

Some Comments on John Shorey's Teaching on the Mid-Week (Mid-Trib) Rapture

By Karl Kemp; May, 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."]]

I am interested in John Shorey's book, "The Window of the Lord's Return, 2012-2020," because he is teaching the mid-week rapture (mid-seventieth-week-of-Daniel rapture, based on Dan. 9:24-27). It was published in 2010, but I have the second edition, which according to Shorey, is the latest edition (as of April, 2015). I initially read his e-book, and later, for review before I wrote this paper, I read the paperback book. The content of both books is the same. I recommended that Shorey read my books on this topic, and I informed him that I was going to write this paper and offered to send him a copy of the paper, but I didn't get any response.

Shorey (and many others) calls it the mid-tribulation rapture, but we agree that the rapture will take place right in the middle of the seven-year period. I have been teaching the mid-week rapture since 1970, and I wrote a 360 page book titled "The Mid-Week Rapture: A Verse-by-Verse Study of Key Prophetic Passages" (published in 1991). In 2014 I wrote an e-book titled "Introduction to the Mid-Week Rapture" that is easier to read and should be read first, but it only contains about half of the information available in the paperback book. (Both books are available at amazon.com.) I also have quite a few papers on my internet site dealing with the end times. (Google to Karl Kemp Teaching.) Between the books and the papers every verse of the all-important book of Revelation is discussed, for one thing.

Shorey said that for most of his thirty-eight years as a Christian he held to the pre-trib (better "pre-week") view of the rapture. He became a born-again Christian in 1974. (This fact doesn't prove anything, but I was teaching the mid-week rapture before he became a Christian.) I'm thankful that he is teaching the mid-week rapture now. He has been influencing many people through his writings and his appearances on the Jim Bakker TV program. And I'm confident that Shorey is a solid evangelical Christian who puts a high priority on trying to be faithful to God and His Word. However, it is rather amazing

how different his teaching is from mine on this topic, especially dealing with the first three and one-half years while we Christians will still be living on the earth before the Lord Jesus returns and the rapture takes place in the middle of Daniel's 70th week. I could say a lot about places where Shorey and I agree (for one thing, he spends a lot of space refuting the pre-week rapture, which he taught for most of his thirty-eight years as a Christian), but I'll mostly be dealing with places where we don't agree in this paper. We desperately need to find and hold the balanced truth of what the Bible teaches on every topic, including the end times. I know Shorey agrees. My goal is not to point out places where I believe Shorey is wrong, but to present what I'm confident is the correct view.

The issue that bothers me the most is that Shorey teaches that the passages that speak of Antichrist "waging relentless war" against the saints prophesy regarding the saints who will be living on the earth during the first half of the seven-year period, BEFORE THE RAPTURE. I have always believed and I am confident that those passages prophesy of things that will come to pass during the second half of the seven-year period, AFTER THE RAPTURE. Antichrist will not begin his three and one-half year super-evil reign (throughout which he will be making war with the saints and overpowering them [cf. Rev. 13:5, 7]) until right after the rapture. We will be discussing this very important difference, and other issues, in this paper. I'm sure that most readers would strongly prefer that I am right in at least most of the places where Shorey differs from me. May God guide all of us to the balanced TRUTH of what His Word teaches as we humble ourselves before Him! God loves the TRUTH!

SHOREY SPECIFICALLY USES THE FOLLOWING PASSAGES TO BACK UP THE IDEA THAT ANTICHRIST WILL WAGE RELENTLESS WAR AGAINST THE SAINTS (OVERPOWER THEM, ETC.) THROUGHOUT THE FIRST HALF OF DANIEL'S 70TH WEEK. (See his pages 107, 126-134, and others. From my point of view there is no way that he can be right on this point.):

REVELATION 13:5, 7 (I'll quote these verses from the NASB, which I always use unless I mention otherwise. I'll comment further on these verses, and other relevant verses, later in this paper; for one thing, I'll give a brief overview of Revelation chapters 11-13, which are super-important chapters; for more details see my books and papers that I mentioned above.): **"There was given to him [to Antichrist; ultimately this authority comes from God, who uses Antichrist in His end-time judgment of the world (cf., e.g., Dan. 11:36; 8:19; Zech. 11:15-17; 2 Thess. 2:11, 12); He will use him like he used Pharaoh at the exodus from Egypt, but very much more so] a mouth speaking arrogant words and blasphemies, and authority to act for forty-two months was given to him.** [[It has always seemed clear to me that this "forty-two months" refers to

the second half of the seven-year period that will start right after the rapture. (This forty-two month super-evil reign will come to an end at the end of the seven years when the Lord Jesus casts him and the false prophet into the lake of fire [Rev. 19:20].) Antichrist will not become Antichrist in the full sense until his abomination of desolation, and he has been killed and come back from the dead (Rev. 11:7; 13:3, 12, 14; 17:8), and the devil has given him "his power and his throne and great authority" (Rev. 13:2) right after the devil is cast down to the earth with his angels (Rev. 12:4, 7-9) in the middle of the seven years, at the time the Lord Jesus returns and the rapture takes place.

Matthew 24:29 (and Mark 13:25; cf. Rev. 6:13) confirms that the devil will be cast down at the time the Lord Jesus returns in that it prophesies of the "stars" falling to the earth and the powers of the heavens being shaken at the time the Lord Jesus returns (Matt. 24:30, 31). The "powers of the heavens being shaken" will take place when the devil and his angels are cast down to the earth, and the stars falling from the sky is explained by the stars being cast down to the earth in Rev. 12:4, 7-9. Satan's angels are called stars in Rev. 12:4. Satan and his angels being cast down to the earth is a major feature in God's end-time judgment of the world.

Antichrist will not begin to look and act like Antichrist until the abomination of desolation, when he stops the sacrifices in the temple and demands worship in the (approximate) middle of Daniel's 70th week (cf., e.g., Dan. 9:27; 12:11; Matt. 24:15; 2 Thess. 2:3, 4). Daniel 9:27 shows that the abomination of desolation will take place "in the middle" of the seven-year period. As I discuss in some detail in my books, I believe Dan. 12:11 enables us to see that the abomination will take place in the approximate middle of the seven-year period, some thirty days before the more precise middle. (This approximate middle is 2.38 percent removed from the more precise middle. It is significant that the Hebrew noun "chatsi" that is translated "middle" in Dan. 9:27 is sometimes used in very imprecise ways in the Old Testament, like "in the middle" of the night and "in the middle" of a person's life.)

As I mentioned, Antichrist will not begin to fully function as Antichrist until he is killed and comes back from the dead (he will probably be killed during the very intense warfare of the sixth trumpet, and we know he will come back from the dead in time to kill the two witnesses [prophets] three and one-half days before they are resurrected and raptured in the middle of the seven years [Rev. 11:7-12]; see my books for more details) and then a short while after he has come back from the dead the devil gives him "his power and his throne and great authority" (Rev. 13:2) right after he is cast down to the earth in the middle of the seven years (Rev. 12:4, 7-17 and 13:1-2). Antichrist's super-evil reign will only last for three and one-half years, throughout the second half of the seven-year period, AFTER THE RAPTURE. Then he will be cast into the lake of fire at

the end of the seven years (Rev. 19:20). The devil will be cast into the abyss at the end of the seven years (Rev. 20:1-3) and then into the lake of fire at the end of the millennial kingdom (Rev. 20:10).] **(7) It was also given to him [to Antichrist] to make war with the saints** [[This refers to the "saints" who become Christians after the rapture, centering in the elect end-time remnant of Israel. Many passages prophesy of the very difficult three and one-half years that the end-time remnant of Israel must endure throughout the second half of Daniel's 70th week (cf., e.g., Dan. 7:21, 25; 12:7; we will discuss these verses as we continue), but it will work for the glory of God and for their good (cf., e.g., Dan. 12:10; Zech. 13:9). They (at least many of them) will become Christians (cf., e.g., Zech. 12:10-13:1) in the middle of Daniel's 70th week (cf. Rev. 11:13), but not in time to be taken in the rapture. These things are discussed in some detail in my book, "The Mid-Week Rapture." See under Zechariah chapters 12-14 and under Rev. 11:13 in the chapter on Revelation chapter 11; we will discuss some key verses from the book of Daniel as we continue (Daniel chapters 2, 7, 8, 9, 11:36-45, and chapter 12 are discussed in detail in my book).] **and to overcome them, and authority over every tribe and people and tongue and nation was given to him.**" It seems clear to me that this authority given to Antichrist (for forty-two months [Rev. 13:5]) refers to the second half of Daniel's 70th week, after (for one thing) the devil has given him "his power and his throne and great authority" (Rev. 13:2).

DANIEL 7:21, 22, 25, 26. (Daniel chapter 7 is discussed verse-by-verse in "The Mid-Week Rapture."): **"I kept looking and that horn [Antichrist] was waging war with the saints and overpowering them** [[This will take place (as in Rev. 13:5, 7 and other passages) throughout the second half (not the first half) of the seven-year period, after the abomination of desolation, which will take place in the (approximate) middle of the seven years, some thirty days before the more precise middle (cf., e.g., Dan. 9:27; 12:11). Verse 25 mentions the equivalent of three and one-half years. Daniel 7:18-22 (and other passages, including Dan. 9:27; Rev. 19:19-21) show that Antichrist's reign ends when God judges and removes him at the end of the seven years, at which time the saints begin to reign in the millennial kingdom.

In the context of the book of Daniel (in the Old Testament), "the saints" refer to the believers of Israel (Israel, the "people" of Daniel; see Dan. 12:1, for example). (The book of Daniel doesn't give us any insight regarding the Christian church, with its large numbers of Gentile believers.) In the New Testament we learn that Gentiles become "saints" (saints in the full new-covenant, born-again sense) by submitting (in faith) to the God of Israel and being grafted into the tree of God's true Israel (Rom. 11:17-24) through new-covenant salvation in Christ Jesus. "The saints" of the people of Israel will not take possession of the kingdom (see Dan. 7:22) until the end of the seven years. I believe this makes it clear that their three and one-half years of being overpowered

(Dan. 7:21) by Antichrist (after his abomination of desolation and his coming back from the dead and being empowered by the devil after he is cast down to the earth when the Lord Jesus returns in the middle of the seven years) will take place throughout the second half of Daniel's 70th week. This super-evil three and one-half year reign of Antichrist will not come to an end until the Lord Jesus judges him at the end of the seven years.]] **(22) until the Ancient of Days came and judgment was passed in favor of the saints of the Highest One, and the time arrived when the saints took possession of the kingdom.** [[The saints spoken of here (the elect end-time remnant of Israel) will not take "possession of the kingdom" until Antichrist is destroyed at the end of the seven years. He will overpower them (to the extent God permits), and many of them will be martyred for Christ, throughout the second half of Daniel's 70th week (cf., e.g., Rev. 20:4).]] ... **(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 laws; and they** [the saints who will be living on the earth during the second half of Daniel's 70th week] **will be given into his hand for a time, times, and half a time** [which equals three and one-half years, the second half of the seven-year period, after Antichrist has begun to fully manifest himself as Antichrist, as in Rev. 13:5, 7]. **(26) But the court will sit for judgment, and his dominion will be taken away, annihilated and destroyed forever.**" It is very clear that Antichrist will not be destroyed and his dominion "taken away" until the end of the seven years (cf., e.g., Dan. 9:27; Rev. 19:19-21). This corresponds perfectly with the fact that Antichrist's super-evil forty-two month reign when he wages war against the saints (and does other things, including destroying Babylon the great harlot according to the plan of God, which is a major feature of judgment day [cf., e.g., Rev. 17:16, 17]) will begin right in the middle of the seven years.

Remember that Shorey specifically uses the passages we are discussing from the book of Daniel to back up his idea that Antichrist will wage relentless war against the saints throughout the First Half of Daniel's 70th week.

DANIEL 12:5-7. (Daniel chapter 12 is discussed verse-by-verse in some detail in "The Mid-Week Rapture." I'll just quote verse 7 here, but I'll mention that Shorey and I agree that "the man dressed in linen" in verses 6 and 7 is the Lord Jesus Christ.) **"I heard the man dressed in linen, who was above the waters of the river** [The time setting is the middle of Daniel's 70th week, as the words that follow in this verse demonstrate. This is the Lord Jesus at the time He returns in the clouds and the rapture takes place.], **as He raised His right hand and His left toward heaven, and swore by Him who lives forever** [referring to God the Father, but once we get the New Testament we learn that God the Son, who wasn't clearly revealed in the Old Testament, lives forever too, and the Holy Spirit] **that it would be for a time, times, and half a time** [three and one-half

years]; **and as soon as they finish shattering the power of the holy people** [throughout the second half of the seven years], **all these things will be completed.**" "Shattering the power of the holy people" will take place throughout the second half of the seven-year period, as in Rev. 13:5, 7; Daniel 7:21-26; and other passages. The "holy people" (saints) are the elect, repentant, end-time remnant of Israel, who will have become Christians after the rapture. I believe many Gentiles will become Christians after the rapture too, but that detail isn't mentioned in Daniel chapters 7 or 12 (it doesn't fit the book of Daniel, which deals with Israel).

REVELATION 13:11-18. ((These verses deal with the false prophet, who demands the worship of Antichrist, which includes taking the mark of the beast (Antichrist) and worshipping the supernatural image of the beast that is built to commemorate the fact that Antichrist has come back from the dead. Antichrist will come back from the dead in time to kill the two witnesses (prophets) who will lie dead in the street of Jerusalem for three and one-half days before they are resurrected and raptured right in the middle of the seven years (see Rev. 11:7-12). Shorey believes that the things spoken of in Rev. 13:11-18 will take place throughout the first half of the seven year period, but I am sure that they will take place throughout the second half of the seven-year period, during the three and one-half year super-evil reign of Antichrist that begins when the devil gives him his power and his throne and great authority (Rev. 13:2) right after he is cast down to the earth in the middle of the seven-year period at the time of the rapture (Rev. 12:4, 7-17), and ending at the end of the seven-years when the Lord Jesus casts Antichrist and the false prophet into the lake of fire (Rev. 19:20).)): **"Then I saw another beast** [the false prophet (cf. Rev. 16:13; 19:20; and 20:10)] **coming up out of the earth; and he had two horns like a lamb and he spoke as a dragon. (12) He exercises all the authority of the first beast [Antichrist] in his presence. And he makes the earth and those who dwell in it to worship the first beast, whose fatal wound was healed.** [Antichrist will probably be killed during the very intense warfare of the sixth trumpet; he will come back from the dead in time to kill the two witnesses three and a half days before the Lord Jesus returns and the rapture takes place (see Rev. 11:7-12).] **(13) He performs great signs, so that he even makes fire come down out of heaven to the earth in the presence of men. (14) And he deceives those who dwell on the earth because of the signs which it was given him to perform in the presence of the beast [Antichrist], telling those who dwell on the earth to make an image to the beast who had the wound of the sword and has come to life.** [This supernatural image will celebrate the fact that Antichrist has come back from the dead and he must be worshipped.] **(15) And it was given to him to give breath to the image of the beast, so that the image of the beast would even speak and cause as many as do not worship the image of the beast to be killed.** [Something supernatural will be taking place here. On these supernatural signs, compare 2 Thess. 2:8-12.] **(16) And he**

causes all, the small and the great, and the rich and the poor, and the free men and the slaves, to be given a mark on their right hand or on their forehead, (17) and he provides that no one will be able to buy or to sell, except the one who has the mark, either the name of the beast or the number of his name. (18) Here is wisdom. Let him who has understanding calculate the number of the beast, for the number is that of a man; and his number is six hundred and sixty-six."

Revelation chapters 11-13 are discussed verse-by-verse in both of my books. Being able to calculate the number of the beast will probably enable us to confirm the identity of Antichrist before he begins to act like Antichrist. The fact that Antichrist will make or confirm the seven-year treaty/covenant involving Israel may not suffice to confirm his identity, and he will not be acting like Antichrist at that early time.

It has always seemed clear to me, and it still does, that these passages do not apply to the Christians who will be living on the earth throughout the FIRST HALF of Daniel's 70th week. REVELATION 3:10 is a very important verse that is packed with good news for all the Christians who will be faithfully living for God (by grace through faith) when He returns in the middle of the seven-year period: **"Because you have kept the word of My perseverance [They have been keeping the word of Christ (by grace through faith) that requires perseverance.], 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 makes it quite clear that He is going to keep us "out of" the hour of testing, not to keep us during, or through, the hour of testing. We will be kept out of the hour of testing through being raptured from the earth right before the hour of testing begins. 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 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.' "

A DISCUSSION ON THE RAPTURE AND THE SEVEN TRUMPETS OF THE BOOK OF REVELATION AND THE THREE OTHER VERSES THAT MENTION TRUMPETS SOUNDING AT THE TIME OF THE RETURN OF THE LORD JESUS AND THE RAPTURE:

I'll start with the seven trumpets of the book of Revelation. The seven trumpets announce the return of the Lord Jesus, the rapture, and the official beginning of the Day of Judgment. The sounding of the first six trumpets are discussed in Revelation chapters 8 and 9 and the seventh and LAST trumpet sounds in Rev. 11:15. I believe this is one of the primary places where Shorey is misunderstanding the all-important book of Revelation. He believes (but he certainly isn't the only one) that the seven trumpets will all sound AFTER the rapture. I am quite sure that the Lord Jesus will return and the rapture will take place at the sounding of the seventh and LAST trumpet and that this trumpet is to be equated with the trumpets of Matt. 24:31; 1 Cor. 15:52 ("the LAST trumpet"); and 1 Thess. 4:16. Shorey agrees regarding the last three verses I mentioned, but he cannot agree regarding the LAST trumpet of Rev. 11:15 because he believes that the seven trumpets will all sound after the rapture.

The seventh and last trumpet will sound right in the middle of Daniel's 70th week. I believe REVELATION CHAPTERS 11-13 are some of the most important chapters in the Bible on the end times, and they are a very big part of the reason that I am sure that the seventh trumpet will sound, the Lord Jesus will return, and the rapture will take place right in the middle of the seven years. IT IS VERY SIGNIFICANT THAT THE EQUIVALENT OF THREE AND ONE-HALF YEARS IS USED FIVE TIMES IN THESE CHAPTERS. THE FIRST TWO, which are mentioned in Rev. 11:2, 3, REFER TO THE FIRST HALF OF THE SEVEN-YEAR PERIOD, when the Jews will be worshipping and offering sacrifices in the temple that will be rebuilt in Jerusalem, before Antichrist stops the sacrifices at his abomination of desolation, which will take place in the approximate middle of the seven years (Dan. 9:27; 12:11; and other verses). (The temple will probably be built about a hundred yards north of the Dome of the Rock, where the original temple(s) apparently stood, which will probably be proven to the satisfaction of most people in the near future. The treaty/covenant of Dan. 9:27 will apparently allow Israel to rebuild the temple. That treaty will apparently also grant the nations authority over the city of Jerusalem [see Rev. 11:2].) And Rev. 11:3 shows that the super-important ministry of the two witnesses (prophets) that will touch the world will take place throughout the first half of the seven-year period, during which they will be warning Israel and the world that the Lord Jesus is coming very soon to save His people

and judge the world. THE NEXT THREE PLACES the three and one-half years are mentioned in the book of Revelation (Rev. 12:6, 14 and 13:5) COVER THE SECOND HALF OF THE SEVEN YEAR PERIOD, within which Antichrist's super-evil reign will take place.

RIGHT IN THE MIDDLE OF THE SEVEN YEARS THE SEVENTH TRUMPET WILL SOUND (Rev. 11:15):

The two witnesses (prophets) will be resurrected and raptured at that time (Rev. 11:11, 12). (Antichrist will come back from the dead in time to kill the two prophets three and one-half days before the rapture [Rev. 11:7-10; cf. 17:8]). The resurrection and rapture of the two witnesses in the middle of the seven-year period rather strongly confirms that the rapture will take place in the middle of the seven years, but Rev. 12:5 is the most important verse to show that the rapture will take place at that time. (Shorey believes that the three and one-half year ministry of the two witnesses will take place throughout the second half of the seven years and that they will be killed and rise from the dead just before the end of the seven years.)

The great earthquake (at Jerusalem) pictured in Rev. 11:13, which will take place at that time (in the middle of the seven years), undoubtedly equates with the great earthquake mentioned in Zech. 14:4 that will take place when the Lord Jesus (and the glorified raptured saints with Him) stands on the Mount of Olives shortly after the rapture. Apparently we can see the salvation (when they become Christians) of the elect, repentant, end-time remnant of Israel in Rev. 11:13 (cf., e.g., Zech. 12:10-13:1; Rom. 11:26, 27; 9:27-29). We can see this saved end-time remnant of Israel (along with the Gentiles who become Christians after the rapture) in Rev. 12:6-13:18, for example). Revelation 12:17 confirms that they are Christians in that it says that they "keep the commandments of God [which Christians must do (by grace through faith)] and hold to the testimony of Jesus."

It is very significant that Rev. 12:6 shows that three and one-half years are left after the birth and rapture of the "man child" of Rev. 12:5. (The man child is a symbol for the saints who will be glorified and raptured in the middle of the seven years. See the next few paragraphs.) In Rev. 12:6-13:18 we can see why it will be very difficult for the saints to live on the earth throughout the second half of Daniel's 70th week, and that there will be many martyrs (cf. Rev. 20:4), but some of these verses also demonstrate that God will be very involved with these saints and He will greatly limit what the devil and Antichrist can do against them. Otherwise those saints could be annihilated by the devil, evil angels, demons, and Antichrist in a very short period of time.

As I mentioned, I believe REVELATION 12:5 is the most important verse in the Bible to show that the resurrection and rapture will take place right in the middle of Daniel's 70th week. (Revelation 12:5 is discussed in significant detail in my "The Mid-Week Rapture," including three chapters that discuss three very important cross-references in the Old Testament that prophesy of this same birth into the fullness of eternal life [the resurrection and glorification of the believers] that will take place when the Lord Jesus returns. Shorey doesn't agree with any of this.) The location of this verse between the two verses that specifically mention the three and one-half years of the first half of the seven years (Rev. 11:2, 3) and the three verses that specifically mention the three and one-half years of the second half of the seven years (Rev. 12:6, 14 and 13:5), shows that the events of Rev. 12:5 will take place right in the middle of the seven years (at the sounding of the seventh and last trumpet (Rev. 11:15). However, it is much more significant that Rev. 12:6 goes out of its way to demonstrate that the spectacular things spoken of in Rev. 12:5 will take place right in the middle of the seven years in that it shows that there are three and one-half years to go after the all-important birth and rapture of 12:5.

I'll quote REVELATION 12:5, "**and she** [true Israel, which embraces all the believers from the days of the Old Testament and all true Christians] **gave birth to a male child** [(This double bracket goes on for two paragraphs.) The "male child" embraces all the believers who have ever lived up until that time (right in the middle of Daniel's 70th week, at which time the Lord Jesus will return and the rapture will take place). The heading that was added right before 12:5 in my NASB Bible says "The Male Child, Christ." Large numbers of Christians agree with this, but I don't believe there is any possibility that this is correct. For one primary thing, as we have discussed, this birth is going to take place right in the middle of Daniel's 70th week, which doesn't fit the Lord Jesus in any way. As we continue with this verse, it will become obvious that the things that are said about the male child perfectly fit the view that the male child represents the people of God who will be glorified and raptured when the Lord Jesus returns in the middle of the seven years. (For the very large number of believers who will have died before the Lord Jesus returns they will be resurrected too.)

It is very significant that Isa. 66:7 prophesies of this same birth into the full glory of eternal life of the same boy/man child. And Isa. 66:8 goes on to prophesy that the end-time remnant of Israel will also participate in this birth into the full glory of eternal life after a time of substantial travail, which perfectly corresponds with the travail that they will experience throughout the second half of the seven years. Isaiah 66:1-8 is the topic of chapter 16 of my book, "The Mid-Week Rapture." Micah 5:3 prophesies of this same birth and the subsequent salvation of the end-time remnant of Israel. (Micah 4:9-5:6 are discussed in chapter 17 of "The Mid-Week Rapture.") And Psalm 2:7 includes this same

birth into the full glory of eternal life. Psalm 2 is discussed verse-by-verse in chapter 18 of "The Mid-Week Rapture."], **who is to rule all nations with a rod of iron** [[These words fit the Lord Jesus, but it is very significant that the Lord Jesus applied these words (in Rev. 2:26, 27) to the overcomers (the believers) who will be reigning with Him from the time we are glorified. And that reference is all the more important in that those words were taken from Psalm 2:9.]]; **and her child was taken up to God and to His throne** [[It is also quite significant that the Greek verb ("harpazo") translated "was taken up" here was used in 1 Thess. 4:17, translated "we will be caught up"; most would agree that 1 Thess. 4:17 is the most important verse in the New Testament that speaks of the rapture, the catching up in the clouds to meet the Lord in the air. Revelation 12:5 is the most important verse to show WHEN the rapture will take place. From the time we are caught up to the throne of God we will be reigning with the Lord Jesus, throughout the second half of the seven years, when He is judging the world; then throughout the millennial kingdom; and then forever (cf. Rev. 22:5).]].

I have already mentioned that Revelation chapters 11-13 also enable us to see that the devil and his angels will be cast down right in the middle of the seven years (Rev. 12:4, 7-17) and that Antichrist will begin his super-evil reign right in the middle of the seven years (Rev. 13:1-7).

WHERE DOES SHOREY SEE THE RAPTURE IN THE BOOK OF REVELATION? He rightly (from my point of view) sees the glorified raptured saints in Rev. 7:9, "**After these things I looked, and behold, a great multitude which no one could count, from every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and palm branches were in their hands.**" This is right after the sun is darkened and the moon becomes like blood and the stars fall to the earth that are mentioned at the sixth seal (Rev. 6:11, 12), which corresponds with Matt. 24:29 (cf. Joel 2:31). And Rev. 6:14-17 go on to prophesy of things that will come to pass when the Lord Jesus returns and the Day of Judgment comes, especially see 6:17 ("**for the great day of their wrath [God the Father and the Lamb of God (God the Son)] has come, and who is able to stand**"). Shorey also sees the rapture taking place in Rev. 14:14-16. I believe Rev. 14:14-16 prophesy of the Lord's judging and destroying Babylon the great harlot (cf. Rev. 14:8) and Rev. 14:17-20 prophesy of His judging and destroying Antichrist and those He gathers to Armageddon.

As I mentioned Shorey cannot allow the seventh and last trumpet of Rev. 11:15 to be the trumpet of the return of the Lord Jesus and the rapture because he believes the seven trumpets all sound after the rapture. His primary reason for this viewpoint is that the sounding of the trumpets are mentioned after Rev. 6:12-17 and 7:9-17 (where he, rightly I believe, sees the raptured saints in heaven). It is true that chapters 8 and 9,

where we read of the sounding of the first six trumpets, and the sounding of the seventh and last trumpet in Rev. 11:15, are mentioned in the book of Revelation AFTER we see the raptured glorified saints in Rev. 7:9 (and after we see other things like the sun being darkened, the moon being becoming like blood, and the stars falling at the sixth seal [Rev. 6:12, 13]).

It is very significant, however, that the things we read about in Rev. 6:12-17 and 7:9-17 are reported BEFORE the all-important scroll that the Lord Jesus took from God the Father in Revelation chapter 5 is opened (in Rev. 8:1). Once the scroll is opened we begin to be given super-important detailed revelation of things we had not been given in the Bible before that time, including super-important information about things that will take place BEFORE the Lord Jesus returns and the rapture takes place. (I'll comment briefly on the seven seals of Revelation chapter 6 as we continue. We are not given much new revelation with the seals.) THE FIRST THING WE LEARN ABOUT AFTER THE SCROLL IS OPENED IS THE SEVEN TRUMPETS THAT WILL ANNOUNCE THE RETURN OF THE LORD JESUS, THE RAPTURE, AND THE DAY OF JUDGMENT! The seven trumpets is new, super-important revelation. We Christians have to be especially interested in the things that are going to take place in the days while we are still here (during the first half of the seven-year period; things like the super-important three and one-half year ministry of the two witnesses [prophets] and the things that will take place with the sounding of the trumpets) and especially the super-important information that the Lord will return and the rapture will take place right in the middle of the seven years, at the sounding of the seventh and last trumpet.

So, we are given a brief preliminary look at the arrival of the Day of Judgment in Rev. 6:12-17 and a preliminary look at the raptured glorified saints in Rev. 7:9-17 BEFORE the scroll is opened; then the scroll is opened and from that point on we are given a tremendous amount of new super-important revelation. After the scroll is opened we back up in time to about the time of the beginning of the seven years and we learn of the things that will come to pass during the sounding of the first six trumpets and then that the Lord Jesus will return at the sounding of the seventh and last trumpet in the middle of the seven years.

After the scroll is opened we learn many details of things that will come to pass during the first half of the seven years, including the super-important ministry of the two witnesses (prophets); the fact that Antichrist will be killed and come back from the dead and kill the two prophets three and one-half days before they come back to life before the watching world and the rapture; and it is confirmed that the temple will be functioning in Jerusalem during at least part of the first three and one-half years. It is also revealed that the devil (with his angels) will be cast down to the earth when the

Lord Jesus returns in the middle of the seven years and that at that time the devil will give Antichrist "his power and his throne and great authority" and Antichrist will begin his super-evil three and one-half year reign.

We also learn of the false prophet, the image of the beast, and the mark of the beast; and we learn of God's judgment and removal of Babylon the great harlot that is a major feature in His end-time judgment of the world. God spends a lot of space on this topic (Rev. 14:8, 14-16; 16:17-19:3). I believe Babylon is a symbol for the world; it is the devil's city; it embraces all the things the devil uses to seduce people from God, including all false religions, very much including apostate Christianity, and false philosophies, and all of the others things that people live for instead of God. We learn of the seven bowls of wrath, including the gathering of Antichrist and the false prophet and those who follow them to Armageddon under the sixth bowl and the destruction of those gathered to Armageddon under the seventh bowl. We learn of the millennial kingdom and of the great-white-throne judgment at the end of the millennium. And we learn a lot about God's new heaven and new earth with its new Jerusalem, where we, the saints (all the members of God's true Israel) will reign forever and ever.

It is perfectly natural that Revelation chapters 8 and 9 would be located in the book of Revelation AFTER the brief preliminary look at the arrival of the Day of Judgment in Rev. 6:12-17 and the rapture in 7:9-17, even though Revelation chapters 8 and 9 prophesy of things that will come to pass BEFORE the Lord returns and the rapture takes place. The seven trumpets, which are very important, announce His coming, the rapture, and the official beginning of the Day of Judgment. And they will powerfully serve to warn mankind that His return is imminent. The two witnesses may announce all the trumpets before they sound, like Moses announced the ten plagues before they came to pass. This will make the impact of the trumpets all the more powerful, and they will come to pass, and in sequence, as prophesied in the book of Revelation.

THE SEVEN SEALS OF THE BOOK OF REVELATION. Shorey believes the rider on the white horse at the first seal is Antichrist. (On a chart [on his page 134] he locates the opening of the first seal a short while before the seven years begin, and he locates the opening of the second seal at the beginning of the seven years, with the next four seals following in the first half of the seven years.) 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!

Matthew 24:14 is an important cross-reference for the rider on the white horse: **"This gospel of the kingdom shall be preached in all 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. In our day many end-time teachers agree with Shorey regarding the rider on the white horse; however, according to Henry Alford ("New Testament for English Readers," Vol. 4 [Baker, 1983 reprint], page 1831), who was a scholar well acquainted with early Christian writings, nobody interpreted it to refer to Antichrist before AD1500. Even if Alford missed a writer or two, this is important information! I'll say more on the rider on the first horse as we continue.

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:

(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 five 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. 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 (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 Christians 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 rebuilt temple 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.)

Many in our day, including Shorey, believe the events associated with the first four seals will only come to pass in the last days, during the first half of Daniel's 70th week. (As I mentioned, Shorey locates the first seal just before the seven years start. Mike Bickle locates the seven seals in the first part of the second half of the seven-year period.) Those Christians typically, if not always, believe that the rider on the white horse, the first horse, is Antichrist (including Shorey and Bickle). What a difference!

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. I believe the seven seals have been removed and the scroll has been opened (and the contents of the all-important scroll have been revealed to us in the book of Revelation), but that most of the events spoken of in the scroll will not come to pass until the time of the end. 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; and see under Rev. 5:6 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. (We will discuss Rev. 5:6 as we continue with this paper.) 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, if not always, 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 about 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. 10:34-36; 24:6, 7; 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. With the present population of the earth, which is now more than seven billion, that would be more than one and one-half 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 3.3 percent of one and one-half 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 with 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), I don't expect the loss of life to be close to one and one-half billion people where one-third of mankind will be killed (Rev. 9:15, 18) because I don't expect the short great tribulation will fully involve mankind worldwide. 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 here too. The apostle Paul was one of many saints who ended up being 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, who 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. (Shorey teaches that the martyrs referred to here in Rev. 6:9-11 will all be slain during the first part of Daniel's 70th week.)]]; **(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.]], **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 time of 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 which 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 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, early look at the arrival of judgment day before the scroll is opened. It can't be opened until the seventh and last seal has been removed at Rev. 8:1. (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, 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, Psalms 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 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.

SHOREY SPEAKS MUCH ABOUT THE 144,000 of Rev. 7:4-8 and 14:1 (and 14:3). He, along with many others in our day, believes that the number 144,000 is a literal number and that both passages speak of the same people. I'll comment on this topic here. Then, although there are many other passages and topics, I could discuss in this paper, I'll stop.

((I discussed Rev. 7:1-8 on pages 176-179 and Rev. 14:1-5 in chapter 23 of my "The Mid-Week Rapture" and under Rev. 7:1-8 in the paper on Revelation chapters 1-10 on my internet site (Google to Karl Kemp Teaching). Revelation 7:1-3, which deal with the sealing of the 144,000, are quite important and interesting, but I won't deal with those verses in this paper. I'll just deal, for the most part, with the number 144,000, which is, I believe, a symbolic number of completeness. The actual numbers in Rev. 7:4 and especially in 14:1 (and 14:3) will be much higher than a literal 144,000. If the 144,000 of Rev. 7:4 is symbolic, so too are the twelve uses of 12,000 in Rev. 7:5-8. We will also discuss some other symbolic numbers in the book of Revelation. I'll borrow from the writings I mentioned here and supplement them for this paper.))

Shorey says that "the 144,000 Jews are sealed to be God's chosen messengers to start preaching and revealing the love of God to the Jewish nation." He says, "I believe the 144,000 Jewish evangelists will bring many Jews to Christ, just in time for the Rapture of the bride of Christ [in the middle of the seven years]" (page 22 of his book). He believes the 144,000 Jewish evangelists will be sealed a "short time" before the rapture (see his pages 33 and 50, for example) and that they will not be raptured, but will continue to minister to Israel in the second half of the seven-year period (see his pages 52-54 for example).

I don't agree that the 144,000 of Rev. 7:1-8 are Jewish evangelists, that they are to be equated with the 144,000 of Rev. 14:1 (and 14:3), or (as I mentioned) that the 144,000

is a literal number. The book of Revelation contains much symbolic language, including quite a few symbolic numbers. Revelation 5:6 is an obvious example. The Lord Jesus does not literally have seven horns or seven eyes, and the "seven Spirits of God" is a symbolic reference to the Holy Spirit. (We'll discuss Rev. 5:6 in more detail as we continue.) I'll quote the brief discussion that I have on symbolic language at the beginning of Revelation chapter 21 in my paper on Revelation chapters 20-22 on my internet site for a start:

SYMBOLIC LANGUAGE. I'll say quite a bit regarding symbolic language in the book of Revelation before I quote Rev. 7:4-8 and 14:1 and discuss a few details. The book of Revelation contains much symbolic language, including symbolic numbers; chapters 21 and 22 are loaded with symbolic language. Symbolic (figurative) language doesn't mean that we aren't dealing with reality; we are dealing with reality, but symbolic language can help describe the indescribable, like the glories of heaven (including new Jerusalem). I'm confident, however, that the symbolic language used in Revelation chapters 21 and 22 falls far short of communicating the glorious reality. Symbolic language, including symbolic numbers, can communicate much extra information, but we need the wisdom of God to rightly divide and understand God's Word, very much including symbolic language. Quite often the symbols are explained in other parts of the Bible. We don't want to overuse the concept of symbolic language, as some do, and take things in a symbolic (non-literal) sense when a literal meaning was intended by God, nor do we want to underuse this concept, as some do. We shouldn't always take language in a literal sense if it is at all possible to take it in a literal sense like many say. We need the meaning that God intended!

Let's look at an important example of symbolic language from the book of Revelation. Revelation 5:6 speaks of "a Lamb standing, as if slain, having seven horns and seven eyes, which are the seven Spirits of God, sent out into all the earth." The "Lamb" is a symbol for the Lord Jesus Christ, who was slain, bearing our sins with the guilt and the penalties. John sees Him after He has been raised from the dead. It is interesting that in the preceding verse Christ is pictured as "the Lion that is from the tribe of Judah." Well, is He a Lion, or a Lamb? He's both, and many other good things too. Christ is a lion (which is another word used in a symbolic/figurative sense) in His power, authority, and dominion.

The number seven is sometimes used as a symbol for perfection/completeness. A week has seven days, Israel also had a seven-year cycle, and the book of Revelation has seven churches, seven stars, seven Spirits, seven seals, seven angels with seven trumpets, seven peals of thunder, the dragon and the beast with seven heads, seven angels with seven bowls of wrath, and there are a few other uses of the number seven.

For Christ to have "seven horns" is to communicate the all-important fact that He has perfect/complete authority, dominion, and power. For Christ to have "seven eyes" (cf. Zech. 3:9; 4:10) is to communicate the fact that He has perfect/complete knowledge of what is happening everywhere. We are further shown here that He has this knowledge through the "seven Spirits of God," which is a symbolic way to speak of the Holy Spirit. The Holy Spirit is perfect/complete in all of His work and manifestations. On the seven-fold Spirit, also see Rev. 1:4; 3:1; and 4:5. We're not supposed to try to think of a picture of Christ, or a Lamb, literally having seven horns and seven eyes - these numbers are being used in a symbolic way here, but they certainly do communicate important information, don't they? We are not supposed to think of a literal seven Spirits of God either.

Regarding the symbolic number twelve and multiples of twelve (12,000; 144; and 144,000), I'll quote REVELATION 21:16, 17 and then quote most of what I said on these verses in the paper on Revelation 20-22 on my internet site; I briefly commented there on the 144,000 of Rev. 7:4-8 and 14:1 (and 14:3) too: **"(16) And the city is laid out as a square, and its length is as great as its width; and he measured the city with the rod, fifteen hundred miles; its length and width and height are equal.** [[As the NASB says in the margin, the Greek literally has "twelve thousand stadia." As far as I'm concerned, the NASB made a mistake by converting to miles here. (The NIV, KJV, and NKJV all keep the number twelve thousand.) The problem is that the NASB failed to keep the number "twelve thousand," which apparently is a symbolic number. The number twelve can symbolize completeness, even as there are twelve tribes of Israel, twelve apostles, and twelve months. Note that the number twelve was used repeatedly in 21:12-14, 21 ("twelve gates" with the "*the names* of the twelve tribes of the sons of Israel" written on them; "twelve angels"; "twelve foundation stones [in the wall]" with the "twelve names of the twelve apostles of the Lamb" written on them; and "the twelve gates were twelve pearls").

When the number twelve is multiplied by a thousand, as it is here, it strengthens the idea of completeness. I believe the dominant idea here is that this city is sized to include/contain all the members of God's true Israel, true Israel in her glorious completeness. I believe it is very unlikely that the city will literally measure fifteen hundred miles. And, as I mentioned, I am quite convinced that the reality of our eternal home will far exceed the symbolic description pictured in Revelation chapters 21, 22.

Under the next verse (21:17) we'll speak further of symbolic numbers; in that verse the symbolic number is probably more obvious, and I'll mention two other very important examples of symbolic numbers related to the number twelve in the book of Revelation

(Rev. 7:4-8 and 14:1 [and 14:3]). The next verse and those two examples strongly incline me to see a symbolic number here in 21:16 too. (I remind the reader of our discussion of the symbolic use of language in the book of Revelation at the beginning of Revelation chapter 21, including the obviously symbolic use of the number seven in Rev. 5:6.) A fifteen hundred mile city isn't at all impossible in the heavenly, glorified dimension, even one that is also fifteen hundred miles high. If we think of a literal shape, we probably should think of a cube (most commentators do, but some think of the shape of a pyramid); this was the shape of the holy of holies in Solomon's temple (1 Kings 6:20). There is some correspondence between God's dwelling in the ancient holy of holies and His dwelling in new Jerusalem (cf. Rev. 21:22). One last comment, if we take the fifteen hundred miles literally, and if the gates of the city are equally spaced, the distance between the gates is five hundred miles.]] **(17) And he measured its wall, seventy-two yards, according to human measurements, which are also angelic measurements.** [[As the margin of the NASB shows, the Greek reads one hundred forty-four cubits. The NIV, KJV, and NKJV all translate it that way, which is far better. One hundred forty-four is twelve times twelve and can symbolize completeness, as I believe it does here, the completeness of God's people (true Israel) living within this wall, which is the boundary of the city. Taking these numbers in a symbolic sense in 21:16, 17 is the most common viewpoint that I have found in the commentaries, but many take the numbers literally.

It is significant that the number "one hundred and forty-four thousand" was used two other places in a symbolic sense earlier in the book of Revelation (Rev. 7:4-8; 14:1 [and 14:3]); at least that's the way I understand these numbers, in agreement with many. (As I mentioned, I'll quote these verses and comment on the details as we continue.)

The symbolic use of the number "one hundred and forty-four thousand" for these two distinct groups of people strongly influences me toward the use of symbolic numbers here in Rev. 21:16, 17 too (and vice versa). Here in Revelation chapter 21, the city bounded by the wall (the wall which has the names of the twelve tribes of Israel on its gates and the names of the twelve Christian apostles on its foundation stones) contains all the members of God's true Israel, which includes all the believers from Old Testament days (who are ultimately saved through Christ Jesus) and all true Christians, including those saved after the rapture (which centers in the elect end-time remnant of Israel).

If we took the seventy-two yards (two hundred and sixteen feet) literally, we would most naturally expect this dimension to be the height of the wall, which, to say the least, isn't very high compared to the height of the city. (It's reported that one of the several walls around Nebuchadnezzar's Babylon was three hundred feet high.) Anyway, new

Jerusalem doesn't need a high wall, or any wall, for protection. Some say that the seventy-two yards is the thickness, with the height being fifteen hundred miles. (The NIV translates "144 cubits thick," but in the margin says, "or high.") I consider it very unlikely that we are to think of a wall fifteen hundred miles high and seventy-two feet thick. For one thing, that would be a *very thin* wall, considering its great height.]]

Now I'll Quote REVELATION 7:4-8 and we will discuss these verses:

"(4) And I heard the number of those who were sealed, one hundred and forty-four thousand sealed from every tribe of the sons of Israel: (5) From the tribe of Judah, twelve thousand were sealed, from the tribe of Reuben twelve thousand, from the tribe of Gad twelve thousand, (6) from the tribe of Asher twelve thousand, from the tribe of Naphtali twelve thousand, from the tribe of Manasseh twelve thousand, (7) from the tribe of Simeon twelve thousand, from the tribe of Levi twelve thousand, from the tribe of Issachar twelve thousand, (8) from the tribe of Zebulun twelve thousand, from the tribe of Joseph twelve thousand, from the tribe of Benjamin, twelve thousand were sealed." On the numbers "twelve thousand" and "one hundred and forty-four thousand," I agree with those who believe that these are symbolic numbers of completeness. We'll discuss this important point further as we continue. There are a few peculiarities in the listing of the twelve tribes of Israel here, but I doubt that there is any major significance. There are many differences in the various listings of the twelve tribes in the Bible, including the omission of the names of various tribes. For one thing, when the tribe of Levi is included, as it is here, there are thirteen tribes, because both of the sons of Joseph (one of the twelve sons of Jacob/Israel), Ephraim and Manasseh, became tribes of Israel. The tribe of Levi was different in that it wasn't allotted a tract of land in the holy land as the other tribes were; the priests and Levites came from this tribe.

It's obvious why the tribe of Judah was listed first (e.g., Rev. 5:5). The tribe of Dan isn't listed. Rather than mention the reasons that have been suggested for the omission of the name of this tribe, I'll just mention that Dan was mentioned in the end-time-oriented listing of Ezekiel chapter 48. It's unusual that Joseph, the father of Ephraim and Manasseh, was listed along with Manasseh. It's possible that there was a conscious effort to omit listing Ephraim (and Dan), but I doubt it. Ephraim, by the way, was also listed in Ezekiel chapter 48.

I believe that the 144,000 of Rev. 7:4-8 embraces all the elect people of Israel who will be living on the earth during the first half of Daniel's 70th week who will not be converted (become Christians) in time to be taken in the mid-week rapture. They will need this special seal for protection that will keep them alive throughout the events that take place

throughout the first half of Daniel's 70th week, especially during the events of the sixth trumpet that will sound about a month before the rapture, about the time of the abomination of desolation. ((In Dan. 12:1 Michael stands up to protect the end-time remnant of Israel during the days of the short great tribulation, which will come to pass in the days that start with the abomination of desolation and come to an end before the Lord Jesus returns and the rapture take place in the middle of Daniel's 70th week (cf. Matt. 24:15-31). Daniel chapter 12 is discussed in some detail in chapters 10 and 11 of my book, "The Mid-Week Rapture."))

They will be sealed for protection about the time of the beginning of Daniel's 70th week. This sealing will be part of God's saving the elect end-time remnant of Israel that is so often mentioned in prophecy (cf., e.g., Deut. 32:19-43; Isa. 10:20-22; Ezek. 34:11-31; 36:22-37:28; Joel 2:32-3:21; Mic. 2:12, 13; 4:6-9; 5:3-15; much of the book of Zechariah; Rom. 9:27-29; 11:11-32; Rev. 11:19; 12:6, 13-17; 15:2-4). See under Rev. 7:1-3 in my book, "The Mid-Week Rapture," and in my paper on Revelation chapters 1-10 on my internet site for many VERY IMPORTANT details on this sealing.

The actual number of those sealed in Rev. 7:1-8 will be much higher than a literal 144,000. Based on Zech. 13:8, 9 it seems that two-thirds of the people of Israel will be cut off in the last days before the Lord Jesus returns and the rapture takes place; the end-time remnant of Israel will submit to the Lord Jesus, starting at the time of His return, but not in time to be taken in the rapture. The third that will remain and come into the "fire" (Zech. 13:9) of the second half of the seven-year period (when the devil and his angels have been cast down to the earth and Antichrist has begun his super-evil three and one-half year reign) will number in the millions (probably more than four million).

The end-time remnant of Israel will need this special seal because they will not become Christians until after the rapture, at the earliest. God knows who the elect are, very much including the elect end-time remnant of Israel, before they become Christians (cf., e.g., Rom. 8:28-30; Eph. 1:4; Rev. 13:8 and 17:8). (I assume that the elect Gentiles who will become Christians after the rapture will also be sealed for protection along with, or as part of, the end-time remnant of Israel of Rev. 7:1-8, but there is no need to be dogmatic on a detail like this. Those Gentiles will be part of God's true Israel, the woman of Revelation chapter 12.)

The Christians who will be living on the earth during the first half of the seven-year period (which could include most of us) will not need a special seal because they (we) have already been sealed through the Lord Jesus (cf., e.g., Eph. 1:13; 4:30; 2 Cor. 1:22; and Rev. 14:1). They will be protected during the days of the sounding of the first six

trumpets and the other things that will be happening during those days; then they (unlike the end-time remnant of Israel) will be glorified and raptured at the sounding of the seventh and last trumpet in the middle of the seven years.

None of the events of the seven trumpets are coming against Christians, and the end-time elect remnant of Israel will have been sealed for protection; none of them will die; it is important for them to remain alive to become Christians, starting at the time of the rapture, but too late to be taken in the rapture. At the sounding of the seventh and last trumpet our rapture and glorification will take place. Revelation 9:13 seems to indicate that the sounding of the sixth trumpet comes in answer to the prayers of the saints (on the golden altar of incense mentioned in Rev. 9:13, where our prayers are offered before God, see Rev. 8:3, 4), prayers like "Your kingdom come, Your will be done!" God's kingdom cannot fully come to the earth until after God takes over the earth, which will include the seven seals, seven trumpets, and seven bowls of wrath.

During the five-month period when the demonic locusts are stinging people under the sounding of the fifth trumpet (Rev. 9:1-11), they will not be able to sting those who are sealed, including all true Christians, but the seal will be especially needed under the events of the sixth trumpet (Rev. 9:13-21) when a third of mankind will be killed. The singling out of the people of God for protection will help amplify God's message to the world: There isn't much time left to repent and submit to the gospel before the Lord Jesus returns and the Day of Judgment officially begins. The two witnesses (prophets) will send forth this message with power, and they may announce the first six trumpets before they sound (even as Moses announced the ten plagues before they came to pass). If the two witnesses don't announce them they will certainly speak of them before the world. They may announce the seventh and last trumpet before it sounds too, but if they do, they will have to announce it at least three and one-half days before it sounds, because they will be killed some three and one-half days before that trumpet sounds.

As I mentioned, Shorey and many others take the 144,000 of Rev. 7:4 literally. I'll quote part of what Henry Alford said regarding this 144,000 ("New Testament for English Readers," Vol. 4 [Baker 1983 reprint; published in 1868 according to Wikipedia], page 1839, under Rev. 7:4). Alford (AD 1810-1871) was an English Christian scholar, who was well acquainted with early Christian writings. "The number is symbolical of fixedness and full completion, 12x12 taken a thousand fold. NO ONE THAT I AM AWARE OF HAS TAKEN IT LITERALLY [my emphasis]...." John Darby (AD1800-1882) would have been one exception. He took the number literally, as do those who follow him. Many consider him to be the originator of dispensationalism, which (for one thing) makes a continuing distinction between God's dealings with Israel and the Christian church. He was one of the first to ever teach the pre-week (pre-tribulation) rapture.

Now I'll quote REVELATION 14:1 and discuss this verse. I won't quote or discuss Rev. 14:2-5 here, but these verses go with 14:1 and are quite important, even as Rev. 7:1-3 are quite important, but getting into all those details goes beyond the scope of this paper. Revelation 14:3 mentions the same "one hundred and forty-four thousand" spoken of in 14:1. Chapter 23 of my book, "The Mid-Week Rapture," is a verse-by-verse discussion of Rev. 14:1-5.

(Rev. 14:1) "Then I looked and behold, the Lamb was standing on Mt. Zion, and with Him one hundred and forty-four thousand, having His name and the name of His Father written on their foreheads." Here we see the raptured, glorified saints in company with the Lord Jesus at a time shortly after the mid-week rapture. The raptured saints include all the true Christians who have ever lived up until the time of the rapture, and I believe it includes all of the believers from the days of the Old Testament. The number of these raptured saints will clearly exceed a literal 144,000. If the elect end-time remnant of Israel who are sealed in Rev. 7:1-8 includes the elect Gentiles who will be saved after the rapture (which is a reasonable assumption since those Gentiles will be part of God's true Israel, part of the glorious woman who is often mentioned in Revelation chapter 12), the 144,000 of Rev. 7:1-8 added to the 144,000 of Rev. 14:1-5 will embrace all the people of God's true Israel; they will all reign with Him forever. One thing they all have in common is that they were (when they lived on the earth) believers (God's people).

In REVELATION 12:5 we read of the large number of believers (including those who will have died before the Lord Jesus returns and the true Christians who will still be living on the earth at that time) being born into the fullness of eternal life and raptured at the sounding of the seventh and last trumpet (Rev. 11:15). The "male child" of Rev. 12:5 equals the 144,000 of Rev. 14:1. (Revelation 12:5, along with all the verses in Revelation chapters 11-13, is discussed in substantial detail in my book, "The Mid-Week Rapture," and in somewhat less detail in my e-book, "Introduction to the Mid-Week Rapture." Both books are available at amazon.com.) As we have discussed, we have already been given an early picture (before the all-important scroll has been opened) of the saints who have been raptured from the earth to heaven in the middle of the seven years in Rev. 7:9-17. It is significant that we can also see the glorified, raptured saints with the Lord Jesus during the second half of Daniel's 70th week in Rev. 17:14; 19:14, 19; and probably Rev. 14:14-16; cf. Rev. 13:6 (in 13:6 those saints are called "His [God's] tabernacle, *that is*, those who dwell in heaven [after the rapture]").

The Lamb (the Lord Jesus) and the glorified, raptured saints are standing on Mt. Zion in Rev. 14:1. Revelation 14:2, 3 help show that Mt. Zion is being used here in the

heavenly, spiritual sense (cf. Heb. 12:22, 23; Gal. 4:26). It is also true, however, that in a very real sense the Lord Jesus (and the glorified, raptured saints with Him) will be very directly involved with the events taking place on the earth throughout the second half of Daniel's 70th week as He judges the world, reigning from earthly Zion, Jerusalem (see Psalm 2:6; 110:2; and Zech. 14:3-7, for example; Psalms 2 and 110 and Zechariah chapters 12-14 are discussed in my "The Mid-Week Rapture"). He (and us with Him) will be reigning mostly, if not entirely, in the spiritual (invisible) dimension throughout the second half of Daniel's 70th week. If He were visibly present on the earth throughout much of the second half of Daniel's 70th week (after He is visible at the time of His coming), it would detract from God's plan to use Antichrist throughout the second half of that seven-year period. (As I mentioned, God will use Antichrist to test mankind [cf. Rev. 3:10 on the "hour of testing"] regarding who they will worship, and He will use him to destroy Babylon the great harlot [cf. Rev. 17:16, 17].)

The 144,000 of Rev. 14:1 are clearly identified as the people of God the Father and God the Son by the words "having His name and the name of His Father written on their foreheads." Compare Rev. 3:12; 7:2, 3. Contrast the mark (the name of the beast [Antichrist] or the number of His name) on the right hand, or on the forehead, in the verses right before Rev. 14:1 (Rev. 13:16-18).

May the will of God be fully accomplished through this paper, including the edification of His people! Thank you Father for guiding us to the balanced truth of what Your Word teaches as we humble ourselves before You!

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