

Some Comments on Mike Bickle's End-Time Teaching

By Karl Kemp, July, 2015

All quotations in this paper were taken from the New American Standard Bible, 1995 edition, unless otherwise noted. Sometimes I make comments in the middle of quotations using brackets [] or [[]] to make them more obvious. I am using straight quotation marks ("), hyphens (-) instead of dashes, no footnotes, and a few other things like this because some of the internet sites where I post these articles require it. Cf., e.g., means "compare, for example."

CONTENTS:

Some Background Information.....	page 1
The Primary Reason I Am Writing this Paper.....	3
Daniel 9:27.....	3
Daniel 12:11.....	4
Image of the Beast (Antichrist)	5
Zechariah 11:8.....	5
Revelation 11:1-3.....	7
Revelation 12:5.....	8, 17
Revelation 2:26, 27.....	18
Isaiah 66:7, 8.....	19
Matthew 24:15, 21, 22, 29-31.....	20
Intense Warfare of the Short Great Tribulation.....	21
Revelation 9:13-21.....	22
Joel 2:30, 31.....	26
Daniel 11:40-45.....	27
Matthew 24:29-31.....	30
Revelation 12:4a, 7-10.....	31
Revelation 11:15-17.....	32
Revelation 3:10.....	35
Revelation 14:9-11.....	37
Luke 21:34-36.....	39
The Seven Seals of the Book of Revelation.....	41
Revelation chapter 7.....	49
Daniel 12:1, 2, 5-7.....	50
Daniel 10:4-6.....	55
Revelation 1:10-20.....	55

SOME BACKGROUND INFORMATION. I got to know Mike when he was on staff at New Covenant Fellowship in St. Louis in the late 70s. I was doing quite a bit of teaching at that church at that time. Mike invited me to teach at some of the groups he was leading. I was impressed with Mike. He was a zealous, young Christian, in his early 20s. He was one of the most zealous, Bible centered, young Christians I have ever known, if not the most zealous. He would invite me into his office, and we would go through passages of the book of Romans for a couple of hours; he would take copious notes. The primary topic was basic Biblical Christianity, with an emphasis on holiness and victory over sin. Mike also took a 12 month Greek class with me. We were using the Greek text that I used in seminary (Machen's "New Testament Greek for Beginners").

Mike heard quite a bit of my teaching on the mid-week rapture, but I don't believe he ever fully agreed with me on that topic. I remember that he was listening to large numbers of Chuck Smith's tapes on the end times in those days. Chuck Smith was strong on the pre-week (pre-Daniel's 70th week) rapture.

Mike was quite mature for his age. He was married, and he owned two houses. He used one of the houses, a large house, to provide a place for young men to live where at least some of them could be ministered to as required. He took responsibility to take care (in his home) of his quadriplegic brother, Pat, who had been injured playing high school football. As I understand it, Mike made the decision to quit playing football at Mizzou to take care of his younger brother.

I have only seen Mike once since he left St. Louis in the early 80s to go back to Kansas City, where he had grown up. He started a church there and then IHOPKC (International House of Prayer - Kansas City), where for one thing, they have had twenty-four hour a day prayer and worship for more than ten years. Many years ago I learned that Mike was teaching the end-of-the-week rapture through a video on the IHOPKC site. I don't know when he started teaching that viewpoint, or how he became convinced of that viewpoint. I contacted Mike and said I would like to discuss these things with him. He was going to set up a time but some things came up that he had to deal with and we never did get together. He keeps very busy.

To prepare to write this paper I read the book, "Book of Revelation with Notes by Mike Bickle" (published by Forerunner Books of IHOPKC, March, 2009). The book is 141 pages including the chronological charts on the last two pages. I could write most of the content of this paper by interacting with the first chart, which is titled, "Overview of Key End Time Events" and is published by IHOP-KC Mission Base. The second chart is titled, "Jesus' Battle Plan in the Book of Revelation." When I put the first title in Google it

takes me to both of these charts. I suggest you download and print them before you read any more of this paper. To prepare to write this paper I also read at least twenty of Mike's articles on the IHOPKC site and watched videos of quite a few of his teachings. Most of the teaching was on key passages from the book of Daniel and the book of Revelation. Many other articles by Mike (and many other videos) on the end times and other topics are available on the IHOPKC site.

I appreciate the fact that Mike exhorts the people at IHOPKC to respect Christians who don't agree with his end-time teaching and he tries to promote unity in the Body of Christ. That is very important! However, they don't permit teaching at IHOPKC that doesn't line up with the core convictions of the leadership team, which includes the return of the Lord Jesus and the rapture at the end of the seven years. (See Mike's 2014 "Studies in the Book of Revelation - Session 2, The Varying Importance of End-Time Beliefs," page 8.)

THE PRIMARY REASON I AM WRITING THIS PAPER is because I believe Mike is wrong in teaching that the Lord Jesus will not return until the end of the seven years and some other very important details regarding the end times. I want to deal with several key passages that I believe he is misunderstanding. I am totally sure that Mike wants to teach the balanced truth of what the Bible teaches. I plan to send a copy of this paper to Mike and see if he has any response before I publish it on my internet site and on a few other Christian article sites. I want to be corrected where correction is required.

I am sure that Mike is right in saying that the Lord Jesus and the rapture will take place at the sounding of the seventh and last trumpet, but I am equally sure he is wrong in saying that that trumpet will sound at the end of the seven years. The evidence is quite strong that it will sound right in the middle of the seven years. His wrong interpretation (clearly wrong from my point of view) of Rev. 11:1-3 strongly lends itself to misinterpreting when the seventh and last trumpet will sound. (And we will discuss several other passages of key importance in this paper.) For one thing, Rev. 11:2 and 3 both mention the equivalent of three and one-half years. I'll quote Rev. 11:1-3 and we will discuss these verses after we discuss Dan. 9:27 and 12:11 (and several related verses) that will enable us to understand the seven-year period that is sometimes called Daniel's 70th week.

DANIEL 9:27 (I'll quote this verse as we continue) is the only verse in the Bible that speaks of that super-important seven-year period, but it is very significant that we read of half of that seven-year period (the equivalent of three and one-half years) in Dan. 7:25 and 12:7 and in five verses in the book of Revelation (11:2, 3; 12:6, 14; and 13:5). Daniel 12:11, which is a very important verse that we will discuss after two more

paragraphs, mentions 1,290 days, which is the equivalent of three and one-half years plus 30 days. The expressions used in the Bible for the three and one-half year periods are a time, times, and half a time (a year, two years, and half a year); forty-two months; and 1,260 days (42 months times 30 days per month).

Mike believes (and many agree with him) that all seven of these verses refer to the second half of Daniel's 70th week. (See page 14 of his 2014 "Studies in the Book of Revelation - Session 8, Prophetic Ministry in the End Times [Rev. 10-11].") It has always seemed clear to me that the three and one-half years of Rev. 11:2 and 3 refer to the first half of the seven-year period; the evidence is very strong. THIS MAKES A GIGANTIC DIFFERENCE IN THE INTERPRETATION OF REVELATION CHAPTERS 11-13, WHICH IS OF KEY IMPORTANCE. For one thing, the seventh and last trumpet sounds in Rev. 11:15, right in the middle of the seven-year period. (Mike agrees that the seventh trumpet sounds in Rev. 11:15, but there are gigantic differences in our understanding of the details of Revelation chapters 11-13, and other parts of the book of Revelation. For one thing, as I mentioned, Mike believes that the seventh trumpet will sound at the end of the seven years.)

I'll quote DANIEL 9:27 and make a few comments in brackets: **"And he [Antichrist] will make a firm covenant [or, he will confirm (make strong) a covenant/treaty] with the many [Israel will be involved] for one week [a week of years; a seven-year period; for more details see Dan. 9:24-27 (these verses are discussed in my book, "The Mid-Week Rapture," in the chapter on Daniel chapter 9)], but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will come one [referring to Antichrist and his abomination of desolation] who makes desolate, even until a complete destruction, one that is decreed [by God] is poured out on the one who makes desolate [referring to Antichrist]."**

I'll quote DANIEL 12:11 ((This is one of the most important verses we will discuss in this paper. I don't believe we can adequately understand the details of Daniel's 70th week unless we rightly interpret this verse. I don't believe Mike rightly interprets it, but most agree with him; the majority is often wrong. I'll quote from the NASB, which I always use unless I mention otherwise.)): **"From the time that the regular sacrifice is abolished and the abomination of desolation is set up [I would translate "is initiated" or the equivalent (see pages 183, 184 of my "The Mid-Week Rapture"); we will discuss the image of the beast as we continue.], there will be 1,290 days."** Our primary purpose here is to discuss the 1,290 days. This verse is of crucial significance in that it shows that the abomination will take place a month before the more precise middle of Daniel's 70th week. As we will discuss, Dan. 12:11 (and other significant considerations) demonstrate that the words "in the middle of the week" of Dan. 9:27 speak of the

approximate middle of the seven-year period. Antichrist's abomination of desolation will consist of his going into the (rebuilt) temple in Jerusalem, putting a stop to sacrifice and grain offering, AND demanding that he be worshiped (cf., e.g., Dan. 9:27; 11:36, 37; Matt. 24:15; and 2 Thess. 2:3, 4).

Antichrist's abomination of desolation has nothing to do with the image of the beast of Rev. 13:14, 15. (Mike, in agreement with many, teaches that the image is a key feature in the abomination of desolation. I'll quote a sentence from his "Studies in the End times [2007] - Session 13, Abomination of Desolation: Primary Sign of the Tribulation," page 1. "The abomination will center around an image [statue] of the Antichrist standing in the holy place in the Jerusalem Temple [to be rebuilt].") For one thing, the false prophet will not have the image of the beast (the beast is Antichrist) made until the second half of Daniel's 70th week, AFTER the abomination of desolation (which will take place a month before the mid-week return of the Lord Jesus and the rapture), and after Antichrist has been killed and come back from the dead.

The image will commemorate the fact that Antichrist has come back from the dead (Rev. 13:12, 14; cf. 13:3; 17:8 with 11:7). Antichrist will apparently be killed during the very intense warfare of the short great tribulation of Matt. 24:21, 22, which will take place AFTER the abomination of desolation of Matt. 24:15. And it is clear, I believe, that he will come back from the dead (he will come up out of the abyss [Rev. 11:7]) AFTER the abomination of desolation and in time to kill the two witnesses whose bodies will lay dead in Jerusalem for three and one-half days before they come back to life and are raptured before the watching world right in the middle of the seven years. (It is very unlikely that Antichrist will be killed before the abomination or that much time will pass between the time he comes back from the dead and kills the two witnesses.) As I mentioned, Dan. 12:11 enables us to see that the abomination of desolation will take place a month before the return of the Lord Jesus and the rapture.

We will discuss these things in more detail as we continue, and they are discussed in some detail in my paperback book, "The Mid-Week Rapture," and my recently published e-book, "Introduction to the Mid-Week Rapture." The paperback book contains more information, but the e-book should typically be read first; for one thing it is easier to read and it deals more directly with the timing of the return of the Lord Jesus and the rapture. Both books are available at amazon.com, and the paperback book is available on my internet site [Google to Karl Kemp Teaching]. Also, quite a few of my papers dealing with the end times are available on my internet site.

((ZECHARIAH 11:8 serves as a rather strong confirmation of a one-month period that will take place before Antichrist begins his three and one-half year super-evil reign right

in the middle of the seven years. Antichrist cannot begin this super-evil reign until he has been killed and come back from the dead. (As I mentioned, we know that he will come back from the dead in time to kill the two witnesses three and one-half days before the mid-week rapture [Rev. 11:8-13]). And there is another very significant thing that must take place before Antichrist begins his three and one-half year super-evil reign: The devil must give him "his power, his throne, and great authority" (Rev. 13:2) right after the devil is cast down to the earth at the time the Lord Jesus returns in the middle of the seven years (Rev. 12:7-9).

Zechariah 11:8 prophesies of God's judging and "annihilating the three shepherds [three rulers] IN ONE MONTH [my emphasis]." I believe this refers to the same event that Daniel prophesied in Dan. 7:8, 20, where Antichrist uproots THREE of the ten horns. He undoubtedly will kill (or have killed) three of the ten rulers because they are not in agreement with him and his plans. During that one-month period after the abomination of desolation and before the rapture would be the perfect time for him to deal with the three rulers, shortly before he begins his super-evil three and one-half year reign (cf. Dan. 7:25; Rev. 13:5). The TEN rulers (horns) are mentioned in the book of Revelation, so the three rulers will be replaced by rulers who fully support Antichrist. Zechariah chapter 11 is discussed verse-by-verse in chapter 14 of my "The Mid-Week Rapture." It is interesting and important that Zech. 11:15-17 prophesy about Antichrist.))

The desolation that will take place after Antichrist enters the temple and is manifested as Antichrist will not come to an end until the Lord Jesus terminates him (and the false prophet) right at the end of the seven years (see Rev. 19:20; Dan. 7:11). BY COUNTING BACKWARDS 1,290 DAYS FROM THE END OF THE SEVEN YEARS, WE CAN SEE THAT THE ABOMINATION WILL TAKE PLACE SOME 30 DAYS, A MONTH, BEFORE THE MIDDLE OF THE SEVEN YEARS. (As I mentioned, half of the seven-year period is 1,260 days.) THIS IS SUPER-IMPORTANT INFORMATION. For one thing, it enables us to rightly interpret MATTHEW CHAPTER 24. The information that the abomination of desolation will take place a month before the middle of the seven years leaves time for the short great tribulation (Matt. 24:21, 22) before the return of the Lord Jesus and the rapture in the middle of Daniel's 70th week (Matt. 24:29-31). When we discuss the key passages that speak of the warfare of the short great tribulation (especially the warfare of the sixth trumpet) it will be obvious that this warfare can easily be completed within a one-month period.

As I mentioned, I believe Dan. 9:27 speaks of the middle of the seven years in approximate terms and that Dan. 12:11 shows that that in more precise terms Antichrist will go into the temple a month before the more precise middle. This interpretation is totally reasonable because the Hebrew noun ("chatsi") that is translated middle in Dan.

9:27 is frequently used in very imprecise ways in the Old Testament. For example, in Ex. 12:29; Jud. 16:3; and Ruth 3:8 chatsi is used of things happening in the middle of the night. That is very imprecise terminology! And In Psalm 102:24 the psalmist prays that he may not be taken away (by death) in the midst [chatsi] of his days (also see Jer. 17:11). Again, it is obvious that a precise middle was not intended in these two verses. It is very reasonable to say that Antichrist will go into the temple, etc. in the approximate middle, a month before the more precise middle. A month before the more precise middle is 2.38 percent removed from the more precise middle. If we don't get this detail right, I don't believe we can adequately understand many end-time details, very much including the short great tribulation of Matt. 24:21, 22.

Mike takes the middle of Dan. 9:27 to be the precise middle, so he starts counting the 1,290 days in the middle and assumes that they extend beyond the end of the seven years by 30 days. Most agree with Mike on that viewpoint, but I am sure it is wrong. But Mike also teaches that the seven bowls of wrath will be poured out during those 30 days, AFTER the Lord Jesus returns at the end of the seven years and the rapture takes place. (See his chronological chart that I mentioned.) I don't remember ever seeing that viewpoint before, but I haven't researched that topic.

Now we will discuss REVELATION 11:1-3 and some important cross-references for several pages; then we will discuss REVELATION 12:5, which is a verse of key importance (it is the most important verse in the Bible to show that the Lord Jesus will return and the rapture will take place right in the middle of Daniel's 70th week); and then (after some ten pages) we will discuss some key verses from MATTHEW CHAPTER 24. Revelation chapters 11-13 and these key verses from Matthew chapter 24 are discussed verse-by-verse in my recently published e-book, "Introduction to the Mid-Week Rapture" and in my paperback book, "The Mid-Week Rapture." Revelation 12:5 is discussed in detail in both books, but especially in the paperback book. The e-book should be read first; for one thing, it is easier to read, but the paperback book contains much more information. Both books are available at amazon.com.

REVELATION 11:1-3 (I remind the reader that I use the NASB unless I mention otherwise.): **"Then there was given to me a measuring rod like a staff; and someone said, 'Get up and measure the temple of God and the altar, and those who worship in it. [(This double bracket goes on for five paragraphs.)** The "altar" refers to the sacrificial altar, on which the Jews will be offering sacrifices during part of the first half of Daniel's 70th week. They will not be worshipping in the temple after Antichrist's abomination of desolation, which will take place in the approximate middle (a month before the more precise middle) of the seven years (see Dan. 9:27; 12:11), SO, THE WORSHIP PICTURED HERE WILL BE LIMITED TO THE FIRST HALF OF THE

SEVEN-YEAR PERIOD, BEFORE THE ABOMINATION OF DESOLATION. It is possible that the temple could be built and functioning before Daniel's 70th week begins, but that seems unlikely.

THERE IS EVERY REASON TO BELIEVE THAT WHAT 11:2 GOES ON TO SAY ABOUT THE COURT OUTSIDE THE TEMPLE BEING GIVEN TO THE NATIONS/GENTILES WILL TAKE PLACE DURING THE SAME PERIOD OF TIME THAT THE JEWS ARE WORSHIPPING IN THE TEMPLE (11:1). It seems equally clear to me that the ministry of the two witnesses (prophets) of 11:3 will take place throughout the first half of the seven years too. They will be warning mankind worldwide, and with a special ministry to Israel, of the need to repent in that the Lord Jesus will return very soon and the day of judgment will begin. He will return right in the middle of Daniel's 70th week. ((In endnote 3 on page 305 of my "The Mid-Week Rapture" I listed several commentators who hold this viewpoint. I'll add part of a sentence from the "Expositor's Greek Commentary," Vol. 12, "Revelation" by Alan F. Johnson, page 502: "Glasson [T. F., "Revelation of John," 1965], following the early fathers, Victorinus, Hippolytus, and Augustine, suggests that the first three and one-half years is the period of the preaching of the two witnesses....")) Everything that follows 11:1 up until the seventh and last trumpet sounds in 11:15-17 deal with things that will take place in the first half of Daniel's 70th week, or right in the middle of the seven years.

The things spoken of in Rev. 12:1-4 will also take place before the middle of the seven years, and the super-important things spoken of in 12:5 will take place right in the middle of the seven years. REVELATION 12:5, which we will discuss later in this paper, is a verse of extreme importance; it deals with the resurrection, glorification, and rapture of all the true believers who have ever lived on the earth up until that time, apparently including all the believers from the days of the Old Testament. IT IS VERY SIGNIFICANT THAT REV. 12:6 CONFIRMS THAT THE EVENTS OF 12:5 WILL TAKE PLACE RIGHT IN THE MIDDLE OF THE SEVEN YEARS: It shows that there will be three and one-half years to go after the glorious events of 12:5. As I mentioned, Revelation chapters 11-13 are discussed verse-by-verse in both of my books on the end times.

Revelation 11:1 confirms what we already knew from many passages that were written before the super-important book of Revelation was written (about AD 95), that the temple must be rebuilt in Jerusalem in the last days. For one thing, the temple has to be there and functioning so Antichrist can enter the temple, stop the sacrifices and offerings, and demand that he be worshiped (cf., e.g., Isaiah 66:1-6 [Isaiah 66:1-8 are discussed verse-by-verse in chapter 16 of "The Mid-Week Rapture."]; Dan. 9:27; 12:11; Matt. 24:15; and 2 Thess. 2:3, 4). The Jews will apparently receive permission to rebuild

the temple from at least much of the world through the seven-year treaty/covenant of Dan. 9:27. That same treaty/covenant will undoubtedly require Israel to give the Palestinians much of what they want (assuming that the Lord Jesus is going to return soon), and it is significant that Rev. 11:2 shows that Israel will give up their control of Jerusalem, old Jerusalem, east Jerusalem, that part of Jerusalem which contains the temple mount for one thing. **THEY WILL NOT EVEN HAVE AUTHORITY OVER THE COURT OUTSIDE THE TEMPLE (Rev. 11:2) WHILE THEY ARE WORSHIPING IN THE TEMPLE (Rev. 11:1).**

If the Jews don't start rebuilding the temple until the seven-year treaty/covenant is ratified (which seems likely), the temple clearly will not be functioning throughout all of the first half of Daniel's 70th week, but they will probably begin to offer sacrifices on the altar as soon as they can (cf. Ezra 3:1-6). As I mentioned, Rev. 11:1 confirms that the Jews will be worshiping in the temple during part of the first half of the seven years. We know that Antichrist's abomination of desolation will take place in the approximate middle of the seven years (Dan. 9:27; 12:11). As we have discussed, it is extremely important to see that Dan. 12:11 enables us to see that the abomination of desolation will take place a month before the more precise middle of the seven years.]] **(2) Leave out the court which is outside the temple and do not measure it** [[(See under verse 1; this double bracket goes on for three paragraphs.) At the very time the Jews will be worshiping in the temple (during the first half of the seven years, but before Antichrist's abomination of desolation), the nations/Gentiles will even control (have authority over) the court which is outside the temple, and as this verse goes on to say, they will control the city of Jerusalem. Perhaps Jerusalem will take on the status of being an international city. The United Nations originally had plans to make Jerusalem an international city, a city of the Jews, Christians, Islam, etc.

The Jews will rebuild the temple. It will be built on the temple mount, which will apparently be shared by the two Islamic mosques that are on the temple mount now. The temple will probably be built about 330 feet (a hundred meters) northwest of the Dome of the Rock, which has the golden dome. This verse makes it clear that Israel will not control the court outside the temple. I assume that it will be demonstrated to the satisfaction of most people that Solomon's temple and the temple built after the return of some of the Jews from the Babylonian captivity were located about 330 feet northwest of the Dome of the Rock.

I am basing this on the work of Asher S. Kaufman. His work has not been accepted by the majority, and some experts on this topic totally reject his conclusions, but I assume his work will eventually be accepted. The majority view at the present time is that the original temple(s) were located where the Dome of the Rock is located now. Dr.

Kaufman is still working on this project, as you can see by entering his name in Google. His early article is rather persuasive, "Where the Ancient Temple of Jerusalem Stood" in the March/April, 1983 issue of "Biblical Archeology Review," pages 41-61. In 2004 he published a book, "The Temple Mount: Where is the Holy of Holies?" I have ordered the book from Israel (\$67.50), but I won't receive the book until after I finish this paper. (Now, having been able to read through the book, I am quite confident that Asher Karufman's viewpoint is correct.)), **for it has been given to the nations** [or we could translate "the Gentiles" with the NIV, KJV, and NKJV]; **and they will tread under foot the holy city [Jerusalem] for forty-two months.** [[[This double bracket goes on for seventeen paragraphs.) THESE "FORTY-TWO MONTHS" REFER TO THE FIRST HALF OF THE SEVEN-YEAR PERIOD WHEN ISRAEL WILL BE WORSHIPPING IN THE REBUILT TEMPLE WITH THE SACRIFICIAL ALTAR. They will not be worshiping in the temple throughout all forty-two months, but through a substantial part of this period. They clearly will not be worshiping in the temple after Antichrist's abomination of desolation, which will take place a month before the end of the first half of Daniel's 70th week. And Israel will not be worshiping in the temple with sacrificial offerings, etc. at all in the second half of the seven-year period.

The nations/Gentiles will "tread under foot the holy city [Jerusalem]." Israel will not control Jerusalem. The words "tread under foot" undoubtedly build on the words "and Jerusalem will be trampled under foot by the Gentiles until the times of the Gentiles are fulfilled" of Luke 21:24b. The same Greek verb, "pateo," is used for "tread under foot" in Rev. 11:2 and "trampled under foot" in Luke 21:24b. (Luke 21:20-24 are quoted and discussed in "The Mid-Week Rapture" under Rev. 11:1, 2.) "The times of the Gentiles [nations]" (Luke 21:24) will not come to an end until the Lord Jesus returns to the earth in the middle of Daniel's 70th week to make things right.

I believe (without being dogmatic) that the Lord Jesus will claim Jerusalem as His city when He returns in the middle of Daniel's 70th week. Only then will it become a holy city (cf. Rev. 11:8). Agreeing with this detail is not crucial to agreeing with the mid-week rapture, but I believe the evidence is rather strong for this viewpoint, and it is an exciting detail to consider. Assuming this proves to be true, the Gentiles/nations will no longer tread Jerusalem under foot after the Lord Jesus returns, but more importantly, the fact that Antichrist will not have access to the city (he will not be able to take the city throughout the second half of the seven years) will undoubtedly amaze the watching world and glorify God. I have a section titled "The Lord Jesus Christ Will Claim Jerusalem as His City" on page 70 of my book, "The Mid-Week Rapture." I'll quote that section here:

((First I said, see the Chronological Chart #14. Number 14 on the Chronological Chart [the fold-out chart is at the end of the book] is explained on page 17 of the book. I'll quote that two paragraph discussion from page 17 before I quote the other section: The Lord Jesus Christ, accompanied by the raptured saints, will come to the Mount of Olives right in the middle of Daniel's 70th week, immediately after the rapture. [See under Zech. 14:3-5 and Rev. 11:13 in "The Mid-Week Rapture."] The "great earthquake" of Rev. 11:13 will apparently coincide with the massive shifting of the earth pictured in Zech. 14:4, 5 that will take place when Jesus stands on the Mount of Olives: "it will be split in its middle from east to west by a very large valley, so that half of the mountain will move toward the north and the other half toward the south." This earthquake will probably remove all the non-elect from Jerusalem so that the Lord Jesus Christ can claim it as His city and as a city for the end-time elect remnant of Israel. (See under Rev. 11:13 in "The Mid-Week Rapture.")

The end-time elect remnant of Israel will be converted (become Christians), starting at the time of Christ's mid-week return, but not in time to be taken in the rapture. (See under Zech. 12:10; 14:1-5; Mic. 5:3; Rev. 11:13 in "The Mid-Week Rapture.") Daniel 12:1; Zech. 13:8; and 14:1, 2 show by what means the Israelites dwelling in the land of Israel will be reduced to the elect, repentant remnant by the time of Christ's mid-week return. Most, if not all, of this reduction will take place during the days of the short great tribulation, in the one-month period between the abomination of desolation and the mid-week return of the Lord Jesus.))

Having finished the two paragraphs that deal with the Chronological Chart, now I'll quote the section titled "The Lord Jesus Christ Will Claim Jerusalem as His City." It is clear that the Lord Jesus will reign from Jerusalem during the days of the millennial kingdom (cf., e.g., Isa. 2:2-4; Zech. 14:4-21; Rev. 20:4-9, especially verse 9). I believe He will claim Jerusalem as His city at the time of His mid-week return. (See under Dan. 11:45; Psalm 2:4-9, espec. verse 6; Psalm 110, espec. verse 2; Zech. 12:1-13:6; 14:3-5; Rev. 11:2, 13 in "The Mid-Week Rapture"; cf. Joel 2:32-3:17.)

I believe the Lord Jesus Christ will come to the Mount of Olives (at Jerusalem) at the time of His mid-week return (Acts 1:9-12; Zech. 14:3-5), shortly after the rapture. All the glorified, raptured saints (holy ones) will be with him when He comes to the Mount of Olives. I'll quote the last sentence of Zech. 14:5: "Then [I would translate "And" with the KJV. This is the same coming as where the Lord Jesus comes to the Mount of Olives that is pictured in 14:4. But here the super-important information is added that we will be with Him when He comes to the Mount of Olives. Apparently the spotlight is on us, the glorified, raptured saints (holy ones), but His angels will be there too.] the LORD, my God, will come AND ALL THE HOLY ONES WITH HIM [my emphasis]."

Apparently He will claim Jerusalem as His city at that time, and from that time the elect, repentant remnant of Israel (who will have become Christians, which will make a gigantic difference in their relationship with God; but they will not be glorified until the end of the seven years) will control this city (cf., e.g., Zech. 12:1-13:9; Zechariah chapters 12-14 are discussed in chapter 15 of "The Mid-Week Rapture"). Revelation 11:2 infers that Jerusalem will not be trodden under foot by the nations during the second half of Daniel's 70th week. (As we have discussed, Rev. 11:1-3 deal with the first half of the seven-year period.)

Antichrist will undoubtedly want to control Jerusalem throughout the second half of the seven-year period, but if I understand the Scriptures, God will not permit him to, which will appear shocking to the world which is worshiping Antichrist. I believe Dan. 11:45 confirms this viewpoint in that Antichrist's headquarters will be set up near Jerusalem, not at Jerusalem. (See pages 143, 144 of "The Mid-Week Rapture on Dan. 11:45.") Psalms 2 and 110 both picture the Lord Jesus Christ beginning to reign from Jerusalem. (This reign will begin at the time of His mid-week return.) Both of these psalms show that, at the time He begins to reign, His enemies will not yet have been subjugated (cf. 1 Cor. 15:20-28; Rev. 11:15-18). He will be judging and subjugating them throughout the second half of Daniel's 70th week. He will be using Antichrist, who hates Him and the One who sent Him, in His end-time judgment of the world. For one thing, He will judge and remove Babylon the great harlot through Antichrist (Rev. 17:16, 17). That judgment is a major feature in God's end-time judgment of the world. He spends three chapters of the book of Revelation prophesying about that judgment. I believe Babylon the great harlot is a symbol for the devil's world which embraces all the things he uses to seduce mankind from God, with an emphasis on false religions, very much including apostate Christianity.

I don't mean to infer that the Lord Jesus Christ will be visibly present at Jerusalem throughout the second half of Daniel's 70th week. He probably won't be, at least not much of the time, but it will be understood that He has taken Jerusalem and that the inhabitants of Jerusalem are His people (they will have become Christians). (It seems clear to me that if the Lord would be visibly present throughout much of the second half of Daniel's 70th week it would interfere with God's plans for Antichrist's super-evil reign throughout that period.) When Antichrist and his followers assemble to make war against the Lord Jesus Christ (Rev. 19:19), they will assemble at Armageddon (God will gather them to Armageddon under the sixth bowl of wrath [Rev. 16:12-16, cf. Rev. 14:20]); Megiddo is some 60 miles North of Jerusalem. (This is the end of the quotation from page 70 of "The Mid-Week Rapture.")

We need to further discuss the details regarding what it will mean for the nations/Gentiles to tread Jerusalem under foot (including the court which is outside the temple) for the equivalent of three and one-half years, throughout the first half of Daniel's 70th week. The idea isn't that the armies of the nations will attack and control Jerusalem throughout the first half of the seven-year period, but that they (not Israel) will have the authority over Jerusalem, probably through the United Nations. As we have discussed, they will probably gain that authority through the seven-year treaty/covenant of Dan. 9:27. Jerusalem clearly will not be a holy city during the first half of the seven-year period. It won't become a holy city until the Lord Jesus reigns there (cf. Luke 21:24).

Notice that Rev. 11:2 prophesies that the "court which is outside the temple...HAS BEEN GIVEN [my emphasis] to the nations; and they will tread under foot the holy city for forty-two months." Ultimately God is the One who included these details in His end-time plans. Apparently He will cause these things to come to pass this way (in a way that would not be expected) through the seven-year treaty/covenant of Dan. 9:27. IF THE NATIONS/GENTILES HAD ATTACKED AND CONQUERED JERUSALEM AS IN ZECH. 14:1, 2, FOR EXAMPLE (which is the viewpoint of Mike and others, which I will demonstrate as we continue), THE ENEMIES OF ISRAEL WOULD NOT PERMIT THE JEWS (TO REBUILD) OR TO WORSHIP IN THE TEMPLE.

It is true that verses like Zech. 14:1, 2 show that Jerusalem will be attacked by the nations/Gentiles and the city taken, but that goes far beyond the information spelled out in Rev. 11:1, 2. Those things prophesied in Zech. 14:2 will not come to pass until after Antichrist's abomination of desolation, which will take place a month before the Lord Jesus returns and begins to fight against the nations and for the repentant, end-time, elect remnant of Israel. The reason the Lord Jesus can begin to fully fight for the end-time remnant of Israel after He returns is that they will submit (in faith) to Him (and God the Father) when He comes to them right after the rapture (in the middle of the seven years). See Zech. 12:10-13:1; Rev. 11:13; cf. Joel 2:32; Mic. 5:3; and Rom. 11:25-27.

Mike (and many agree with him) has a very different understanding of what it means for the nations/Gentiles to tread Jerusalem under foot in Rev. 11:2. I don't believe there is any possibility that he is right. For one thing, he believes that the forty-two months in 11:2 refer to the second half of Daniel's 70th week. I'll quote a sentence from page 14 of his 2014 paper, "Studies in the Book of Revelation - Session 8, Prophetic Ministry in the End Times [Rev. 10-11]": "THE TRAMPLING OF JERUSALEM INCLUDES THE SIEGE AND CAPTURE BY THE ARMIES OF ANTICHRIST [my emphasis]." And he quoted Zech 14:2 to back up that statement. As I mentioned, the taking of Jerusalem pictured in Zech. 14:2 goes beyond the events prophesied in Rev. 11:2. The taking of

Jerusalem will take place after the abomination of desolation, during the last month of the first half of Daniel's 70th week. Mike also referred to Zech. 12:2, 3. Zechariah 12:1-10 (especially see verses 4-10) picture the end-time remnant of Israel at Jerusalem under attack (during the second half of the seven-year period), but victorious (Jerusalem will not fall), after they have submitted to the Lord Jesus not long after He returns in the middle of Daniel's 70th week and the rapture takes place.

The drastic change from the gigantic defeats that will take place in the month that starts with the abomination and ends with the mid-week return of Christ will come to pass because those people will now have repented and submitted (in faith) to the Lord Jesus. (See my discussion of Zechariah 12 in chapter 15 of my book, "The Mid-Week Rapture." Zechariah chapters 13 and 14 are discussed there too.) During the month that precedes the mid-week return of Christ, the city of Jerusalem will be taken (Zech. 14:1, 2, for example), and some two thirds of the people of Israel will be cut off and perish in those days, during the days of the short great tribulation (Zech. 13:8), during the time of "Jacob's trouble" (Jer. 30:7). But then the repentant, converted remnant of Israel will go into the refining fire of the second half of Daniel's 70th week (Rev. 13:9). Those will be three and one-half very difficult years for them, but they will be victorious, even though there will be many martyrs.

Mike Bickle spends a lot of time emphasizing that Christians can, and should, be victorious throughout the second half of Daniel's 70th week; I agree, but (from my point of view) he needs to see that those Christians will not become Christians until after the mid-week return of Christ and the rapture. Christians who are faithful now will be glorified and reigning with Christ instead of living on the earth during the three and one-half year super-evil reign of Antichrist, when the devil, having just been cast down to the earth with his angels, is going forth with great wrath. This is God's plan! We didn't ask Him to do this! I like His plan!

The primary point I want to make here is that the repentant, converted end-time remnant of Israel (they will have submitted in faith to the Lord Jesus), not Antichrist and his people, will apparently control Jerusalem throughout the second half of the seven years. As I mentioned, Mike believes that the equivalent of three and one-half years mentioned in Rev. 11:2 and 3 will take place throughout the second half of the seven years. THAT MAKES A GIGANTIC DIFFERENCE IN THE INTERPRETATION OF REVELATION CHAPTERS 11-13, WHICH ARE OF KEY IMPORTANCE. I don't believe there is any possibility that Mike is right on this point. (Now I'll quote Rev. 11:3.)] **(3) And I will grant authority to my two witnesses, and they will prophesy for twelve hundred and sixty days, clothed in sackcloth.** [[Revelation 11:3-12 prophesy that these two prophets will have a powerful ministry that will get the attention of the whole

world. Throughout the first half of Daniel's 70th week, they will be warning the world, with a special ministry to Israel, that the Lord Jesus is coming very soon to save and to judge. They will be calling Israel and the world to repent. They will probably announce each of the seven trumpets before they sound as Moses announced the plagues in Egypt before they came to pass, which will make the events of the trumpets all the more powerful attention-getters.

Antichrist will come up out of the abyss (Rev. 11:7; cf. Rev. 17:8): He will come back from the dead. He will probably be killed during the warfare of the sixth trumpet that will take place in the one-month period between his abomination of desolation and the mid-week return of Christ. After he comes back from the dead he will kill the two witnesses (prophets), and, because of the hatred of the world (Rev. 11:8-10), their dead bodies will not be buried, but will lie in the street of Jerusalem for three and a half days. That will look very negative for the cause of God, but it will turn into a gigantic positive when they come back to life and are caught up into heaven before the watching world after the three and one-half days (Rev. 11:11, 12).

Their resurrection, glorification, and rapture will be part of the mid-week resurrection (for those believers who will have died before that time), glorification, and rapture of all the believers that will take place when the Lord Jesus returns at the sounding of the seventh and last trumpet right in the middle of Daniel's 70th week. They may be glorified and raptured a few hours before the rest of us for the dramatic effect, but they will be part of the "male child" who will be born into the fullness of spiritual life and raptured in the middle of Daniel's 70th week of Rev. 12:5.

We expect the rapture of the two witnesses to take place in the middle of the seven years because Rev. 11:3 shows that their ministry will last for three and one-half years, and as we have discussed, Rev. 11:1-17 prophesy of things that will take place during the first half of the seven years, or right in the middle of the seven years. This viewpoint is strongly confirmed by the fact that Rev. 12:6 shows that three and one-half years remain after the birth and rapture of the male child in 12:5. The two witnesses are part of the male child. I have briefly discussed Rev. 12:5 in this paper, and I'll quote and discuss this verse in more detail after two more pages. Mike Bickle, in agreement with the majority, thinks that the male child is the Lord Jesus. I don't believe there is any possibility that the male child is the Lord Jesus.

Mike admits he has some confusion here (he says that there is a great paradox here) regarding the temple. (See his 2014 "Studies in the Book of Revelation - Section 8, Prophetic Ministry of the End Times [Rev. 10-11]," page 11.) Keep in mind that I have already shown that Mike believes that Rev. 11:1-3 prophesy of things that will come to

pass during the second half of Daniel's 70th week. The way I understand these verses there isn't any paradox. I'll quote several sentences from Mike's page 11: "John sees this temple [Rev. 11:1, 2]. The paradox of the temple is that it is God's temple and yet the Antichrist will use it. [Antichrist will not use it until the time of the abomination of desolation, which Mike locates right in the middle of the seven years (see his chart). Revelation 11:1, 2 don't have anything to say about Antichrist or his abomination of desolation. They just prophesy of things that will take place during the first half of Daniel's 70th week BEFORE the abomination of desolation. It is also true that the temple, the court which is outside the temple, and the city of Jerusalem will be tread under foot after the abomination of desolation, throughout the last month of the first half of the seven years too.] It is a great paradox. It is called the temple of God a number of times. The Antichrist sets up his image in the temple and is worshiped in it. How does that work? [(This double bracket goes on for three paragraphs; then I'll continue the excerpt from Mike.) I believe Mike misunderstands what is going to take place with respect to the temple, and that causes him to see a great paradox. For one thing, Mike believes that the temple will be the center of the worship of Antichrist and his image in the second half of Daniel's 70th week. It is true that Antichrist will enter the temple, stop the sacrifices, and demand worship at the time of his abomination of desolation, but that will take place in the first half of the seven years, a month before the rapture (Dan. 12:11, which we have discussed).

Revelation 11:1, 2 do not say anything about Antichrist being worshiped in the temple during the first half of the seven years (but he will be worshiped in the temple for a short period, not more than a month, after his abomination of desolation), and they do not deal with things that will take place during the second half of the seven years, which Mike is thinking. (For one thing, as I have mentioned, Rev. 11:1-17 deal with things that are going to take place during the first half of the seven year period, or right in the middle of the seven years.) Furthermore (as we discussed above under Dan. 12:11), I don't believe that the image of Antichrist will be included in the abomination of desolation or that it will be set up in the temple, not at the time of the abomination or at any time during the second half of the seven years. I also mentioned above that I believe the Lord Jesus will claim Jerusalem as His city when He returns in the middle of Daniel's 70th week. (We'll discuss this further as we continue.) I'll quote three sentences from Mike's page 12, "The abomination of desolation is a very, very important end-time event. Jesus highlighted it. That is when the Antichrist puts an image of himself in the temple and demands people to worship him as God."

Antichrist's abomination of desolation will take place a month before the middle of the seven years. His abomination of desolation deals with his entering the temple, stopping the sacrifices and offerings, and demanding that he be worshiped (Dan. 9:27; 12:11;

Matt. 24:15; 2 Thess. 2:3, 4). It has nothing to do with the image of the beast of Rev. 13:14, 15, which will not be made at the instigation of the false prophet until AFTER Antichrist's abomination of desolation. It will be made AFTER the mid-week return of the Lord Jesus and the rapture, in the first part of the second half of Daniel's 70th week. Furthermore, I don't believe that image will ever be located in the temple during the second half of the seven years; for one thing, it doesn't seem that Antichrist or the false prophet will have access to the temple. As I mentioned, I believe the Lord Jesus and the end-time remnant of Israel will control Jerusalem throughout the second half of the seven years. The image will undoubtedly be set up in Antichrist's headquarters, or one of his headquarters (cf. Dan. 11:45). (Now back to the excerpt from Mike.)) ... What an interesting phrase [referring to the words "the people who worship there"]! The angel says [The Greek text of the "United Bible Societies' Greek New Testament," Fourth Revised Edition, or the NASB or NIV do not mention an "angel" here, but the KJV and NKJV do. Apparently Mike is using the NKJV (New King James Version).] 'Pay attention to the people who worship there.' I stop and wonder who is going to worship there? Maybe devout Jews who are unbelievers? [Mike shows that by unbelieving Jews he means those who do not believe in Jesus. Clearly many Jews (not Christians) will be worshiping in the temple BEFORE Antichrist's abomination of desolation, but not after the abomination of desolation, including not during the second half of the seven years.] ...

Then there are people worshiping the Antichrist as related to that temple. That is really bad. I don't know if there is another category of who is worshiping there. The angel said, 'Measure the people that worship, that are involved in any kind of worship there.' It kind of boggles the mind! What on earth? Who is going to worship in that building? Certainly the good people are not are they? It is the Antichrist being worshiped, but the temple of God, hmmm." (This is the end of the excerpt from Mike.) As I have mentioned, apparently the only time that Antichrist will be worshiped in the temple is during the one-month period between the abomination of desolation and the mid-week return of the Lord Jesus. And it is very important to see that the equivalent of three and one-half years mentioned in Rev. 11:1 and 2 refer to the first half of the seven years, not the second half (which Mike believes).

A DISCUSSION OF REVELATION 12:5, WHICH IS THE MOST IMPORTANT VERSE IN THE BIBLE TO SHOW THAT THE RETURN OF THE LORD JESUS AND THE GLORIFICATION AND RAPTURE WILL TAKE PLACE RIGHT IN THE MIDDLE OF THE SEVEN YEARS. (Revelation chapters 11-13 are discussed verse-by-verse in both of my books, the e-book "Introduction to the Mid-Week Rapture," which is easier to read and is available at amazon.com and "The Mid-Week Rapture," which contains much

more information and is available at my website [Google to Karl Kemp Teaching] or amazon.com.)

I'll quote REVELATION 12:5 and make some comments in brackets: "**And she** ["She" is true Israel. "She" embraces all the believers (true believers) from the beginning (the days of Adam), including those who will be saved after the rapture, which will center in the elect end-time remnant of Israel. Gentile Christians have been grafted into the tree of God's true Israel (Rom. 11:17-24).] **gave birth to a son, a male child** [(This double bracket continues for three paragraphs.) My NASB has a heading before Rev. 12:5, "The Male Child, Christ." This is a very common view; Mike agrees with it; but I am sure it is wrong. The majority often gets it wrong. For one thing, these words that prophesy of things that will come to pass right in the middle of Daniel's 70th week do not fit Christ in any reasonable way. It is very significant that Rev. 12:6 demonstrates that the birth spoken of in 12:5 will take place right in the middle of the seven years.

The male child will be born into the fullness of spiritual life, which includes being glorified and raptured to begin to reign with the Lord Jesus. The Lord Jesus was the first man (He is the God-man; the eternal Son of God, deity) to leave death behind and be born into the fullness of eternal glory (see Col. 1:18; Rev. 1:5). We (all true believers) will follow Him in that birth (cf. Rom. 8:29). We must understand, of course, that there will be a large difference between the Lord Jesus and us after we are born into the fullness of eternal life. He will be deity; we won't; and we will worship Him (along with God the Father and the Holy Spirit). However, our existence will be quite exalted and glorious as we reign with God forever (Rev. 22:5), starting at the time we are glorified. Jerusalem above is our mother (Gal. 4:26).

I'll say a lot more as we continue to confirm that we, all true believers (those who are committed to the God of creation, the God of the Bible, God the Father, God the Son, and God the Holy Spirit), are represented by the male child. Why "male" child? It fits our ruling with a rod of iron for one thing. We are also pictured as the bride of Christ. This is symbolic language, and symbolic language can be quite flexible.], **who is to rule all the nations with a rod of iron** [(These words certainly fit the Lord Jesus (cf., e.g., Rev. 19:15), but they clearly fit us too: I'll quote REVELATION 2:26, 27 (Jesus is speaking here; what He says applies to all true Christians): "He who overcomes, and he who keeps My deeds [In other words, he does the deeds (or, works) that are required of Christians in accordance with God's Word. He does them by grace through faith, through the enablement of the indwelling Spirit of life, truth, righteousness, holiness, etc.] until the end [when we die or when the Lord Jesus returns.], TO HIM I [Jesus is speaking here.] WILL GIVE AUTHORITY OVER THE NATIONS [cf. Psalm 2:8; Psalm 2 is discussed verse-by-verse in chapter 18 of my "The Mid-Week Rapture"]; (27) AND

HE [This is the same "he" spoken of in verse 26, the overcomers] SHALL RULE THEM WITH A ROD OF IRON [It is significant that these words confirm that it is Biblical to say that the glorified believers WILL RULE WITH A ROD OF IRON as we reign with Christ when He is subduing all the enemies of God in His end-time judgment of the world.], AS THE VESSELS OF THE POTTER ARE BROKEN TO PIECES [see Psalm 2:9], as I [Jesus] have received *authority* from My Father." (Now we continue quoting and discussing Rev. 12:5.)); **and her child was caught up to God and His throne.** [[These words perfectly fit the rapture, our rapture. For one thing, the Greek verb used here ("harpazo") is the same verb used for the rapture (catching up) in 1 Thess. 4:17, which (most will agree) is the most important verse in the Bible that speaks of the rapture (see 1 Thess. 4:16-18). Having been "caught up to God and His throne" includes our having the authority to reign, which includes judging.]]

This interpretation has always seemed clear to me since I first heard it at Covenant Seminary in 1970, but since then I have found THREE PROPHECIES IN THE OLD TESTAMENT THAT STRONGLY CONFIRM THIS INTERPRETATION. They all prophesy of this same birth into the fullness of eternal life and glory. I'll just take the time in this paper to discuss one of these prophecies (Isa. 66:7, 8), which even speaks of this birth as the birth of a boy (male child). (I found this cross-reference early, about the time I began to understand Rev. 12:5.) Isaiah 66:1-8 are discussed verse-by-verse in chapter 16 of my "The Mid-Week Rapture." The other two prophecies are Mic. 5:3 and Psalm 2:7. Micah 4:9-5:6 are discussed in chapter 17 of my book, and Psalm 2 is discussed in chapter 18.

I'll quote ISAIAH 66:7, 8 and make some comments in brackets: **"Before she** ["She" is true Israel, as in Rev. 12:5. You wouldn't know that Christians are included as part of true Israel without light from the New Testament.] **travailed** [[Quite a few passages prophesy of the travail that the believers (Christians who will become Christians after the rapture) will endure throughout the three and one-half years of the super-evil reign of Antichrist that will start right in the middle of Daniel's 70th week (see, for example, Dan. 7:21, 25; 12:7; Rev. 12:12-13:18; the equivalent of three and one-half years is specifically mentioned in Dan. 7:25; 12:7; Rev. 12:6, 14; and 13:5). These believers who will travail after the birth of the boy [man child] center in the elect, repentant, end-time remnant of Israel. If all we had was the prophecies of the book of Daniel and this prophecy in Isaiah, we would not see Gentiles included in the "boy [man child]" of Isaiah 66:7, but in the new-covenant context of the book of Revelation I believe that more Gentiles will become Christians after the mid-week rapture too.]] **she brought forth** [This is the same birth into the fullness of eternal glory pictured in Rev. 12:5.]; **Before her pain came** [the pain of the travail spoken of earlier in this verse], **she gave birth to a boy** [As I mentioned, the birth of boy here is the equivalent of the birth of the male

child in Rev. 12:5. It is significant that these two prophecies help interpret one another.] **(8) Who has heard such a thing? Who has seen such things? Can a land be born in one day? Can a nation be brought forth all at once?** [The words that follow in this verse are extremely important, on the level of importance as the words of verse 7.] **As soon as Zion travailed** ["Zion" here refers to the elect, repentant end-time remnant of Israel who will be living on the earth during the three and one-half years of intense travail that will take place throughout the second half of Daniel's 70th week that I mentioned under verse 7. Antichrist's super-evil reign will be taking place throughout those three and one-half years (Dan. 7:21, 25; 12:7; 13:5, 7).], **she also brought forth her sons.** [[This fits perfectly with the book of Revelation. The boy (male child) will be born into the fullness of eternal glory in the middle of the seven years (Rev. 12:5). Then, after three and one-half years of intense travail, those converted after the rapture, which centers in the elect, repentant, end-time remnant of Israel, will be born into the fullness of eternal life, which includes being glorified. In Rev. 20:4 we see the believers who were martyred during Antichrist's reign throughout the second half of Daniel's 70th week "come to life" (they will be glorified). We are told that they were killed because they "had not worshiped the beast [Antichrist] or his image, and had not received the mark on their forehead and on their hand." These things will only take place throughout the second half of the seven-year period. (Revelation 20:4, which is a very important verse, is discussed in "The Mid-Week Rapture" on pages 72, 73, for one place. Also see under this verse in my verse-by-verse study of Revelation chapter 20 on my internet site [Google to Karl Kemp Teaching].)]]

What about the believers (Christians) who are still alive at the end of the seven years? I believe they will all be glorified and begin to reign with Christ too. I believe Isa. 66:8 and Rev. 15:2 suffice to demonstrate this viewpoint. (See the heading "A More Detailed Look at Those Who Will Reign with the Lord Jesus and the Time They Will Begin to Reign" on pages 72, 73 of "The Mid-Week Rapture.")

SOME KEY VERSES FROM MATTHEW CHAPTER 24 AND THE MID-WEEK RAPTURE. I'll quote MATTHEW 24:15, 21, 22, 29-31, and we will discuss these verses. Jesus spoke these words the last week of his life before the cross. Matthew chapter 24 is discussed verse-by-verse in a paper on my internet site (Google to Karl Kemp Teaching).

MATTHEW 24:15. **"Therefore when you see the ABOMINATION OF DESOLATION which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand)."** We discussed the meaning of Antichrist's abomination of desolation and the fact that it will take place a month before the middle of Daniel's 70th week when we discussed Dan. 9:27; 12:11 near the beginning of this paper. This

information is crucial to rightly interpret key portions of Matthew chapter 24 (and other passages). Antichrist will go into the rebuilt temple, stop the sacrifices and offerings, and demand that he be worshiped. That ABOMINATION will lead to great DESOLATION that will continue (for 1,290 days) until Antichrist is judged and cast into the lake of fire at the end of Daniel's 70th week.

MATTHEW 24:21, 22. **"For then** [starting with the abomination of desolation] **there will be a** [I would skip the "a" along with the KJV and NKJV; the NIV has "great distress," without the "a"; there is no word for "a" in the Greek.] **great tribulation** [[There is widespread agreement that Jesus was building on Dan. 12:1, which is a very important cross-reference. The NASB translated "a time of distress such as never occurred since there was a nation until that time" in Dan. 12:1, but it could just as well been translated with the word "tribulation," instead of "distress." The same Greek noun ("thlipsis") for tribulation/distress is used in Matt. 24:21 (and 24:29) and in the Greek (Septuagint) version of Dan. 12:1. Daniel 12:1 is discussed in significant detail in chapter 10 of "The Mid-Week Rapture."]], **such as has not occurred since the beginning of the world, nor ever will. (22) Unless those days had been cut short** [in accordance with the plan of God], **no life would have been saved; but for the sake of the elect** [[The "elect" are the people (both Jews and Gentiles) who submit to God and will have a place in heaven through salvation in the Lord Jesus Christ and His atoning death. Revelation 21:27, for example, shows that all the people in heaven will be there through the atoning death of the Lamb of God. I'll quote Rev. 21:27, "and nothing unclean, and no one who practices abomination and lying, shall ever come into it [new Jerusalem], but ONLY THOSE WHOSE NAMES ARE WRITTEN IN THE LAMB'S BOOK OF LIFE [my emphasis]." If your name is written in the LAMB'S BOOK OF LIFE [Christ Jesus is the "Lamb of God," who was sacrificed bearing our sins with the guilt and the penalties (including the major penalties of spiritual death and bondage to sin)] it means you are saved through His atoning death.]] **those days will be cut short."**

We will discuss THE INTENSE WARFARE OF THE SHORT GREAT TRIBULATION, which will cover some nine pages, before we come to MATTHEW 24:29-31.

If we don't understand that the abomination of desolation will take place a month before the rapture (which we have discussed) and the details regarding the short great tribulation that we will discuss here, I don't believe it is possible to adequately understand many key end-time prophecies. Matthew 24:29 shows that the short great tribulation will be over before the Lord Jesus returns and the rapture takes place (as pictured in Matt. 24:30, 31) with the words "immediately after the tribulation of those days," referring back to the days of the short great tribulation of Matt. 24:21, 22. (We will discuss Matt. 24:29-31 as we continue.) Based on Revelation chapters 11-13

(especially Rev. 12:5, which we have discussed already); Daniel chapter 12; and other considerations we can see that the Lord Jesus will return right in the middle of the seven years.

Put this information together and we can see that the short great tribulation will start at the time of the abomination of desolation and will be over before the Lord Jesus returns and the rapture takes place right in the middle of Daniel's 70th week. The Lord Jesus will return at the sounding of the seventh and last trumpet of the book of Revelation (see Rev. 11:15-17). Therefore, the short great tribulation will only last a few weeks, less than a month. This fits perfectly with the three passages that we will discuss here that prophesy of the extremely intense warfare of the short great tribulation that will involve warfare between nations. Antichrist with his armies will be in the center of this warfare. He will undoubtedly be killed during this one-month period. Anyway, Rev. 11:7 shows that he will come back from the dead (come up out of the abyss) in time to kill the two prophets three and one-half days before they come to life (to the fullness of eternal life) and are raptured in the middle of the seven years. ((Mike, in agreement with the majority, believes that the abomination of desolation will take place in the middle of the seven years [he would say that the abomination starts at that time], not a month before the middle of the seven years and that the great tribulation will take place throughout the second half of the seven-year period. And, in agreement with many, he believes that the Lord Jesus will return and the rapture will take place at the end of the seven years.))

VERSE-BY-VERSE DISCUSSION OF THREE VERY IMPORTANT PASSAGES THAT PROPHECY OF THE WARFARE OF THE SHORT GREAT TRIBULATION:

The most important cross-reference that prophesies of the very intense, but very brief, warfare of the short great tribulation is REVELATION 9:13-21, which prophesies of the things that will take place under the sounding of the sixth trumpet of the book of Revelation. That trumpet will sound about the time of the abomination of desolation, a month before the middle of Daniel's 70th week. The seventh and last trumpet will sound and the Lord Jesus will return and the rapture will take place right in the middle of the seven years.

I'll quote REVELATION 9:13-21 and discuss these verses. (These verses are discussed in more detail on pages 69-75 of my paper on Revelation chapters 1-10 on my internet site. [Google to Karl Kemp Teaching.] I'll quote part of that discussion here.): "**Then the sixth angel sounded** [He sounded his trumpet.], **and I heard a voice from the four horns of the golden altar which is before God** [[Revelation 8:3 spoke of the prayers of the saints (of us believers) being offered before God on this golden altar. It is significant that the trumpets are sounded (in part) in answer to our prayers (prayers like

"Your kingdom come. Your will be done, On earth as it is in heaven" [Matt. 6:10]). The fact that the voice that gives directions regarding the judgment of the sixth trumpet comes from the horns of this golden altar reinforces that idea here. The judgments of the trumpets (very much including the sixth trumpet) are not coming against us (God's people). Revelation 9:20, 21 confirm this important point.]], **(14) one saying to the sixth angel who had the trumpet, 'Release the four angels who are bound at the great river Euphrates.'** [[The sixth angel, who is a high-level good angel of God, does more than sound the trumpet. For one thing, he will release the four evil angels who are bound at the Euphrates River. This angel undoubtedly has the authority to make sure that the four evil angels do exactly what they are supposed to do and at the right time, in accordance with the will of God. The evil angels will be doing the kind of destructive things they like to do with their assigned roles for which they have been prepared (Rev. 9:15), but they (like Satan) certainly have no desire to serve God and do His will, quite the opposite.

The four angels will apparently go forth to gather very large armies of men, maybe four separate armies, from their assigned parts of the world (Rev. 9:15-19). (In Rev. 16:13-16 demons gather large armies of men to Armageddon under the sixth bowl of wrath.) The total number will be two hundred million (Rev. 9:16). The armies will cross the Euphrates River and come into that part of the world that includes Israel.]] **(15) And the four angels, who had been prepared for the hour and day and month and year, were released, so that they would kill a third of mankind.** [[We aren't given any insight as to when and how these four evil angels have been prepared. It seems that God has predetermined exactly when the sixth angel will sound his trumpet down to the very hour (cf. Acts 1:7). This means that factors like the faithfulness, or lack of faithfulness, of Christians, even though they are very important, won't affect God's predetermined timing for the trumpets, including the seventh and last trumpet of the return of the Lord Jesus and the rapture. God leaves a lot of room for angels and for men (good and bad) to act, but He keeps things under control - thanks be to God!

The "third" factor is typical for the trumpets. A "third" of mankind being killed is obviously a very big deal, even if the total number of those killed will probably be far less than a third of the total population of the earth. The Bible can speak of a kingdom as a worldwide kingdom when it was understood by everybody that the kingdom didn't begin to cover the dimensions of the earth that were known at that time. I'll give a few examples from the book of Daniel that speak of "world kingdoms": Referring to the Greek world kingdom, Dan. 2:39 speaks of it as a kingdom "which will rule over all the earth" (Dan. 2:39). Referring to Nebuchadnezzar and the Babylonian world kingdom, Dan. 4:1 says: "Nebuchadnezzar the king to all the peoples, nations, and *men of every* language that live in all the earth." Those were Nebuchadnezzar's words, but Daniel

prophesied the following words to Nebuchadnezzar in Dan. 4:22: "it is you, O king; for you have become great and grown strong, and your majesty has become great and reached to the sky AND YOUR DOMINION TO THE END OF THE EARTH [my emphasis]." Everybody who lived back then understood that only a small part of the entire world/earth/inhabited earth was being spoken of. I'll list several verses from the New Testament which use expressions like "the world," "all the inhabited earth," "to the ends of the world," "all over the world," "throughout the whole world," and "all the earth" where only a rather small part of the entire earth/world (typically the Roman world) was being referred to: Luke 2:1; Acts 11:28; 17:6; 19:27; 24:5; Rom. 1:8; and 10:18.

The judgments of the first six trumpets will probably be centered in that part of the world that includes the revived Roman Empire and not extend outward nearly far enough to directly involve the entire globe. The sixth trumpet warfare will be very extensive; it could be called World War III; but I doubt that a third of the total population of the earth will be killed under this trumpet. I'm not saying that I know that the first six trumpets won't directly involve the entire population of the earth; I'm just giving my opinion. Keep in mind that the day of judgment won't officially begin until the sounding of the seventh and last trumpet; a third of mankind being killed is of staggering proportion. If it is true, for example, as I suggested (and I'm not the only one suggesting this), that the sea of the second trumpet (Rev. 8:8, 9) is the Mediterranean Sea, this is a strong basis for suggesting that the first six trumpet judgments probably won't directly involve all the world.

The present population of the earth (2015) is 7.3 billion people. A third of 7.3 billion would be 2.4 billion people killed. Let's briefly consider World War I and World War II to gain some perspective. The total number of deaths, including civilian deaths, attributed to WWI was about 20 million. For WWII the estimates typically run from 50 to 60 million. If only a tenth of a third of the present total population of the earth is killed during the sixth trumpet warfare, that would be 240 million people (a tenth of 2.4 billion), which would be quite awesome, and would greatly shake the world. Not only would 240 million be more than four times more than all those who lost their lives because of WWII, but the warfare of the sixth trumpet will apparently last only a few weeks while WWII lasted more than five years. For one thing, modern weapons systems (including nuclear, laser, biological, chemical, etc.), with their advanced delivery systems (including missiles, the aircraft of our day, and perhaps spacecraft and satellites) are much more potent and lethal than those used in WWII. I assume the number killed under the sixth trumpet will be closer to 240 million than 2.4 billion. One billion is closer to 240 million than to 2.4 billion!]] **(16) The number of the armies of the horsemen was two hundred million** [[This number (which certainly seems to be a literal number; I believe it is a literal number) is rather mind-boggling, but not at all impossible. Such large numbers fit the

picture of invading armies being compared to a locust invasion (discussed under Rev. 9:7 in the paper on Revelation chapters 1-10). With countries like China having a present population of 1.4 billion, and India having 1.3 billion, and with there being some 1.6 billion Moslems in the world today, etc., it's not hard to imagine a literal two hundred million soldiers. Back in the 50s China boasted that they could field an army of two hundred million.]] **I heard the number of them. (17) And this is how I saw in the vision the horses and those who sat on them: the riders had breastplates the color of fire [reddish] and of hyacinth [bluish, like smoke; "In its only occurrence in the NT...'huakinthinos' appears to denote a dusky blue colour as of sulphurous smoke..." ("Vocabulary of the Greek Testament" by J. H. Moulton and G. Milligan [Eerdmans, 1972 reprint], page 647).] and of brimstone [[Or, sulfur, which is yellow; cf. Rev. 9:18; 14:10; 19:20; 20:10; and 21:8. It's not clear (nor is it important) whether some of the breastplates were "fiery red" (NKJV), some "hyacinth blue" (NKJV), and some "sulfur yellow" (NKJV), or whether each breastplate had all three colors. The translation of the NIV takes the viewpoint that the horses also had breastplates. These three colors go with the "fire and smoke and brimstone" that proceed from the mouths of the horses that is spoken of in the second half of this verse.]]; **and the heads of the horses are like the heads of lions; and out of their mouths proceed fire and smoke and brimstone.** [[It is clear that we are not to think of literal horses carrying riders/soldiers; instead of horses we should think of modern weapon systems, like tanks, missile launchers, airplanes, and helicopters. Literal horses don't have heads like lions, and they don't have fire and smoke and brimstone coming out of their mouths. Out of the barrels of guns and out of the warheads of missiles, however, fire and smoke and brimstone do proceed. In John's day there were no words or concepts to describe modern weapon systems.**

As I have mentioned, I believe the "smoke" mentioned here and in verse 18 is very important, and we will see this same smoke in the next passage we discuss (Joel 2:30, 31). This smoke (and dust) that will be generated during the very intense warfare of the short great tribulation of Matt. 24:21, 22 (which is to be equated with the warfare pictured in Rev. 9:13-21; Joel 2:30, 31; and Dan. 11:40-45) is so important because it explains the darkening of the sun and moon (or the moon being turned into blood) that directly follows the warfare of the short great tribulation that is pictured in Matt. 24:29 and in Joel 2:31 (cf. Rev. 6:12).]] **(18) A third of mankind was killed by these three plagues, by the fire and the smoke and the brimstone which proceeded out of their mouths.** [See under Rev. 9:15.] **(19) For the power of the horses is in their mouths and in their tails; for their tails are like serpents and have heads, and with them they do harm.** [On the mouths of the horses, see Rev. 9:17. Their "tails" probably include things like guns coming from the rear of tanks.] **(20) The rest of mankind [the believers aren't being included here], who were not killed by these plagues, did not**

repent of the works of their hands [[As I mentioned, these words confirm the important point that the judgments of the sixth trumpet are not coming against God's people. They also confirm that mankind (at that time) is still being called to repent by God (cf., e.g., Rev. 14:6, 7 [These verses speak of the "eternal gospel" being proclaimed worldwide after the mid-week rapture along with a call (to repent), to fear God and worship Him.]; 16:9, 11, 21). On the works of their hands, which refer to the idols of gold and of silver and of brass and of stone and of wood, which can neither see nor hear nor walk, compare Deut. 4:28; 2 Kings 19:18; Psalms 115:4-8; 135:15-18; Jer. 1:16; Mic. 5:13; Acts 7:41; and 19:26. In our day most idolatry skips the making literal idols but idolaters still bow down before and worship self, demons, money, science, fame, sex, sports, entertainment, etc.]], **so as not to worship demons** [[Pagan religion/idolatry/sacrifices often involved the worship of demons, whether the worshippers were aware of it, or not (e.g., Deut. 32:17; Psalm 106:35-38; and 1 Cor. 10:14-22). In our modern world many who don't even believe that demons exist are yielding themselves to and being controlled by them to a significant extent. Demons can "help" Christian theologians (and leaders) come up with more "doctrines of demons" if we will accept their "help."]], **and the idols of gold and of silver and of brass and of stone and of wood, which can neither see nor hear nor walk; (21) and they did not repent of their murders nor of their sorceries** [[On sorceries, compare Ex. 22:18; Deut. 18:10; Isa. 47:9, 12; Mal. 3:5; Gal. 5:20; Rev. 21:8; and 22:15. I'll quote what John MacArthur said here ("Revelation 1-11" [Moody Press, 1999], pages 273, 274), "John describes a third sin his vision revealed will characterize that tragic time as 'sorceries,' a Greek word ["pharmakon"] from which the English words 'pharmacy' and 'pharmaceuticals' derive. Drugs were and still are believed to induce a higher religious state of communion with deities. (For a discussion of such practices, see "Ephesians," "MacArthur New Testament Commentary" [Chicago: Moody, 1986], 229-34.) Pharmakon can also refer to poisons, amulets, charms, seances, witchcraft, incantations, magic spells, contacting mediums, or any other object that is tied to pagan idolatry to elicit lust or to seduce. People will dive deeper into the satanic trappings of false religion."]] **nor of their immorality nor of their thefts.** [These words don't mean that no people will repent after this time, but the majority will continue on in their sins (including unbelief) instead of repenting. These words help demonstrate why judgment day is necessary.]

Mike Bickle has a quite different interpretation regarding the four angels and the armies of the horsemen. I'll include a few excerpts from his 2014 "Studies in the Book of Revelation - Session 7, The Trumpet Judgments (Rev. 8-9)." "In the sixth trumpet, four demons will be released to lead a DEMONIC CALVARY [my emphasis] to kill one-third of the human race" (page 14). "Back in the seventies and the eighties, some Bible teachers said, 'It is 200 million soldiers coming from Asia.' [Some of them will probably

come from Asia.] No, it is 200 million demons. These are not human soldiers. These are demons coming out of the pit who are going to kill one-third of the human race" (page 15). I don't believe there is any possibility that these soldiers are demons.

JOEL 2:30, 31 prophesy of this same warfare (the warfare pictured in Rev. 9:13-21, which is the warfare of the short great tribulation of Matt. 24:21, 22). I'll quote these verses and make some comments: **"I will display wonders in the sky and on the earth, Blood, fire and columns of smoke. (31) The sun will be turned into darkness And the moon into blood Before the great and awesome day of the LORD [Hebrew "Yahweh"] comes."** [[The blood, fire, and columns of smoke picture the warfare of the short great tribulation. As I mentioned, the mention of "smoke" here (and in Rev. 9:17, 18) is very important. It explains the sun being darkened and the moon being turned to blood (or being darkened) "before the great and awesome day of the LORD comes" (Joel 2:31). The "day of the LORD" will start when God the Father sends His Son back to the earth to save (starting with the rapture) and to judge. The wording of Joel 2:30, 31 shows that when the Lord Jesus returns the sun will have been turned into darkness and the moon into blood. We see the same sequence of events in Matt. 24:29-31 and Rev. 6:12-17. Most agree that the moon being turned into blood (with an ominous red coloration) in Joel 2:31 (and Rev. 6:12) is the equivalent of the moon's not giving its light in Matt. 24:29.

It is also quite significant that Joel 2:32 goes on to prophesy of the conversion of the elect, end-time remnant of Israel that will take place after the great shaking of the short great tribulation reduces them to a repentant remnant during the one-month period that will start with the abomination of desolation. (At least most of the reduction will take place during that one-month period.) On being reduced to a repentant remnant, see, for example, Zech. 13:8; 14:1, 2; Jer. 30:7; Isa. 10:20-23 with Rom. 9:27-29). On the conversion of this repentant remnant (when they become Christians; see, for example, Joel 2:32; Zech. 12:10-13:1; Rom. 11:25-27; and Rev. 11:13).

DANIEL 11:40-45 is another passage that prophesies of the warfare of the short great tribulation. I'll quote these interesting verses and comment on them. (For more details see the verse-by-verse discussion of Dan. 11:36-45 in chapter 9 of "The Mid-Week Rapture.") **"At the end time** [I would translate **"the time of the end"** with the NIV; KJV; and NKJV] **the king of the South** [[Throughout Dan. 11:5-35 we read of various kings of the South and kings of the North. Ptolemy, who had been a general under Alexander the Great, was the first "king of the South." He reigned in Egypt from 304-285 BC. There was repeated warfare between the kings of the South and the kings of the North mentioned throughout these verses. The kings of the South were in Egypt, so the "king of the South" in the time of the end will undoubtedly involve Egypt (cf. Dan. 11:42, 43).]]

will collide with him [The king of the South will take the initiative and collide with the king of the North.], **and the king of the North will storm against him with chariots, with horsemen and with many ships** [The king of the North, who is Antichrist, will strongly retaliate. The armies will use modern weapon systems.], **and he will enter countries, overflow *them* and pass through.** [We should undoubtedly think of Antichrist coming from the North, and in the light of the countries mentioned in verses 41-43, we should apparently think of him first entering countries like Syria and Lebanon.] **(41) He will also enter the Beautiful Land [Israel], and many *countries* will fall** [[The NASB supplied the word "countries" in italics. I agree with those who believe Daniel was prophesying here that many Israelites will fall, not countries. (See my book, "The Mid-Week Rapture" for the details.) Antichrist's abomination of desolation will apparently take place at this time. He will probably tell Israel that he has come to save them and that they need to worship him. It is quite possible that the way the king of the South will collide with the king of the North (11:40) is that he will attack Israel in some way that will give Antichrist the right to defend Israel based on the terms of the seven-year treaty/covenant of Dan. 9:27.

Many Israelis will strongly react against Antichrist's abominable activities, and many will undoubtedly fall at that time. We expect Israel's end-time troubles to begin with Antichrist's abomination of desolation (cf., e.g., Dan. 8:10-14; 9:27; 12:11; Isa. 66:5, 6; Matt. 24:15-22; 2 Thess. 2:3, 4). As we have discussed and will further discuss in this paper, the warfare of the short great tribulation will take place during the one-month period between the abomination of desolation and the mid-week return of Christ and the rapture.]; **but these will be rescued** [I believe "shall escape" of the KJV; NKJV, or "will escape" is better.] **out of his hand: Edom, Moab, and the foremost of the sons of Ammon.** [[They will probably escape (at least temporarily) because Antichrist will be in a hurry to move South to deal with Egypt (see Dan. 11:40, 42, 43; as I mentioned, the king of the South undoubtedly involves Egypt). Modern Jordan now covers the territory of ancient Edom, Moab, and Ammon; the Jordanians are probably in view here.]] **(42) Then he will stretch his hand out against *other* countries, and the land of Egypt will not escape. (43) But he will gain control over the hidden treasures of gold and silver and over all the precious things of Egypt; and Libyans and Ethiopians *will follow at his heels.*** [[The Libyans and Ethiopians may have been aligned with the king of the South in his initial collision with Antichrist (Dan. 11:40). Anyway, they, like the Egyptians, will submit to Antichrist, including submitting their armies to him. (NOW WE COME TO VERSE 44, WHICH APPARENTLY IS ONE OF THE MOST IMPORTANT VERSES IN THE BIBLE THAT PROPHESES OF THE WARFARE OF THE SHORT GREAT TRIBULATION OF MATT. 24:21, 22.))] **(44) But rumors ["reports" with the NIV is better] from the East and from the North will disturb him, and he [Antichrist, the king of the North of verse 40] will go forth with great wrath to destroy and**

annihilate many." [[Antichrist will be in the South, having conquered Egypt (verses 42, 43). He will apparently be disturbed by reports of VERY LARGE armies crossing the Euphrates River and coming into that part of the world. Those armies will be coming from "the East" and "the North" of his location. Antichrist's abomination of desolation and the fact that he has been conquering countries will stir up much opposition to Antichrist, and nations/religions will want to defend their perceived rights (including religious rights) in Israel, especially in Jerusalem.

Apparently the prophecy of the sixth trumpet of the book of Revelation (Rev. 9:13-21), which we discussed above, enables to understand the "reports" that will disturb Antichrist. That trumpet will sound about the time of Antichrist's abomination of desolation. The four evil angels who are now bound at the Euphrates River will be released at that time to gather TWO HUNDRED MILLION SOLDIERS who will cross the Euphrates River and come into that part of the world that includes Israel. Reports like that can disturb a person. (The ancient Romans feared attacks from Parthian horsemen who came from the other side of the Euphrates River.) Each evil angel may be responsible for gathering an army from his assigned part of the world. Note that demons gather the enemies of God (referring to people) to Armagedon (Har-Magedon) under the outpouring of the sixth bowl of wrath (Rev. 16:13-16).

As this verse (Dan. 11:44) shows (and it is no surprise) Antichrist "will go forth with great wrath to destroy and annihilate many." Antichrist will probably be killed during the warfare of the short great tribulation (Matt. 24:21, 22) that will take place in the one-month period that will start with the abomination of desolation (Matt. 24:15) and end before the Lord Jesus returns in the middle of the seven years (Matt. 24:29-31). Antichrist will be killed, but he will come back from the dead (he will come up out of the abyss [Rev. 11:7]) in time to kill the two witnesses three and one-half days before they come back to life (the fullness of eternal life) before the watching world in the middle of the seven years and are raptured (Rev. 11:7-11). It isn't hard to believe that a third of mankind (but, as I mentioned, not necessarily a third of mankind worldwide) will be killed during those few weeks of warfare that will undoubtedly use nuclear weapons and probably other weapons of mass destruction.]] **(45)** [[As I have mentioned, this verse is important to help confirm the (apparent) important point that God will not permit Antichrist to have access to Jerusalem (very much including the temple mount) during the second half of the seven years, after the Lord Jesus has returned and the rapture has taken place. It will apparently be controlled by the Lord Jesus and the elect end-time remnant of Israel who will have repented and submitted to Him and become Christians.]] **He will pitch the tents of his royal pavilion between the seas and the beautiful Holy Mountain; yet he will come to his end, and no one will help him** [Contrast Michael arising to help the end-time remnant of Israel during the days of the

(short) great tribulation that is spoken of in the next verse (Dan. 12:1), which (as we have discussed) will start about the time of the abomination of desolation]." [(This double bracket goes on for three paragraphs.) Antichrist will set up his headquarters in Israel. This may be his primary headquarters from this time (about the middle of Daniel's 70th week) to the time "he will come to his end" at the end of Daniel's 70th week (cf., e.g., Dan. 7:11; Rev. 19:20).

I believe the reading in the margin of the NIV ("the sea," instead of "the seas") in Dan 11:45 conveys the intended meaning. The Hebrew noun for "sea" is plural here, but it is quite common for Hebrew (unlike English) to use the plural when no plurality is intended. The Hebrew plural can be used to amplify the idea of majesty, extension, fullness, etc. I believe C. F. Keil (Keil and Delitzsch, "Commentary on the Old Testament," Vol. 9, 1978 reprint, pages 473, 474) says it well: The plural "is only the poetic plural of fullness, as a sign of the great Mediterranean Sea." Compare the size of that sea with the Sea of Galilee or the Dead Sea. The Mediterranean Sea is a common view in the commentaries.

So, Antichrist's headquarters will apparently be located between the Mediterranean Sea and Jerusalem, which is the "Holy Mountain" (cf. Dan. 9:16, 20). Within Jerusalem was the Temple Mount, which can certainly be called the "Holy Mountain." As we have discussed, it seems certain that Antichrist would like to control Jerusalem and have access to the temple from the time he begins his super-evil reign in the middle of the seven years (cf., e.g., Rev. 13:2, 5), but (as we have discussed) the Lord Jesus will apparently claim Jerusalem as His city when He returns in the middle of the seven years. (We discussed Matt. 24:15 and 21, 22 above. Now that we have discussed three very important cross-references that enable us to understand the short great tribulation of Matt. 24:21, 22, we are ready to discuss Matt. 24:29-31.)]

MATTHEW 24:29-31. **"But immediately after the tribulation of those days** [referring back to the "tribulation" of the short "great tribulation" of Matt. 24:21, 22. The same Greek noun ("thlipsis") is used in 24:21 and 29 (and in the Greek [Septuagint] version of Dan. 12:1); see under Matt. 24:21 above.] **THE SUN WILL BE DARKENED, AND THE MOON WILL NOT GIVE ITS LIGHT** [[As we have discussed, it is very important to see that the sun and moon will be darkened by the smoke and dust generated during the very intense warfare of the short great tribulation (see Rev. 9:17, 18 and Joel 2:30, 31; cf. Rev. 9:2, which confirms that it is Biblical to say that smoke can darken the sun, even though the sun itself continues to shine brightly above the smoke and dust.) There is widespread agreement that the moon's not giving its light here in Matt. 24:29 is referring to the same event as Joel 2:31 and Rev. 6:12, which speak of the moon being turned to blood. What little light that does come from the moon will have an ominous red

coloration.]], **AND THE STARS WILL FALL from the sky, and the powers of the heavens will be shaken.** [[[This double bracket goes on for five paragraphs.) These words are quite important; I believe that they convey a much more important meaning than is typically recognized. REVELATION 12:4a, 7-9 is the cross-reference that perfectly explains the primary meaning of these words, and this cross-reference prophesies of one of the more important features of God's end-time judgment of the world: The devil and the evil angels will be cast down to the earth at the time of Christ's mid-week return. They will be cast down at essentially the same time that we will be raptured. Based on Matt. 24:29-31 you could say that the devil and his angels will be cast down just before we are raptured. (Mike agrees that the devil will be cast down in the middle of Daniel's 70th week. See his 2014 "Studies in the Book of Revelation - Session 9, Second Coming and Rapture; War in the Spirit (Rev. 11-14)," page 5, for example, but he locates the sounding of the seventh trumpet and the rapture at the end of the seven years.)

I'll quote REVELATION 12:4a, 7-10 (Revelation chapter 11-13 are discussed verse-by-verse in my end-time e-book and the paperback book.): "**And his [the dragon's, the devil's (see 12:9)] tail swept away a third of the stars of heaven** ["Stars" sometimes represent angels, as they do here. They can represent good angels (Rev. 1:16, 20) or evil angels (Rev. 9:1; cf. 8:10, 11). This is the only verse in the Bible that shows that a third of God's angels followed the devil in his initial rebellion against God.] ... **(7) And there was war in heaven, Michael and his angels waging war with the dragon. The dragon and his angels waged war, (8) and they [the devil and his angels] were not strong enough, and there was no longer a place found for them in heaven.** [Before the devil is cast down he even has access to accuse God's people before Him day and night (Rev. 12:10).] **(9) And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were cast down with him.** [The return of the Lord Jesus (to save and) to judge in the middle of Daniel's 70th week will cause this preliminary, partial judgment of Satan and his angels. (At the end of the seven years he will be cast into the abyss for a thousand years [Rev. 20:1-3]; then after being loosed for a little while [Rev. 20:7-10]; he will be cast into the eternal lake of fire [Rev. 20:10].) The next verse is a strong confirmation of the fact that the Lord Jesus will return and the rapture will take place right in the middle of Daniel's 70th week.] **(10) Then I heard a loud voice in heaven, saying, 'Now the salvation, and the power, and the kingdom of our God and the authority of His Christ have come, for the accuser of our brethren has been thrown down.'** " IT WILL TAKE A LOT MORE THAN THE DEVIL AND HIS ANGELS BEING CAST DOWN IN THE MIDDLE OF THE SEVEN YEARS (which Mike rightly believes will happen in the middle of the seven years) TO CAUSE THE SALVATION, AND THE POWER, AND THE KINGDOM AND THE AUTHORITY

OF HIS CHRIST TO COME. THESE THINGS WILL COME BECAUSE THE LORD JESUS WILL COME TO BEGIN TO REIGN ON THE EARTH IN THE MIDDLE OF DANIEL'S 70TH WEEK WITH THE SOUNDING OF THE SEVENTH AND LAST TRUMPET, which is also the time the devil will be cast down with his angels, and the believers (the male child of Rev. 12:5) will be glorified, raptured, and begin reign with the Lord Jesus. (Revelation 11:15-17, which I'll quote as we continue, show that God's kingdom comes and He begins to reign on the earth [mostly at first through the reign of the Lord Jesus] at the sounding of the seventh and last trumpet.) THIS IS A VERY STRONG CONFIRMATION THAT THE SEVENTH TRUMPET WILL SOUND AND THE LORD JESUS WILL RETURN RIGHT IN THE MIDDLE OF THE SEVEN YEARS.

After the devil is cast down he will have "great wrath, knowing that he has *only* a short time" (Rev. 12:13). As Rev. 12:13-13:18 show, he will know that he only has three and one-half years to go after he is cast down (Rev. 12:6, 14; and 13:5). One of the primary things the devil will be doing throughout those three and one-half years is to attack those who will be saved (become Christians) after the rapture, which will center in the end-time remnant of Israel. He will not be able to attack those who have been glorified and raptured in the middle of the seven years. For one primary thing, the devil will attack the Christians living on the earth after the rapture through Antichrist. Revelation 13:2 shows that he gives Antichrist "his power, and his throne, and great authority" right after he is cast down to the earth in the middle of the seven years.

As I showed, Mike agrees that the devil will be cast down right in the middle of the seven years. Mike also agrees that the devil will give Antichrist "his power, and his throne, and great authority" when he is cast down (see his 2014 "Studies in the Book of Revelation - Session 9, Second Coming and Rapture: War in the Spirit," pages 7 and 9). Mike even agrees that Rev. 11:15-18 prophesy of the return of the Lord Jesus at the sounding of the seventh and last trumpet (see the reference I just cited, page 1), which is correct, BUT he believes those things will happen at the end of the seven years. I am sure they will take place in the middle of the seven years.

I'll quote REVELATION 11:15-17, which are verses of key importance. (Revelation chapters 11-13 are discussed in some detail in my "The Mid-Week Rapture"; they are also discussed in my e-book, "Introduction to the Mid-Week Rapture.") **"Then the seventh angel sounded** [he sounded his trumpet; this is the same trumpet as in Matt. 24:31; 1 Cor. 15:52 ("the last trumpet"); and 1 Thess. 4:16]; **and there were loud voices in heaven, saying, 'The kingdom of the world has become *the kingdom of our Lord and of His Christ, and He will reign forever and ever.*'** [When the Lord Jesus returns at the sounding of the seventh and last trumpet, He will begin to reign (see 11:17). He will not be in a hurry to quickly subdue His enemies. His reigning will

include saving and judging for the next three and one-half years. For one thing, although He will have just cast the devil and his angels down to the earth, he certainly will not have judged the devil in any full sense. That will not take place until the end of the millennium when He casts him into the lake of fire (Rev. 20:10). He will cast the devil into the abyss at the end of the seven years (Rev. 20:1-3). And Antichrist will begin his super-evil three and one-half year reign right in the middle of Daniel's 70th week (cf., e.g., Rev. 13:5). God will use Antichrist (and the devil who gives him "his power and his throne and great authority" [Rev. 13:2]) throughout the second half of the seven-year period. For one thing, Antichrist (and the devil) will be directly involved in God's "hour of testing" that will take place throughout the second half of the seven-year period (see Rev. 3:10, a super-important verse we will discuss as we continue). The Lord Jesus will also use Antichrist in His judgment and removal of Babylon the great harlot (Rev. 17:16, 17). (We will discuss this judgment of Babylon as we continue.) **And the twenty-four elders, who sit on their thrones before God, fell on their faces and worshiped God** [On these high-level angelic beings who reign with God and worship Him, see Rev. 4:4, 10. These verses are discussed in my paper on Revelation chapters 1-10 on my internet site.], **saying, 'We give you thanks, O Lord God, the Almighty, who are and who were** [These words serve to confirm that God has now come at the sounding of the seventh and last trumpet: In Rev. 1:4 and 1:8 God the Father was spoken of as "Him who is and who was AND WHO IS TO COME [my emphasis]" (also see 4:8). But here in 11:17, now that the seventh trumpet has sounded and the Lord Jesus has come, the name of God is changed to reflect this all-important coming. There is widespread agreement that the KJV's "which art, and wast, AND ART TO COME [my emphasis]" here in 11:17 and the similar translation of the NKJV are not supported by the better Greek manuscripts.], **because you have taken your great power and have begun to reign.**" [It is clear that God always had the authority and power to fully reign on the earth (and everywhere else), but He clearly has left a lot of room for the rebellion of Satan and those who follow him in his rebellion, including humans, to continue. At the sounding of the seventh and last trumpet things will change: The Lord Jesus will begin to judge, but even then He won't immediately remove all rebels in judgment. However, by the end of Daniel's 70th week He will have completed the first major phase of God's end-time judgment of the world, which won't be completed until the great-white-throne judgment at the end of the millennium.] (This is the end of the lengthy, but very important five paragraph double bracket under Matt. 24:29, and it is the end of the discussion of Matt. 24:29. Now we will continue the discussion of Matt. 24:29-31 with verse 30.)] **(MATTHEW 24:30) And then the sign [cf. Matt. 24:3] of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn** [[They will mourn because the day of judgment has come. This mourning will be toned down to some significant extent for a while because the devil and Antichrist will have lies prepared to try to explain away the reality of what is happening. For example, they will

undoubtedly try to explain away the rapture by saying things like the earth has been purged of those holding back the evolution of the good things that need to take place on the earth. It was good to get rid of those fundamentalists who actually believed that the Bible is true and kept harping on that unfriendly, intolerant idea that sin is real and serious and we cannot be saved except through the Lord Jesus and His atoning death and resurrection. Now it is obvious to all who have any sense that Antichrist must be worshiped. Look at the miracles! He came back from the dead! Look at the authority and power! Compare Rev. 13:4b, "and they worshiped the beast [Antichrist], saying, 'who is like the beast, and who is able to wage war with him?' " Before long it will be manifested that there is a Person who will have zero problem waging war with him, or with the devil and his angels.]], **and they will see the SON OF MAN COMING ON THE CLOUDS OF HEAVEN** [cf., e.g., Dan. 7:13, 14; Matt. 16:27] **with power and great glory.** [[The primary difference between Mike and myself here is that he would locate this coming at the end of the seven years, and I am sure the Lord Jesus will return right in the middle of the seven years. We agree that the Lord will come right after the short great tribulation of Matt. 24:21, 22, at the sounding of the seventh and last trumpet, but Mike (along with many) believes that the short great tribulation will take place throughout the second half of Daniel's 70th week. I have shown in this paper why I am sure that the very intense warfare of the short great tribulation will take place and be completed in the one-month period between the abomination of desolation and the return of the Lord Jesus right in the middle of the seven years.]] **(31) And He will send forth His angels with A GREAT TRUMPET and THEY WILL GATHER TOGETHER His elect from the four winds, from one end of the sky to the other** [in other words, worldwide]." [[The angels gathering God's elect to the Lord Jesus in the clouds of heaven worldwide is the rapture. This is the same trumpet as "the LAST trumpet" of 1 Cor. 15:50-52; the trumpet of 1 Thess. 4:16, 17; and the seventh and LAST trumpet of Rev. 11:15.

If we did not have the all-important book of Revelation, which gives us God's latest prophetic words contained in the Bible, it might be reasonable for us to think in terms of the Lord Jesus returning and judging the world in a rather short period of time at the end of the seven years, but the book of Revelation demonstrates (clearly demonstrates I believe) that the Lord Jesus will be judging the world (and doing other things, including saving more people) throughout the three and one-half years of the second half of Daniel's 70th week. ("The hour of testing" that we read about in Rev. 3:10 will be taking place throughout the second half of Daniel's 70th week. We will discuss Rev. 3:10 next.) That judging will include using Antichrist and the ten horns (rulers) to destroy Babylon the great harlot that will apparently take place throughout the second half of the seven years: Babylon the great harlot is a symbol for the devil's city and worldwide kingdom that seduces people from worshiping God with false religions (including apostate

Christianity and the occult and worldly philosophies) and all of the other things that people live for instead of for God, by Whom and for Whom they were created. God's judgment of Babylon the great harlot is a major feature in His end-time judgment of the world. He devoted three chapters of the book of Revelation to that judgment.

GOD PUTS IT INTO THE HEART OF ANTICHRIST AND THE TEN HORNS (RULERS) TO HATE THE HARLOT AND MAKE HER DESOLATE (Rev. 17:16, 17). For one thing, Antichrist will be against all religion and every object of worship, and he demands that he alone be worshiped (see 2 Thess. 2:3, 4; Dan. 11:36, 37). There will be a climactic end to God's judgment of Babylon the great harlot (see Rev. 19:1-3). One fact that emphasizes that the Lord Jesus Himself will be actively engaged in warfare against His enemies throughout the second half of the seven years is that He will have the blood of His enemies on His garment (Rev. 19:13) before He goes to destroy those gathered to Armageddon at the end of the seven years. I assume this is symbolic language (having the blood of His enemies on His garment), but it deals with the reality that He will be judging and removing His enemies (cf., e.g., Isa. 63:1-6; Rev. 19:15).

After Babylon is destroyed and lays in ruins at the end of the seven years, it will be time for the Lord Jesus to judge Antichrist and the false prophet and the multitudes who will be gathered to Armageddon under the sixth bowl of wrath (Rev. 16:13-16; 19:19-21). The seven bowls of wrath will be a final part of God's end-time judgment of the world: The first five bowls are mentioned in Rev. 16:1-22, and the seventh bowl in Rev. 16:17-21). It will take some time for the bowl judgments to be executed, but apparently they will all be poured out during the later part of the second half of the seven years, after Antichrist's kingdom has been established. (These things are all discussed in my end-time books and/or in my end-time papers that are on my internet site. [Google to Karl Kemp Teaching.]

As I have mentioned, Mike locates the seven bowls of wrath in a one-month period AFTER the Lord Jesus returns at the end of the seven years. He gets this one-month period from Dan. 12:11, but as we have discussed, I believe it is very important to see that the 1,290 days of Dan. 12:11 show that the abomination of desolation will take place 30 days (a month) before the middle of the seven years. There aren't many who agree with Mike (I don't know of any, but I haven't made it a project to look for those who agree with Mike either) that the seven bowls of wrath will be poured out AFTER the seven years end.

REVELATION 3:10 is a very important verse that is packed with good news for all the Christians who will be faithfully living for the Lord Jesus (by grace through faith) when He returns in the middle of the seven-year period. I believe this verse powerfully

demonstrates that the end-of-the-week rapture viewpoint is wrong. **"Because you have kept the word of My perseverance** [[The NKJV translates, "Because you have kept My command to persevere"; The NIV has, "Since you have kept my command to endure patiently." They have been keeping the word of Christ that requires perseverance (by grace through faith). We must understand that the Lord Jesus could not, and He did not, say these words (or similar words) to all the Christians of the seven churches in Revelation chapters 2 and 3, not even to most of them. His word to most of the Christians was that they must repent if they want to continue to be true Christians. (See on Revelation chapters 2 and 3 in my paper on Revelation chapters 1-10, and see my paper "Once Saved, Always Saved?" They are both available on my internet site [Google to Karl Kemp Teaching]).], **I also will keep you from** [or "out of"; Greek preposition "ek"] **the hour of testing, that hour which is about to come** [or, "which is going to come"] **upon the whole world to test those who dwell on the earth.**" THE GREEK (and other considerations) MAKES IT QUITE CLEAR THAT HE IS GOING TO KEEP US (those who have been keeping His word that requires perseverance, which is included in what it means to be faithful to Him by grace through faith; those who have truly repented where repentance was required are included) "OUT OF" OR "FROM" THE HOUR OF TESTING, NOT TO KEEP US "DURING," OR "THROUGH," THE HOUR OF TESTING. WE WILL BE KEPT "OUT OF" OR "FROM" THE HOUR OF TESTING BY BEING RAPTURED FROM THE EARTH RIGHT BEFORE THE HOUR OF TESTING BEGINS. All the passages in the Bible that show that the Lord Jesus will return in the middle of Daniel's 70th week (especially Revelation chapters 11-13 and Daniel chapter 12) confirm this interpretation. Both of my end-time books discuss those passages, and many of those passages are discussed to some extent in this paper.

The Lord Jesus could keep us faithful during the second half of Daniel's 70th week if we were going to be living on the earth at that time, BUT THAT ISN'T WHAT THIS VERSE SAYS. God has chosen to give us this great blessing of being glorified and raptured to begin to reign with Christ Jesus as He is judging the world throughout the second half of Daniel's 70th week, instead of living on the earth during those very difficult years. It is going to be a very difficult time for Christians who live on the earth during that period; that is, for those who become Christians after the rapture, centering in the end-time remnant of Israel. (They will be very thankful to be saved at the last second, even after the Lord Jesus has returned and the day of judgment has begun.) Consider, for example, Dan. 7:21, 25; 12:7; Rev. 6:11; 12:13-13:18 (especially Rev. 13:5, 7); and 20:4. To keep us "out of" or "from" the extreme difficulties of the second half of Daniel's 70th week, when the devil has been cast down to the earth with his angels and having great wrath and Antichrist's super-evil reign is taking place, is God's plan, not a hope that Christians came up with in an attempt to evade difficulties, and I'm sure that God would have us rejoice in His plan, with thankfulness. All true Christians are sufficiently

tested during their lives on the earth. We don't have to worry about that. Revelation 3:10 shows that these Christians have kept His word which has required perseverance in difficult places. (We are not nearly done discussing Rev. 3:10.)

I believe we have enough information to understand the "hour of testing." The "hour" will take place throughout the second half of Daniel's 70th week. (IT IS INTERESTING AND SIGNIFICANT THAT THE WORD "HOUR" [OR "ONE HOUR"] IS USED SEVERAL TIMES IN THE BOOK OF REVELATION TO REFER TO THE SECOND HALF OF DANIEL'S 70TH WEEK [see Rev. 17:12; 14:7, 15; cf. Rev. 18:10, 17, and 19].) The test will involve whether people will submit to Antichrist when it will be very difficult to not submit to him (see Revelation chapter 13 for example) or submit to God (cf. Rev. 14:6, 7). God makes it very clear that those who submit to Antichrist will suffer very severe consequences; they cannot say they haven't been warned: I'll quote REVELATION 14:9-11: **"Then another angel, a third one, followed them, saying with a loud voice, 'If anyone worships the beast [Antichrist] and his image, and receives a mark on his forehead or on his hand [see Rev. 13:14-18], (10) he also will drink of the wine of the wrath of God, which is mixed in full strength in the cup of His anger; and he will be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. (11) And the smoke of their torment goes up forever and ever; they have no rest day and night, those who worship the beast and his image, and whoever receives the mark of his name.' "**

Christians who believe that we will not be raptured until the end of the seven years, including Mike, are forced to try to interpret Rev. 3:10 in a way that will fit their viewpoint, but I don't believe their interpretations are reasonable or accurate, even if they are sincerely held. (I'm sure that Mike is sincere, and I'm sure he wants to teach the balanced truth of what the Bible teaches with a high priority. Very often Christian teachers are passing on errors that they picked up from others without thinking much about it. Also, errors typically lead to other errors.) Mike has two paragraphs dealing with the interpretation of Rev. 3:10 in the "Book of Revelation; Study Guide, NKJV," published in 2009 by Forerunner Books of IHOP, page 18. I purchased my copy at amazon.com.

I'll quote Mike's first paragraph and make some comments in brackets: " 'I will keep you' - being kept means 'preserved in the midst of.' [What does "I will keep you out of" mean?] It is a 'spiritual keeping' by enabling us to be faithful without stumbling. [[These two sentences don't fit what Jesus said in Rev. 3:10 at all. But you typically hear similar statements from those who believe that the Lord Jesus will not return and the rapture will not take place until the end of the seven years. (One good thing, of many good things, that we can thank those who hold the pre-week rapture for is the insight that

Rev. 3:10 requires an early rapture, but I am very sure that that early rapture will take place in the middle of the seven years, not before the seven years begin.) There is a GIGANTIC DIFFERENCE between our living on the earth the first half of the seven years and our living on the earth the second half of the seven years, after the devil has been cast down to the earth having great wrath and Antichrist has begun his three and one-half year super-evil reign.]] Jesus prayed these very words asking the Father to keep believers from Satan without taking them out of the world (John 17:15). [[(This double bracket goes on for three paragraphs before I come to the two last sentences of Mike's first paragraph that deal with Rev. 3:10.) I'll quote John 17:15 from the NASB, which is very close to the NKJV; they both communicate the same meaning. "I [Jesus] **do not ask You [Father] to take them out of [Greek preposition "ek"] the world** [It certainly wasn't time to take the apostles out of the world; they had a lot of super-important work to do, including establishing the new-covenant church on the earth and giving us the New Testament. It will be different at the end of this age. Those Christians who have stayed faithful when tested (Rev. 3:10) will be taken out of the world when the Lord Jesus returns and the rapture takes place.], **but to keep them from [ek] the evil one.**" [(This bracket goes on for three paragraphs.) Keep in mind that what we want to discern here is how the words KEEP "from" or "out of" are used in John 17:15. The Greek preposition that is translated "from" in John 17:15 is "ek," which is the same preposition used in Rev. 3:10, translated "from." It could just as well been translated KEEP "out of" in both verses, which I prefer. In the margin of John 17:15 the NASB has, "Or [keep] 'out of' the power of." The NKJV has, "but to keep them from the evil *one*, with the word "one" being in italics. The NASB has the word "one" in italics too.

It doesn't make much difference whether they were to be kept "from," or "out of" "the evil [of this world]" or "from" or "out of" "the evil *one*." Either way, Jesus was asking that they be set apart by God for God from evil and the god of evil (Satan). In John 17:12 Jesus said He had been keeping them, but now He was leaving (by way of the cross, through which He saved us) and He was asking the Father to keep them set apart from the evil one and from evil, with much emphasis being put on their being set apart from being enticed to become evil/do evil. There certainly is no idea in John 17:15 of keeping them "in" or "through" evil or the evil one. I don't believe John 17:15 offers any support for the idea that we will still be living on the earth during the second half of Daniel's 70th week.

Jesus asked (in John 17:15) that those believers be kept "out of" or "kept from" (be kept separate from) the evil or the evil one in the same sense that He said (in Rev. 3:10) that the faithful Christians will be kept "out of" or kept "from" the "hour of testing/trial." The Christians will be kept out of, or kept from, the "hour of testing" by being glorified and raptured from the earth just before the "hour of testing" begins.] (Now I'll quote the last two sentences in Mike's first paragraph dealing with Rev. 3:10.)]] This speaks of

standing in victory in the midst of trials. It refers to the grace not to yield to unfaithfulness (Luke 21:34-36)." Revelation 3:10 speaks rather of being KEPT OUT OF or KEPT FROM the HOUR OF TESTING, using the preposition "ek" as it is used in John 17:15.

I would like to make an important point that isn't directly related to the interpretation of Rev. 3:10, but it does relate to Mike's last two sentences, and it does relate to what God requires of us to be ready to stand before Him at the end of this age. We need to understand that God's new-covenant plan of salvation provides the grace (which includes all the work of the indwelling Holy Spirit of life, truth, righteousness, etc.) that enables Christians to know and to walk in the righteousness and holiness of God. However, the New Testament makes it very clear that we will walk in these things only to the extent that we appropriate and walk in these things by faith, against the opposition of the world, the flesh (the old man who wants to continue in sin), and the devil and his hosts.

I mentioned above that Jesus exhorted most of the Christians in the seven churches of the book of Revelation that they must repent if they want to continue to be true Christians. Mike mentioned Luke 21:34-36. I'll quote LUKE 21:34-36, "Be on guard, so that your hearts will not be weighted down with drunkenness and the worries of life, and that day will not come upon you suddenly like a trap [The Lord Jesus was speaking of the day of judgment that will start when He returns.]; (35) for it will come upon all those who dwell on the face of all the earth. (36) But keep on the alert at all times [which includes always living as He requires us to live (by His grace through faith), so that, for one thing, we will always be ready for His return], praying [which includes always looking to God] that you may have strength [I would translate "be able" with the NIV; the BAGD Greek Lexicon (under the verb "katischuo") translates "be able, be in a position" here] to escape all these things that are about to take place [the judgments that will fall on the earth in the last days when the day of judgment comes], and to stand before the Son of Man." Those who are faithful (by grace through faith) before He comes will be raptured from the earth and will not be on the earth when the day of judgment falls on the earth. That is how we "escape all these things that are about to [or, "that are going to"] take place." We will "stand before the Son of Man" as His people. It will be like Matt. 24:38, for example: Noah and his family entered the ark before the flood of judgment fell on the earth. God even told Noah to get in the ark (Gen. 7:1) "For after seven more days, I will send rain on the earth forty days and forty nights; and I will blot out from the face of the land every living thing that I have made" (Gen. 7:4).

Mike puts an emphasis on the need for Christians to put God first in every area of life, which is good, very good, but he doesn't see that we will be raptured from the earth

before the "hour of testing/trial" begins. As I mentioned, it is a major feature in God's plans for the end of this age to glorify us and rapture us from the earth to begin to reign with Him instead of living on the earth when Satan has been cast down and has great wrath and Antichrist's super-evil three and one-half year reign is taking place. WE WILL BE ABLE TO GLORIFY GOD ALL RIGHT THROUGHOUT THOSE THREE AND ONE-HALF YEARS AS WE REIGN WITH THE LORD JESUS WITH A ROD OF IRON.

I'll just quote the last sentence of Mike's second paragraph that deals with Rev. 3:10 from page 18 of the "Book of Revelation Study Guide" and make some comments "The saints in the tribulation [Mike means in the second half of the seven years] are kept from God's judgment without being exempt from Satan's persecutions (Dan. 7:21, 25 [and Mike listed many more verses])."

I'll quote a short paragraph from what John MacArthur says here ("Revelation 1-10") "Some hold that the promise of deliverance is only from God's wrath during the Tribulation. But a promise that God will not kill believers but will allow Satan and Antichrist to do so would provide small comfort to the suffering church...." I fully agree with MacArthur's point here.

THE SEVEN SEALS OF THE BOOK OF REVELATION. Mike believes the rider on the white horse at the first seal is Antichrist. (See Mike's 2014 "Studies in the Book of Revelation - Session 6, The Seals of Judgment and God's Protection," pages 1-6 and see his two charts that I mentioned in the first part of this paper.) I have always agreed with the large number of Christians who believe the rider represents the Lord Jesus and/or the gospel of the kingdom going forth throughout this age (or the equivalent) conquering the hearts of all who will submit to God, His Son, and His gospel. These two views are quite different aren't they? This is important!

Many popular end-time teachers in our day agree with Mike. However, as Mike's charts show, he locates the first seal at the beginning of the second half of the seven years; it seems that at least most of those who agree with Mike that the first rider is Antichrist locate the first seal at the beginning of the seven years, or a little while before the seven years begin. Some popular end-time teachers don't agree that the rider is Antichrist: As we continue I'll include an excerpt from George Ladd, who is an influential end-time teacher in our day, and he teaches the end-of-the-week rapture, as does Mike. And, much more importantly, I'll include an excerpt from a Christian scholar from the 1800s who states that no Christians believed that the rider on the first horse is Antichrist until AD 1500. Even if that scholar missed a person or two (and I don't know that he did miss a person or two) who held that viewpoint before 1500 this is important information. This information is especially relevant when it comes to the Christian writers from the first

few centuries. I'll give the views of two of those early writers (Irenaeus and Victorinus) as we continue.

I believe, in agreement with many, that Matthew 24:14 is an important cross-reference for the rider on the white horse: **"This gospel of the kingdom shall be preached in the whole world as a testimony to all the nations, and then the end will come."** (Matthew chapters 24 and 25 are discussed verse-by-verse in a paper on my internet site: Google to Karl Kemp Teaching.) And I believe that the second seal (warfare) and third seal (famine) correspond with what Jesus prophesied in Matt. 24:6, 7. I believe the first four seals prophesy of things that will come to pass throughout this age, undoubtedly increasing in intensity at the end of this age. The events associated with the trumpets will supersede the events associated with the seals.

I Have A Paper On My Internet Site That Discusses Revelation Chapters 1-10 Verse-By-Verse. I'll quote most of what I said there on REVELATION 6:1-17, which covers the first six seals. (This will involve a little repetition.):

(Rev. 6:1) **"Then I saw when the Lamb broke one of the seven seals [cf. Rev. 5:1-10], and I heard one of the four living creatures [cf. Rev. 4:6-10] saying as with a voice of thunder, 'Come.'** [(This double bracket goes on for four paragraphs.) The KJV and NKJV, following a different Greek reading, have "Come and see," as if the words were spoken to John. There's widespread agreement that the Greek reading followed by the NASB (and the NIV) is the correct reading, the original reading. This living creature was calling forth the rider on the first horse, the white horse, even as the other three living creatures call forth the next three riders and their horses in the following verses. The first four seals go together as a unit. We learn of the famous Four Horsemen of the Apocalypse (of the book of Revelation) from these verses (Rev. 6:1-8).

As discussed in my book, "The Mid-Week Rapture," I believe the four horsemen all ride forth at the same time, throughout this entire Christian age. The primary cross-reference that convinces me of this interpretation (which is widely held) is the teaching of Jesus in the Olivet Discourse (Matt. 24:3-14; Mark 13:3-13; and Luke 21:5-11). The Rider on the white horse corresponds (at least to some significant extent) with the worldwide preaching of the gospel and the advancement of the Kingdom of God before the end comes that is spoken of in Matt. 24:14. The Rider on the white horse is the Lord Jesus Christ, or the Gospel of the Kingdom (or the equivalent). This Rider has been riding forth conquering the hearts of all who will submit to the gospel. It's very good to have your heart conquered by this glorious Rider. It's clear that the Rider on the white horse in Rev. 19:11 is the Lord Jesus Christ, and the word "white" is always used in the book of Revelation (17 total uses) of the things of God, very much including victory and purity.

The warfare and famine associated with the second and third seals are part of what Jesus called "the beginning of birth pangs" in Matt. 24:8 (see Matt. 24:6-8). The time of transition beyond the beginning of birth pangs will be the abomination of desolation (see Matt. 24:9, 15; cf. 2 Thess. 2:3, 4). (The abomination of desolation centers in the fact that Antichrist will enter the temple that will be rebuilt in Jerusalem, stop the sacrifices, and demand that he be worshiped. That abominable activity will lead to great desolation.) We can apparently say that the riding forth of the second, third, and fourth horsemen will continue until they are superseded by the events associated with the sounding of the trumpets of the book of Revelation. Events clearly go beyond the limits prescribed for the fourth horseman under the sixth trumpet, where one-third of mankind is killed. The abomination of desolation will take place about the time of the sounding of the sixth trumpet, about a month (cf. Dan. 12:11) before the Lord Jesus returns and the rapture takes place. (As I mentioned, Matthew chapter 24 is discussed verse-by-verse in a paper on my internet site.)

I'll quote a few sentences from George E. Ladd's introduction to Revelation chapter 6 ("Commentary on the Revelation of John" [Eerdmans, 1972], pages 95, 96): "The breaking of the seven seals is preliminary to the actual opening of the book [scroll] and the events of the end time. [The scroll cannot be opened (at Rev. 8:1) until all seven seals have been removed. In one sense at least the scroll has been opened and THE CONTENTS OF THE ALL-IMPORTANT SCROLL HAVE BEEN REVEALED TO US IN THE BOOK OF REVELATION. The events associated with the fifth and sixth seals will not come to pass (or start to come to pass) until the middle of Daniel's 70th week.] It [the breaking of the seals] PICTURES THE FORCES THAT WILL BE OPERATIVE THROUGHOUT HISTORY BY WHICH THE REDEMPTIVE AND JUDICIAL PURPOSES OF GOD WILL BE FORWARDED [my emphasis]. They are not a part of the great tribulation itself, but are preparatory and preliminary to the great tribulation. This conclusion is reinforced by the fact that the breaking of the sixth seal clearly brings to the threshold of the end; the five seals must precede it."] **(2) I looked, and behold, a white horse** [cf. Rev. 19:11], **and he** [or, He] **who sat on it had a bow; and a crown was given to him** [[Compare Zech. 6:9-15 (Zechariah chapters 1-8 are discussed verse-by-verse in a paper on my internet site.); Rev. 14:14; and 19:12 [note the crown in 14:14 and the crowns/diadems in 19:12]; and see under Rev. 5:6 [in my paper on Revelation chapters 1-10] on the authority/reigning (the authority/reigning goes with the crown) of the Lord Jesus Christ from the time of His resurrection, ascension, and glorification. As I mentioned, I believe Christ, or the Word of the Gospel of Christ (or the equivalent), is the Rider on this horse. And as I mentioned, those who believe the events associated with the seals will only come to pass in the last days typically understand the rider to be Antichrist. Again, what a difference!]], **and he went out**

conquering and to conquer. [[(This double bracket goes on for four paragraphs.) I'll quote part of what Henry Alford said under this verse ("New Testament for English Readers," Vol. 4 [Baker, 1983 reprint], pages 1830, 1831): "The going forth conquering and in order to conquer can only, it seems to me, point to one interpretation. The conquering might be said of any victorious earthly power whose victories should endure for the time then present, and afterwards pass away: but the in order that he may conquer [The words "in order that he may conquer" are a more literal translation of the Greek than the words "to conquer" of the NASB.] can only be said of a power whose victories should last forever. Final and permanent victory then is here imported [stated]. Victory, we may safely say, on the part of that kingdom against which the gates of hell shall not prevail: whose fortunes and whose trials are the great subject of this revelation. Such is the first vision, the opening of the first seal in the mystery of the divine purposes: victory for God's church and people: the great keynote, so to speak, of all the apocalyptic harmonies. ... [Alford doesn't believe the rider is the Lord Jesus Himself. He says the rider is "only a symbol of His victorious power, the embodiment of His advancing kingdom...."] ... In all cases but the last [the fourth rider], these riders are left in the vagueness of their symbolic offices. If we attempt to specify further, as e.g., Victorinus (I had a footnote here, "Victorinus of Pettau (died about AD 304). Bishop and exegete." Quoting from Michael P. McHugh, "Encyclopedia of Early Christianity" [Garland Publishing, 1990], page 927.) 'The white horse is the word of preaching with the aid of the Holy Spirit sent forth into the world; for the Lord saith, This gospel shall be preached through all the world, for a testimony before the nations, and then shall the end come [Matt. 24:14],' - while we are sure that we are thus far right, we are but partially right: we do not cover the extent of the symbol, seeing that there are other aspects and instruments of victory of the kingdom of Christ, besides the preaching of the Word. [That is, Alford agrees with what Victorinus said, but he doesn't want to limit the meaning of the first seal to what he said.] The same might be said of any other of the partial interpretations which have been given by those who have taken this view. AND IT WAS TAKEN, WITH DIVERGENCES OF SEPARATE DETAIL, BY ALL EXPOSITORS FROM EARLIEST TIMES DOWN TO THE YEAR 1500 [my emphasis]." In other words, according to Alford, the interpretations regarding the first seal all agreed in understanding the first seal to deal with the kingdom of Christ and its expanding victory until AD 1500. I'm confident that they were right. (In the early 1500s Luther and the pope began to call one another Antichrist.)

I decided to see if Irenaeus commented on the identity of the Rider on the white horse in Rev. 6:2. Irenaeus is a well respected Church Father (about AD115 to about 202; bishop of Lyons); he was well acquainted with Polycarp, who knew the apostle John, who wrote the book of Revelation by the inspiration of God. In his "Irenaeus Against Heresies" (Book 4, Chapter 21.3), Irenaeus takes the Rider to be the Lord Jesus Christ.

I'll also quote from George E. Ladd ("Revelation of John," pages 99, 100), "The rider is not Christ himself but symbolizes the proclamation of the gospel of Christ in all the world. ... It will be preached effectively in all the world; and in spite of an evil and hostile environment characterized by human hatred, strife, and opposition, the gospel will make its way victoriously in all the world.

Here is a word of confidence, combined with a realistic note, for the church of the first century and every other age. How can any people be devoted to a cause which they believe will experience only defeat? The first generation of believers suffered, and at the hands of some of the later emperors they met determined efforts to root them out and to destroy them completely. But in spite of every form of opposition, the church effectively and victoriously established the gospel in all the Roman world until the Empire ceased its violent opposition. [There has been plenty of violent aggression by the world against God and His people since that time.] We do not look for the coming of God's Kingdom and the righting of the world's evils short of the return of Christ; but we are, as the modern bearers of the gospel of the kingdom, expectant of seeing victories won by the power of this gospel."]] **(3) When He broke the second seal, I heard the second living creature saying, 'Come.'** **(4) And another, a red horse, went out; and to him who sat on it, it was granted to take peace from the earth, and that men would slay one another; and a great sword was given to him.** [[Compare Matt. 24:6, 7; 10:34-36; Mark 13:7, 8; and Luke 21:10. Alford ("New Testament for English Readers," Vol. 4, page 1831) quotes Victorinus again here: "The red horse, and he that sat upon him having a sword, are future wars, as we read in the gospel, for nation shall rise against nation...(Matt. 24:7)." The color red undoubtedly goes with the shedding of blood. We should undoubtedly expect an increase in this warfare as we approach the end of this age, so too for the famines of the third seal.]] **(5) When He broke the third seal, I heard the third living creature [cf. Rev. 4:7] saying, 'Come.' I looked, and behold, a black horse; and he who sat on it had a pair of scales in his hand [cf. Ezek. 4:16, 17].** **(6) And I heard something like a voice in the center of the four living creatures** [A voice coming from this location would apparently be the voice of God. God the Father, God the Son, and God the Holy Spirit all speak in the book of Revelation.] **saying, 'A quart of wheat for a denarius and three quarts of barley for a denarius; and do not damage the oil and the wine.'** [[As discussed on page 21 of my book, "The Mid-Week Rapture," I agree with the widespread viewpoint that these verses picture famine - limited famine. We obviously couldn't say that there never would be a famine in any part of the world throughout this Christian age more severe than this.

Based on the information cited in the commentaries, the prices given here for wheat and barley are some eight to fifteen times higher than the normal prices in the Roman

Empire of John's day. The oil and the wine are apparently considered to be basic food items, not luxury items (cf., e.g., Deut. 7:13; 11:14; and 28:51). Warfare and strife can lead to famine, but so can a shortage of rain/water (e.g., Deut. 11:14; Hag. 1:11), or many other things, including locusts. As several commentators point out, the roots of the olive tree (for oil) and of grapevines are deeper and less affected by limited drought than those of wheat and barley.]] **(7) When the Lamb broke the fourth seal, I heard the voice of the fourth living creature saying, 'Come.' (8) I looked, and behold, an ashen horse** [In the margin the NASB has, "or, sickly pale," which can be considered the color of death.]; **and he who sat on it had the name Death; and Hades was following with him.** [[On Death and Hades, compare Rev. 1:18; 20:13. It isn't surprising that Hades would follow Death. Hades is the abode for the dead, excluding true Christians who go directly to be with the Lord at death (cf. Phil. 1:21-23; 2 Cor. 5:8; 1 Thess. 4:14; and Heb. 12:22, 23). The departed saints are with God now (but most of them have not yet received their resurrection/glorified bodies [cf. Matt. 27:52, 53]); when Christ returns (in the middle of the seven years) they will come with Him (cf., e.g., 1 Thess. 4:13-18).]] **Authority was given to them over a fourth of the earth, to kill with sword and with famine and with pestilence** [including plagues (cf. Luke 21:11)] **and by the wild beasts of the earth.** [[I understand these words to teach that throughout this age, up until about the time of the sounding of the sixth trumpet, the total number of premature deaths from all causes will be limited to a maximum of a fourth of the population.

Much of the popular end-time teaching of our day understands this verse to teach that at some time during the first half of Daniel's 70th week, within a very short period of time, one quarter of the entire population of the earth will be killed. Mike agrees, but he locates the fourth seal (and all of the seven seals) in the first half of the second half of Daniel's 70th week. With the present population of the earth, which is now 7.3 billion, that would be more than 1.8 billion people. For that many people to be killed within a short period of time would be a very big deal. During World War II, which lasted more than five years, the total number of deaths, including civilian deaths, was estimated to be some fifty to sixty million. Fifty million people is only some 2.8 percent of 1.8 billion.

I expect an increase in birth pangs (an increase in frequency and in intensity) in the last years of the "beginning of birth-pangs" (Matt. 24:8), in the years before the transition beyond the beginning of birth pangs at the abomination of desolation, which will be initiated about a month before the middle of Daniel's 70th week, about the time of the sounding of the sixth trumpet of the book of Revelation. But I don't expect a gigantic number of deaths during the first half of Daniel's 70th week before the abomination of desolation. Even under the warfare of the sixth trumpet, which equals the warfare of the short great tribulation that will start shortly after the abomination of desolation (cf. Matt.

24:15, 21, 22) and be over before the Lord Jesus returns in the middle of the seven years (cf. Matt. 24:29-31), where one-third of mankind will be killed (Rev. 9:15, 18), I don't expect the loss of life to be close 2.4 billion, which is one third of 7.3 billion, because I don't expect the short great tribulation will fully involve mankind worldwide. (See above under Rev. 9:13-21, where we discussed the warfare of the sixth trumpet; see under Rev. 9:15. I'm not being dogmatic on this point, just giving my opinion.) The loss of life under the sounding of the first five trumpets, which will apparently all sound during the first half of Daniel's 70th week, will apparently be quite limited. It is significant that no people will die under the fourth and fifth trumpets. (The first six trumpets are discussed in chapters 8 and 9 of my paper on Revelation chapters 1-10 on my internet site.)) **(9)** [On Rev. 6:9-11 also see pages 21-23 of "The Mid-Week Rapture."] **When the Lamb broke the fifth seal, I saw underneath the altar** [On the sacrificial "altar," which is to be distinguished from the golden altar before the throne of Rev. 8:3, see Rev. 8:3, 5; 14:18; and 16:4-7.] **the souls of those who had been slain because of the word of God, and because of the testimony which they had maintained** [[The emphasis here is undoubtedly on Christian martyrs, but I assume the martyrs for God from Old Testament days (starting with Abel) are included too. The apostle Paul was one of many saints who was sacrificed on this altar for God (cf. Phil. 2:17; 2 Tim. 4:6-8). In Rev. 20:4 John saw the souls of Christian martyrs, and he saw them come to life, which includes their receiving glorified bodies. The difference is that the martyrs of Rev. 6:9-11 refers to those martyred in the days preceding Christ's mid-week return, whereas the martyrs of Rev. 20:4 are those who will be martyred during the three and one-half year super-evil reign of Antichrist; they will not become Christians until after Christ's mid-week return and the rapture. (See under Rev. 20:4 in my paper on Revelation chapters 20-22 on my internet site.)]; **(10) and they cried out with a loud voice, saying, 'How long, O Lord** [[The Greek noun normally translated "Lord" ("kurios") isn't used here. In the margin the NASB has "or, Master." The NIV has "Sovereign Lord." I assume these words were addressed to God the Father, the Person on the throne in Revelation chapters 4 and 5, the Person with the preeminent role in the Trinity. (I have four articles on my internet site that deal with the Trinity: "Who Do We Worship?"; "Who Do We Pray To?"; "More on the Trinity"; and "The Name Yahweh and God the Father and God the Son.")], **holy and true, will You refrain from judging and avenging our blood on those who dwell on the earth?"** [[God will avenge the blood of His bondservants (cf., e.g., Rev. 17:1, 6; 18:20, 24; 19:2; Gen. 4:10; Deut. 32:43; Psalm 79:10; Luke 18:7, 8; Rom. 12:19; and 2 Thess. 1:4-10). God must eventually judge the world and make things right in accordance with His character as a righteous Judge and in accordance with His Word (both the Old Testament and New Testament). He cannot allow the persecution and murder of the people to continue forever; neither can He allow rebellion and chaos to continue forever. 2 Peter 3:9 helps explain God's delay in judging the earth (cf. 1 Tim. 2:1-7).]] **(11) And there was given to each of them a**

white robe [at the time the Lord Jesus returns and they are resurrected, right in the middle of Daniel's 70th week; these souls have to receive their glorified bodies before they can wear their white robes (cf., e.g., Rev. 3:4; 6:11; 7:14; and 19:8)]; **and they were told that they should rest** ["that they should wait"; the BAGD Greek Lexicon gives "rest" as the basic meaning for this verb ("anapauo"), but on this verse it says, "remain quiet (i.e. wait) for a short time"; the NIV has "wait"] **for a little while longer, until the number of their fellow servants and their brethren who were to be killed even as they had been, would be completed also.** [[They would still have to "wait for a little while" before God would avenge their blood and judge and remove those who shed the blood of God's people. (God won't fully avenge the persecution and shed blood of His people until the great-white-throne judgment at the end of the millennium, but he will have done a lot of judging by the end of Daniel's 70th week.) The book of Revelation goes on to show that after the Lord Jesus returns and the rapture takes place in the middle of Daniel's 70th week many more Christians will be martyred for Christ. Many of the people who become Christians after the rapture, centering in the end-time remnant of Israel, will be martyred during the super-evil reign of Antichrist during the second half of Daniel's 70th week.

The "little while" of Rev. 6:11 corresponds with the "short time" of Rev. 12:12 that the devil will have left to do his evil work after he is cast down to the earth in the middle of Daniel's 70th week, at which time he gives Antichrist "his power and his throne and great authority" (Rev. 13:2). In Rev. 20:4 we see the martyred saints ((those who will be martyred during the second half of Daniel's 70th week; Rev. 20:4 indicates that the martyrs pictured there were slain during the reign of Antichrist with the words "those who had been beheaded because of their testimony to Jesus and because of the word of God. They had not worshipped the beast [Antichrist] or his image and had not received his mark on their foreheads or their hands" [NIV])) come back to life; they will be resurrected into the full glory of eternal life and begin to reign with the glorified saints who will have been reigning with the Lord Jesus throughout the second half of the seven-year period. (See under Rev. 20:4 in my verse-by-verse study on Revelation chapters 20-22 on my internet site).] **(12)** [[Here we have a brief, very condensed, early look at the arrival of judgment day before the seventh seal is removed and the all-important scroll can be opened. It is designed to show the terror of judgment day for those who have not been living for God and aren't ready for that day. We have to wait until the scroll is opened (at Rev. 8:1) to learn the details regarding God's end-time judgment of the world. Many of those details had not been revealed before (in the Bible). (I refer the reader to the discussions of Rev. 6:12-17 in my book, "The Mid-Week Rapture.")

I'll quote part of what William Hendriksen said under Rev. 6:12-17 ("More than Conquerors" [Baker, 1982], pages 107, 108). "The sixth seal...introduces the judgment day. It describes the one great catastrophe at the end of this age. [This "one great catastrophe" won't be finished in the full sense until after the millennium and the great-white-throne judgment. Hendriksen, now deceased, held the amillennial (no millennium) viewpoint.] The dread and terror, the awe and consternation of that day is pictured under the twofold symbolism of a crashing universe and a thoroughly frightened human race. The terror of that day refers, of course, only to the wicked. ...

What we have here is a symbolic picture of the terror of judgment day. The symbol, taken as a whole, teaches just *one* lesson, namely, that the final and complete effusion of God's wrath upon a world that has [rejected God the Father and His Son and] persecuted the Church will be terrible indeed.we do not deny, of course, that there will be a most thorough-going dislocation of the heavenly bodies and a rejuvenation of the universe, in connection with the end of this present age. Scripture clearly teaches this (2 Pet. 3:10, 12, *etc.*). Neither do we at all deny that also our present passage refers to this fact (cf. Matt. 24:39 [24:29]). But the main point of our passage is this: it stresses the terror of the day of wrath for the wicked. The dissolving elements, earthquake, falling stars, *etc.*, add terror to the picture."]] **I looked when He broke the sixth seal, and there was a great earthquake** [[I believe it would be better to translate "a great shaking." This great shaking probably includes the intense shaking of the short great tribulation, which will come to pass under the sixth trumpet and will be over before the Lord Jesus returns and the rapture takes place in the middle of the seven years at the sounding of the seventh and last trumpet, and it undoubtedly includes the shaking pictured in Rev. 6:13, 14. It apparently also includes all the shaking that will take place throughout the second half of Daniel's 70th week as God shakes the world in judgment. On the shaking of judgment day, cf., e.g., Isa. 2:19, 21; 13:13; 24:19, 20 [Isaiah chapter 2; 13:6-13; and chapter 24 are discussed in a verse-by-verse manner in my eschatological paper on Isaiah on my internet site.]; Hag. 2:6, 7, 21; and Heb. 12:26-29. On this great shaking/earthquake, also see under Rev. 16:18-20 in the paper on my internet site that deals with Rev. 14:6-19:21.]]; **and the sun became black as sackcloth made of hair, and the whole moon became like blood** [cf., e.g., Joel 2:30-32; Matt. 24:29-31]; **(13) and the stars of the sky fell to the earth, as a fig tree casts its unripe figs when shaken by a great wind.** [[The stars here apparently refer first, and foremost, to the angels of Satan, who will be cast down to the earth with their leader (from their present privileged position in heavenly places) right in the middle of Daniel's 70th week. See Rev. 12:4, 7-9: the third of the angels who follow Satan are cast down to the earth right in the middle of the seven-year period; those angels are called "stars" in Rev. 12:4. This is a major feature in God's end-time judgment of the world (see pages 15, 317-319 of "The Mid-Week Rapture" on these verses).

Matthew 24:29 is another important cross-reference for the stars falling at the time of Christ's return with the clouds of heaven, at the sounding of the seventh and last trumpet, right in the middle of the seven-year period. I'll quote the second half of Matt. 24:29: "and the stars will fall from the sky, and the powers of heaven will be shaken." Satan's kingdom will obviously be greatly shaken at the time he and his angels are overpowered and cast down to the earth. (Matthew 24:29 is discussed in my verse-by-verse study of Matthew chapter 24 on my internet site, for one place.) Also see Isa. 34:4. I should point out that the "host of heaven" in Isa. 34:4 refers to the stars.

We should probably also think of literal falling stars here in Rev. 6:13; Matt. 24:29; etc. This present natural/physical world must ultimately pass away/vanish to be replaced by God's new heaven and new earth (cf., e.g., Matt. 24:35; Rev. 20:11; 21:1).] **(14) The sky was split apart like a scroll when it is rolled up** [I discuss the meaning of these words under this verse in my paper on Revelation chapters 1-10 on my internet site.], **and every mountain and island were moved out of their places.** [[By the time God is fully done shaking/judging and bringing forth His new heaven and new earth, everything associated with this present world - including the present sky, mountains, and islands - will have been removed, or made new (cf. Rev. 21:5). See Nah. 1:2-8; 2 Pet. 3:10; Rev. 16:20; 20:11; and 21:1.]] **(15) Then the kings of the earth and the great men and the commanders and the rich and the strong and every slave and free man hid themselves in the caves and among the rocks of the mountains; (16) and they said to the mountains and to the rocks, 'Fall on us and hide us from the presence of Him who sits on the throne [God the Father], and from the wrath of the Lamb [Compare Isa. 2:10-22 (Isaiah chapter 2 is discussed verse-by-verse in the paper on Isaiah on my internet site.); Hos. 10:8; Luke 23:30.]; (17) for the great day of their wrath has come, and who is able to stand?"** The great day of the wrath of God the Father and God the Son will officially begin when the Lord Jesus returns in the middle of Daniel's 70th week. ((God's wrath will also be manifested to a significant extent for those directly involved with the shaking of the short great tribulation of Matt. 24:21, 22, which equals (at least for the most part) the warfare of the sixth trumpet (Rev. 9:13-21). Antichrist's abomination of desolation, which will take place about a month before the Lord Jesus returns (cf. Dan. 12:11), will signal that it is time for the short great tribulation to take place (cf. Matt. 24:15, 21, 22).))

All the true Christians living on the earth will be able to stand because they will be ready for the return of the Lord Jesus; they live in the light of His return; they are the ones "who have loved His appearing" (2 Tim. 4:8); they will be glorified, raptured, and begin to reign with the Lord Jesus when He returns in the middle of Daniel's 70th week. (Compare, for example, Psalm 1:3-6; Nah. 1:6-8; and Luke 21:36.)

Revelation Chapter 7 is an interlude (a parenthetical insert) that answers the question of Rev. 6:17, "and who is able to stand." (Revelation chapter 7 is discussed in my paper on Revelation chapters 1-10 on my internet site, for one place.) Revelation chapter 7 deals with two groups of people who will be able to stand. Revelation 7:9-17 deal with the true Christians who will be living on the earth at that time. Those verses picture them having been caught up into eternal glory. Revelation 7:1-8 deal with the elect end-time remnant of Israel. Revelation 7:1-3 picture them being given a special seal for protection; for one thing, protection during the days of the sounding of the first six trumpets, especially the sixth trumpet, to make sure that each one of them remains alive to receive the Lord Jesus when/after He comes. (Compare what Michael the archangel does in Dan. 12:1.) They will not repent and submit to Him in faith until after He returns and the rapture takes place.

A DISCUSSION OF DANIEL 12:1, 2, 5-7. DANIEL CHAPTER 12 SERVES TO CONFIRM THAT THE SHORT GREAT TRIBULATION WILL BE OVER AND THE LORD JESUS WILL RETURN AND THE RESURRECTION (and glorification and rapture) WILL TAKE PLACE RIGHT IN THE MIDDLE OF DANIEL'S 70TH WEEK. The elect, repentant remnant of Israel will go through three and one-half very difficult, but refining, years during Antichrist's super-evil reign throughout the second half of the seven-year period. Daniel 12:1, 2 and 5-7 are key verses in this super-important prophetic chapter.

Daniel chapter 12 is discussed in some detail (some fifty pages) in my "The Mid-Week Rapture." It is also discussed in my e-book, "Introduction to the Mid-Week Rapture." I'll borrow from what I said in the e-book here. (This will involve some repetition, but these super-important things are worthy of some repetition.) Both books are available at amazon.com.

DANIEL 12:1. "Now at that time, Michael, the great prince who stands *guard* over the sons of your people, will arise. And there will be a time of distress [or, "time of tribulation"; there is widespread agreement that Jesus was building what He said about the short great tribulation in Matt. 24:21, 22 on Dan. 12:1] **such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued [or, better, "will escape"]."**

"Now at that time, Michael, the great prince who stands guard over the sons of your people [Daniel's people was Israel.], will arise." The words **"Now at that time"** help demonstrate that Daniel chapter 12 is closely connected with chapter 11. Daniel

chapter 12 is part of the revelation introduced at Daniel 10:1. "**That time**" will begin about the time of Antichrist's abomination of desolation. As Matthew chapter 24 and other prophetic passages show, things will really begin to shake for the people of Israel at the time of Antichrist's abomination of desolation. Antichrist will be manifested as Antichrist when he goes into the (rebuilt) temple at Jerusalem, stops the sacrificial offerings, and demands worship. (See Dan. 9:27; Matt. 24:15; and 2 Thess. 2:3, 4.) Daniel 12:11 informs us that there will be 1,290 days from the time of the abomination of desolation until Antichrist is destroyed at the end of Daniel's 70th week. As we have discussed, this super-important information enables us to see that the abomination of desolation will take place some thirty days (a month) before the middle of Daniel's 70th week. We have also discussed the fact that the very intense warfare of the short great tribulation of Matt. 24:21, 22 (and Dan. 12:1) will take place during that one-month period, which will end when the Lord Jesus returns in the middle of the seven years (Matt. 24:30, 31). And we have discussed three key passages that speak of that very intense warfare: Rev. 9:13-21 (the sixth trumpet of the book of Revelation); Joel 2:30, 31; and Dan. 11:40-45.

"**Michael**" is the mighty archangel, who for one thing, is associated with the people of Israel. (See Dan. 10:13, 21; Jude 1:9; and Rev. 12:7). Revelation 12:7-9 show that Michael and his angels will overpower Satan and his angels and throw them down to the earth in the middle of Daniel's 70th week. Michael "**will arise**" about the time of the abomination of desolation to "**stand guard**" over the *elect* people of Israel (those whose names will be found written in God's book of life) who will be living on the earth at that time, during the days of the short great tribulation. As I mentioned, the great tribulation will take place during the month that will start with the abomination of desolation and will end with the return of the Lord Jesus Christ in the middle of the seven-year period.

The elect "**will escape**" being killed and will be left as a repentant remnant when the great tribulation is over, in the middle of Daniel's 70th week. FOR ONE THING, DANIEL 12:7 SHOWS THAT THERE WILL STILL BE THREE AND ONE-HALF YEARS TO GO FOR THE ELECT, REPENTANT, END-TIME REMNANT OF ISRAEL (which correlates perfectly with Dan. 7:21, 25 and Rev. 12:6-13:18; the equivalent of three and one-half years is mentioned four times in the verses I just listed). Furthermore, the fact that Dan. 12:2 mentions the end-time resurrection helps confirm that we are right in the middle of the seven years in that the New Testament, especially Revelation chapters 11-13 (both of my end-time books discuss these chapters verse-by-verse), and especially Rev. 12:5, show that the Lord Jesus will return and the resurrection (for those who will have died before that time), glorification, and rapture will take place right in the middle of the seven years.

"And there will be a time of distress [or, better, "tribulation"] such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued [or, better, "will escape"]." I'll read part of what I said in my book, "The Mid-Week Rapture," under these words. I have some ten pages under these words. From my point of view, it is of crucial significance to rightly understand the meaning of these words. They take on a much greater significance because the Lord Jesus Christ built on these words in His Olivet discourse (see Matt. 24:21, 22; Mark 13:19, 20). Matthew 24:21, 22, in their context, help us understand Dan. 12:1, and vice versa. We have discussed Matt. 24:15, 21, 22, and 29-31 in this paper, and we will speak further of these verses as we continue. (Matthew chapter 24 is discussed in some detail in a paper on my internet site.)

The Hebrew noun translated "**distress**" in Dan. 12:1 could just as well be translated "**tribulation.**" I prefer the translation "**tribulation**" to bring Dan. 12:1 into agreement with the familiar "great tribulation" of Matt. 24:21. (The NIV uses the word "distress" in both verses.) The "**time of tribulation such as never occurred since there was a nation until that time**" of Dan. 12:1 is the equivalent of the short "great tribulation, such as has not occurred since the beginning of the world until now, nor ever will" of Matt. 24:21. Matthew 24:21 is not a word-for-word quotation from Dan. 12:1, but it builds on Dan. 12:1 and communicates the same meaning.

As we have discussed, the short great tribulation will take place during the one-month period that will start with Antichrist's abomination of desolation and end with the return of the Lord Jesus Christ in the middle of Daniel's 70th week. And, as we have discussed, Matthew 24:29-31 confirm that the short great tribulation will be over before the Lord returns and the rapture takes place. Matthew 24:29 starts out with the words, "But immediately AFTER [my emphasis] the tribulation of those days" (referring, in context, to the days of the short great tribulation of Matt. 24:21, 22), and verses 30, 31 go on to speak of the return of the Lord Jesus Christ with the clouds and the gathering of His people to Him in the rapture with the sounding of a great trumpet. And, as we have discussed, the trumpet of Matt. 24:31 is to be equated with the trumpet of 1 Thess. 4:16; with the LAST trumpet of 1 Cor. 15:52; and with the seventh and LAST trumpet of Rev. 11:15. All four verses (in their contexts) prophesy of the coming of the Lord Jesus Christ and the resurrection, glorification and rapture of His people. It is very significant that Revelation chapters 11-13 show that the seventh and last trumpet will sound right in the middle of Daniel's 70th week.

Now I'll read part of what I said under the words, "**and at that time** [at the time of the short great tribulation] **your people, everyone who is found written in the book, will be rescued** [or, better, **will escape**]" of Dan. 12:1. The words "**your people**" refer to Daniel's people, the people of Israel, but Dan. 12:1 informs us that only the *elect* of Israel, those whose names will be found written in the book, will escape. "For they are not all Israel [not all true Israel] who are *descended* from Israel" (quoting Rom. 9:6). "**The book**" is God's book of life (see, for example, Psalm 69:28; Rev. 13:8; 17:8; 20:15, and 21:27; Rev. 21:27 speaks of "the Lamb's book of life," which shows that all the people who have a place in God's heavenly kingdom will have that place through the atoning death of the Lamb of God, the Lord Jesus Christ).

Although I'm going beyond the scope of Dan. 12:1 in its context, I should mention that every true Christian is part of God's true Israel and our names are recorded in God's book of life. Every true Christian who is living on the earth during the time of the short great tribulation will be under God's protective care. The short great tribulation is not coming against Christians. A major difference between the Christians and the elect remnant of Israel who will be living on the earth while the short great tribulation is taking place will be the fact that the elect remnant of Israel will not yet have become Christians, but they will have been sealed for protection (Rev. 7:1-8).

Under the words, "**will be rescued**" I said, I believe "**will escape**" would be a better translation. The "New American Bible" has, "will escape," and the "New English Bible" has "will escape" in the margin. "Escape" is a common meaning for the Hebrew verb used here. This verb is also used in Joel 2:32, which is an important cross-reference.

Next I have a sub-heading, "In what Sense Will the Elect Sons of Israel Escape?" They will escape in the sense that they will not be cut off and perish during the days of the short great tribulation. They will be left as a remnant of the nation Israel in the middle of Daniel's 70th week; they will be repentant and ready to receive the Lord Jesus Christ when He comes to them shortly after the rapture. It is important that this remnant remain alive to receive the Lord Jesus Christ when He comes to them. Two important cross-references that deal with this "**escape**" of the end-time elect remnant of Israel are Joel 2:30-32 and Zech. 13:8-14:3. I go on to discuss these cross-references in some detail in my book. (I highly recommend that you get a copy of my book, "The Mid-Week Rapture," if you haven't done so yet.)

It is very significant that Dan. 12:5-11 show that the elect, repentant end-time remnant of Israel will still have three and one-half very difficult years to go through after they submit to the Lord Jesus Christ. They will be purged, purified, and refined in those refining fires and all things will work together for good. Many verses prophesy of those

very difficult years, including Dan. 7:21, 25 and Rev. 13:5, 7. Those verses speak of Antichrist overpowering the saints for three and one-half years.

DANIEL 12:2. "Many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to shame *and* everlasting contempt."

"Many of those who sleep in the dust of the ground will awake, these to everlasting life." I'll read part of what I said in my book under these words; I'm not going to limit this discussion to the resurrection of the old-covenant believers; I'm including the resurrection of all the Christians who will have died before the time of this resurrection, right in the middle of Daniel's 70th week. These believers are all part of God's true Israel, and all of them are saved through the atoning death of the Lord Jesus Christ.

All the true believers from Old Testament days and all true Christians who will have become Christians before that time will be resurrected to everlasting life at the time of the mid-week return of the Lord Jesus Christ. This is "the resurrection of the righteous" of Luke 14:14. This is the "resurrection of life" for "those who did the good deeds [or, works]" of John 5:29. This is the resurrection spoken of in 1 Cor. 15:20-23, 51, 52; in 1 Thess. 4:16, 17; in Rev. 12:5; and in other verses. As 1 Cor. 15:51, 52 and 1 Thess. 4:16, 17 show, many of us Christians will not need to be resurrected, because we won't die. We will still be living on the earth when the Lord Jesus Christ returns. We will be glorified and raptured when He returns. That sounds good to me!

I have a sub-heading here, "A Comment on the Words, 'Sleep' and 'Awake' of Daniel 12:2." Sleep is a way to speak of physical death; to awaken is a way to speak of the resurrection. These figurative expressions do not indicate soul sleep or an unconscious state (see, for example, 2 Cor. 5:8; Phil. 1:21-24).

"but the others to disgrace *and* everlasting contempt." We have already discussed the resurrection of the believers (of the righteous). These words speak of the resurrection of the unbelievers (of the unrighteous). Daniel 12:2 does not make it clear that the resurrection of the believers will take place BEFORE the resurrection of the unbelievers, but this viewpoint fits the overall teaching of Daniel chapter 12 perfectly, and Revelation chapter 20 shows that the resurrection of the unbelievers will take place at the end of the millennium. Many prophetic passages confirm that the believers will be resurrected first.

DANIEL 12:5-7. (These verses are extremely important and interesting; I'm not exaggerating.) **"Then, I Daniel, looked and behold, two others were standing, one**

on this bank of the river and the other on that bank of the river. (6) And one said to the man dressed in linen, who was above the waters of the river, 'How long *will it be* until the end of *these* wonders [or, "until the end of *these* astonishing things"]?' (7) I heard the man dressed in linen, who was above the waters of the river, as he raised his right hand and his left toward heaven, and swore by Him who lives forever that it would be for a time, times, and half *a time*; and as soon as they finish shattering the power of the holy people, all these *events* [or, "all these things" (these astonishing things)] **will be completed.**"

I'll read part of what I said in my book, "The Mid-Week Rapture," under these verses, but I'll have to abbreviate and modify what I said to a significant extent for this paper. For one thing, I have some sixteen pages under these verses in my book. Daniel 12:5 begins a new scene, but Dan. 12:5-13 are still part of the revelation begun at Dan. 10:1. Actually, most of Daniel chapter 10 serves as an introduction to this revelation.

I'll quote DANIEL 10:4-6. (These verses will help us identify the man dressed in linen of Dan. 12:6 and 7. I believe the man dressed in linen is God the Son, the One who became the Lord Jesus Christ through the virgin birth. I cannot be dogmatic on this point, but the evidence is quite strong for this point of view. I'll give some of the primary evidence for this point of view in this paper, but we won't be able to fully discuss this super-important topic.) **"And on the twenty-fourth day of the first month, while I was by the bank of the great river, that is the Tigris, (5) I lifted my eyes and looked, and behold, there was a CERTAIN MAN DRESSED IN LINEN [my emphasis], whose waist was girded with a belt of pure gold of Uphaz. [u' faz] (6) His body also was like beryl, his face had the appearance of lightning, his eyes were like flaming torches, his arms and feet like the gleam of polished bronze, and the sound of his words like the sound of a tumult."**

REVELATION 1:10-20 are a very important cross-reference for DANIEL 10:4-6. In Rev. 1:10-20 the Lord Jesus Christ appeared to the apostle John, which certainly enhanced the glory of the super-important book of Revelation. I won't take the time to read those verses from the book of Revelation, but there is a very strong correspondence between the appearance of the Lord Jesus Christ there and the appearance of the man dressed in linen in Dan. 10:4-6. I'll give two examples: In Dan. 10:6 **"his eyes were like flaming torches,"** and in Rev. 1:14 **"His eyes were like a flame of fire."** In Dan. 10:6 **"his face had the appearance of lightning,"** and in Rev. 1:16 **"His face was like the sun shining in its strength."** There is a very strong basis to say that the same Person appeared in both passages. We'll speak quite a bit more about the identity of the man dressed in linen of Dan. 10:4-6 and Dan. 12:5-7 as we continue. We won't have time to look at Ezekiel chapters 9 and 10, but I should mention that "the man dressed in linen"

appears in those chapters too. As discussed in my book, "The Mid-Week Rapture," the evidence is quite strong that that "man" was the Son of God too.

"The river" of Dan. 12:5-7 is undoubtedly the river mentioned in Dan. 10:4, the Tigris. **"The man dressed in linen who was above the waters of the river"** in Dan. 12:5-7 was surely the same person as the man dressed in linen of Dan. 10:4-6. This spectacular **"man"** was apparently also mentioned in Dan. 8:13-16. (These verses are discussed in some detail in "The Mid-Week Rapture." Here I'll just mention that that **"man"** answered a question similar to the question asked of the man dressed in linen in Dan. 12:5-7, and that **"man"** gave instructions to Gabriel.)

I'll read two paragraphs that I have under the heading, "Who Was this 'Man Dressed in Linen'?" Under Dan. 8:13 I have already mentioned that I believe the "man dressed in linen" was the Eternal Son of God in His preincarnate state. This is a common view in the commentaries, but many believe the "man" was a high-level created angel.

Whether this "man" was the Son of God, or a high-level created angel, this revelation given to Daniel (along with the rest of the book of Daniel, and the rest of Scripture) is the Word of God, and it is true. But if this man was the Son of God, it imparts some extra majesty, glory, and significance to this revelation. Compare Rev. 1:10-20, where the Lord Jesus Christ appeared to the apostle John. I think of Daniel being permitted to interact with the Son of God; and I think of the end-time remnant of Israel: The time will come when they will understand these prophecies of Daniel, and right in the center of these prophecies they will see their Savior and Lord, the Lord Jesus Christ (the Messiah), the One who was so intimately involved in the affairs of Israel, the One who is sometimes called the Angel [or Messenger] of the LORD [Yahweh] in the Old Testament.

There is widespread agreement that the Son of God frequently appeared in the Old Testament as the Angel of the LORD [Yahweh] (cf., e.g., Gen. 16:7-14; 18:1-19:1, and there are many more passages). It must be understood that this Angel of Yahweh (this Messenger of Yahweh) was not a created being. Some passages in the Old Testament show that He was deity with God the Father. He was even called "Yahweh" several times. (See "The Name Yahweh and God the Father and God the Son" on my internet site [karlkempteachingministries.com].)

I'll Briefly Summarize the Message of Daniel 12:5-7. The man dressed in linen appears in an exalted position above the waters of the river at a time corresponding with the return of the Lord Jesus Christ with the clouds in the middle of Daniel's 70th week. He was asked how long it would be until the end of these astonishing things that were

happening. The astonishing things had already begun with Antichrist's abomination of desolation and the short great tribulation when He was asked the question. He answered (in Dan. 12:7) that **"it would be for a time, times, and half a time** [which refers to the second half of Daniel's 70th week]; **and as soon as they finish shattering the power of the holy people, all these events** [astonishing things] **will be completed."**

As we have discussed, many prophetic verses speak of Antichrist attacking the saints throughout the second half of Daniel's 70th week. The saints are the repentant elect end-time remnant of the nation Israel, who will have submitted to the Lord Jesus Christ, starting at the time of His coming, right in the middle of Daniel's 70th week. (From a new-covenant perspective, I believe more Gentiles will become Christians after the rapture too. I should mention though that if God is dealing with us now, it would be a big mistake to think I'll just wait and get saved after the rapture. Very few if any who don't respond to the gospel now when an opportunity is given will submit to the gospel after the rapture.) As we have discussed, Antichrist will make war against Christians throughout the second half of the seven-year period. See Rev. 12:17 for example. The **"astonishing things"** (see Dan. 12:6) associated with the days of Antichrist will come to an end when the Lord Jesus Christ judges him and casts him into the eternal lake of fire at the end of Daniel's 70th week. See Rev. 19:20, 21, for example.

I'll quote DANIEL 12:5-7 again, and we will further discuss these super-important verses: **"Then I, Daniel, looked and behold, two others were standing, one on this bank of the river and the other on that bank of the river.** [The two others who were standing on the banks of the river undoubtedly were angels, good angels.] **(6) And one said to the man dressed in linen, who was above the waters of the river, 'How long will it be until the end of these wonders [or, "until the end of these astonishing things"]?' (7) I heard the man dressed in linen, who was above the waters of the river, as he [He] raised his [His] right hand and his [His] left toward heaven, and swore by Him who lives forever that it would be for a time, times, and half a time, and as soon as they finish shattering the power of the holy people, all these events** [or, "things" (these astonishing things)] **will be completed."**

I'll comment on Daniel 12:6. The one who asked the question of the man dressed in linen was one of the two angels mentioned in verse 5. As I mentioned, I cannot be dogmatic on this point, but I am confident that the "man" who answered the question is God the Son, the One who always existed with God the Father and God the Holy Spirit, the preincarnate Christ, the Angel/Messenger of Yahweh, the One who became the Lord Jesus Christ (who was a man, but so much more than just a man; for one thing, He was/is deity; He is the God-man) through the virgin birth.

The New Testament has a lot to say about the Persons of God the Father, God the Son, and God the Holy Spirit. (See "The Name Yahweh and God the Father and God the Son"; "Who Do We Worship?"; "Who Do We Pray To?"; and "More on the Trinity" on my internet site.)

Here in Dan. 12:6 **"the man dressed in linen"** is asked how long it will be until the end of these astonishing things. The astonishing things refer to the astonishing things associated with Antichrist. At the time the question is asked, several astonishing things associated with Antichrist have already taken place, including the abomination of desolation and the short great tribulation of Dan. 12:1. The man dressed in linen answers the question of verse 6 in verse 7; His answer shows that there are three and one-half years yet to go before Antichrist is destroyed and these astonishing things come to an end.

It is very significant that **"the man dressed in linen"** comes on the scene, in an exalted position above the waters of the river, and answers the question at a time corresponding with the very time that the Lord Jesus Christ will return with the clouds, and the resurrection (see Dan. 12:2), glorification, and rapture will take place, right in the middle of Daniel's 70th week.

I'll quote DANIEL 12:7 again. **"I heard the man dressed in linen, who was above the waters of the river, as he [He] raised his [His] right hand and his [His] left toward heaven, and swore by Him who lives forever that it would be for a time, times, and half a time; and as soon as they finish shattering the power of the holy people, all these events [or, "all these things" (all these astonishing things)] will be completed."**

Assuming **"the man dressed in linen"** is God the Son (which I do assume), He swears by the triune God, or (more likely) He swears by God the Father, that there are three and one-half years yet to go before Antichrist is destroyed and these astonishing things come to an end. The Bible shows that God the Son, who is fully deity with God the Father and the Holy Spirit, is subordinate to God the Father in His role (see 1 Cor. 15:27, 28, for example, and see my papers "Who Do We Pray To?" and "More on the Trinity"). And I should mention that God raised His hand in Deut. 32:40-43 and swore (based on the fact the He is God and lives forever) that He was going to judge the world and save His repentant people. Also, Heb. 6:13 speaks of God swearing by Himself, since He could swear by no one greater.

I'll read a paragraph that I have in my book, "The Mid-Week Rapture," under the words **"and as soon as they finish shattering the power of the holy people"** of Dan. 12:7.

First I listed many important cross-references that will help us understand these words. I'll read several of these cross-references. I'll read DANIEL 7:21, 25, and 26. **"I kept looking and that horn [Antichrist] was waging war with the saints and overpowering them.** [As Dan. 7:25 (and other verses) shows, Antichrist will be waging war against the saints, and in some ways overpowering them, throughout the second half of Daniel's 70th week.] ... **(25) He will speak out against the Most High and wear down the saints of the Highest One, and he will intend to make alterations in times and in law; and they [the saints] will be given into his hand for a time, times, and half a time [which equals three and one-half years]. (26) But the court will sit for judgment and his dominion will be taken away, annihilated and destroyed forever.** I'll read REVELATION 12:17. **"So the dragon [the devil] was enraged with the woman, and went off to make war with the rest of her seed [offspring], who keep the commandments of God and hold to the testimony of Jesus."** As we have discussed, the devil will give Antichrist his power and his throne and great authority right after he is thrown down to the earth in the middle of Daniel's 70th week (Rev. 13:2). He will then use Antichrist to wage war against Christians throughout the second half of the seven-year period. (Those Christians will center in the end-time elect remnant of Israel.) And I'll read REVELATION 13:5 and the first part of 13:7. **"There was given to him [to Antichrist] a mouth speaking arrogant words and blasphemies, and authority to act for forty-two months was given to him. (7) It was also given to him to make war with the saints and to overcome them."** Daniel 12:10 shows that the end-time elect remnant of Israel will be purged, purified, and refined during those very difficult years, when the devil and Antichrist are waging war against them. Zechariah 13:9 prophesies of God's bringing the end-time elect remnant of Israel into the refining fire (referring to the refining fire of the second half of Daniel's 70th week). I'll read ZECHARIAH 13:9 from the NIV. **"This third [referring, in context, to the elect, repentant, end-time remnant of Israel, who will have become Christians after the mid-week return of Christ and the rapture] I will bring into the fire; I will refine them like silver and test them like gold. They will call on my name and I will answer them; I will say, 'They are my people,' and they will say, 'The LORD [Yahweh] is our God.' "** (See under Zech. 13:8, 9 in "The Mid-Week Rapture," for the details.) Another very important cross-reference is ISAIAH 66:7, 8; these verses prophesy of these same three and one-half very difficult years. These verses (which we have discussed already in this paper) speak of the travail of Zion (true Israel) that will begin at the time of the mid-week resurrection, glorification, and rapture. At the end of this time of travail, the end-time remnant of Israel will also be born into the fullness of eternal life and glorified (see under Isa. 66:7, 8 in "The Mid-Week Rapture" for the details). And lastly, in REVELATION 15:2-4 we see these saints as they reach their destination of heavenly glory, about the time of the end of Daniel's 70th week. They have just come through the "fire" and they

have come off victorious over Antichrist (Rev. 15:2-4 are discussed in "The Mid-Week Rapture").

May the will of God be fully accomplished through this paper, with an emphasis on Mike Bickle and IHOPKC! I pray that I will be able to correct any and all errors I have in this paper. We desperately need to hold the balanced truth of what the Bible teaches. I know that Mike agrees with that.

© Copyright by Karl Kemp