable supernatural transportations of groups of souls to and from various physical and spiritual locations. Taken individually and at first glance, it's easy—though a mark of spiritual immaturity—to mistake six of these raptures from

the Book of Revelation, and one revealed by Jesus in [Matthew 24:37-42](#), as The Rapture of the Church from [1 Thessalonians 4:16-17](#). And all six of these raptures have been mistaken this way. But we can establish that only one of the nine raptures we will place in Revelation is The Rapture of the Church, because all the others, including the one described by Ezekiel and Daniel, and the one described by Jesus, can be clearly differentiated. And this is not only by the fact they take place at different times, but also by many other distinguishing features including 1) coming from the grave and/or, 2) from the Earth, 3) involving Jews and/or 4) Gentiles, 5) going to Earth or 6) to Heaven, and 7) receiving different judgments from God. Our task is to **continue** to show how **scripture** individually identifies each of these nine raptures as shown on the [CHART of 7 Distinguishing Features of Raptures of The Great Tribulation](#), and how **scripture** shows when each rapture takes place as shown by the [TIMELINE of Raptures to Heaven and Earth in](#)

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
The 144,000		X	X			X	X
Two Witnesses	X	X	X		X	X	X
Dead Jews	X	X	X		X		
Tribulation Jews	X		X			X	X
Final Harvest	X	X	X	X		X	X
Rapture of Wrath		X	X	X	X		
1st Resurrection	X		X	X	X		X

The Great Tribulation and on the [CHART of Rapture Positions in the Main Sets of Events of The Great Tribulation](#). And as we **continue** to handle raptures individually, we will see that there are even more ways to distinguish them than these.

[Rapture Positions in the Main Sets of Events of The Great Tribulation that are outlined by Jesus to his disciples on the Mount of Olives](#)

- 1) The Beginning of Sorrows
- 2) The Abomination of Desolation
- 3) The Days of Vengeance
- 4) Armageddon

Rev 4-19
1 Thes 4

Mat 24
Mark 13

Luke 21
Luke 17

Ezek 37:1-14
Dan 12:1-2

Starting with the time sequence then, how is the order of these raptures in Revelation established? As he was instructed, John keeps an eye on the clock as he goes, showing the order of events in sets of events that are sequential, and by indicating when one set ends and a new one begins. But we will not be able to simply assume that the

events are actually in the order they appear in Revelation. Though a lot of it is purely sequential, there are also accounts that overlap or are synchronized though they might at first appear to be sequential. To sort out these overlapping or synchronized accounts and gauge the placement of the raptures and other events in Revelation we will place them in relation to other **known** events, like The Abomination of Desolation. We also have the help of 'marker clues' from all over The Bible where more detail to the story can be fit in, and we will have to match up markers from all over The Word of God in order to begin to get close to the real sequence of events. Daniel, for example, helps identify the time of his people's rapture—the one that is not specifically mentioned in Revelation—by placing it with another **known** event, that in turn Jesus helps us pinpoint. And it can then be placed in the design of Revelation. Jesus also helps us with another rapture that He specifically describes in Matthew 24, except that it and the event associated with it, Armageddon, are also referenced repeatedly in Revelation. And we will see that these and other references should not be confused with The Rapture of the Church.

Jesus also provides the best overall key to the chronology of Revelation in His outline of The Great Tribulation in Matthew 24, Mark 13, and Luke 21 and 17, because we can lay His outline down as a guide to Revelation. Jesus' outline of the end times **as he sat upon the mount of Olives** is a response to His disciples when they asked,

CHART Of Rapture Positions in the Main Sets of Events of The Great Tribulation

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

...when...and what shall be the sign of thy coming, and of the end of the world? [Mat 24:3](#)

His answers in these different accounts recorded by the different Apostles give us the guideline we can lay alongside John's blow by blow account of the end of the World in Revelation. Jesus' outline identifies the main sets of events as **1) the beginning of sorrows, 2) Jerusalem compassed with armies at the abomination of**

desolation... 3) then shall be [or begin] **great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be...**[namely]...**the days of vengeance...**[where] **after that tribulation... 4) then shall they see the Son of man coming in the clouds with great power and glory...**[to **Armageddon**] ([Mat 24:3,8,15,21](#); [Luke 21:20,22,27](#); [Rev 16:16](#)). All nine raptures can be placed either before, at the beginning of, in the middle of, near the end of, at the end of, or after one of these four sets of events as shown on the [CHART of Rapture Positions in the Main Sets of Events of The Great Tribulation](#). Please **understand** though that the placement of certain raptures at the "End" of one set, or "After" that same set, or "Before" the next set, or at the "Beginning" of that next set, may all be very close to the same time, and to that extent some of these placements are arbitrary and debatable. But acknowledging this subtlety, and as instructed by John, we are looking for the chronological indicators that allow us to place events described in Revelation, including raptures, on a detailed timeline in agreement with Jesus' more general outline and timeline. And as we investigate individual raptures in Revelation and in other **scripture**, discovering 'when' they occur will also help us to find the 'who, what, why and where' along the way too. We also must rehearse these techniques for differentiation in concert with other **instruction** composed throughout The Bible that we have already introduced and will introduce along the way. And so we are ready to begin the presentations of the solo recitals of the remaining eight individual raptures. But, let's warm up using some of these techniques with a review of the first rapture in Revelation, The Rapture of the Church, seen by only a small choral of it's participants who are around The Throne of God in Heaven in a production obviously representing the offstage presence of the whole Church.

Voice-activated raptures

[1 Thes 4:16-17](#)

[Rev 4:1](#)
[Rev 5:9-10](#)

There are two raptures in Revelation that are specifically reported to be initiated by a voice from Heaven saying **Come up hither**. The second of these two raptures, which is presented third in Revelation, we will easily eliminate from the possibility of being The Rapture of the Church later. But other raptures are said or implied to be voice or trumpet initiated too. The first specifically voice-activated rapture is the first rapture seen in Revelation. And Paul's description of the initiation of The Rapture of the Church is most specific. Paul explains that

...the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 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](#).

And Paul must have thought that it was possible that The Rapture of the Church could have occurred in his lifetime. But it's easy to place this rapture in the future simply because it hasn't happened yet. The process of elimination with the multiple ways we will identify and place the other remaining eight raptures would be sufficient alone to conclude that a rapture which occurs just before the opening of The Seal Judgments, before the beginning of The Great Tribulation, is the only place The Rapture of the Church can possibly fit. But we are also shown John's perspective of this rapture in Revelation when...

...he looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter [Rev 4:1](#).

And we **know** this is The Rapture of the Church because we are shortly after not shown but told in a song that many others from **every kindred, and tongue, and people, and nation [Rev 5:9-10](#)** have also been redeemed at this **voice...of a trumpet**.

The 24 elders stand in for the Church around The Throne

[Rev 21:10-14](#)

[Rev 1:4-6; 5:8-10](#)

[1 Pet 2:9](#)

[Rev 19:4-8; 11-21](#)

John is taken to The Throne of God in Heaven where we can only say for sure that the Lion's share of the Church, (pun intended), is not seen with the 24 elders around The Throne, nor is 'she' symbolically represented here as **a sea of glass**, as this transparent but solid foundation will later be shown to literally support those participating in the sixth rapture when we get there. Still, we are told that the Church has been redeemed to Heaven here, so we can therefore assume they are off somewhere else in Heaven, possibly already 'making themselves ready' to be the Bride of Christ. We **know** this because these 24 all-Jewish elders, Jews whose names will apparently be etched eternally in the 12 foundations and 12 gates of New Jerusalem ([Rev 21:10-14](#)), are around The Throne at the time Jesus is acknowledged worthy to open The Seal Judgments, and they are singing of the completed redemption of the peoples they represent that are **...out of every kindred, and tongue, and people, and nation...**, whose destiny is **revealed as kings and priests**. And these **kings and priests** clearly are not just the crown-wearing Elders, because all the members of **the seven churches** are designated **kings and priests** in the first chapter of Revelation, further confirming that the whole Church must be redeemed to Heaven though apparently not visible to John. Certainly **the seven** Gentile **churches** represented by the **four and twenty** all Jewish **elders** are **redeemed...out of every kindred, and tongue, and people, and nation as kings and priests** before The Great Tribulation starts and **shall reign on the earth** after The Great Tribulation ([Rev 1:4; 5:8-10](#)). The Apostle Peter, addressing the Church, says,

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light [1 Pet 2:9](#).

And we are shown the legitimacy of this designation of royalty at the end of The Great Tribulation when, with the 24 Elders still around The Throne, the announcement is made that the Church, as a bride who has ***made herself ready*** for ***the marriage of the Lamb***, becomes the ***wife*** of ***King*** Jesus in Heaven just before the end of The Great Tribulation [Rev 19:4-8; 11-21](#).

So let me then sum up The Rapture of the Church using what we have already covered here and in previous sections to distinguish this first of the nine raptures. The pretribulation Rapture of the Church is both a rapture of the dead from the grave and the living from the Earth, and of both Jews and Gentiles who believe in Jesus, and so it's a transportation to Heaven. It involves souls from both The Church Age and from previous or ***other ages*** who are redeemed to make themselves ready in Heaven as the ***wife*** of Jesus. And this happens at ***the marriage of the Lamb*** at the end of The Great Tribulation just before Armageddon. And having become ***kings and priests*** by this symbolic ***marriage***, they will ***reign*** with Christ forever afterward on the Earth. This rapture is one of the great climaxes of history, but there are others to follow that are comparably consequential. And by deduction, there are eight remaining raptures that must follow The Rapture of the Church during or just after The Great Tribulation. So, on to the next one.

The Tribulation Gentiles

A **great multitude** of Gentiles—and Jews—appears before The Throne of God in Heaven **out of great tribulation...from all nations...** in the middle of The Beginning of Sorrows

Rev 7:9-11

Rev 7:13-17

Mat 5:35

CHART of 7 Distinguishing Features of The Tribulation Gentiles Rapture							
X = Certain X = Uncertain BLANK = Certainly Not							
Raptures	From Grave	From Earth	Jews	Gentiles	To Earth	To Heaven	Saved
Tribulation Gentiles	X	X	X	X		X	X

CHART of The Tribulation Gentiles Rapture in the Main Sets of Events of The Great Tribulation				
Sets of Events	The Beginning of Sorrows	The Abomination of Desolation	The Days of Vengeance	Armageddon
Position				
Middle	Tribulation Gentiles			

John describes the next rapture to be **after** the first six Seal Judgments that are administered by Jesus from before The Throne of God in Heaven and just **after** an angel of God has chosen 144,000 Jews and **sealed** them **in their foreheads**—the rapture of whom is described third in the lineup further on. With only one more brief Seal Judgment to go before the start of The Seven Trumpet Judgments, we easily place this second rapture of a different **great multitude...before the throne** near the middle of The Beginning of Sorrows, in the middle of the first 3 ½ years of The Great Tribulation.

John says that this different...

...great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God [Rev 7:9-11](#).

Why must this be a different group than the one described by the song of the Elders in Revelation 5? Because one of the elders—all of whom are still seen around The Throne here—answers John’s question about who this **multitude** is. The unknown elder identifies them by where they come from and the different judgment of God concerning them, saying,

These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes [Rev 7:13-17](#).

So these are plainly not the **kings and priests** from The Rapture of the Church because they will instead be **before the throne of God, and serve him day and night in his temple**. And they will evidently keep this 24-hour-a-day job until the end of The Millennium where some new and better arrangements will be made for them as we will see. And it's not a bad assignment, as positions in eternity go, but arguably a 'step down' from **wife**, or from **kings and priests**. And this position is only available to those who consistently resist the conviction of The Holy Spirit during The Church Age and who only get the message when God finally puts his foot down in the opening set of judgments of The Great Tribulation. And you may have heard about God that **the earth...is his footstool** [Mat 5:35](#). From this perspective we can see that He should have some success getting the attention of distracted, backsliding Christians, and even some with new converts, though it's clear He did not get their attention by the conviction of The Holy Spirit. But this shows that God does not give up on us easily. And this is a clue that there are some awesome displays of God's power coming to get their attention that we will cover more in this and later sections.

John's and Jesus' use of the description **great tribulation** leads to confusion, but the difference is the focus on Gentiles by John and Jews by Jesus

[Rev 7:9-17](#)
[Mat 24:15](#)

[Luke 21:22](#)

According to John, this **great multitude** is coming **out of great tribulation**, though Daniel together with Jesus link the later occurring midpoint of the seven years, **the abomination of desolation**, with the beginning of **great tribulation** too. This is one reason some only refer to the second half, but others to all seven years, as The Great Tribulation. It's also a reason why some mistakenly place the start of the second half with The 7th Seal Judgment which we will eliminate as a possibility in due course. Those who are dogmatic that only the last 3 ½ years are The Great Tribulation have a point. It can be clearly distinguished as the worst half. Though just as clearly, Jesus offers **great tribulation** as a description, not a name. And according to John, the first half, including the first six Seal Judgments, is worthy of the description **great tribulation** too. Again, these are clues of the awesome power God will put on display, and that He will evidently do so in both halves of these seven years. Remember that though Jesus and Daniel call the second half 'the worst', we have nonetheless seen that more people die in the first half, if only because there are more to kill.

But what we're really missing here is perspective. What we must **understand** is that when Jesus uses the description **great tribulation**, He is talking to Jews, while John is reporting more on what Gentiles will **experience**. And in the first half we'll see that God keeps Israel safe from harm so they don't **experience** it as **great tribulation** as the Gentiles will. However in the second half both groups, except the Jews who escape to God's refuge, get it with both barrels. So the first half is plainly **great tribulation** to the Gentiles and to any Jews not in Israel, and the second half

is further escalated **great tribulation** for all, except again for the Jews sequestered by God.

And hopefully those that insist on the point that only the second half is **great tribulation** do not do so in ignorance of John's use of this identical description, which we will establish must be in the middle of the period Jesus describes as **the beginning of sorrows**—in the middle of the first 3 ½ years. The problem is that many still suppose that John's mention of **great tribulation** in Chapter 7 implies that the second half begins 'after' The 6th Seal Judgment. This cannot be the case for lots of reasons, but the issue is raised out of understandable confusion. John speaks of those who come **out of great tribulation** at this point. But this could mean that this raptured **multitude** is rescued from **great tribulation** before it starts, or that they have been rescued from ongoing **great tribulation**. Though the severity of this first-half of **great tribulation** is easily enough accounted for in the first six Seal Judgments. Remember somewhere near 2 billion people or more die during this period. And nearly as many die in The Seal Judgments as in The Trumpet Judgments, and probably even more than die in The Plague Judgments if you don't count Armageddon. And it all sounds like **great tribulation** to me.

So besides this, the way we determine that John must be talking about a group that is being raptured out of ongoing **great tribulation** in the middle of The Beginning of Sorrows and not at the beginning of The Days of Vengeance will be to **continue** to establish the clear transitional event between **the beginning of sorrows** and **the days of vengeance** indicated by Jesus, which is **the abomination of desolation** ([Mat 24:15](#); [Luke 21:22](#)). So when we remember that The Abomination of Desolation in Revelation is described in Chapter 13 after all The Seal and Trumpet Judgments are over (Chapters 6-11) but before The Plague Judgments start (Chapter 16), and that this rapture of Gentiles **out of great tribulation** is in Chapter 7 and is described with clear chronological indicators to be pretty much between The Seal and Trumpet Judgments, this shows us that this rapture of Gentiles is in the middle of The Beginning of Sorrows, and that the first half of these seven years must be appropriately described as **great tribulation** too—especially if you're a Gentile.

And we can distinguish that this Rapture of the Tribulation Gentiles and The Abomination of Desolation are separated by all The Trumpet Judgments. And we will **continue** to establish that the period of **great tribulation** that Jesus refers to for the Jews starts with The Abomination of Desolation and **after** The Trumpet Judgments, much like we have already established that John's reference to raptured Gentiles coming **out of great tribulation** plainly occurs before The Trumpet Judgments. And by establishing that this rapture of Gentiles **out of great tribulation** and **of all nations** to **before the throne** occurs before the start of The Trumpet Judgments—between the 6th and 7th Seal Judgment—we **know** that this **multitude** must go through a set of judgments that should result in even more casualties than the last and worse set, not counting Armageddon.

So call it how you see it. And maybe God intends a double meaning here, that He is both bringing them **out of** worse **great tribulation** to come—which He is, as well as bringing them **out of** ongoing **great tribulation**—which He is too. In all cases, these Gentiles come **out of great tribulation**,

and in the middle of The Beginning of Sorrow as we will **continue** to establish. But I would guess that you have to die before this rapture to get **out of great tribulation** at this point. Because I'm assuming that those who stay alive will have to **remain** in it for the duration, or until they die at a later point, and are redeemed in later raptures. And of course I am only speaking of those who **remain** 'unshakable' in their faith.

So I offer 'The Great Tribulation' as a name and a description for the entire future seven years, as it is already commonly used anyway. And I do not offer it, as I've already made clear, in ignorance of the fact that the second half, for many reasons, is worse than the first. And all this evidence is convincing enough to distinguish the first two raptures and their positions in The Great Tribulation, but let's look at another way to get a more specific view of the position of this second rapture.

From The 6th Seal Judgment to The Abomination of Desolation or from the middle of The Beginning of Sorrows to the mid-point of The Great Tribulation.

Rev 8; 13:5
2 Thes 2:3-9
Mat 24:15;

Mark 13:14
Dan 9:26-27
Luke 21:20-22

Isa 61:1-2
Mat 24:8;
Mark 13:8

Heb 5:11-6:3
Isa 28:9-13

Assuming that the Seal and Trumpet Judgments are initiated in relatively regular intervals, this rapture of Gentiles **out of great tribulation** must be very near the middle of The Beginning of Sorrows. This rapture is plainly **after** The 6th Seal Judgment, and **after** the 144,000 are **sealed**. And immediately after this...

...when he [Jesus] had opened the seventh seal, there was silence in heaven about the space of half an hour... [followed by a ceremony in Heaven whereby] **...the seven angels which had the seven trumpets prepared themselves to sound** [Rev 8:1-6](#).

And in [Verse 7](#) we begin to see that these angels **sound** off, one by one, and that they complete their sequential assignments by the end of Chapter 11, before we see any mention of The Abomination of Desolation.

So The Rapture of the Tribulation Gentiles is at a point **when** there are still 8 more of the 14 Seal and Trumpet Judgments to go before, in Chapter 13, the Antichrist is found to be...

...speaking great things and blasphemies; and power was given unto him to continue forty and two months [Rev 13:5](#).

And this, according to Paul, is 'when' this...

...son of perdition...Who opposeth and exalteth himself above all that is called God, or that is worshipped... [behaves] **as God** [and] **sitteth in the temple of God, shewing himself that he is God...** [2 Thes 2:3-4,8-9](#)

...which also, according to Jesus, is...

...When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place...[Mat 24:15](#) standing where it ought not...[Mark 13:14](#),

...which also, according to Daniel, is when...

...the prince that shall come [the Antichrist]...shall...in the midst of the week [the midpoint of the seven years] ...cause the sacrifice and the oblation to cease, and for the overspreading of abominations [including declaring himself God] he shall make it [The Jerusalem Temple] desolate... [Dan 9:26-27](#)

...which also, according to Jesus, is...

...when ye shall see Jerusalem compassed with armies...[and] know that the desolation thereof is nigh... [Luke 21:20](#)

...which, getting back to the point, is the beginning of what Jesus and Isaiah describe as **the days of vengeance** ([Luke 21:20-22](#); [Isa 61:1-2](#)) but, more to the point, is long after The Rapture of the Tribulation Gentiles by the space of time of one Seal and all seven Trumpet Judgments—somewhere between a year or two later—which means that this rapture of Gentiles must be in the middle of the period that Jesus describes as **the beginning of sorrows** ([Mat 24:8](#); [Mark 13:8](#)), and long before The Abomination of Desolation which starts the worst time of all, The Days of Vengeance. Catch all that? All we did was nail down several markers of The Abomination of Desolation to help us with our view of our central reference point and its position in [Revelation 13:5](#). I wouldn't call this **strong meat** [Heb 5:11-6:3](#), but it's not **milk** either ([Isa 28:9-13](#)). And a review of these connections—and all of [SECTION 4](#) for that matter—may be in order if you're still fuzzy about it.

Is The Rapture of the Tribulation Gentiles for the dead as well as for the living?

[Haggai 2:6-7](#);
[Hebrews 12:25-27](#)

Getting back to this second raptured **multitude**, we can easily enough see where they end up, but I've already admitted that it's not as easy to say where they come from. I mean, are they solely raptured from the grave having died in the first six Seal Judgments, or as in The Rapture of the Church, are believers again raptured dead and alive from off the Earth? Though I can't be sure, there is some 'discriminating evidence' worth speculating about. First, we **know** that starting with The 5th Seal, it's open season on all those willing to be martyrs for Christ, and I expect all these new martyrs should make the trip. And any others of the near 2 billion who otherwise die in these first six Seal Judgments—who repent of their sins and trust Christ for their salvation before they die—should also be raptured with this **great multitude** to The Throne of God. And there will apparently be

plenty enough to make up this **multitude** from the deaths alone.

But beyond this, the best evidence that believing survivors may participate too is that they are finally saved and no longer need this dispensation of wrath. Except that God has declared through both the Apostle Paul and the Prophet Haggai that God's agenda for The Great Tribulation is to expose those who can be **shaken** in their faith and also those who **cannot be shaken** ([Heb 12:25-27](#); [Hag 2:6-7](#)). And this would seem to be the bigger issue. It implies that The Great Tribulation will be a test to the end or to the death. For this reason I believe it's more likely that survivors must maintain their faith until death, whether it comes earlier or later or even sometime into The Millennium. And surely at the end of The Great Tribulation there will be survivors who will not need to be raptured, because everyone who survives will find themselves in Christ's Millennial Kingdom anyway.

And we will also cover other later raptures for Gentiles that will accommodate others who die later in The Great Tribulation. So the question is whether survivors of The Great Tribulation include believers who are alive but not raptured in The Rapture of the Tribulation Gentiles. The problem with including survivors in any rapture where it's not specifically indicated is that if all believing survivors are included there wouldn't be any believing survivors left at the end of The Great Tribulation. So it seems unlikely that all Christian survivors are raptured. And I don't see any evidence that at the end of The Great Tribulation all survivors will be 'transported' at one time to one place, say, to a 'campaign headquarters' in Jerusalem for an inaugural celebration of theocracy. I see instead that everyone will have to get there on their own power annually. And we will rally to drum up support and pound out the details for this platform in our debates about the 7th and 9th raptures in later sections. In the meantime, to me it's unlikely that believers who are still alive will be taken in The Rapture of the Tribulation Gentiles because they will have a couple of other ways to make it out in good standing a little ways down the trail, that is if they can stand up to all the 'shaking' along the way. But whatever the case, it must all come down to **patience** and **faith**.

Jesus and John say **patience** and **faith** are required, and in some cases unto death

Rev 13:10; 14:12
Dan 7:21; Rev 13:7

Luke 21:9-19
Eph 3:5-9

Mat 24:13;
Mark 13:13

Rev 7:13-17

There is counsel from both Jesus and John for all believing survivors in The Great Tribulation. John speaks to all **...which keep the commandments of God, and have the testimony of Jesus Christ** to keep **patience** and **faith** ([Rev 13:10](#); [14:12](#)). And surely they'll need it. When they find themselves in The Trumpet Judgments, then later in the Antichrist's **war with the saints** ([Dan 7:21](#); [Rev 13:7](#)), and in The Plague Judgments, they will have to avoid the absolutely enforced threefold worship of Satan and the Antichrist and remain otherwise guiltless before God by the blood of Jesus. And whether they die somewhere along the way or somehow survive it all, it's only by **patience** and **faith** that they can secure their citizenship in Christ's Millennial Kingdom. Those **believers** who die in later stages of The Great Tribulation will catch later raptures, which we'll talk about when we get to those stopovers along the way.

More specifically though, the **patience** mentioned by John above refers to how **believers** must respond in The Days of Vengeance. The degree of **patience** required in this worst half of The Great Tribulation must involve either suffering unavoidable death or becoming an extraordinarily creative and resourceful fugitive. We will see how those that die **in Christ** are fortunate, experiencing the **mercies** of God in this way. But help for those who survive must come from God too. For example, there are some **believers** already planning to be fugitives in The Great Tribulation, mistakenly thinking they'll have to go through it. And I can only hope that their preparations will not be entirely wasted. Years after they die or vanish I'm hoping that other future **believers** will find use of these preparations. And such things should happen because, again, you don't have to have a correct eschatological **understanding** to be raptured with the Church, just **faith** in Christ.

Jesus offers similar counsel to Jews who desire to escape the destruction of their souls in The Beginning of Sorrows, saying,

In your patience possess ye your souls [Luke 21:9-19](#).

But again, we need to view this in the proper perspective. Even though the Jews as a whole are kept safe during The Beginning of Sorrows, Jesus also speaks of a special group that are not so safe precisely because they are the first ones to believe in Him after The Rapture of the Church. These early converted Jews are the ones that will be suffering persecution in Israel in The Beginning of Sorrow and beyond. And they will suffer much worse persecution, including incarceration and death, than the so-called Messianic Jews in Israel today already do. This must be the case because most other Jews in Israel won't come to the Revelation of Jesus Christ until near the end of The Beginning of Sorrows. And this is why these outnumbered early converted Jews will be so sorely persecuted by the majority of still

unconverted Jews, as we eventually see. Of course when many more Jews in Israel get to **know** Jesus at the midpoint, they too will fall under even greater persecution from the whole World, unless they can follow instructions and **flee** in time. And evidently one of their first clues will be the Messianic Jews that are in Israel today who will be the first to disappear. So this message by Jesus to Jews applies primarily to early Beginning-of-Sorrows **believers in Israel**, but also to the ones who don't escape Israel to that safe **place prepared of God**.

But though it's clear Jesus is most directly addressing persecuted Jews in Israel in The Beginning of Sorrows, I'm sure He would have counseled Gentiles in the same way if He could have. After all, He is talking here to Jews in Israel who convert early as Gentiles can. But at the time He could not make this point clear. He was under orders from The Father and could not overtly **reveal** anything about salvation to Gentiles—that there was a plan to save them too—as this part of the Gospel was then still **hid in God**, reserved to be **revealed unto his holy apostles and prophets by the Spirit** after Jesus left ([Eph 3:5](#)). That restated, we should accept into evidence that any presumption of a 'free pass' **out of great tribulation**—for anyone—seems to contradict the last thing Matthew and Mark recorded on the subject about the strategy offered to the Jews for redemption in either half of The Great Tribulation, namely,

...he that shall endure unto the end, the same shall be saved
([Mat 24:13](#); [Mark 13:13](#)).

I believe that in hindsight we can see that these two particular signposts for Jews, to **endure unto the end** and to do so with **patience** and **faith**, should lead us to conclude that 'what's good for the goose is good for the gander'. And in this case I mean, what's good for Jews is good for Gentiles too. So I expect that anyone who is raptured **out of great tribulation** must **endure** until they die in it, or **endure** until they survive it, with the exception of a relatively small group of Jews that, in due course, we will **prove** are raptured out of The Great Tribulation alive.

So this mid-Beginning-of-Sorrows **great multitude** rapture **out of great tribulation** [Rev 7:13-17](#), as well as other later-departing raptures, will not likely be so much cases of early dismissal, as acquittal, and this only after extremely difficult trials prosecuted by the enemies of Jesus, together with the extremely forceful cross-examinations of the judgments of God from Heaven. And there is more supporting evidence for all this to come. But I rest this case for now. Though now we can already easily imagine that a **great multitude** of new believers in Christ will not survive the first six Seal Judgments, but will nonetheless be saved **out of great tribulation**. And it will all be worth it. Because we will see that God has a different plan for every different group redeemed out of The Great Tribulation.

[A semantic argument over who is a Jew in a rapture of Gentiles](#)

[Rev 7:9-17](#)

The last remaining feature we need to distinguish in The Rapture of the

Tribulation Gentiles is that it's only for Gentiles. The idea is that the only Jews who would be eligible are those who choose a Gentile's track to salvation, and there should be some. The semantic argument over who is a Jew is an issue here. A liberal definition could include any descendant of Abraham, Isaac and Jacob. But any of these who have acknowledged Jesus as their Savior since the beginning of The Church Age can no longer be considered—operationally—Jews, because they are opting, whether they know it or not, to participate either in God's plan of **grace** for Gentiles—if they accept Jesus in this age—or in God's plan of **wrath** for Gentiles—if they instead acknowledge Him early enough and die early enough in The Great Tribulation. In this way they are converted to Christianity as Gentiles are—not as we will see 'real Jews' will be. Of course this is not a bad thing, but Jews that make The Rapture of the Church or otherwise come to **know** Him before their time in The Great Tribulation, will be left out of God's plans to reveal Jesus to Jews in Israel near the end of The Beginning of Sorrows. And Jews that **find** Jesus in The Age of Grace become part of the Bride of Christ, as other Gentiles do, and they will participate in The Rapture of the Church. And any Gentile or Jew that is converted to Christianity after The Rapture of the Church but before The 7th Seal Judgment, and dies so converted, must surely join the redeemed **great multitude** around The Throne of God in the middle of The Beginning of Sorrows. These will **serve him day and night in his temple** [Rev 7:15](#), at least until there is no more Temple, as we will eventually see. But more consideration will be needed for Jews who are converted late in The Beginning of Sorrows or early in The Days of Vengeance as we will also see.

Beyond this, we can confirm that The Rapture of the Tribulation Gentiles only includes, besides Gentiles, Jews already converted to Christianity, because this **great multitude** comes from everywhere, which must include Israel, and from every people, which must include Jews. This mid-Beginning-of Sorrows rapture is of...

...a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, [that] stood before the throne [Rev 7:9](#).

And this is a definition of Gentiles that must include converted Jews—really the same kind of group earlier found in The Rapture of the Church, except these will instead enter a continuous ministry as God's temple servants, having missed the opportunity to become part of the Bride of Christ in The Age of Grace.

[The cry of the Tribulation Gentiles](#)

[Rev 7:10](#)

There is another way we can distinguish this group as Gentiles. It is in their proclamation of praise to God. It's not identified as a song as in other redemptive raptures, but in this case, as John saw it, they...

...cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb [Rev 7:10](#).

Besides the fact that they are **before the throne**, they are specifically thankful for their **Salvation**, and are specifically thankful to Jesus, **the Lamb**. However this generic proclamation of appreciation for salvation does not distinguish this group as Gentiles per se, except when compared to other proclamations, songs, judgments and other identifications of the remaining groups. In this process of elimination we will see how other proclamations distinguish other redeemed worshippers as involving, besides more Gentiles, 'real Jews' who will ultimately by **patience** and **faith** come to **understand** God's '70th week plan' for their **salvation**.

And as we go, like it or not, you'll see that God will maintain a distinction between Jews and Gentiles forever, though the time will come when Israel will cease to be a nation as we now **know** it. And you may need a little **patience** and **faith** too just to get through the **proof** of this. But for now, we can see that there are at least some 'Jews' participating in the first two raptures who become like Gentiles by faith in Christ. In the remaining raptures we will also see that other 'Jews' join with Gentiles to make it **'out of great tribulation'** one way or another. But we will also see that there are at least three raptured groups that will remain solely groups of **special, chosen, holy, peculiar**, '70th-week-plan', 'real Jews'.

Gentiles and Jews must '**endure unto the end**' in '**that day**'

Jeremiah 30-31

2 Thes 2:6-7

2 Peter 3:8

Jesus tells 'Jews' that they must **endure unto the end** to be **saved**. But the question remains, when is this **end**? And besides 'Jews', this question must also be raised for Gentiles. The answers to these questions are many and complicated by the fact that there are at least seven identifiably different redeemed groups in The Great Tribulation that reach this **end** in a variety of ways. There is also a group that makes it out by surviving it all. This makes at least eight identifiably different judgments of God for these different groups. So the answers are complicated by the fact that some will exit alive by rapture, some will exit alive just by surviving it, and the rest must at some point die to escape it, with some of all these, in some cases, ending up in the same group. And the answers are complicated by the fact that some groups are all 'real Jews' while the rest are a mix of Jews and Gentiles that are saved as Gentiles. Still, there are two simple answers to these questions that immediately pop up. One is that they must **endure unto the end** of The Great Tribulation. And the other is that they must otherwise **endure unto the end** of their lives. And narrowing it to just three answers, the remainder must **endure unto the end** until they are raptured alive. However some must die and be raptured more than once to finally escape, as we will see.

And there are additional complications only **understood** by the right perspective. We have seen some of these different perspectives already, but let's consider another. There is an account when the Jews are **saved out of** their **time of...trouble** in Jeremiah's final **prophecy**. The period is popularly called **the time of Jacob's trouble** [Jer 30:7](#). Most evangelicals consider **the time of Jacob's trouble** to be The Great Tribulation, and it certainly includes it. But like many other **prophecies**, we must see this one in God's grand perspective, so that even **the time** He speaks of here must be **understood** in His terms. We can begin to **understand** God's perspective of **time** through the counsel of the Apostle Peter. He says,

...beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day [2 Pet 3:8](#).

Peter assures us that what we see as **a thousand years**, God sees and sometimes speaks of as just **one day**. Of course God does not always use this timescale when He speaks, but just like in the '**days**' of a '**week**', we must always be sensitive to when '**one day**' refers to one regular day, or at other times to a year, and also possibly to **a thousand years**. And we should notice, for example, that **the time of Jacob's trouble** is spoken of by God as **that day** [Jer 30:7](#). And there are many ways to see this perspective in this particular **prophecy** alone that we won't deal with here, but we'll pause just long enough to open the door on the issue. A few verses earlier, God says,

...the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD: and I

will cause them to return to the land that I gave to their fathers, and they shall possess it [Jer 30:3](#).

Now God is **prophesying** as if these events will take place in **days**, saying He **will bring** home **again** a final round of **captivity of my people Israel and Judah** in this **time of Jacob's trouble**. The beginning of this foretold **captivity** is also predicted by Jesus on the Mount of Olives when he speaks about the destruction of The Temple in Jerusalem that prompts the disciples to ask about **the end of the world [Mat 24](#)**. This is what occurs in 70 A.D., when the Romans finally put down a Jewish rebellion and destroy The Temple and scatter the Jews. Jews who weren't killed or who didn't escape as refugees were taken as slaves. Some of these slaves were put to work digging the canal through the Isthmus of Corinth in Greece, for example. Check your favorite encyclopedia or search engine for more details. The point is that these events began nearly two full **days** ago to God. And these **days** will end, according to God, when the Jews **return to the land that I gave to their fathers, and they shall possess it**. Most evangelicals agree we are still seeing this take place in Israel now. In other words, these 'two days' are still ongoing.

But a more direct way we can see that God is speaking about **days** in His perspective, and thousands of years in ours, is the way He refers to **the time of Jacob's trouble**, saying, **for that day is great, so that none is like it**. This tells us that God is not just talking about The Great Tribulation but all or some part of the previous thousand years. In this grand perspective you could include in **the time of Jacob's trouble** the rise of Islam in the 7th century, The Holocaust, and all the trouble the Jews have had and are still having in establishing, defending and growing their recovered homeland, culminating of course in The Great Tribulation. Indeed, even from God's perspective **that day is great, so that none is like it**. And in addition to seeing events in God's perspective of the last 'couple of days', we can also see events taking place 'tomorrow', or in The Millennium. So God is speaking in this **prophecy of days to come**, specifically about the last 'three days' of His plan for the World. This is God's perspective. And Peter's **revelation** by The Spirit about the way God sees all this, helps us see it all too.

And what we can now see in God's grand perspective is that **the end** is coming later 'today', and that His eternal kingdom will be established early 'tomorrow'. This is the perspective we see when God promises that...

...he [Jacob and His people] shall be saved out of it [or saved out of...that day which is the time of Jacob's trouble] [Jer 30:7](#)

This **day** we're talking about is 'today' and **that day** ends with The Great Tribulation followed by The Millennium, the next and last **day**. And this perspective gives us the idea that Jews will be **saved out of it** before 'today' is over. But we've already seen that it's not as simple as that. I mean you could say that any believer that dies in The Great Tribulation is at that point **saved out of it**. But the most notable escape of Jews is not so much by death or rapture as by a good set of legs. This would be when Jews in Israel have the opportunity to escape The Days of Vengeance to a safe haven **prepared of God** for the remainder of The Great Tribulation. But God by

rapture will save other groups of Jews **out of it**, both dead and alive, as we will see.

We can also begin to get a glimpse of the divisions of Jews in Jeremiah's **prophecy** because God refers to the **gladness** of **the remnant of Israel** [Jer 31:7](#), who God will restore, provide for and protect. But He also speaks of Jews that,

In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge [Jer 31:29-30](#).

In other words, only some Jews will get a free ride, while others that are late to respond may not be so fortunate, if **saved** at all. Of course **those days** in this verse might be man's days—regular 24-hour days—or they may be referring to the new fate of Jews in the two **days** of The Church Age and The Great Tribulation, which also shows that God will make you earn your better **revelations** because you have to be aware that He commonly mixes around not only the precepts but also the perspectives. And we'll naturally get to more of God's grand perspective as we go, because, as Peter assures us, this is unavoidable for those who **continue** in His Word.

By-the-way, Jeremiah shows us that in order for Jews to be able to happily exit The Great Tribulation, they must make **a new covenant** with God. God says,

Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah... I will put my law in their inward parts, and write it in their hearts... and I will remember their sin no more [Jer 31:31-34](#).

We will see that these **days come** at a point when the bulk of 'real Jews' finally get **the revelation of Jesus Christ** late in The Beginning of Sorrows. However we will also see that this **revelation** for 'real Jews' cannot be entirely restricted to this climactic point.

It's also important to remember that some of this must happen when the operations of The Spirit of God are **out of the way** [2 Thes 2:6](#), much like they were before The Age of Grace. Nonetheless, by the awesome displays of God's **power** and **wrath** different groups of Jews and Gentiles will come to this crucial **revelation** at different times even up to the close of **that day**. And any way you look at it, anyone living at anytime in The Great Tribulation who makes **a new covenant** with Jesus will be **saved out of it** at some point if they **endure unto the end**. Except we'll also establish that all 'unsaved real Jews' who die anytime between The Resurrection of Jesus and The Abomination of Desolation will find themselves alive again by rapture to Israel just before The Abomination of Desolation. These 'real Jews' will be put back into **that day** by God so that they'll get their chance to be **saved out of it**.

Again, there are many correct answers to the question, 'what is **the end**?' For the Tribulation Gentiles, their escape comes no later than halfway

through The Beginning of Sorrows. But by this point no exclusively Jewish groups are seen exiting. So we must look for the first wave of Jews beyond this point. Next we'll get our feet wet with the first presented rapture of 'real Jews'. It is not really a wave, but they do make a big splash. And so do Satan and the Antichrist. But of course no one can make them bigger than God.

The Rapture of the Two Witnesses

The power of the Two Witnesses

Rev 11:3-6

CHART of 7 Distinguishing Features of The Rapture of the Two Witnesses							
X = Certain ? = Uncertain BLANK = Certainly Not							
Raptures	From Grave	From Earth	Jews	Gen- tiles	To Earth	To Heaven	Saved
Two Witnesses	X	X	X		X	X	X

CHART of the Rapture of the Two Witnesses in the Main Sets of Events of The Great Tribulation				
Sets of Events	The Beginning of Sorrows	The Abomination of Desolation	The Days of Vengeance	Armageddon
Position				
End	Two Witnesses			

Something else is going on throughout The Beginning of Sorrows besides The Seal and Trumpet Judgments and the rise of the Antichrist. And it culminates in a rapture at the end of The 6th Trumpet Judgment. This would be The Ministry of the Two Witnesses, and it's a ministry of **power** for repentance. So what is their **power**? It's that...

...if any man will hurt them, fire proceeded out of their mouth, and devoured their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut

heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will [Rev 11:3-6](#).

Power? Yes. Repentance? Surprisingly enough, not so much, except for a select **few**. I mean I expect that their ministry doesn't really have its best result until after they're gone. But we should keep in mind as we go that the ministry of this Jewish duet is likely directed mainly to the Jews in Israel, though will undeniably profoundly affect the entire World. And we should also keep in mind that they are merely an accompaniment to the entire orchestration that is The Beginning of Sorrows. And they will be joined midway through their performance by another ministry of a larger band of 144,000 Jews. However I expect that The Seal and Trumpet Judgments and the exploits of the Antichrist will have a lesser effect on Israel in The Beginning of Sorrows because we will see that God protects her during this time. Altogether though, these various performances should prove a harmonious and masterful symphony in the key of repentance that will largely fall on deaf ears until its crescendo finale.

The sackcloth of repentance

Rev 11:3

Jonah 3:8

Jer 4:8; 6:26

Who are these Two Witnesses? Let's go to the beginning of their story. Primarily, they are all about the ministry of repentance. God decrees,

I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore [1260] days, clothed in sackcloth [Rev 11:3](#).

What being ***clothed in sackcloth*** means here is that they will be ministering repentance for sin. A KJV concordance search shows 45 entries for ***sackcloth***. Job, Jacob, David, Isaiah, Jeremiah, Ezekiel, Daniel, Joel, Amos, Jonah, and other ***prophets*** and kings of Israel, and Jesus, all speak of and/or wore ***sackcloth***, often while sitting in a heap of ashes, as an appropriate indication of repentance for themselves and/or for those who they were repenting for. This 'waiting-on-God-for-forgiveness process' lasts until a sign from God is received. And an answer of His mercy dependably comes to the sincerely repentant.

Jonah, in the example of the salvation of ***Nineveh, that great city*** of the Assyrians, makes clear the connection between sackcloth and repentance for wrong-doing, convicting them to...

...let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands [Jonah 3:8](#).

Jeremiah shows us the motivation for this deliberate, openly observable display of repentance when he charges the contrite, saying,

For this gird you with sackcloth, lament and howl: for the fierce anger of the LORD is not turned back from us [Jer 4:8](#).

He also seems to foreshadow the very method to properly respond in ***the time of Jacob's trouble***, pleading,

O daughter of my people, gird thee with sackcloth, and wallow thyself in ashes: make thee mourning, as for an only son, most bitter lamentation: for the spoiler shall suddenly come upon us [Jer 6:26](#).

And in ***sackcloth*** the Two Witnesses, with their God-given power, will try to promote and enforce their ministry of repentance, but instead will more pervasively provoke worldwide rebellion against God. These two can really dish it out. And they serve up a lot more than just warnings, because they'll have the whole World cursing God as we will see.

The candidates Moses and Elijah

[Luke 4:25](#) [1 Kings 17-18](#) [Exodus 7:20](#) [Luke 9:28-32](#)

But do these ***two witnesses*** remind you of anyone? The ***power to shut heaven, that it rain not in the days of their prophecy...*** [and the] ***power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will*** should ring a bell. Remember what Elijah did? Jesus reminds us about it, telling of...

...when the heaven was shut up three years and six months, when great famine was throughout all the land ([Luke 4:25](#); [1 Kings 17-18](#)).

And this was just to get Israel's attention. And speaking of getting attention, everyone remembers what Moses did. He **turned** the **waters...to blood** [Exod 7:20](#) and administered a number of other memorable plagues upon Egypt.

These two **prophets of God** also appear to Jesus on **a mountain** during His ministry on Earth. Peter, James and John witnessed them there as Jesus' face is **altered** and his clothes become **white and glistening**, and these disciples see them in their **glory** or heavenly forms. Luke tells us that they came to talk to Jesus about His **decease** [or his death] **which he should accomplish at Jerusalem** [Luke 9:28-32](#). In other words, they were conferring about his upcoming crucifixion. So **Elijah**, (or **Elias** in the New Testament KJV), and **Moses** have comparable on-the-job **experience** to be the Two Witnesses. On top of that, they are seen involved in the **continuing** work of serving Jesus in their 'afterlife' which also seems to uniquely qualify them for this ministry. They are Jews who were aware that Jesus is the Messiah even before His crucifixion, and evidently still remain in close contact with Him. Or do they? I mean it's possible that they'll need to come to **the revelation of Jesus** again if have to be born into the World again in order to serve as the Two Witnesses, which we will speculate about further.

The '**once to die**' rule and some notable exceptions

[Heb 9:27](#)

[John 11:39-44](#)

Still others argue, as the Apostle Paul teaches, that,

...it is appointed unto men once to die, but after this the judgment [Heb 9:27](#).

So by this rule it should be impossible for Moses, Elijah, or anyone else who has already died to come back to live another life. But we all should remember what happened to Jesus' friend Lazarus, because it was not just a resuscitation. No, he was a stinking corpse before coming back to life, specifically defined as **dead** [John 11:39](#). And there is far more overwhelming evidence of exceptions to this rule, my favorite being another multitude of 'as-dead-as-you-can-get' Jews that will be resurrected and transported to Israel in the middle of The Great Tribulation. And we will autopsy this revived multitude a few sections from now. There are also the 'never-to-die-even-once' 144,000 Jews that we have an appointment with in the next section. And of course there are also the Christians who are still alive at The Rapture of the Church. They will never die either. Indeed, there are several 'multitudes' of exceptions to this rule. So Paul's **teaching** is a general rule with exceptions. And as such it's generally true enough because most live and die just once.

Elijah could set the 'lifetimes' record

Mat 17:10-13

2 Kings 2:11

Naturally, or supernaturally as the case may be, this means Elijah may be in line to set the record. Jesus confirms that Elijah has already come and gone—to and from the Earth—twice, and that he was expected to return the second time, because He was **prophesied** to do so. And Jesus confirms that he did as **John the Baptist** [Mat 17:10-13](#). But maybe he didn't break the rule if you think he was taken 'alive' in that 'chariot of fire' the first time ([2 Kings 2:11](#)). Getting technical, you could argue he has only 'died' once so far as John the Baptist. But others might conclude that since he left the Earth when he was taken in the chariot that he has already 'died' twice. And if you look at it this way, and if he should come back again and die once more, then he could be breaking the record for number of deaths. And if he does return again, he'll at least get the opportunity to die twice just like a multitude of Jews are scheduled to do anyway.

And there is more clearly a record broken if he is born the third time of a third mother. And these births would be spaced from hundreds to thousands of years apart. See! The Bible does teach reincarnation—just kidding! But seriously, I assume his body was not left on the Earth the first time, but that it was the second, and in two pieces for that matter—he was beheaded. So the question is whether John the Baptist's physical body gets recycled again or is left in the grave to be replaced by a new one should he come back a third time.

However John's teeth may no longer be in a grave, and the rest of his body may have been found and moved from one place to another earlier this century. Well, at least some believe that John's grave was found. 'He' was dug up and reburied by "Israeli religious authorities". And the teeth of this body went to labs in Arizona and Israel for carbon dating and DNA testing, respectively (BBC News World Edition, August 27, 2002

http://news.bbc.co.uk/2/hi/middle_east/2218763.stm). So if this is really Elijah and John's remains, will they disappear when He is conceived in the womb of his third mother? And will the teeth disappear from the labs? Or should we expect that each time his different mother—and father—must provide their different contributions of his DNA, and that only **the spirit and power of Elias** is transferred ([Luke 1:17](#)). I think verifiably disappearing remains would answer this question, and so would confirmation that his remains remained. But if Elijah comes back again to his familiar role, I'm guessing we'll eventually find out one way or another. And whatever the case, I wouldn't consider any imaginable scenario in any way too difficult for God.

We also **know** that the Two Witnesses will be killed and do a dramatic 'Lazarus-without-tomb' style resurrection from the dead before they finally leave the Earth. So without getting too technical, if Elijah should return again as one of the Witnesses, you could say he will live four different times and dies three times, that is if you don't count his final rapture as a death. Moses would chalk up three lives and two deaths with this kind of reckoning. And

besides their job **experience**, what could be a better qualification than having more **experience** with 'life and death' than anyone else?

Enoch lived longest of those who never died

Gen 5:22-24

In answer to that last question you could say that when it comes to **experience** with life, there's Enoch. He didn't die and lived longer on Earth than the total years in the lives of Moses and Elijah put together. And as far as I **know** he hasn't come back yet ([Gen 5:22-24](#)). This is why some think he's a candidate. However the groundswell of support for this candidate comes along with the oversight that there are many exceptions to the '**once to die**' rule. And besides Enoch, there are other candidates that seem to be officially nominated.

Both the Prophet Ezekiel and the Apostle John eat books and measure The Temple in Jerusalem in prophetic visions from God.

Rev 10:1-11 Ezek 2:8-3:4 Ezek 42:20 Rev 11:3-10

After The Trumpet Judgments' **sixth angel** sounds at the end of Chapter 9, and after **another mighty angel** will **sware...**[that] **the mystery of God should be finished** [Rev 10:1-7](#)—indicating some other '**hid in God**' big surprise to come involving **the seven thunders...voices** that we can only fruitlessly speculate upon—then another **voice...from heaven** will instruct this same **mighty angel** to give John a little book **sweet as honey** that, as commanded, he will eat and it will make his stomach **bitter**. Similarly, Ezekiel has an **experience** eating a **roll of a book** [a scroll]...**as honey for sweetness** whose message for Israel is plainly bitter ([Ezek 2:8-3:4](#)).

And just after John's **experience**, the **mighty angel** tells John,

Thou must prophesy again before many peoples, and nations, and tongues, and kings [Rev 10:11](#).

This is certainly a high office whatever it may be, but it seems to fit The Ministry of the Two Witnesses. And this seems to be further confirmed because John is next instructed to do temple measurements. And Ezekiel's similar temple-measuring **experience** specifically serves...

to make a separation between the sanctuary and the profane place... [Ezek 42:20](#)

And this too seems to fit with The Beginning of Sorrows Ministry of the Two Witnesses. And all this seems to connect Ezekiel and John to this ministry. Both he and John eat a 'honey-sweet' book (which were scrolls back then) in order to deliver a bitter message, and measure The Temple to distinguish between **the holy** and **the profane place**. These surely sound like proper qualifications, and preparations, for The Ministry of the Two Witnesses to me.

And if that's not enough, it's right after this that John is informed of the mission of...

...[God's] **two witnesses**...[that]...**they shall prophesy a thousand two hundred and threescore days**...[and that]...**they of the people and kindreds and tongues and nations shall see their dead bodies**...[when they are killed at the end of their ministry]...**And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth** [Rev 11:3-10](#).

And these **two witnesses** 'torment' **them that dwelt on the earth** not only with **plagues** but evidently also with their **bitter** message. In other words, The Two Witnesses are given **power...in the days of their prophecy** over all **the people and kindreds and tongues and nations** who will feel the **bitter** effects of their ministry. This seems to be very close to what is promised to John—to **prophesy again before many peoples, and nations, and tongues, and kings**.

[John miraculously escapes death, but this is common](#)

And for those of you still who still feel attached to the '**once to die**' rule, some may wonder whether John actually died, or was his **experience** more like Enoch's? It is documented in [Foxe's Book of Martyrs](#) that John,

The 'beloved disciple', was brother to James the Great. The churches of Smyrna, Pergamos, Sardis, Philadelphia, Laodicea, and Thyatira, were founded by him. From Ephesus [founded by Paul] he was ordered to be sent to Rome, where it is affirmed he was cast into a cauldron of boiling oil. He escaped by miracle, without injury. [Roman Emperor] Domitian afterwards banished him to the Isle of Patmos, where he wrote the Book of Revelation. Nerva, the successor of Domitian, recalled him. He was the only apostle who escaped a violent death.

So John shows a tendency of being favored enough by God to be able to miraculously escape death. But it should be clear by now that being redeemed without ever having died will turn out to be rather common. Let me be even more specific. More people are alive today than the total of all who have lived and died before now, if you can believe The Bible that is. And a small percentage of the, say, 7 to 9 billion people living at the time of the coming Rapture of the Church will be raptured having never died. The number of those raptured alive at this time should, hopefully, be a larger number than **the dead in Christ**, whose spirits wait in **paradise**, and whose bodies **rise first** out of **the grave** also to be made 'immortal'. I mean maybe the redeemed of **the dead** in this rapture will be less than half as many as those raptured alive. Still, this ratio must change during The Great Tribulation where there will likely be many more who die before being raptured. And by the end of The Great Tribulation, maybe the numbers are about equal, making 'never experiencing death' rather common, at least

among the redeemed.

Can the Apostle John be one of the Two Witnesses?

Dan 3:12-30
Dan 9:24

Rev 21:9-14
Rev 7:9-11

Rev 11:15-16
Rev 19:4-7

So did John ever even really 'die'? God knows. We **know** He was miraculously saved from death at least once, kind of like Shadrach, Meshach, and Abednego ([Dan 3:12-30](#)). But when it comes to his eligibility to be one of the Two Witnesses it doesn't really matter. And whether any of the above so-called candidates has already died once or not, I'm sure they would all be willing to finally die or die again as one of the Two Witnesses. So the real determiner is who gets to choose. And that would be God. Personally, I'm betting on Moses and Elijah, (figuratively, of course), because it is not possible that John is a candidate for this office.

And I can't guess what John's real future mission will be otherwise, especially since a case can be made that all of Jewish **prophecy** will be completely fulfilled, that God will **seal up the vision and prophecy** for the Jews at the end of the 70 weeks plan at the end of The Great Tribulation ([Dan 9:24](#)). But this ministry John is given isn't really to a group appropriately labeled 'for Jews only'—it must be a worldwide ministry. And after all, according to John Foxe, he helped establish most of the Churches Jesus identifies in Revelation for the Gentiles. In other words, he is a significant 'Apostle to the Gentiles' in his own right. So evidently his ministry takes place after The Great Tribulation in The Millennium, because The Great Tribulation is by no means the end of the story. And whenever and whatever John's next ministry may be, we are clearly still waiting on his 'more sure words of prophecy' because they cannot come until his next 'incarnation' or 'immortalization', which I assume has not yet occurred. And by-the-way, in [SECTION 11](#), and counting **the tabernacle...in the wilderness**, we will see that Ezekiel is measuring the 5th Temple in Jerusalem erected at the beginning of The Millennium, while John measures the 4th one that is to be built next and destroyed at The Abomination of Desolation. So they are measuring dramatically different temples as we will see.

But enough beating around the bush. John is the least likely of all these candidates to be the one of The Two Witnesses because he is most likely one of the **four and twenty elders**, one of the 24 who have their names forever engraved into the walls of the eternal city New Jerusalem, because he is undoubtedly one of **the twelve apostles of the Lamb** [Rev 21:9-14](#). And he is evidently seen around The Throne of God throughout The Great Tribulation from beginning to end. More explicitly, besides being seen in Heaven before the start of The Great Tribulation, the 24 Elders are seen for the second time encamped around The Throne of God at the time of The Rapture of the Tribulation Gentiles in the middle of The Beginning of Sorrows [Rev 7:9-11](#), and are shown to still be there at the sounding of the 7th Trumpet Judgment at the end of The Beginning of Sorrows ([Rev 11:15-17](#)), and they are even mentioned again at the end of The Great Tribulation at The Marriage of The Lamb ([Rev 19:4-7](#)), all showing John to be otherwise occupied and therefore

disqualified as a candidate for one of the Two Witnesses. The Witnesses will have to be on the Earth during The Beginning of Sorrows to do their job. I guess this also means that John sees himself in his vision a number of times, but not as one of the Two Witnesses.

The wild goose chases of Scripture

John 8:31-32, 36

What do you **know**? Those who feel I have 'led you on a wild goose chase' with John, let me tell you what we were really hunting for here. One little detail disqualifies John as one of the Witnesses. He's evidently got a position to fill elsewhere during the same time. Missing that can make you sure, especially if you have not been shown any other good candidates, that he's got to be one of the Two Witnesses. And all of us who have handled **prophecy** on a regular basis, or **scripture** in general for that matter, have deceived ourselves this way from time to time. We may even find errors of misinterpretation we have believed true for years until we finally find or recognize one more precept that changes our perspective. And it's the same reason why various students of **prophecy**, with even less subtle oversights, place The Rapture of the Church erroneously in several different positions in and around The Great Tribulation when only one can be right. But these are only a couple among many other popular crucial misinterpretations, many of which you will discover and hopefully abandon in this **study**, if you're honest enough to give them up. And of course, we should always be finding new precepts to add to our larger and larger collections to enhance if not to change our **understanding**. This is a part of what it means to **continue** or to **grow** in The Word of God. And this is the natural progression of The Word of God.

But I would hope that some of you weren't fooled at all by this 'wild goose chase' of mine, and were hopefully questioning my credibility or even prematurely ready to slander me. To those of you to whom this applies, 'gotcha'. But my real point is that Satan has most likely already beaten me to it. And the real problem is that my 'gotcha' here is an easily conceded point because it's not really that controversial, nor does anyone have their ministries too heavily invested in this particular 'gotcha' to care. But other more popular, more 'heavily invested' **errors of interpretation** will not be given up quite as easily because they involve the majority of evangelicals. Still, I'm sure many of you just gave up your previously long-held 'stance' on the identity of the Two Witnesses—and that should include those of you that have insisted that it's Moses and Elijah too.

I have acknowledged hundreds or maybe even thousands of significant **errors of interpretation** on my own part over the decades. Again, this is a part of what it means to **continue** or to **grow** in The Word of God. Growing in **the knowledge of God** is an unending revision of everything you **know** by adding to it and looking it all over again and again to gain better and better perspectives. But I have personally never been compelled by a large audience to acknowledge such 'revisions' of mine up till now. And God-willing, I will eventually be compelled to do so, and most likely by my own discoveries than by someone else's. But I thank God He has tested me on a

smaller scale, again and again, so that I trust that He has prepared me to error as little as humanly possible, to acknowledge errors as quickly as discerned, and to always endeavor to keep clear the difference between when I **know** I am speaking on His behalf and when I am speculating in a process where I hope to eventually prove new **revelations** that I can then add to what I **know**, and I can then speak to on His behalf. Or else by this process be further equipped to show others additional traps of misinterpretation and error. This is included in what Jesus means in [John 8:31-32](#), and is also part of what He means in [Verse 36](#) when he says,

If the Son therefore shall make you free, ye shall be free indeed.

The Discernment Prayer and the Apostle Peter's Commandment

1 Pet 4:11

Col 1:10

So live **free**. Find your way to a better continuing attitude and approach to the **study** of the **more sure word of prophecy**, and to the whole Word of God for that matter. And along the way you must keep in mind that to 'please' God you should be ever **increasing in the knowledge of God** [Col 1:10](#), and thereby never cease from improving and correcting your perspectives. And with that said, consider my altered version of the 'serenity prayer' based on Jesus' **promise** that if we **continue** in His Word, we will be made **free**.

God grant me the discernment by The Spirit to **know the truth**,
to acknowledge it openly when I do not **know** for sure,
and the **wisdom** to tell the difference.

Or in other words, and as the Apostle Peter commands,

If any man speak let him speak as the oracles of God... 1 Pet 4:11

Of course, the alternative is to shut up. And I will eventually be shown by someone else other than myself to be in error concerning The Word of God in this study. But it was over twenty years before God released me to open my mouth in a way that could land me on any kind of significant stage. And you should **know** that God has qualifications and tests—and **know** that God likes tests—if you presume to speak for Him. I recommend a couple decades preparation as a good rule of thumb, but no guarantee. Again, my real credentials can only exist is the totality of my **teaching**.

The exceptions to the '**once to die**' rule are sure, but the identity of the Two Witnesses is not

Dan 12:1-2

Ezekiel 37:1-14

It's true that this oracle's 'totality' does not promise to answer all questions. In fact, in a healthy growing process you should raise at least as many questions that cannot be immediately answered as ones that can, which brings us back to the case in point. The identity of the Two Witnesses remains uncertain, however likely it is that it's Moses and Elijah. I can speak for God, however, and say that...

...many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt

[Dan 12:1-2](#).

This means, especially with the added detail in [Ezekiel 37:1-14](#), that lots of people are going to live and die twice before they are judged, and, as with The Rapture of the Church, plenty will have never died before they are raptured and judged. These also happen to be two similar descriptions of the next couple of raptures we will cover in the middle of The Great Tribulation, except both these raptures will be indisputably only of 'real Jews'.

'The Lord of the Sabbath' rule

[Rev 11:4](#)

[Mat 12:1-13](#)

[Mark 2:23-28](#)

[Luke 6:1-11](#)

Moses, Elijah, Enoch, maybe Ezekiel? Someone else? Someone new? Who are **...the two olive trees, and the two candlesticks standing before the God of the earth?** [Rev 11:4](#) Who deserves this place of honor more? Who has the **experience** and qualifications? Who is available, eligible and appropriate? But the easily most relevant question is, who has The Lord of the Sabbath Day chosen? We must not forget that...

...the Son of man is Lord even of the sabbath day... ([Mat 12:1-13](#); [Mark 2:23-28](#); [Luke 6:1-11](#))

This means that He makes, and as He sees fit, breaks the rules, or simply breaks earlier presumed conventions or interpretations, which in either case would be His business. And after all, thank God it's His call.

The Two Witnesses are killed by **the beast** and their bodies lay 3 ½ days **in the street** in Jerusalem while at the same time their spirits wait elsewhere, maybe preaching in **Abraham's bosom**, after which their spirits return to resurrect their bodies on Earth, where they are then visibly raptured alive to Heaven.

[1 Cor 15:51-58](#)

[Rev 11:7-14](#)

[Luke 16:22](#)

[Eph 4:9](#)

[1 Pet 3:19](#)

[2 Cor](#)

[12:2-4](#)

Indeed the Two Witnesses will be called. And John hears this call too, and reports that...

...they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them [Rev 11:12](#).

This sounds similar to when John is called at the time of The Rapture of the Church, but this rapture seems to be in slow motion compared to Paul's description of the Church's rapture which happens ***in the twinkling of an eye*** [1 Cor 15:51-58](#). And in [Revelation 11:7-14](#) John sees several things that must occur just before and just after this rapture of the Two Witnesses. It will happen...

...when they shall have finished their testimony, [and when] the beast that ascendeth out of the bottomless pit [apparently the Antichrist] shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves... And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And...

...well, you ***know*** the rest of the story. These two are raptured alive from the Earth after being killed—evidently by the Antichrist—and after their ***dead bodies*** lie unburied 3 ½ days. And while they're ***dead*** I'm guessing their ***spirits*** probably wait in ***Abraham's bosom*** [Luke 16:22](#), in the ***lower parts of the earth*** [Eph 4:9](#) where the ***spirits*** of both Jews and Gentiles waited to be redeemed before Jesus ***descended*** to this ***prison***, and ***preached*** to them ([1 Pet 3:19](#)), and then ***ascended*** and ***led*** them up to ***paradise*** leaving it empty. And these ***spirits*** of ***dead*** Jews and Gentiles are still in ***paradise*** or ***the third heaven*** [2 Cor 12:2-4](#), being joined by others who die in this age, and who are all waiting to finally be immortalized in The Rapture of the Church. And since the resurrection, ***Abraham's bosom*** must be filling back up again with 'unsaved real Jews' that will be returned to Israel to get an opportunity to be saved half way through The Great Tribulation as we will see.

So ***Abraham's bosom*** must be presently occupied only by Jews who do not yet ***know*** their Messiah. And I expect this growing number of dead Jews will all still be there when the spirits of the Two Witnesses make a 3 ½-day visit down there just before being returned to Israel and then raptured. And I mean I'm guessing that this is part of their ministry to the Jews, that these Two Witnesses will ***preach*** to these '***spirits in prison***' too, except that this time ***some*** of them will not get the message as Daniel confirms.

Again, the Two Witnesses die when they are finished with their 1260-day

ministry on Earth, when **the beast** kills them, and they apparently spend 3 ½ days of ministry inside the Earth, and after that stand back up alive on the Earth where, being in plain view of all their **enemies**, they are called from Heaven to **Come up hither**. These two are unquestionably Jews who are really 'double raptured', evidently for the benefit of those watching from Earth, and they go to an undoubtedly special and greatly esteemed but unspecified eternal station. It has been suggested they will be 'right-hand men' to Jesus, and this makes sense to me. And we will discuss **Abraham's bosom** and other **lower parts of the earth** some more in later sections.

When the **second woe is past...behold, the third woe cometh quickly** and time is up for The Beginning of Sorrows.

Rev 11:14

So as we come to the end of The 6th Trumpet Judgment, we have found the third rapture, or so it appears, but we also **know** we must be near the end of The Beginning of Sorrows because since The Ministry of the Two Witnesses is over, we must be at least 1263 ½ days into the first half of The Great Tribulation, which must be very close to all the time available. And after the description of the conclusion of their ministry we are next informed that,

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

And as we have determined before, The 7th Seal and Trumpets Judgments must be conspicuously short, meaning that **the third woe** must not only come quickly, it must pass quickly too. And when this 7th Trumpet Judgment is over we can expect it's time for The Abomination of Desolation. And we can deduce this by the time constraint. If limited by Daniel's **prophecy** to a strict interpretation of just one week to finish the plan, we must be about out of time for The Beginning of Sorrows, because the Two Witnesses are given **a thousand two hundred and threescore** (or 1260) **days** on Earth and 3 ½ days probably in Abraham's Bosom to finish their ministry which must account for nearly all of the 3 ½ years that is allowed for the entire first half. And surely there will be enough time for the **quickly** following and likely brief 7th Trumpet Judgment or The 3rd Woe. But we will see that there is quite a lot more to cram into this intense, time-limited period. Still, there are several ways we can see that there will be enough time.

Only a small part of one day may be needed to complete The 7th Trumpet Judgment

Rev 11:3-14

First of all it helps that The 7th Trumpet Judgment could fit into the final hours, or possibly even in half an hour, on the fourth day following the 1260th day of The Ministry of the Two Witnesses on Earth. Because if their ministry begins the same day that The Mystery of Iniquity is **revealed**, The Beginning of Sorrows could end as soon as 1263 days, 13 1/2 hours later. We **know**

this because their ministry will go on **a thousand two hundred and threescore days** plus **three days and an half** more while **their dead bodies shall lie in the street of the great city...where also our Lord was crucified** before, as John saw it, they **ascended up to heaven in a cloud**. And less than an **hour** after this rapture there is **a great earthquake** that marks the end of The 6th Trumpet Judgment or the end of the **second woe** [Rev 11:3-14](#). And if the 7th Trumpet Judgment immediately follows taking less than half a day, then The Beginning of Sorrows would be over in less than 1264 days.

And there is another helpful consideration. Just as the first and last of the three days of the Lord's entombment unambiguously were not full 24 hour periods, so the first and last **days** of the designated time period for The Ministry of the Two Witnesses may not be either. In other words, another day or two could be freed up by this reckoning. And this may be partly how The 7th Trumpet Judgment can be completed on time. More particularly, traditional Jewish calendar days begin and end at sunset, and the days of an event such as the entombment of Jesus are counted around the sunsets. Since He was entombed not long before sunset on day one, and stayed in the tomb through the next sunset ending day two, and arose at sunrise during day three, His body may have been entombed less than 40 hours. But this does not change the fact that this is appropriately counted as a three calendar-day event. And this same reckoning may be used as appropriate in all specified time periods throughout The Bible. So adding a 7th Trumpet Judgment / 3rd Woe that could be as short as a literal half hour, the minimum number of days required to complete the first half could instead be just short of 1263 actual days—and just short of 1262 days if a short partial first day in The Ministry of The Two Witnesses also helps, though it may not because the beginning of their ministry is not the 'official marker' of the start of The Beginning of Sorrows.

Of course whether any of this partial day stuff applies is all speculation. It may be an unnecessary consideration, because we may not have such a tight squeeze at all. All we can be sure of is that when all is said and done, what happens will perfectly agree with what God has told us in advance. In today's popular reckoning of time, 3 ½ years of 365 ¼ days per year would give us 1278 days—no problem. But it's more likely that we need to do our reckoning with the original Jewish calendar system.

[The Jewish calendar system and its leap years](#)

[Dan 7:25](#)

I intend to show the overwhelming likelihood that we are dealing with Jewish calendar years, months and days here, even though the present day Gregorian or Civic Calendar would give the needed time too. First, given the constraints of the Jewish calendar, how many days are or could be available in 3 ½ years? There is a concise explanation of what we are working with on The Jewish/Civil Calendar Program website:

The Jewish year harmonizes the solar and lunar cycle, using the 19-year cycle of Meton (c. 432 B.C.E.). Meton discovered that after

nineteen years the years reckoned using the sun and the moon get back into synch (almost). It corrects so that certain dates shall not fall on certain days for religious convenience. The Jewish year has six possible lengths: 353,354,355,383,384,385 days, according to the day and time of the new year lunation, and position in the Metonic cycle.

[The Jewish/Civil Calendar Program](http://www.uwm.edu/~corre/calendar.html)

(<http://www.uwm.edu/~corre/calendar.html>)

On the Jewish calendar, years with lengths of 353, 354 and 355 days are "regular years" with twelve 29 or 30-day months. The years with 383, 384 or 385 days are "leap years" with thirteen months due to the repeat of the month Adar—as indicated by immature barley crops—to catch up the slipping calendar once every few years. With a cycle like this, 3 ½ years could be anywhere from just short of 1240 days—if these years contain no leap year—to just over 1270 days with one. Obviously we are going to need a leap year in The Beginning of Sorrows in order to have enough time to complete the minimum of about 1263 days on schedule. And there would seem to be just enough room for a '7 ½ -day' **half an hour** for The 7th Trumpet Judgment if needed.

And if an underdeveloped barley crop signals that a leap month is needed early enough in The Beginning of Sorrows, another one should eventually crop up in The Days of Vengeance too—not that any Jews will still be free to grow barley in The Days of Vengeance. And the World in general won't have a clue either. For one thing, we **know** that the days will be **shortened** which is a consideration we'll overlook for now. And besides that, Daniel has a **dream** that tells us that the Antichrist will be messing with the popular calendar during the **time and times and the dividing of time** of The Days of Vengeance [Dan 7:25](#). So who'll **know**? God will.

Revelation uses the Jewish calendar that anticipates still future events that **are a shadow of things to come...but the body is Christ**

[Col 2:16-17](#)

A good way to see that end times **prophecy** does not use the 'anticipated' present Civic Calendar is to recognize that though The Church Age of Grace is primarily about the Gentiles, The Great Tribulation and **the time of Jacob's trouble**, is primarily about the Jews. And though there are undoubtedly many ways to show this, one of the better ones involves how the Jewish calendar indicates both past events that were and future events that still are a **shadow of things to come**. These events are 'memorialized' by the commandment of God and are observed in the Jewish 'holidays'. Paul reveals this timetable insight that tells us that 'Jewish holy days' or **feast days**, including **new moons** and **sabbaths**, are a **shadow** or representation which altogether gives us a grand timetable patterned after **things to come**, some of which already have, but all of their substance is **Christ**. Paul reveals,

Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath

days: **Which are a shadow of things to come; but the body is of Christ** [Col 2:16-17](#).

What did Paul **understand** about the timetable of these **holyday** calendar events that led him to believe they fulfilled a pattern that identify the person of Jesus? Let's briefly review the annual Jewish 'holydays' to see why.

The Feasts of Passover, Unleavened Bread, Firstfruits and The Feast of Weeks mark The Crucifixion, The Entombment and The Resurrection of Christ and The Coming of The Holy Spirit while The Feast of Trumpets, The Day of Atonement and The Feast of Tabernacles represent still future events.

- Haggadah (Passover)
- The Feast of Unleavened Bread
- Festival of First Fruits
- Shavuot (Feast of Weeks)
- Rosh Hashanah (Feast of Trumpets or 'New Years')
- Day of Atonement
- Hag Ha-Sukkot (Feast of Tabernacles or Booths)

Act 2:41

The Jewish Year begins in the first month on a **new moon** followed two weeks later with The Passover Feast, presently popularly kept by the telling of [Haggadah](#) (<http://www.karaite-korner.org/haggadah.shtml>), which is the story of the Exodus, immediately followed by the week of **the feast of unleavened bread**, which is immediately followed by The Feast or Festival of **firstfruits**. Seven **sabbaths** or weeks and one day (50 days) later comes **the feast of weeks** or [Shavuot](#) (http://www.karaite-korner.org/holiday_dates.shtml).

And later in the year beginning in the seventh month comes three more **memorial** events similarly clumped together. The next one is **a memorial of blowing of trumpets**, referred to as The Feast of Trumpets (or **Shofar**), also referred to as The Day of Shouting (**Yom Teruah**) but popularly known as "New Years" or [Rosh Hashannah](#) (http://www.karaite-korner.org/yom_teruah.shtml). By-the-way, "New Years" is a modern misnomer popularized in their civil calendar—their traditional calendar shows that it occurs in the seventh month. This is immediately followed by **the day of atonement**, and afterward, the weeklong **feast of tabernacles** or The Feast of Booths or [Hag Ha-Sukkot](#) (<http://www.karaite-korner.org/sukkot.shtml>).

Paul knew that these feasts fulfilled a pattern because Christ's death, entombment and resurrection, and 50 days later the coming of The Holy Spirit at Pentecost, perfectly coincided with the first four of these seven Jewish holidays. The Passover coincided with Christ's sacrifice of Himself for us. His dead body in the tomb was represented by and coincided with The Feast of Unleavened Bread where, according to Jesus, **unleavened** symbolizes His sinlessness and the **bread** symbolizes His body. Jesus rose on [The Festival of First Fruits](#) (<http://home.clara.net/arlev/ffruits.htm>) after He had **descended** and **preached** to **the spirits** in **prison** in the Earth—in

Abraham's bosom—and He **led...captive** these **spirits** to Heaven to deposit them in **paradise** to await the still to come Rapture of the Church and their ultimate redemption. Seven weeks and a day later, on The Feast of Weeks, The Holy Spirit filled the Apostles and the rest of the then existing Church numbering **about three thousand souls** [Act 2:41](#). And this is also now known as The Day of Pentecost.

By-the-way, the more or less still ongoing Sadducean-Pharisaic disagreement over which Sabbath—the first or the second—in the celebration of Passover and Unleavened Bread marks Firstfruits was really already gloriously resolved to be the second by The Lord's Resurrection, though understandably, the Jews still haven't agreed on this yet. But Jews are more naturally prepared to receive such **revelations** than Gentiles. And surely it's the **revelation** of the real meaning of these Jewish holydays that will one day help convince many Jews that Jesus is their true Messiah. And apparently it will be a mass **revelation** at God's chosen time. Of course we might also expect that Satan and the Antichrist **know** all this too and will use it to their advantage as long as they can—which is really all part of the process for God's timetable. We will try to pin down the time of this mass **revelation** that the Jews will have about the identity of their Messiah by trying to associate it with other events we situate in The Great Tribulation. But we have some other situating to do first. And before we **continue** with that, let's speculate a bit about what those future feast days may represent.

The still unfulfilled feast days mark unknown future events

Now the last three 'holydays' in this annual cycle remain just as obviously unfulfilled because nothing involving Jesus occurred later that same year or since. So they become another way to see God's stealth insertion of The Age of Grace at this point because by suspending their fulfillment we can **understand** that they must have been put on hold to give time for the completion of The Church Age. But what events these three outstanding unfulfilled Jewish holidays are **a shadow of** remains debatable. I like the theory that The Feast of Trumpets memorializes in advance the day when The Rapture of the Church takes place, the point where Christ redeems His Bride. Unfortunately, this theory was popularized by a very bad **teacher** along with other theories since proven to be erroneous. But if we were to try to salvage this idea, next I would guess that seven years and a feast later, near the end of The Great Tribulation on the Day of Atonement, comes the completion of God's plan for the Jews probably including another Tribulation-ending rapture along with the liberation of the faithful who are still alive. And the following and last celebration, The Feast of Tabernacles, would mark when we will all begin our eternal 'residence' with Jesus in The Millennium.

Of course I said I like the theory that The Feast of Trumpets pre-memorializes The Rapture of the Church, and it very well could be that this rapture takes place on one of The Feast of Trumpets, but the compulsion of too many Christians to make everything about themselves when this time it's more likely just about the Jews gives me pause. So I like better the theory that all these still unfulfilled **feast days** correspond to events that involve God's plan for the Jews, possibly pre-memorializing events such as The Final

Harvest Rapture, Armageddon and/or the beginning of Jesus' eternal kingdom at the start of The Millennium. In other words, I think these remaining **feast days** will all be fulfilled at the end of The Great Tribulation, concluding the 70th week. But I must admit that I haven't yet found a particular scenario with a perfect fit as we will see.

Still, The Feast of Trumpets is more likely a pre-memorial of a rapture planned predominantly for Jews, even though it may likely involve some Gentiles too. And since the last remaining **holyday** that needs to be fulfilled is The Feast of Tabernacles, The Great Tribulation could begin just after—or possibly at the start of—one of these weeklong **feast** seven years earlier, with The Rapture of the Church taking place just before that, possibly on one of The Feast of Trumpets, and just before the official start of The Great Tribulation. This would allow exactly seven Jewish calendar years for The Great Tribulation to end precisely at the start or end of The Feast of Tabernacles seven years later. And I offer these two possibilities even though it seems more likely to me that The Feast of Tabernacles starts The Millennium than ends The Great Tribulation.

And this is a lot of speculation. Still it appears to me that The Great Tribulation will start sometime in the seventh month on the Jewish calendar thereby incorporating the last three Biblically commanded Jewish holydays at its conclusion. And it's clear that God is still using the Jewish calendar that He established for this purpose. And these Biblical holydays, New Moons and Sabbaths are worthy of a **study** in themselves, but beyond what is covered here, they are beyond the general scope of this one. But this is enough for us to be able to place most of the raptures and events of The Great Tribulation.

Before you go on make sure your mind is fresh. And I mean if you're tired get some sleep before you read any further, because you'll need to be at your sharpest from here on. While we're still in Revelation 11—the Two Witnesses chapter—we're going to try to make some connections of midterm events from this chapter to ones in the second-half summary chapters and even all over The Bible. This **exercise** in the situating of mid-term events will be quite a chore.

The **exercise** of one detail exposes many

Heb 5:14

So with evidently both 'past and future' **memorial** dates on the Jewish Calendar observably on schedule, and with probably two Jewish calendar 'leap years' popping up in a seven year period, we can count on enough time for all the events that must take place in The Beginning of Sorrows and The Days of Vengeance. And we can calculate that there will be from 6 to 12 days from the death of the Two Witnesses to The Abomination of Desolation. This is because there can be at most 1272 days and as little as 1266 days in The Beginning of Sorrows (max. length is $385 + 355 + 355 + 177 = 1272$; min. length is $383 + 353 + 353 + 177 = 1266$). And subtracting the 1260 days of the living Ministry of the Two Witnesses leaves 6 to 12 days remaining. Then again, some of these 6 to 12 days could be lost in a delayed start of their ministry at the beginning of The Great Tribulation. But

worse than this, we will account for over a dozen major events that must fit at the end of The Beginning of Sorrows within this concluding 6 to 12 days. Still, we can expect that it will be a perfect fit.

One way to see that all of these events must fit into this brief period at the end of The Beginning of Sorrows is by the connection of three precepts in three places that all account for the same event and connect to the rest of them. One of these precepts that we have already passed by we are now ready to consider, and two others we will peek at now and in more detail later when we get to the accounts of the False Prophet's relationship with the Antichrist. The one we have passed by, easily enough overlooked, is in Chapter 11. It apparently connects with precepts in Chapter 13 and 17. These precepts work together to show that there is a lot more that's got to go down besides the Two Witnesses before The Beginning of Sorrows can end. And they also provide another way we can see that the **second** and **third woe**—The 6th and 7th Trumpet Judgments—both wrap up rather closely together in time. And they produce a chain of deductions that lead to the conclusion that The Rapture of the Two Witnesses is really the fourth rapture, and that it likely takes place about a common week after The Rapture of the 144,000 Jews, which is really the one in third place.

And I'll also interject here that you may find me at times overcautious in some of my conclusions, especially if you agree with me. This is for your sake. If any of this is new to you or contradicts your existing beliefs, you should first consider it speculation until you have had the time to **continue** to test and confirm it 'here and there' throughout The Word of God. Any true **revelation** should be able to be so tested and confirmed. And any conclusion reached in just one place is untrustworthy. I may **know** many **scriptures** that support a true **revelation** when I introduce it, but I have to assume for your sake that you don't. And this is likely the case with a lot of the precepts in this **study** from here on. And this is to get you used to the idea that, usually, speculation must endure scriptural cross-examination for a while before it can be trusted. And remember, this is the natural progression of The Word of God.

Another good reason for this caution is that there is a lot of error out there to unravel. For example, surely you've heard that some think it's Satan himself that possesses and thereby 'falsely resurrects' the Antichrist. This assumption is natural. Satan seems a likely suspect to occupy the dead body of the Antichrist. But there's a lot of evidence that indicates otherwise, foremost of which is that these two appear to operate independently after the resurrection, but also that they end up in different places come The Millennium. These different occupations and destinations can be traced in that the Antichrist is referred to as **the beast** while Satan is referred to by many other names including **the dragon**. And besides the efficiencies of independent operation, the best reason they remain independent is Satan's pride. It would be demeaning for him to confine himself in the body of the Antichrist if he doesn't have to. The same reasons and similar evidence applies to other spiritual **principalities and powers** against them being involved this way too. I see the strongest case as being that the resurrected Antichrist is human with a human spirit who, in some ways like Lazarus, takes a short vacation in **spirit** from his **body**. We will **continue** to defend this case as we go. So get ready, it's time to get **exercised**. I mean that as Paul

means it in [Hebrews 5:14](#).

The **beast** described as ‘ascending’ *out of the bottomless pit* apparently reverses the presented order of the raptures of the Two Witnesses and of the 144,000 Jews

Rev 11:7

Rev 17:8

Eph 3:10; 6:12

Rev 13:3

When The Two Witnesses die, it should be noticed that it is...

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

This **beast** is later described in the same terms where John records,

The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder...when they behold the beast that was, and is not, and yet is [Rev 17:8](#).

This ‘dead then resurrected then eternally damned’ **beast** is popularly called the Antichrist and is identified and described here and there all over The Bible, though he is sometimes confused with Satan and other spiritual **principalities and powers** [Eph 3:10; 6:12](#), most all of which we will get to in this **study**, including some descriptions of him you have likely never **understood** before.

But here, this connection that **the beast** that ascends **out of the bottomless pit** is both the ‘resurrected’ Antichrist and the one who kills the Two Witnesses gives reason to think that these two midtribulation raptures—The Rapture of the Two Witnesses and The Rapture of the 144,000 Jews—do not occur in the order in which they appear in Revelation, but actually take place in the reverse order. We will provide further support in the next section and in later sections for the idea that the Antichrist is indeed **the beast that ascendeth out of the bottomless pit**, but what we’ll take notice of here, assuming he does, is that the Antichrist **shall...kill** the Two Witnesses, and evidently before he will be able to **kill them**, ‘the spirit of the Antichrist’ must first come **out of the bottomless pit** to reoccupy (or just occupy) the body of the Antichrist—the body that has the **deadly wound** that is **healed** [Rev 13:3](#). And apparently it’s Satan that will resurrect and empower the Antichrist at this time to **overcome** and **kill** the Two Witnesses. And contrary to popular opinion, this implies that Satan has just been **cast down** to Earth just before the Two Witnesses are killed. And this implies, as we will see, that the 144,000 must therefore already be gone to Heaven, even before the Two Witnesses are killed, necessarily a few days before these two are raptured. This is an involved **proof** and you may not likely **understand** it all your first or second time through, especially since we will in the process be **proving** a number of other things at the same time.

By-the-way, I don’t consider it my job to make this easy for you—or even

think that I can make it easy. I just hope to make it eventually possible—like God did with me. But I can tell you that it's unavoidably required that you are **patient, diligent** and **continue** in **the word of truth** if you are to come to and be able to **prove** such **revelations**.

The Rapture of the 144,000 Jews is closely tied to Satan being cast out of Heaven, both of which must occur at least 3 ½ days before The Rapture of the Two Witnesses

Revelation 12

We're kind of getting ahead of ourselves again here, but this is inevitable with the dispersion yet interconnectivity of precepts in God's Word. It's an obstacle He expects us to deal with if we really want to **learn** more. We have already established that the Jewish people are represented by **a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars** in Revelation 12. But we also need to establish that this woman's **child** is the 144,000 Jews who are introduced in Chapter 7 and are also seen at the beginning of Chapter 14 already raptured to Heaven. But our main focus on the 144,000 comes in the next section. However we have also already proven that The Rapture of the Church occurs before The 1st Seal Judgment is opened—before the **white horse** rides. So this **woman** cannot represent 'the Church' as some believe. It must instead represent a minority subset of Jews. And a division of 144,000 Jews that are marked by God in their foreheads would fit the representation of **her child**. And the case for this will be made plenty strong enough as we go. Of course we must keep in mind that we are not really through proving any of The Raptures of The Great Tribulation until we place and distinguish all of them by this **continuing** method of identification, deduction, elimination, etc.

Suffice it to say for now that those that consider this **child of the woman** to be the Church seen at the time of her midtribulation rapture—and again, there are those who do—are lost in that they have too little sight of the other raptures, not to mention other mid-term events, though they have at least found one of the five midtribulation raptures, four of which are near The Abomination of Desolation. And this confusion is no great **shame**, because the rest of you should be discarding some of your similar or worse endeavors into misinterpretation too before we're done, unless of course, and even worse, you have not even endeavored to consider any—brand new Christians excepted.

And I mean I need your honest attention. And most of you must admit that you are, by and large, lost in the Book of Revelation before you are ready to begin sorting it out. And although it's not usually as serious a case of confusion for some **teachers**, this includes them too. It applies even to those who already **understand** that The Millennium hasn't happened yet and that it's still to be preceded by The Great Tribulation where Satan and the Antichrist run amuck for seven years while God pounds down from Heaven, and who also **know** that all of this is preceded by the pretribulation Rapture of the Church. And I **know** this level of confusion is common even among **teachers** because they have created terrible messes that need cleaning up, and that these messes remain unrecognized and make it impossible to

adequately defend their generally correct stand on this holy ground. And I would only be glad to find someone to **prove** me wrong on this point, anyone. But unfortunately, the other camps and their messes are evidence enough that this is at least generally true.

So until we get through all the proof, you'll have to trust me when I tell you that that the **child** represents the 144,000 Jews. And there is another more important point that we'll have to assume to be true at this point that will bear on the order of events. I suspect that Satan will not be allowed or even want to resurrect and empower the Antichrist until after there has been a **war in heaven** and he **is cast out** and **down** to Earth [Rev 12:4-12](#). And no, Satan isn't already cast out of Heaven as some believe—we will confirm that this event happens just before The Abomination of Desolation in the middle of The Great Tribulation. He is actually now still on speaking terms with God and technically still in 'good standing'. And he may still visit God's Throne in Heaven whenever he wants—especially to continue in his role as **the accuser of our brethren** [Rev 12:10](#).

And we shouldn't pass up noticing where it is recorded that Satan has this title. John tells us that Satan will remain very busy in this role up to the very point when he is thrown out of Heaven. John records,

...the accuser of our brethren is cast down, which accused them before our God day and night [Rev 12:10](#).

This shows that Satan loses access to God to be our **accuser** near the middle of The Great Tribulation when He is **cast down** from Heaven and confined to Earth. And just after this is when Satan chases **the woman** who is seen to **fly into the wilderness** [Rev 12:14](#), which we **know** is just after The Abomination of Desolation. And yes I know, some of your heads are already spinning. But get a grip. And let's go on.

So this could be considered **proof** enough that Satan is not **cast down** until just before The Abomination of Desolation. And I don't see him giving up his access to God to accuse us until just before then either. Because even though after this expulsion he can break just about any rule he wants, He can only do so confined on the Earth, and without access to God to accuse us anymore. But I expect that this will make him free to, first of all, resurrect and empower the Antichrist. I mean one of the reasons why this will be the worse time ever is because Satan will have cut his ties to God and will no longer have to stay within his original boundaries, except again that he will be confined to the Earth. So before Satan is **cast out** he will not likely jeopardize his access to God to accuse us, but just after he is **cast down** he will have nothing more to lose. And I expect that the timing will be perfect to facilitate the resurrection of the Antichrist.

Necessarily connected to these circumstances, and also developed more in the next section, is that the 144,000 Jews—'the child of the woman'—must be raptured very near the time Satan is **cast down**. We can tell this because after arriving on Earth, Satan will be seen to have no more predisposition to pursue the 144,000 Jews whom he had formerly resolved to **devour** [Rev 12:4](#), and will instead pursue the rest of the Jews—**the woman**—showing in this way that the 144,000 will have already been taken to Heaven out of his reach [Rev 12:13](#). So, if the spirit of the Antichrist cannot be resurrected **out**

of the bottomless pit until Satan is **cast out** of Heaven, and if the spirit of the Antichrist also must be 'resurrected' before he can **kill** the Two Witnesses, and if the Two Witnesses aren't raptured until 3 ½ days after being killed by the 'resurrected' Antichrist, and if Satan is no longer looking for the 144,000 when he arrives on Earth because they must be already gone, then the 144,000 Jews must be raptured at least 3 ½ days or so before the Two Witnesses are raptured near the end of The 6th Trumpet / 2nd Woe.

The order of events before and after Satan arrives on Earth

[Rev 12:13-17](#)

[Rev 12:9](#)

[Rev 13:6](#)

[2 Thes 2](#)

John's report that Satan pursues **the** woman—the remaining Jews—when he arrives on Earth ([Rev 12:13](#)) cannot be the first thing he does. In fact it's not even the first thing he does in his agenda to 'persecute the Jews' which is what the account in Chapter 12 is all about. I mean when John reports that after Satan arrives he pursues **the woman**, he is not giving us an account of consecutive events, but simply making clear that when Satan arrives on Earth that the 144,000 are already gone, which gives us another clue that helps in the placement of all the other events around this time.

And in order to determine the actual order of events we must first gather them all together from where their descriptions are dispersed and use the clues with them to put them in the right order as we're already starting to do. What we'll find is that the first thing Satan does after his ouster from Heaven, in order to facilitate his plan to 'devour' as many Jews as possible, among other agendas, has got to be that he 'raises the Antichrist from the dead', empowering him to kill Jews and Christians.

The second thing—or the first concerning persecuting the Jews—should be that he then immediately directs the Antichrist, having been raised **out of the bottomless pit**, to **kill** the Two Witnesses. And 3 ½ days later, having by then deceived **the whole world** [Rev 12:9](#) and garnered its praise and worship by killing the Two Witnesses, not to mention having risen from the dead, the Antichrist will be ready to 'institute' the support necessary to go after all Jews and Christians, and some more Muslims too for that matter, as we will see. This is when **the second woe**, and shortly after **the third woe**—The 6th and 7th Trumpet Judgments—and The Beginning of Sorrows will finally be ready to end.

At this point Satan, using these and other deceptions, will have paved the way for the Antichrist to get away with...

...blasphemy against God, to blaspheme his name, and his tabernacle [Rev 13:6](#).

This is when Paul tells us that the Antichrist enters The Temple in Jerusalem saying that **he is God** [2 Thes 2:4](#). Jesus adds that this is when the Jews **flee** [Mat 24:15-21](#). And John makes clear that Satan unsuccessfully pursues those who **flee** [Rev 12:13-17](#).

But failing in this pursuit too, as he fails to get the 144,000, Satan's really going to be mad as he goes after the straggling or misdirected Jews, and also after all the 'baby' Gentile Christians. I mean none of them can be much

more than **babes** in Christ because they can't have been **saved** very long, and they won't even have the **earnest** of The Spirit to **guide** them the way we do now. But as Gentiles were surely saved in **other ages** before The Age of Grace without this **earnest**, don't underestimate God's ability to save simply by His displays of His **power** and **wrath**. Gentiles in the past, without the indwelling help of The Spirit, surely ended up in Abraham's Bosom to hear Jesus' preaching there, many simply only because of the reports of such past displays—which we will also get the chance to marvel at some more throughout this **study**, but much more, God willing, in [The Ages of Creation study](#). And besides, no one really needs to escape the Antichrist. They just to need to keep their **patience** and **faith** and **endure unto the end**.

[The Dozen Crucial Events in the approximately weeklong transition scenario from The Beginning of Sorrows to The Days of Vengeance](#)

Let's go over this sequence of events again, adding some other significant events that are involved too. These are what I will refer to as [The Dozen Crucial Events in the Weeklong Transition Scenario from The Beginning of Sorrows to The Days of Vengeance](#). They are:

- 1) The Slaying of the Antichrist about 3 days before...
- 2) The Rapture of the 144,000 Jews at the same time as...
- 3) The War in Heaven when Satan and his angels are cast to Earth followed by...
- 4) The Resurrection of the Antichrist out of the Bottomless Pit followed by...
- 5) The Slaughter of the Two Witnesses by the armies of the Antichrist followed by...
- 6) The Worldwide Celebration of the Slaughter of the Two Witnesses for 3 ½ days
where the stage is set for The Absolute Enforcement of the Worship of Satan and
the Antichrist led by the False Prophet culminating in...
- 7) The Resurrection and Rapture of the Two Witnesses who probably will have
been preaching to the spirits of Jews in **Abraham's bosom** for the last 3 ½ days,
quickly followed by...
- 8) The Midterm Great Earthquake which ends The 6th Trumpet Judgment / 2nd
Woe which is likely synchronized with...
- 9) The Rapture of the Dead Jews to Israel—their bodies coming from the grave and
their spirits from **Abraham's bosom**—followed by...
- 10) The Celebration of The Eternal Kingdom of God and of Christ in Heaven which
concludes The 7th Trumpet Judgment / 3rd Woe and The Beginning of Sorrows and is followed by...
- 11) The Abomination of Desolation where the Antichrist enters The Temple in

besieged Jerusalem to proclaim himself to be God which marks the initiation of his 42 months of **power** and The Absolute Enforcement of the Worship of Satan and the Antichrist while also signaling...
12) The Flight of the Jews to their 1260 days of sanctuary during the 42 months of the Antichrist's power in The Days of Vengeance, their flight likely aided by the confusion caused by the immediately preceding Midterm Great Earthquake and by all those dead Jews showing up alive out of nowhere.

And a four! ...we're exercising, remember?

Revelation 11-13

Luke 21:20

So, very near the time that the 144,000 go up, Satan is cast down, and in this scenario this is at least 3 ½ days before the end of **the second woe**, The 6th Trumpet Judgment, if indeed Satan's expulsion from Heaven is required before he is able to resurrect and empower the Antichrist's about three-day-old dead body, so that the Antichrist can then, being just resurrected **out of the bottomless pit...kill...** the Two Witnesses and celebrate his resurrection and their death, after which **a great earthquake** ends The 6th Trumpet Judgment and The 2nd Woe, followed **quickly** by a short period of time for a heavenly celebration including the obvious **thanks** for the fact that Satan and his angels are finally forever banished from Heaven. But there is also the just as obvious **Woe to the inhabitants of the earth** because of Satan's new and time-limited reign on Earth that begins either when Satan resurrects the Antichrist a little more than 3 ½ days before the Two Witnesses are raptured or at The Abomination of Desolation just following—that's debatable. The **woe** and the **thanks** of all this we will endeavor to envision in appreciably more detail before we're done with this section, as well as in later sections.

Another likely deduction we could make here is that the Antichrist's 'Jerusalem-surrounding' **armies** [Luke 21:20](#) must arrive with the initial mission to **make war against** the Two Witnesses ([Rev 11:7](#)). And this could be quite a revealing detail as we will see. These **armies** must also be the ones that **shall destroy the city and the sanctuary** [Dan 9:26](#), after which the Antichrist will 'camp' in Jerusalem and there establish his **palace** [Dan 11:45](#) as we will also see. And this is the time when **he** will busy himself with his **war with the saints** ([Dan 7:20-25](#); [Rev 13:6-7](#)), endeavoring to kill as many Jews and Christians as he can find. And this should include some of the ones who show up out of nowhere in Israel by rapture which I'm guessing will be just after the disorienting **great** shake-up provided by God at the end of The 6th Trumpet Judgment, with all the resulting confusion facilitating the escape of some of them too, if they're sufficiently hasty.

Still, the Antichrist will have worldwide support for this greatest holocaust ever against Jews and Christians because, after he is resurrected and kills the Two Witnesses, he will enter The Temple in Jerusalem and understandably

get away with declaring himself to be the supreme authority of the World. But this act should be recognized by some Jews in Israel as their final signal to flee for their lives, and it should also be a heads-up for others, both Jews and Gentile Christians all around the World, to try to hide. We will also see that the Antichrist will finish off the Muslim World around this time because they will have been rendered helpless by God in The 6th Seal Judgment and by then will have no one left who can defend them.

Backwards now... stay with the count!

[Rev 11:14](#)

[Rev 13:3,15](#)

[Rev 11:7](#)

[Rev 17:8](#)

[Heb 5:14](#)

Let's go through this one more time working backwards from a logical perspective, because several different views of all this can only help. We **know** the Antichrist will not have the ultimate supreme authority to pursue Jews, etc, until after he enters The Temple in Jerusalem to commit The Abomination of Desolation. And he cannot enter The Temple in Jerusalem until the dead Jews are raptured there and get their chance to escape. I'm guessing this rapture will happen when the 7th Trumpet sounds—a prediction I will further reinforce along the way. But this **third woe** cannot begin until The Ministry of the Two Witnesses is **past** [Rev 11:14](#). And The Ministry of the Two Witnesses cannot conclude until they are raptured 3 ½ days after **the beast** [the Antichrist] **that ascendeth out of the bottomless pit shall kill them** [Rev 11:7](#). And **the beast** will not be able to **kill** these two Jewish Witnesses without already having been resurrected and given **power by the dragon**—which is **Satan** ([Rev 12:9](#); [13:2,5,7](#)). And for effect, **the dragon** will wait about 3 days before he will resurrect and empower **the beast**. This is when John **saw** that **his deadly wound [with a sword] was healed...and [he] did live** [again] [Rev 13:3,14](#). This is also **when they behold the beast that was, and is not, and yet is** [Rev 17:8](#), likewise referring to when he is newly raised from the dead, and when he is raptured **out of the bottomless pit** ([Rev 11:7](#); [17:8](#)). By-the-way, I'm not counting the Antichrist's 'rapture' as one of The Raptures of The Great Tribulation because it's not of a group and it's presumably initiated by Satan, not God. And again, all these conclusions are further accounted for in the next couple of sections.

Also Satan would not likely be sharing any accolades at this time unless he was being acknowledged as responsible for resurrecting and empowering **the beast**. And logically, I don't think God will allow Satan to revive and empower the Antichrist until after he is **cast out** of Heaven to Earth in the **war in heaven** [Rev 12:7-12](#). Neither is it likely that Satan will compromise His access as **the accuser of our brethren...before our God** until he is **cast down** and he no longer has access to accuse us anymore ([Rev 12:10](#)). We will make the case in the next section that Satan will be **cast unto the earth** directly because he is preparing to **devour** the 144,000 Jews which God certainly will not allow. So when Satan is finally confined to the Earth, the 144,000 Jews must already be in Heaven because he will no longer be focusing on them ([Rev 12:13](#)), but on all other Jews and Christians ([Rev 12:17](#); [13:7](#)) and on ruling the World through the Antichrist **as God** [2 Thes 2:4](#). And when Satan finds himself newly confined to the Earth, if he should

happen to find, appropriately enough, a not-too-long dead Antichrist that he can 'resurrect' in order to put him through his steps, he undoubtedly will. And we will oversee this workout more rigorously in the next section too. By-the-way, what would you call someone who is put through a step by step regimen repeatedly? Yes, **exercised** [Heb 5:14](#). And you have just been so engaged. And if you're all warmed up and don't need a breather, let's not quit now because we've really only just started.

[Revelation 10 - 11 conclude The Beginning of Sorrows and precede the six, time-synchronized 'second-half summaries' of The Days of Vengeance in Chapters 12-18 with some overlapping of the midterm events](#)

It is important to emphasize at this point that Revelation 10 and 11 stage a significant departure from the predominantly sequential presentation of events that begins in Chapter 1. Still, the event that arguably ends of The Beginning of Sorrows, The 7th Trumpet Judgment, sounds at the very end of Chapter 11. However it becomes more and more apparent that it sounds shortly after some of the events described in the 'second-half summary' chapters—Chapters 12-18—including The Slaying of the Antichrist, The Rapture of the 144,000 Jews, The War in Heaven, and The Resurrection and Empowering of the Antichrist. And these second-half summary chapters also cover other midterm events that occur just after The 7th Trumpet Judgment including John's description of the most unmistakable markers of the midpoint, The Flight of The Jews and The Abomination of Desolation.

These second-half summary chapters also cover all the other events which span the bulk of time of the second half such as The Sanctuary of the Jews **prepared of God** for 1260 days, The Administration of the Antichrist for 42 months, and various other angelic activities that effect the Earth that are initiated from Heaven including the administration of The Seven Plague Judgments and The Ministry of the Herald Angels. Further complicating matters is The Ministry of the False Prophet of which we have multiple descriptions.

So I see the events in each of these second-half summary chapters as occurring more or less simultaneously, with the exceptions that Chapters 15 and 16 function together as one second-half summary and that the same could be argued for Chapters 17 and 18—making only 5 summaries if this is the case—though these last two chapters seem to include two different perspectives. So all 5 of these different perspectives together, or 6 if you prefer, cover all the major midterm events that are not included in Chapters 10 -11 as well as all the events spanning the entire second half. But it should be acknowledged that these summaries don't match up exactly in time, just closely, depending on which of the many midterm events and Great Tribulation-ending events that they do or do not describe. But all of the events in these seven chapters can be **understood** to fit within the same period—between The Slaying of the Antichrist, about a week or so before The Abomination of Desolation, and Armageddon. And again, the events of Chapters 10 -11 precede in time the events in the second-half summary chapters for the most part, except for some overlapping of the midterm events. We have already seen one example of this overlap in The Resurrection of the Antichrist **out of the bottomless pit**. This event is seen

one way or another in both Chapters 11 and 13 with further clarification in Chapter 17. And we will **continue** to follow up connections like these which further reinforce all these conclusions. And here we go.

...and all the world wondered after the beast...

Rev 11:7-19

Rev 13:3-8

Rev 12:9

Another triple connection can be seen by comparing in Chapter 11 when...

...they that dwell upon the earth shall rejoice over [the Two Witnesses because] the beast that ascendeth out of the bottomless pit [will make] war against them, and...kill them... [Rev 11:7-10](#)

...to in Chapter 13 when the Antichrist's...

..deadly wound was healed: and all the world wondered after the beast [or the Antichrist]. And they worshipped the dragon [Satan] which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?...And it was given unto him to make war with the saints, and to overcome them [evidently starting with the Two Witnesses]: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him... [Rev 13:3-8](#)

And this joyful state of international affairs at the end of The Beginning of Sorrows also appears to be connected to a single cause **revealed** in Chapter 12, which is that **Satan...deceiveth the whole world [Rev 12:9](#)**, evidently mainly by resurrecting the Antichrist who kills the Two Witnesses.

The connection between the beginning of The Eternal Kingdom of God and of Christ and the voice of the angel proclaiming 'the mystery of the seven thunders'

Rev 11:15

Rev 10:1-7

Rev 12:10-12

Arguably the 'biggest' triple connection within these second-half summary chapters involves The 7th Trumpet Judgment. In Chapter 11, during this 3rd Woe, John hears...

...the seventh angel sounded; and there were great voices in heaven, saying, 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](#).

This is a big event. John reports that the 24 elders start worshipping and ***give...thanks***. And it evidently has something to do with what The 2nd Woe's ***mighty angel...cried*** back in Chapter 10. All we ***know*** is that ***when he had cried, seven thunders uttered***, because John was forbidden to tell us what the ***seven thunders uttered***. This remains a ***mystery*** because it is still ***'hid in God'*** as far as I ***know***. But this ***mighty angel*** does tell us that it has something to do with ***when there should be time no longer***, and to do with ***when*** this ***mystery of God is finished***, telling us that...

...in the days of the voice of the seventh angel [the third woe], when he shall begin to sound, the mystery of God should be finished [Rev 10:1-7](#).

Sounds about right. At the sounding of The 7th Trumpet, time will be up for Satan in Heaven and up for whatever else holds back the establishment of The Eternal Kingdom of God and of Christ. At this midterm event the last hand will be dealt. But we should ***understand*** that this is really only the point when The Eternal Kingdom of God and of Christ will begin in Heaven, because we will see that Earth is ***given*** to Satan and the Antichrist and will not be fully controlled by God for another 42 months. In the meantime, getting rid of Satan and His angels from Heaven will be more than enough cause for celebration up there. And again, it will be ***Woe to the inhabitants of the earth***, at least for ***a time, times and a half***.

But is it possible that a celebration like this happens twice? I ask because it seems that the same celebration implied to be coming in Chapter 10 and identified as happening in Chapter 11 seems also to be taking place in the next chapter. In Chapter 12 John also hears ***a loud voice saying in heaven, Now is come... the kingdom of our God, and the power of his Christ***, adding that everyone in Heaven should ***rejoice [Rev 12:10-12](#)***. Of course it makes more sense that these three proclamations are about the same event, only from different perspectives, and that this event can also be used to connect these chapters together in time, which we will do more of in the next section.

All these connections are clues we will have to keep our eyes on and add to as we ***continue*** to use them to help us establish the order of events in the transition from The Beginning of Sorrows to The Days of Vengeance. And we must be able to confirm that this order of events stands up to ***continued*** cross examination in the whole Word of God. All this is necessary to help us place the three remaining midtribulation raptures, and help us more clearly ***understand*** our way through this most difficult to decipher set of chapters in The Book of Revelation.

The 24 elders report that The 7th Trumpet Judgment brings

- 1) The time of greater wrath,
- 2) The time to judge the dead,
- 3) The time to reward the God-fearing, and
- 4) The time to destroy the destroyers of the Earth

Rev:11:16-18

Now we'll direct our attention in Chapter 11 more closely to what the 24 elders are doing during The 7th Trumpet Judgment. John sees that...

...the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry [at God], and [1] thy wrath is come, and [2] the time of the dead, that they should be judged, and [3] that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and [4] shouldest destroy them which destroy the earth Rev 11:16-18.

Indeed, these are the four things that would be expected to be the result of the kingdoms of this World becoming The Eternal Kingdom of God and of Christ. But these things should not be expected to be all finalized at this point. We should expect them instead to be **finished** through the period of judgment that this celebration initiates, The Days of Vengeance.

The time of greater **wrath**

That **wrath is come**, again, can only mean an escalated version of it, as this has already been declared in The Seal Judgments. And this is how The Days of Vengeance is compared to The Beginning of Sorrows. It will be as if **wrath** hadn't even started yet in comparison.

The time to judge the dead

Daniel 12

Ezekiel 37

Revelation 11:13-14

That **the time of the dead, that they should be judged** is come means several things, much of which we will unearth in later sections, but the first of which is likely the immediate disinterment of a multitude of Jews who immediately materialize in Israel so they can 'choose' their judgment. They must be exhumed prior to the revived Antichrist's arrival to desecrate and destroy The Temple in Jerusalem, and Daniel's record indicates it is very close to that time—close enough to be one of the markers for it. All this is why I see the 7th Trumpet Judgment as the 'shout and trump of God' for The Rapture of the Dead Jews. It's in Daniel 12 that an angel fitting the

description of Gabriel the Archangel tells **the prophet** that one of the signs that The Days of Vengeance are ready to start is that...

...many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt [Dan 12:2](#).

More details of this event are found in [Ezekiel 37](#), and we will make many bones about it in [SECTION 9](#).

For now let's consider this. Without a doubt, within **the same hour** are contained The Rapture of the Two Witnesses to Heaven and a midterm **great earthquake** along with some major damage to the City of Jerusalem ([Rev 11:11-13](#)). And this **great earthquake** could serve as a perfect diversion that should actually protect the Jews from the **armies** of the Antichrist. I mean these **armies** don't just appear out of nowhere. They must be already surrounding Jerusalem at the blowing of The 7th Trumpet. And this Trumpet may also be blown within this **same hour** too, but no later than **quickly** thereafter ([Rev 11:14](#)). So what the Archangel Gabriel must be implying is that The Abomination of Desolation is a critical point when most Jews in Israel will either finally recognize their true Messiah and live forever—even if they are killed because they don't flee—or submit to the Antichrist and eventually suffer eternal punishment one way or another. And Gabriel also implies that this is when these formerly dead Jews will arrive. And it fits that these 'resuscitated' Jews will be initially protected by God by being raptured to Israel just after this **great earthquake** and into all the chaos and confusion that follows it.

But whenever they are transported to Israel, I expect God will protect all the Jews in Israel up to The Abomination of Desolation. And though I am still sidestepping the Calvinism v. Arminianism debate here, I expect God will go out of His way to give all Jews in Israel what they must perceive as their choice to accept the true Messiah or the false one. And I mean it may be possible that some Jews could die just before this point, in the **great earthquake** for example, and yoyo right back up from Abraham's Bosom to Israel. I'm hoping to eventually hear a few stories about wild rides like this anyway. But one thing is sure. This Midterm Great Earthquake surely will not rob any of them of this opportunity. It will more likely protect them and aid in their escape from the Antichrist.

And if you don't think that God can and will deliver every Jew in Israel one way or another during such an earthquake, you don't **know** Him that well yet. Indeed, another key to figuring out all this is getting to **know** Him and **his ways** because, generally speaking, He never changes. And if this **study** doesn't do it for you, I'm hoping you can get to know Him even better in my next **study**.

The time to **reward** the God-fearing and to **destroy them which destroy the earth**

[Rev 11:16-18](#)
[Daniel 12:3](#)

[Phil 2:12-14](#)
[Mat 5:19](#)

[2 Peter 1](#)
[2 Timothy 4:8](#)

[Isaiah 9:7](#)

And that...

[God] ***shouldest give reward unto...them that fear thy name, small and great; and shouldest destroy them which destroy the earth... [Rev 11:18](#)***

...is also to be expected. It is in The Raptures of The Great Tribulation that God will ***give reward*** to those who fear His name. Also throughout The Great Tribulation He will ***destroy them which destroy the earth***. And we will talk more about the administration of God's ***reward*** and how He will ***destroy them which destroy the earth*** throughout the rest of this ***study***. But starting with the ***reward***, we can ***understand*** here that God will only ***give reward*** to whom it is due. And we can ***understand*** that there are different kinds of ***reward***. Paul, for example, speaks of a ***crown*** that is available for each of us to receive. And there are also implications that such ***crowns*** come in varying scales of brilliance. So no, I don't see it that we'll all get the same kind. Surely some of us will get much nicer ones than others. And some may not even get one, or much of one, because though you don't have to earn your ***salvation***, you do have to be worthy of your ***reward*** or the ***reward*** would be meaningless.

Do a New Testament KJV search of ***crown*** at BlueLetterBible.org and you should find at least several different attributes of ***crowns***. And I mean that you could have more than one of them. Or maybe the one you get can be layered with various rewards, or not. But I expect that because Jesus says that varying levels of obedience to God will result in a corresponding scale of ***reward*** from ***the least to great in the kingdom of heaven [Mat 5:19](#)***, that this could also indicate the scale in the brilliance of ***crowns*** too. And there should be many other reasons for ***reward*** than the several attributes mentioned about ***crowns*** in The New Testament. Gabriel the Archangel tells us that...

...they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever [Dan 12:3](#).

This also gives us a picture of this scale of brilliance which seems to go beyond just ***crowns***. And this implies that if you do little or nothing worthy of ***reward***, you can still be ***saved***, but you should expect little or no ***reward*** in comparison to those who by God's strength and Spirit do ***great*** things for Him. And I mean you should only expect a ***reward*** appropriate to what you do for Him. Yes, I ***know*** we are nothing and can do nothing without God. But I hope to show through the course of this ***study*** that this is more His 'experience'—not as much ours.

I do stuff. And when I choose to do stuff for Him I expect ***reward***—if it's truly for Him. And I ***know*** He doesn't need my help. But I also ***know*** I should choose to 'willingly obey' Him, because Paul says that just as you 'willingly obey' God, you should also...

...work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain [Phil 2:12-14](#).

This is that scary part about ‘working out your salvation’. If you don’t **will** or want or at least choose to do God’s **good pleasure**, you should be scared, because He must not be working in you. And I expect that because of Paul’s warning about **murmurings and disputings**, and because of his warnings about ‘running’ and ‘laboring’ **in vain**, that you could be one of those that doesn’t much feel like or even think about obeying or serving God. But I recommend that you get busy ‘obeying’ and ‘serving’ Him anyway, and in a growing fashion, or you will have something to be afraid of, or at least ashamed of.

But back to your **reward**. Differences in rewards are promised by Gabriel in Daniel 12:3 to be appropriate and forever distinguishable. And we **know** that the 24 elders will get **crowns** that they will throw **before the throne** before the start of The Great Tribulation. But there is no mention of **crowns** in the descriptions of any of the other raptured groups that I am aware of, except that we hear mention of a **crown** or two in Revelation 2-3, and except that some of the raptured groups have clear leadership roles, while some roles are clearly priestly, and some are mixed. In other words, I would expect that **kings** or those who **rule** or **reign** will get **crowns**, but that those that **serve** in The Temple may not. However you could argue that everyone who is redeemed will get a **crown of life** [James 1:12](#); [Rev 2:10](#). But we should expect that every **crown** or **reward** will be unique, because each **crown** or **reward** comes conditionally. Those who do the **work** get them, and those who don’t won’t, and those who do more **work** must get better ones. And should it be any other way? And don’t worry, I doubt we’ll have the problem of too many ‘chiefs’ and not enough ‘Indians’, because relatively few will take this **truth** seriously enough. And by-the-way, I’m guessing God will give back the **crowns** to the 24 elders as it would be unfitting for them not to wear one while others do. I’m sure not wearing one if they don’t.

We should **continue** to **take heed** to these details, and not just to obtain **exceeding great and precious promises: that by these ye might be partakers of the divine nature** [2 Pet 1:4](#), including when you **experience** the **day dawn, and the day star arise in your hearts** [2 Pet 1:19](#), and including when you receive **a crown of righteousness, which the Lord, the righteous judge, shall give...at that day...unto all them...that love his appearing** [2 Tim 4:8](#), but we should also **continue** because we would say to our God that we will stand among **them that fear thy name**. As such, and at the risk of constantly reminding you of what the Apostle Peter endeavors to constantly remind us of, I requote,

Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall [2 Pet 1:10](#).

And the **day star** will not only **arise in your hearts**, but it will from now on **grow** brighter and brighter without end. And Isaiah assures us that,

Of the increase of his government and peace there shall be no end [Isa 9:7](#).

And there is no better **study** that can put you in touch with your ultimate and true civic duty than of end times **prophecy**. The picture only gets brighter and brighter for those who **continue**, double meaning intended as usual.

What John identifies as **the great city, which spiritually is called Sodom and Egypt, where the Lord was crucified** cannot be Sodom or Egypt, but must be Jerusalem which represents all of Israel, and what he also '**spiritually**' identifies as **MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH** cannot be Mecca or old Babylon, representing all the Muslim World, or even Washington D.C. representing the decadent United States, but must instead be Vatican City representing the worldwide Catholic Church

[Rev 11:8](#) [Gen 13:10](#) [Gen 19](#) [Rev 17](#) [Exodus; Joshua](#)

It is also significant to notice in Revelation 11 that Jerusalem is identified as

...the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified [Rev 11:8](#).

And this cannot be referring to the locations of either Sodom or Egypt, but instead to the city of Jerusalem and the people of Israel who at this time will have taken on some of the characteristics historically associated with both Sodom and Egypt. The only place where **Sodom** and **Egypt** are used in the same verse elsewhere in **scripture** is in [Genesis 13:10](#) where Moses records,

Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.

And Israel will again, as it is now starting to do, and till the end of The Beginning of Sorrows, enjoy lush desirable vegetation and prosperity, before it's wiped out again. This conclusion will be supported and expanded further in [SECTION 9](#).

But there are other popular reputations owned by **Sodom** and **Egypt**. As for the character of **Sodom**, it is associated with the worst kind of debauchery as you may remember from the story of Lot ([Gen 19](#)). And **Egypt** brings to mind the story of some hard-hearted tyrants who enslave an

arguably lost and faithless people for centuries until they are ultimately, no thanks to them, delivered back home by Moses and Joshua ([Exodus](#); [Joshua](#)). These kinds of associations imply that neither the 144,000 Jews nor the Two Witnesses will have immediate overwhelming success in winning Jews back to The Lord, just as the crucifixion of the Lord was not immediately successful for this purpose either. However I expect there will be some success in this respect near the end of The Beginning of Sorrows. We'll cover more evidence of this in [SECTION 9](#) too. And this brings up more associations.

There is another allegorical **woman** in Revelation 17 who is identified in a similar way that the city of Jerusalem is identified in Chapter 11. This is a style connection between these two chapters and there are others we will discuss shortly. The similarity here is that they are obviously both cities that are described by John **spiritually**. John represents this second **city** as **a woman** that...

...upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH [Rev 17:5](#).

Of course we can immediately see that this spiritual description is offered as another **MYSTERY**. Still, since the start of The Protestant Reformation **her** identity has been assumed to be Vatican City. And we will **prove** this must be the case. In [SECTION 7](#) we will **prove** that no **city** in the Muslim World will be in a position to play this role, and that by scriptural identifications and the process of elimination that the only **city** that can is Vatican City. Yeah, we'll throw around a few supporting facts, but again, you could 'prove' just about any case with selected facts and limited **scripture**. So before you start heaping facts onto whomever you think the **MOTHER OF HARLOTS** is, you should see the **proof** of who **she** is in The Word of God first. Then you won't need too many supporting facts. Except that, according to Jesus, we should **all** be 'watching', and that in the natural progression of The Word of God, reasonable speculation is always fair game. However God has shown me, with the help of those who have gone before me, how we can remove the further necessity of far flung speculation on this topic. And be **patient**. Wait for it. It's coming in [SECTION 7](#) with further support in [SECTION 8](#).

The 'state of the art' of end times **prophecy**

Rev 11:7; 17:8	1 Thes 5:21	2 Cor 10:17	Heb 5:12-14	John 12:49-50
Rev 10:7	John 8:31-32	Psalms 119	John 14:26	Mark 13:37
2 Peter 1	Psalms 34:2	Isaiah 9:7	John 16:13	

Getting back to the order of the events in the transition from The Beginning of Sorrows to The Days of Vengeance, one of the most important **revelations** in this **study** would be appropriate to review again right here. It's that one corrected error can change everything. For example, just one mistaken perception of mine in the above "Dozen Crucial Events" could change the scenario, at least a little. One way the order of events could change is if **the beast that ascendeth out of the bottomless pit that... shall... kill...** the Two Witnesses ([Rev 11:7](#)) is a different entity altogether

than the ***beast that...was, and is not; and shall ascend out of the bottomless pit, and go into perdition*** [Rev 17:8](#). If these are not the same ***beast*** I could be mistaken about the order of events. And in this case the raptures may really take place in the order that they appear in Revelation. Well, no, not really. This is not a good example of a correction that could change the order of events. Connections we have already covered—unless there are other misconceptions in them—still hold the order of events even with different ‘beasts’ involved. And the challenge I’m hinting at here is that there is—as far as I know—no popular examples of error concerning the order of these dozen events I can show you. Because I’ve never seen anywhere near so many events as this identified in order at the midpoint of The Great Tribulation. So if I am still blind to a misconception that would change the order, well, then I am. And my caution at this point comes from the fact that I am unaware of anyone who can or will help me get a clearer view. This is one of the reasons I am writing this ***study***. Such a perspective needs help. So I’m sharing it to get yours. But don’t worry, there are many other popular misconceptions I have identified that will serve as good ‘wild goose chases’ in the remainder of this ***study***. I mean I intend to make you aware that they exist in abundance in the ***teachings*** you have already heard, but also that you can come to ***understand*** that they generally become increasingly minor or less consequential as you ***continue***. This too is part of the natural progression of The Word of God. And these misadventures I intend to take you on will do more good than harm as long as I eventually explain the errors and as long as you ***continue*** until the end. So stay on your toes.

By-the-way, another reason I am writing this ***study*** has little to do with you or me. I mean the order of the midtribulation raptures and whether it’s the same or different ‘beasts’ is of no direct consequence to me because I plan to leave this Earth in The Rapture of the Church before all that. So it’s more about helping those who are left behind, to whom it may become extremely consequential. The point is that my faith and hope is not only for you and me, but also in that these ***revelations*** of God will get from us to those left behind in time, which is another reason why we should ***work*** for such an end. And we will see plenty of serious consequences that Tribulation Jews and Gentiles will be better off made aware of in the next few sections.

Still, we should expect that some issues with the timescale of these midtribulation events, and with the order of a few of the events, and with the roles of Satan and the Antichrist, etc., may only be resolved for sure, say, at The Abomination of Desolation. After all, this is when ***the mystery of God will be finished*** [Rev 10:7](#). But when all is said and done, we have ***promises*** that any personal dangers to ourselves when we error are eliminated as we ***continue*** in ***the knowledge of God***. This is one of the remarkable ***promises*** from the Apostle Peter from [2 Peter 1](#). He tells us in this chapter that God’s got our back if we, ***giving all diligence, add and abound...in the knowledge of our Lord Jesus Christ***. And this makes sense because God will more likely protect those who are actively seeking to eliminate error in order to, as Paul says, ***Prove all things; [and] hold fast that which is good*** [1 Thes 5:21](#). Or as Jesus says,

If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free [John 8:31-32](#).

God's **promises** to look after you no matter what, but only **if** you **continue**, should give you a really secure and safe feeling. Or a really scary one **if** you have not really **continued** in His Word.

And you can think of this **study** in God's Word this way. It's 'state of the art'. And this is not really a boast—though I do **boast in The LORD [Psalms 34:2](#); [2 Cor 10:17](#)** that His **promises** to **teach me** (see [Psalms 119](#), for example) and **shew me things to come** are **true**. But this makes this **boast** much more an admission of ignorance, because I don't ever, ever expect to stop 'growing' **in the knowledge of the Lord Jesus Christ**. Remember,

Of the increase of his government and peace there shall be no end [Isa 9:7](#).

This will require the increase of **knowledge**, etc., forever. And this means those of us who will live forever with Him will never stop improving and correcting our perspective of **the truth** in all areas. And with the 'skills' and 'exercise' ([Heb 5:12-14](#)) we practice in this **study**, you can begin right now. You can because we have the help of **the Holy Ghost** who **shall teach you all things, and bring all things into your remembrance [John 14:26](#)**, who is **the Spirit of truth** who **will guide you into all truth**, and more specific to this **study**, **he will shew you things to come [John 16:13](#)**. But He won't **if** you don't **continue**. And I tell you that **if** you can't come to a full **understanding** of this **study**, you can have no more than a comparably immature **understanding** of any other part of The Word of God. And you don't have to believe me to come to this **understanding**—only **understand** how I'm speaking for God.

And when dealing with the uncertainties of end times **prophecy**, keep in mind that God is not toying with us. As Peter put it, **we have not followed cunningly devised fables [2 Pet 1:16](#)**, and he adds,

We have also a more sure word of prophecy; whereunto ye do well that ye take heed [2 Pet 1:19](#).

This is serious business of a **sure** nature. Further, Jesus means it when He says,

For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak [John 12:49-50](#).

And His command **to all** on the subject of **the end of the world** is plainly, **Watch [Mark 13:37](#)**, which requires that we **take heed** to this **more sure**

word of prophecy so we can have an idea of what we're looking at.

The finality of The 7th Trumpet Judgment

Rev 11:14

Mat 6:10

The divinely placed and celebrated finality of the administration The 7th Trumpet is the conclusion to Chapter 11 which helps us make sense of all that has gone on up to that point. It is arguably the most significant transition in Revelation, heralded to be 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 [Rev 11:14](#).

This implies that whatever heavenly influence that had been exercised by Satan and his cohorts up to this point is over. And it means that all those left in Heaven are now united under God. This celebration will be appropriately heightened by the newly received 144,000 Jews and The Two Witnesses. And the celebration anticipates that after the completion of the final **forty and two months** of The Days of Vengeance, those left on Earth will also be united with those from Heaven when The Eternal Kingdom of Jesus Christ is established on Earth.

And The 7th Trumpet Judgment appears to be God's statement, if not the direct statement of the 24 Elders, that the close of the first half and the beginning of the second half of The Great Tribulation has come. On Earth, this last judgment of The Beginning of Sorrows should be a short reprieve and otherwise not too consequential. It is little more than the closing of the curtain between the two acts of this ultimate epic drama. Nonetheless, I believe Jesus teaches us that the coming of this judgment should always be part of our prayers. His **instruction** is that we should pray,

Thy kingdom come. Thy will be done in earth, as it is in heaven [Mat 6:10](#).

Indeed The Eternal Kingdom of God and of Christ is already come in part, but obviously will show a fuller presentation at the midpoint of The Great Tribulation, and again at the end of The Great Tribulation, with unlimited **increase of his government and peace** continuing into and beyond The Millennium.

The symmetry of The Great Tribulation in The Book of Revelation

- 1) Rapture or raptures
- 2) Ceremonies of celebration, dedication
and commencement of judgment from Heaven
- 3) A set of 7 judgments on Earth
- 4) Repeat

2 Timothy 2:15

John's descriptions in Revelation 4 -19 of God's coming kingdom show us specifically how it will finally **come**. In the process he reveals a structure and symmetry we can identify. This broad view reveals a 3-part, repeating sequence of events. Here's what I mean. Chapters 4 - 5 showcase, **1)** The Rapture of the Church and more evidently, **2)** the 24 Elder-led heavenly ceremony and celebration that also validates Jesus' following outpouring of **3)** The Seal Judgments on the Earth beginning in Chapter 6. And near the conclusion of these judgments in Chapter 7 comes, **1)** The Rapture of the Tribulation Gentiles followed by, **2)** the ceremony of their dedication to service, and in Chapter 8, the **silence** and ceremony that serve to release, **3)** The Trumpet Judgments in Chapters 8 -11. And near the end of these judgments there are four more closely occurring raptures accounted for in Chapters 12 -15 including the 144,000 Jews, the Two Witnesses, the Dead Jews and the Tribulation Jews, each followed by **2)** more ceremonies and celebrations including The Celebration of The Eternal Kingdom of God and of Christ, and also ceremonies of celebration and dedication for the 144,000 Jews and the Tribulation Jews. The pattern continues with the ceremony to initiate the final set of judgments in Chapter 15 followed by the execution of **3)** The Plague Judgments in Chapter 16. So goes the thrice repeated pattern of first raptures, then ceremonies and celebration, and then 7 judgments.

We will also see that God will conclude it all with one more special cycle. This is, **1)** The Final Harvest Rapture evidently followed by **2)** the ceremony and celebration of The Marriage of The Lamb, and finally **3)** the judgments involved in His Second Coming to Armageddon. And I'm guessing that the First and Second Resurrections have similar special cycles of their own which we'll consider in the later sections.

We can also see an additional subtle 2-part structural symmetry in the accounts of the 'ministers' of The Great Tribulation. Here's what I mean. The account of the evidently 1263 ½ days of the exploits of the Two Witnesses is found in Chapter 11 at the end of the descriptions of The Beginning of Sorrows, but their ministry must actually go on throughout this period. Similarly, the most descriptive account of the exploits of another 'minister' who could be considered The Great Tribulation's foremost 'spiritual deceiver', the False Prophet, also comes last, in Chapter 17 -18, after all the other presentations of The Days of Vengeance, though his 'ministry' must also span the entire period too. So this convention is used twice in Revelation, and in the same way in both halves of The Great Tribulation, each account helping us to properly **understand** the scope of the other so to speak.

And all this symmetrical analysis is a more concrete example of what we are doing. We are **rightly dividing the word of truth** [2 Timothy 2:15](#). Primarily, it's a process of dismantling it precept by precept and putting it back together with the clues that comes along with all these precepts so we can arrange them all in their proper and otherwise unknowable order, except that we now also see that God constructs the scattered precepts in His Word into intelligible patterns that add meaning too. And these patterns and symmetries work together. Our most recent example is that the placement of the descriptions of the exploits of The Ministry of The Two Witnesses (in

Chapter 11) and The Ministry of the False Prophet (in Chapters 17 -18) are each given just before the conclusions of each half, or just before The Celebration of the Eternal Kingdom of God and of Christ in Heaven (at the end of Chapter 11) and just before The Marriage of The Lamb and The Second Coming of Christ to Armageddon (in Chapter 19). And I find the symmetry, analogies and overall construction of the Book of Revelation beyond poetic. And the more sensitive you are to these designs in The Word of God, the more you will see them. And I am sure there is no limit to the discoverable design in the presentation of His Word.

Still, at first glance, and for a while after that, The Word of God seems to be little better than disorganized. Deeper **revelations** require **patience** and **exercise**, and enough time until you can handle **strong meat**. Because the fact is that **strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil**. But this is a goal worth **working** for. Unfortunately, any further analysis of pattern and symmetry is not only beyond the scope of this **study**, it's still to a great extent beyond me. Still, I have faith that the more you simply gather and organize apparently disjointed **scripture**, the more likely you are to find more of these **revelations** of pattern and symmetry that add higher meaning, and that transform apparent chaos into perfect order. And I believe that by the end of this **study** alone you can see yourself as **approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth**, that is, **if** you're also willing to **continue** on beyond it.

The Midtribulation Raptures

Revelation 12:12

I have and will refer to five raptures that follow The Rapture of the Church (#'s 2 - 6) as midterm raptures or The Midtribulation Raptures. The Rapture of the 144,000 Jews, the fourth rapture **revealed** in Revelation, we are beginning to see is the third rapture chronologically. This leads us to conclude that The Rapture of the Two Witnesses, **revealed** third, must actually be the fourth rapture. And having already scrutinized to some extent the first, second and fourth raptures, we will next delve deeper into the third rapture of The Great Tribulation, The Rapture of the 144,000 Jews. It is also a rapture of relatively few compared to most others, all Jews, and also a spiriting away to a 'to die for' station in Heaven, except they won't have to die, ever.

The fifth also previously mentioned but not necessarily redemptive midtribulation rapture on trial, though not specifically mentioned in Revelation, is likely convened at the sounding of The 7th Trumpet, and we will deliberate on this case mostly in [SECTION 9](#).

The sixth rapture and the last of the five midterm raptures is the climax of another midterm event following not too far behind The 7th Trumpet Judgment but surely after The Abomination of Desolation too, which we will also see exposed in the next section. It's a rapture you can really lose your head over.

And in addition to the raptures, topics continuing though the next few sections include a rescue of Jews in Israel, but also some other judgments on Earth besides those initiated by God. And they are appropriately enough called 'judgments' too because their coming is heralded by God's as **Woe to the inhabitants of the earth** [Rev 12:12](#). This particular **Woe** is the focus of [SECTION 7](#) and [8](#). Our focus in the next section will be to **continue** to 'chart out' the transition from The Beginning of Sorrows to The Days of Vengeance.