

THE WORLD TO BE

PART 10

JOHN S. TORELL AND CHARLES M. THORELL

The first four seals form a pattern that exposes the self-destructive trajectory of a World Federation under the auspices of the supreme leader that has rejected its rightful King. False peace leads to war. War leads to scarcity. Scarcity leads to death.

These seals also reveal that divine judgment often works through secondary causes. God does not need to invent new evils; He simply releases the consequences of existing ones. When restraint is lifted, rebellion consumes itself.

The Lamb who opens the seals is the same Lamb who was incarnated as a man and wept over Jerusalem. Judgment is not contrary to His character; it is the righteous expression of it. The cross secured redemption, but it also guarantees justice. The world cannot indefinitely crucify truth without facing the One it crucified!

Blessed be the Lamb who was slain. He alone is worthy to open the scroll. Jesus rules even in judgment. His purposes are not chaotic nor is His sovereignty threatened. Though preceded by tribulation, His kingdom stands eternally regardless of circumstances.

THE FIFTH SEAL

When the Lamb opens the fifth seal, the scene shifts. The thunder of hooves ceases. No rider

appears. No earthly catastrophe unfolds before our eyes.

“And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:” (Revelation 6:9)

Heaven draws back the veil and we witness a rare sight, the souls of those who were slain for their faith in Jesus and their testimony which was built upon the Word of God. They are not wandering. They are not lost. They exist beneath the altar.

This might seem strange, but in the tabernacle and the temple, the blood of the slain animals was poured out at the base of the altar. Life was offered there because that is what blood represents. Sacrificial blood symbolized a life given in place of another.

*“For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for **it is the blood that maketh an atonement for the soul.**” (Leviticus 17:11)*

That’s why the Book of Revelation places the martyrs beneath the altar; it is connected directly back to Leviticus. The lives of the men and women were poured out as offerings before the Lamb.

These martyrs were not killed by accident, and while they were murdered by the machinery of the supreme leader, their deaths were nevertheless received as worship in heaven.

The fifth seal therefore answers a question that rises in every age of persecution: What becomes of those who suffer for Christ? The world sees execution. Heaven sees an offering.

These believers in Christ were slain “for the word of God, and for the testimony which they held.” Their crime was not insurrection, but fidelity. They bore witness to truth in a world committed to deception. In a time when the first seal has enthroned counterfeit peace and the second has unleashed violence, these believers refused to bend the knee to falsehood.

The pattern is consistent with the lives of other heroes of the faith. Abel’s blood cried from the ground. The prophets were stoned. The apostles were hunted. Jesus was crucified outside the city gate. The servant is not greater than his Master.

“Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you...”
(John 15:20a)

What is conspicuous is that their testimony is described as something they “hold onto.” It suggests a grip, a refusal to release. The tribulation does not create shallow believers; on the contrary, it reveals the depth of genuine faith. When external stability collapses, what a man is willing to die for proves exactly what he worships. These souls held fast to the Word of God and they paid the ultimate price.

“And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?” (Revelation 6:10)

From beneath the altar comes a unified cry: “God, how long before you avenge our killers?” This is not a cry of bitterness. It is a cry rooted in the law of equity, knowing that God will not allow injustice to go unpunished.

“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.” (Galatians 6:7)

They address the Lamb as holy and true. They do not question His character. They appeal to it. Their plea is not for personal revenge, but for divine vindication. God’s holiness has been treated with contempt. His truth has been rejected. His servants have been slain and they long for the restoration of moral order.

Here we are confronted with a dimension of sanctified longing often neglected in Christianity. These martyrs desire justice. Heaven is not indifferent to evil. The redeemed do not become morally numb. They yearn for righteousness to be openly established. The cry of “How long?” echoes throughout the writing of Psalms and the prophets. It is the prayer of the oppressed who believe in a just God. It assumes delay, but does not entertain the thought that they have been abandoned by God.

“And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.”
(Revelation 6:11)

White robes are given to every one of them. The color white is a symbol of righteousness. They are not stained by their execution. They are clothed in triumph. Heaven’s verdict has already been rendered concerning them.

Yet they are told to rest for a while until even more Christians are killed. This is a sobering

thought and the number of martyrs is not accidental. History is not spiraling uncontrollably; it is moving toward completion. Even persecution operates within divine decree.

The word “fulfilled” reveals that suffering is not random. It is counted. It is measured. It has an appointed end. The Lamb who opens the seal also governs the timing of martyrdom.

Rest is commanded before revenge is enacted. Vindication will come, but not just yet. Justice is certain, but it unfolds according to the wisdom of God, rather than the urgency of mankind.

“...Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.” (1 Corinthians 1:24-25)

The first four seals addressed the visible unraveling of civilization – deception, war, famine, death. The fifth seal exposes the spiritual cost of allegiance to Christ within the World Federation. It reminds us that the deepest conflict is never economic or political but theological. Those who align with the Lamb will eventually collide with the Antichrist system empowered by the dragon.¹ When false peace reigns, truth always becomes treason.

Martyrdom for the Gospel is not defeat. It is participation in the sufferings of Christ. The cross was not the end of Jesus’ story, nor is execution the end of the believer’s story. The altar in heaven testifies that sacrificial faith is eternally remembered. Paul reinforces the point that suffering and glorification go hand-in-hand.

*“And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that **the sufferings of this present time are not worthy to be compared with the***

glory which shall be revealed in us.” (Romans 8:17-18)

The fifth seal calls out complacency. The Gospel always carries a cost somewhere in the world. The church is not merely an institution; it is the body of Christ. It is an organic unity, so if one part is wounded, the entire body is affected. When one member is persecuted, heaven records it. Persecution is not abnormal and martyrdom is not defeat.

The Lamb sees and remembers those who died for the Gospel. Jesus clothes His martyrs in white. No act of loyalty is wasted. No tear goes unnoticed. No drop of blood disappears into anonymity. The altar of heaven assures us that history’s verdict is not final. The Beast system of the Antichrist condemns, but heaven vindicates those who held true to Jesus and refused to compromise.

The Lamb who was slain receives those whose lives were cut short with robes of righteousness and the promise of coming justice. And beneath the altar, clothed in white, the witnesses wait for it to unfold.

THE SIXTH SEAL

The sixth seal shifts from persecution to cosmic upheaval. These are not localized events, but a universal disturbance that reaches beyond this planet into outer space.

As the Creator, Jesus is not limited to working within the natural laws as though they are constraints. Natural laws are merely descriptions of how creation normally behaves under His sustaining will. The Son of God upholds all things by the word of His power. If that is true, then He can certainly alter, intensify, or suspend them.

*“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. **All things were***

¹ Revelation 13:2

made by him; and without him was not any thing made that was made.” (John 1:1-3)

“For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist.” (Colossians 1:16-17)

*“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also **he made the worlds**; Who being the brightness of his glory, and the express image of his person, and **upholding all things by the word of his power...**” (Hebrews 1:1-3)*

When the Lamb opens the sixth seal, a great earthquake occurs. The created order begins to convulse with a series of events.

“And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake...” (Revelation 6:12a)

This is not just geological instability. Earthquakes in the Bible often accompany divine manifestation.

- ❖ At Sinai – the mountain quaked. (Exodus 19:18)
- ❖ At the crucifixion – the earth shook. (Matthew 27:50-51)
- ❖ At the resurrection – there was an earthquake. (Matthew 28:2)

An earthquake in the Bible often signals the presence of God in judgment. Earthquakes occur because of tectonic plate movement, but this is not

random tectonics. It is the Creator purposely shaking the creation.

What keeps the earth stable? Scripture says that Jesus “hung the earth upon nothing” and “by Him all things consist.”² If Christ holds the creation together, then a global destabilization could occur through sudden tectonic chain reactions, massive mantle shifts, and a triggered cascade of fault ruptures worldwide.

We know that a single powerful earthquake can measurably shift the earth’s axis by centimeters. An earthquake can slightly alter the planet’s rotation and day length. It produces global seismic reverberations and redistributes planetary mass.

A divinely timed destabilization of multiple fault systems could produce something beyond anything in recorded history. Nothing supernatural is required – just the removal of divine restraint.

“...and the sun became black as sackcloth of hair...” (Revelation 6:12b)

Sackcloth was thick, dark (usually black or very dark brown), scratchy, and used for making sacks or simple garments. It felt uncomfortable next to bare skin.

The phrase “of hair” indicates the material was woven from animal hair, especially goat hair. This made the cloth dark and coarse. In the Old Testament, sackcloth was worn to show grief, repentance, and mourning. It symbolized humiliation and sorrow. The sun isn’t just dimmed, but appears clothed in the darkness of mourning.

There are several mechanisms for the sun going dark. Massive volcanic eruptions can inject ash into the stratosphere, blocking sunlight. This was the case with the eruption of Tambora (1815) which caused “the year without a summer.” If

² Job 26:7; Colossian 1:17

multiple super-volcanoes erupted simultaneously, sunlight could be darkened dramatically.

A large asteroid strike could send debris into the atmosphere, creating global darkness. The Chicxulub (Cheek-shuh-loob) impact was a massive strike on the Yucatan Peninsula in Mexico. The 6-9 mile wide asteroid caused a vast 112 mile wide crater. The asteroid hit Earth at roughly 40,000 mph; the impact energy was over a billion times more powerful than the atomic bomb dropped on Hiroshima.

An intense solar disturbance combined with atmospheric reactions could alter visible light. The Carrington Event (1859) was a massive solar flare that globally disrupted electrical systems and made auroras visible near the equator – instead of the poles where they are normally seen. If a similar event occurred today, global power grids would fail, satellites would be disabled, and there would be massive atmospheric light distortion.

If solar radiation interacts with volcanic ash, impact debris, and stratospheric aerosols, then the sun could appear dimmed, red, and darkened when filtered through the various particulate layers. Proof of this concept is visible during major wildfire seasons and with volcanic eruptions such as Krakatoa in 1883. After Krakatoa, the sky darkened, sunsets turned deep red globally for months, and the moon appeared blood-colored.

Whether through natural means or supernatural intervention, the Creator of light can dim the sun however He chooses.

“...and the moon became as blood.” (Revelation 6:12c)

This phrase is consistent with heavy atmospheric particulates, volcanic ash, widespread fires, and impact debris. When light passes through thick atmospheric particles, shorter wavelengths scatter, and the moon appears red. This is visible during total lunar eclipses and the so-called

“blood moon.” Under extreme global atmospheric conditions, this effect would be intensified.

“And the stars of heaven fell unto the earth even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.” (Revelation 6:13a)

The 1833 Leonid Meteor Storm saw the night sky in the United States filled with meteors. It was described in ways that match “stars falling.” A Library of Congress write-up estimates 50,000 to 150,000 meteors per hour during its peak. That’s not a few streaks. That’s the sky raining fire.

Meteor storms happen when the Earth passes through dense debris field left by a comet (Leonids) or a breakup event. This could create a global meteor storm with many meteorites making it to the ground, especially if fragments are larger and rich in iron. If there were many such incoming objects, the “stars falling to the earth” can be taken literally.

A helpful calibration point is Meteor Crater near Winslow, Arizona. This particular meteor was a small object with a gigantic result. It is estimated that it was 150 feet across, which is small astronomically, but it nevertheless blasted a crater three-quarters of a mile wide.

The Greek word *olunthos* denotes figs that did not ripen at the proper season and continue hanging upon the tree during the winter. The fruits do not mature and fall off when violent winds shake the tree. “As a fig tree casts her untimely figs” is exactly what a dense meteor storm looks like as countless bright streaks appear to drop out of the sky.

The sixth seal does not merely describe random disasters. It describes the destabilization of everything humanity assumes is fixed such as:

- ❖ The ground (earthquake)
- ❖ The light (sun darkened)
- ❖ The calendar rhythm (moon altered)

❖ The heavens (stars falling)

Genesis chapter one establishes these as stable markers of order and Revelation chapter six shows them in upheaval.

“And the heaven departed as a scroll when it is rolled together...” (Revelation 6:14a)

The Greek verb *apochōrizō* carries the idea of separation, splitting apart, or withdrawing. In the ancient world, scrolls were rolled up horizontally. When rolled up, the written surface disappears from view. The visible expanse is removed. The picture is not annihilation, but one of withdrawal or retraction. This language echoes the words of Isaiah:

“And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree.” (Isaiah 34:4)

Isaiah was describing judgment upon nations (specifically Edom), using cosmic imagery to portray the collapse of a world order. The Book of Revelation intensifies and universalizes that language.

What could heaven being rolled like scroll describe? A massive atmospheric disturbance making the sky appear torn or retracted. A visual splitting effect caused by extreme light phenomena. The removal of atmospheric clarity due to debris, revealing darkness beyond. But the language feels even stronger than atmospheric change. It suggests the veil between heaven and earth being removed. The “sky” as we perceive it is no longer stable.

Genesis chapter one presents the firmament as separation between heaven above and the planet below. The sixth seal presents that separation as destabilized. The structure established in Genesis begins to unravel. This does not necessarily mean

the final destruction of the universe – that comes later – but it signals the end of normal as we know it.

...and every mountain and island were moved out of their places.” (Revelation 6:14b)

Mountains represent stability and permanence because of their vast size and mass. Islands represent distant nations and remote regions, so this portion of scripture indicates global scope. It is not local judgment, but a comprehensive destabilization. Such movement involves massive tectonic shifting, continental displacement, and tsunami-level upheaval.

If a single 9.0+ earthquake can measurably shift the axis and cause global reverberation, what scale of seismic activity would be required to move “every mountain and island” out of place?

The sky receding and the removal of heaven, along with the shifting of landmasses creates the mental collapse that follows.

“And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains.” (Revelation 6:15)

There is nowhere to hide. Humanity desperately tries in vain to hide in rocks from the overwhelming power of the Lamb, but what stands out is the social hierarchy.

1. Kings
2. Great men
3. Rich men
4. Chief captains (military leaders)
5. Mighty men
6. Bondmen (slaves)
7. Free men

Status disappears very quickly. Political power cannot shield kings. Economic wealth cannot protect the rich. Military strength cannot defend commanders. Social status makes no difference. The sixth seal levels humanity because judgment is not selective by class, affirming the words of Isaiah.

“And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats;

To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.” (Isaiah 2:19-21)

Isaiah describes people hiding during the day of the Lord. This is not merely panic from a natural disaster. It is pure fear as humanity calls for the mountains and rocks to fall upon and hide them from the eyes of Jesus.

“And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.” (Revelation 6:16)

Mankind knows these events are not random. This is not merely nature at play, but authority from the throne of God. This is the Lamb at work, the One whom they have steadfastly rejected. But instead of repentance, they seek concealment. This is telling because unbelief and stubbornness in the face of God’s immense power led to judgment of the Israelite’s unbelief after Jesus rescued them from slavery in Egypt.

*“Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness: When your fathers tempted me, proved me, **and saw my work.**” (Psalms 95:8-9)*

The Greek word for “reprobate” is *adokimos*. It means disapproved, failing the test, unqualified, and rejected after examination. The word was used in metallurgy for metal that failed purity testing. A reprobate mind is not merely a sinful mind, it is one that has failed the test of moral discernment.

*“And even as they did not like to retain God in their knowledge, **God gave them over to a reprobate mind...**” (Romans 1:28a)*

Someone with a reprobate mind is morally inverted and unable to evaluate right and wrong. Their conscience has been seared through persistent rejection of truth to the point that they love evil and discard good.

A reprobate mind is not person struggling with sin. It is someone who has persistently rebuffed truth. They have been given over to their sinful chosen path – exercising free will – and abandoned by God. Ironically, while humanity recognizes the divine wrath, they stupidly seek rocks instead of repentance.

*“For **the great day** of his wrath is come; and who shall be able to stand?” (Revelation 6:17)*

“The great day” is a phrase echoing the Old Testament concept of “the day of the Lord” reiterating the words of the prophets Joel, Isaiah, and Zephaniah. The “day” refers to a decisive divine intervention in judgment. Labeling it “great” intensifies its magnitude.

*“Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for **the day of the LORD** cometh, for it is nigh at hand; A day of darkness and of gloominess, a day of clouds and*

of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations.” (Joel 2:1-2)

*“The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for **the day of the LORD is great and very terrible; and who can abide it?**” (Joel 2:10-11)*

*“And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before **the great and the terrible day of the LORD come.**” (Joel 2:30-31)*

*“Howl ye; for **the day of the LORD is at hand; it shall come as a destruction from the Almighty.**” (Isaiah 13:6)*

*“Behold, **the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.**” (Isaiah 13:9-10)*

*“**The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness.**” (Zephaniah 1:14-15)*

Did you also notice the possessiveness of “His wrath?”

*“For the great day of **his wrath is come; and who shall be able to stand?**” (Revelation 6:17)*

This is not an impersonal catastrophe. It is not fate, nor is it random cosmic collapse. It is wrath against sinners. As verse 16 specifies, “The wrath of the Lamb” is one of the most striking phrases. The Lamb is a symbol of sacrifice, meekness, redemption, but now it is turned into the executor of judgment. The One who offered salvation now enforces righteous justice. The rejection of grace does not eliminate judgment; rather, it intensifies the accountability.

The phrase “Is come” is also important.

*“For the great day of his wrath **is come; and who shall be able to stand?**” (Revelation 6:17)*

It means has arrived, has begun, and is now present. But it does not necessarily mean it is finished. It signals entry into the day and the onset of divine wrath. The text signals that humanity recognizes a transition point as something irreversible has begun.

“Who shall be able to stand” is the climax of the seal.

*“For the great day of his wrath is come; and **who shall be able to stand?**” (Revelation 6:17)*

This is not merely fear. It is an existential realization of the futility to oppose the Lamb. To “stand” in Scripture means to endure, to remain, to survive divine scrutiny. Psalm 1 contrasts the righteous standing in judgment with the wicked not standing.

*“Therefore the ungodly **shall not stand** in the judgment, nor sinners in the congregation of the righteous.” (Psalms 1:5)*

Stand does not merely mean to physically remain on your feet. It also means to survive an

evaluation by the Lamb. The wicked “shall not stand” because their foundation is unstable, like chaff which the wind drives away.

“The ungodly are not so: but are like the chaff which the wind driveth away.” (Psalms 1:4)

Their life is not rooted in the law of the Lord. When exposed to judgment, they simply collapse.

“For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.” (Psalms 1:6)

Psalms sets up two paths in which the righteous are planted like trees by streams of water and the wicked are like chaff blown away. Revelation chapter six shows the wind arriving. The shaking begins. The heavens roll back. The earth convulses. The “chaff” hides in caves.

Malachi wanted to know who would be able to endure the coming of the Lord, because His arrival would not be gentle, but purifying. He wrote about a refiner’s fire and fuller’s soap, indicating that Jesus is going to cleanse and judge.

*“But who may abide **the day** of his coming? and who shall stand when he appeareth? for he is like a refiner’s fire, and like fullers’ soap.” (Malachi 3:2)*

Revelation 6:17 echoes that same prophetic tension. The sixth seal ends with terror and wonders if anyone is able to stand? The answer is found in chapter seven. The sealed servants of God, the great multitude in white robes, the martyrs marked by the Lamb, these are the people that will stand.

The sinful people on earth finally recognize there is a throne somewhere beyond their reach. There is a Lamb that has served as Creator and Messiah of mankind. There is also wrath after grace runs out. But recognition does not equate to repentance as humanity seeks hiding places instead of

forgiveness. That reveals a lot about their rebellious, hardened hearts.

THE SEVENTH SEAL

After the violence of the sixth seal with its earthquake, cosmic disturbances, and universal terror, it would be logical to expect further escalation. But there is only silence.

“And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.” (Revelation 8:1)

Why silence? Throughout Revelation, heaven has been loud with living creatures crying, “Holy, holy, holy,” elders casting their crowns, angels proclaiming with a loud voice, and the martyrs crying, “How long?” Suddenly there is a total cessation of noise. Silence in Bible is often associated with awe before judgment and anticipation of divine action.

“But the LORD is in his holy temple: let all the earth keep silence before him.” (Habakkuk 2:20)

“Hold thy peace at the presence of the Lord GOD: for the day of the LORD is at hand...” (Zephaniah 1:7a)

In this case, it is the proverbial calm before the storm, the hush before the wrath of God is manifested. If the sixth seal was upheaval, the seventh seal is stillness. It is as if heaven pauses and the universe collectively holds its breath. The Lamb opens the final seal on the scroll and there is reverent silence.

*“And when he had opened the seventh seal, **there was silence in heaven** about the space of half an hour.” (Revelation 8:1)*

Why is there silence in heaven quantified at thirty minutes?

*“And when he had opened the seventh seal, there was silence in heaven **about the space of half an hour.**” (Revelation 8:1)*

Why does the Jesus take a break? We simply don't know. Is this time literal or figurative? Literal, because it is a measured pause and serves as an intentional delay. The same God who calculates wrath also quantifies silence. The Lamb does not rush; He opens the final seal and heaven pauses. The only event of the seventh seal is silence and it serves as the precursor to the seven trumpets.

There are several events which launch immediately after the silence. Seven angels are given seven trumpets. Another angel offers incense with the prayers of the saints. Fire from the altar is thrown to the earth. Voices, thunderings, lightnings, and an earthquake follow. The prayers of the saints – echoing the fifth seal martyrs – rise before God. Then judgment intensifies, suggesting that the trumpet judgments are connected to the prayers for justice. The cry of “How long?” is not forgotten.

The seventh seal is yet another escalation which ushers in more judgment and destruction upon the Antichrist system.

SUMMARY OF THE SEVEN SEALS

When the Lamb opens the first seal, a rider on a white horse appears. He carries a bow and is given a crown, going forth conquering. The imagery suggests authority and victory. This rider represents the beginning of global domination through deceptive peace, political consolidation, and the rise of the Antichrist. The world begins to unify under a force that appears orderly but carries the seed of judgment.

The second seal releases a rider on a red horse. He is granted power to remove peace from the earth, and people begin to kill one another. A great sword is given to him. This represents widespread war and bloodshed. The fragile stability introduced in the first seal collapses into violence. Human conflict intensifies, and society becomes destabilized. The emphasis is not isolated warfare, but global unrest.

The third seal reveals a rider on a black horse holding scales. A voice announces inflated prices for wheat and barley, indicating severe famine and economic collapse. A day's wages buys just enough food for survival as scarcity grips the earth. Yet luxury items like oil and wine are not harmed, suggesting inequality persists. This seal portrays economic distress, rationing, and systemic hardship following war.

The fourth seal brings a pale horse. Its rider is named Death, and Hell follows him. Authority is given over one-fourth of the earth to kill by sword, hunger, disease, and wild beasts. This seal gathers the effects of the previous three into widespread mortality. It is not total annihilation, but catastrophic loss on a massive scale. Death spreads and Hell is enlarged.

The scene shifts from earth to heaven. John sees the souls of those who were slain for the word of God and their testimony. They cry out, "How long, O Lord, holy and true, dost thou not judge and avenge our blood?" They are given white robes

and told to rest until the full number of martyrs is completed. This seal reveals that as persecution intensifies, heaven is aware of their suffering, and judgment is vengeance is coming.

When the sixth seal is opened, a great earthquake occurs. The sun becomes black, the moon turns as blood, stars fall, the sky recedes like a scroll, and mountains and islands are moved. Creation is shaken. Society hides in terror, recognizing that this is "the wrath of the Lamb." They cry out, "For the great day of his wrath is come; and who shall be able to stand?" This seal marks a dramatic unveiling of divine judgment and universal recognition of God's intervention.

When the Lamb opens the seventh seal, there is silence in heaven for about half an hour. After the escalating chaos of the previous seals, heaven becomes still. This silence signals solemn anticipation. It serves as a transition, introducing the seven trumpet judgments that follow. The pause underscores that what comes next is deliberate and measured. Judgment is not chaotic, but unfolds according to divine order.

Gospel of Matthew	Event/Description	Book of Revelation
24:4-5	False Christ's and deception	6:1-2 (First Seal – White Horse)
24:6-7a	Wars and rumors of wars	6:3-4 (Second Seal – Red Horse)
24:7b	Famines	6:5-6 (Third Seal – Black Horse)
24:7c	Pestilences / widespread death	6:7-8 (Fourth Seal – Pale Horse)
24:9-13	Persecution and martyrdom of believers	6:9-11 (Fifth Seal – Souls under the altar)
24:21-22	Great Tribulation	6:9-17 (Seals 5-6 - Escalation)
24:29	Sun darkened, moon not giving light, stars falling	6:12-14 (Sixth Seal – Cosmic disturbance)
24:30	Sign of the Son of Man; mourning; recognition	6:15-17 (Sixth Seal – Humanity recognizes wrath of the Lamb)
No parallel	Silence in heaven; transition to the seven trumpets.	8:1 (Seventh Seal – Silence in heaven)