

Revelation Abbreviated

This a very abbreviated summary of the book of Revelation. My intent is to show what i believe to be the underlying message of Revelation, not an examination of, and the applied meaning to, every word.

But first i would like to point out a misrepresentation of a verse by the Governing Body (GB) of Jehovah's Witnesses. At Revelation 1:10 the NWT says this:

(Revelation 1:10) By inspiration I came to be in the Lord's day, and I heard behind me a strong voice like that of a trumpet,

Here is what the original Greek actually says:

(Original Greek) "I was in spirit on the Lord's day, and I heard behind me a voice loud, like that of a trumpet"

John tells us that he "was in spirit" (pneumati). This refers to his state of mind before he heard any voice. Then John tells us that it was "on the Lord's day" **not** "in the Lord's day" as the GB claim. Most Biblical and ancient Greek scholars agree that "*the Lord's day*" refers to the Sabbath day.

John uses that same Greek word (pneumati) when he wrote the book of John and was describing Jesus' reaction at John 11:33.

(John 11:33) When Jesus saw her weeping and the Jews who had come with her weeping, he groaned within himself (pneumati) and became troubled.

So John "*was in spirit*", that is to say, he was in a certain state of mind, perhaps of contemplation, before the angel showed up to speak to him, just as Jesus was in a certain state of mind when he became troubled. The angel did not put or take John in spirit.

Some say that John's mentioning the Lord's day at Revelation 1:10 makes no sense unless he was referring to Armageddon, but John is merely providing details, as any good narrator does. Example: "I, John Smith, was driving down highway 10 after work on Thursday evening happily singing along with a song on the radio, when suddenly I saw..."

John begins his recountal by identifying himself followed by a description of the circumstances: he was on a certain island (verse 9), in a certain state of mind, on a certain day of the week, when he heard behind him a voice....

Why do the GB intentionally mistranslate Revelation 1:10? So they can claim that "*the Lord's day*"

refers to the days since 1914. That enables them to apply Matthew 24:45 to that year so that they can claim authority to govern Christ's sheep. Their whole claim to power relies on a contrived false doctrine based on a cobbled together set of misapplied and mistranslated verses.

(see my articles "Presence" and "Faithful and Discreet Slave")

Although the GB say that "*the Lord's day*" refers to the last days since 1914, nowhere in the Bible are the last days referred to as "*the Lord's day*" or even "*the day of the Lord*". When that day is referred to it is always speaking about the day of Armageddon, not some extended period of time before Armageddon.

(1 Corinthians 5:5) you must hand such a man over to Satan for the destruction of the flesh, so that the spirit may be saved in the day of the Lord.

(Matthew 7:22) Many will say to me in that day: 'Lord, Lord, did we not prophesy in your name, and expel demons in your name, and perform many powerful works in your name?'

(Matthew 24:36) "Concerning that day and hour nobody knows, neither the angels of the heavens nor the Son, but only the Father.

(Luke 17:30) It will be the same on that day when the Son of man is revealed.

In chapter 4 of Revelation John himself tells us that it is after all the letters to the congregations that he "*came to be in the power of the spirit*":

(Revelation 4:1, 2) After this I saw, and look! an opened door in heaven, and the first voice that I heard speaking with me was like a trumpet, saying: "Come up here, and I will show you the things that must take place." ² After this I immediately came to be in the power of the spirit, and look! a throne was in its position in heaven, and someone was seated on the throne.

If John had been taken into the power of the spirit at Revelation 1:10, then here in chapter 4 verse 2 he would still be in that power. Was John taken into the power of the spirit, then released from the power of the spirit, then taken into its power again? The scriptures do not give any indication of that happening, and it does not make sense that it would have happened. No, but it is here in chapter 4 that John tells us that he "*came to be in the power of the spirit*", not at Revelation 1:10.

Next let's look at the introduction to the book of Revelation.

(Revelation 1:1-3) A revelation by Jesus Christ, which God gave him, to show his slaves the things that must shortly take place. And he sent his angel and presented it in signs through him to his slave John, ² who bore witness to the word God gave and to the witness Jesus Christ gave, yes, to all the

things he saw. ³ Happy is the one who reads aloud and those who hear the words of this prophecy and who observe the things written in it, for the appointed time is near.

How is this "*a revelation by Jesus Christ*" when it is a revelation "*which God gave him*"? Would that not make it God's revelation?

No, this "*a revelation by Jesus Christ*" because Jesus' revelation includes not only "*the word God gave*", but also "*the witness(testimony) Jesus Christ gave*". It is also why Jehovah had the angel present Jesus' revelation to John instead of having the angel give John the same revelation that He (Jehovah) gave to Jesus.

Let's look a little more into that first verse.

(Revelation 1:1) A revelation by Jesus Christ, which God gave him, to show his slaves the things that must shortly take place. And he sent his angel and presented it in signs through him to his slave John,

Who sent the angel to present Jesus' revelation to John? The GB say that "Jesus sent his angel", and that "Jesus presented Revelation in signs, or symbols". [re p. 16] But what does Revelation 22:6 tell us?

Revelation 22:6 gives us the same information as Revelation 1:1, with one exception; it tells us who sent the angel:

(Revelation 22:6) He(the angel) said to me(John): "These words are faithful and true; yes, **Jehovah, the God who inspired the prophets**, has sent his angel to show his slaves the things that must shortly take place.

Yes, it was "*the God who inspired the prophets*", whom we know to be Jehovah, who sent His angel to present Jesus' rendition of God's revelation to John. Here are the first two verses with colored text to identify who is being spoken about:

(Revelation 1:1, 2) A revelation by **Jesus Christ**, which **God** gave **him**, to show **his slaves** the things that must shortly take place. And **he** sent **his angel** and presented it in signs through **him** to **his slave** John, ² **who** bore witness to the word **God** gave and to the witness **Jesus Christ** gave, yes, to all the things **he** saw.

Although the GB claim that they are the only "*slaves*" who are shown "*the things that must shortly take place*", who does verse 3 say are God's "*slaves*"?

(Revelation 1:3) Happy is the one who reads aloud and those who hear the words of this prophecy

and who observe the things written in it, for the appointed time is near.

So God's slaves are any who read, hear, and observe(take to heart—NIV) the revelation. (Mt 13:10-15) But doesn't John, a Christian, "*belong to Christ*"? (Mr 9:41) Yes, but "*no man can come to me unless the Father, who sent me, draws him*". (Jn 6:44) And: "*no one can come to me unless it is granted him by the Father.*" (Jn 6:65) We may belong to Christ, but Christ belongs to God. (1Co 3:23) So ultimately we all belong to God. (1Co 15:27, 28)

To understand the book of Revelation you have to keep in mind that it was not Jesus who presented his revelation to John. It was Jehovah's angel who presented Jesus' revelation to John. Therefore all the statements made by Jesus in the book of revelation are not Jesus speaking to John, but are quotes of Jesus being relayed to John by God's angel.

===== Abbreviated Summary =====

(Note: My comments are indented. Each reset re-tells the prophecy from a different perspective.)

Chapters 1:4-3

Messages to the seven congregations in Asia Minor (modern day Turkey).

Chapter 4

4:1-3 = John is about to be shown "*the things that must take place.*" John is taken to heaven (in the power of the spirit) and shown Jehovah on His thrown.

4:4-7 = Around God's throne are the 24 elders. (24 elders = archangels-Re 12:7, princes Da 10:13, 20, 21, not members of the 144k-Re 6:11; 14:3) Seven "*spirits of God*" were in front of His throne (Re 5:6), and four living creatures (God's personal servants-Eze 1:20a; Re 1:1b).

4:8-11 = The four living creatures praise God, and the 24 elders (archangels/princes) fall down and worship God.

Chapter 5

5:1-4 = In God's right hand is a scroll which has seven seals. "*Who is worthy to open the scroll and break its seals?*" "*No one in heaven or on earth or underneath the earth was able to open the scroll or to look into it.*"

5:5-14 = A lamb "*that seemed to have been slaughtered*" took the scroll. God is praised by all. "*The lamb who was slaughtered is worthy*".

The scroll is able to be opened because Jesus, the lamb, "*the Lion of the tribe of Judah, the root of David,*" (who is neither "*in heaven or on earth or under the earth*") "conquered" the desires, temptations, and weaknesses of the flesh and went through with his sacrifice. (Mt 16:23; Lu 22:40-46; Jn 16:33; Re 3:21) (see my article "Let this cup pass away from me")

Chapter 6

6:1, 2 = The first of the seven seals on the scroll is opened and Michael, seated on a white horse, "*went out conquering and to complete his conquest.*" (ousting Satan and his demons from heaven. Re 12:7-9)

6:3, 4 = The second seal is opened and the rider of a fiery-colored horse is "*given a great sword*" with which he takes "*peace away from the earth*".

World War 1 begins.

6:5, 6 = The third seal is opened and a rider on a black horse has "*a pair of scales in his hand.*" The price of food goes up.

6:7, 8 = The fourth seal is opened and a rider on a pale horse (green horse - see my article "The Fourth Horseman") comes forth, "*and the one seated on it had the name Death. And the Grave was closely following him. And authority was given them over the fourth part of the earth, to kill.*"

The Arab Spring begins. Like the 6th trumpet and 6th bowl, war and death come to a certain fourth of the earth, the fourth part of the earth around where the Euphrates river is, which is where Muslim nations are. (Re 9:13; 16:12) (see my article "The Fourth Horseman")

6:9-11 = When the fifth seal is opened the dead "*chosen ones*" (Mt 24:31) who will rule with Christ (Re 20:4c) "*were told to rest a little longer,*" until the rest of their full number is complete.

How have they been resting? In death. They are to continue resting "*a little longer*". They will not be resurrected until Armageddon. (1Th 4:16, 17; Re 20:4c) (see my article "Presence")

6:12-17 = The sixth seal is opened and the celestial signs that immediately precede Armageddon occur. The reactions mankind will have are described. The great day of the wrath of the One seated on the throne and the wrath of the lamb has come. (Armageddon)

The celestial phenomenon happen after "*the great tribulation*" has ended. (Mt 24:29)

Chapter 7

7:1-8 = "Four angels standing on the four corners of the earth" hold back the winds of Armageddon until those chosen to rule with Christ (144,000) are sealed, that is to say, are anointed with holy spirit. (2Co 1:22; Eph 1:13; 4:30) (see my article "Anointed") The number of those sealed by being anointed is 144,000.

7:9-12 = John sees the great crowd of those who live on earth (Re 7:15b; 21:3), and all the spirit creatures praising and worshipping God.

7:13-17 = The great crowd have survived the great tribulation. "The One seated on the throne (God) will spread his tent over them. ¹⁶They will hunger no more nor thirst anymore, neither will the sun beat down on them nor any scorching heat, ¹⁷because the Lamb, who is in the midst of the throne, will shepherd them and will guide them to springs of waters of life. And God will wipe out every tear from their eyes." (Re 21:4)

The great crowd are those who survive the great tribulation caused by the 2nd, 3rd, and 4th horsemen. (see my article "The Great Tribulation - Discussion")

Chapter 8

8:1= The seventh (final) seal is opened and there is "silence in heaven for about half an hour." (see my article "The Great Tribulation - Discussion")

===== reset =====

8:2-6 = "The seven angels who stand before God" (Re 4:5) are each given a trumpet. Incense and prayers are offered.

8:7 = The 1st trumpet blast (like the 2nd seal) brings destruction to the earth. "A third of the earth was burned up, and a third of the trees were burned up, and all the green vegetation was burned up."

8:8, 9 = The 2nd trumpet blast (like the 2nd bowl) brings destruction to the sea. "A third of the sea became blood; 9 and a third of the living creatures in the sea died, and a third of the ships were wrecked."

8:10, 11 = The 3rd trumpet blast (like the 3rd bowl) brings destruction to the rivers and springs. "A third of the waters turned into wormwood, and many of the people died from the waters".

8:12 = The 4th trumpet blast (like the 4th bowl) darkens the sky. "A third of the sun was struck and a third of the moon and a third of the stars, in order that a third of them might be darkened and the day might not have light for a third of it, and the night likewise."

8:13 = An angel cries "woe, woe, woe to those dwelling on the earth" because the last three trumpet blasts (three woes) are coming.

Chapter 9

9:1-11 = The 5th trumpet blast (like the 5th bowl) brings locusts to torment those who reject God for five months.

9:12 = Those first 5 trumpet blasts are a single woe (happen simultaneously). The next 2 trumpet blasts are 2 separate woes.

9:13-19 = The sixth trumpet blast (like the 4th seal and the 6th bowl) brings death to a third of the pagan people in the vicinity of the Euphrates river. (Muslims - Re 6:8; 16:12)

9:20, 21 = The remaining Muslims do not repent. (Re 16:11)

Chapter 10

10:1-4a = An angel holding an opened little scroll stands with "*his right foot on the sea, but his left one on the earth*". The angel cries out. Seven thunders speak but John is told not to write down what they say.

Note that the little scroll is already open in the angel's hand, which means that the angel had already read its contents and that the bitter/sweet message on the scroll is the reason that he stood where and how he did, and why he cried out "*as when a lion roars.*" (Re 10:3) The angel is obviously very upset by the bitter part of the message on the scroll.

As he is standing the angel would be facing south. I think the angel is standing with his right foot on the Mediterranean sea and his left foot on Israel, with the Gaza Strip in southern Israel in front of him. His legs are pillars of fire which God has used to direct His people where to go in the dark. (Ex 13:21, 22; Ne 9:12)

10:4b = "*Seal up the things the seven thunders spoke, and do not write them down.*"

Seven thunders speak, but John was told not to record what they said. I always thought that was very odd. Why even write that seven thunders spoke if we are not told what they said?

Perhaps the important thing is not what they said, but that what they said was kept secret (sealed up). Perhaps this is a prophecy, not about seven thunders speaking, but about a secret that will be kept, and that secret is related to seven thunders.

Perhaps the secret is said to be from seven thunders because the secret that is kept enables thousands of Hezbollah members to be injured or killed when their pagers and walkie-talkies exploded with a loud thunderous boom.

The pager attack no doubt took a large number of individuals and a good amount of time to carry out. There was the planning, the making of the pagers and walkie-talkies, getting their enemies to buy them and distribute them to thousands of their operatives, and all of the logistics and many other details that went into it. The plan could have been discovered a thousand different times, and yet it wasn't. It seems a miracle that Hezbollah did not find out about it, but the secret was kept.

That, of course, is highly speculative, but the timeframe and details seem to fit.

10:5-6 = The angel swears by God: "*There will be no delay any longer.*"

The Israeli armed forces began their action against Israel's enemies, first in the Gaza strip, then expanding to Lebanon, and then to southern Syria.

10:7 = Just before the 7th trumpet is blown "*the sacred secret that God declared as good news to his own slaves the prophets is indeed brought to a finish.*"

Armageddon is near.

10:8-10 = John eats the open scroll the angel had. It is sweet in his mouth, but bitter in his stomach.

I think it is sweet because Christ's rule of earth is finally about to begin. And it is bitter because a terrible event (October 7th 2023) is what triggers the process leading up to Armageddon and his rule.

10:11 = John is told to prophesy again "*about peoples and nations and tongues and many kings.*"

Chapter 11

11:1, 2 = (Continuing with the 6th trumpet blast) John is told to measure "*the Temple sanctuary of God and the altar and those worshipping in it*", but not to measure the courtyard that is outside the temple sanctuary "*because it has been given to the nations*".

The temple mount, where "*the Temple sanctuary of God*" was and will be again (Joel 3:21; Isa 24:23; Mic 4:7; Re 21:3), is under the control of Muslims. The Israeli government allow the Palestinian Authority to have administrative control of the temple mount where the courtyard is.

The courtyard is also where "*the nations*" built "The Dome of the Rock" (which is a shrine, not a mosque). Under that dome is a large protruding lumpy, bumpy portion of the original bed-rock, which of course could not have been used as a threshing floor which needs to be flat, therefore it could not be where the original temple was built. (2Sa 24:18) But about 70 meters north-northwest of the Dome of the Rock is a very small dome called "The Dome of the Spirits". Beneath that dome you can see a small portion of the original threshing floor upon which the first temple was built. (2Ch 3:1) That small dome is also in-line with the east gate through which ancient Jewish tradition says the priests looked through as they splattered the red heifer's blood "*straight toward the front of the tent of meeting.*" (Nu 3:38; 19:4),

(Note: There is a theory about Ezra 3:12, which says: "*the old men who had seen the former house—wept with a loud voice when they saw the foundation of this house being laid.*" It is theorized that they wept because they knew that the new temple was being built in the wrong place, which is where the Dome of the Rock is today. But because it was being built there at the direction of the king the old men could not speak out. Since the ark of the covenant would not be in the new temple it really didn't matter that the new temple was in the wrong place. No doubt Jehovah knew that in time a pagan shrine would be built where the second temple was being built so perhaps He didn't want the true location used and desecrated. If so then Jesus kept silent about it for the same reason.)

11:3, 4 = Jehovah causes His two witnesses to prophesy, while "*dressed in sackcloth.*"

There are many who claim that those two witnesses will be (or were) actual humans, but if you look at the description it seems obvious to me that those attributes could not be ascribed to a literal set of two humans. It also seems obvious to me with what is going on right now in Israel that Israel fits those descriptions.

(42 months/1,260 days = see my article "A Time, Times, and Half a Time")

What is their testimony? I think it is revealed in the next 2 verses.

11:5, 6 = "*If anyone wants to harm them, fire comes out of their mouths and consumes their enemies. If anyone should want to harm them, this is how he must be killed.*"⁶ *These have the authority to shut up the sky... and they have authority... to strike the earth... as often as they wish.*"

It seems obvious to me that this is talking about the Israelis. When Israel's enemies try to "harm" them they fire back and destroy them ("*fire comes out of their mouths and consumes their enemies.*"). They have the power to block any danger from enemy rockets ("*shut up the sky*") and they strike back at their enemies in the surrounding lands with impunity ("*as often as they wish*").

Israel has a multi-layered set of air defense systems to protect themselves from enemy rockets. Some enemy rockets are ignored because the rocket's trajectory is calculated and they know it will harmlessly hit open areas, so no expensive defenses are launched. Others occasionally do get through and cause harm. But note that the verse does not say that they shut up the sky and are never harmed from above. It merely says that they have the "*authority*" to do so.

11:7 = After the second testimony showing God's power to save His people, the wild beast "*will wage war with them and conquer them and kill them.*"

That verse refers to "*the wild beast that ascends out of the abyss*". Revelation 17:3-8 tells us that beast is the one the woman (Babylon the Great) sits on, which is the United Nations. (see my article "Babylon the Great") It seems extremely unlikely that the UN will send troops to Israel to "*conquer them and kill them*", so i think this probably represents some sort of declaration by the UN that terminates Israel's legitimate standing (kills them) in the eyes of the UN. Or merely stops their ability to carry out the offensive actions described in verses 5 and 6, thus ending that testimony.

11:8 = "*And their corpses will be on the main street of the great city that is in a spiritual sense called Sod'om and Egypt, where their Lord was also executed on the stake.*"

With their corpses "*on the main street of the great city*", their death is attributed to that "*great city*". Every time Revelation refers to the "*great city*" it is always referring to Babylon the Great. So it seems to me that this is saying that Babylon the Great is behind the declaration by the UN against Israel.

"*Sodom*" is an apt metaphor for the rampant homosexuality in the Catholic hierarchy. And "*Egypt*" is where God's people were enslaved (Ex 1:11), so it is also an apt symbol to represent Christian's who are forced to obey the Catholic leadership, the same "*spiritual*" type who sentenced Jesus to death.

At Revelation 16:19 we are told that Babylon the Great (the great city) is "*remembered before God, to give her the cup of the wine of the fury of his wrath.*" Perhaps her role in the UN declaration against Israel triggers it.

11:9, 10 = The Muslim nations and groups, and all those on their side, will rejoice and celebrate.

11:11, 12 = They are revived after "*three and a half days*" and great fear falls upon their enemies.

("*three and a half days*" - see my article "A Time, Times, and Half a Time")

Since their death by the UN was most likely from some sort of declaration, their revival may be a

reversal or counteraction of that declaration. Perhaps the reversal of that UN declaration also includes a condemnation ("earthquake") of "their enemies" (Muslim nations and groups) that attacked Israel.

11:13 = *"In that hour there was a great earthquake, and a tenth of the city fell; and 7,000 persons were killed by the earthquake, and the rest became frightened and gave glory to the God of heaven."*

11:14 = The second woe is over. It began with the sixth trumpet blast and was a woe for the people (Muslims) in the vicinity of the Euphrates river. (Re 9:13, 14) The third and final woe is next.

11:15 = The seventh trumpet blast is heard. Those in heaven declare that Christ has taken ownership of the earth and has begun to rule as king over it

11:16, 17 = God is worshipped and thanked for extending His rulership to earth through Christ, His subordinate king. (1Co 3:23)

11:18, 19 = Armageddon arrives, bringing to ruin those ruining the earth. (Ge 6:11-13)

===== reset =====

Chapter 12 = The son of God battles with Satan and the demons and they are thrown out of heaven. (Re 6:1)

Chapter 13 = Now confined to earth, Satan manipulates the governments of the earth into opposition to God.

Chapter 14 = The lamb and the 144k spread the good news on earth. Babylon the Great (BtG) falls. The wicked are destroyed at Armageddon.

===== reset =====

Chapter 15 = (7 seals, 7 trumpets) Now 7 bowls each with a plague. Jehovah is praised.

Chapter 16 = The 1st bowl (plague) afflicts those who side with the governments.

The 2nd bowl (like the 2nd trumpet) is poured out on the sea.

The 3rd bowl (like the 3rd trumpet) is poured out on the rivers and springs.

The 4th bowl (like the 4th trumpet) is poured out on the sky.

The 5th bowl (like the 5th trumpet) is poured out on those in opposition to God.

The 6th bowl (like the 4th seal and the 6th trumpet) is poured out on the region of the Euphrates river.

Using propaganda the Devil gathers his followers to positions of opposition to God. (*gathered to Armageddon* - Re 16:16)

The 7th bowl is poured out on the air. "*It (Armageddon) has come to pass!*"

A great earthquake occurs. "*The great city is split into three parts.*" (Note: In Revelation "great city" always refers to BtG) "*The cities of the nations fell*".

Now that Armageddon "has come to pass", BtG is finally destroyed. (Re 16:19)

Chapter 17 = BtG is described. The beast she rides is identified. The beast will destroy BtG. The beast will battle the lamb and be destroyed.

Chapter 18 = An angel declares that BtG has fallen. Those in BtG are warned to get out. Merchants mourn her fall.

Chapter 19 = God is praised. Heaven is opened and the rider of the white horse is seen. Birds are called to eat the fallen dead. The kings and their armies are killed.

Chapter 20 = Satan is abyssed. Those to rule with Christ are resurrected. After 1,000 years Satan will be released, he will mislead many, then they will all be destroyed. The second resurrection.

Chapters 21 and 22 = (after Armageddon)

===== end =====

The following chart shows the parallel prophecies of the 7 seals, 7 trumpet blasts, and 7 plagues.

Seals (6:1-8:1)	Trumpets (8:1-11:18)	Plagues (15:1-16:21)	Related Verses
Seal 1) The rider of the white horse "went out conquering" (ousting Satan and his demons from heaven. Re 12:7-9), "and to complete his conquest." (Re 17:14)			Chapter 12 = Michael battles with Satan and the demons and they are thrown out of heaven. (Re 6:1) Chapter 13 = Now confined to earth, Satan manipulates the governments of the earth into opposition to God.
Seal 2) peace is taken from the earth.	Trumpet 1) brings destruction to the earth.	Plague 1) afflicts those who side with the governments.	Chapter 9 = The first 5 trumpet blasts are a single woe (happen simultaneously). (Re 9:12)
Seal 3) the price of food goes up.			
	Trumpet 2) brings destruction to the sea.	Plague 2) is poured out on the sea.	
	Trumpet 3) brings destruction to the rivers and springs.	Plague 3) is poured out on the rivers and springs.	
	Trumpet 4) darkens the sky.	Plague 4) is poured out on the sky.	
Seal 4) war and death came to a certain fourth of the earth.	Trumpet 5) brings locusts to torment those who reject God.	Plague 5) is poured out on those in opposition to God.	
	Trumpet 6) brings death by war to a third of the pagan people in the vicinity of the Euphrates river. The other 2/3 do not repent. The holy city is trampled. 2 powerful witnesses prophecy. They are killed by those they prophesied against. They are then resurrected to heaven. Thus ends the 2nd woe (6th trumpet blast).	Plague 6) is poured out on the region of the Euphrates river.	

		Plague 7) is poured out on the air. A great earthquake occurs. The great city is split into 3. The cities of the nations fell. BtG was remembered. Great hailstones fell from heaven.	Chapter 18 = An angel declares that BtG has fallen. Those in BtG are warned to get out. Merchants mourn her fall.
Seal 5) the righteous dead are told to continue resting in death a little longer. (The dead chosen ones and those still living "will, <u>together</u> with them, be caught away in clouds" - 1Th 4:16, 17)			
Seal 6) the supernatural signs immediately preceding Armageddon occur.			Chapter 10 = There is a bitter-sweet secret that will be completed before the 7th trumpet is blown.
Seal 7) silence occurs in heaven "for about half an hour".	Trumpet 7) "The kingdom of the world has become the Kingdom of our Lord and of his Christ,"		Chapter 19 = God is praised. Heaven is opened and the rider of the white horse is seen. Birds are called to eat the fallen dead. The kings and their armies are killed. Chapter 20 = Satan is abyssed.

(For more information regarding the 4th seal, 6th trumpet, and 6th plague, see my article "The Fourth Horseman".)

What do you think?

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Last edited 02-03-2026 (date created 02-28-2024) (mm-dd-yyyy)

