

R E V E L A T I O N ' S  
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# REVELATION'S SCIENTIFIC ACCOUNT (RSA, 2025)

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Revelation's Scientific Account (RSA, 2025)

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D.A. Wonneberg, Ph.D.

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1. Revelation, Science, Big Bang, Creation, Evolution, Early-Earth, Christian Apologetics.

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## P R E F A C E

I have hesitated to provide a preface in as I believe any accurate analysis of Revelation should stand on its own without personal preference or informal anecdotes from the author. Moreover, Revelation is not some sort of adventure where the author details how and why he or she wrote. Revelation, is the holy, dignified, and respected Word of God.

Having said that, modern-day, sales-oriented interference by others has dominated and fully affected—and infected—what the public largely perceives about Revelation. To be clear, Revelation is not all about end-times death and destruction. Consider the term *wrath*: Heaven-based wrath is void from the entire first half of the book. When conflict is described, mercy and second chances are granted to offenders at most every turn. SO we find that wrath is minimal, mercy continues, and Christ is described as winning via communication or “the sword protruding from His mouth”.

In other words, end-times death and destruction is not as prevalent as advertised. Moreover, there is no so-called taken or rapture scenarios. They simply do not exist,

As a result of frustration with the Revelation status quo, I began to inquire and write. It has been a rewarding journey as, indeed, at every turn, scientific findings together with reconsideration of some New Testament Greek terms have fundamentally altered the Revelation narrative.

As it now stands, there is Revelation content consistent with a Big Bang/early-Earth chronology. There is insight as to the unseen forces regarding luck and ruin. There is clear identification of: one, the message held by the rainbow clad angel in Revelation 10; two, the Two Witnesses of Revelation 11; and the star-crowned woman in Revelation 12. And these identifications are just a sampling of all that is held within RSA.

As such, Revelation is wholly exciting and invigorating. Again, it is not for the typical and simplistically predictable end-times death and destruction scenario. It is that myriads of data are now disclosed to us. Or as the book itself is named—there is an unveiling of past, present and future information—information that is profound in nature.

For myself, personally, I continue to feel unworthy to be part of this this magnificent work known as the book of Revelation. It is an essential book-end to the entire Bible, the Living Word; and it accentuates, capitalizes, and well-summarizes the incredible Good News Gospel of Jesus Christ. Indeed, I consider myself to be an imperfect disciple of Jesus: I have at times lived a most unholy, hedonistic, and double-minded life--sometimes living among Christian circles-- other times, not. However, this might be my last opportunity to update RSA—this after 5 years of consecutive editions and updates. Perhaps I am older, and perhaps the Lord has me finally writing contritely and to Him alone.

As such, I communicate frankly and honestly with an unwavering insistence on scientific or scripture-based evidence, Order, logic, rationality, and simplicity per Occam's Razor must prevail while at the same time Revelation observations must be found to be consistent with the New Testament gospel—and Revelation indeed comes through on all of those fronts. With all of my being I am delivering what I believe is the most accurate understanding of Revelation to date. I am unlike most authors in that I lack charisma and sales proficiency—I do not hold and social media accounts save for RSA.Today.

In fact, RSA insight on Revelation is wholly Heaven-sent. I cannot take credit. It was by providence that I saw David Butler's analysis of the Theia giant impact event. It was a blessing to observe Anton Petrov's summary on new-found supernova evidence—its dust affecting water-life while delivering the bulk of Periodic Chart chemicals to Earth. It was only by Heaven's design that my a passport photo disintegrated whereby I ultimately found myself in a Toronto hotel room during the Covid-19 pandemic—cold, snowbound and isolated and a Jonah-esque scenario when you consider my home of Miami Beach.

I was alone and humbled in Toronto. And I had a pristine, never read copy of the New Testament delivered. God did the rest.

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Looking back, I am thankful for the time in Toronto and since then the greater opportunity to be involved in a fresh understanding of the book of Revelation—one that is consistent with the gospel and consistent with the academic record both in terms of historic chronologies and in terms of scientific fact. I am thankful for my upbringing in the northern locales of Dawson Creek, Williams Lake, and Vancouver, Canada. The Christians and churches there availed my knowledge and experience with the mighty moving of the Holy Spirit. I fully see its involvement is central to the original writing of Revelation and the current RSA insights about us.

The timing of RSA is interesting because original Christian thinkers could not have know, say, about the existence of spacetime, or the Chicxulub asteroid impact from 65 million years ago whereby its crater has only been discovered in the 1990s. Analysts also could not have know about, say volcanism and plate tectonics—a theory developed in the 1960s and now seen as fact. The Theia giant impact event has also been affirmed to the point of fact since the 1970s Apollo missions to the moon. All of this is now known and perfectly consistent with what John of Patmos witnessed and recorded some 2000 years ago.

This past point should not be underestimated as it is front and center proof of a Creator. The early-Earth chronology in Revelation 8 is also a potentially leading Christian apologetics point for it provides serious evidence for the existence of God. Heaven relayed this series of early-Earth facts 2000 years ago. Humankind only proved out various early- Earth fact and phenomena recently/

As such, and again, the RSA findings regarding Revelation are potentially revolutionary. While scientists and the media scurry around in the pursuit of extraterrestrial life, Revelation grants us a guided tour of Heaven; while philosophers and humanists complain about evil and injustices in life, Revelation outlines these unseen fundamental Seal-forces of life; while we debate about interruptions in the Darwinian chronology, Revelation outlines early-Earth information; while we debate sources of good and evil, Revelation details their advent and crescendo; Finally, and yes, Revelation also provides information on the Heaven versus Beast showdown and detail on the final Judgment, the 1000 year reign and the New Way.

It can be seen that the full gamut of past, present and future-oriented information is availed and unveiled in Revelation. Interestingly, Revelation's disclosure follows with logic in that obvious issues and questions are handled first while at the same time a general sequencing is followed. That is, the order flows as though Revelation was taking miscellaneous inquiries from an audience of believers. Church issues are addressed; curiosities about Heaven answered; questions as to fairness and luck are approached; there is information on the past Creation and the future of humankind; information on good and evil; and again, on far future events.

The whole while, Revelation maintains itself as a central if not leading New Testament book, The peace and forgiveness of the Gospel is displayed in Revelation. The legitimacy of Jesus Christ as the leader of humanity is expressed through His opening the Seals to His 1000 year reign. The spiritual aspects which dominate Revelation affirms the third person Holy Spirit time and again more so than any other New Testament book. Of course, the full full authority and magnificence of the Father Almighty is seen throughout—His Creation and early-Earth products, His mere presence where nature melts about Him, and His much anticipated walking with His people in the New Jerusalem—all of these situations and many more affirm Revelation as not only consistent but as leading the Bible message overall.

As such, I think you will find it most exciting to see Revelation right-sized from and end-times death narrative to and early/current/future-times life narrative Revelation will affirm science and vice versa. Revelation will affirm Old Testament prophecies and the New Testament gospel. It tells us about Heaven, early Earth, and unseen forces—all of which is relatively vacant from most Revelation analysis.

D.A. Wonneberg Ph.D  
Miami, FL, USA, 2025

## I N T R O D U C T I O N

### WORLDS MOST EXCITING BOOK

Arguably Revelation is the world's most exciting book! Of course there are the well known allusions to 666 and, say, Judgment Day. However, there are a great number of additional RSA-based insights regarding Revelation that were previously unknown, or in the least not well known.

A partial list of Revelation's breathtaking events and phenomena follows. It is produced to keep you, the reader, alert and involved. This is not your usual, sleepy, church outing!

- End times. Of course there is its storied end-times scenarios that prognosticators dwell upon. This includes the rise of the Beast, its 666 related domination of humanity, and the ultimate showdown between good and evil.
- Heaven. There is a tour of Heaven—something that one-ups the various after-life testimonials and light-at-the-end-of-the-tunnel movies.
- Time travel. Revelation has documented cases of time travel, that is the first theorized and now taken as fact phenomena known as spacetime is fully exhibited in Revelation in several instances!
- Big Bang. For the science nerds among us there is a Heavenly perspective on what appears to be the Big Bang flowed by various progressions in Earth's development and the advent of human life.
- Unseen forces. Arguably, the fundamental Seals, as they are opened, define and initiate the various fair and unfair forces each one of us has experienced in life. Conquest, relational unrest, economics, famine, disease and plain luck are all arguably defined as fully evidenced by RSA.
- WW III. Under Trumpet VI there is a cataclysmic war. Potentially humanity is set back to sticks and stones. This situation is separate from the far-future showdown with the Beast.
- The root of Evil. How and where evil came to Earth is well-documented in Revelation.
- The Gospel invitation. Offsetting the problem of evil is the magnificent Gospel invitation.
- Second Coming. Potentially, Revelation 11 outlines Heaven's perspective of the Second Coming of Christ with its "come up here!" exclamation which occurs at or near a Woe as well as the final Trumpet VII
- 1000 year reign. Revelation also has insight into the coming 1000 year reign of Jesus Christ.
- Judgment Day. Humankind's pre-eminent day to be sure. The event will occur. And soon. We should all be prepared.
- New Way. The much anticipated and prophesied New Way is finally seen. Here, God walks with His people in Heaven.

Considering all of the ultimate phenomena and events involved it is hard to deny Revelation as the most exciting book ever written. The excitement and action-packed events are there and it is RSA's job to disentangle them, understand John of Patmos' brief approach, and comprehend how events recorded in glory are manifest here on the Earth.

What is fundamentally blocking us from understanding these great and awesome events and objects clearly defined in Revelation? It is largely due to the Revelation sales industry insistence that the whole book is about end times death and destruction. From the insistence of this false narrative the great and positive attributes within Revelation have been stifled.

As such RSA must make a good and studious effort to determine and disentangle the false narrative and carefully identify and piece together the numerous positive parts that fully rightsize Revelation. As such, the introduction to follow is detailed, however, RSA's vigilant and lengthy effort will result in a profoundly superior understanding of Revelation at the end of the day.

### MISUNDERSTOOD

For a number of rather unfortunate reasons, Revelation remains to be a most misunderstood book. The central term, *revelation*, which from the ancient Greek means *uncovering* or *unveiling*, has largely been hijacked. As such and

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within the public's mindset, the term generally invokes thoughts of end-times death and destruction. This is accomplished to the delight of those that profiteer from such a fearful and macabre narrative.

And none of this has anything to do with the good news Gospel of Jesus Christ—especially in a book published by Heaven as the finishing touch to the New Testament and, indeed, the Biblical message overall.

Another term, *wrath*, is similarly misunderstood. Quite simply, the term or any synonym of it or anything approaching its meaning thereof, e.g., anger, payback, judgment, vengeance, etc., is not threatened or even uttered by anyone or anything Heavenly until a full half way through the book. In fact, wrath is not even enacted by Heaven until chapter 16—a full three-quarters or so through the book of Revelation.

Therefore, with a neutral disclosure of past, present, and future information in motion—and all within an environment of peace and not of wrath—what exactly is Revelation all about? In detail, what is the first half of Revelation all about?

Revelation's Scientific Analysis (RSA) provides a new, original approach to the book of Revelation—an academic approach that has been missing until now. While discoveries have been made in the scientific community and on the biology, chemistry, and astrophysics fronts among others, little if any of it has been applied to the book of Revelation. Although discoveries regarding the Big Bang-Creation event, volcanism and plate tectonics, and the Chicxulub crater have been made, and concepts such as spacetime have been developed, no one has thought to apply such facts to the otherwise difficult-to-understand book of Revelation.

As shall be presented in RSA, the book of Revelation is the rather neutral or unbiased uncovering of fresh, new information albeit cosmic and profound information. Heaven discloses significant data to do with the primordial past, the present and its unseen forces, and yes, the end of the age. Anything from the inner-workings of Heavenly society, to the invisible rules-of-life, to the Universe's creation and development events are all disclosed. As presented in surprisingly clear terms by John of Patmos as relayed by his Heavenly hosts, there is important information past the end of the age and regarding our ancient past and the powers and principalities that influence our current existence.

Regarding the future, RSA also provides valued-added facts, this although Revelation prognosticators and sales-motivated social-media types continue to malign what Heaven communicates. Future phenomena are clearly identified in Revelation and include the multi-faceted Beast, the Two-Witness-Churches, detail regarding the Great Tribulation, the underlying problem regarding the Babylon sin-industry, and the post-1000 year resurgence of Satan—all phenomena that are at times at least partially misidentified or relatively ignored by modern-day commentators.

Although RSA utilizes an analytical apparatus in a disciplined manner, RSA takes Revelation at face value and John at his word—this in respect for Heaven where all the information originates. With attention to ancient Greek and scientific fact, there is no need for, say, preterism, historicism, or some sort of pre-dispensationalist ideology. RSA simply respects Revelation, John, and Heaven along with the scientific notion of spacetime and the fact that Revelation is written in a different time, place, and dimension. With a factual, scientific approach there is not need to manufacture fanciful ideas and there is no need to assume John wrote in secret code or in symbols. Likewise, there is no need to assume John. There is absolutely no need to refer to other works.

RSA takes Revelation, ancient Greek, and modern science in concrete terms; and having done so, the full grace and power of the good news Gospel of Jesus Christ is readily shown.

## MODERN SCIENCE & ANCIENT GREEK

The key issues that are specific to Revelation—a book unlike any other—shall be outlined here. RSA's structured approach and methodical effort will fundamentally alter the modern-day understanding of Revelation. It begins with an unbiased scholarly inquiry. This is central to successfully understanding Revelation.

To identify and manage the special Revelation issues, RSA will employ a comprehensive and exhaustive analytical structure that considers modern science and ancient Greek literature, as follows:

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- A. Modern Science:
  - 1. Scientific concepts (the Big Bang, early-Earth phenomena, spacetime, etc.).
  - 2. Scientific research and peer-reviewed scientific journal articles.
  - 3. Definitive intra-Biblical evidence (Zechariah's horses, Christ's lampstands = churches, etc.).
  - 4. Logic methods of deduction and induction.
- B. Ancient Greek:
  - 1. Disclosure of all information; Unveiling of new, previously unknown data (per the definition of *revelation* or *apokalypsis*).
  - 2. Full consideration of past, present, as well as future events (per Revelation 1).
  - 3. Full and unbiased analysis of ancient Greek manuscripts and related literature:
    - a. Text forms: Textus Receptus, Majority Text, Critical Text.
    - b. Bible versions: public domain KJV (1611) & WEB (2023) so to allow vigorous academic debate.
    - c. Lexicons: Strong (1890/2023), Thayer (1896/2015), Liddell and Scott (1909/2007), and Vine (1940/2023), etcetera.
    - d. Codices/Papyri: Codex Sinaiticus, Codex Alexandrinus, Papyrus 115, etc.
  - 4. Full consideration of John of Patmos:
    - a. He utilizes vocabulary as best he can; There are some terms unavailable to him. (e.g., DNA); He writes in a brief, succinct manner. John writes neutrally and honestly.
    - b. He was accompanied by either Jesus, Angels, or Elders and wrote by power of the Holy Spirit. He relayed according to what Heaven communicated—it is not his personal version of events. Revelation is consistent with the good Gospel of Jesus, the New Testament and the Bible overall.
    - c. John does not write in code or utilize symbols or metaphors. He is not in a trance. He wrote in concrete terms albeit from a different time, place, & dimension per spacetime, i.e. Heaven.
    - d. John relays Revelation in a logical order (Introduction, Church messages, Heaven, fundamental Seals, developmental Trumpets, advent & fruition of the Gospel, advent & fruition of evil, etc.).

Revelation can be a difficult book to comprehend. Thus, it is crucial that we are steadfast with an unbiased, disciplined approach where the bulk of unbiased evidence guides our way. A thorough and structured inquiry shall be made with the outlined framework. It will give us the best chance at securing an accurate meaning of Revelation.

## BIBLE SCIENCE

There are some concepts and components within Revelation and the Bible that intersect both modern science and ancient literature. As a result, we will take this opportunity to outline some miscellaneous information that is relevant to our discussion of Revelation.

Time and again, we find that there are strong parallels between science and the Bible. The ancient writers of the Bible seem to have known a few facts about time and about the shape of the Earth. For example, there was early knowledge of the spherical, geometric properties of the Earth. The ancient Old Testament prophets definitely did not believe in a flat Earth as the following verse from Isaiah confirms:

It is He who sits above the circle of the earth (Isaiah 40:22; King James Version, 1611).

The Old Testament also seems to understand the tremendous time periods and generations involved within the Almighty's Creation. The ancient writers understood there could potentially be extended time segments with thousands of generations involved. Presumably, these would cover thousands of years if not more:

...the faithful God, who keeps covenant and loving kindness to a thousand generations with those who love him and keep his commandments (Deuteronomy 7:9).

Moreover, the Bible's New Testament writers also had a sense about possible distortions to do with time. They seem aware that they cannot perfectly compare humanity's concept of time with the Almighty's authority over time. Akin to the Genesis Creation account of seven Heavenly days, it is true that Creation would actually take up to 13.8 billion human-years. The following scripture supports this notion:



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But don't forget this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day (II Peter 3:8).

There are other details that seem to straddle modern science and ancient literature: There are facts to do with the magnificence of the Big Bang-Creation event; details to do with subsequent early-Earth extinction and development events; and possible scientific explanations to apparent time travel with Revelation actors appearing up and down the timeline. That is, there are descriptors involving the concept of spacetime.

## TIME TRAVEL

There appear to be instances of time travel within the Bible. For example, Jesus Christ insists that he existed before Abraham. In this shocking example that shook religious observers at the time and almost got Christ stoned to death, Jesus overtly stated that He pre-existed the iconic Father Abraham:

“Your father Abraham rejoiced to see my day. He saw it and was glad.” The Jews therefore said to him, “You are not yet fifty years old! Have you seen Abraham?” Jesus said to them, “Most certainly, I tell you, before Abraham came into existence, I AM” (John 8:56-58).

Jesus made a relativistic, time-travel, intensive claim: He existed at a previous point in time as understood by human standards. Perhaps we shouldn't be shocked that a Heavenly Being can achieve this. We commonly believe that the Godhead is omnipresent, omnipotent, and omniscient.

In another example, Jesus—while opening Revelation's Seals at what may be the dawn of time—is shown as a bloodied, sacrificed, Lamb. Otherwise put, Jesus Christ the Lamb of the world who was sacrificed at approximately 33 AD, is shown in Heaven opening the Seals of Revelation:

I saw that the Lamb opened one of the seven seals (Revelation 6:1).

How can it be that Jesus Christ, after His crucifixion and resurrection, is present at what may be the dawn of Creation? Therefore, the scientific approach to the concept of time travel, which encapsulates a discussion of spacetime, is fully warranted especially considering the various situations we read about in Revelation.

In another example of Biblical time-travel, John of Patmos himself witnesses the victims of the future, yet to occur, Great Tribulation:

After these things I looked, and behold, a great multitude which no man could count, out of every nation and of all tribes, peoples, and languages, standing before the throne (Revelation 7:9).

In other passages, John also witnesses the distant future where the Almighty walks with His people as long foretold by ancient Old Testament prophets.

I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple. The city has no need for the sun or moon to shine, for the very glory of God illuminated it and its lamp is the Lamb (Revelation 21:22-23).

John sees and experiences the future New Jerusalem. He records it all in explicit detail. He is not in a trance, or having a dream, or having a vision. It is most accurate to say that he is there in the future—present, observing, recording, and of sound mind. Proof of this may regard how John has rational two-way conversations and interactions with Heavenly Beings. The discussions are sober and logical.

Thus, John is keenly aware of what is occurring and is not in a dream or a trance. Furthermore, there is no need for John to write in code or metaphor and it is noteworthy that Heavenly Beings never ask him to communicate in such a manner.

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Although it is not perfectly clear if John of Patmos can be identified as John the Apostle, perhaps the most prominent New Testament observation to do with the counter-intuitive concept of time is seen within the Gospel of John. An understanding of the boundless aspect of time might be evidence that John of Patmos, indeed, is John the Apostle for both the Gospel of John and Revelation seem to have a firm grip on the otherwise confusing concept of time travel. The Saint John passage is a rather storied one so we include it in the KJV, here:

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 made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not (John 1:1-5; King James Version, 1611).

John 1:1 is an amazing passage in that it fully conveys the timeless virtues of God. The verse states that the Living Word transcends time and that the Word was there in the beginning. In RSA terms, this depth of comprehension—of the timeless and universality of the Almighty—is evidence that John of Patmos and John the Apostle were the same person. However, regardless of author, it is clear that the New Testament understands the potentiality of time travel. In fact and as seen, throughout the entire Bible there are examples of time travel. As a result, the concept of time should be front of mind when considering accurate translations of Revelation. Rather than downplaying John's abilities in Revelation, presuming that he wrote in code, or assuming that he wrote according to what first century readers would understand, it is better to consider scientific concepts and possibilities, however difficult.

## SPACETIME

Spacetime is one such concept that Revelation readers should carefully consider. The notion of spacetime can assist us with understanding some of the Revelation passages before us.

The definition of spacetime is straightforward enough: The three dimensions of our world are considered together with the concept of time. Spacetime tells us where an event or object is located based on these time and spatial inputs—four dimensions in all.

Spacetime may be a difficult concept to understand as it describes relativistic effects that account for why different observers differently perceive when and where events occur.

In “Is Time Travel Possible?” Stein and Harvey (2023) give the short answer “yes”, although, not in the way most of us think. Time moves relative to an observer. For example, an observer traveling near the speed of light experiences time more slowly than an observer at rest.

Related to this, spacetime distortions exists when an object in neutral space infringes on the gravitational ability of another object. This infringement also impacts the element of time. Gravity, as exerted by the objects, impacts space—but profoundly gravity can also impact time.

NASA (2011), describes spacetime as follows:

Time and space, according to Einstein's theories of relativity, are woven together, forming a four-dimensional fabric called "space-time." The mass of Earth dimples this fabric, much like a heavy person sitting in the middle of a trampoline. Gravity, says Einstein, is simply the motion of objects following the curvaceous lines of the dimple (NASA, 2011).

As outlined, spacetime can be thought of as a conceptual model bringing together three dimensions of space together with a fourth dimension, time. Spacetime could, therefore, explain otherwise unusual relativistic time effects that occur when traveling at or near the speed of light. It could explain the motion of massive objects in the universe (Mann, 2021).

Mann (2021) goes on to summarize with a common explanation regarding spacetime as though it was a sheet of rubber. Basically, massive objects create distortions on spacetime (that is, heavy objects placed on the the rubber mat which bends). These distortions have ramifications for other smaller objects on the rubber sheet.

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Spacetime may seem theoretical to some, but consider a striking scientific experiment from the early 1970s. The famous Hafele and Keating (1972) experiment had scientists put the world's most accurate clocks onboard jetliners. These clocks were flown around the Earth a few times and then compared with similar clocks on the ground. The clocks were found to have measurable differences in time. And these differences in time were consistent with the theories of special and general relativity first proposed by Albert Einstein.

Overall, the spacetime concepts of four dimensions, of traveling at the speed of light and time slowing down, of the mass-object impact whereby spacetime curvatures are affected—all of these considerations are pieces to the puzzle to understanding Revelation.

For our purposes here in RSA, there is wisdom in science and that spacetime is potentially consistent with examples of seeming time-travel found in Revelation. We can lean on science, have faith that logical explanations will continue to come to fruition, and at the same time have faith that Revelation is factual.

Indeed, Christ the Lamb was at the beginning of time. John of Patmos, indeed, observed the Great Tribulation victims. He indeed later saw the Almighty walking with His people. Therefore, Revelation is based on concrete fact. It is not dominated by mythology, superstition, or symbolism. We can believe what John witnessed was accurately recorded.

Spacetime is a fascinating topic where planetary bodies, gravity, and time are all presented in a fashion counter-intuitive to our linear, object-based, and chronology-based, sequential thinking. The concept of spacetime provides a possible set of explanations for what we observe in Revelation. Spacetime is a key issue to consider when attempting to properly translate Revelation.

## ANOTHER DIMENSION

On another note, perhaps one involving pseudo-science but commonly pursued all the same, is the notion of extra-terrestrial life. It is fair to state that intelligent life from another part of the Universe is highly anticipated by large portions of the scientific community. This anticipation is ironic in that professionals fully disregard the fact that such life contacted humanity within Revelation.

John of Patmos had contact with what we would term superior, intelligent beings from a different dimension. John spoke with such beings—superior, intelligent, Heavenly Beings that possessed eternal life and wisdom beyond our comprehension. It seems lost on modern-day scientists that John had this exceptional experience. Humanity, in fact, already possesses a bona fide reference point regarding contact with intergalactic life.

If we were to start over and reconsider first contact scenarios, American-style movies provide a reasonable beginning point. One might recall dramatic scenes from *2001: A Space Odyssey* and perhaps friendlier scenes from *ET The Extra Terrestrial* or the *Star Wars* franchise of films. There are also first-contact situations regarding not-so-friendly scenes in the *Alien* franchise of movies. Of note, most of the initial human-alien interactions are rational with fear but careful consideration on behalf of the human beings involved. Movie-scripted first contacts usually portray calculated physical movement, simple vocalizations, and slow communicative gestures.

All of this is amazingly similar to what is found in the Bible. From Moses standing on holy ground near the burning bush; to excited Isaiah who saw the Lord high and lifted up—His train filling the Temple; to Mary being favored by Heaven; to Paul being struck down on the road to Damascus—there are similarities to Hollywood scripts. The intelligent being is clearly superior. The human being is susceptible, cautious, fearful, and in wonderment.

As applicable to Revelation, the same is true of the out-of-world visit by Jesus Christ to his friend John as first detailed in chapter 1. There is a loud, clear voice. There are the amazing eyes, hair, face, and feet. There is glorious clothing. And interestingly, there is empathy expressed by the superior being with the phrase “do not be afraid” voiced by Jesus. Christ then proves his worth by deciphering the stars (Angels) and the lampstands (Churches). That is, Jesus Christ the superior Being, comforts John, identifies Himself, proves Himself, and then instructs John to observe and record.

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Regarding Earthly versus Heavenly dimensions the Bible understands this dualism the best. Time and again, the Bible recognizes the parallels but the differences between Earth and Heaven. There may be similar phenomena at stake—say the possibility of a global epidemic—however a difference between Earthly human efforts to mitigate the epidemic and Heavenly spiritual forces. Scripture is clear:

“Not by might nor by power, but by My Spirit,” Says the Lord of hosts (Zechariah 4:6; King James Version, 1611).

That is, solutions are not found by human might or power but by Heavenly, spiritual power. There is a difference between the futile Earthly dimension and the powerful Heavenly dimension although the same phenomena may be at hand. This concept is repeated in Matthew:

Assuredly, I say to you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven (Matthew 18:18; King James Version, 1611).

Again, there are definite parallels between Earth and Heaven—two perspectives on the same phenomena or problem at hand. However, Matthew 18 invites us to take the Heavenly approach here on Earth, that is, whatever is spiritually prayed about on Earth can be affected within the Heavenly realm.

Thus, overall from scripture, we learn there is a human, Earthly perspective on phenomena and there is a spiritual, Heavenly perspective. As applied to our Revelation analysis both can be true at the same time. For example, the Big Bang-Creation event is described in chapter 8 from Heaven's vantage point while the Big Bang is well-documented from the human, scientific point of view. While perspectives are different, they often share similar descriptors and sequences of events.

This dualism within Revelation is a powerful observation. We can take solace that there is Earthly fact according to our human perspective and there is a simultaneous Heavenly perspective. We can better navigate Revelation with this dualism in mind. We need not panic and senselessly pursue ridiculous and nebulous or irrelevant findings in other parts of scripture or in other segments of human history. We need not develop grandiose theories and fantastic postulations. We need only take John at his word and consider modern science, the Earthly point of view, together with ancient Greek literature—largely the Heavenly point of view. This can be accomplished with grace, dignity, and a far more accurate translation outcome.

Overall, science within the Bible—whether it be the circle of the Earth; the difference in Earthly years versus Heavenly days; the various viewpoints allowed under the concept of spacetime; and, consideration of Earthly versus Heavenly perspectives—all of this can greatly aid our ability to rightly understand Revelation.

As such, we reiterate our utilization of scientific hypotheses and peer reviewed science articles on the one hand while carefully analyzing ancient Greek New Testament literature on the other hand. As shall be seen, observations to do with spacetime, the Big Bang-Creation event, and early-Earth development events will dominate our analysis of the Trumpets of Revelation.

## ANCIENT GREEK

Accurate understanding of ancient Greek is critical and it is unfortunate that the fundamental term, *revelation*, is exactly where end-times death commentators and early-life science inquirers part ways. The most elemental of all terms, *revelation*, often has a modern-day usage that revolves around vengeance, judgment, wrath, and death. However, there is also the connotation to do with a new idea and new information as in “I just had a revelation.”

The first meaning to do with potential violence is attention grabbing. The second meaning to do with information is rather menial—it is less spectacular. So which one wins-out in our hedonistic, human-based, society that is geared towards novelty, entertainment, and satisfaction? A riveting end-times scenario or less attractive information-based scenario?

A perusal of modern-day Revelation publications at the local bookstore will quickly answer this question. End-times themes completely dominate the bookshelves. While almost nil publications will provide meaningful insight into the

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facts of Revelation, almost nil will emphasize past, present, as well as future, considerations of information. They will propagate the end-times death and destruction narrative—an outcome that is seemingly programmed.

## DISCLOSURE OF INFORMATION

Beginning with the basics, the term *revelation* hails directly from the Greek term *apokalypsis* or ἀποκάλυψις. According to the lexicons:

G602... ἀποκάλυψις *apokálypsis*, ap-ok-al'-oop-sis; from G601; disclosure:—appearing, coming, lighten, manifestation, be revealed, revelation (Strong, 1890/2023).

ἀποκάλυψις...revelation; ἀποκάλυπτω...to disclose, uncover...to reveal oneself (Liddell & Scott, 1909/2007).

An uncovering...1. a laying bare, making naked...2. A disclosure of truth, instruction, concerning divine things before unknown...(Thayer 1896/2015).

An uncovering...(h) the symbolic forecast of the final judgments of God...(Vine, 1940/2023).

Although we disagree with Vine's late, 1940s comment on the "judgments of God" it can be seen that overall the term is dominated with the idea of neutral relaying of information. That is, *disclosure*, *uncovering*.

Therefore, from the above definitions, Revelation might be best understood as a disclosure of new information—a neutral, unbiased, relay of data. The information is universal and timeless. Indeed, Revelation will be shown to disclose information about the primordial past and about the structural forces that undergird current human existence. Revelation discloses observable scientific events regarding phenomena seen throughout the Universe—all from a Heavenly perspective.

As clearly defined from the ancient Greek, the concept of disclosure of information pales in comparison to what the public is led to believe. They are incorrectly led to believe that Revelation is primarily involved with end-times events. Not only is the definition the polar opposite, but the death narrative is the polar opposite to the good news Gospel of Jesus Christ. The dominant, modern-day perception of Revelation is centered around end-times anger, wrath, judgment, death, and destruction.

And this dominant, modern-day perception is flat-out wrong.

As such, an attempt will be made to rectify the situation with a comprehensive and exhaustive effort based on any and all relevant information on Revelation. It has been almost a century since the first, most notable Revelation documentation effort has been made (Hoskier, 1929). However, past *information* an accurate rendering of the *meaning* of Revelation will be made within the RSA hypothesis.

## PAST, PRESENT (& FUTURE)

Past the defined unveiling, uncovering, or disclosing of information are the additional aspects of past, present, and future-oriented information. The various tense perspectives are also a key consideration to understanding the entire message of Revelation.

Early on, Revelation sets the stage for what is to be disclosed and describes a spectra of time periods—the past, present, and future. That is, there is significant information about the past including the primordial, ancient past. There is significant information about the present circumstance as in why things operate the way they do and why life can be so challenging. There is also information about the future, the advancement of humankind, and the end of the age. Allusions and references to these time categories are repeated in several chapter 1 instances especially to do with the existence of the Godhead:

Who is and who was and who is to come (Revelation 1:4).

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"I am the Alpha and the Omega," says the Lord God, "who is and who was and who is to come, the Almighty" (Revelation 1:8).

Don't be afraid. I am the first and the last, and the Living one. I was dead, and behold, I am alive forever and ever. Amen. I have the keys of Death and of Hades (Revelation 1:17-18).

Write therefore the things which you have seen, and the things which are, and the things which will happen hereafter (Revelation 1:19).

Therefore, one of the initial themes of Revelation is to respect the ancient past, along with the present, together with future-oriented information. It is overly simplistic to think the Lord only exists to take on future drama. It would also be biased to presume Revelation is only about a future death narrative. Indeed, as we shall discover in Revelation's Creation Account, there is a preponderance of disclosed new information regarding the ancient past. There is substantial, profound information relevant to the inner workings of the present. And of course, there is significant information to do with the future.

This comprehensive trifecta view of information is rational. It is logical that the Almighty takes the opportunity and discloses great and wondrous things in Revelation—not just references to future death and destruction. Heaven takes the opportunity to further develop its new Church. Messages are sent, information about Heaven is presented, the fundamental forces of the Seals are summarized, and, yes, the primordial Creation past is recapitulated along with early-Earth (and some late Earth) Trumpet-events.

## URGENCY

Past the fundamental factors of past, present, and future information—*urgency* is emphasized by John of Patmos. Many presume this urgency is due to pending—you guessed it—wrath, death, and destruction on a global scale. While it is true that death may be approaching, it is not global end-times death that is as urgent as our own personal deaths.

Let us consider the Biblical facts.

The scale or magnitude with which the Almighty exists is immense on the one hand. On the other, we must remember just how small, insignificant, fragile, and brief human life really is. Restated, the proper understanding of urgency is two-fold: One, the enormity and magnificence of the Almighty; Two, the insignificance and the brevity of human life.

While we can all agree that the Almighty is eternal we seem to be less clear on the fragility of human life. Although many of us may acknowledge that life is short we should further consider this in cosmological and Biblical terms. Scripture tells us:

My days are swifter than a weaver's shuttle, and are spent without hope. Oh remember that my life is a breath (Job 7:6-7).

Man, who is born of a woman, is of few days, and full of trouble. He grows up like a flower, and is cut down. He also flees like a shadow, and doesn't continue (Job 14:1-2).

James talks about the brevity of life in context of rich, wealthy, and arrogant people:

Let the brother in humble circumstances glory in his high position; and the rich, in that he is made humble, because like the flower in the grass, he will pass away. For the sun arises with the scorching wind and withers the grass; and the flower in it falls, and the beauty of its appearance perishes. So the rich man will also fade away in his pursuits (James 1:9-11).

James goes on and states in stark, blunt terms:

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For what is your life? For you are a vapor that appears for a little time and then vanishes away (James 4:14).

Perhaps the most upsetting passage regarding the fragility of life—and what should be our wise management of it—regards a most famous passage. This popular verse is seemingly located in every dining room across America:

Eat, Drink, and be Merry!

However, the entire passage was originally stated by Jesus Christ and it does not end so well. It arguably possesses one of the toughest punch-lines in all of the New Testament. It is especially hard-hitting in the King James Version:

And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee (Luke 12:19-20; King James Version, 1611).

What a statement! “Thou fool!”

Therefore, and quite clearly in the Biblical sense, life is short and should be respected. We should live life responsibly. We should live life with urgency.

The brevity of life can also be stated in mathematical or scientific terms. Of the 4.6 billion years the Earth has existed, human life can only account for, at most, a million of those years. This generous number is a mere 0.0002% of the total time elapsed. Therefore, life is brief. We are fortunate to live, breathe, grow to maturity, and perhaps have a family and a career. Again, perhaps we should live with prudence. We should live with urgency.

Because of humankind’s short timespan in both cosmic, Biblical terms and in scientific, chronological terms we can agree that urgency is required to address matters in an appropriate manner. The Bible outlines that we should not put off important decisions or actions:

Now is the accepted time; behold, now is the day of salvation (II Corinthians 6:2; King James Version, 1611).

This Corinthians passage is similar to the urgency shown by John. As such, Revelation outlines:

The things which must happen soon...for the time is near (Revelation 1:1,3).

Overall, meager humanity lives before an everlasting God. Ergo, it is incumbent on us human beings to be serious about the decisions we make and timely about the actions we take. Indeed, we can all agree that there should be some urgency to life—that the time is short.

It is not necessarily true that end-times death and destruction is about to take place, hence the urgency.

Instead, our balanced, seasoned analysis indicates that after John sees the grandeur of Heaven and the explosive Big Bang-Creation event, among other things, he rationally comes back to express urgency in his introductory Revelation 1 comments. What he witnessed is not mundane or predictable. He witnessed things that are fantastic and wonderful. John understands that we need to live as responsibly as possible. That events are profound. That human morality matters. That the Almighty is infinite. And that we are futile as the scripture outlines.

As such, John motivates us to urgency.

## NO WRATH

Unsurprisingly, most members of the public do not realize that the term *wrath*, or anything approaching it, is not threatened by Heaven until mid-book. Commentators themselves overlook this very simple, well-defined, elementary fact. That is, there is no sign of anger or rage expressed by the Almighty or anyone Heavenly through the entire first half of Revelation.

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The term *wrath* is finally utilized by Heaven in Revelation 11—about 50% through the 22 chapter book of Revelation. Moreover, *wrath* is not even enacted by Heaven until Revelation 16—a full three-fourths through Revelation.

Thus, it is erroneous to believe that the first half of Revelation is necessarily to do with the death narrative—wrath, anger, vengeance, death, destruction and so on. Although there is a group of evil inhabitants quoted as saying they fear the wrath of the Almighty, this concern is voiced by guilty human inhabitants. Again, the wrath comment is not an exclamation or threat issued by anyone or anything in Heaven. Not whatsoever.

The relevant passage where humans are afraid is replicated here:

The kings of the earth, the princes, the commanding officers, the rich, the strong, and every slave and free person, hid themselves in the caves and in the rocks of the mountains. They told the mountains and the rocks, “Fall on us, and hide us from the face of him who sits on the throne, and from the wrath of the Lamb, for the great day of his wrath has come, and who is able to stand?” (Revelation 6:15-17).

Clearly, it is the Earthly kings, magnates, generals, etcetera, acting cowardly, hiding in caves, and expressing their fear. It appears to be a type of guilt reaction.

And to our point: Heaven is not threatening wrath or anything vaguely related.

So yet again we see Revelation is not all about wrath, end-times death, and destruction. In our brief discussion here we have learned that (at least in the first half) Revelation regards:

- A. Information—the unveiling, uncovering, or disclosure of information.
- B. Data to do with the past and present (along with the future) is emphasized.
- C. Urgency is underscored as human life is limited and frail while the Almighty is unlimited and all-powerful. The related events—both positive and negative—are profound.
- D. Wrath does not exist. Wrath, anger, death, destruction, or vengeance simply is not threatened or communicated by anyone or anything Heavenly.

Therefore, the end-times death narrative is largely extinguished even before Revelation 1 is exited.

As such, it begs the question, if not end-times, what is the first half of Revelation all about?

## JOHN OF PATMOS

Although debate about John's true identity festers in some intellectual circles, the message of Revelation and our analysis within RSA finds it irrelevant. It is really inconsequential if John is identified as either the beloved Apostle John or another pious John. Either way, John describes himself as being from Patmos—and he finds himself in the personal company of Jesus Christ. John graciously describes his situation in Revelation 1:

I John, your brother and partner with you in the oppression, Kingdom, and perseverance in Christ Jesus, was on the isle that is called Patmos because of God's Word and the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and I heard behind me a loud voice, like a trumpet saying, “What you see, write in a book and send to the seven assemblies...” (Revelation 1:9-11).

In Revelation, this John of Patmos repeats time and again that he saw or that he heard various phenomena directly and in a concrete fashion. He saw or heard previously undisclosed information with his own eyes and ears and immediately recorded them as such.

With this in mind, it is interesting that John's iterations and reiterations are largely disregarded by Revelation commentators. Perhaps expecting this skepticism, John goes out of his way to reaffirm his observations when it



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comes to a spectacular statistic, say the 200 million figure under Trumpet 6. John repeats that he ascertained the statistic correctly:

The number of the armies of the horsemen was two hundred million. I heard the number of them (Revelation 9:16).

John seems to sense that skeptics may question his accuracy. He seems wise to the criticism. John might be aware that his observations will be questioned and that conspiracies and mythologies will be hatched. He seems aware that his own reputation will be questioned. He senses his own abilities and faculties will be doubted. As such, John repeats that he got the number right.

All of this is further evidence that we should trust John for who he is and what service he performs. Moreover, much of what John witnesses is in the presence of other parties. It is all the more reason we should believe what is recorded in Revelation.

We will demonstrate that John's vocabulary—what he says and what he doesn't say, his witness (in the company of other Heavenly personalities), and the real and concrete observations (that do not utilize symbols or coded language) all make him an honorable and credible recorder of the information within Revelation.

## VOCABULARY

We note that John, who is only able to utilize the ancient Greek terms and vocabulary availed to him, completed his task as best he could. On this front, we need to be forgiving to John when terminology such as deoxyribonucleic acid or DNA, mitochondrion, and photosynthesis were not available to him. We need to be science-based but at the same time we need to have grace towards the terminology utilized and what John is attempting to communicate.

Regardless of vocabulary utilized, we need to accept each and every word John recorded. However imperfect, it is a grave academic mistake to group John's words together, for example, if we wrongfully assume that John is making repetitious or redundant observations.

In one specific instance in Revelation 8:9, while discussing loss of life, John seems to discriminate between simple biological life and intelligent life. Some versions leave out his second iteration or phrase. However, John may be nuancing the differences between simple plant or cell life and early forms of human life. This regards the phrase ἔχοντα ψυχάς which is roughly translated as *having life* or *and had life*.

The subject phrase does appear in the King James Version. The entire passage is as follows:

And the third part of the sea became blood; And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed (Revelation 8:9; King James Version, 1611).

It can be seen that John was describing creatures that lost their lives, but then he seems to provide an additional phrase "and had life." In other words there were creatures, and then there were creatures that "had life." This second group may have possessed intelligence or perhaps breathed oxygen. The second group could possibly be the forerunner to human life. Suddenly the phrase becomes an ultra-critical one. The phrase ἔχοντα ψυχάς, which shows in all of the text forms, may not be a redundancy, but may indicate there are two categories of creatures. One: mundane, biological or cell life. Two: more sophisticated, intelligent, soul-bearing life—potentially human life and-or the pre-cursor to human life.

Needless to say, this demarcation has profound ramifications. Is John witnessing a fork-in-the-road regarding early life on Earth? Is he witnessing biological life on the one hand and the advent of human life on the other? As will be discussed, the scientific chronology puts us at such a point where John's dualistic observations could well be true.

This situation in Revelation 8:9 could be a good example where John records otherwise intricate phenomena without bias but with sufficient detail. It is quite shocking that John includes a phrase that, in fact, is consistent with the early-Earth chronology. In other words it could well be that John is correct and accurate with what he writes.

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As such, it is yet another reason why we need to respect John and relay all of his words. John will prove himself to be most accurate in his recording of information. The RSA analysis to follow will prove John to be a most valid and reliable recorder of information.

## JESUS, ANGELS & ELDERS

During the interval that John recorded Revelation, Jesus, Angels, and Elders chaperoned John around Heaven and showed him various phenomena. At times, John is shown factual Earthly events but from a Heavenly perspective. The involvement of nearby authority-figures to John as he recorded grant us additional confidence to the accuracy of the contents of Revelation.

Some of the various John-Heaven conversations and communications are as follows. They occur regularly, every few chapters, throughout Revelation:

When I saw him, I fell at his feet like a dead man. He laid his right hand on me, saying, "Don't be afraid..." (Revelation 1:17).

After these things I looked and saw a door opened in heaven; and the first voice that I heard, like a trumpet speaking with me, was one saying, "Come up here, and I will show you the things which must happen after this" (Revelation 4:1).

I told him, "My lord, you know." He said to me, "These are those who came out of the great suffering" (Revelation 7:14).

I went to the angel, telling him to give me the little book. He said to me, "Take it and eat it. It will make your stomach bitter, but in your mouth it will be as sweet as honey" (Revelation 10:9).

One of the seven angels who had the seven bowls came and spoke with me, saying, "Come here. I will show you the judgment of the great prostitute who sits on many waters" (Revelation 17:1).

I fell down before his feet to worship him. He said to me, "Look! Don't do it! I am a fellow bondservant with you and with your brothers who hold the testimony of Jesus. Worship God" (Revelation 19:10).

One of the seven angels who had the seven bowls which were loaded with the seven last plagues came, and he spoke with me, saying, "Come here. I will show you the bride, the Lamb's wife" (Revelation 21:9).

As seen, there are several instances of John conversing with Heavenly Beings. Therefore, it is unlikely that John writes in terms of symbols and metaphors. John witnesses events—from his perspective—in real terms. His observations were made in the company of Heavenly Beings who seem quick to correct John as they see fit. Again, it gives us confidence as to the accuracy of Revelation.

## NOT SYMBOLS

As we are learning, John is a trustworthy individual that can be taken at his word. His years on Patmos would certainly have a humbling effect and prove him to be a selfless human being. Moreover, John is close to the Lord and he was in the Spirit on the Lord's day. This is further evidence of his righteous lifestyle and outlook. Past all of that, John was visited personally by Jesus indicating favor is shown to him by Heaven.

We have already quickly documented John's ability to be accurate in our summary introductory remarks which shall be greatly expanded at later points in this book. However, it is increasingly apparent that Revelation can be trusted: The facts are in order, the recorder of the information is an upright human being, and there is cosmic oversight as well. We have outlined an important phrase that John included—a profound phrase that has serious implications for our understanding of Revelation 8.

As such, the notion that John somehow wrote in terms of symbols and-or metaphors is a completely errant one.

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John was told more than once by Heavenly Beings to record what he observed. Notably he was not told to write in terms of symbols. Also of note, John certainly did not have the time to write in some sort of clever duplication with codes, secrets, or metaphors.

As we have previously covered, yes, John may have experienced spacetime travel and, yes, John was certainly in a different time and place and in front of superior, intelligent beings. However, he did not write in sophisticated parallel with symbols and metaphors in mind.

Just as the best pieces of evidence for the existence of Jesus are the direct books of the New Testament (and not some outside book or source); so too the best evidence for the meaning of Revelation is with the direct observations of John of Patmos (and not some outside book or source).

Resultantly, we repeat that any simple, convenient, and unscientific handoff to so-called “apocalyptic literature” or to any preterist, historicist, futurist, or idealist viewpoint is not valid. John witnessed and wrote in concrete terms. He did not write with a certain end-times philosophy in mind or with a certain victimized audience in mind. And he certainly did not write in some cryptic fashion involving the use of idealistic figures of speech.

No, John wrote obediently and accurately as instructed. John wrote according to what he really, personally, witnessed. As such, the truth is readily available within Revelation from John, who is guided by the Holy Spirit, dictated to by Jesus, Angels, and Elders, all while visiting another time and place.

## BREVITY

On a last note of interest, clearly John wrote in brief form at times throughout Revelation. This is especially true upon the Trumpets of development where we hold that verses of only a dozen or so words cover million of years. The brevity of John’s recording might infer a few significant points to keep in mind:

One, John wrote in brief as he was somewhat overwhelmed and perhaps slightly distracted as the awesome things that he witnessed. On more than one occasion John was reminded to write.

Two, perhaps John did not fully comprehend the early-Earth developmental forces being unleashed by the Almighty. As such, he would write with the words that he had and he would write in terse terms.

Alternatively, three, and more intriguing, John became educated to fully understood the Big Bang and early-Earth developmental events before him. He came to understand the mind boggling phenomena including the Big Bang, Theia, volcanism and tectonics, super nova waves, and asteroid impact incidents, and everything else that occurred in a primordial setting. As a result, John wrote in brief believing that we would be the ones slow to comprehend and accept what was written about ancient, Creation-intense events. It could be that John become educated as to the truth of past events while he wrote in brief for our benefit knowing that an extended essay would be difficult to articulate and relay. An extended explanation of primordial events might also be disregarded altogether. Therefore, John knew but wrote in summary fashion.

We can agree the brevity and succinctness of John’s recording in Revelation 8 is remarkable. This should not distract from the truth being known and it is possible that the compact comments are made with the expectation that we would stumble over the awesome early-Earth events being described. This is all something well ahead of John’s time and remains well ahead of modern-day Bible scholars who are generally slow to assimilate science into their greater Revelation understanding.

With all of this in mind it is important that we consider each and every phrase of the Trumpets of Revelation carefully and not simply combine them or group them into some convenient summary. We should read and consider each point slowly and with an educated mind. We should read in a thorough, methodical way. The hail of Trumpet I is a crucial descriptor. The burning mountain of Trumpet II must be carefully considered. Ditto the falling star and seeming super nova particle impact of Trumpet III. The independent words matter. And for certain, the words challenge our understanding and ability to fully conceive what is written.

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Overall, our analysis of the facts and consideration of logic in this section fully indicates that John's account is the most probable alternative to affirm Revelation truth. What John recorded in Revelation should be taken at face value. Inspection indicates that his abilities and observations are accurate. And this will bear absolutely true in the RSA analysis to follow.

## INTRODUCTION CONCLUSION

In this introduction we have covered a number of issues that position us for a more efficient and meaningful RSA analysis.

Modern science—both the concepts and the research articles—will back up what is recorded in Revelation. From our discussion here, we already know that concepts to do with time and with Earthly versus Heavenly perspectives will matter. Ancient Greek, as recorded by John of Patmos, is also critical. Already we see that disclosure of information regarding past, present, and future events will be emphasized. We have discovered that information and urgency are priorities while wrath is not a priority—at least in the first half of Revelation.

We have discovered that all terms and phrases, on the one-hand, need to be included (e.g., *and had life* potentially pointing to early human development). On the other hand, we need to be careful about definitions (e.g., *fire*, e.g., *blood*, and implications for life and not death).

From the aforementioned, hopefully we have learned that John of Patmos can be trusted. He was adamant as to his own accuracy. He was accompanied by Jesus, Angels and Elders. He has proven himself to be a worthy, literal, recorder of God's Word.

John does write rather briefly and in a very dense fashion—especially in Revelation 8. The hail, fire, greenery, volcanoes, super novae, and falling asteroids come quickly. Was John in a hurry or distracted at the time of writing? He had full reason to be. Could it be that he did not fully understand the early-Earth phenomena which he was observing?

But more profoundly, perhaps John of Patmos fully and completely understood that he was observing primordial Creation events. And as a result, he may have written in brief form knowing that we would be the ones slow to understand what took place eons ago.

It is all intriguing, especially when one begins to understand the profound accuracy of what John recorded and the greater significance of the book of Revelation.

Revelation comes more alive with our every analysis.

Thanks to global advances in technology and recent international agreements whereby scientific reports and ancient texts are shared online—significant strides have been made to further our understanding of early Church writings. It is important to comprehend these writings, including Revelation, in their proper context as the New Testament is indeed the good news or Gospel of Jesus Christ for the masses.

These early Church writings or manuscripts are either printed on papyrus which is a rough paper of pasted strips of flattened papyrus shoots. Resultantly, the New Testament Greek penmanship is physically rather chunky or more squared-off.

Later manuscripts are placed on vellum which is smooth, stretched and dried animal skin. This allowed the evolution of Greek penmanship to be more circular and perhaps more detailed.

Note that adjoining pages of vellum allowed for the first full books to exist rather than the scroll format which preceded it. These books are termed codices while a single book is referred to as a codex, for example, the Codex Sinaiticus.

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We shall utilize evidence such from early Christian texts including the Codex Alexandrinus (ca. 400-440), Codex Sinaiticus (ca. 330-360) and Papyrus 115 (ca. 200-250) to provide physical proof that can be readily inspected by others.

These manuscripts will show that certain common terms within Revelation may not be as currently understood.

Critical are certain words traditionally utilized, if not manipulated, to support and propagate concepts of end-times anger, wrath, revenge, destruction, and judgment.

At the same time there can be phrases innocently deleted. These exclusions extinguish the ability for novice readers and even expert analysts to comprehend Revelation accurately. We will discuss various excluded words and phrases from time-to-time.

## REVELATION 1

King James Version (1611)

1 The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:  
2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.  
3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.  
4 John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;  
5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,  
6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.  
7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.  
8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.  
9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.  
10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,  
11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.  
12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;  
13 And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.  
14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;  
15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.  
16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.  
17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:  
18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.  
19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;  
20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven

stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

World English Bible (2023)

1 This is the Revelation of Jesus Christ, which God gave him to show to his servants the things which must happen soon, which he sent and made known by his angel to his servant, John,  
2 who testified to God's word and of the testimony of Jesus Christ, about everything that he saw.  
3 Blessed is he who reads and those who hear the words of the prophecy, and keep the things that are written in it, for the time is near.  
4 John, to the seven assemblies that are in Asia: Grace to you and peace from God, who is and who was and who is to come; and from the seven Spirits who are before his throne;  
5 and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To him who loves us, and washed us from our sins by his blood—  
6 and he made us to be a Kingdom, priests to his God and Father—to him be the glory and the dominion forever and ever. Amen.  
7 Behold, he is coming with the clouds, and every eye will see him, including those who pierced him. All the tribes of the earth will mourn over him. Even so, Amen.  
8 "I am the Alpha and the Omega," says the Lord God, "who is and who was and who is to come, the Almighty."  
9 I John, your brother and partner with you in the oppression, Kingdom, and perseverance in Christ Jesus, was on the isle that is called Patmos because of God's Word and the testimony of Jesus Christ.  
10 I was in the Spirit on the Lord's day, and I heard behind me a loud voice, like a trumpet  
11 saying, "What you see, write in a book and send to the seven assemblies: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and to Laodicea."  
12 I turned to see the voice that spoke with me. Having turned, I saw seven golden lamp stands.  
13 And among the lamp stands was one like a son of man, clothed with a robe reaching down to his feet, and with a golden sash around his chest.  
14 His head and his hair were white as white wool, like snow. His eyes were like a flame of fire.  
15 His feet were like burnished brass, as if it had been refined in a furnace. His voice was like the voice of many waters.  
16 He had seven stars in his right hand. Out of his mouth proceeded a sharp two-edged sword. His face was like the sun shining at its brightest.  
17 When I saw him, I fell at his feet like a dead man. He laid his right hand on me, saying, "Don't be afraid. I am the first and the last,  
18 and the Living one. I was dead, and behold, I am alive forever and ever. Amen. I have the keys of Death and of Hades.  
19 Write therefore the things which you have seen, and the things which are, and the things which will happen hereafter.  
20 The mystery of the seven stars which you saw in my right hand, and the seven golden lamp stands is this: The seven stars are the angels of the seven assemblies. The seven lamp stands are seven assemblies.

# REVELATION'S SCIENTIFIC ACCOUNT (RSA, 2025)

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## REVELATION 1 INTRODUCTION

Knowing the unbelievable observations he just made in Heaven, John of Patmos is most graceful in his opening to the book of Revelation. Revelation, which by definition from the ancient Greek is an unveiling or uncovering of information—and as we shall find discloses significant portions of profound past, present, and future information. Revelation includes significant data on the primordial past as well as information that assists us in understanding the most difficult questions in life—including the classic so-called ‘problem of evil’ in the world where a good and righteous God seems to allow evil, injustice, and immoral activity.

From the profound information John has in-hand to the fact that John spent time in a different time and place or dimension known as Heaven, moreover, within the company of incomprehensibly majestic Heavenly beings including the Almighty and Jesus Christ the Lamb—it is not surprising that John is most humble and gracious.

## REVELATION 1 ANALYSIS

### URGENCY

It is notable that John almost immediately shares a sense of urgency. This, logically, would also follow from his rather adventuresome visit to Heaven. He saw and recorded incomprehensible events whether it be Heaven’s view of the Big Bang, the holiness and finality of judgment day, and the overwhelming sights and sounds of the New Jerusalem. Surely, anyone with this set of experiences would come back and bid others to live honestly, earnestly, and with urgency.

Considering that John was just in a different dimension, Heaven, observing rather profound things—it is not surprising to see him with a sense of urgency or relay a sense that time is short. Nothing compares to Heaven. Nothing in history can compare to the events he just witnessed—in a way he witnessed a good chunk of human history and the overall history of the cosmos.

Indeed there should be urgency to how Christians live their lives. Famously, Paul writes in Corinthians:

Behold, now is the acceptable time. Behold, now is the day of salvation (2 Corinthians 6:2b).

Human beings should not wait for the perfect time to find Jesus Christ as Lord and Savior. Human life is fragile. Life expectancy can be short. The random events associated with early death can sweep us away in an instant. As a result, there should be no delay to following Jesus or affirming the security of our eternal soul. At the same time, there should be urgency to spreading the Gospel and similarly assisting others to prepare for eternity.

Indeed, time is short and this is not to act in fear of some end-times catastrophe. We should act with purpose and with direction. And we should not delay in behaving properly.

As such, with reverence and graciousness but forever a sense of urgency, John opens Revelation accordingly:

**This is the Revelation of Jesus Christ, which God gave him to show to his servants the things which must happen soon (Revelation 1:1a).**

### HEAVEN SENT

Immediately we see that John attributes the new information or unveiling or uncovering to Jesus Christ. Christ is the pre-eminent author or figure-person within Revelation. It is His Gospel of the New Testament which Revelation book-ends. And within the book of Revelation, Christ appears with messages to the Churches in chapters 2 and 3. It is He who is found worthy in chapter 5 and it is He who opens the seven fundamental Seals—the seventh Seals containing the creationary-developmental Trumpets of Revelation. After this, among other things, Christ is seen with His 144,000 and later in His 1000 year reign.

Therefore, yes, Revelation is very much the unveiling of new information involving Jesus Christ

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The first verse also hardwires the God-Son-believers continuum. God granted Revelation to His Son, Jesus. Jesus, in turn, is here to lead and enlighten His flock—a flock that is truly curious about Heaven, the end of the age, and why there are travesties in life among other curiosities.

## REVELATION DEFINITION

Probably the most important term to consider, with the most riding on the actual Meaning, is the word *revelation*. Considering the tidal wave of end-times, death narrative books and movies we need to carefully and fully consider the meaning of this ultra-critical term. The chapter 1, verse 1 term sets the standard and the environment for the rest of the book of Revelation.

To begin our analysis, the word *revelation* hails directly from the Greek term *apokalypsis* or *ἀποκάλυψις*. According to Strong (1890)—the respected translator of Greek terms and the man who first created the word-by-word numbering system—the subject term G602 means:

Disclosure: appearing, coming, lighten, manifestation, be revealed, revelation (Strong, 1890/2023).

Other Biblical dictionaries indicate a similar definition of the word *revelation*:

Laying bare, making naked; a disclosure of truth, instruction; concerning things before unknown (Blue Letter Bible, 2021).

From this and as such, it might be best to consider the whole work of Revelation as a disclosure of information. Disclosure of information seems to be a rather neutral, unbiased, relay of data or information. It is true that as utilized within chapter 1 there is a sense that the information is universal and timeless.

RSA will prove that this is indeed the case in Revelation. Our analysis of the various chapters will indicate just that: Revelation is universal and cosmic. It discloses information about the primordial past and about the profound structures that undergird the rules of life. It discloses observable events on Earth from a Heavenly perspective. It discloses how the fundamental Heaven-human systems will be ultimately altered.

This objective viewpoint runs against the dominant, modern-day perception of *revelation* and *apocalypse* that is unfortunately centered around end-times anger, wrath, judgment, death, and destruction. Most American citizens view Revelation as only about the end of the world. As such, it can be seen that "revelation" has become a somewhat loaded term.

Most unfortunately, the today's negative connotation revolves around the terms *apocalypse*. The term has largely railroaded any reasonable discussion on the book of Revelation. Common Merriam-Webster (2022) synonyms to do with the word apocalypse include: calamity, cataclysm, catastrophe, disaster, and tragedy, among others.

This second, negative, and inaccurate definition has to do with anger, judgment, and depictions of hell that are all Hollywood in nature, i.e., they are spectacular, fear-mongering, terms meant to evoke an emotional response. They also evoke a money-making economic response that benefits the social media click-baiters, best-selling authors, and the Hollywood-type scriptwriters involved. These are all the worst qualities of humankind—that is, the fixation on revenge, on equaling the score, on settling issues through violent means, on pursuing a win over defeated foes, and on manipulating the Bible to economic ends.

These writers and opportunists live dangerous lives for, ironically and clearly at the end of Revelation, John warns such deceitful writers and prognosticators:

I testify to the one who hears the words of the prophecy contained in this book: If anyone adds to them, God will add to him the plagues described in this book. And if anyone takes away from the words of this book of prophecy, God will take away his share in the tree of life and in the holy city that are described in this book (Revelation 22:18-19).



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Admittedly there are many Revelation analysts who write in good faith. However, malicious or not, unwitting or not, the final product by all these writers generally has Revelation out of step with the good news Gospel of Jesus Christ that dominates the other 26 books of the message—Revelation being the 27th.

Revelation analysts, commentators, and writers need to navigate with care. For ourselves, we are aware of the need for respectful inquiry of Revelation. Hence, we reference and seek original, factual, information at every opportunity. We are as honest and as transparent as possible. And we write carefully before a Sovereign Creator.

Cataclysm and disaster is a long way off from what the Almighty intended when He dictated the book of Revelation. It is far more accurate to consider the book of Revelation as an uncovering or a disclosure of new information from the Almighty than a book of constant death and destruction.

Yes, Revelation includes future events that John obediently records, but there is a myriad of information to do with the Almighty's past creation including the seven Seals that define the rules of life even before life is brought into existence with the seven trumpets.

It is quite ironic that right from the beginning of the book, Jesus Christ is attempting to communicate basic and insightful cosmic information to His people, churches, and humanity overall. However, this information is immediately perceived as dealing with destruction. As a result, just two words into the book of Revelation, we are able to ascertain the fundamental problem as to the misunderstanding and miscommunication of Revelation's true contents seen over the centuries.

## JOHN IS ADAMANT

After this brief opening, perhaps John knowing he might not be perfectly believed, he immediately makes an effort to shore-up his recorded account. The significance of what John saw and the absolutely unbelievable scale and magnitude of the events that he witnessed would leave many outsiders skeptical as to the accuracy of John's account. Indeed, this cynicism and skepticism exists today.

John moves to protect his reputation and affirms that what he saw was true and correct, as follows:

**Which he sent and made known by his angel to his servant, John, who testified to God's word and of the testimony of Jesus Christ, about everything that he saw (Revelation 1:1b-2).**

John hardwires his personal effort and reputations with the Living Word of God and the Gospel of Jesus Christ. He adds that he was in the company of Angelic Being—a type of witness or collaborating observer.

John is vehement that he witnesses the first-person testimony of Jesus Christ. And he is adamant that he is accurate in all that he saw.

## BLESSED

Just as John was blessed at the newly disclosed information about the ancient past, the cosmic rules of life, and the end of the age; astute readers can also share in that blessing.

Indeed to understand the subtleties of Revelation is a blessing. To know more about God and His creation is what truly makes us wealthy as indicated in the following two verses:

Don't lay up treasures for yourselves on the earth, where moth and rust consume, and where thieves break through and steal; 20 but lay up for yourselves treasures in heaven, where neither moth nor rust consume, and where thieves don't break through and steal (Matthew 6:19-20).

Charge those who are rich in this present world that they not be arrogant, nor have their hope set on the uncertainty of riches, but on the living God, who richly provides us with everything to enjoy (I Timothy 6:17).

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From this thinking or this line of thought—that indeed everything disclosed and articulated within Revelation from the Almighty is what truly makes us wealthy—John affirms that, yes, the comprehending Revelation reader would be truly blessed:

**Blessed is he who reads and those who hear the words of the prophecy, and keep the things that are written in it, for the time is near (Revelation 1:3).**

As seen, John again re-affirms that “time is at hand” and there is excitement in his remarks. We should similarly live with urgency and live to “redeem the time” as knowledgeable and educated believers, as follows:

Therefore watch carefully how you walk, not as unwise, but as wise, redeeming the time, because the days are evil. Therefore don’t be foolish, but understand what the will of the Lord is (Ephesians 5:15-17).

Clearly and as believers, we are to redeem the time and to act prudently and in an upright manner. This concept is reflected in other parts of Revelation, for example, in Revelation 10 John physically tasted the small, open scroll Gospel invitation. He was told to evangelize and not to keep the Gospel secret or to keep his knowledge of the Gospel quiet. Similarly and throughout Revelation, John was told to write. And from the get-go he was told to share Revelation with the seven Churches of Asia—this is shown later in Revelation chapter 1.

With significant Heavenly events recorded in Revelation on the one hand, and on the other hand with a rather limited existence as a human being on Earth—indeed, the time is at hand.

For certain just as RSA researchers find themselves blessed, certainly readers that comprehend what John is relaying are blessed. It is wealth beyond human riches to know more about the Almighty, His framework of the cosmos, and actual historic events from His point of view.

There are few people on the planet that understand the parallels between the Revelation spiritual-Heaven disclosure of the Big Bang-Creation and the subsequent developmental events on the one hand, and that of the factual, scientific record, on the other hand. Many will be surprised to learn of Revelation’s creation account.

There are fewer people still that understand Revelation details the meaning of life and how the classically philosophized ‘problem of evil’ is answered in the pages of Revelation. The fundamental Seal-forces of life are universal and insightful. They essentially answer how and why challenges are instilled into the human experience and how and why awful, murderous outcomes can occur.

## GOSPEL RECAPITULATION

John continues Revelation, chapter 1, to cover the basics in his opening remarks. In verses 4 and 5, he then turns to recapitulate the Gospel and how it is part of the timeless Godhead. He obediently salutes the Churches as requested:

**John, to the seven assemblies that are in Asia: Grace to you and peace from God, who is and who was and who is to come; and from the seven Spirits who are before his throne; and from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To him who loves us, and washed us from our sins by his blood—and he made us to be a Kingdom, priests to his God and Father—to him be the glory and the dominion forever and ever. Amen. (Revelation 1:4-6).**

As seen, the verses outline and relay the Gospel. It is a mistake to think Revelation is somehow a different end-times narrative to do only with judgment and wrath. Rather and as shall be repetitiously demonstrated, Revelation is integral to the good news presentation of Jesus Christ. There is important good news information in Revelation whether it be the good and wondrous creation for humanity to live within or the unseen rules that include challenges but also opportunities for humanity to develop and prosper.

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## SEVEN SPIRITS

We see that John succinctly combines and hardwires the disclosing information or Revelation, Jesus Christ, the Almighty, His Angel, John, the seven Assemblies or Churches, and the seven identifying Spirits of God from Isaiah:

Yahweh's Spirit will rest on him: the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Yahweh. (Isaiah 11:2).

Thus the seven Spirits are: one, general identification with the Lord God Almighty; two, wisdom; three, understanding; four, counsel; five, might; six, knowledge; and seven, fear or respect. Indeed these are universal qualities which identify the Almighty and the followers that exemplify Him.

Interestingly, from the description of the Seven Spirits of God we can add Isaiah and the Old Testament to this multi-faceted combination of messages and Heavenly witnesses that John begins Revelation chapter 1 with. The larger Isaiah 11 passage has Isaiah predicting and describing the Messiah, Jesus Christ, as follows:

A shoot will come out of the stock of Jesse, and a branch out of his roots will bear fruit. Yahweh's Spirit will rest on him: the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Yahweh. His delight will be in the fear of Yahweh.

He will not judge by the sight of his eyes, neither decide by the hearing of his ears; but he will judge the poor with righteousness, and decide with equity for the humble of the earth. He will strike the earth with the rod of his mouth; and with the breath of his lips he will kill the wicked. Righteousness will be the belt of his waist, and faithfulness the belt of his waist.

The wolf will live with the lamb, and the leopard will lie down with the young goat, the calf, the young lion, and the fattened calf together; and a little child will lead them. (Isaiah 11:1-6).

Thus, the confluence of Biblical themes and Heavenly Beings is found in Revelation.

As such, there is no denying or compartmentalizing the message of Revelation. It is an unveiling of information—past, present and future information—that is Heaven sent by the Almighty together with an undeniable series of managers and witnesses.

## SECOND COMING

On the heels of this Gospel recap, John continues with what might well occur next—the Second Coming of Christ. John is explicit in his description of Christ's return. It will not be some secret or quiet undertaking. There will not be some other interim rapture event. And John states everyone will see Jesus Christ—not just believers—but also including those unbelievers and those naysayers who “pierced him”:

**Behold, he is coming with the clouds, and every eye will see him, including those who pierced him. All the tribes of the earth will mourn over him. Even so, Amen. “I am the Alpha and the Omega,” says the Lord God, “who is and who was and who is to come, the Almighty” (Revelation 1:7-8).**

## TIMELESS

In the same passage, notably, John iterates and reiterates the timelessness of it all. The Lord is alpha and omega, the beginning and the end, who is, was and is to come—a fitting thought regarding the Almighty as Revelation reflects this timelessness.

Revelation will describe the dawn of time and the derivation of the fundamental Seals-forces of the human experience. Revelation will also describe the primordial Big Bang and the associated development of the universe and of life. After this, John will then walk us through what will occur in the future.

Otherwise put, Revelation, as a chronicle on all things Heavenly, is as timeless as the Almighty is.

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Revelation, at the end of RSA, will be clearly understood in cosmic, timeless terms. Revelation is not just about end-times death and destruction.

## JOHN'S CREDIBILITY

Again, perhaps knowing he might not be believed as to what the spectacular things that he observed and the rather *unbelievable* aspects of what he is about to relay—the awesome cosmic powers seen at the beginning of time and the inconceivably brilliant New Jerusalem seen at the end of the age—John attempts to affirm his credibility.

Among other things, John reminds us that he is a fellow believer but also one that suffered for this belief. He reminds us he was in solitude on Patmos as put there in punishment for his beliefs—that perhaps the solitude has him as a stable, clear-eyed recorder of Revelation.

John reminds us his beliefs revolve around the Living Word and the Gospel message. He reiterates that he was upright, holy, and in good stead—this on the Sabbath.

The passage is as follows:

**I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day (Revelation 1:9-10a).**

Therefore, just as John was adamant a few verses earlier so too we see John is adamant and concerned about credibility here in verses 9 and 10. He refers to being a like-minded believer. Past this, he reminds us that he is a persecuted believer. He outlines Patmos. He outlines he was in the Spirit. He outlines that what occurred was on the Sabbath.

And he sent and signified it by his angel unto his servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw (Revelation 1:1b-2).

Therefore, John well-documents his status and his frame of mind.

Potentially relevant to a study of Revelation is understanding John's background. Note that he was held on the prison island of Patmos—perhaps for several years and potentially for a few decades.

John was alone, persecuted, and lived in poverty. He definitely had the time and resources to prepare his heart. One can expect that he was most likely a contrite, humble, individual. One can expect—especially upon inspection of Revelation—that he was close to the Lord. He proves himself to be an obedient and disciplined writer.

All of these qualities give us confidence into what is relayed in the book of Revelation. All of these qualities give us confidence that John, in fact, did meet the Lord face to face. It seemingly takes a clean, godly lifestyle and a humble, pure heart to meet God directly.

Note that icons such as Noah, Abraham, Moses, Isaiah, Jeremiah, Ezekiel, Mary and Paul—all had similar characteristics and all heard from the Lord rather directly.

Potentially the energy level picks up as John was “in the Spirit on the Lord's Day”—an energetic phrase that some Pentecostal Christians may recall as a happy occasion. It is reminiscent of the Psalmist, perhaps King David, when he exclaimed:

I was glad because they said to me, “We will go to the Lord's temple” (Psalm 122:1).

So altogether we see it is the Sabbath, John is in the Spirit, and resultantly John is probably in a good, positive, engaged frame of mind.

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## WRITE

From John's iteration and reiteration of his upright frame of mind, John finally wades into the supernatural impossibilities that he honestly witnessed and recorded. It is from this point that Revelation begins in earnest. John hears a firm, loud, authoritative voice behind him:

**And I heard behind me a loud voice, like a trumpet saying, "What you see, write in a book and send to the seven assemblies: to Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and to Laodicea" (Revelation 10b-11).**

Past the timelessness of Revelation and its consideration of significant past, present and future events and not just end-times drama; past the Revelation messages as consistent with the good news Gospel; and with John is good health as a Revelation recorder; we now here the command to write.

John is not told to write in metaphor or symbolism. He is not told to write in code. He is not to write in clever duplicate or with double meanings. He is told to write what he sees.

From this, he is to send the Revelation message to others for consideration, namely the various Churches of Asia.

John writes what he sees independently and in an unbiased fashion. He records details about the past, present and future from the Heavenly, spiritual point of view. The details are not to be censored, propagandized or spun. John is not told to comment on or editorial the information.

What is more, the instruction to simply write and share comes directly from Jesus. That is, it is not John's personal tastes or idiosyncrasies or his preferences that are included in his observations. The rather generic command to simply write is repeated in Revelation:

Therefore write what you saw, what is, and what will be after these things (Revelation 1:19).

Therefore and as most clearly communicated in Revelation, John doesn't write some sort of clever novel with ironic scenes and colorful characters. He does not write in some sort of secret code or roadmap to some secret meaning. He does not write in imagery, metaphors, or symbols. He certainly does not write with personal input.

However, John does as he is told. He writes as an extension of Jesus Christ. He writes what he observes. He writes what, in fact, exists. He writes what he sees and hears.

Modern-day analysts would do well, therefore, to remember that it is not John's screening of information or his personal account. But rather Revelation is a set of rather bold but hard facts albeit from a Heavenly spiritual point of view—a rather different time and place, dimension-wise.

As such, analysts should not confuse the spiritual locale of Heaven with its sights and sounds with Earthly codes, imagery, and symbols. John writes in concrete fashion. He writes, however, from Heaven in a concrete fashion. And, yes, in Heaven there are other world beings and phenomena. However, John is to be trusted and he writes cold, hard, facts as requested.

## THE LORD IN PERSON

Past John, we are also granted confidence in Revelation in that the Lord Jesus Himself appears to John for what seems to be an extended period of time. Jesus is described in detail:

**I turned to see the voice that spoke with me. Having turned, I saw seven golden lamp stands. And among the lamp stands was one like a son of man, clothed with a robe reaching down to his feet, and with a golden sash around his chest. His head and his hair were white as white wool, like snow. His eyes were like a flame of fire. His feet were like burnished brass, as if it had been refined in a**

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**furnace. His voice was like the voice of many waters. He had seven stars in his right hand. Out of his mouth proceeded a sharp two-edged sword. His face was like the sun shining at its brightest.**

**When I saw him, I fell at his feet like a dead man. He laid his right hand on me, saying, "Don't be afraid. I am the first and the last, and the Living one. I was dead, and behold, I am alive forever and ever. Amen. I have the keys of Death and of Hades (Revelation 1:12-18).**

Christ is described as wearing a robe with a golden belt. His head, hair, face, eyes, feet, and voice are all described. He was an authority figure in that he holds stars in his right hand while was clear-communicating—a sharp, double-edged sword extending from his mouth. John was convinced of Christ's identity and, thus, fell down as dead. Probably the most proving characteristic to Christ's identity is that He then comforted John.

The only event, perhaps, more spectacular than John meeting the glorified Christ in person might be the occasion of the extremely rare Old Testament scene where Isaiah saw the Lord in the Temple. Evangelicals may recall the chorus based in Isaiah's improbable visit with the lyrics to "I saw the Lord!"

The situation in scripture is described by Isaiah:

I saw the sovereign master seated on a high, elevated throne. The hem of his robe filled the temple. Seraphs stood over him; each one had six wings. With two wings they covered their faces, with two they covered their feet, and they used the remaining two to fly. They called out to one another, "Holy, holy, holy is the Lord who commands armies! His majestic splendor fills the entire Earth!" The sound of their voices shook the door frames, and the temple was filled with smoke (Isaiah 6:1-4).

In both instances of Revelation and Isaiah, the Lord is described as an awesome Being worthy of the upmost respect. It is frankly surprising that John of Patmos or Isaiah are fortunate enough to have the glorified Heaven-based Lord in their midst.

The only thing more surprising is that we have witnesses recordings and descriptions of what the Lord looks like.

Humanists seek answers outside of the Judeo-Christian heritage. Scientists seek evidence for other-world intelligent beings. Meanwhile the dual instances and first-hand accounts of Isaiah and John are outright ignored.

However, we are richer for this insider knowledge and, again, are blessed by these detailed descriptions rooted in the Bible.

With excitement in the air, and with John and Jesus both introduced, we come to a key phrase as previously discussed:

**Write therefore the things which you have seen, and the things which are, and the things which will happen hereafter (Revelation 1:19).**

As we shall discover in Revelation's Scientific Account there is a preponderance of new information disclosed regarding the past, and regarding the present and regarding the future. It is logical that the Almighty takes the opportunity and discloses great and wondrous things in Revelation—not just simple allusions to wrath and destruction.

Although it is a challenge to consider Heavenly events in terms of our strict, Earth-based, linear concept of a time; we nonetheless grouped life's major issues by time segment (past, present, and future). We place all the chapters of Revelation in a general theoretical model as such:

LAMPSTANDS EQUAL CHURCHES:

Perhaps the most consequential verse in Revelation 1 is the last one. This might be true as the definitions offered by no one else but our own Lord Jesus Christ are absolutely critical to understanding Revelation's Heaven-Earth

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dualism. He may have offered these definitions as a type of legend or answer key knowing that we need to understand scientific, factual, Earthly objects do not necessarily equate with Heavenly, spiritual objects. There are Heavenly descriptions and there are their Earthly equivalents.

In the verse we can quite arguably extrapolate that lampstands as presented by our Lord are known to us as Churches. Similarly stars are angels. The entire verse is as follows:

**The mystery of the seven stars which you saw in my right hand, and the seven golden lamp stands is this: The seven stars are the angels of the seven assemblies. The seven lamp stands are seven assemblies (Revelation 1:20).**

Therefore and as seen, chapter 1 of Revelation concludes with a some incredibly helpful few definitions from Jesus Christ Himself. Of primary significance we see that the “seven lampstands are the seven churches” and from this is it most likely that all lampstands are churches.

Of critical consequence to understanding later chapters in Revelation, we therefore surmise that the lampstand-witnesses in chapter 11 are the two main churches of the Almighty—most likely the Old Testament Jewish church and the New Testament Christian church. They fit the witness description perfectly and match the actions taken in chapter 11 in that both are adamant in their belief in the Almighty. Both are found to be unshakeable in their beliefs—and both will pay a high price—probably seeing their followers massacred in the Great tribulation.

## REVELATION 1 CONCLUSION

Chapter 1 of Revelation immediately proves-out the fact that Revelation is a most profound book—however, perhaps in a way different from what the general public believes. Revelation has astounding components unlike any other book, among them:

- A. Disclosure, unveiling, or uncovering of new, unbelievable information.
- B. Dawn of time past, primordial past, present, and future end-times information.
- C. Jesus Christ is present and dictating—and John is in constant company of Heavenly Beings throughout Revelation.
- D. Trusted John is recording. He is stable, accurate, and transparent.
- E. Christ Himself sets the stage granting peace and understanding.
- F. Jesus defines lampstands as the churches, therefore, identifying the Two Witness-lampstand churches of chapter 13.

As it turns, Revelation initiates and proceeds as one would expect of a most blessed and insightful book. John is gracious and interlinks the Almighty, Jesus, Angelic Beings and the realm of Heaven with the New Testament good news Gospel which Revelation is a cohesive continuation and ending-point of.

Therefore, Revelation is consistent and stable with the greater Biblical message.

At the same time, Revelation is an unveiling or disclosure of new information. We can expect significant past, present and future information that far exceeds rather simplistic current messages to churches and humanistic end-times wrath scenarios. Revelation is far more nuanced and rich with details on the rule-of-life and on the primordial beginnings of the cosmos—in this light it is truly and substantially about the past and present.

Therefore, Revelation is a breakthrough and revolutionary book that climaxes the Gospel message with bonus-added material any believer would be curious about: Heaven, how we came into being, and why there are injustices in life. Revelation is far more than a Hollywood-based, humanistic, vengeful narrative on death and destruction—the current narrative of which is growing old.

Our RSA analysis continues with chapter 2, next.

## REVELATION 2

King James Version (1611)

1 Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;  
2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:  
3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.  
4 Nevertheless I have somewhat against thee, because thou hast left thy first love.  
5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.  
6 But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.  
7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.  
8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;  
9 I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.  
10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.  
11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.  
12 And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;  
13 I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.  
14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.  
15 So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.  
16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.  
17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.  
18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;  
19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.  
20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a

prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.  
21 And I gave her space to repent of her fornication; and she repented not.  
22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.  
23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.  
24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.  
25 But that which ye have already hold fast till I come.  
26 And he that Revelation overcometh, and keepeth my works unto the end, to him will I give power over the nations:  
27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.  
28 And I will give him the morning star.  
29 He that hath an ear, let him hear what the Spirit saith unto the churches.

World English Bible (2023)

1 "To the angel of the assembly in Ephesus write: "He who holds the seven stars in his right hand, he who walks among the seven golden lamp stands says these things:  
2 "I know your works, and your toil and perseverance, and that you can't tolerate evil men, and have tested those who call themselves apostles, and they are not, and found them false.  
3 You have perseverance and have endured for my name's sake, and have not grown weary.  
4 But I have this against you, that you left your first love.  
5 Remember therefore from where you have fallen, and repent and do the first works; or else I am coming to you swiftly, and will move your lamp stand out of its place, unless you repent.  
6 But this you have, that you hate the works of the Nicolaitans, which I also hate.  
7 He who has an ear, let him hear what the Spirit says to the assemblies. To him who overcomes I will give to eat from the tree of life, which is in the Paradise of my God.  
8 "To the angel of the assembly in Smyrna write: "The first and the last, who was dead, and has come to life says these things:  
9 "I know your works, oppression, and your poverty (but you are rich), and the blasphemy of those who say they are Jews, and they are not, but are a synagogue of Satan.  
10 Don't be afraid of the things which you are about to suffer. Behold, the devil is about to throw some of you into prison, that you may be tested; and you will have oppression for ten days. Be faithful to death, and I will give you the crown of life.  
11 He who has an ear, let him hear what the Spirit says to the assemblies. He who overcomes won't be harmed by the second death.  
12 "To the angel of the assembly in Pergamum write: "He who has the sharp two-edged sword says these things:  
13 "I know your works and where you dwell, where Satan's throne is. You hold firmly to my name, and didn't deny my faith in the days of Antipas my witness, my faithful one, who was killed among you, where Satan dwells.



# REVELATION'S SCIENTIFIC ACCOUNT (RSA , 2025)

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14 But I have a few things against you, because you have there some who hold the teaching of Balaam, who taught Balak to throw a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit sexual immorality.

15 So also you likewise have some who hold to the teaching of the Nicolaitans.

16 Repent therefore, or else I am coming to you quickly and I will make war against them with the sword of my mouth.

17 He who has an ear, let him hear what the Spirit says to the assemblies. To him who overcomes, to him I will give of the hidden manna, and I will give him a white stone, and on the stone a new name written which no one knows but he who receives it.

18 “To the angel of the assembly in Thyatira write: “The Son of God, who has his eyes like a flame of fire, and his feet are like burnished brass, says these things:

19 “I know your works, your love, faith, service, patient endurance, and that your last works are more than the first.

20 But I have this against you, that you tolerate your woman Jezebel, who calls herself a prophetess. She teaches and seduces my servants to commit sexual immorality and to eat things sacrificed to idols.

21 I gave her time to repent, but she refuses to repent of her sexual immorality.

22 Behold, I will throw her and those who commit adultery with her into a bed of great oppression, unless they repent of her works.

23 I will kill her children with Death, and all the assemblies will know that I am he who searches the minds and hearts. I will give to each one of you according to your deeds.

24 But to you I say, to the rest who are in Thyatira—as many as don’t have this teaching, who don’t know what some call ‘the deep things of Satan’—to you I say, I am not putting any other burden on you.

25 Nevertheless, hold that which you have firmly until I come.

26 He who overcomes, and he who keeps my works to the end, to him I will give authority over the nations.

27 He will rule them with a rod of iron, shattering them like clay pots, as I also have received of my Father;

28 and I will give him the morning star.

29 He who has an ear, let him hear what the Spirit says to the assemblies.

# REVELATION'S SCIENTIFIC ACCOUNT (RSA, 2025)

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## REVELATION 2 INTRODUCTION

Revelation, chapters 2 and 3, turn to Christ's important messages to His growing churches. This action or series of actions is perfectly logical in that the Christian religion is growing and as a result several issues have arisen. The churches require support and direction if they are to grow and develop appropriately. As such, Jesus communicates both His support and at times severe admonishment to the seven assemblies of Asia.

The churches of Asia might serve as prototypes to what behaviors and beliefs can commonly occur in assemblies. In chapter 2, the church at Ephesus is intolerant of evil but perhaps too unloving as with some churches today. Smyrna is in poverty and undergoing persecution and there are certainly global churches in this category today. The assembly at Pergamum is faithful but has some old teachings and Thyatira also seems steadfast but has allowed immorality—erroneous teachings and sexual immorality being common problems seen in church congregations over the ages.

Thus, the churches seem to have historically common and humanistic problems. Therefore, Christ's corrections and advice are most important to heed and apply within the modern church setting.

## REVELATION 2 ANALYSIS

### EPHESUS

The tough-minded church at Ephesus is considered first. The church may be similar to a close-knit but closed-off community church where attendees know their Bible well and are suspicious of outsiders:

**To the angel of the assembly in Ephesus write: "He who holds the seven stars in his right hand, he who walks among the seven golden lamp stands says these things: "I know your works, and your toil and perseverance, and that you can't tolerate evil men, and have tested those who call themselves apostles, and they are not, and found them false. You have perseverance and have endured for my name's sake, and have not grown weary.**

**But I have this against you, that you left your first love. Remember therefore from where you have fallen, and repent and do the first works; or else I am coming to you swiftly, and will move your lamp stand out of its place, unless you repent. But this you have, that you hate the works of the Nicolaitans, which I also hate. He who has an ear, let him hear what the Spirit says to the assemblies. To him who overcomes I will give to eat from the tree of life, which is in the Paradise of my God (Revelation 2:1-7).**

The church in Ephesus is reminiscent of churches throughout intolerant religious communities throughout the world. Here we understand that the church is doing a good job at ascertaining and identifying troublemakers. They are staunch and have endurance. Overall, the church at Ephesus appears to have a tough, battle-ready congregation. However, they go too far. In their tough mindedness they have lost their Christian love.

This overly tough prototype is seen in North American churches today. Church members are careful to consider new members. They are critical of others' translation of scripture. They are supposedly on the hunt for evil, malicious, false teachers. And this tough judgment might protect the church in the long-run. However, in some of these churches exaggerated and continued criticism may not be warranted. Well-meaning believers with slightly different viewpoints may feel unwelcome and unloved by the staunch insiders. It requires maturity and balance to root out falsehoods on the one hand while loving one's neighbor on the other. This is the Christ-authored message to the church at Ephesus.

### SMYRNA

The poor and persecuted church at Smyrna is considered next. They may face annihilation shortly:

# REVELATION'S SCIENTIFIC ACCOUNT (RSA, 2025)

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**To the angel of the assembly in Smyrna write: “The first and the last, who was dead, and has come to life says these things: “I know your works, oppression, and your poverty (but you are rich), and the blasphemy of those who say they are Jews, and they are not, but are a synagogue of Satan. Don’t be afraid of the things which you are about to suffer. Behold, the devil is about to throw some of you into prison, that you may be tested; and you will have oppression for ten days. Be faithful to death, and I will give you the crown of life. He who has an ear, let him hear what the Spirit says to the assemblies. He who overcomes won’t be harmed by the second death (Revelation 2:8-11).**

The church in Smyrna is a distressed and a poverty-stricken one. And it appears that it will suffer even more damage. They are encouraged to be “faithful even to the point of death”. What a morbid situation the church in Smyrna must find itself in!

This, however, is the status in which many global churches—under true persecution—find themselves. This will also be true of the Two Witness-lampstand-churches in Revelation chapter 13 as they will be totally annihilated.

As a result of persecution, Jesus Christ Himself reminds us about the eternal perspective and the long-run payoff—a crown “that is life itself.” It is a sad fact that at times through history Christians and believers in the Almighty—including those of Jewish origin—will be persecuted and sent to death. Christ Himself said there will be suffering like no other for believers in the Great Tribulation where it appears the churches and believers in God will be eliminated. However, we are reminded as the the ultimate, eternal prize as Paul writes:

To live is Christ and to die is gain (Philippians 1:21).

Clearly, Christian persecution and death is a common theme and the example of the church at Smyrna with Christ’s support are important benchmarks.

## PERGAMUM

Christ messages the church at Pergamum, next. It is largely a quality church, however, it allows traditional cult influences that must be mitigated:

**To the angel of the assembly in Pergamum write: “He who has the sharp two-edged sword says these things: “I know your works and where you dwell, where Satan’s throne is. You hold firmly to my name, and didn’t deny my faith in the days of Antipas my witness, my faithful one, who was killed among you, where Satan dwells. But I have a few things against you, because you have there some who hold the teaching of Balaam, who taught Balak to throw a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit sexual immorality.**

**So also you likewise have some who hold to the teaching of the Nicolaitans. Repent therefore, or else I am coming to you quickly and I will make war against them with the sword of my mouth. He who has an ear, let him hear what the Spirit says to the assemblies. To him who overcomes, to him I will give of the hidden manna, and I will give him a white stone, and on the stone a new name written which no one knows but he who receives it (Revelation 2:12-17).**

The church in Pergamum continues to have some members that are involved in cult practices, and therefore, receives the most stringent of warnings. Interestingly, death is not threatened by Christ, however, he states “war against those people with the sword of my mouth”. In other words, Christ may offer a further, advanced verbal trashing or communication.

Tough communication is threatened and not physical death by the sword. This is the style of reinforcement throughout Revelation. Corrective acts are through communication and not by physical force. Note that Christ, at Armageddon, similarly achieves His objectives through succinct communication and not by physical military force. Just as Christ taught with mesmerizing parables which left Roman-era authority figures speechless, leave no doubt that Jesus Christ is a most effective communicator.

# REVELATION'S SCIENTIFIC ACCOUNT (RSA, 2025)

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## THYATIRA

With John recording, Christ messages the church in Thyatira next. It is another church that accepts questionable and immoral practices that must be eradicated:

**To the angel of the assembly in Thyatira write: “The Son of God, who has his eyes like a flame of fire, and his feet are like burnished brass, says these things: “I know your works, your love, faith, service, patient endurance, and that your last works are more than the first. But I have this against you, that you tolerate your woman Jezebel, who calls herself a prophetess. She teaches and seduces my servants to commit sexual immorality and to eat things sacrificed to idols. I gave her time to repent, but she refuses to repent of her sexual immorality.**

**Behold, I will throw her and those who commit adultery with her into a bed of great oppression, unless they repent of her works. I will kill her children with Death, and all the assemblies will know that I am he who searches the minds and hearts. I will give to each one of you according to your deeds. But to you I say, to the rest who are in Thyatira—as many as don’t have this teaching, who don’t know what some call ‘the deep things of Satan’—to you I say, I am not putting any other burden on you.**

**Nevertheless, hold that which you have firmly until I come. He who overcomes, and he who keeps my works to the end, to him I will give authority over the nations. He will rule them with a rod of iron, shattering them like clay pots, as I also have received of my Father; and I will give him the morning star. He who has an ear, let him hear what the Spirit says to the assemblies (Revelation 2:18-29).**

The church at Thyatira is complemented for its love, faith, service, endurance and progressively improving works. However, the church in Thyatira is criticized for tolerating sexual immorality and partaking of food previously dedicated to false idols. These acts are despicable and significantly problematic to any new, growing church.

Christ, therefore, states that, although there has been tolerance and requests for repentance, there must now be a clean cut. Christ is rather sever and states “unless they repent of her works. I will kill her children with Death”

## REVELATION 2 CONCLUSION

After John’s gracious introduction in Revelation 1, Christ takes the rational opportunity to support and correct His growing churches in Revelation 2. This is done just before a description of Heaven, beginning in Revelation 4, and associated cosmic events at the beginning of time. That is, Revelation unfolds with logic and maturity. Revelation is a book-end to the New Testament Gospel message whereby necessary and popular topics are finally discussed including issues with the growing religion, Heaven, the comic rules of life, beginning times, end times and eternity in the New Jerusalem.

As part of this logic and progression, Revelation 2 describes the churches of Asia. They may well be those within the modern world today: Ephesus is a tough-minded, insider-controlled assembly that lacks love. Smyrna is attacked with more persecution to come. Pergamum allows erroneous teaching. Thyatira allows sexual immorality. All of these church situations and maladies are not uncommon today.

As such, Christ’s comfort and admonishments are completely relevant and we could expect similar reactions if he were to comment on church problems today. Christ is supportive, acknowledging, and forgiving, but is rather stark and direct if abnormalities and sinful ways cannot be corrected or resolved.

His approach continues in Revelation 3 where a few more concerning church situations are discussed.

## REVELATION 3

King James Version (1611)

1 And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that opened, and no man shuttled; and shuttled, and no man opened;

8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the angel of the church of the Laodicea's write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, I will spume thee out of my mouth.

17 Because thou sayest, 'I am rich, and increased with goods, and have need of nothing; and knows not that thou art wretched, and miserable, and poor, and blind, and naked:

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve, that thou mayest see.

19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

World English Bible (2023)

1 "And to the angel of the assembly in Sardis write: "He who has the seven Spirits of God and the seven stars says these things: "I know your works, that you have a reputation of being alive, but you are dead.

2 Wake up and strengthen the things that remain, which you were about to throw away, for I have found no works of yours perfected before my God.

3 Remember therefore how you have received and heard. Keep it and repent. If therefore you won't watch, I will come as a thief, and you won't know what hour I will come upon you.

4 Nevertheless you have a few names in Sardis that didn't defile their garments. They will walk with me in white, for they are worthy.

5 He who overcomes will be arrayed in white garments, and I will in no way blot his name out of the book of life, and I will confess his name before my Father, and before his angels.

6 He who has an ear, let him hear what the Spirit says to the assemblies.

7 "To the angel of the assembly in Philadelphia write: "He who is holy, he who is true, he who has the key of David, he who opens and no one can shut, and who shuts and no one opens, says these things:

8 "I know your works (behold, I have set before you an open door, which no one can shut), that you have a little power, and kept my word, and didn't deny my name.

9 Behold, I make some of the synagogue of Satan, of those who say they are Jews, and they are not, but lie—behold, I will make them to come and worship before your feet, and to know that I have loved you.

10 Because you kept my command to endure, I also will keep you from the hour of testing which is to come on the whole world, to test those who dwell on the earth.

11 I am coming quickly! Hold firmly that which you have, so that no one takes your crown.

12 He who overcomes, I will make him a pillar in the temple of my God, and he will go out from there no more. I will write on him the name of my God and the name of the city of my God, the new Jerusalem, which comes down out of heaven from my God, and my own new name.

13 He who has an ear, let him hear what the Spirit says to the assemblies.

14 "To the angel of the assembly in Laodicea write: "The Amen, the Faithful and True Witness, the Beginning† of God's creation, says these things:

15 "I know your works, that you are neither cold nor hot. I wish you were cold or hot.

16 So, because you are lukewarm, and neither hot nor cold, I will vomit you out of my mouth.

17 Because you say, 'I am rich, and have gotten riches, and have need of nothing,' and don't know that you are the wretched one, miserable, poor, blind, and naked;

18 I counsel you to buy from me gold refined by fire, that you may become rich; and white garments, that you may clothe yourself, and that the shame of your nakedness may not be revealed; and eye salve to anoint your eyes, that you may see.

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19 As many as I love, I reprove and chasten. Be zealous therefore, and repent.

20 Behold, I stand at the door and knock. If anyone hears my voice and opens the door, then I will come in to him and will dine with him, and he with me.

21 He who overcomes, I will give to him to sit down with me on my throne, as I also overcame and sat down with my Father on his throne.

22 He who has an ear, let him hear what the Spirit says to the assemblies.”

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## REVELATION 3 INTRODUCTION

Chapter 3 continues with Christ's messages to a few more churches. The assemblies at Sardis, Philadelphia, and Laodicea receive direct messages from the Lord. These messages have ramifications for modern-day churches today as the problems addressed can well arise in churches today.

The churches at Sardis and at Laodicea, in particular, seem to mimic modern day churches seen in North America—churches that seem lively but are spiritually dead and churches that are wealthy but again are lukewarm or spiritually dead.

Of importance, each church message ends with a warning to those believers outside the targeted churches. That is, corrupt leaders should heed “He who has an ear, let him hear what the Spirit says to the assemblies.” It is interesting that such Revelation church messages and leader-warnings seem to continue to go unheeded today.

Revelation 3 concludes with some rather profound statements including the famous “I stand at the door and knock” quotation. Jesus grants a promise to overcomers that one day they have the opportunity to sit with Him—this message of encouragement to overcomers repeated in Revelation 21:7.

## REVELATION 3 ANALYSIS

### SARDIS:

We begin with the church at Sardis—perhaps a typical North America metropolitan church that seems lively and popular. However, Sardis is spiritually dead.

Although, Christ commends the few worthy of walking with Him in glory, Sardis provides a remarkable, relevant benchmark and warning for today's churches seeking viewer ratings and social media followers.

Revelation 3 picks up where Revelation 2 left off:

**And to the angel of the assembly in Sardis write: “He who has the seven Spirits of God and the seven stars says these things: “I know your works, that you have a reputation of being alive, but you are dead. Wake up and strengthen the things that remain, which you were about to throw away, for I have found no works of yours perfected before my God.**

**Remember therefore how you have received and heard. Keep it and repent. If therefore you won't watch, I will come as a thief, and you won't know what hour I will come upon you.**

**Nevertheless you have a few names in Sardis that didn't defile their garments. They will walk with me in white, for they are worthy. He who overcomes will be arrayed in white garments, and I will in no way blot his name out of the book of life, and I will confess his name before my Father, and before his angels.**

**He who has an ear, let him hear what the Spirit says to the assemblies (Revelation 3:1-6).**

The church in Sardis is an intriguing one because of the dualistic description of being alive while being accused of the opposite—of being spiritually dead. Christ indicates the church is popular and known to be vibrant and energetic, but He sees their souls and the true nature of their Christian walk. He sees them as dead. And their solution is to work on their weaknesses, strengthen themselves, and to perfect their works.

It would seem the church at Sardis is energetic, happy, gleeful, alive with music and singing and the like. This life and energy is true of many North American Christian churches. However, all of this is a façade. In a world of self-help, positive thinking, and prosperity gospel messages by TV pastors that are styled like any Hollywood star—this positivity is all a type of deception.

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Modern television, Internet, and social media sources relay images of smiling, ever so happy and successful televangelists. Any quick Google pic search of a TV evangelist will show polished, well-groomed, and trendy presentations with smiling faces galore.

But while the good news Gospel is to be celebrated it must be remembered that in the long run we all have the responsibility to change our lives for the better. A basic Christian tenet is to become Christ-like in nature. Jesus himself requests us to take up our cross—our responsibilities—and follow Him. It is difficult, challenging task which can imperil our own lives and Jesus in Matthew 16 makes this point:

Then Jesus said to his disciples, “If anyone wants to become my follower, he must deny himself, take up his cross, and follow me. For whoever wants to save his life will lose it, but whoever loses his life for my sake will find it. For what does it benefit a person if he gains the whole world but forfeits his life? Or what can a person give in exchange for his life? (Matthew 16:24-26).

Jesus also famously warns that the happy, popular, successful, road is the path to destruction. The difficult, narrow path is the one we need to choose:

Enter through the narrow gate, because the gate is wide and the way is spacious that leads to destruction, and there are many who enter through it. But the gate is narrow and the way is difficult that leads to life, and there are few who find it (Matthew 7:13-14).

As such, we observe a similar situation regarding the church at Sardis. It has a reputation for being alive but under public perceptions it is a church that is dead and not seeking core Christ-like characteristics.

## PHILADELPHIA:

Regarding the persecuted assembly of believers in Philadelphia, Christ states that he will keep them safe on what appears to be a judgment day scenario or “from the hour of testing which is to come on the whole world.” It seems that Philadelphia has Heaven’s attention and will be granted sympathy. They are encouraged to endure and hold firmly, as follows, from Revelation 3:

**To the angel of the assembly in Philadelphia write: “He who is holy, he who is true, he who has the key of David, he who opens and no one can shut, and who shuts and no one opens, says these things: “I know your works (behold, I have set before you an open door, which no one can shut), that you have a little power, and kept my word, and didn’t deny my name. Behold, I make some of the synagogue of Satan, of those who say they are Jews, and they are not, but lie—behold, I will make them to come and worship before your feet, and to know that I have loved you. Because you kept my command to endure, I also will keep you from the hour of testing which is to come on the whole world, to test those who dwell on the earth.**

**I am coming quickly! Hold firmly that which you have, so that no one takes your crown. He who overcomes, I will make him a pillar in the temple of my God, and he will go out from there no more. I will write on him the name of my God and the name of the city of my God, the new Jerusalem, which comes down out of heaven from my God, and my own new name. He who has an ear, let him hear what the Spirit says to the assemblies (Revelation 3:7-13).**

The church in Philadelphia appears to have been persecuted as it has “little strength” at the time of this writing in Revelation 2. The church has the best reputation with Jesus, however, it appears He knows they will be more significantly tested in the near future. Potentially, it is a very serious situation—one that may be existential—as Christ speaks about “the hour of testing that is about to come.” Jesus Christ also speaks in terms of future reward in Heaven which is indicated with a future “crown” and a future “pillar in the temple of my God.” So the situation appears to be a threatening one.



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Indeed there are Christians and groups of believers in the Almighty, worldwide, that are tested, persecuted, and murdered. Heaven is aware of this and promises to judge the offenders accordingly or “make them to come and worship before your feet.” At the same time, the persecuted ones will be disproportionately rewarded.

The church at Philadelphia, described here in chapter 3; and the church at Smyrna, in chapter 2, are both under persecution and both appear to be headed for potentially existential outcomes. That is, the churches may well-be eliminated and the congregants imprisoned or put to death. All of this would be consistent with early Christian persecution that is on Roman, historic record.

Although only two of the seven churches of Asia are persecuted at the time of writing—and clearly not all Christian churches are under persecution as the religion expands and personal belief in the Lord Jesus Christ becomes popular—the specter of global persecution is always a possibility. As such, Christ’s words provide consolation and hope. And while there may not be guaranteed peace in this life, persecuted Christians can look forward to their long-term and everlasting reward throughout eternity in Heaven.

## LAODICEA:

Details surrounding the church at Laodicea are interesting in that there is nothing positive said by Christ about the church. This church may be similar to today’s stereotypical mega-church that is wealthy and successful, but alas, has an apathetic and lukewarm congregation:

**To the angel of the assembly in Laodicea write: “The Amen, the Faithful and True Witness, the Beginning of God’s creation, says these things: “I know your works, that you are neither cold nor hot. I wish you were cold or hot. So, because you are lukewarm, and neither hot nor cold, I will vomit you out of my mouth. Because you say, ‘I am rich, and have gotten riches, and have need of nothing,’ and don’t know that you are the wretched one, miserable, poor, blind, and naked; I counsel you to buy from me gold refined by fire, that you may become rich; and white garments, that you may clothe yourself, and that the shame of your nakedness may not be revealed; and eye salve to anoint your eyes, that you may see. As many as I love, I reprove and chasten. Be zealous therefore, and repent (Revelation 3:14-19).**

As with Christ’s stern words against the wealth and resultant apathy of Laodicea, Christ was previously stern against materialism and riches in the book of Matthew.

Jesus said to his disciples, “Most certainly I say to you, a rich man will enter into the Kingdom of Heaven with difficulty. Again I tell you, it is easier for a camel to go through a needle’s eye than for a rich man to enter into God’s Kingdom.” (Matthew 19:23-24).

Christ warns harshly against riches, but unfortunately perhaps the most common archetype of a church seen in the world today is the wealthy church at Laodicea. The wealth brings comfort. And with it, wealth and comfort bring apathy and inaction.

The church is lukewarm and the members of this church are spiritually lukewarm. Otherwise put, they are probably followers and not leaders. The church members are most likely indifferent about the Living Word, God’s laws, and Christ’s directives which can be difficult to live-out. Members are probably accepting of societal norms and not wishing any controversy or to ‘make any waves’. As such, they have a marginal walk with God, Jesus is not the Lord of their lives, and their witness to the world is mediocre at best.

At the root of this apathy is their wealth. Monetary wealth makes one apathetic and relatively uninvolved. With wealth in-hand, there isn’t the motivation to change the world for the better or to progress in one’s life. One can depend on wealth for a comfortable standard of living and there is no need to personally change or spiritually grow.

There are many churches in North America where lukewarm adherents go through a routine of weekly behaviors. On Sundays, they park their luxury vehicle and walk-in to a large, new, church lobby. They enter the hotel-like facility, shake hands with a friendly cohort, and catch-up on the latest sports scores. They grab a coffee at the snack

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bar, enjoy a great music service from a comfortable theatre-style chair, and take the odd note or two on a feel-good, prosperity-gospel sermon.

Clearly, there is no motivation to seek God, assimilate His standards, and find Him. There is no desire or need to be truly Christ-like in character. There is no mention of bearing one's cross as we are requested by Jesus in Luke 9:

Then he said to them all, "If anyone wants to become my follower, he must deny himself, take up his cross daily, and follow me (Luke 9:23).

As such, Jesus is rather critical in His comments to the Laodicean church here in Revelation 3. These comments criticize the economically successful, comfortable follower. Jesus was similarly blunt earlier in His ministry and a longer, scenario ending in the "camel...eye of needle" quote is replicated, as follows:

Now as Jesus was starting out on his way, someone ran up to him, fell on his knees, and said, "Good teacher, what must I do to inherit eternal life?"...You know the commandments: 'Do not murder, do not commit adultery, do not steal, do not give false testimony, do not defraud, honor your father and mother.'"

The man said to him, "Teacher, I have wholeheartedly obeyed all these laws since my youth." As Jesus looked at him, he felt love for him and said, "You lack one thing. Go, sell whatever you have and give the money to the poor, and you will have treasure in Heaven. Then come, follow me."

But at this statement, the man looked sad and went away sorrowful, for he was very rich.

Then Jesus looked around and said to his disciples, "How hard it is for the rich to enter the kingdom of God!" The disciples were astonished at these words. But again Jesus said to them, "Children, how hard it is to enter the kingdom of God!

It is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God" (Mark 10:17-25).

Although riches and the apathy they bring are highly questioned, Jesus affirms that He rebukes those that He loves. He wants the best for us. He stated "as many as I love, I reprove and chasten."

From this pivot to a message of tough love, Jesus invites us to open the door, begin the conversation, and to sit and dine and discuss with Him, as follows:

**Behold, I stand at the door and knock. If anyone hears my voice and opens the door, then I will come in to him and will dine with him, and he with me. He who overcomes, I will give to him to sit down with me on my throne, as I also overcame and sat down with my Father on his throne. He who has an ear, let him hear what the Spirit says to the assemblies" (Revelation 3:20-22).**

As seen, if we inquire regarding Jesus, and overcome our pride and accept Him as Lord and Savior, we can be with Him in paradise. Jesus forever invites us. He forever affirms that we will be greatly rewarded if we change our ways. This eternal and positive invitation concludes the Revelation church messages.

Indeed, let all with an ear hear for there is life in abiding by Jesus' words and warnings.

## REVELATION 3 CONCLUSION

Chapter 3 continues the necessary messages, initiated in chapter 2, to the churches of Asia. As seen, the some of the churches have pretty dysfunctional habits while others are upright but undergoing persecution. As seen in Revelation 3, both the Sardis church and the Laodicea church seem rather modern-day in nature as they are either energetic or rich, or both. The churches might be popular and successful from a human point of view, however, the churches are definitely spiritually dead. Meanwhile, the spiritually alive church of Philadelphia is being persecuted and Christ offers eternal rewards to the adherents of that church.

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As seen, every single one of the church messages concludes with the phrase “he who has an ear, let him hear” and the phrase is a warning for all involved: Church leaders need to be upright and scriptural and modern-day prosperity gospel churches and glistening social media types should beware. Church persecutors need to be forewarned as they also imperil their standing with Jesus Christ and their potential future in Heaven.

Overall and as observed, Revelation progresses in a logical fashion from opening introductory remarks to necessary church messages. With a direct word from Jesus to His growing seven churches completed, Revelation then logically turns to some value-added information about Heaven. This tour of Heaven is a treat for Revelation readers and is something that people the world-over seek. Artists write and sing about Heaven while scientists prognosticate about other potential life-forms.

As a result, Revelation rationally continues with the sights and sounds regarding Heaven, next.



## REVELATION 4

King James Version (1611)

1 After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.  
2 And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.  
3 And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.  
4 And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.  
5 And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.  
6 And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.  
7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.  
8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.  
9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,  
10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,  
11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

World English Bible (2023)

1 After these things I looked and saw a door opened in heaven; and the first voice that I heard, like a trumpet speaking with me, was one saying, "Come up here, and I will show you the things which must happen after this."  
2 Immediately I was in the Spirit. Behold, there was a throne set in heaven, and one sitting on the throne  
3 that looked like a jasper stone and a sardius. There was a rainbow around the throne, like an emerald to look at.  
4 Around the throne were twenty-four thrones. On the thrones were twenty-four elders sitting, dressed in white garments, with crowns of gold on their heads.  
5 Out of the throne proceed lightnings, sounds, and thunders. There were seven lamps of fire burning before his throne, which are the seven Spirits of God.  
6 Before the throne was something like a sea of glass, similar to crystal. In the middle of the throne, and around the throne were four living creatures full of eyes before and behind.  
7 The first creature was like a lion, the second creature like a calf, the third creature had a face like a man, and the fourth was like a flying eagle.  
8 The four living creatures, each one of them having six wings, are full of eyes around and within. They have no rest day and night, saying, "Holy, holy, holy is the Lord God, the Almighty, who was and who is and who is to come!"  
9 When the living creatures give glory, honor, and thanks to him who sits on the throne, to him who lives forever and ever,  
10 the twenty-four elders fall down before him who sits on the throne and worship him who lives forever and ever, and throw their crowns before the throne, saying,  
11 "Worthy are you, our Lord and God, the Holy One, to receive the glory, the honor, and the power, for you created all things, and because of your desire they existed and were created!"



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## REVELATION 4 INTRODUCTION

Revelation 4 is a brief 11 verse chapter that introduces the default setting for the rest of the book of Revelation, Heaven. We utilize the term default as from this base, John is shown an assortment of past, present and future scenes including the primordial Big Bang, and the future New Jerusalem. All of this has the present state of Heaven and its amazing sights, sounds and Heavenly Beings as present when John is being shown scenes from other cosmic time periods.

Many members of the public question if there is a Heaven. If there is a Heaven, they ponder and speculate as to what it might look like. They wonder as to its sights and sounds. They wonder if reports of the after-life are true. And they wonder if they will ever make it there one day. They ponder if they are good enough. If they will be judged kindly. And if their loved ones will also enter its gates.

Member of the general public might question the various avenues involved in getting to Heaven. If the Jehovah Witness 144,000 will make it. If the Islamic promises of 72 virgins make sense. Some members of the public give up and decide there cannot be a Heaven and an afterlife. Other members of the public decide that all avenues point to Heaven—that each human being is innately good, that each religion can be accepted, and that all roads lead to God.

As such, many modern books and movies are based on the curiosity as to Heaven's existence and as to its characteristics.

## GOSPEL REFERENCES

There are wide-ranging references to Heaven. Certainly it was a topic of curiosity in Christ's time. Loyal first century believers were surely captivated by the thought. And even seeming outsiders could suddenly find themselves in Heaven. In a striking reference, while on the cross, Jesus assured one of the criminals being crucified with Him. The criminal sought Christ's blessing and exclaimed:

“Lord, remember me when you come into your Kingdom.” Jesus said to him, “Assuredly I tell you, today you will be with me in Paradise” (John 23:42b-43).

As seen, Heaven is an intriguing concept where even last-minute repenters can potentially enter its grounds. It sounds like a beautiful place as Christ describes it as paradise. It is a place where we can freely associate with Him.

Similarly and as just previously analyzed in Revelation 3, Christ states that we can be with Him in Heaven. It is another clue as to what might occur in the after-life:

He who overcomes, I will give to him to sit down with me on my throne, as I also overcame and sat down with my Father on his throne (Revelation 3:21).

Christ's comments follow up on His previous allusions to Heaven. In a longer description he details future mansions and a promise that each one of us can potentially attend. Christ assures His followers in John 14:

“Don't let your heart be troubled. Believe in God. Believe also in me. In my Father's house are many homes. If it weren't so, I would have told you. I am going to prepare a place for you. If I go and prepare a place for you, I will come again and will receive you to myself; that where I am, you may be there also” (John 14:1-3).

Jesus also made similar assurances and promises when asked by His apostles:

Jesus said to them, “Most certainly I tell you that you who have followed me, in the regeneration when the Son of Man will sit on the throne of his glory, you also will sit on twelve thrones, judging the twelve tribes of Israel. Everyone who has left houses, or brothers, or sisters, or father, or mother, or wife, or children, or

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lands, for my name's sake, will receive one hundred times, and will inherit eternal life" (Matthew 19:28-29).

Today there is a desire to know about the after-life and about Heaven. For Christians, there is a desire to know more about the Paradise that Jesus referred to. Christians wish to know more about the notion of sitting with Christ in Heaven and these mansions that Christ is preparing. Sitting with Jesus and occupying a home are rather personal, daily actions. Therefore, each one of us independently ponders what this personally might look like.

## DISCLOSURE LOGIC

Because of the repetitious Biblical references to Heaven, the personal characteristics of these references, and the fact that eternal life and Heaven are promised to each and every believer—it is natural that the topic of Heaven would be front and center of most believers thinking. Certainly it would be one of the top two or three curiosities a believer would have. Further disclosure would be sought.

And certainly, the Almighty would know all this and anticipate our reaction to all this.

As such, it is not surprising that the crowning literary achievement to the New Testament message and the Bible overall has Revelation containing a detailed description of Heaven. It is not surprising, whatsoever, that upon John's introduction to Revelation and Christ's important messages to the growing Assemblies of Asia, that we turn to the basic details regarding Heaven.

The logical disclosure of information about Heaven follows the sequential pathway of the Gospel message: The Old Testament promises a Messiah. The New Testament Gospel begins with the Christmas story where God's Son visits humankind. Jesus sets an in-person example. He dies on the cross then rises from the dead and in doing so He conquers death. From this, the Holy Spirit is unleashed at Pentecost and the Apostles spread the good news. Believers sign up and follow. The Church develops and expands. In doing so, the Church has growing pains and miscellaneous issues crop up. These are addressed in Revelation 2 and 3.

Consistent with this logical flow and chronological development of the Gospel, it is timely for Revelation to now disclose some value-added information about Heaven. The introduction to Heaven in Revelation chapter 4 is a logical extension of the overall New Testament message. Disclosure is logical.

Specifically from Revelation's viewpoint, John outlined that Revelation was unveiling or disclosure of past present and future information. New information. From what we would expect the topic of Heaven would be a central part of the uncovering or disclosure of value-added, Revelation-based information.

From this line-of thought and as an extension, along with detail on Heaven, we can expect insight into the unseen rules of life and its injustices. We can expect insight into how and where we came from—creation, the primordial past, and how life developed. Of course and as constantly outlined by modern-day prognosticators, there will also be detail on future-oriented scenarios, judgment, and how God will finally walk with His people.

Therefore, Revelation is logical. And disclosure about Heavenly details is fully rational as presented in chapter 4.

## REVELATION 4 ANALYSIS

Often alluded to in the Bible but few times extensively discussed, the topic of Heaven is b, the topic of Heaven is discussed in detail beginning in Revelation 4. The detail engendered is not seen in any other part of the Bible. Among the various sights and sounds, Heaven's key players are summarized. There is the One on the Throne, the Lamb, the four Central Beings, the 24 elders, and the myriads upon myriads of Angelic beings—perhaps numbering in the millions.

Heaven's appearance is described and includes descriptions of rainbows shining like emeralds, crowns of gold, seas of crystal glass, lightning, and blazing torches. Sounds include music, singing, and peals of thunder among other things.



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It is this incredible and magnificent backdrop in Heaven that the large, detailed scroll is introduced. It is opened by the Lamb as He breaks the seven Seals. All of this initiates the fundamental life-forces seen in the world today. From this, there is an Opening Ceremony and Blessing, a Big Bang-Creationary event, and subsequent development of life as linked to the seven Trumpets. All of this progress takes place from the Heavenly point of view with John recording and the magnificent Heavenly Beings looking on.

## AN INVITATION

Chapter 4 of Revelation begins with an unexpected invitation. John sees a door open in Heaven, and moreover, he is asked to go through it and “come up!”

What an exciting proposition!

This is the stuff epic dramas are made of: A door open into Heaven and the previous voice of the Jesus Christ the Lamb inviting John to step through!

With John entering Heaven we must remember that this very different vantage point is the setting for the writing from this point in chapter 4 well into chapter 9. The work of Christ's special messages to the churches in chapters 2 and 3 is completed and it almost seems that we are being shown some value-added or bonus material in chapter 4 with a tour of Heaven.

Know, however, that the magnificent tour of Heaven is rather purposeful and events build to a crescendo in the following chapters. Like anything in Revelation, the chapters are logical and build on various themes. Chapter 4 is the basis to some pretty jaw-dropping outcomes to come.

Again, it begins with John entering through the doorway:

**After these things I looked and saw a door opened in heaven; and the first voice that I heard, like a trumpet speaking with me, was one saying, “Come up here, and I will show you the things which must happen after this” (Revelation 4:1).**

## RESPECT CHRIST

The first voice speaking to John was that of Jesus Christ in chapter 1. So here Christ is again, overseeing the communication of the book of Revelation. We can have confidence in this, and as we will continue to repeat, Christ's presence negates any theoretical need to refer to other Bible authors.

Christ is present. The need for reference to other, dated passages is unnecessary. It is actually insulting for analysts to skip over this concrete fact and insist that other writers from other centuries are more relevant. Analysts would do better to ponder and research Revelation for what it is whereby the profound truth can be directly known. This is what RSA is all about.

## IN THE SPIRIT

John continues describing his adventure. He affirms he was *in the Spirit*. This is a potentially cryptic phrase. However, John demarks the situation and apparently his state of being is altered. There appears to be a potentially significant change here and it is important to carefully consider this change in John regarding his psychological mentality and his proximal space or physical status.

Regarding the phrase *in the Spirit* there are two main possibilities. As ever in RSA the dualism might revolve around, one, Heaven-based spirituality versus, two, what we would see as science-based physicality.

Heaven-spiritual versus science-physical.

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It could be that John is in a different state or setting spiritually. Moreover he could be in a physically different dimension or time and place. Or it could be both: John is altered spiritually and he is also in a different spacetime per our scientific thinking.

The scientific concept of spacetime might be relevant.

Further clues to this spiritual versus physical dualism occur later in Revelation. The various instances indicate that sequential time slides to and fro. At times John sees primordial Creation events. He sees pre-existing events in Heaven where the dimensions of the universe and of human life are determined.

At other times John sees future events including the future global war-extinction event. He also sees the far-future eradication of the Two Witness-Churches. He sees a dystopian society controlled by the Beast. John also see the far end-of-the-age Judgment Day and the subsequent New Jerusalem.

There are also hybrid situations with the Lamb, that is, Jesus Christ post-sacrificed per His Earthly crucifixion, overseeing the past opening of the fundamental Seals. This before the Big Bang-Creation and developmental Trumpet events. That is, the sacrificed Lamb at the dawn of time—something akin to Christ declaration that before Abraham was, *I am*.

Therefore, respecting a) the scientific concept of spacetime; b) the sovereignty of the Almighty who supersedes the laws of physics which he created; and perhaps c) the fact that the Holy Spirit exists and is a supernatural power. Paul writes about the Holy Spirit and associated spirituality and spiritual gifts in I Corinthians 12 and 14. Thus, all these concepts—spacetime, God, Spirit—all need to be respected, understood, and incorporated into an accurate interpretation of Revelation.

## PROGNOSTICATORS

Interesting, all of these three concepts are generally ignored by Revelation prognosticators:

They do not study, respect, or incorporate scientific concepts.

They forget the fact that Heaven and the Almighty supersede or control the laws of physics, that the Creator is more important than his creation.

It is noticeable that prognosticators do not seem to have a grasp on the good news Gospel of Jesus Christ—its mercy and forgiveness. They tend to be Revelation specialists and lack at their applying what should be the holistic and cohesive New Testament to their understanding. As part of this they certainly lack comprehension regarding the power of the Holy Spirit, the third part of the Trinity.

As such prognosticators constrain themselves from knowing the truth of Revelation. They are left to create fanciful and outcomes to explain the book. They revert to 3 or 4 inconsistent interpretations that revolve around so-called preterist, idealist, historicist or classical dispensationalist viewpoints—all complex, theoretical, and reaching efforts that do not approach the simple Revelation message.

In effect, prognosticators give up on pondering the power of the Living Word. They given up on educating themselves as to scientific fact—fact that is integral to creation and to the heart of God.

As part of this weak effort, prognosticators do not think for themselves or apply their theological university training. They often refer to ill-thought out and previously acclaimed approaches. They erroneously refer to irrelevant, centuries old writings. They create and propagate excuses where first century readers surely must understand what modern day readers cannot understand in Revelation.

In a nutshell, the Revelation analysts do not exude or relay the good news of Jesus Christ. They do not see cohesion with the rest of the New Testament. They ignore the Holy Spirit and any uncomfortable spiritual proposition. They

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do not respect Christ and the Heavenly Beings that are with John of Patmos the whole time as he writes. And again, they do not understand potentially relevant scientific concepts such as factual spacetime.

As most modern-day Revelation commentators minimize scientific inquiry—disrespecting scientific concepts and findings and avoiding the scientific method which includes ignoring or misrepresenting the ancient Greek New Testament—they almost immediately forego an accurate interpretation of the book of Revelation. Having said that, our RSA analysis gains momentum as John's fantastic adventure continues and the profound truths of the Almighty's universe become known.

## A TOUR OF HEAVEN

Continuing Revelation, John is called into Heaven where he is in the Spirit and then witnesses and records phenomena not seen elsewhere in the entire Bible—Old or New Testament. Revelation chapter 4 continues, as follows:

**Immediately I was in the Spirit. Behold, there was a throne set in heaven, and one sitting on the throne that looked like a jasper stone and a sardius. There was a rainbow around the throne, like an emerald to look at. Around the throne were twenty-four thrones. On the thrones were twenty-four elders sitting, dressed in white garments, with crowns of gold on their heads. Out of the throne proceeded lightnings, sounds, and thunders. There were seven lamps of fire burning before his throne, which are the seven Spirits of God (Revelation 4:2-5).**

As seen in the passage, John first affirms the Almighty on His throne in Heaven. From this, John describes what is central and around the throne. He sees the brilliance of the throne, the 24 Elders around it, and the four Central Entities at the inner circle.

As ever, John is conservative in his descriptions. He writes what he observes and doesn't make the slightest inference of presumption. He is careful. Note his terms "the one on the throne" and later in the chapter "the Lamb" versus the Lord God Almighty or Jesus Christ, respectively.

Also note in the continuing passage the use of the term like. It is not a sea of glass, but it is something like a sea of glass similar to crystal.

It is not a definite lion, calf, man and eagle but the Entities are described as something like a lion, calf, man and eagle. All of this gives us further confidence into John's overall assessment and his accurate recording.

Revelation 4 continues:

**Before the throne was something like a sea of glass, similar to crystal. In the middle of the throne, and around the throne were four living creatures full of eyes before and behind. The first creature was like a lion, the second creature like a calf, the third creature had a face like a man, and the fourth was like a flying eagle (Revelation 4:6-7).**

## ENTITY POWER

Being an awesome Heavenly Being or Entity located at close proximity to the throne, we can be assured these are most powerful and wise Beings. They are located within the inner circle near to the physical presence of the Almighty. Therefore, they surely have power, influence, seniority, and are therefore to be respected.

As a result of this, Revelation's Scientific Account does not refer to them as *creatures*—a potentially derogatory term in our Western society. RSA generally utilizes the term Heavenly Being, Heavenly Entity, Entity or some combination thereof. These terms are seen as more formal and respectful—at least from the current RSA and North American point of view.

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Of note and as detailed by John in the passage, each Heavenly Creature has six wings and many eyes. As a result of this description, the Beings are probably ever-seeing, quick, and adept in their abilities. Unsurprisingly, each of the four Entities are paired with one of the four opening fundamental Seal-forces.

This pairing infers that there is direct involvement, oversight, or management to some extent of each of the first four life-forces. The Entities have a special relationship with the respective Seal they are involved with. It is fascinating to ponder if the four spirits are indeed given total authority over the universal principles of Seal I ambition, Seal II murder, Seal III economics, and Seal IV early death by famine-disease-bad luck.

It is possible that the Almighty has delegated control and oversight of these fundamental life-forces to His various Central Entities. If so, it infer that Heaven has a type of hierarchy. There are societal norms involved with messenger-Angels.

It is all intriguing to ponder.

## APPEARANCE

Further of note, John is careful in his description in that the creatures were “like” such and such. He is not positively, 100% confirming his response. For example, John does not state it “was a lion” but rather “it was like a lion.” In this way he is conservative in his descriptions of all four Heavenly Entities

Being in a different time and place he describes as best he can. He wisely premises his descriptions. As a result, we are appreciative to John’s attention to detail and in response we gain confidence as to his observations. From this, we gain confidence as to the accuracy and reliability of Revelation, overall.

The general appearance of the Entities potentially, and in a very coarse manner, parallel the respective fundamental Seal-force. That is, Seal I of an ambitious conquer has Entity I overseeing it and Entity I has the general appearance of a lion. Here, a lion is known through history as a leader with governance might and power. As a result, it is appropriate that the Heavenly Creature that looks like a lion manages the Seal I life force of ambitious conquest.

So too Entity II having the approximate appearance of an Ox very roughly resembles the Seal II physical acts of tussling, fighting, and murder. The universal, cosmic, and fundamental force of fighting and murder are initiated when Seal II is opened. There are no subtleties or nuances involved. There is unadulterated conflict and murder. Thus again, it seems reasonable that Entity II with the rough appearance of an Ox oversees Seal II conflict and murder.

Onto Seal II and economics, nothing is more selfish, greedy, and human than the world of business and economics. Interestingly the third entity, Entity III, has the appearance of a man.

Lastly, with airborne and unseen forces to do with famine, disease and luck—it is reasonably appropriate that Entity IV has the general, approximate appearance of an eagle.

Obviously, relating the general appearance of the particular Heavenly Being involved with its respective life-force might be irrelevant. But at the same time the rough appearance of the Entity and its particular Seal-force might not be a coincidence.

Are all the Entities’ looks and the respective Seal-forces related? Perhaps so. Perhaps not. However, there is a type of symmetry to the Entity-Seal pairings. If anything, the approximate appearances described by John grant us a method to match the Entities with each of the first four Seals.

# REVELATION'S SCIENTIFIC ACCOUNT (RSA, 2025)

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## CONSTANT PRAISE

Regardless of their profound responsibilities, the four creatures are forever buoyant in their praise of the Almighty. Revelation continues, as follows:

**The four living creatures, each one of them having six wings, are full of eyes around and within. They have no rest day and night, saying, "Holy, holy, holy\* is the Lord God, the Almighty, who was and who is and who is to come!" When the living creatures give glory, honor, and thanks to him who sits on the throne, to him who lives forever and ever, the twenty-four elders fall down before him who sits on the throne and worship him who lives forever and ever, and throw their crowns before the throne, saying, "Worthy are you, our Lord and God, the Holy One,† to receive the glory, the honor, and the power, for you created all things, and because of your desire they existed and were created!" (Revelation 4:8-11).**

## THOU ART WORTHY

Some North American Christians will recognize this passage and the similar modern-day lyrics as part of the well-known Evangelical chorus "Thou Art Worthy." It is a holy, carefully, sung chorus whereby the innermost respect is offered to the Almighty.

It is fascinating that the actual lyrics hail from such sacred sources from within the inner circle of Heaven itself. Hence, it is a special treat and a touching moment when we sing this chorus to God on any given Sunday morning. From this, and as applied to the Evangelical movement, it is no wonder that at times the power of the Holy Spirit will fall on such a praising church congregation.

The modern day lyrics to the chorus "Thou Art Worthy" are as follows:

Thou art worthy, thou art worthy, thou art worthy oh Lord.  
To receive glory, glory and honor, glory and honor and power.  
For thou hast created, hast all things created.  
Thou hast created all things.  
And for thy pleasure they are created.  
Thou art worthy oh Lord (Mills, 1963).

The lyrics to the chorus are timeless and powerful. The lyrics state simple but enduring facts to do with the Almighty. The lyrics are respectful and it is quite an honor to partake in a song that is also being sung in Heaven. The chorus brings home the majestic scene in Heaven where God is Sovereign and the creation of the universe, with all its seen and unseen forces, is about to take place.

## REVELATION 4 CONCLUSION

As seen, chapter 4 is one of the shorter chapters in the Bible. However, Revelation 4 provides a rather startling change in the Revelation message with John seeing and entering a portal into Heaven per Christ's invitation. The change in setting is an absolute game-changer and the rest of Revelation vastly increases in energy as a result. The consequences and ramifications of what John is about to witness is incomprehensible.

Logical as ever, Revelation begins to answer some of our primary curiosities about Heaven. The incredible and awe-inspiring presence of the Almighty is described. The four Central Entities, the 24 respected Elders, and the amazing sights and powerful, praised-infused sounds.

The setting is over-viewed and Revelation readers can look ahead in anticipation to what great and wondrous things are about to unfold in Heaven. The Lamb soon appears and the unseen, cosmic life-forces are about to be determined. All of this excitement takes place as the Seals are broken open one by one whereby a large detailed scroll is availed. Chapter 5 continues this great, cosmic, disclosure of information, next.

## REVELATION 5

King James Version (1611)

1 And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.  
2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?  
3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.  
4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.  
5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.  
6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.  
7 And he came and took the book out of the right hand of him that sat upon the throne.  
8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.  
9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;  
10 And hast made us unto our God kings and priests: and we shall reign on the earth.  
11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;  
12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.  
13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.  
14 And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

World English Bible (2023)

1 I saw, in the right hand of him who sat on the throne, a book written inside and outside, sealed shut with seven seals.  
2 I saw a mighty angel proclaiming with a loud voice, "Who is worthy to open the book, and to break its seals?"  
3 No one in heaven above, or on the earth, or under the earth, was able to open the book or to look in it.  
4 Then I wept much, because no one was found worthy to open the book or to look in it.  
5 One of the elders said to me, "Don't weep. Behold, the Lion who is of the tribe of Judah, the Root of David, has overcome: he who opens the book and its seven seals."  
6 I saw in the middle of the throne and of the four living creatures, and in the middle of the elders, a Lamb standing, as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God, sent out into all the earth.  
7 Then he came, and he took it out of the right hand of him who sat on the throne.  
8 Now when he had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb, each one having a harp, and golden bowls full of incense, which are the prayers of the saints.  
9 They sang a new song, saying, "You are worthy to take the book and to open its seals, for you were killed, and bought us for God with your blood out of every tribe, language, people, and nation,  
10 and made us kings and priests to our God; and we will reign on the earth."  
11 I looked, and I heard something like a voice of many angels around the throne, the living creatures, and the elders. The number of them was ten thousands of ten thousands, and thousands of thousands,  
12 saying with a loud voice, "Worthy is the Lamb who has been killed to receive the power, wealth, wisdom, strength, honor, glory, and blessing!"  
13 I heard every created thing which is in heaven, on the earth, under the earth, on the sea, and everything in them, saying, "To him who sits on the throne and to the Lamb be the blessing, the honor, the glory, and the dominion, forever and ever! Amen!"  
14 The four living creatures said, "Amen!" Then the elders fell down and worshiped.

# REVELATION'S SCIENTIFIC ACCOUNT (RSA, 2025)

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## REVELATION 5 INTRODUCTION

Revelation, and especially chapter 5 of Revelation, has mystified scholars for centuries. What is the large scroll? Why isn't anyone justified in opening it? Why doesn't Heaven simply label it as the end-times judgment and verdict commentators wish it to be?

There is a whole set of hypotheticals as analysts basically admit they do not understand what the large scroll entails nor what Heaven is attempting to achieve. Prognosticators raise the conflicting Preterist, Historist, Futurist and Idealist potentialities. The various theories vary from the laughable to those involving obscure historic facts woven together to create a flimsy theory on what Revelation might be stating. The large scroll is either a land title, end-times plans for the annihilation of humanity, a death sentence, and-or lists of those to be summarily executed for their evil, sinful lives.

These negative and confused interpretations hardly reflect the the Power of God. And they hardly parallel a Living Word "that does not return void." Moreover, these weak theories that dwell on death and destruction have almost nothing in common with the love and mercy of Jesus Christ. It is a disappointing that the available Revelation analyses on the book market today are not more positive and accurately conclusive on what is such a wonderful and far-reaching book. Revelation, as we will find, is probably the most consequential book ever written—not because it is only to do with end-times—but because it describes where we come from, why there are injustices, and the marvelous eternal Heaven we are going to.

Revelation covers why there are injustices in life. It covers the Big Bang and early Earth developmental events. It answers questions as to how Satan and the Beast are involved and how the end-times will follow. It answers how the good news gospel of Jesus Christ is offered and then fully evangelized through the Almighty's powerful witness lampstand-churches.

In summary thus far to chapter 5 the book of Revelation has developed from chapter 1's introduction of terminology and introduction of John and Jesus; to chapter 2 and 3's messages to the growing churches; to chapter 4's introduction of Heaven. Here in chapter 5 we continue this logical progression and delve into some profound dynamics that undergird the universe and the human experience within it.

## REVELATION 5 ANALYSIS

Chapter 5 begins with a large, intricately written, seven-sealed scroll. It is a most holy publishment by the Almighty. Heaven observes as, initially, no one is found worthy to even receive, let alone open, such a scroll.

### LARGE SCROLL

Early in chapter 5, we are made aware that a grand, complex plan exists—there is a large, detailed scroll in the Almighty's hand:

**I saw, in the right hand of him who sat on the throne, a book written inside and outside, sealed shut with seven seals (Revelation 5:1).**

It will be found that the scroll and the opening of it certainly possesses endless detail within it. Immeasurable consequences flow from it. The very laws of physics and mathematics which undergird the universe are defined by the scroll. Moreover, the rules-of-life or cosmic, unseen moral forces that challenge human beings are contained within the scroll. Indeed the Almighty's plan is holistic, complex, and beyond comprehension. John rightly observes it as a holy, large, double-sided, seven-sealed scroll.

The scroll is authored by the Almighty and is in His right hand. The right hand, traditionally, is a sign of favor and of strength per various supporting Biblical passages. Among them:

Now I know that the LORD saves his anointed; he answers him from his holy Heaven with the saving power of his right hand (Psalm 20:6).

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Similarly, Christ is seated at the right hand of God:

Since, then, you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God (Colossians 3:1).

From the hand of God, as RSA will analyze in Revelation 6 and 7, the scroll opening will define the basic fundamental Seal-forces to human existence. After these fundamentals are defined and initiated, the physical Creation events then take place in Revelation 8 and 9. All of these immeasurable phenomena are founded in a most holy and profound scroll that originates from God the Father.

The large scroll is an exhaustive publishment, and as shall be demonstrated, contains an incomprehensibly detailed and complex plan for the universe. It comes from the Almighty Himself, therefore, this is no small idea or any simplistic plan to do with reactionary annihilation and destruction. It is a complex and involved plan—surely its contents are beyond any person's ability to fully comprehend. As shall be discussed, it involves setting the boundaries of existence, engineering the laws of the universe, and creating God's center-piece work: humanity.

The plan is so significant that there are many things to consider before it is opened and enacted. The Seals affixed to the large scroll first need defining. And even before that—the person acceptable to approach the scroll needs to be decided—if indeed any person or being can be found. The reflection by Heavenly Beings and the initial lack of anyone approaching the large scroll tells us about the grace, dignity, humility, majesty, and prominence of the Heavenly entities. Recall from chapter 4 there is a massive, respectful, audience.

This large, intricate, sealed, creationary scroll is not to be confused with the small, unsealed, invitation scroll of Revelation 10. It is there that the open, public, and succinct, simple invitation of the good news of Jesus Christ is seen from the spiritual point of view. The small scroll of Revelation 10 is great good news that easily is the best bargain for “whosoever shall come”. As such, Revelation 10 is somewhat buoyant and contrasts the gravity of the more profound situation in Revelation 5 and the large scroll that no one in Heaven seems worthy to approach, handle or even open.

## PRESUMPTIONS

The significance of the large Revelation 5 scroll cannot be underestimated and it should be respected as a most complex and cosmically epic scroll. However, most Revelation commentators usually reduce the meaning of the scroll into some simple, humanistic vengeance narrative. Unfortunately, most Revelation prognosticators wrongly presume the scroll has to do with end-times judgment. They offer some version of wrath where the scroll is fully assumed to be a final, end-times judgment against wicked humanity.

However, the act of destruction is a rather simple notion. It doesn't take development and careful, patient skill to simply annihilate someone or something—especially if the the Lord God Almighty is involved. RSA sees the common end-times assumptions about the large scroll as simplistic, human-based, and erroneous. Such an end-times narrative is based often based on human emotion and the desire for violent retribution.

As such, Revelation analysts should be more careful than to psychologically project their own desire for human justice on the rest of humanity. They should be more aware as to not assume to know what the Almighty is thinking and doing. And they should be more disciplined in researching simple facts, for example, where the term *wrath* is not stated in the subject Revelation verses whatsoever.

Chapter 5 is far more complicated and nuanced than relatively simple-to-accomplish death and destruction. The creation details authored by the Almighty—as written in the large scroll—are about to bring, firstly, the fundamental Seal-forces of life into existence; then secondly, the physical existence of the universe through the Big Bang expansion of matter and life.



# REVELATION'S SCIENTIFIC ACCOUNT (RSA, 2025)

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As we shall see detailed in the large scroll, the Almighty is about to develop life and humankind over another 13.6 billion years. The universe and the creation of Earth and all beings—including humanity as its centerpiece—will see infinitely complex designs in succession, one after the other, over the eons.

## WHO IS WORTHY?

The large scroll events to be enacted are beyond anyone's comprehension. Therefore and indeed, who is worthy to open such a large scroll?

Initially, no one is found worthy to even approach the scroll or define the conceptual, supporting, fundamental, preamble rules of the life. The passage is as follows:

**I saw a mighty angel proclaiming with a loud voice, “Who is worthy to open the book, and to break its seals?” No one in heaven above, or on the earth, or under the earth, was able to open the book or to look in it. Then I wept much, because no one was found worthy to open the book or to look in it (Revelation 5:2-4).**

There appears to be a small stand-off of sorts or interlude as no one worthy can be found to approach the scroll. This is an amazing situation considering all of the might and majesty involved with Heavenly forces.

## JOHN WEEPS

As a result, John weeps. It is clear that he is in lock-step with what is occurring in Heaven. John understands the grandeur and the holiness of it all. He understands the large scroll is authored by the Lord God Almighty—that it is an epic work, with detail on both sides. It is a large work and it is sealed times seven. This, John understands and he proves his comprehension of the greater situation. Moreover and as part of this, John proves himself a most appropriate observer and recorder for the overall book of Revelation.

Past all of this, John's reaction is evidence that he was not in a trance or somehow possessed. What he saw, witnessed, experienced, and recorded was as real as these words we are reading in front of us at this very moment. John's personal earnestness, transparency, and humility support the notion that we can trust what he says verbatim and without hesitation.

## NO ONE'S WORTHY?

Regarding who might be worthy, we must stop and consider: How is it that of the four central entities, the 24 elders, the millions of angels—that no one is worthy to open the scroll? What would make someone worthy? What would make someone worthy, then say, the average upright and outstanding Heavenly authority figure?

In Revelation's Scientific Account, logic dictates that almost any Heavenly authority would be able to open the scroll if it regarded simple death and destruction. If it was about mere wrath and judgment—almost anyone can open the scroll.

Moreover, Revelation 20 states that upon judgment there is not a throne, singular; but there are thrones, plural:

Thrones and seated on them were those who had been given authority to judge (Revelation 21:4).

Thus, we find there are multiple candidates aptly able to judge: Those of the multiple thrones in Revelation 21, the Almighty Father, and the Lamb Jesus Christ.

With so many capable of judgment perhaps Revelation 5, therefore, is not about simple judgment and death. Perhaps chapter 5 is about something completely different.

# REVELATION'S SCIENTIFIC ACCOUNT (RSA, 2025)

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JESUS CHRIST IS WORTHY!

**One of the elders said to me, “Don’t weep. Behold, the Lion who is of the tribe of Judah, the Root of David, has overcome: he who opens the book and its seven seals” (Revelation 5:5).**

The Lion of Judah and the Rood of David are both phrases that clearly identify Jesus Christ:

Jesus is the Lion of Judah in that a future ruler was promised by God, in the book of Genesis, to be like a lion, an offspring of Judah. From this, of course, Jesus was born in the line of Judah. In the scripture verses we see the promise in Genesis and then the facts regarding Jesus’ detailed heritage from Luke:

Judah is a lion’s cub. From the prey, my son, you have gone up. He stooped down, he crouched as a lion, as a lioness. Who will rouse him up? The scepter will not depart from Judah, nor the ruler’s staff from between his feet, until he comes to whom it belongs. The obedience of the peoples will be to him (Genesis 49:9-10).

Jesus himself, when he began to teach, was about thirty years old, being the son (as was supposed) of Joseph, the son of Heli, 24 the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, 25 the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, 26 the son of Maath, the son of Mattathias, the son of Semein, the son of Joseph, the son of Judah, 27 the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, 28 the son of Melchi, the son of Addi, the son of Cosam, the son of Elmodam, the son of Er, 29 the son of Jose, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, 30 the son of Simeon, the son of Judah, the son of Joseph, the son of Jonan, the son of Eliakim, 31 the son of Melea, the son of Menan, the son of Mattatha, the son of Nathan, the son of David, 32 the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon, 33 the son of Amminadab, the son of Aram, the son of Hezron, the son of Perez, the son of Judah (Luke 3:23-33).

Christ is also labeled the Root of David. Clearly Jesus was born from the line of David as also seen in the above excerpt from Luke 3:

The son of Melea, the son of Menan, the son of Mattatha, the son of Nathan, the son of David (Luke 3:31).

This fact, of Jesus being from the line of David, is reinforced a few times in Matthew 1:

The book of the genealogy of Jesus Christ, the son of David, the son of Abraham...Jesse became the father of King David. David became the father of Solomon by her who had been Uriah’s wife (Matthew 1:1,6).

So all the generations from Abraham to David are fourteen generations; from David to the exile to Babylon fourteen generations; and from the carrying away to Babylon to the Christ, fourteen generations. Now the birth of Jesus Christ was like this: After his mother, Mary, was engaged to Joseph, before they came together, she was found pregnant by the Holy Spirit. Joseph, her husband, being a righteous man, and not willing to make her a public example, intended to put her away secretly. But when he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, “Joseph, son of David, don’t be afraid to take to yourself Mary as your wife, for that which is conceived in her is of the Holy Spirit (Matthew 1:17-20).

Therefore, Christ—the Root of David and the Lion of Judah—is clearly identified as appropriate to approach the scroll. His identity is also reinforced by virtue of John seeing a slain Lamb later in the chapter.

However, as outlined in Revelation 5, the most important question is: Why is Jesus seen as worthy—the most worthy? What is different about Jesus Christ when there are other pristine and upright Heavenly Beings available to open the large scroll?

# REVELATION'S SCIENTIFIC ACCOUNT (RSA, 2025)

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The most obvious difference between Jesus Christ the Lamb and other Heavenly authority figures is that He is the only one to visit Earth. He is the only one to exist as a human and walk within human civilization. Furthermore, he is the only one to overcome death—a tough Roman crucifixion of a death.

As a result, surely Jesus Christ has insight into human life and human death as no other being in Heaven possesses. Perhaps Jesus Christ—having gone through human death—is the only one respected to define the features of life, or rules-of-life, to be initiated for all of humanity to abide by. Perhaps He is the only one worthy to structure and define the basic rules to life with its fantastic opportunities and incredible challenges and tragedies.

In Revelation 5, after the declaration by the Elder that Jesus Christ—the Lion of Judah and the Root of David—is worthy to open the scroll, the next verse sees a reiteration of the identity of Jesus Christ, this time directly by John. John describes the Lamb—a bloodied and sacrificed Lamb:

**I saw in the middle of the throne and of the four living creatures, and in the middle of the elders, a Lamb standing, as though it had been slain, having seven horns and seven eyes, which are the seven spirits of God, sent out into the earth (Revelation 5:6).**

Therefore, Christ the Lamb is worthy to open the Seals. Additional scripture supports His identity including seven horns (a complete or perfect government), seven eyes (all seeing, all knowing), and the seven spirits of God (see Revelation 1:4, above; also see Isaiah 11 and the universal aspects of the Almighty). As such, Jesus Christ, the Lamb, is well-identified as the only one worthy and able to open the scroll.

From this identification of Jesus Christ the Lamb, we now turn to an important RSA concept. We must better understand the foundational idea of a Heavenly Being appearing at different times up and down the otherwise agreed-to historic chronology.

In the subject instance, we must better understand how Jesus Christ, the slain Lamb from His crucifixion in the first century, now appears in Heaven at what RSA determines is the dawn of time.

## BEGINNING TIMES OR END TIMES?

Against the simplistic tradition of end-times interpretations, RSA will clearly demonstrate that all of the events Revelation chapters 5 through 8 occur at the dawn of time. We are observing beginning times and not end times. This will be done with the luxury of utilizing and summarizing previously unknown scientific concepts and events not known or not utilized by Revelation commentators. Indeed, it is the Lord's timing and it is His rules of science that now allow an accurate rendering of Revelation to be documented here in RSA.

At its core, RSA will evidence in considerable detail, with perhaps a few hundred references, how the developmental Trumpets of Revelation fit the Big Bang-Creation chronology and sequence rather perfectly.

From this core, RSA will also document that, previous to Creation, the rules-of-life are determined by the fundamental Seals of Revelation.

As part of this, we will find that Jesus Christ appears as a Lamb at the dawn of time opening the fundamental Seals.

However, specifically, how is it that a Roman Empire-crucified Christ appears at the dawn of time and defines the fundamental Seal-forces of life? The answer: The scientific concept of spacetime.

## TIME TRAVEL

As covered in the RSA introduction, recall that we must consider how things look from different spacetime perspective including the likelihood that beginning times and not just end times are being observed in the book of Revelation.

# REVELATION'S SCIENTIFIC ACCOUNT (RSA, 2025)

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Readers need to be reminded that instances of spacetime may well already exist in the Bible. From scripture, there are phrases that have Heavenly beings, mainly Jesus Christ and perhaps God the Father, moving up and down what we would deem to be the sequential and chronological timeline. For example, potentially Jesus Christ is generally being described as being able to move up and down chronologies in Revelation chapter 1:

The one who is, and who was, and who is still to come (Revelation 1:8).

In another, more striking example that shook observers at the time, Jesus overtly stated that He pre-existed the ancient Father Abraham:

Before Abraham was, I am (John 8:58).

All of this brings us to our analysis of Revelation 5, where we note that Jesus—while at the creation of the universe—is shown in a later, future, Earthly role as a bloodied Lamb. Otherwise put, the Lamb who was crucified and sacrificed is shown in the past scenario at the beginning of time upon opening the seven Seals:

I looked on when the Lamb opened one of the seven Seals (Revelation 6:1).

All of these three somewhat famous instances of Biblical time-travel demonstrate to us that members of the Godhead seemingly pre-exist or move up and down what, from the traditional human point of view, we deem to be a chronological timeline.

From this Biblical possibility of time-travel and the scriptures rendered, it is important to incorporate scientific concepts. As such we will overview the concept of spacetime. While the concept may be counter-intuitive and difficult to first perceive, know that at spacetime's greatest extrapolated implication there can be a type of allowable time travel.

From the global authority figure, NASA (2011) describes spacetime in summary fashion:

Time and space, according to Einstein's theories of relativity, are woven together, forming a four-dimensional fabric called "space-time." The mass of Earth dimples this fabric, much like a heavy person sitting in the middle of a trampoline. Gravity, says Einstein, is simply the motion of objects following the curvaceous lines of the dimple (NASA, 2011).

Mann (2021) adds further detail to the concept and states spacetime is:

A conceptual model combining the three dimensions of space with the fourth dimension of time. According to the best of current physical theories, space-time explains the unusual relativistic effects that arise from traveling near the speed of light as well as the motion of massive objects in the universe.

He goes on to summarize an increasingly common object lesson regarding spacetime:

Nowadays, when people talk about space-time, they often describe it as resembling a sheet of rubber. This, too, comes from Einstein, who realized as he developed his theory of general relativity that the force of gravity was due to curves in the fabric of space-time.

Massive objects — like the Earth, sun or you — create distortions in space-time that cause it to bend. These curves, in turn, constrict the ways in which everything in the universe moves, because objects have to follow paths along this warped curvature. Motion due to gravity is actually motion along the twists and turns of space-time...

...Although we can discuss space-time as being similar to a sheet of rubber, the analogy eventually breaks down. A rubber sheet is two dimensional, while space-time is four dimensional. It's not just warps in space that the sheet represents, but also warps in time (Mann, 2021).

# REVELATION'S SCIENTIFIC ACCOUNT (RSA, 2025)

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Overall, it is fascinating to consider spacetime as an explanation for what we are observing in Revelation. The Biblical instances of the Almighty and Heavenly Beings such as the Lamb moving up and down what we deem to be the traditional timeline are fully reconcilable with the scientific notion of spacetime.

## THE LAMB AT DAWN

Continuing, then, with the completely acceptable notion of Jesus Christ, the Lamb, acting on the large scroll at the dawn of time—there is far more to consider than the simple vote that Jesus Christ is the best Heavenly Being to open the scroll. It is more involved than just defaulting to God's Son Jesus to open the scroll.

Jesus best maintains the right to initiate the fundamental Seal forces of life—but not simply because He is the Son of God or the best or brightest of Heaven's elite. Jesus is the one who has the legitimate life and death experience to dictate such cosmic terms. It is He who has the right to define these basic tenets of human existence—having been living with moral scenarios and even being victimized by immoral outcomes in His experience as the Messiah—living and leading His flock and so on.

Jesus has right to set in motion the facts of life—the basic rules of life—its freedoms, challenges, constraints, rules, injustices, and so on. In a way, Jesus Christ is the pre-eminent beta-tester where He alone can attest to the universality, strength, and probably other unseen factors (which we cannot assume to know) of such life-forces. He is the only one experienced to initiate what is appropriate regarding God's pending creation. That is, He is the only one justified or worthy to open the Seals.

From the profound confirmation that Jesus the Lamb is worthy we see the decision to have Christ open the Seals further acknowledged by all that is in Heaven. Revelation 5 reiterates and continues, as follows:

**I saw in the middle of the throne and of the four living creatures, and in the middle of the elders, a Lamb standing, as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God, sent out into all the earth. Then he came, and he took it out of the right hand of him who sat on the throne (Revelation 5:6-7).**

## PRAISE TO JESUS:

With Jesus Christ, the sacrificed Lamb taking possession of the most holy scroll—the one Heavenly Being that came to Earth as a humble baby, walked with humanity, set a Godly example, died an awful death, and then conquered death and permanently ransomed souls of untold billions of believers—all of Heaven, and more, seems to explode in praise!

**Now when he had taken the book, the four living creatures and the twenty-four elders fell down before the Lamb, each one having a harp, and golden bowls full of incense, which are the prayers of the saints. They sang a new song, saying, "You are worthy to take the book and to open its seals, for you were killed, and bought us for God with your blood out of every tribe, language, people, and nation, and made us kings and priests to our God; and we will reign on the earth."**

**I looked, and I heard something like a voice of many angels around the throne, the living creatures, and the elders. The number of them was ten thousands of ten thousands, and thousands of thousands, saying with a loud voice, "Worthy is the Lamb who has been killed to receive the power, wealth, wisdom, strength, honor, glory, and blessing!" I heard every created thing which is in heaven, on the earth, under the earth, on the sea, and everything in them, saying, "To him who sits on the throne and to the Lamb be the blessing, the honor, the glory, and the dominion, forever and ever! Amen!" The four living creatures said, "Amen!" Then the elders fell down and worshiped (Revelation 5:8-14).**

Clearly there is magnificent praise and joy in Heaven. Christ is adored. He is the unparalleled Messiah and Lamb.

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With Christ front and center, events in Heaven proceed. Indeed Jesus Christ the Lamb proceeds to open the seven seals of the large scroll in the following Revelation chapters.

## REVELATION 5 CONCLUSION

In RSA terms it is notable that celebration and praise takes place at the positive event of Jesus Christ taking possession of the large scroll. This is a rational and expected outcome from an accuracy chapter 5 analysis. The same cannot be true if the scroll were to hold end-times judgment information where it is unlikely that exuberant praise takes place in Heaven at the supposed downfall of sinful humanity.

The positive reactions in Heaven are internal evidence to the mercy and goodness of God. A similar reaction takes place in Revelation 8 upon Creation. And both Heavenly reactions underscore the validity and reliability of the RSA analysis while extinguishing the erroneous end-times death and destruction narrative.

In review of Revelation 5, we learn that based upon Christ's uniqueness and His experience of dying on the cross and rising from the dead there is a significant ramification: He is the only Heavenly being worthy to open the Seals. As shall be discussed, these Seals define the basics to life or fundamentals forces within life which are unseen universal forces that shape the human experience.

Our review of Revelation 5 also considered the profound concept of spacetime—a scientific theory that assists our understanding of Revelation, overall. Spacetime will help us understand how Heaven potentially operates and how events—spiritual in Heaven and concrete fact from our perspective here on Earth—exist in Revelation. The scientific concept of spacetime, as ever, brings rationality and reason to the Revelation discussion whereby references to heresy, secret codes, insider meanings, metaphor, and symbolism are minimized.

We now turn to the unseen but fundamental Seal-forces that exist within life. Together, the Heaven-sent existence of these forces approaches the famous philosophical question regarding the “problem of evil.” That is, how does a supposedly good God allow such evil in the world?

Revelation 6 and the topic of the fundamental Seal-forces is next.

## REVELATION 6

King James Version (1611)

1 And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

3 And when he had opened the second seal, I heard the second beast say, Come and see.

4 And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 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:

10 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?

11 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.

12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

13 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.

14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15 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;

16 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:

17 For the great day of his wrath is come; and who shall be able to stand?

World English Bible (2023)

1 I saw that the Lamb opened one of the seven seals, and I heard one of the four living creatures saying, as with a voice of thunder, "Come and see!"

2 Then a white horse appeared, and he who sat on it had a bow. A crown was given to him, and he came out conquering, and to conquer.

3 When he opened the second seal, I heard the second living creature saying, "Come!"

4 Another came out, a red horse. To him who sat on it was given power to take peace from the earth, and that they should kill one another. There was given to him a great sword.

5 When he opened the third seal, I heard the third living creature saying, "Come and see!" And behold, a black horse, and he who sat on it had a balance in his hand.

6 I heard a voice in the middle of the four living creatures saying, "A choenix\* of wheat for a denarius, and three choenix of barley for a denarius! Don't damage the oil and the wine!"

7 When he opened the fourth seal, I heard the fourth living creature saying, "Come and see!"

8 And behold, a pale horse, and the name of he who sat on it was Death. Hades† followed with him. Authority over one fourth of the earth, to kill with the sword, with famine, with death, and by the wild animals of the earth was given to him.

9 When he opened the fifth seal, I saw underneath the altar the souls of those who had been killed for the Word of God, and for the testimony of the Lamb which they had.

10 They cried with a loud voice, saying, "How long, Master, the holy and true, until you judge and avenge our blood on those who dwell on the earth?"

11 A long white robe was given to each of them. They were told that they should rest yet for a while, until their fellow servants and their brothers,‡ who would also be killed even as they were, should complete their course.

12 I saw when he opened the sixth seal, and there was a great earthquake. The sun became black as sackcloth made of hair, and the whole moon became as blood.

13 The stars of the sky fell to the earth, like a fig tree dropping its unripe figs when it is shaken by a great wind.

14 The sky was removed like a scroll when it is rolled up. Every mountain and island was moved out of its place.

15 The kings of the earth, the princes, the commanding officers, the rich, the strong, and every slave and free person, hid themselves in the caves and in the rocks of the mountains.

16 They told the mountains and the rocks, "Fall on us, and hide us from the face of him who sits on the throne, and from the wrath of the Lamb,

17 for the great day of his wrath has come, and who is able to stand?"

# REVELATION'S SCIENTIFIC ACCOUNT (RSA, 2025)

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## REVELATION 6 INTRODUCTION

End-times death narrators usually contend that Revelation 6 begins the long, confusing and mysterious process whereby by multiple judgments are supposedly unleashed on an unrepentant and ever so sinful humanity. Nightmarish scenes are conveyed and the angry, wrathful, vengeance of God is depicted. There are the frightening Four Horsemen of the Apocalypse, there is war, murder, famine, and disease. Surely this is an end-times drama!

Or that is what Revelation prognosticators would have you believe.

Yet, RSA analysis will prove the exact opposite.

The fundamental Seals will be found to be supportive of the larger Creation story. It will be found that the Seals provide a framework of unseen ideals or forces that will make life interesting, challenging, and, yes, at times near impossible. These unseen Seal forces are defined before the physical Trumpets take place.

As summarized in the following table, there is no wrath enacted or even threatened. Moreover, note that some of the Seal forces are helpful while others remain in impediment to human existence, that is, there is a mix of pro and con forces and are phenomena seen in everyday life. Overall, the terms and sequences in Revelation are supportive of the fundamental role these forces play. Unsurprisingly, the first four horses were also shown to Zechariah in the Old Testament--being fundamental phenomena and all. In detail, the first horse—the one that gains the most attention—does not have Jesus Christ as its rider. As seen, the RSA interpretation of the Seals flows with ease consistent with Occam's Razor and is fully supportive of the simple, good news Gospel of Jesus Christ.

Unlike what is commonly believed, some of the fundamental Seals are helpful forces to what human beings will experience. Potentially, there are favorable economics, there is a group of 144,000 helpful saints, there is a universal Holdback of destructive natural forces on the Earth, and there is the potentiality of plain good luck. Thus, there are components of the fundamental Seals that are beneficial to humankind—and this notion, therefore, eliminates any scenario of end-times drama in the first part of Revelation.

Moreover, it will be found that wrath is completely void within this chapter of Revelation and indeed the complete first half of Revelation. Therefore and again, the possibility of an end-times death narrative is extinguished.

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The Fundamental Seals  
(RSA, 2024)

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Interpretation Rationale:

- A. NO WRATH: No wrath is threatened or even uttered by anyone or anything originating in Heaven. There is not sign of anger, judgment, vengeance, death or destruction or anything remotely close.
  - B. TERMINOLOGY: The very term seal is rather mundane and not an announcement or an action such as the Trumpets or Bowls; however, they are general forces seen within human existence.
  - C. RELATIVE: The Seals support the larger, overall scroll message of Creation and development – a very detailed and lengthy scroll.
  - D. SEQUENCE: The Fundamental Seals logically premise and provide the rules-to-the-game of life or premise the actual Creationary events and Developmental Trumpets to follow.
  - E. MIX: The Fundamental Seals are a mix of pro and con forces, therefore, they cannot be about end-times death and destruction.
  - F. SEEN DAILY: The Seals are phenomena seen in daily life, conquest, murder, economics, famine, disease, luck, victims, offenders, and the presence of God are all part of the basic human experience. The Seals are not, therefore, solely end-times in content.
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- G. **FOUR ENTITIES:** The first four fundamental Seals are connected to each of the Four Central Entities in Heaven—they appear to be given a supervisory role or management role over each one of the phenomena involved.
  - H. **ZECHARIAH:** The four horses are similar if not identical to those described in Zechariah where they are not apocalyptic in nature.
  - I. **NOT JESUS:** As such, it is unlikely that Jesus Christ is the white horse rider reporting to one of the Entities. Furthermore it is the Lamb Jesus Christ that opens the Seals, thus, it is unlikely that He is also a Rider within one of the Seals. Jesus is seen as the only one worthy to open the Seals as He is the only one to visit Earth, set an example, die as a sacrifice to humanity (sacrificial Lamb) and overcome death (as stated in Revelation).
  - J. **THE PROBLEM OF EVIL:** The fundamental Seals answer or solve the age-old philosophical question as to why the Almighty allows evil. He supersedes death whereby from His perspective our deaths are not as paramount; and from this He constructed life with profound challenges to humanity, however granting human beings perfect freedom to meet those challenges (versus creating a robotic dystopia where there is no misfortune).
  - K. **GOSPEL:** The fundamental Seal interpretation supports and is consistent with the good news Gospel of Jesus Christ. IT is aligned with the New Testament and does not make Revelation a one off book solely about apocalypse.
  - L. The above outlined is succinct, simple, easy to understand and exudes the principles of Occam's Razor.
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The greatest features of the RSA analysis of the fundamental Seals regards its simplicity but also its ability to answer life's greatest questions. The so-called 'problem of evil' that philosophers have tussled with over the ages is essentially approached and addressed by the RSA analysis. If indeed the Seals are fundamental life-forces established by the Almighty and initiated by the Lamb then we know they are instituted and created by God Himself. To answer the question, yes, a good God is instilling some fairly profound forces, including potential injustice, into His creation. However, the Creator is affirming life is challenging (and therefore truly beautiful) while at the same time affirming that He is the only one that supersedes death—He is able to right the injustices of human life in the after-life.

RSA will analyze and find that the Seals are primordial, universal, fundamental life forces, hence, the term fundamental Seals. The rules of the game, so to speak, are defined before the game is played, that is, the fundamental Seal-forces of human existence are all defined here in the fundamental Seals. This is logical as the rules of engagement should, and are, decided before physical Creation takes place.

## NO WRATH

Of primary note and of interest to Revelation readers and prognosticators, as clearly presented in the passage, the human beings involved are recorded as simply being fearful of God's potential wrath. That is, there is no wrath threatened by Heaven. The use of the word *wrath* is simply a reactionary exclamation made in fear by human beings.

This fact runs against public perception that the Almighty's wrath is involved whereas there is no wrath, Not whatsoever.

While the term *wrath* exists in the passage, it is uttered by human beings. At best, these people are sinful by nature and should be concerned about coming face-to-face with the Almighty. At worst, the people involved are indeed guilty and may be egregiously offensive criminals who, for certain, would react in guilt and in great fear.

No matter the translation or editorialization on the scenario, *wrath* is not uttered by anyone or anything Heavenly here in Revelation 6. Heavenly wrath is not uttered until Revelation 11. Wrath is not even enacted by Heaven until Revelation 16 and the Bowls of Wrath aimed at the Beast—an epic drama that takes place at the mid-point of Revelation.

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To reiterate, while the term *wrath* does exist, the term as presented in Revelation 6 is simply a reactionary exclamation made in fear by human beings. This fear is somewhat reasonable and has nothing to do with end-times apocalypse. Almost anyone of us, being imperfect human beings, would similarly tremble at the specter of meeting the Almighty in-person. Certainly the guilty among us would fear His wrath.

## WHAT IS A SEAL

The very term *seal* as is used in Revelation is often overlooked, however, the term is an intriguing one to carefully consider. A traditional wax seal adhered to a letter or scroll is usually considered a rather mundane object. It might seem inconsequential and belonging in a category with other paper and stationery items such as stamps, envelopes, paperclips and the like. A seal is meant to keep the information and contents protected or secret from prying eyes and it might have an insignia or indentation of the sending authority figure where. However, mundane an object, the Seals of Revelation are hardly boring and offer insight into life's more exciting and consequential forces, thus, RSA often term them the *fundamental Seals of Revelation*.

For certain, the Revelation Seal does not compete with other outstanding Biblical objects or phenomena such as thunder, lightning, or trumpet bursts. A Seal is a is not a poisonous arrow, a fiery dart, a lightning bolt, a tidal wave, a tornado, or any other stereotypical phenomena one would expect in an end-times drama. The Revelation Seals are not a loud Trumpet call as we see in chapters 8 and 9; or a dense Bowl of Wrath phenomena being poured out as we see in chapter 16—in these instances there is either sudden creationary or sudden destruction-type actions taking place.

Not to belittle the term—and, for certain, the Seals of Revelation are profound, universal forces that will challenge and dominate human existence—however, the generic term *seal* implies a fundamental supporting role and not some sort of pointed event or message.

Indeed, a scroll seal supports the letter or message it is encasing or protecting. It is not a specific threat or a physical force unto its own and might better be considered as offering an underlying, foundational, role supportive of greater phenomena. In the current situation, it will be found that the fundamental Seals of largely unseen forces are a premise to the greater scroll and the related Creationary and developmental Trumpets-actions which are physical in nature.

Consider the modern-day scenario of a couriered office package that contains a book: There is an outer box, perhaps some cushioning bubble-wrap, a protective polyurethane plastic wrap or two, perhaps a gift box whereby the actual book may be wrapped in paper. These are all modern types of seals or protective measures that are foundational and supportive of the enwrapped book. The layers protect the book and ensure the product is closed until the appropriate time for its opening and reading as determined by its owner.

Therefore and as applied to Revelation, the Seals are foundational and supportive of the greater scroll which is a detailed plan for the creation of the Universe and the Almighty's centerpiece creation, humankind. As will be shown, the Seals are basic, fundamental, and long-term forces that beautify human existence and make it challenging and rewarding. The Seals provide the rules of life, so-to-speak, where ideals and forces such as conquest, famine, and disease are put into motion—forces that randomize events and provide a difficult environment for just and righteous human habitation to prevail.

Perhaps take a moment to ponder what life would be like without the Seals: Human existence would be predictable and mundane. Life would be boring. If there was no danger as far as potential unrest or difficult economics there would be no reason to make an effort. Life would be guaranteed and without the Seals humankind would not be motivated to progress let alone involve itself with life.

Without the Seals and with life predicable and safe, for certain, humankind would not seek relationship with the Almighty.

Careful consideration will show that our hypothesis regarding the fundamental Seals is exactly the case: They provide a suitable and worthy basis for the Big Bang-Creation event and the early-Earth developmental Trumpet-

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events that follow. The Seals are daunting, intimidating, and often life-ending forces that will test the limits of humanity as the tragedies and injustices of human history have shown. These fundamental Seals are pre-defined and set the stage for the actual Creation events to follow. However, the Seals are not end-times phenomena unto their own as many Christians currently believe.

However, within this mundaneness the greater message of Revelation's fundamental Seals might be better understood. Indeed, the Seals are not defined physical actions such as, say, volcanism and tectonics or asteroid hits. They are not mighty Bowls of God's end-times wrath being poured out. They are more universal, stable and everlasting. Seals are supportive to the greater scroll or message it is protecting. They are fundamental to the greater message or phenomena which it encloses.

## WORTHY IS THE LAMB

Revelation 6 regards the first six fundamental Seal forces or rules of life that are defined before Creation takes place. The Seal forces are initiated the Lamb, Jesus Christ, who is the only Heavenly personality deemed worthy. His worthiness is by virtue of His death and resurrection as stated in Revelation 5:9. Jesus is the only Heavenly being to visit Earth, set an example, conquer death, and thus, is the only one seen as right and just to open the fundamental Seals.

The sequence may be confusing without the notion of spacetime as, to the observer, the Seals are opened at the beginning of time whereas Jesus visits Earth at a seemingly later time. To simplify matters the RSA reader must remember that Heaven supersedes the four dimensions of Earth that includes sequential time from the human point of view. Our religious understanding of the Almighty's ability to overcome nature's laws coupled with science's continued research of spacetime is all part of fully comprehending the sometimes confusing descriptions in Revelation.

With the concept of spacetime at the ready, the notion that only Jesus Christ is worthy to decide and enact the rules of life or fundamental Seals is a rational one. Jesus, the Lamb, is the only one to experience life on Earth, to set an example to others, to give His own life, and to conquer death. Although the flow of time and circumstance may be confusing to the reader, He is the only one with full rights to have any say about the dimensions or constructs to do with life on Earth. So just as Christ lived as "I Am" before Abraham; so too Christ determined the forces observed within human existence.

## REVELATION 6 ANALYSIS

### FOUR HORSEMEN

With a basic, unbiased understanding as to what the fundamental Seals are and who and why they are being opened, we can now turn to some historically biased misinformation. The four horsemen of Revelation, sometimes erroneously known as the "Four Horsemen of the Apocalypse," are popular characters often quoted by end-times pundits. The visualization of military horsemen quickly advancing to kill and eliminate life gains the total and complete attention of even the most marginal of Revelation readers. As a result, the four horsemen are central to maintaining and propagating the fear-based end-times death narrative.

However and upon closer inspection, it can be seen that the horsemen do not angrily threaten vengeance, judgment or wrath within Revelation.

Yes, they may represent ambition-conquest (Seal I), conflict (Seal II), economics (Seal III), and a early death via pestilence, famine, murder, or bad luck (Seal IV). However, there is no utterance of wrath. Furthermore, it is curious that the third Seal is rather benign and simply describes business-oriented forces. By extension, it is noticeable that all the Seals are really universal life forces that require prudent management.

Upon detailed inspection, the first four Seals are all really statements of fact—of phenomena we can expect in the human experience. It is true that there will always be ambitious political leaders and demagogues; there will always be relational, marital, familial, societal and cultural conflict; there will always be challenging economic scenarios

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that we must manage; alas, there will always be early death in the form of biological, agricultural, and political forces along with plain bad luck or being killed “by the wild animals of the earth.” These are Seals I to IV, respectively.

As per Biblical scripture, the relevant Seal I to IV passage is previewed in summary form here (we will analyze each verse later):

**I saw that the Lamb opened one of the seven seals... Then a white horse appeared, and he who sat on it had a bow. A crown was given to him, and he came out conquering, and to conquer.**

**When he opened the second seal....a red horse. To him who sat on it was given power to take peace from the earth, and that they should kill one another. There was given to him a great sword.**

**When he opened the third seal....a black horse, and he who sat on it had a balance in his hand. I heard a voice in the middle of the four living creatures saying, “A choenix of wheat for a denarius, and three choenix of barley for a denarius! Don’t damage the oil and the wine!”**

**When he opened the fourth seal....a pale horse, and the name of he who sat on it was Death. Hades followed with him. Authority over one fourth of the earth, to kill with the sword, with famine, with death, and by the wild animals of the earth was given to him (Revelation 6:1-8).**

As seen, the first four Seals make no threat to humanity, although to be sure they are daunting forces to be reckoned with. Certainly, history tells us there will always be conquest, conflict, tough economics, famine, and disease. These are formidable forces. However, these forces do not infer or relate to a distinctive end-times, Heaven versus Hell type, death narrative that commentators repetitiously present to the public.

Instead it should be acknowledged that these are universal forces seen within daily life. At any point any given nation is subject to potential outsider conquest. At any given time, all of us are subject to personal conflict. At any given time in history, a large percentage of the Earth’s inhabitants are mal-nourished and suffer from drought and related famine. Most of the world’s inhabitants, perhaps 85%, live in poverty while it is currently estimated that malnutrition is in the order of 33% (Roser & Ortiz-Ospina, 2019; World Health Organization, 2017).

Past this, human beings always face the chance at early death. Mortality statistics indicate that this occurs with a relatively large percentage of humanity. Approximately 55 million of us expire unexpectedly early every year (World Health Organization, 2019).

Therefore, as applied to the Seals, we can all agree that human existence will be challenging. The fundamental Seal forces are imposing, universal ones that need to be carefully managed on a daily and ongoing basis. And this set of challenges is rather fundamental to the human experience.

It has has nothing to do with end-times drama.

## THE HORSES OF ZECHARIAH

However, there is further, rather clear, Biblical evidence against the supposed end-times “Four Horsemen of the Apocalypse”.

Interestingly, almost identical horses are detailed in Zechariah. However, they are largely described as peaceful and-or simply observing actions on Earth. Like Revelation, they act without any involvement or sign of wrath, judgment, or anger.

Not surprisingly, what is shown to John in the New Testament is shown to Zechariah in the Old Testament. There is no secret code to bridge or any need to puzzle the two pieces together. Rather, it is not controversial that the Lord communicates a single truth to more than one, earnest and humble, believing follower.

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There two Zechariah-based passages and none of them show any element of end-times death or destruction, whatsoever. They are outlined in Zechariah 1 and again in Zechariah 6.

Zechariah 1 provides the first passage and it identifies horses of various colors among the trees:

I had a vision in the night, and behold, a man riding on a red horse, and he stood among the myrtle trees that were in a ravine; and behind him there were red, brown, and white horses.... Then I asked, 'My lord, what are these?'" The angel who talked with me said to me, "I will show you what these are." The man who stood among the myrtle trees answered, "They are the ones Yahweh has sent to go back and forth through the earth." They reported to Yahweh's angel who stood among the myrtle trees, and said, "We have walked back and forth through the earth, and behold, all the earth is at rest and in peace" (Zechariah 1:8-11).

If anything the passage from Zechariah 1 describes potentially similar horses to the Revelation 6 horses.

And all is peaceful!

A second passage from Zechariah 6 describes almost identical horses and again there is neither death nor destruction. There are four sets of horses this time with chariots. These horses are red, black, white, and dappled and, thus, quite arguably they are identical to the horses described in Revelation:

Again I lifted up my eyes, and saw, and behold, four chariots came out from between two mountains; and the mountains were mountains of bronze. In the first chariot were red horses. In the second chariot were black horses. In the third chariot were white horses. In the fourth chariot were dappled horses, all of them powerful.

Then I asked the angel who talked with me, "What are these, my lord?" The angel answered me, "These are the four winds of the sky, which go out from standing before the Lord of all the earth. The one with the black horses goes out toward the north country; and the white went out after them; and the dappled went out toward the south country." The strong went out, and sought to go that they might walk back and forth through the earth. He said, "Go around and through the earth!" So they walked back and forth through the earth.

Then he called to me, and spoke to me, saying, "Behold, those who go toward the north country have quieted my spirit in the north country" (Zechariah 6:1-8).

So again we see that the horses and related actions are peaceful!

The horses described by both Revelation 6 and Zechariah 6 are nearly identical. Moreover, all the horses are sourced from Heaven and all of them are involved in any sort of wrath, death, or destruction.

Therefore, we see that any comparison of Revelation's horses with Zechariah's horses, if anything, affirms a void of wrath. In fact, the Zechariah passages describe a fully peaceful situation. Indeed, the horsemen are erroneously called the "Four Horsemen of the Apocalypse."

It is noteworthy that reference to, or discussion of, Zechariah's horses are absent from any Revelation commentary—an end-times commentary that prognosticators continuously screen, massage, and propagate.

## THE FOUR CENTRAL ENTITIES

There are yet further clues to the fundamental aspect of the first four Seals.

As seen in Revelation 6, each of the four Entities are associated with each of the first four Seals. They are paired accordingly: first Seal, first Entity; second Seal, second Entity, and so on. It would appear, then, that each entity is given a specific phenomenon to oversee or manage. If true, this is no small responsibility as, recall, the Four Central

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Entities appear closest to the Almighty and His throne. The entities were previously described in Revelation 4, as again replicated here:

In the middle of the throne, and around the throne were four living creatures full of eyes before and behind. The first creature was like a lion, the second creature like a calf, the third creature had a face like a man, and the fourth was like a flying eagle. The four living creatures, each one of them having six wings, are full of eyes around and within. They have no rest day and night (Revelation 4:6b-8a).

Clearly the Four Central Entities are respected, highly ranked, and talented. They are probably all-seeing, all-knowing, and so forth per their descriptions of many eyes, many wings, and so on. Their proximity to the Almighty in Heaven—seated up front and around the throne—would presumably have them with traits similar to the Almighty. Therefore, it is no small fact that the Four Central Entities are directly involved with the four opening Seals.

It is interesting that each of the Four Living Entities make an exclamation of “come and see” upon their respective Seal being opened or phenomena being initiated. The exclamations are energetic.

However and of critical note, the exclamations lack any form of death threat or judgment. One would think that if judgment of humanity was at stake there would be an indication of threat or end-times violence.

Yet there is no message or threat uttered against humanity!

This gives credence to the possibility that the Seals are fundamental phenomena versus end-times phenomena.

Finally it must be said that the general appearance of the Entities basically parallel the fundamental force being initiated. That is:

- A. Entity I has the rough appearance of a lion and nothing relays the ambition, conquest, and physical power of Seal I than Entity I with its approximate appearance or presentation as a lion. Political and military leadership is quite reasonably symbolized with a lion.
- B. So too Entity II with the power of an Ox very roughly resembles the physical acts of tussling, fighting, and murder.
- C. Nothing is more selfish, greedy, and human than the world of Economics and interestingly the third entity, Entity III, has the appearance of a man.
- D. Lastly, with airborne and unseen forces to do with famine, disease and luck—it is reasonably appropriate that Entity IV had the vague, approximate appearance of an eagle.

Are the Entities' looks and the respective Seal-forces related? Perhaps so. Perhaps not. However, there is a type of symmetry to the Entity-Seal pairings. If anything, the approximate appearances described by John grant us a method to match the Entities with each of the first four Seals.

## SEAL I AMBITIOUS CONQUERORS

The first fundamental Seal is opened by Christ and the related, first Entity exclaims at what would have to be a significant development. At that point John of Patmos sees a prototypical military leader—someone on a white horse carrying a bow and given a crown—whereby he is described as seeking conquest.

Briefly we can deduct that the figure is probably a popular one (white horse), and from military success (bow) he attains political leadership (crown). It is stated that he pursues and successfully attains conquest. This is something seen repetitiously throughout human history.

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**I saw that the Lamb opened one of the seven seals, and I heard one of the four living creatures saying, as with a voice of thunder, "Come and see!" Then a white horse appeared, and he who sat on it had a bow. A crown was given to him, and he came out conquering, and to conquer (Revelation 6:1-2).**

While some Revelation commentators are confused by the authority figure on the white horse—Revelation prognosticators either claiming it to be Christ on the one hand or claiming it to be a clever fraud or anti-christ on the other—we quickly remind the reader that the Gospel is wholly truthful. The Gospel, including Revelation, is not about subjective illustrations, double-meanings, or difficult to understand scenarios. The Gospel is the power of God and we can take it at its most apparent meaning.

As such, this fundamental Seal discloses something that is not new in life—there are always political and military ambitious types about us. Given the opportunity, conquerors will seize power and peruse as much power as possible. History is full of examples and we should not be surprised that Seal I is essentially detailing this underlying and fundamental fact regarding human existence.

The Almighty allows ambitious types to seek conquest and it certainly is a force in life we need to carefully consider and prepare for. Whether it be Nebuchadnezzar, Alexander the Great, Julius Caesar, Genghis Khan, Napoleon, Hitler, or Stalin—history has proven this fact of life to be true. There will always be ambitious offensive dictatorial types among us.

Overall, the white horse appears to be an Entity-managed life force that will influence humanity for the better or for the worse. The Almighty, in His wisdom, created these fundamental forces that will be experienced within the human existence and they are meant to make life challenging and to motivate people to action. The Revelation message regards unveiling or disclosure of past, present, and future information which includes these fundamental Seal forces—however difficult it is for us to comprehend and accept. God is ultimately in control and the Seals are created and overseen by Heaven.

## NOT CHRIST AS RIDER

As seen, while Jesus opens the first Seal, it is not also Himself as rider of the first, white horse.

That would be confusing.

But moreso, that rather simplistic proposal would be antithetical to the truth and consistency of the Gospel presentation—one that is bold, accurate, and the power of God without deception or double-thinking.

Moreover, Seal I is overseen by and-or relates to the first Central Entity in Heaven whereby, again, it would be confusing to have Jesus managed by one of the Entities.

Furthermore, recall that Seal I and related "Horse I" is also parallel to that recorded in Zechariah.

Moreover, Christ as rider would be visibly out of sync and out of step with all of the other fundamental Seal-forces.

As such, the double-thinking proposal as Christ as the Seal I rider is completely illogical, without merit, and is therefore extinguished. As seen, to assume Christ is the rider of every white horse is a rather elementary and ill-thought out proposal without critical analysis—one that knee-jerk analysts might make in their confusing plight to explain even the most logical parts of Revelation.

While RSA has the luxury of increased knowledge regarding the Big Bang-Creation event and subsequent developmental Trumpets which match the scientific record and, thereby offer the fundamental Seals as a set of premises to said Creation, it remains academically weak that Christ is simply assumed to be the Seal I rider without consideration of several factors including: Christ's other role as Seal-opener, the overall consistency of the fundamental Seals as presented here, the identical descriptions in Zechariah, the direct involvement of the Heavenly Entities, and the fact that no wrath exists in the first half of Revelation.

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Fundamental Seal I, however, does affirm the life-force regarding ambitious conquest. History is full of arrogant dictators where innocent individuals and global societies must be prepared in light of constant influence by these controlling, dictatorial powers. And this unfortunate life-force exists in parallel to the other Seals described in Revelation.

## SEAL II INFIGHTING-KILLING

Like Seal I, fundamental Seal II also represents a general fact of life: Seemingly, there is infighting and the potentiality of killing at every turn. From familial friction to marital discord to argumentation between friends—infighting appears to be a basic phenomena seen throughout human existence. Infighting can lead to disputes between neighborhoods, cities, states, and entire countries. At its worst, infighting can result in murder between individuals and on a larger scale war and genocide between peoples. Therefore, fundamental Seal II regards the lack of peace, or infighting, which at its worst results in murder.

In Revelation 6, the second Seal opening repeats the sequence of the first: Christ opens the Seal, there is an Entity's exclamation, there is another horse, and John describes the rider involved:

**When he opened the second seal, I heard the second living creature saying, "Come!" Another came out, a red horse. To him who sat on it was given power to take peace from the earth, and that they should kill one another. There was given to him a great sword (Revelation 6:3-4).**

Seal II outlines what we all know and expect in life: There is infighting and the possibility of killing or murder. Overall, this is an ongoing force that must be carefully considered and managed. As individuals we prepare our homes and businesses with security measures and we must prepare and protect our loved ones accordingly. At the macro level, entire countries must have police systems and intricately aligned military organizations to guard against infighting and killing. Indeed, whole societies must have regulations, laws, and penalties against illicit killing.

Without rules, regulations, and safeguards the potential for a rampaging and murderous society is likely. From time to time and the world over, we find that the lack of law and order translates into high murder or homicide rates. World Population Review (WPR) reports on global homicide hotspots and regional averages. They also review what it takes to keep murder rates under control. A summary of their totals from the year 2022 is as follows:

While 2022s global murder rate was 6.1 (per 100k people), murder rates varied widely across the globe. Central America and the Caribbean were global hotspots, with countries such as El Salvador (61.7), Honduras (41), and Jamaica (56.4) posting murder rates up to 10 times higher than the global average. The South American countries Brazil (30.8), Venezuela (49.9), and Colombia (25) followed close behind.

The overall average for the Americas as a whole rose to 17.2...Europe (3.0) and Asia (2.3) displayed rates of less than half the global average.

Factors known to contribute to lower murder rates and decreased crime overall include the wealth of a nation, the effectiveness of its law enforcement, the availability of weapons (especially firearms), and the severity of punishment for committing murder (WPR, 2022).

As seen, the specter of infighting and murder needs to be managed. WPR (2022) sees it as correlated, at least in part, with a nation's law enforcement and policing efforts. In fact, in the US, the overall topic of infighting and murder might be best expressed in terms of policing budgets. Total policing efforts essentially attempt to manage total crime that spans from relational infighting to outright murder. If North American city policing budgets are any indication, crime may be the most common worry within citizens' daily lives. A recent article summarizes policing budgets, as follows:

The country's biggest cities on average spend a smaller share on policing - those with general budgets of more than \$5 billion allocate on average 13 percent. The exception is Los Angeles, which spends 23



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percent. Smaller cities spend on average 29 percent of their expenses budget on the police for structural reasons (Buccholz, 2023).

Continuing our discussion in terms of more local, continental crime it is notable that, according to recent UN statistics, the Americas continue to be extraordinarily violent:

The Americas continue to report high homicide rates. Young men are especially at risk, with a homicide rate for men aged 18 to 19 estimated at 46 per 100,000 – far higher than the risk faced by their peers in other regions. Firearms are also involved far more often in homicides in the Americas than in other parts of the world. By contrast, Europe has seen a decline in the homicide rate by 63 per cent since 2002 and by 38 per cent since 1990. The rate in Asia has fallen by 36 per cent since 1990 (UNODC, 2019).

Overall and from the greater RSA perspective, we see that the lack of peace and murder, indeed, are universal and global problems. Infighting, which at its worst can be articulated in terms of murder, is an inter-societal problem that has been a challenge since the dawn of time. The global and US-based policing and murder rates affirm the longevity and permanence of fundamental Seal II. Infighting and murder, sadly, are a part of the human experience and we human beings, thus, must navigate accordingly.

## SEAL III ECONOMICS

John of Patmos goes on to record the related details of Seal III which is another basic rule or set of rules seen within life—this time regarding economics.

Yet again, fundamental Seal III does not indicate any form of wrath although it outlines weights and related prices, currencies, commodities, and valuable luxury items—all common topics that can be found in an entry-level economics text. As such, Seal III absolutely reinforces the notion that the Seals are not to do with end-times death and destruction but rather are to do with fundamental forces seen within life.

As with the previous Seals, the Seal opening and description pattern is repeated, as follows:

**When he opened the third seal, I heard the third living creature saying, “Come and see!” And behold, a black horse, and he who sat on it had a balance in his hand. I heard a voice in the middle of the four living creatures saying, “A choenix of wheat for a denarius, and three choenix of barley for a denarius! Don’t damage the oil and the wine!” (Revelation 6:5-6).**

The presentation of Seal III varies from the other Seals somewhat in that there is additional information provided. The statements infer that some resources are more valuable than others—oil and wine being potentially valuable resources today as they were upon John’s writing.

In totality, the verse is fascinating as it reflects a type of rank-ordering of resources and perhaps a discrimination between base commodities and luxury items as seen in modern-day economics. The passage also indicates that weights and currencies matter.

All of these variables are considerations when, say, owning a business, serving as a middle-manager or an involved laborer, or simply attempting to operate a household that requires scarce resources within a limited budget. It can be seen that prices, wages, quantities, and qualities of resources are all important considerations. All of these variables must be considered by individuals and communities. Thus, economics is a fundamental force—or series of laws and forces—that influence the human experience.

Great writers regarding economics have been seen throughout history. Thinkers such as Aristotle, Thomas Aquinas, and Adam Smith, among others, have studied and carefully considered the laws of economics. Adam Smith made observations regarding the unseen forces of business and economics. His book *The Wealth of Nations* outlines a few basic economic thoughts including division of labor where specialization and repetition of tasks increases efficiency; the labor theory of value where the work required for a product essentially determines its value; and the overall free market system where the ‘invisible hand’ self-regulates an economy.

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The 'invisible hand' notion comes strikingly close to RSA's unseen fundamental Seal III regarding economics. Together with other famous economists such as Keynes and Friedman, Smith articulated and defined the otherwise unseen but powerful universal forces of economics. As such, economics is its own school of thought and, indeed, is a fundamental Seal force of life unto its own.

Clearly, economics is its own fundamental life-force. Economics can, at times, provide beneficial and profitable outcomes while at other times it can provide losing propositions to people that are enslaved with low wages and-or cannot attain the essential basics to maintain survival. Economics influences life. It is, therefore, its own fundamental Seal. As with the other fundamental Seals of conquest and killing, economics is also a profound life-force requiring careful planning by individuals, families, and indeed entire countries.

Regarding the Seals thus far travelled, one has to be prepared for difficult potentialities: to meet an invading conqueror, to meet a perspective murderer, and potentially deal with the realities of harsh economics. On the flip-side, one might find oneself within said conqueror's army, one might find oneself embroiled within a devious murder plot, and one might find oneself profiteering from unfair business practices. Victim or offender, the fundamental Seal forces definitely spur human beings into action and shape the human experience. The fundamental Seals force human beings to decide to either live life in an ethical and moral manner or to live within the sins availed by the existence of these Seal-forces.

## SEAL IV EARLY DEATH

With the fundamental Seal-forces of conquest, infighting, and economics summarized from a Heavenly perspective, John continues to record what he witnesses as Jesus Christ opens the fourth Seal:

**When he opened the fourth seal, I heard the fourth living creature saying, "Come and see!" And behold, a pale horse, and the name of he who sat on it was Death. Hades followed with him. Authority over one fourth of the earth, to kill with the sword, with famine, with death, and by the wild animals of the earth was given to him (Revelation 6:7-8).**

Seal IV is intriguing in that the entirety of Death and perhaps the very concept or existence of Death—and of Hades or the grave—both are listed as following or trailing behind the pale horse.

Furthermore, Seal IV is fascinating in that a whopping one-fourth of humanity is subject to its force. Potentially, it appears that at any one time one-fourth of the Earth's inhabitants are subject to early death via war, famine, disease, and wild animals—the last category possibly interpreted as death by sheer, random, bad luck.

If it is true that Seal IV regards the potentiality of early death—death by a number of sources including war, famine, and luck—then Seal IV goes a long way to explain the many injustices witnessed by humanity on a daily basis. Individuals the world over are alarmed at the scores of innocent war victims, the victims of famine, and the young victims simply caught in the cross-fire of a neighborhood shootout. Seal IV may bring us closer to understanding why many victims see their young lives cut short and why innocent victims the globe over lose their lives at an early age.

A recent listing of sources indicates that a significant portion of humanity, per annum, experiences early death via famine, disease, human-based accidents, or nature-based incidents. The numbers from all the sources of premature death are staggering, as follows:

55.9 million people died in 2017. If we sum up all life years lost due to premature death – the sum of the differences between each person's age of death and their life expectancy at that age – we find that the world population lost 1.65 billion years of potential life due to premature death in that year. (Roser et al, 2021).

Regarding early death by the "sword" or by what we might term as war, an estimate for overall deaths from 1900 to 2000 is approximately 110 million lives lost (Wimmer, 2014; Eckhart, 1992). As such, clearly war is one of the

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greatest sources of human misery, despair, and death. It is regularly a top reason for loss of life involved. From this direct loss of life, there is secondary loss of life via war after-effects that include famine and disease. There are also secondary economic losses with war ravaging entire economies that then take years, if not decades, to rebuild.

Regarding the Seal IV components of war, famine, and disease; if we were to only consider the topic of famine, statistics indicate that up to a full 10% of the world's population are malnourished at any one point in time. A recent article discusses the global, famine-based numbers involved:

As many as 828 million people were affected by hunger in 2021 – 46 million people more from a year earlier and 150 million more from 2019. The proportion of people affected by hunger jumped in 2020 and continued to rise in 2021, to 9.8 percent of the world population (GNR, 2020).

Disease is another Seal IV component that each one of us is likely to face in life. If we were to analyze the sole topic of disease, the World Health Organization has a sobering summary regarding global disease. The top 7 diseases are as follows:

The world's biggest killer is ischemic heart disease, responsible for 16% of the world's total deaths. Stroke and chronic obstructive pulmonary disease are the 2nd and 3rd leading causes of death, responsible for approximately 11% and 6% of total deaths respectively. Lower respiratory infections remained the world's most deadly communicable disease, ranked as the 4th leading cause of death.

Neonatal conditions are ranked 5th....these conditions killed 2 million newborns and young children in 2019. Deaths from noncommunicable diseases are on the rise. Trachea, bronchus and lung cancers deaths have risen from 1.2 million to 1.8 million and are now ranked 6th among leading causes of death. In 2019, Alzheimer's disease and other forms of dementia ranked as the 7th leading cause of death (World Health Organization, 2020).

Overall and from the war, famine, and disease statistics, we see that large portions of global society is affected. It is not surprising that Revelation sees approximately one-fourth of the Earth's inhabitants subject to these early-death forces. Therefore and once again, and however unfair, we see that the fundamental Seals—this time Seal IV to do with early death—reflects a vital and universal life-force that humankind must carefully manage and deal with.

Individuals must consider safety and health protections to help guarantee a long and satisfying lifespan for themselves and their immediate families. Entire societies must undertake civil defense strategies and implement sound medical systems and insurance schemes to protect populations. Food production and management systems also need planning and quality control. Without these individual and societal systems war, famine, and disease can weaken and even wipe out entire civilizations.

From RSA's perspective the plethora of war, famine, and disease statistics shown above cements the fact that the numbers are significant and that the forces involved are an essential part of modern-day life. That is, fundamental Seal IV is not necessarily of the realm of future end-times death and destruction. The fundamental force is in motion now. It exists today. It is a basic matter-of-fact force and people the world over must cope with its unfair existence and take prudent measures to ward off long-term harm. Otherwise put, the net effect of fundamental Seal-force IV is that life is challenging. There is not guaranteed long-life spans or perfect health promises. Life will be difficult and an effort must be taken to ward off war, famine, and disease.

But life certainly will not be dull and predictable: Life is as the Almighty designed it. On the one hand life is challenging, incredibly unfair, and unimaginably devastating. On the other hand, the Seals provide humanity with opportunities to show civil leadership. Life can, thus, be rewarding where ethical and moral outcomes are found and the Creator is made proud.

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## SEAL V GREAT TRIBULATION

Probably the greatest event in human history—one yet to be experienced—regards what Christ and what Revelation refers to as the Great Tribulation. The event will leave untold millions, or possibly billions, of murdered victims. The Great Tribulation is covered in Revelation chapters 6, 7, 11, and 20. This follows direct comments by Jesus Christ Himself in Matthew 24 which is repeated in Mark 13 and Luke 16. Quite pointedly, there will be an unavoidable Great Tribulation against believers. It will be incomprehensibly significant. As such, the event receives its very own Seal and is rightfully reinforced throughout the New Testament. It is Revelation's most common topic as well.

While John of Patmos is skilled at recording what he witnesses, he is at a loss to approximate the Great Tribulation crowd size. Although in Revelation he records 144 thousand saints, armies of 200 million, and myriads upon myriads of Angels, he is unable to garner a number for the Great Tribulation crowd. He states the mass is “a great multitude which no man could count.” As a result, the Great Tribulation should gain our respect and our full attention. The fact that it is granted its own Seal number reflects its similar magnitude to the other Seals and the the wars, famines, and disease victims involved.

## CHRIST'S PROPHECY

Recall that Jesus Christ first commented on the Great Tribulation. It was He that first coined the phrase *Great Tribulation* or *Great Suffering* as it appears in some Bible versions. In a solemn passage, Jesus Christ is quoted as saying:

Then they will deliver you up to oppression and will kill you. You will be hated by all of the nations for my name's sake. Then many will stumble, and will deliver up one another, and will hate one another. Many false prophets will arise and will lead many astray. Because iniquity will be multiplied, the love of many will grow cold. But he who endures to the end will be saved. This Good News of the Kingdom will be preached in the whole world for a testimony to all the nations, and then the end will come. When, therefore, you see the abomination of desolation which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand), then let those who are in Judea flee to the mountains. Let him who is on the housetop not go down to take out the things that are in his house. Let him who is in the field not return back to get his clothes. But woe to those who are with child and to nursing mothers in those days! Pray that your flight will not be in the winter nor on a Sabbath, for then there will be great suffering, such as has not been from the beginning of the world until now, no, nor ever will be (Matthew 24:9-21).

Therefore and once again, we should be respectful of the Great Tribulation for the Lord Jesus Christ affirms it will be a most historically profound event. The event will not be skirted, avoided, or relayed to other groups. The Great Tribulation will target believers in the Almighty on a massive, unthinkable scale.

## TWO PASSAGES

John of Patmos records the Great Tribulation crowd in two sections. First there are his initial observations under Revelation 6, Seal V, where he records as instructed. Second there is a review in Revelation 7 almost as though Heaven, as obediently recorded by John, wished to insert further detail and-or provide additional detail based on the prayers and wishes of said Great Tribulation crowd.

First the initial Revelation 6 passage:

**When he opened the fifth seal, I saw underneath the altar the souls of those who had been killed for the Word of God, and for the testimony of the Lamb which they had. They cried with a loud voice, saying, “How long, Master, the holy and true, until you judge and avenge our blood on those who dwell on the earth?” A long white robe was given to each of them. They were told that they should rest yet for a while, until their fellow servants and their brothers, who would also be killed even as they were, should complete their course (Revelation 6:9-11).**

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On cue, and seemingly with Heaven's empathy to the Great Tribulation crowd's praises, prayers, and lobbying, further information is garnered in Revelation 7:

After these things I looked, and behold, a great multitude which no man could count, out of every nation and of all tribes, peoples, and languages, standing before the throne and before the Lamb, dressed in white robes, with palm branches in their hands. They cried with a loud voice, saying, "Salvation be to our God, who sits on the throne, and to the Lamb!"

One of the elders answered, saying to me, "These who are arrayed in the white robes, who are they, and where did they come from?" I told him, "My lord, you know." He said to me, "These are those who came out of the great suffering. They washed their robes and made them white in the Lamb's blood.

Therefore they are before the throne of God, and they serve him day and night in his temple. He who sits on the throne will spread his tabernacle over them. They will never be hungry or thirsty any more. The sun won't beat on them, nor any heat; for the Lamb who is in the middle of the throne shepherds them and leads them to springs of life-giving waters. And God will wipe away every tear from their eyes" (Revelation 7:9-10, 13-17).

## CROWD SIZE

While it is difficult to approximate Revelation's Great Tribulation crowd, RSA can attempt an estimate based on demographic and Revelation-based evidence. Revelation 11 describes that the Two Witness-Churches will be put to death. The Two Witnesses are described as lampstands and recall that Christ earlier denoted lampstands as Churches in Revelation 1. Thus by extension, the elimination of the Two Witness-Churches may well include their respective followers. Assuming the Churches are large, effective organizations as they are described in Revelation 11, the numbers of victims could be quite large and even innumerable.

This unthinkable elimination of believers may be a central prong of the Beast's global regime. From what is described in Revelation 13 and elsewhere, elimination of believers and eradication of all religion is consistent with what we know about the Beast. Time and again the Beast is described as mocking believers in the Almighty. Moreover, the Beast has the ability and resources to enact such an atrocity.

Lastly, the Beast has the support of the greater public to fully eliminate believers en masse. Revelation 11 describes social gift-giving in celebration to the Two Witnesses' demise. As such, it appears the eradication of religion will be fully celebrated and it appears the December Hebrew-Christian month of light and gift-giving will be wholly altered.

Although the apparent elimination of believers in the Almighty is inconceivable, perhaps we should not be completely surprised. As with any dictatorial power over the ages religion is seen as a roadblock to said political dictatorship. Communist Russia, China, Cambodia and dictatorial Cuba and North Korea, among others, all attempted to control or eliminate religious thought. Authoritarian regimes and dictators desire all the power and glory. They do not want a competing authority figure, religion, or hobby. This last notion is seen in Revelation 17:16 where the Beast eliminates Babylon or the set of hedonistic sins that is distracting the Beast's followers.

Therefore, with Revelation 11, 13, and 17 in mind along with historical fact, we can expect a rather significant clamp-down on religion if not its elimination altogether. The Great Tribulation, indeed, will take place. Revelation 6 and the subject Seal V is itself internal evidence for the Great Tribulation—a fundamental force within human existence that will prove to be historically profound.

Regarding the size of the Great Tribulation crowd, we can apply what is currently known about demographics and religion. With approximately 2-3 billion of Earth's population defined as Christian followers of the Almighty we can assume a similar number in the future depending on population growth and growth of the religion. The number might be greater if population growth tops-off at about 11 or 12 billion and if Christianity remains a central religion. Potentially up to 4 or 5 billion lives could well be annihilated by the Beast whereby this number represents the innumerable Great Tribulation crowd John saw in Heaven.

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## SIGNIFICANCE

Past Jesus Christ's prediction and insight as to the Great Tribulation; past the fact that the event is granted its own Seal number; and past the approximations of the enormous numbers of victims potentially involved—up to several billion; there are the behaviors exhibited in Heaven towards the Great Tribulation crowd.

The Great Tribulation crowd clearly has Heaven's sympathy—so again it is no small matter. Revelation 6 describes how they are front, center, and under the altar of the Lord. This is a special proximity in Heaven considering what we know about the Angels, Elders, Four Central Entities, the Lamb and the Almighty—to be seemingly included with these grand Heavenly Beings is quite the compliment. Therefore, we should ponder and carefully consider the Earth-based experiences and the future Heaven-based role of the Great Tribulation crowd.

Both Revelation 6 and 7 passages describe the crowd's white robes and their allowance to dialogue and speak freely. The chapter 7 passage outlines they are given special roles to directly serve the Almighty and this fact is repeated in later Revelation chapters.

RSA will further analyze the topic of the Great Tribulation where it is considered in light of the offending corporate-government monopoly, the Beast. It is this consortium that eradicates religion from the face of the Earth and therein commits the Great Tribulation genocide.

## HOLOCAUST GENOCIDE

One cannot escape thinking about six million Jews that were exterminated by the Nazis when one considers the future Great Tribulation genocide. The Holocaust genocide was performed primarily and precisely because of the religious beliefs of the Hebrew people at the time. They were unrepentant believers and followers of the Almighty. As such, there is a hard-wired and direct linkage to their deaths.

This is the similar, if not identical, set of descriptions and linkages that John describes regarding the Great Tribulation crowd. They "had been killed for the Word of God." These similarities and facts cannot be ignored and potentially, with the Almighty's sovereignty and His perfect will in context, it is not unreasonable to see the Holocaust victims in and among the Great Tribulation crowd and-or granted preferred treatment according to God's ultimate authority and judgment.

If anything, the Holocaust is a forewarning that, yes, one's genuine and enacted belief in the Almighty may serve as the single, succinct reason for one's death. Modern-day Revelation readers should keep this in mind. If six million believers in the Almighty can be efficiently murdered—and within mere years their numbers or facts be denied—then it is absolutely possible that even greater numbers on a grander scale can be fully realized in a future genocide campaign.

The Holocaust victims were singled out for their steadfast belief in the Almighty. They paid the ultimate price under the most vile, cruel, and torturous set of individual, familial, and societal circumstances. The Holocaust victims, therefore, should be remembered and honored by us as they surely will be by the Lord God Almighty.

The future Great Tribulation victims, indeed all bona fide future believers in the Almighty, however imperfect, should also be anticipated and respected. The event will occur. These victims are close to the heart of God, under the altar, receiving His personal attention. As such, we should similarly reflect our respect, sympathy, and perhaps admiration for such honorable souls that did not waver in the face of cruel and unjustified humiliation and death.

## SEAL VI THE LORD GOD ALMIGHTY

Seal VI spans both Revelation 6 and 7. It is a multifaceted Seal to do with the Almighty's realm and begins with a general description of how the universe and humanity—especially the guilty—should tremble at His personal presence. After this, Seal VI moves in specificity towards His all-encompassing Holdback. This Holdback is a premise to His incredible creation which will follow under the Trumpets of Revelation. The Holdback is fundamental as His creation doesn't simply exist and develop impartially, but creation flourishes with seeming luck

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or blessing on its side. This unlikely progress or evolution of life amazes scientists of all backgrounds. This progress in life, RSA contends, is a result of the Seal VI Holdback created by the Almighty, announced by a central, lead Angel, and executed by four Angels—all as described in Revelation.

As reflected in Seal VI, the Almighty's involvement in the human experience can take a number of forms according to His divine sovereignty and His right to come and go as He pleases. Recall that He is perfectly holy and the writing in Revelation 6 reflects this: The entire known universe trembles before His personal presence as it should. Absolutely, there may be earthquakes. Yes, the sky will roll up as a scroll. Most definitely, whole mountains and islands will be moved. At the same time He will involve Himself in our independent lives and with humanity overall. As believers we can be assured as to the outcome. For unbelievers—they have no assurance or understanding and resultantly may react in fear and panic. They may act-out with guilty utterances reflecting their worry about potential wrath.

Thus, the sixth Seal continues the pattern of summarizing the basic life forces seen within human existence—this time regarding the fact that the Lord is ever-so involved—seen by human eyes or not.

## THE UNIVERSE SHUDDERS

Seal VI outlines a number of components first of all including, nature, creation, and all of the known universe that seemingly melts upon His personal presence. The descriptions are usually received by Revelation commentators as end-times in nature, however, literal inspection of the passage finds that there is no anger, threat, or wrath whatsoever. Instead, nature simply seems to fold at the Lord's personal presence and the laws of physics simply do not apply. All of this is rational if the Almighty, personally and in physical form, merely attended His own creation without any anger, emotion, or wrath. For certain, moons would darken, stars would drop, and skies would roll-up at His very presence. It simply is not surprising and no Hollywood-driven, end-times Revelation drama is necessitated for the physical world to melt upon God's physical presence.

The actual Seal VI passage is as follows:

**I saw when he opened the sixth seal, and there was a great earthquake. The sun became black as sackcloth made of hair, and the whole moon became as blood. The stars of the sky fell to the earth, like a fig tree dropping its unripe figs when it is shaken by a great wind. The sky was removed like a scroll when it is rolled up. Every mountain and island was moved out of its place (Revelation 6:12-14).**

This theme of the universe being impacted by God's mere presence is also clearly demonstrated and repeated later at Judgment—in Revelation 20:

I saw a great white throne and him who sat on it, from whose face the earth and the heaven fled away. There was found no place for them (Revelation 20:11).

As seen, the Almighty supersedes, and is greater than, any environment He chooses to manifest His existence within. His presence has the universe melting or fleeing away. His existence and attendance, as seen under Seal VI, has a profound effect on the known universe and all the laws of physics. There are earthquakes, planets darkening, and mountains and islands being removed.

There are other Biblical examples of people, nature, or Creation trembling at the potentiality of the Almighty's personal presence as the following Old Testament passages attest to:

He shakes the earth out of its place. Its pillars tremble. He commands the sun and it doesn't rise, and seals up the stars. He alone stretches out the heavens, and treads on the waves of the sea (Job 9:6-8).

His lightning lights up the world. The earth sees, and trembles. The mountains melt like wax at the presence of Yahweh, at the presence of the Lord of the whole earth (Psalm 97:4-5).

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He looks at the earth, and it trembles. He touches the mountains, and they smoke (Psalm 104:32).

The islands have seen, and fear. The ends of the earth tremble (Isaiah 41:5).

The earth quakes before them. The heavens tremble. The sun and the moon are darkened, and the stars withdraw their shining (Joel 2:10).

## PEOPLE SHUDDER

Secondly, Seal VI considers the component of individuals—especially unworthy and guilty individuals. They shudder at His personal presence and greatly worry about any pending action He may take—this although He takes none and wrath is neither uttered nor enacted until far later in Revelation. The passage is void of Heavenly wrath (or even threat of wrath), yet the universe bows to His presence and the guilty hide and exclaim their worry.

Clearly, the Almighty is the most prominent force seen within human existence and He has the right to personally involve Himself, or not, in each and every aspect of the lives of human beings—His centerpiece creation. Clearly, the Almighty is a fundamental Seal-force of its own.

Regarding the Lord's potential effect on people, the relevant Revelation scripture is as follows:

**The kings of the earth, the princes, the commanding officers, the rich, the strong, and every slave and free person, hid themselves in the caves and in the rocks of the mountains. They told the mountains and the rocks, "Fall on us, and hide us from the face of him who sits on the throne, and from the wrath of the Lamb, for the great day of his wrath has come, and who is able to stand?" (Revelation 6:15-17).**

The concept that people are afraid or tremble upon the potential physical presence of the Lord is not a new one. Nor is the thought an errant one from what we understand about the personal presence of the Lord either on Earth or in Heaven. Another very similar passage appears in Isaiah:

Men shall go into the caves of the rocks, and into the holes of the earth, from before the terror of Yahweh, and from the glory of his majesty, when he arises to shake the earth mightily (Isaiah 2:19).

Perhaps, the most famous instance of a personal visit by the Lord and how His rules of physics are cast aside for a moment involves Moses and the burning bush:

When Yahweh saw that he came over to see, God called to him out of the middle of the bush, and said, "Moses! Moses!" He said, "Here I am." He said, "Don't come close. Take off your sandals, for the place you are standing on is holy ground." Moreover he said, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." Moses hid his face because he was afraid to look at God. (Exodus 3:4-6).

## SEAL VI REMAINDER

The remainder of Seal VI regarding the Almighty is detailed in the next chapter of Revelation, chapter 7. There, Seal VI outlines an Angelic Holdback that has ramifications for later Big Bang-Creationary events. This Holdback goes a long way to answering, in Heavenly terms, why the development of life seems to favorably progress and evolve at extremely long odds. As part of this cosmic Holdback, the 144,000 good Saints are described for the first time in Revelation, and as shall be seen, they are an integral part of God's realm.

The topic of Seal VI on the whole regards the Almighty and everything that is His. This simple thought has far-reaching consequences. It is the Lord's creation and His universe. Everything that exists is in His everlasting and sovereign domain. It all belongs to Him and by extension He has every right to involve Himself as a most significant and fundamental Seal-force affecting human beings.



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Therefore, past the previously summarized fundamental forces of ambitious conquest; infighting and murder; good and bad economics; early death by war, famine, disease, and luck; and with victims of the Great Tribulation considered—we can all agree that, yes, the Almighty is also a fundamental force seen within human existence.

## REVELATION 6 CONCLUSION

Revelation, chapter 6, outlined the factual, fundamental Seal-forces seen within the human experience—anything from good luck to bad diseases; great neighbors to murdering leaders; diseased crops to profitable investments—it can be seen that the fundamental Seals are a mix of pro and con forces that make life challenging but worth living. These fundamental Seals are invisible, timeless, and universal forces or rules of life that can result in unjust and cruel outcomes while at other times can result in just and wholesome outcomes. These just and wholesome outcomes can especially occur if humankind “humbles itself and prays and seeks God’s face” for His sovereign presence is also a fundamental force—that being fundamental Seal VI.

Although we have not completed our analysis of Seal VI which is to occur in Revelation 7, overall and thus far travelled, the fundamental Seals appear to move from base animalistic behaviors such as ambition, conquest, infighting, and murder towards more nuanced economic laws, and through to variables regarding disease and famine—threats to early death. From this, the fundamental Seals consider the intricate topic of bad luck or what the passage calls death “by the wild animals of the Earth.” At the end of the fundamental Seal spectrum there are descriptions to do with the Almighty and His right to directly involve Himself with humanity.

Although the Seals are presented in an organized and rational fashion, the fundamental Seals and their potential injustices remain difficult for the observing Revelation reader to fully comprehend and accept. However, we must remind ourselves as to the sovereignty of the Almighty and His divine right as Creator and King. His upcoming Big Bang-Creation event and developmental Trumpets are awe-inspiring events on a level only the Almighty could plan, engineer, and execute. The beauty of His creation and master plan is premised on the fundamental Seals that are largely decided and discussed here in Revelation 6.

## NOT END-TIMES

As stated and factually clarified in the above analysis, the fundamental Seals are universal life-forces and a mix of helpful and inhibitive forces to humanity. As such, we summarize and review how the Revelation Seals are NOT about end-times judgments, as follows:

1 Wrath is neither threatened nor enacted by Heaven till much later in Revelation. There is absolutely no wrath mentioned, uttered, or threatened by anyone or anything of Heavenly origin within the descriptions of the Seals.

2 The Four Central Entities, respected Heavenly Beings closest to the throne of the Almighty, while each being assigned one of the first four Seal-forces likewise do not mention any type of threat or judgment. They exclaim “come and see” in a tone of excitement and certainly not with a macabre tone of threat or judgment.

3 The fundamental Seals are a mix of pro and con forces. What is more, these forces are seen over time and among various societies. Therefore and again, the Seals are not to do with end-times judgment.

4 Another overlooked clue to the fundamental aspect of the Seals exist in the term *seal* --arguably something akin to other stationery items such as paper and pencils. The *seal* term contrasts to more overt labels where trumpets announce or bowls pour out a profound action. The term *seal* alludes to a supporting or fundamental role—and a profound one at that—and not an announcement or judgment of any kind.

5 Traditional understandings of Revelation, such as the Horses of the Apocalypse, fall down upon inspection. The validity of the supposed Horses is questionable as the horses are identical to those witnessed by Zechariah. In Zechariah they are hardly part of any end-times scheme. Therefore, the mislabeling of the Horses of the Apocalypse is just that: an errant mislabeling.

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6 Another piece of evidence regarding the fundamental aspect of the Seals is that they are followed by a Big Bang-Creation event and the set of developmental Trumpets. That is, as logic dictates, the fundamental rules of the life are rightly defined before Creation, or the game of life, takes place. This is most logical in terms of sequence and in terms of hierarchy of phenomena: the rules are ascertained before actual creation takes place.

Overall, it is pretty clear that there is nothing about end-times death and destruction to do with the Seals of Revelation. The Seals are best thought of as fundamental forces or rules-of-life that are integral to the human experience. Revelation 7 will reinforce how the Seals are not about the end-times as there is a helpful Angelic Holdback and 144,000 good Saints will be organized. These developments prove the Heavenly goodness offered—all contrary to today's popular death-narrative that dominates Revelation book and movie sales.



## REVELATION 7

King James Version (1611)

1 And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,  
3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4 And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

5 Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephtalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knows. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

World English Bible (2023)

1 After this, I saw four angels standing at the four corners of the earth, holding the four winds of the earth, so that no wind would blow on the earth, or on the sea, or on any tree.

2 I saw another angel ascend from the sunrise, having the seal of the living God. He cried with a loud voice to the four angels to whom it was given to harm the earth and the sea,

3 saying, "Don't harm the earth, the sea, or the trees, until we have sealed the bondservants of our God on their foreheads!"

4 I heard the number of those who were sealed, one hundred forty-four thousand, sealed out of every tribe of the children of Israel:

5 of the tribe of Judah twelve thousand were sealed, of the tribe of Reuben twelve thousand, of the tribe of Gad twelve thousand,

6 of the tribe of Asher twelve thousand, of the tribe of Naphtali twelve thousand, of the tribe of Manasseh twelve thousand,

7 of the tribe of Simeon twelve thousand, of the tribe of Levi twelve thousand, of the tribe of Issachar twelve thousand,

8 of the tribe of Zebulun twelve thousand, of the tribe of Joseph twelve thousand, and of the tribe of Benjamin twelve thousand were sealed.

9 After these things I looked, and behold, a great multitude which no man could count, out of every nation and of all tribes, peoples, and languages, standing before the throne and before the Lamb, dressed in white robes, with palm branches in their hands.

10 They cried with a loud voice, saying, "Salvation be to our God, who sits on the throne, and to the Lamb!"

11 All the angels were standing around the throne, the elders, and the four living creatures; and they fell on their faces before his throne, and worshiped God,

12 saying, "Amen! Blessing, glory, wisdom, thanksgiving, honor, power, and might, be to our God forever and ever! Amen."

13 One of the elders answered, saying to me, "These who are arrayed in the white robes, who are they, and where did they come from?"

14 I told him, "My lord, you know."

He said to me, "These are those who came out of the great suffering. They washed their robes and made them white in the Lamb's blood.

15 Therefore they are before the throne of God, and they serve him day and night in his temple. He who sits on the throne will spread his tabernacle over them.

16 They will never be hungry or thirsty any more. The sun won't beat on them, nor any heat;

17 for the Lamb who is in the middle of the throne shepherds them and leads them to springs of life-giving waters. And God will wipe away every tear from their eyes."



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## REVELATION 7 INTRODUCTION

In Revelation 7, we will continue analysis of Seal VI and the Almighty's realm. The Four Angel Holdback, the 144,000, and the Great Tribulation crowd are higher-level topics to be considered. They lead us to a more in-depth discussion about God, humanity, justice, and death. Interestingly, the Holdback, 144,000 and the upcoming Creation efforts are all crystal clear examples of the Almighty's goodness—a Revelation fact that thwarts any attempt at an end-times death narrative.

We will review and summarize the fundamental Seals and acknowledge the lack of end-times death and destruction while affirming the Seals are an assortment of helpful and inhibitive life-forces. These unseen life-forces are pre-determined and will culture and season the physical life which will soon be created in Revelation 8.

## REVELATION 7 ANALYSIS

### ANGELIC HOLDBACK

Continuing with Seal VI and the Almighty's realm, John describes four Angels holding back otherwise destructive forces. This blessing or Holdback is a central undertaking and a universal phenomenon with far-reaching consequences to what else occurs in Revelation.

The Angelic Holdback of fundamental Seal VI is an unseen but grand counterweight to otherwise dominant and destructive forces that would never grant the chance for life to initiate, develop, and prosper. The Holdback may account for how nature seemingly develops, recovers, and bounces back consistently in the face of extinction events and related unfathomable probabilities. Time and again, especially in Revelation 8, we shall see how a catastrophic extinction events has life not only surviving, but developing in terms of breadth of life form species and in terms of depth of biological detail.

What RSA is terming a capital 'H' Holdback—a phenomena and force unto its own—appears to be the spiritual parallel to what secular scientists and Darwinian evolutionists see as incredibly improbable Earth-based outcomes to do with the development of life over the eons. Science might call it evolution. RSA readers might call it the Holdback. It is found at the opening of Revelation 7, as follows:

**After this, I saw four angels standing at the four corners of the earth, holding the four winds of the earth, so that no wind would blow on the earth, or on the sea, or on any tree. I saw another angel ascend from the sunrise, having the seal of the living God. He cried with a loud voice to the four angels to whom it was given to harm the earth and the sea, saying, "Don't harm the earth, the sea, or the trees" (Revelation 7: 1-3a).**

As stated, clearly there is a Holdback. Clearly, destructive natural forces are being curbed, muted, and-or controlled. Clearly, this would have ramifications for any developing or evolving life forms which would have a far greater chance of survival and future progress if conditions were slanted in its favor.

This Holdback, or fundamental Seal force, is created or placed before the actual Creation events of Revelation 8. This blessing or Holdback is what influences the upcoming Big Bang towards life giving hydrogen, helium, gravity, organics, and all that follows. For example, the giant impact hypothesis (GI) and its related Theia-based water and organics are delivered to Earth in a most violent and destructive manner. It is a manner in which life, inextricably and unbelievably, not only survives, but thrives. As such, it is apparent that there is some sort of luck, blessing, or Holdback involved. Life rises from thorough destruction and this occurs time and again throughout primordial history.

Later we shall analyze how usually catastrophic and life-ending events such as the Theia collision, global volcanism, a super nova wave impact, and an asteroid hit—events that for the most part end life—have the long-term effect of increasing life. There is something uncanny and unlikely about the development of life and human existence that most scientists agree is true.

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This Holdback of destructive forces may answer one of the questions regarding the mystery of life. From the scientific perspective life seemingly came out of nowhere. It developed in an unfathomable manner over the eons. Scientists might call it evolution. Creationists might call it intellectual design. But most everyone is in agreement that the advent of intelligent, human life on Earth was a very unlikely outcome considering the past historic, cosmic events; the science required to create life; and the associated impossibilities and improbabilities involved.

Even the most ardent of all scientists admit, from time to time, the improbability of life and the grandeur of it all. Scientists admit that perhaps there is some other force at work past evolution, natural selection, and the like. Charles Darwin himself stated:

Among the scenes which are deeply impressed on my mind, none exceed in sublimity the primeval forests...temples filled with the varied production of the God of Nature. No one can stand in these solitudes unmoved, and not feel that there is more in man than the mere breath of his body (Darwin, 1860).

As seen, Darwin, like so many scientists, affirm there is something Godly about creation—in this case the quiet and majestic forests. In more concrete terms Darwin also stated that:

The impossibility of conceiving that this grand and wondrous universe, with our conscious selves, arose through chance, seems to me the chief argument for the existence of God (Darwin, 1896).

Today there are similar thoughts shared by the most famous and skeptical of atheists. Richard Dawkins grants the following set of quotes. They essentially support the notion of some unseen force or progressive aspect of life:

The essence of life is statistical improbability on a colossal scale (Dawkins, 1986).

The fact that life evolved out of nearly nothing, some 10 billion years after the universe evolved out of literally nothing, is a fact so staggering that I would be mad to attempt words to do it justice (Dawkins, 2005).

Darwin gives courage to the rest of science that we shall end up understanding literally everything, springing from almost nothing – a thought extremely hard to comprehend and believe (Dawkins, 2012).

As such, it is rather clear that the matter of improbable human development; and the initiation, development, and existence of life, is a difficult concept to comprehend. Even the most critical of thinkers affirm that life is improbable and that possibly there may be other forces at work assisting and directing life.

In Revelation 7 we find that there, indeed, is a force affecting life: a fundamental Seal VI Holdback of otherwise destructive natural forces. This is a spiritual force that pre-exists the physical Big Bang and corresponding developmental events. It is a Heavenly force that accounts for what secular scientists observe in their Earthly-based, factual realm.

## HOLDBACK LIFTED

A universal, spiritual, Holdback assisting the development of life along the way is a mesmerizing and profound thought. It is a spiritual explanation to the luck and improbable evolution or progress of life from nothing to single-celled life forms, to plants, animals, and the incredible sophistication seen with the human species. The ignition of life or self-consciousness is also a mystery which science cannot currently explain. Thus, the prevalent feature of life—its uncanny ability to progress and to initiate into self-conscious, free-thinking humanity is somewhat explained by the Holdback. This Biblical perspective pre-dates any secular theories on evolution and provides a universal, streamlined, rationale as to how and why life progresses against all odds.

However, past the intriguing thought of the universal Holdback and all that it will help achieve over the eons is the fact that it will end at some point in the future. Revelation chapter 7 states that the Holdback is put into place for a limited time, or:

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**Until we have sealed the bondservants of our God on their foreheads (Revelation 7:3b).**

That is, the Angelic Holdback or blessing that undergirds the creation effort and all that progresses in terms of life over billions of years will end. In spiritual terms it will end upon the 144,000 bondservants being identified and sealed according to Revelation 7.

In more direct and concrete terms, the Holdback is communicated as being lifted later in Revelation 9. At that time there is Trumpet VI where the Holdback is lifted and catastrophic global war ensues. Revelation 9 describes the overall situation where the primordial Holdback is lifted:

The sixth angel sounded. I heard a voice from the horns of the golden altar which is before God, saying to the sixth angel who had the trumpet, "Free the four angels who are bound at the great river Euphrates!" The four angels were freed who had been prepared for that hour and day and month and year, so that they might kill one third of mankind (Revelation 9:13-15).

If the Holdback indeed is lifted as twice outlined in scripture, it would mean that there will be no more protection from the destructive forces of nature. There will be no more development of life or luck-based evolution of life in a positive and constructive manner. It would mean that nature as we know it is capped—there will be no more advancement. This includes the human species that will not continue to evolve into some super-species or futuristic, science-fiction, tech-heavy meld of its former self.

And as we shall learn later from Revelation 9, the human species will not be protected by Heaven anymore. There will be full-throated losses due to humanity's warring ways. In the Revelation 9 Trumpet VI case there will be losses with one-third of humanity perishing—and perhaps another third of humanity injured if the historical statistics on human conflict are any indication.

THE 144,000

The grand, universal, Angelic Holdback of Revelation is fundamental to the Almighty's creation. It is an integral part of fundamental Seal VI which is concerned with the Almighty's realm. Within descriptors of the Holdback, however, there are linkages and connections to the 144,000 saints—a group of individuals close to the heart of God and, again, a component of Seal VI and the Lord's sovereign domain.

As a result, Revelation 7 continues with fundamental Seal VI and that which only the Almighty could be involved with. The 144,000 saints or servants make their first Revelation appearance and the entire interlude is as follows:

**I saw another angel ascend from the sunrise, having the seal of the living God. He cried with a loud voice to the four angels to whom it was given to harm the earth and the sea, saying, "Don't harm the earth, the sea, or the trees, until we have sealed the bondservants of our God on their foreheads!"**

**I heard the number of those who were sealed, one hundred forty-four thousand, sealed out of every tribe of the children of Israel: of the tribe of Judah twelve thousand were sealed, of the tribe of Reuben twelve thousand, of the tribe of Gad twelve thousand, of the tribe of Asher twelve thousand, of the tribe of Naphtali twelve thousand, of the tribe of Manasseh twelve thousand, of the tribe of Simeon twelve thousand, of the tribe of Levi twelve thousand, of the tribe of Issachar twelve thousand, of the tribe of Zebulun twelve thousand, of the tribe of Joseph twelve thousand, and of the tribe of Benjamin twelve thousand were sealed (Revelation 7:2-8).**

Although Revelation 7 first communicates the existence of the 144,000 saints, there is little description as to their role and responsibilities. Regardless of the lack of information at this stage we can expect that they are good people and highly thought of by the Almighty. The lengthy reference to the tribes of Israel grants us this confidence.

Perhaps knowing that detail to do with the 144,000 is rather cursory as presented in Revelation 7, the 144,000 are reiterated with further detail later again in Revelation 14. They are observed as being in glory and on Mount Zion with the Lamb, as follows:



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I saw, and behold, the Lamb standing on Mount Zion, and with him a number, one hundred forty-four thousand, having his name and the name of his Father written on their foreheads. I heard a sound from heaven like the sound of many waters and like the sound of a great thunder. The sound which I heard was like that of harpists playing on their harps. They sing a new song before the throne and before the four living creatures and the elders. No one could learn the song except the one hundred forty-four thousand, those who had been redeemed out of the earth. These are those who were not defiled with women, for they are virgins. These are those who follow the Lamb wherever he goes. These were redeemed by Jesus from among men, the first fruits to God and to the Lamb. In their mouth was found no lie, for they are blameless (Revelation 14: 1-5).

As a result, we are told that the 144,000 are particularly upright people and outstanding followers of the Almighty. They are treated well in Heaven and seem to be a kind of specialist group with extra privileges and the like. Note they are given harps and a special song to sing. They are also granted the privilege of shadowing the Lamb.

## IDENTITY

The 144,000 are clearly a special group of saints and, as such, their identity and role is often speculated upon. False religions such as the Jehovah's Witnesses hope that their members can be counted in with the 144,000. However, the actual identity and role of the 144,000 can be best ascertained from logic and other parts of Revelation.

As previously mentioned above, the universal Holdback is initiated in Revelation 7 and then forewarned to be lifted upon the 144,000 being sealed. This Holdback is fully lifted in Revelation 9 at Trumpet VI and the global war. Therefore, the 144,000 may well have an integral role at about the time of the global war. If true, there are two main possibilities.

One: it is entirely consistent, if not probable, that the 144,000 are evangelists for the Almighty at a desperately difficult time in humanity's history as things come apart politically and militarily. Global war is on the horizon and millions of human souls are at stake. As a result, a traditional evangelical effort is made in the sense of witnessing to lost souls in an effort to convert them. Any such effort by the 144,000 outstanding saints would surely be effective to a great degree. Nevertheless, a catastrophic war still takes place and one-third of humanity is killed.

Two: it is also quite possible that the 144,000 are utilized in a post-war measure. The 144,000 are saved and sealed and this would be most important with the after-math of a one-third humanity death-calamity. It would be most useful in a post-war era where civilization is reeling and whereby the citizens of the Earth would be earnestly seeking God and receptive to receiving Jesus Christ as Lord. At the same time, an effort may be necessitated to rebuild destroyed church structures and organizations. Overall, there could definitely be a post-war role for a group of pristine and capable individuals such as the 144,000.

Therefore, there are two compelling reasons to have the 144,000 at the time of the Trumpet VI global war. Witnessing to hardened souls pre-war and assisting with broken souls post-war are two deductively rational reasons as to the purpose and identity of the 144,000. We know that they are hand-picked by the Almighty and the two scenarios entered here are similarly profound and significant to the Kingdom of God and His greater purpose.

The results and the effectiveness of the 144,000 are proven in the late-stage information offered in Revelation 14. The group is handsomely rewarded and granted special favor. Only they know, sing, and play a song before the Heavenly dignitaries. Therefore, by deduction they certainly completed their lives in some important capacity and the group, overall, surely had a significant role to play for the Almighty. Clearly, the 144,000 completed a task, well-done. They are celebrated as heroes and granted special status and privileges in Heaven with harps and close proximity to the Lamb, among other things.

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## MORE GREAT TRIBULATION DETAIL

The 144,000 are not to be confused with the Great Tribulation masses who have clearly been targeted and tortured. As shall be discussed in detail in Revelation 11, which is further into the future and at or near Trumpet VII, the Two Witness-Churches that are eradicated by the Beast may be comprised of the countless souls that are the Great Tribulation crowd.

To review, the Great Tribulation crowd was first outlined by John in Revelation 6, as restated here:

I saw underneath the altar the souls of those who had been killed for the Word of God, and for the testimony of the Lamb which they had. They cried with a loud voice, saying, "How long, Master, the holy and true, until you judge and avenge our blood on those who dwell on the earth?" A long white robe was given to each of them. They were told that they should rest yet for a while, until their fellow servants and their brothers, who would also be killed even as they were, should complete their course (Revelation 6:9-11).

From this, Revelation 7 circles back to offer further detail to the Great Tribulation crowd. There is a fuller description of who they are and where they hail from. Included in this is a most intriguing conversation between John and one of the 24 Elders. The passage is extensive, as follows:

**After these things I looked, and behold, a great multitude which no man could count, out of every nation and of all tribes, peoples, and languages, standing before the throne and before the Lamb, dressed in white robes, with palm branches in their hands.**

**They cried with a loud voice, saying, "Salvation be to our God, who sits on the throne, and to the Lamb!"**

**All the angels were standing around the throne, the elders, and the four living creatures; and they fell on their faces before his throne, and worshiped God, saying, "Amen! Blessing, glory, wisdom, thanksgiving, honor, power, and might, be to our God forever and ever! Amen."**

**One of the elders answered, saying to me, "These who are arrayed in the white robes, who are they, and where did they come from?" I told him, "My lord, you know." He said to me, "These are those who came out of the great suffering. They washed their robes and made them white in the Lamb's blood. Therefore they are before the throne of God, and they serve him day and night in his temple. He who sits on the throne will spread his tabernacle over them. They will never be hungry or thirsty any more. The sun won't beat on them, nor any heat; for the Lamb who is in the middle of the throne shepherds them and leads them to springs of life-giving waters. And God will wipe away every tear from their eyes" (Revelation 7:9-17).**

From the passage we learn that the Great Tribulation crowd is innumerable (a great multitude which no man could count); a cross-section of God's creation (out of every nation and of all tribes, peoples, and languages); shown sympathy and granted special treatment (standing before the throne and before the Lamb, dressed in white robes); and are loyal devotees that praise God continuously (with palm branches in their hands). The detail mustered here in Revelation 7 greatly exceeds that which is garnered in Revelation 6. The additional Revelation 7 detail reinforces the fact that the future Great Tribulation will occur and will be profound.

Countless believers will be murdered.

The even will not be avoided.

Moreover, Revelation 7 relays the compassion Heaven extends to this violently victimized crowd. The touching phrase "and God will wipe away every tear from their eyes" is unparalleled in the Bible—a scenario where the Lord God Almighty appears to personally address each and every Great Tribulation victim on an individual basis. It is an emotional and thought-provoking scene. The love of the Father is expressed here in Revelation in a wonderful and

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touching, personal, manner. Its civility is what makes Christianity and the good news Gospel of Jesus Christ different from any other cult, religion, or philosophy in the world.

Without question, the Almighty is receptive to the prayers of His believers. The enormity of the Great Tribulation event may well warrant the Almighty's personal involvement. It is a most historic and heart-felt event and the Great Tribulation and its victims receive focus unlike any other topic throughout the book of Revelation. Indeed, at each mention of the crowd there are more details communicated by Revelation. For example, the Great Tribulation crowd is lastly and finally described in Heaven with Christ at His 1000 year reign, as follows:

I saw thrones, and they sat on them, and judgment was given to them. I saw the souls of those who had been beheaded for the testimony of Jesus and for the word of God, and such as didn't worship the beast nor his image, and didn't receive the mark on their forehead and on their hand. They lived and reigned with Christ for a thousand years (Revelation 20:4).

The Great Tribulation crowd is rewarded with reigning with Christ in the future 1000 year government. However, more than being rewarded with participation in the reign, it could be that the crowd has valuable lessons learned both from their Earthly victimization as well as their patient efforts awaiting the Almighty's response in Heaven. Clearly, the crowd understands the difference between right and wrong and they maintained their righteousness under threat of death from the Beast. They have also learned how an evil regime operates and how the human heart can turn so cold so quickly. The crowd also learned the inner workings of society in Heaven with their proximity under the altar, being central to the throne, assisting in the Temple, and so on. They are a victimized crowd but they are also an adept, knowledgeable, and experienced crowd.

Thus, Revelation 7 ends with the finishing touches of those fundamental Seal VI components near and dear to the heart of God. We now possess a fuller understanding of the Great Tribulation crowd, how they were affected, and how they will serve in the future. Certainly, they are a central part of Seal VI and those things that are essential to the Almighty and His prized creation, humanity.

Earlier we learned about the 144,000—another segment that is important to the end-times work of the Lord, this time to do with the near extinction event in the form of the global war.

We also learned about the over-arching Angelic Holdback—another phenomenon that is part of the Almighty's realm and another phenomenon that undergirds the Revelation's Creation account to occur in chapter 8.

## REVELATION 7 CONCLUSION

Not everything in Revelation is to do with negativity and death. And not everything to do with the fundamental Seals regards negativity and death. Examples of positive, life-affirming content includes Seal III's economics, Seal IV's apparent allusion to luck, Seal VI's Angelic Holdback of destructive forces and the related 144,000 saints. There is also the ultimate goodness of Creation under Revelation 8 and Seal VII's Big Bang and developmental Trumpets.

These instances of potential and-or direct goodness observed within the Seals cleanly and effectively counter-argue any end-times death narrative. Coupled with the lack of Heaven-sent wrath or even Heaven-threatened wrath, we are beginning to understand that the entire first half of Revelation is about beginning-times life and Creation and not end-times death and destruction.

The unseen fundamental Seals, life-forces, or rules of the game are logically described in Revelation and they precede the developmental Trumpets regarding physical Creation. The fundamental Seals can be summarized as moving from base, animalistic behaviors that are unfortunately seen within the human experience (selfish conquest, infighting and murder) and challenges that humanity must deal with (famine and disease) through to nuanced phenomena (pure luck, the laws of economics), and onto more complicated historic phenomena such as the Great Tribulation and those relevant items within the realm of the Almighty Himself (Holdback, 144,000, the Great Tribulation crowd, etcetera).

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## THE PROBLEM OF EVIL

To review, all of the Seals are fundamental to the human experience. They are a mix of pro and con forces and all of them have a profound impact on humanity. Together, the fundamental Seals are what make life unpredictable, challenging, and rewarding. The fundamental Seals make life truly beautiful and worth living. They are not forces whereby we question how “a good God can allow evil.”

Consider the alternate scenario that does not have randomized, fundamental forces within existence—moreover, a scenario without any negative forces whatsoever. This alternative scenario would lack circumstance and challenge. It would be a scenario where every outcome was positive. As such, this “good” scenario would make life dull and predictable. The lack of challenge and hardship might make it, ironically, dystopian as human beings would fully question their worth and the futility of a life that only breeds goodness and success.

As a result, the alternate scenario which only involves goodness would be a freak-show. Any such Creator of any such peculiar existence certainly could not be called “good” although “controlling” and “freedom-constraining” might come to mind.

Instead, Revelation tells us the fundamental Seals are each designed by the Creator and are initiated upon the Lamb’s opening—this before actual Creation takes place when the large scroll is fully unsealed and therefore availed.

The Seals provide a framework wherein human freedom and decision-making matters—this when Creation is fully realized and human beings are granted stewardship. Thus, Creation with its underlying fundamental Seal-forces (and apparent immoral outcomes at times from the human point of view) is absolutely “good” in universal, cosmic, and Heavenly terms.

Remembering that the Almighty is the Creator of life and death—as seen with the fundamental Seals—it is He who supersedes death and therefore possesses a greater understanding of justice past what human beings can perceive. That is, while unjust incivility and early death of innocents within the Seals runs against human concepts of morality—as it should—the Almighty has a holistic view that both includes how human beings act in Earthly life and how they will be rewarded in glory.

In effect, the fundamental Seals answer the age-old philosophical question about the “problem of evil.” In short, God allows evil to make life challenging and to test our ethics and morality. He does this knowing that in the end, in glory, He will institute perfect and complete justice.

Therefore, yes, a good God does allow evil and grants a wonderful, complex, and challenging set of circumstances for human beings to live. The individuals, societies, and entities involved—including the global corporate-government monopoly known as the Beast and the hedonistic institution of Babylonian sins—will all be judged accordingly along with Satan, his followers, and alas, each and every one of us as individuals.

## REVELATION'S POSITIVITY

As we shall discuss shortly, the Big Bang-Creation event occurs after the fundamental Seals are defined but before the developmental Trumpets occur. Details associated with this positive Creation event include an intricate, purposeful Opening Ceremony comprised of millions of observing Heavenly Beings. There is also a most sacred Blessing by the Almighty among other things. Together, the festivities and purposeful actions point to a significant, positive Creation event as well.

It can be seen that there is ample positivity within the early passages of Revelation and even before our Creation analysis begins in earnest. As summarized the fundamental Seals include potentially favorable economics, the possibility of sheer good luck, 144,000 good Saints, an Angelic Holdback, and of course Creation itself. Moreover, the first half of Revelation sees no wrath on behalf of the Almighty while at the same time intimidating forces such as the Four Horsemen are found to be hardly hateful.

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Overall, there is a type of logic in motion as Revelation is relayed by Heaven to John of Patmos. From an introduction and messages to the Churches of Asia, a tour of Heaven, the fundamental Seals, Creation, and the developmental Trumpets—all of this flows in a cohesive and rational manner. There is rationality and a simplicity involved whereby the reader can fully understand. This is achieved without Hollywood's death-narrative interference, without alarmist's false rapture concepts perpetuated for profit, and without ongoing misunderstandings regarding scientific concepts.

In a word, there is goodness involved and it is RSA's goal to correct the incredible misperceptions regarding Revelation. Quite arguably, the bulk of Revelation is about beginning-times life as consistent with the good news Gospel of Jesus Christ.

## REVELATION 8

King James Version (1611)

1 And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.  
2 And I saw the seven angels which stood before God; and to them were given seven trumpets.  
3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.  
4 And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.  
5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.  
6 And the seven angels which had the seven trumpets prepared themselves to sound.  
7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.  
8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;  
9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.  
10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;  
11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.  
12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.  
13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

World English Bible (2023)

1 When he opened the seventh seal, there was silence in heaven for about half an hour.  
2 I saw the seven angels who stand before God, and seven trumpets were given to them.  
3 Another angel came and stood over the altar, having a golden censer. Much incense was given to him, that he should add it to the prayers of all the saints on the golden altar which was before the throne.  
4 The smoke of the incense, with the prayers of the saints, went up before God out of the angel's hand.  
5 The angel took the censer, and he filled it with the fire of the altar, then threw it on the earth. Thunders, sounds, lightnings, and an earthquake followed.  
6 The seven angels who had the seven trumpets prepared themselves to sound.  
7 The first sounded, and there followed hail and fire, mixed with blood, and they were thrown to the earth. One third of the earth was burned up, and one third of the trees were burned up, and all green grass was burned up.  
8 The second angel sounded, and something like a great burning mountain was thrown into the sea. One third of the sea became blood,  
9 and one third of the living creatures which were in the sea died. One third of the ships were destroyed.  
10 The third angel sounded, and a great star fell from the sky, burning like a torch, and it fell on one third of the rivers, and on the springs of water.  
11 The name of the star is "Wormwood." One third of the waters became wormwood. Many people died from the waters, because they were made bitter.  
12 The fourth angel sounded, and one third of the sun was struck, and one third of the moon, and one third of the stars, so that one third of them would be darkened; and the day wouldn't shine for one third of it, and the night in the same way.  
13 I saw, and I heard an eagle, flying in mid heaven, saying with a loud voice, "Woe! Woe! Woe to those who dwell on the earth, because of the other blasts of the trumpets of the three angels, who are yet to sound!"

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## REVELATION 8 INTRODUCTION

The RSA chapter 8 creation, Big Bang, and developmental Trumpets analysis is quite extensive. It was the first analysis produced as contributing to the overall RSA hypothesis. From this, deductively and before creation the basics of life or fundamental Seals were identified; and, after this, various future and end-times events result.

Unfortunately, the modern-day death-narrative is so prevalent that, at times, Revelation commentators overlook some very primary, black and white, facts. While commentators are obsessed with simple numbers such as 666—as in the so-called number of the Beast—and 1000—as in the future millennia-long reign of Jesus Christ—they miss some incredibly elemental facts. As previously discussed, wrath is not even remotely threatened by anyone Heavenly until Revelation 11—halfway through the book. This fact alone fully extinguishes any notion of a first half death narrative.

But more than that, with the fundamental Seals fully understood and without any end-times scenarios communicated, the first half of Revelation with its asteroid hits and volcanoes, therefore, is probably to do with new beginnings, Creation, early-Earth, and the advent of life.

Prognosticators' fixation and insistence solely on an end-times narrative, with almost no logic or evidence, but only wild assumptions and faulty commentary, is regrettable. It has the net effect of blinding well-meaning Revelation readers who wish to educate themselves as to why they are here and why life is so defeating at times. Instead of eschatology and repetitious consideration of end-times material perhaps Christian academics can consider avenues of new thought regarding beginning-times material, the advent of humanity, and why the human experience will be most difficult if not traumatic.

Combating the prevalent, erroneous, end-times, death-narrative fixation are facts to do with Revelation. To this point in our analysis we summarize that Revelation regards:

- A. Information unveiled, uncovered or disclosed. Revelation is not simply about attention-grabbing end-times acts.
- B. Past and present information (along with future-oriented information) is relevant. Revelation may well have more detail about the primordial past as well as our present circumstance than most analysts realize.
- C. No wrath. Wrath or anything related to it is not threatened or even uttered by anyone or anything Heavenly until a good half-way through Revelation.
- D. The first four Seals, the Four Horsemen, are not the end-times powers as advertised. Inspection of Revelation and Zechariah bears this out. True, they may be daunting, universal, current-day forces, but there is no firm evidence connecting them to end-times phenomena or events. We will always have political ambition and conquest; relational and societal conflict; challenging and rewarding economics; and random possibility of early death by disease, famine, war, or plain bad-luck. Thus, the Seals are fundamental daily forces and not necessarily unique, end-times phenomena.
- E. The Seals are a mix of negative and positive forces or phenomena. The negative forces will test the limits of humanity while some forces to do with economics, the angelic Holdback, and the 144,000 Saints may be considered blessings.

As such, evidence is mounting and it is increasingly clear that Revelation is not just about end-times death and destruction. Further evidence regarding our analysis of Revelation 8 and 9 will be compelling.

In review, Revelation progresses logically. Revelation begins with an introduction (chapter 1) where Christ immediately takes the opportunity to send messages to His Churches (chapters 2 and 3). This is followed by what new, growing, and curious believers would desire—a tour of Heaven (chapter 4) where Christ's authority and Lordship is affirmed (chapter 5). From this, there is the opening of the fundamental Seals which define basic forces

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within life (chapter 6) and there is additional information about some positive, balancing forces and extended detail about the Great Tribulation victims (chapter 7).

As such, Revelation flows evenly and rationally and it is well pre-positioned to roll-out the Opening Ceremony and spectacular Big Bang-Creation event together with the first four early-Earth developmental Trumpets of Revelation (chapter 8). In fact, all that has been recited and thoroughly analyzed to this point in RSA sets the stage whereby an intricate and purposeful Opening Ceremony occurs with millions in attendance and where the full, amazing, creation-power of the Almighty is on display.

The Opening Ceremony and Big-Bang-Creation event will be analyzed as we open our lengthy analysis into Revelation 8 and the developmental Trumpets.

## REVELATION 8 ANALYSIS

### OPENING CEREMONY

We included a full Setting chapter, above, to emphasize the grandeur of Heaven and the magnificence of the profound events which are about to take place.

As described in scripture, there is a massive, dignified, audience assembled. They are probably expecting an announcement or event of some significance. By virtue of the respectful silence—which is book-ended by incredible praise—it is apparent that Heaven sees an important, positive, life-event take place. The event is timeless, unique, and probably beyond anyone's comprehension to fully fathom outside of the Almighty Himself.

### SILENCE

As described, there is respectful silence in Heaven to begin the Opening Ceremony. It is said to have lasted approximately half an hour. From this there is a Ceremony lasting an undefined period of time. It all ends with a crescendo of energy and noise probably consisting of words from the Almighty along with exuberant praise to the Almighty.

But first the silence:

**When he opened the seventh seal, there was silence in heaven for about half an hour (Revelation 8:1).**

For comparison, the King James Version is as follows:

And when he had opened the seventh seal, there was silence in heaven about the space of half an hour (Revelation 8:1-5; King James Version, 1611).

The From the passage, it appears that the silence is directly related to the opening of Seal VII. And we know the fundamental Seals had to do with the basics of life. As discussed, life will see ambitious dictators, marital and societal conflict, challenging economics, illness, and plain bad luck. It is what makes life challenging but rewarding. And it is how the Almighty, in His wisdom, constructed the invisible forces that cultivate human existence.

Seal VII is opened by Jesus Christ, however, it is not a force or a life rule unto its own. It appears to be more of an ending or a boundary. This demaRSaTion or signal is clear to those in Heaven whereby they grant respectful silence for a short time. There may be anticipation in Heaven seeing that the Seals have defined the basic forces whereby further, more concrete, action is expected. Any transition from ideas to physical forces would certainly garner respect. The segue from Christ opening the Seals to the anticipated enactment of events by the Almighty would certainly elicit attention.

Recall that at the beginning of the fundamental Seals no one could be found worthy to open them. Only Jesus Christ, who is the only Heavenly Being to have conquered human death, was found worthy. As a result of this there is amazing respect exhibited by John of Patmos as he weeps in comprehension of the gravity of the situation:



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I saw a mighty angel proclaiming with a loud voice, “Who is worthy to open the book, and to break its seals?” No one in heaven above, or on the earth, or under the earth, was able to open the book or to look in it.

Then I wept much, because no one was found worthy to open the book or to look in it. One of the elders said to me, “Don’t weep. Behold, the Lion who is of the tribe of Judah, the Root of David, has overcome: he who opens the book and its seven seals” (Revelation 5:2-5).

This respect is reflected in the silence seen in Revelation 8. At the same time, as stated, there may be anticipation that something transformative is about to take place. Certainly silence is justified considering the masses assembled, the Heavenly Beings involved, and the fact that the seventh Seal has been opened. Indeed, the silence is warranted as further sacred acts take place and the Opening Ceremony proceeds.

## BLESSING

The amount of meticulous detail involved within the Opening Ceremony should not be lost on us. Within the assembled millions who show respectful silence there are a number of central objects and Beings involved. These include seven Angels with seven Trumpets, a golden Altar, a golden censer, an overseeing Altar Angel, prayers, incense, smoke, and the One on the throne. All of this is choreographed with careful, deliberate movement between the seven Angels and the Altar Angel as they are within direct proximity of the Almighty. Along with the innumerable Angels there are the twenty four Elders, the four Central Entities, and, of course, the Lamb.

As such, clearly a positive and awe-inspiring Opening Ceremony of sorts is transpiring. This is emphasized with a sacred Blessing followed by a crescendo of activity and Heavenly voices—either the Almighty speaking Creation into existence or raucous praise by the millions—or probably both. It essentially proves a positive life event takes place and not some sort of macabre death event as twisted Revelation commentators would have you believe.

From the passage we are told that:

**I saw the seven angels who stand before God, and seven trumpets were given to them. Another angel came and stood over the altar, having a golden censer. Much incense was given to him, that he should add it to the prayers of all the saints on the golden altar which was before the throne. The smoke of the incense, with the prayers of the saints, went up before God out of the angel’s hand (Revelation 8:2-4).**

The Blessing here in Revelation 8 is exceptionally sacred and should be carefully considered and respected. It is an incredibly holy Blessing made personally by the Almighty. It is possibly the most sacred action recorded on behalf of the Almighty in the entire Bible.

Again, this is a most holy scene. The millions are assembled. The Altar Angel acts with dignity. There is use of a golden censer and a golden altar. There is incorporation of the prayers of the Saints. Smoke rises to the physical presence of the Almighty. He is personally involved. That is, He personally endorses and blesses what is about to occur.

This is a profound scene that cannot be overstated.

All of this indicates an amazing, positive event. Such explicit detail is not supportive of a negative event, say, of an execution or a judgment as erroneously propagated by Revelation commentators. No, clearly a monumental event occurs within Revelation 8:5. This will be proven with evidence from within the event itself and the immediate reaction seen in Heaven after the event.

With the silence of the masses and the Blessing of the Almighty considered, a few important points are worth keeping in mind:

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- A. Judgment of humanity occurs later in Revelation and, thus, is unlikely to be occurring here.
- B. To simply destroy life or corrupt anything of consequence does not take as much effort and, thus, probably is not occurring here.
- C. It is more likely that something rational, sequential, and chronological to the New Testament and to Revelation, thus far traveled, is about to happen—possibly something larger and more wonderful than can ever be anticipated.
- D. Conceptually, perhaps something beyond comprehension and unthinkably revolutionary is about to take place.

## HEAVEN'S BIG BANG

The actual Big Bang event is Revelation 8's ultimate act. The central Altar Angel, the fire, the cramming of dense matter into the censer, the relatively violent hurling of the contents down, the voices, the Heavenly pyrotechnics that take place—all of this detail parallels and points towards a fantastic Big Bang-Creation event.

We will consider each one of these Big Bang descriptors in the English and in the ancient Greek; and, moreover, as it relates to scientific terminology. From the scripture:

**The angel took the censer, and he filled it with the fire of the altar, then threw it on the earth. Thunders, sounds, lightnings, and an earthquake followed (Revelation 8:5).**

## FIRE

Of note, the Altar Angel fills the golden censer with *fire* (πυρὸς) in New Testament Greek and transliterated as *pyros*). As discussed in the previous chapter, fire is a spiritual theme. But also, fire, is a scientific theme. From the factual record it is known that the Big Bang expansion of light, heat, and energy could generally be described as fire-like—bright, hot, lashing out, transformative in that it melts and reshapes nearby objects, etcetera. So the term *fire* seems most appropriate.

At the same time, we need to remind ourselves it would be challenging for John of Patmos to relay a description of a Big Bang event. However, the term *fire* just might suffice.

Fire is a continued descriptor and theme utilized by John under Trumpet I regarding early-Earth developmental events. Fire would be reasonably descriptive of the coalescing, magma-intense early Solar System. The early Earth is documented as a fireball of magma, gathering globs of nearby matter, and revolving around the newly forming Sun.

Regardless of perspective, overall, it seems fitting that the Altar Angel throws fire down from Heaven.

## FILLED

From the definitions, we discover that the Altar Angel may be more than simply filling a censer with fire. There is some thought that the filling involved may be more like a cramming to the point of overflowing. If so, this too is descriptive of a Big Bang beginning as science understands that the event was initiated from near-infinitely dense matter.

Revelation 8:5 utilizes the term *filled* (ἐγέμισεν, egemisen) and there is insinuation that a generous amount of matter was involved. At least one Revelation version of this verse from the Greek utilizes the word *cram* as in the Angel “crammed the sensor with fire” (Scripture4all, 2010). This word *cram* perfectly fits the incomprehensibly dense matter seen at the beginning of the Universe as scientists tell us that the Big Bang hailed from impossibly dense matter (NASA, 2021).

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Regarding this term to do with filling or cramming, Strong (1890/2023) sees ἐγέμισεν or egemisen as:

Gemizo...transitive from 1073; to fill entirely.

Here, the term Strong relates to is numbered 1073, gemo. It is defined as:

To swell out, i.e., be full.

Therefore, the definition of *full* here may be past *entirely full* and may be defined as *crammed* or *overly full* or *swelling*. This definition is consistent with a Big Bang event—one which initiated from unfathomably dense matter.

## CAST

Another detail that is noteworthy: The Altar Angel *threw* (ἔβαλεν, ebalen) or *cast* or *hurled* the contents down from Heaven. That is, the contents were quickly and perhaps violently thrown down. This quick action is also somewhat descriptive of what we know about the Big Bang event which is a split-second expansion of matter, light, and energy.

Regarding the term the lexicons indicate a potential violent-type throwing action:

G906...ballo...to throw (in various applications, more or less violent or intense)...arise, cast...send, strike, throw (down), thrust (Strong 1890/2023).

With force and effort...to smite one with slaps, to buffet (Thayer 1896, 2015).

To throw, cast, hurl at, properly of a missile as opp. to striking, to hit with a dart...(Liddell & Scott, 1909/2007).

To throw, hurl, in contrast to striking (Vine 1940/2023).

Overall there appears to be a quick almost violent type of throwing action being described. It seems pointed, purposeful, and quite forceful.

## VOICES

If the previous Fire, Filled, and Hurled sections are supporting information to the Big Bang-Creation event, then the term to do with *voices* is direct evidence. Here, the Lord very well may have spoke Creation into existence. At the same time there may have been exuberant praise expressed by the millions of Heavenly Beings amassed.

*Voices* fully infer a positive, Creation, life-event and not a negative death-event. Along with *wrath* or the lack thereof, voices is a critical term confirming a positive life event is taking place. Accordingly, we shall deliberate on this fact in detail.

To begin, it is noteworthy that when the term *voices* appears in other parts of Revelation it is relayed differently than the *voices* of Revelation 8:5. For example, when Angels were known to use their voice or voices, the term G5456 fully applies and is properly utilized in Revelation 5:11:

I looked, and I heard something like a voice of many angels around the throne, the living creatures, and the elders. The number of them was ten thousands of ten thousands, and thousands of thousands (Revelation 5:11).

However, when the same G5456 is applied to Revelation 8:5 in what may be immediately after a fantastic Big Bang-Creation event somehow most Bible translators change the situation. They suddenly dilute or adjust the definition away from *voices* towards *sounds* or *rumblings*.

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This is a great loss academically and to those who are seeking nuggets of truth in order to piece together the overall meaning of Revelation.

Translators might dilute or adjust *voices* as to their thinking it better fits the greater environment that they erroneously think is being described. The thunder, lightning, and earthquake which occur would also better have *sounds* than *voices* involved—to their wrong thinking. Academics might do this in a presumptuous manner not fully considering the potentialities of the Almighty using His voice and-or the voices of the amassed, observing, Heavenly Beings. It is a rather innocent error and one committed in the attempt to translate somewhat subjective and nebulous Revelation passage.

Because of potential subjective or nebulous translations, we turn to some lexical information:

G5456, φωνᾱί, *phonai*...a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language;--noise, sound, voice (Strong, 1890/2023).

1. a sound, tone: of inanimate things, as of musical instruments...2. A voice, i.e., the sound of uttered words...3. Speech, i.e., a language, tongue (Thayer, 1896, 2015).

Φωνεῶ...to produce an articulate sound or tone: of men, to speak loud or clearly, to call out, cry, pronounce; (Liddell & Scott, 1909/2007).

Phone...a sound, is used of the voice (a) of God...(b) of Christ, (1) in the days of His flesh...(2) on the Cross...and parallel passages; (3) from heaven (Vine, 1940/2023).

From the above definitions we see that the majority position has *voices* or *phonai*, as utilized and recorded by John, probably as purposeful, voice-based sound or sounds. This may entail yelling, praising, and applauding and such a tone may be indicative of the unbelievable Creation event that just occurred.

As mentioned, the tone or voice may also be the Almighty directly speaking Creation into existence.

## SPOKE INTO EXISTENCE

A critically important point, the proper inclusion and use of the term *phonai* could potentially describe the Almighty using His voice to initiate Creation. This would fully 100% reconcile Revelation 8 with other scripture regarding Creation. We know that the Bible states this concept throughout:

And God said, Let there be light: and there was light (Genesis 1:3; King James Version, 1611).

By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth (Psalm 33:6; King James Version, 1611).

Through faith we understand that the worlds were framed by the word of God (Hebrews 11:3; King James Version, 1611).

With the foregoing Bible verses in mind, one would expect more respectful treatment of the term *phonai* or *voice* as recorded in Revelation 8:5. So why is the term usually diluted or left out by Bible translators?

While the Textus Receptus, Majority Text, and Critical Text all clearly affirm the existence of the term φωνᾱί, research of various popular Bible versions finds mixed results. A summary of the best selling Bible versions regarding the term is as follows. There is a spectra of results from outright omission to attempts at finding a more convenient definition according to a pre-determined translation by the academic involved:

- A. Unbelievably, the NLT (2015) disregards the word altogether.
- B. Next in line, the NIV (2011) and the NRSVue (2021) substitute the term *rumblings*.

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- C. Similarly, the Amplified Bible or AMP (2015) uses the term *loud rumblings*.
- D. The NASB (2020) and the World English Bible (2023) utilize the term *sounds*.
- E. The NET (2019) utilizes *roaring*
- F. The NKJV (1982) uses the term *noises*.
- G. Lastly, *voices* is what both the King James Version (1611) and the American Standard Version (1901) correctly publish.

As seen, amazingly the oldest Bible versions, KJV and ASV, don't overthink the situation and present the term as it academically exists in the text forms. These traditional efforts are to be congratulated for their accuracy. They relay the information as it exists in the ancient Greek.

At the same time, it is somewhat disappointing that on this front the newer Bible versions have essentially become more inaccurate with time rather than becoming more accurate with time. It undercuts our confidence in their espoused efforts to bring accuracy, clarity, and the full meaning of God's Word to His people.

Moreover, if indeed the majority of Bible version translations are diluting a term that describes the Almighty voicing Creation into existence, then there is definitely a problem within the Bible publishing industry.

As demonstrated, the term to do with a tone, voice, or voices exists. This existence, inextricably, is seeming avoided by some, if not the majority, of Bible publishers. The correct term for voices is either diluted or redefined by most Bible versions. And from our RSA point of view, this occurs in a situation where our mounting evidence increasingly confirms the existence of a Big Bang-Creation event—an event overseen by the Almighty and witnessed by millions of Heavenly observers.

It is utterly amazing, marginally unethical, and probably academically dishonest to omit, dilute, or redefine such an important term that otherwise fully exists in the various text-forms. If anything, when and if the topic at hand becomes nebulous or subjective, academics certainly and absolutely should not be involving themselves with a situation or passage they do not understand or cannot fully comprehend. They should remain true to scholarly basics and simply relay the data, directly or indirectly, in appropriate footnotes or references.

Although the situation with the tone, voice or voices is unfortunate, overall, we see that the hypothesis of Revelation's Creation Account is intact. Heaven's perspective on the Big Bang-Creation event is fully supported with the Revelation 8 descriptors of *fire*, *filled*, *hurled*, and *voices*. These terms are also consistent with what scripture tells us about the Lord speaking Creation into existence.

With all of this in mind, we now turn to Science's portrayal of the Big Bang event.

## SCIENCE'S BIG BANG

At a time when a steady-state theory of the Universe dominated scientific thought, the Big Bang theory increasingly took hold in the late 20th century. It was a revolutionary theory with incredible consequences as it was completely based on a single spatial beginning at a single point in time (Kragh, 1996).

This pinpoint beginning at a certain time zero infers a Creation event. From this definitive beginning, the Big Bang event is indicative of, and evidence for, a Creator.

This beginning to the Universe is a storied event. It is repeated with seeming fondness and wonder by many scientists today. David Butler, the renowned academic-gentleman, provides a statement about the beginning of the Universe:

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The Big Bang theorized beginning to the cosmos holds that matter was unfathomably dense at its beginnings. Needless to say, shockwaves and a visually bright explosion of matter all took place some 13.7 billion years ago (Butler, 2017).

Scientists commonly agree that the Big Bang event can be described as the prevailing model explaining the cosmological existence of the Universe. Some background information follows:

The Big Bang theory was first proposed by Georges Lemaitre in 1927 sans its contemporary name, which was coined in the 1950s...The Big Bang theory of the Universe is derived from Albert Einstein's general theory of relativity and the idea that the Universe expanded from a miniscule dense collection of energy called a singularity (Lohnes, 2022).

Lohnes (2022) is particular about the Big Bang as an expansion of matter and not a destructive explosion as many describe it. Indeed, it is an expansion of matter at a rate most of us cannot possibly comprehend. Briggs (2020) comments on the difficult to comprehend Big Bang event:

You might know most cosmologists believe it occurred some 13.8 billions years ago. It's hard to fathom that, at the moment of the Big Bang, all of the energy in the universe—some of which would later become galaxies, stars, planets and human beings—was concentrated into a tiny point, smaller than the nucleus of an atom.

And it's not just matter that was born in the Big Bang. In the view of modern cosmologists, matter and space and time all began when that microscopic point suddenly expanded violently and exponentially (Briggs, 2020).

Most interestingly to Christian readers, Briggs (2020) goes on to explicitly state:

There is certainly nothing we observe in the history of the universe to suggest that its origin was anything other than a natural event, even if we cannot comprehend it. On the other hand, there's nothing to suggest the origin of our universe was not caused by a god, either (Briggs, 2020).

Eicher (2019) is another scientist and writer who provides an additional, helpful description:

Virtually all astronomers and cosmologists agree the universe began with a "big bang"—a tremendously powerful genesis of space-time that sent matter and energy reeling outward.

The evidence is clear, ranging from the underpinnings of Albert Einstein's general theory of relativity, to the detection of the cosmic microwave background by Arno Penzias and Robert Wilson in the 1960s, to the confirmation of ripples in the fabric of ancient space-time from the Cosmic Background Explorer (COBE) satellite in 1992 (Eicher, 2019).

Ethan Siegel, Ph.D. is a seasoned astrophysicist. He introduces his intricate paper and states that:

Today, when you look out in any direction as far as the laws of physics allow us to see, the limits of what's observable extend to truly astronomical distances. At the farthest reaches of our observable limits, the most ancient light we can see was emitted a whopping 13.8 billion years ago: corresponding to the hot Big Bang itself.

Today, after traveling through our expanding Universe, that light finally arrives here on Earth, carrying information about the objects that are presently located some 46.1 billion light years away. It's only due to the expanding fabric of space that the most ancient light we can see corresponds to distances that exceed 13.8 billion years (Siegel, 2021).

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In other words, 13.8 billion year old light from a certain direction and an object now 46.1 billion light years away means that the outer rim of the Universe is an additional 46.1 billion light years away (the opposing direction). That is, the entire diameter or width of the Universe is currently estimated to be some 92.2 billion light years across.

Indeed, this amazingly huge Universe is difficult to comprehend.

As discussed, the Big Bang begins from an initial, amazingly small state, of almost infinitely high-density matter at high temperatures as evidenced by microwave background radiation (Partridge, 1995). This is also very difficult to comprehend. However, scientists tell us the Universe sees fundamental structural changes from the earliest known millionths of a second through to its massive development (Butler, 2020). If we were to look at the Universe one second after the Big Bang, what we would see is a 10-billion degree sea of neutrons, protons, electrons, anti-electrons, photons, neutrinos, and more (Tanabashi et al, 2018; Butler 2020; NASA, 2021).

Note that the use of Big Bang descriptors by scientists generally revolves around a high density; high temperature; and a violent, quick beginning, and so on. All of this is consistent with the initial Altar Angel, from the Heavenly perspective, cramming dense matter into a censer and violently hurling it down.

Today, the Universe is now a complex network of black holes, visible and invisible dark matter, countless galaxies, and mysterious phenomena including the fact that the Universe is inflating—and doing so at an accelerating rate (Peebles & Ratra, 2003; Silk, 2009).

From our understanding of science and the dozen or so concluding references cited here, and as alluded to at the beginning of this book, surely the Big Bang is the greatest event of all time.

## CEREMONY: CONCLUSION

From the preceding discussion, it is no wonder that Revelation 8 begins with silence and a respectful but grandiose Opening Ceremony. Clearly a solemn Ceremony and Blessing are appropriate as the passage ends with detail affirming the occurrence of the spectacular Big Bang-Creation event.

The scripture describes the millions of observers in Heaven, a dignified Altar Angel, a sacred personal Blessing by the Almighty, and an outpouring of voices consistent with the Almighty speaking Creation into existence while at the same time resulting in raucous praise. As presented in the analysis, the Big Bang-Creation event is surely the most profound event in history and it is well-recorded by John of Patmos in Revelation 8.

Overall, the magnificence and complexity of the Universe with its Big Bang beginnings has been documented. All of it is evidence that a Creator definitely exists. The single spatial starting point, the chronological beginning in time some 13.8 billion years ago, and the incredible complexity of the phenomena involved—all of it infers that a Creator exists.

As stated in the analysis, the Big Bang-Creation event within Revelation continues the groundwork provided by the fundamental Seals described before it. However, the Big Bang also reconciles the Bible with known scientific fact. Moreover, the New Testament Creation account is made consistent with the Genesis Creation account we all know so well. Therefore, a number of logical and factual items are solved with consideration of the Big Bang-Creation as recorded in Revelation. The right-sizing on so many fronts smacks of Occam's Razor where, indeed, the most streamlined explanation is probably the most accurate.

## LOGIC & EVIDENCE

As documented above, literary evidence for a Revelation 8 Big Bang-Creation event is extensive and multifaceted. The Big Bang logically takes place after the fundamental Seals or forces to do with human existence are defined. The Big Bang-Creation event also occurs before the developmental early-Earth Trumpets are sounded. The various positive objects and words in Revelation fully support a Big Bang hypothesis while at the same time the void of some negative terms and phenomena (e.g., *wrath*, e.g., *judgment*) also support a positive, life-giving, Big Bang hypothesis. Coupled with the observation that Revelation's Creation Account parallels the Genesis Creation

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account—while at the same time it is consistent with the life-giving and restorative themes of the New Testament Gospel—it is rather clear that the Big Bang-Creation hypothesis is correct.

As such, in summary form, the full set of Big Bang-Creation event evidence is presented here:

- A. A positive Creation event would be consistent with a void of the often used end-times term *wrath*.
- B. The detailed Big Bang-Creation event is consistent with the past and present information themes previewed in Revelation 1.
- C. The Big Bang-Creation event follows the fundamental Seals or establishment of the forces to do with the human experience (includes dictators, conflict, economics, famine, disease, luck, and the facts that the innocent, the guilty, and the Almighty are among us); It is most logical that ideals or “rules” are defined before an actual, physical, “game” begins.
- D. The Big Bang-Creation event is rightly foreshadowed by a meticulous Opening Ceremony with millions observing and a sacred Blessing taking place.
- E. Heaven’s dense matter, fire, hurling down, thunder, earthquake, etcetera, are similar to descriptions of the Big Bang expansion from near infinitely dense matter and temperature.
- F. The Creation event has voices or human-based tones:
  - 1. The Almighty speaking Creation into existence (Genesis 1, Psalms 33).
  - 2. Raucous praise by observing masses.
    - ii.
- G. The event precedes the documented early-Earth developmental Trumpet events (Theia, volcanism and tectonics, super nova, Chicxulub asteroid, etcetera).
- H. Logically, the Big Bang is a positive life event which is far more consistent with the good news Gospel of Jesus Christ and supportive of the greater New Testament message than would be a morbid, end-times, death event.
- I. The Big Bang-Creation event would be a rational, included topic within the New Testament—an account that is parallel to the traditional Genesis Creation account. A positive Creation event is consistent with the Godly notion of complex invention-creation event that is immeasurably intricate and an amazing gift to all of humanity.

This pales in contrast to a simplistic, rather human, death and destruction end-times event which is largely centered on secular justice and the animus of human, psychological projection.

Therefore, from the list of numerous observations, the literary evidence and logic supportive of a positive Big Bang-Creation life event is actually substantial if not overwhelming.

## HOW BIG IS GOD?

Past Revelation’s Creation Account, the majesty and holiness of Heaven, the sacred activities involved, the millions of Heavenly Beings, their faithfulness and civility, the sacrifice and mercy of the Lord Jesus Christ, and the sheer power and force of the Almighty—all of these are topics that touch our hearts as academics and as fellow believers.

We think of the lyrics from the traditional and moving hymn sung by masses of North American believers over the past several decades or so—entitled “How big is God?”:

How big is God?  
How big and wide His vast domain.



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To try and tell, these lips can only start.  
He's big enough to rule His mighty Universe.  
Yet small enough to live within my heart.  
(Hamblen, 1959).

We will further analyze God's Universe under Trumpet I, next.

## TRUMPET I

RSA's full complement of analytical resources will be seen in Trumpet I. Here, we see that John writes succinctly and according to the terminology availed to him. Although brief and to the point, John is accurate and provides never seen before insightful information about Earth's ancient past in the correct chronology. Needless to say, Revelation commentators insist that an end-times death scenario is unfolding although they ignore ample beginning-times life evidence.

With the Big Bang-Creation event behind us, Revelation tells us that seven Angels with seven trumpets are at the ready. Any sense of anger, emotion, or wrath is non-existent and the first Trumpet sounds. It is here that John of Patmos potentially witnesses a profound, primordial event that involves the development of the Earth—albeit a seemingly catastrophic incident.

The subject verses are as follows:

**The seven angels who had the seven trumpets prepared themselves to sound. The first sounded, and there followed hail and fire, mixed with blood, and they were thrown to the earth. One third of the earth was burned up, and one third of the trees were burned up, and all green grass was burned up (Revelation 8:6-7).**

The hail, fire, blood, and one-third burn-up sequence might be considered in the same fashion as someone quickly looking up to witness a car accident or perhaps observe an approaching aircraft in the sky. Of potential significance, the descriptors utilized and the sequencing stated are important pieces of evidence. It will be found that modern science closely parallels John's ancient Greek in lock-step fashion regarding the details of Trumpet I.

To the central theme, the hail-fire-blood-burn-up combination might have John looking up to see an approaching ice-ball object (hail) that is increasingly large and approaching Earth—all within an early Solar System environment of hot, magma-like coalescing material (fire). This type of early-Earth environment is well-documented by science. Indeed science hypothesizes this exact same scenario in detail where there is an infringing ice planet, on an errant trajectory from elsewhere in the Solar System, approaching Earth. This incoming planet has an ice shell and is, thus, loaded with water. But the incoming planet is also loaded with other life-giving organic elements (blood).

The ice planet plows into the early Earth in a spectacular, fiery, fashion (one-third burned up). From this, as shall be discussed at length, the Moon is created. In fact, today's leading hypothesis of the Moon's creation is based on an incoming planet's collision with the Earth. Notable from the figures in Revelation and what is statistically known, the Moon currently has an approximate radius of 1,080 miles which is roughly a third of Earth's 3,963 miles:

With a radius of about 1,080 miles (1,740 kilometers), the Moon is less than a third of the width of Earth (NASA, 2023).

Thus, there is compelling literary evidence from Revelation. The "one third of the earth was burned up" phrase closely approximates scientific fact.

The hail-fire-blood-burn-up parallels between science and Revelation are quite amazing. The primordial sequencing is identical. The literary descriptors are very similar. And today's end-state facts are supportive.

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But this catastrophic collision of planetary objects is just the conceptual beginning. From this phenomenal collision-delivery of organic elements, Earth's oxygen-based atmosphere develops over time, and greenery and trees come into existence over the eons.

RSA will follow this calendar of events and make an exhaustive analysis of the available information from the scientific record. As such, in this chapter, our scholastic effort will take an epic early-Earth developmental trek from approximately 4.5 billion years ago to approximately 359 million years ago—from the early Earth's fire to the advent of trees and greenery.

## KING JAMES OMISSION

A rather significant variant or literary discrepancy exists regarding the textual presentation of Revelation 8:7. While other textual variants are often discussed by Biblical academics, inspection of Revelation 8:7 uncovers an instance where an entire phrase is omitted in the KJV:

One third of the earth was burned up (World English Bible, 2023).

This variant exists between the KJV, which is from the Erasmus-based and Scrivener (1881) documented Textus Receptus tradition, and the modern Critical Text. That is, the phrase does not exist in the TR while it exists in the CT. Each Critical Text apparatus confirms the existence of the full phrase “one third of the earth was burned up”. This includes the respected Nestle-Aland 28 (2012), the UBS 5 (2014), the SBL (2010), and the Tyndale (2017) editions. The phrase in ancient Greek is as follows:

καὶ τὸ τρίτον τῆς γῆς κατεκάνη

Potentially, the missing phrase in the KJV may be an example of *homeoteleuton*. This occurs when a copyist skips ahead to a similar word or phrase down the manuscript. This might be prominent when there are clusters of comparable phrases and the copyist includes some but not all of the phrases. In our subject case “and the third part of trees was burnt up, and all green grass was burnt up” is included in the KJV while the initial “and the third part of the Earth was burnt up” is excluded.

This omission in the KJV and related TR texts is a rather unfortunate one because John was careful in his efforts and was guided by Heavenly overseers. The error may be a rather innocent one, but as applied to the modern era of academic inquiry and with science uncovering early-Earth facts on a daily basis, it is of the utmost importance that we retain each and every one of John's words. It is critical that in this modern era copyist error, personal biases, inflexible organizational processes, and unsupported traditional thought be put to the wayside in the pursuit of accurate Revelation understandings.

A scholarly approach is crucial as inclusion of the subject “one third Earth burnt” phrase—which was omitted in the KJV—potentially provides additional support for a hail-fire-blood-collision sequence or the so-called planetary Giant Impact (GI) event hypothesis. The Revelation phrase is important as it may book-end a primordial series of events and prove the facts behind Revelation 8:7. In the least, inclusion of the phrase—as with all New Testament Revelation data—is important as to spur new ideas and healthy debate about the true meaning of Revelation.

## THEIA GIANT IMPACT EVENT

Today, what intrigues many scientists is not so much the early Solar System fire and magma, but how water was delivered in such a scenario. How did water come into existence on the Earth's surface and within its atmosphere? At the same time, it is fascinating to ponder how other organic matter came into being within the Earth's environment. How did the building blocks of life come to Earth? How did organic material arrive within Earth's biosphere? From the scientific record, we know a few things. The emerging fiery Earth sees transformational development and is drastically formed by the GI event. Subsequently, Earth experiences further development in what scientists term a Late Heavy Bombardment (LHB) of asteroids.

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These violent impactors literally beat Earth within an inch of its existence. These events are absolutely shocking scenes to do with our home planet, Earth. As such, any current day viewing of computer-animated re-enactments of the GI and-or the LHB are rather impressionable. These planetary collisions are exceptionally difficult to get out of one's mind. However, the force, violence, fire, and magma in these spectacular pyrotechnic events should not distract us from the absolutely significant delivery of life-giving ice-hail-water to the Earth together with life-building organic materials. The materials are the critical contents to enable future life—and humanity—to exist on Earth.

Theia is the name scientists associate with a rogue, ice planet—similar in size to Mars but only 10% the mass of the Earth—that theoretically impacted the Earth some 4.5 billion years ago. This GI event saw significant debris, fire, and magma. After all of it settled, the Moon was permanently created and the Earth was sent off its rotational axis—it is why we experience the seasons, today. Moreover, scientific data affirms that ice—that is, ice, hail, or water—was received by the Earth along with other life giving, organic chemicals—molybdenum being a recently documented one.

Speculation about a giant impactor event that includes a hypothesized planet largely began with Cameron and Ward (1976) who favored the formation of the Moon from the debris of a slow and grazing impact. A more direct “hit and run” model was later offered by Asphaug et al (2006). This was adjusted into an even more direct hit and run model, with increased velocity and impact angle, by Reufer et al (2012).

In our discussion, beginning with Meier et al (2014), there are a number of scientists that can be directly quoted affirming the legitimate scientific existence of a Theia model:

Theia, the proto-planet which collided with the Earth in the Great Impact that formed the Moon...(Meier et al, 2014).

Herwartz et al (2014) similarly affirm:

Our triple oxygen isotope data...supports the giant impact hypothesis of Moon formation (Herwartz et al, 2014).

Regarding their research, Young et al (2016) state:

Earth and the Moon are shown here to have indistinguishable oxygen isotope ratios....On the basis of these data and our new planet formation simulations that include a realistic model for primordial oxygen isotopic reservoirs, our results favor vigorous mixing during the giant impact and therefore a high-energy, high-angular-momentum impact (Young et al, 2016).

Nace (2016) summarizes some significant research that garnered attention. Here, scientists at UCLA:

...found evidence for a violent collision 4.5 billion years ago that formed our moon. Evidence from lunar rocks in comparison with rocks found here on Earth suggests a giant impact was the source of the moon we know today. This further supports the common theory that the moon was formed by a major planetary collision between Earth and Theia.

The samples used in this study were collected as part of the Apollo 12, 15, and 17 missions to the moon...The study found that rocks from the Earth and moon both have identical oxygen isotopes.

Indications are that Theia impacted Earth 100 million years following the birth of Earth, approximately 4.5 billion years ago. At this point the Earth would still be largely molten with a veneer or thin crust and a tremendous amount of volcanic activity. During the collision Theia was incorporated and mixed into parts of the Earth and moon. It is unclear the size of Theia during the impact, the current range of theories puts the planet between the size of Mars and the size of Earth (Nace, 2016).

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This information is recapped by Wolpert (2017) where, among other things, there is an adjusted age for the Moon—being 40 million to 140 million years older (Barboni et al, 2017):

The moon was formed by a violent, head-on collision between the early Earth and a “planetary embryo” called Theia...The Earth’s collision with Theia created a liquefied moon, which then solidified. Scientists believe most of the moon’s surface was covered with magma right after its formation (Wolpert, 2017).

Robin Canup, Ph.D. is a respected astrophysicist at the University of Colorado. Consistent with other scientists, she details the relationship between the Earth and the Moon. In detail, she states in plain English:

The tilt of our planet’s rotational axis is about 23 degrees, currently, and it’s that tilt that gives us our overall seasonal pattern. It turns out that if we didn’t have our Moon, or if we had a Moon but it was just smaller than our current Moon, the interactions with the other planets in the Solar System would cause Earth’s rotational axis to vary by many tens of degrees on time scales of millions of years. This would have profound impact on the overall climate of the Earth. And while the Earth, with such a wildly changing tilt, might still have been habitable; it would certainly have been an entirely different climate and a different Earth than we have today. And so in this way, the formation of our Moon—of just the mass of our Moon—has had a very important impact on the evolution of the Earth’s spin-state, and with it, the evolution of our long-term climate (Canup, 2018).

Some of the commentary almost seems to be read directly from Revelation 8 which describes a high energy, high temperature, significant event. Regarding Moon rocks, they are described as:

...almost as if they have been heated to a high temperature....and that suggested to us that the process that formed the Moon must have been a high energy event. So we think the Moon formed when the Earth was struck by a very large object as the Earth was forming....So in terms of the impactor, which we often call Theia, we think that based on its mass that it would’ve been as big as the planet Mars (Canup, 2018).

With our understanding of Theia increasing, perhaps Butler (2020) summarizes the whole Theia interlude the best:

As the Earth formed, it was rotating on an axis perpendicular to the solar plane, just like all the other rocky planets. Today it’s off by 23.5 degrees. The 1970s Apollo missions to the moon collected 400 kilograms of moon rocks....These rocks showed a remarkable similarity to rocks here on Earth. This indicates they were made at the same place. An analysis of the oldest moon rocks indicate that they are the same age as the oldest rocks found on Earth. This indicates that they formed at the same time.

These—along with many other Earth-Moon system characteristics—support the idea that the Earth-Moon combination was the result of a massive collision called the Giant Impact hypothesis. The hypothesis that currently comes closest to what happened has it that a planet the size of Mars, called Theia, moved in from the outer Solar System with major quantities of water and collided with the Earth shortly after it had formed. It hit at a 45 degree angle, traveling at around 4 kilometers per second, that’s 2.5 miles per second. The collision would have tilted the Earth, liquefied, vaporized, and homogenized the mantles of the two planets and ejected massive amounts of material into space where it coalesced into the moon (Butler, 2020).

## WATER

Butler (2020) goes on to summarize the consistent proportion of oxygen 17 to oxygen 18 as found in Moon rocks, Antarctic ice, limestone, basalt, hyper-thermal quartz, and atmospheric oxygen. All of these compounds provide a clearly defined linear oxygen-isotope relationship, thus, the evidence indicates that Earth rocks and Earth water formed at the same time and place.

This also supports the idea Theia brought us our water. We have already determined that the Earth’s water and rocks formed in the same place. And given that the Earth originally formed without water, Theia must have formed in the outer Solar System, with lots of water. When it collided, its water became a part of the

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homogenized mantles for the Earth and the Moon. The homogenized mantle would have been completely magma. Thus, the rocks that formed from this magma will be the oldest rocks on Earth. And the same would hold true for the Moon.

We previously established via oxygen isotope ratios that they formed at the same place. These two findings constitute significant support for the Giant Impact hypothesis (Butler, 2020).

Of note, Butler's YouTube video book provides startling footage of the hypothesized Theia impact while providing the factual scientific basis to the astrophysical event. The re-enactment may be representative of what John of Patmos witnessed and recorded some 2000 years ago as, indeed, there is an approaching ice-ball and a fiery collision where organic material is delivered and greenery is made possible on Earth.

## ORGANICS

In their paper titled "Molybdenum Isotopic Evidence for the Late Accretion of Outer Solar System Material to Earth", Budde et al (2019) affirm that Earth accreted or developed from early inner Solar System collisions while at the same time they state Earth may have received organic material from even greater distances. Basically, they state that the initial Earth developed through collisions with Moon-sized planetoids in the early Solar System some of which contained organic material, presumably, carbon molybdenum, and so on.

They comment that proper understanding of Earth's formation processes and how these materials came to the Earth are critical to understanding how the Earth become habitable to life. They believe their data demonstrates that Earth accreted carbonaceous material probably via a GI event (Budde et al, 2019).

The clearly communicating educator, Petrov (2019), provides additional detail to the early existence of water and of molybdenum:

Molybdenum is partially required by life to do various things. It's sort of a metal that is responsible for transforming nitrogen in our planet into various components that we need for life. As a matter of fact, it is absolutely crucial for the evolution of life and it's also responsible for breaking down various amino acids in our bodies. There is also a correlation between the amount of molybdenum in oceans and on our planet and the presence of oxygen and, thus, the evolution of life (Petrov, 2019).

Therefore, the blood-of-life or organic material that includes carbon, oxygen, hydrogen, and molybdenum appears on the early-Earth chronology according to recent scientific findings involving Theia.

However, another potential source of life-giving chemicals may be rooted in what is termed the Late Heavy Bombardment of asteroids and comets or LHB. The LHB occurred approximately 4 billion years ago or about 500 million years after the Theia impact. Dating of samples tells us that most impacts occurred coincidentally—both on the Moon and on the Earth's surface (Boehnke & Harrison, 2016; Bottke & Norman, 2017). During an interval of some 300 million years in duration, an anomalous number of small planetary bodies collided with the inner Solar System planets and within the LHB scientists theorize that organic material may have come to the Earth (Pepin, 1991). The LHB is generally accepted although minor debate continues on the details mainly due to the immense time periods involved and the fact that any original evidence was since obliterated by magma (Mann, 2018; Redd, 2019).

The notion or theory that Earth life was enabled by asteroid or comet-based organic matter used to be a minority position. Currently however, there is reasonable evidence to indicate that life elements indeed came to Earth via outside forces (Templeton, 2013). Important to our RSA observations it is possible that, like Theia, the LHB delivered water via asteroid ice. And like Theia, it is possible that the LHB bodies also contained other organic chemicals necessary for life.

In a specific LHB example, two 4 billion year old meteorites crashed to Earth in 1998 whereby it took until 2018 to uncover some of their secrets. The two meteorites, called *Monahans* and *Zag*, are the first discovered to contain the ingredients for life: liquid water, amino acids, hydrocarbons, and other organic matter. The organic matter was

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found in purple and blue salt and potassium crystals that were part of the meteorites (Strickland, 2018). This evidence of the existence of matter within ice-intensive sources from the outer Solar System was provided by 4.5 billion year old halite crystals found in the meteorites. Chan et al (2018) detail that organic compounds were found within the crystals—compounds potentially central to life's foundational molecules such as amino acids.

As such, the ingredients necessary to life may well have found their way to the Earth's biosphere at a very early age. The *blood* or organic materials of Trumpet I from the Heavenly perspective may indeed be proven to exist in scientific terms.

The next critical question would be: Can these ingredients interact to create life itself?

## LIFE

The very beginning of life on Earth is a watershed event. Although simple cell life, and perhaps biological life can be understood, scientists still struggle as to exactly how life initiated and how human life exists mainly as defined by self-awareness or consciousness.

With ongoing debate on the various life forms observed, note that life is usually defined in terms of the ability to have metabolism-based growth, the ability to react to stimuli, and the ability to reproduce—this can include biological and-or cell type life forms.

Life also exists if the life form has self-consciousness and-or the ability to have mental experiences and relationships which can build and develop the world about them—probably something only human beings possess.

With this all in mind, and regardless of how organic material may have come to Earth—whether it be Theia or the Late Heavy Bombardment of asteroids or both—it is mesmerizing to consider how life may have actually began.

Once introduced to the Earth, the various life-giving organic chemicals, namely hydrogen, oxygen, carbon, and nitrogen, have the opportunity to develop into life. This is especially true if there are millions of years of time available and sources of electric energy, say, in the form of lightning.

Such a life-giving scenario was researched by Miller and Urey in the 1950s. Their experiments and research gained worldwide fame as they essentially proved that organic matter, together with electrical impulses over long durations of time, could allow for the creation of life-based molecules. The famous Miller-Urey experiments replicated the conditions of early-Earth, and indeed the research produced many complex organic molecules (Miller & Urey, 1953/2008).

The experiments were monumentally important. They shook the scientific world in that they were finally able to prove, in a lab, that early life could be generated. This, from a mix of organic chemicals with inputs of electric current over a period of time. Like early-Earth, the right chemicals, with a phenomenal input such as lightning, and over extended periods of time, resulted in biological life.

As such and as applied to our RSA inquiry, it is amazing to consider that Revelation's Trumpet I may involve everything necessary for life to initiate. The GI and LHB events delivered the necessary ingredients and now we know that the ignition of life was possible in a primordial early-Earth setting.

With the hail, fire, blood sequence covered, we will now analyze and discuss the remaining Trumpet I inter-related topics of oxygen development, greenery, trees, and a potential biological burn off.

## OXYGEN-GREENERY-TREES

With water and organic material in existence, we will continue the chronology regarding the development of Earth's early atmosphere and resultant biological matter. We will find that development ensues over the Great Oxygenation Event (GOE), the Neoproterozoic Oxygenation Event (NOE), and into the Devonian period. These events bring oxygen levels from nil to approximately 21%—and briefly 30% or so—of modern day levels. This oxygen

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development takes billions of years to achieve and is correlated with the development of greenery, plant-life, and trees.

At its zenith, greenery's development sees the existence of robust, sturdy, wooden trees—a clear and well-defined term used by John in Revelation. As trees are clearly identified on both the scientific docket and by Revelation we have a type of agreed-to benchmark or reference point. The existence of trees bring us to a more recent time period at approximately 360-380 mya. Chronologically, the next event after the creation of trees would be its partial annihilation 359 mya under the Late Devonian Extinction Event—an event that ultimately spurs further biological development.

Although we are currently discussing Trumpet I chemical forces and the development of organic materials, know that Trumpet II volcanism and plate tectonic geological forces also work to support the development of biological life. These additional forces further propagate biological growth and exponentially compound the development of greenery.

However, for now, let us consider the development of oxygen within Earth's atmosphere.

## OXYGENATION

The development of the Earth's oxygen-based atmosphere was a long time in the making and saw uneven progress over the eons. While a Great Oxygenation Event, or GOE, had initial oxygen accumulating in the Earth's atmosphere approximately 2 billion years ago, there were long interludes of time where progress was slow.

Along the way there were other extinction events that affected biological life but nothing that directly involved highly developed, intelligent life as we know it today. For example, the first of the big five extinction events, the Late Ordovician Mass Extinction (LOME, also known as the Ordovician-Silurian Extinction Event) saw large numbers of brachiopods, bryozoan, conodonts, trilobites, and echinoderms, among others, impacted. These eel-like, snail-like, and coral-like creatures were foundational to further biological development.

However, none were the intelligent mammals animals, or human being-type life forms that we think of today. For this reason it could be why Revelation is silent on such primordial events.

Back to the GOE, the Great Oxygenation Event occurred when the Earth first experienced a rise in oxygen levels (Sosa et al, 2015). This uptick in oxygen was substantial and revolutionary to the Earth's ecosystem. It is the first time an oxygen-based atmosphere was seen in Earth's history. Most scientists agree and Hodgskiss et al (2019) reiterate what is theorized about resultant biological life: That oxygen allowed the multiplication of primordial micro-organisms.

The Great Oxygenation Event is thought to have brought Earth's oxygen levels to approximately 10% of what it is today. These GOE levels are believed to have remained stable for the next billion years or so—until very roughly approximately 850 million years ago where another uptick is identified.

This further event, the NOE or Neoproterozoic Oxygenation Event, doubled oxygen levels to 21% or so of modern day levels. As mentioned, this all unfolded a full billion years after the GOE—at about 850 mya or 750 mya. Scientists affirm this step-up in oxygen:

The oxygen content of the Earth's surface environment is thought to have increased in two broad steps: the Great Oxygenation Event (GOE) around the Archean-Proterozoic boundary and the Neoproterozoic Oxygenation Event (NOE) (Och & Shields-Zhou, 2012).

## DEVELOPMENT

The timing of the NOE saw the development of plant life. In the general timeframe of the NOE, ediacara fauna are thought to have existed potentially as far back as approximately 635 mya if not earlier. These life-forms are a benchmark in that they are the first metazoans known—metazoans, that is, a life-form of more than one type of cell

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and a life-form that requires oxygen. While other metazoans may have possibly existed even earlier, ediacara are perceived by scientists as a game-changer.

For our Trumpet I purposes, it is sufficient to say that upticks in oxygen were shortly met with cell and early life-form development. The early-Earth chronology tells us biological life took hold as an oxygen atmosphere developed. It is believed by science that early plant-life and moss-like biological life were both able to physically attach to rocks and affect geological breakdown and erosion. This erosion allowed phosphorous into the environment which further accelerated greenery development.

Another part of overall biological development regards the macro-geologic influences of volcanism and tectonics. Just as Trumpet I mainly considers the delivery and development of chemical forces, Trumpet II considers the more physical geological forces of volcanism and tectonics. Although Trumpet II is analyzed in detail in the next chapter, it is relevant here in that volcanism and plate tectonics allow further life-advancing chemicals to seep to the Earth's surface. These chemicals accelerated the development of greenery, plants, and trees.

Thus, the geologic forces based on volcanism and tectonic activity support the chemical foundation of greenery development. Trumpet I chemistry and plant-life is aided by the Trumpet II tectonic forces. Of note, there are documented links between the NOE, biologic development, and tectonic activity:

The Neoproterozoic era marked a turning point in the development of the modern earth system. The irreversible environmental changes of that time were rooted in tectonic upheavals that drove chain reactions between the oceans, atmosphere, climate, and life (Shields-Zhou, 2011).

Surface greenery and plant life, adhering to rocks and forcing their erosion, resultantly availed phosphorous, potassium, magnesium, and iron into the environment. Erosion had rocks and geological features physically broken down and chemical elements exposed. For the most part, these elements are favorable to further plant development.

Therefore, overall, there is a type of compounding effect to the development of life: Initial oxygen results in plant life. Plants erode rock formations. Favorable life chemicals are released. The next cycle sees more plants and sturdier plants. In effect there is progressive biological development in the number and sophistication of plant life species. Simultaneously, volcanism and tectonics allow even more helpful chemicals and elements into the biosphere. Cycles repeat. The depth and breadth of biological life increases.

## TREES

Revelation is clear that trees are central to Trumpet I. Unlike other definitions and phrases which can be nebulous the definition of *tree*, (*dendron* or *devdpwv* from the ancient Greek) is rather stable and clear. From our lexicon authority figures:

G1186...δένδρον...dendron...a tree (Strong 1890/2023).

A living, growing tree (Vine 1940/2023).

There are no other optional definitions offered. Thus, with a clear definition of trees in hand we can have faith in the accurate use of the term and can lean into the time estimations before us.

There is a lot riding on the term *trees* in that science confirms their existence at the approximate 370 mya mark. This is further down the timeline than most would initially expect—quite an interlude from Earth's beginning some 4.6 bya. As a result, it increasingly appears the Trumpets are starting points to physical forces that last eons if not forever. For example, the Big Bang-Creation expansion continues to this day. Biological reactions continue. Volcanism and tectonics continue. And chemical reactions continue. The Trumpet forces are put into motion and continue. They do not appear to be single stand-alone incidents or definitive data points.

However, the distinct existence of trees defined by both John and by science may be significant. If indeed definitions and time periods are factually clear we, therefore, have an additional piece of evidence supporting



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Revelation's Creation Account. The existence of trees provides additional support to what is known about the early-Earth and offers a rather well-defined reference point on the early-Earth-Creation timeline. The existence of trees book-ends the bulk of early-Earth primordial history from 4.6 bya to 359 mya. This solidifies the Trumpet I sequence of hail-fire-blood and greenery-trees-burn off. There is clarity.

Back to the scientific perspective, Stein et al (2007) provide additional information on the topic of dating the earliest existence of trees:

The oldest trees are often thought to be of latest Devonian age (about 380-360 mya old) as indicated by the widespread occurrence of *Archaeopteris* (Progymnospermopsida). Late Middle Devonian fossil tree stumps, rooted and still in life position, discovered in the 1870s from Gilboa, New York, and later named *Eospermatopteris*, are widely cited as evidence of the Earth's 'oldest forest' (Stein et al, 2007).

Additionally, scientists offer further statistics and covers the evolution of plant life into the Devonian period—some of which develops into trees:

Plants, which had begun colonizing the land during the Silurian Period, continued to make evolutionary progress during the Devonian. Lycophytes, horsetails and ferns grew to large sizes and formed Earth's first forests.

By the end Devonian, progymnosperms such as *Archaeopteris* were the first successful trees. *Archaeopteris* could grow up to 98 feet (30 meters) tall with a trunk diameter of more than 3 feet (1 m). It had a softwood trunk similar to modern conifers that grew in sequential rings (Bagley, 2014).

As mentioned, the Devonian period is where biological and marine life significantly developed. The Late Devonian Extinction Event is also key. Thus, we need to educate ourselves to the Devonian period, as follows.

## DEVONIAN PERIOD

As described by scientists, the Devonian period is generally characterized as such:

It is often known as the "Age of Fishes," although significant events also happened in the evolution of plants, the first insects and other animals (Bagley, 2014).

House (2023) generalizes the Devonian period as, yes, a period centered on marine-life, however, there is significant plant-development as well. He summarizes the diverse, sometimes bizarre, marine life involved as well as the developing forests. He affirms that four-legged amphibians and vertebrates also developed towards the end of the period.

Allen (2022) provides additional detail describing the frequency and complexity of greenery in the Devonian period. He states that plants generally first developed on seashores and later found the ability to grow inland via the development of vascular tissues, roots, leaves, and the like. Later, plants developed seed and pollen mechanisms for reproduction while minimizing their need to be near standing water sources. As such, Allen (2022) affirms that greenery and trees carpeted the land.

Overall, we have a general understanding of greenery and plant life developing and expanding their geographic locale which, arguably, included growing into the ocean depths. Clearly, greenery was developing and becoming its own force within nature. It was evolving, becoming influential, and starting to process and output oxygen on a global scale.

In their article titled "Major Early Middle Devonian Oceanic Oxygenation Linked to Early Land Plant Evolution Detected Using High-Resolution U Isotopes of Marine Limestones" Elrick et al (2022) also connect the Devonian with plant life. However, it is not so much that greenery exists or that it is abundant—they now see that plant-life is associated with the significant production of oxygen. Plant life is a major producer of oxygen.

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Similarly, Sahoo et al (2023) affirm that plant-life becomes a significant Devonian environmental influencer. They outline the significance of plant-life where it stabilized soil structures and provided nutrients to ocean life. The process of photosynthesis was well replicated. At the same time the hydrological cycle was developed. These are all biological processes well-known to us today.

As can be seen, plant-life, greenery, and trees certainly developed and perhaps dominated in the Devonian period.

As applied to Revelation, we have well-evidenced the “trees” and the “green grass” cited in verse 8:7. The only Trumpet I question remaining regards the interim demise of said trees and greenery where “one third of trees and all the greenery was burnt up.” This will be discussed next.

## LATE DEVONIAN EXTINCTION EVENTS

Alas, we find ourselves at the end of Trumpet I where a great portion of greenery is somehow burned up. With greenery and trees well-established on our timeline, we know that a Late Devonian Extinction Event—really a series of events—359 mya is the next available set of incidents that would be consistent with scripture. Indeed, the Late Devonian events impact plant-life, as well as sea life, in a disproportionate manner. The events could well account for the trees and greenery being “burned up” as outlined by Revelation 8:7.

The Devonian events have many theories and a plethora of confusing and inter-relating information regarding what occurred and when (House, 2023). Another very recent scientific article agrees that triggers for the Devonian events are not perfectly known. There are over-lapping and confusing observations and there is continued debate (Joseph, 2023).

Drilling down into more detail, Aretz (2021) categorizes the events into two main parts, each with sub-categories. He sees a so-called Kellwasser crisis and a Hangenberg crisis each with their own phases or stages. The Kellwasser sees ocean reefs devastated at about 383 mya while the Hangenberg crisis sees further ocean life annihilated at the 359 mya mark.

Triggers to the cluster of Devonian extinction events revolve around volcanism, meteor strikes, over-developing and suffocating algae, and possible resultant periods of glaciation. Although the actual reasons for an extinction event are not perfectly clear, in specificity as it relates to greenery and our understanding of the development of plant-life, Twitchett (2013) comments:

Terrestrial plants had evolved and experienced their first major biotic crisis during this interval as well, although the available data are somewhat patchy.

That is, the scientist here acknowledges an adverse impact to greenery and trees. Hence, there is at least some backing to the notion of greenery being harmed which is consistent with scripture.

For our thorough RSA purposes, however, there must be more information. And, yes, there is another more startling possibility and set of data as to what burns-up plant life on a mass scale.

## SUPER NOVA

One of the more recently hypothesized leading causes to the Late Devonian Extinction Event is a super nova explosion. Its resultant impact wave would have eliminated or at least minimized Earth's protective ozone layer and made life susceptible to ultraviolet radiation—that is, UVb poisoning.

The scientific record indicates that the ozone layer—and perhaps Earth's entire atmosphere—was quickly eliminated during the subject Late Devonian Extinction Event, mainly the Hangenberg crisis some 359 mya. Potentially, there was an enormous wave of UVb radiation from a rather concise cosmological event.

Research on plant spores affected by UVb radiation poisoning are on the record. Marshall et al (2020) are clear in their paper titled “UV-B Radiation Was The Devonian-Carboniferous Boundary Terrestrial Extinction Kill

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Mechanism.” They discovered malformed spores consistent with UVb burns stemming from an ozone depletion. Moreover and of note, Marshall et al (2020) include hard evidence in terms of photographs of normal and malformed plant-life.

Furthermore, it is important to note that Marshall et al (2020) simultaneously extinguish any potential tree and greenery burning via volcanism while they conclude that high UVb radiation could potentially achieve burning. That is, standard fire burning of trees and greenery is out and radiation burning of trees and greenery is in. This Marshall explanation has ramifications for our accurate understanding of Trumpet I.

Fields et al (2020) note that previous academic work has not carefully considered astrophysical sources of radiation. This, although astrophysical sources are known to be possible causes of ozone depletion that could trigger an extinction event. Fields et al (2020) utilize references that include, among others, Cockell (1999), Prestianni et al (2016), and Filipiak and Racki (2010), respectively. Here, Cockell (1999) provides an early overview that UVb can be a primary factor defining a primordial extinction event:

A number of natural events can cause ozone depletion, including asteroid and comet impacts, large-scale volcanism involving the stratospheric injection of chlorine, and close cosmic event such as supernovae. These events have previously been postulated to have been sole or contributory causes of mass extinctions. Following such events, UV-B radiation would have been elevated at the surface of the earth. The possibilities for detecting elevated UV-B as a kill mechanism in the fossil record are discussed (Cockell, 1999).

Another relevant paper, this time provided by Prestianni et al (2016), raises scientific questions based on their studies of palynology—the study of plants, pollen, spores, and the like. They studied Devonian-Carboniferous Boundary plant-life specimens found in modern-day Belgium. Similarly, Filipiak and Racki (2010) also noted abnormal plant-life, dated to the Late Devonian, in their study of spore assemblages found in modern-day Poland.

Altogether, the information by Fields et al (2020) rolled-up from Marshall et al (2020), Prestianni et al (2016), Filipiak and Racki (2010), and Cockell (1999), among others, has the hypothesized super nova trigger to the Late Devonian burn-up of greenery as a real possibility. As such, the super nova hypothesis appears to be gaining momentum..

## TRUMPET I CONCLUSION

The supernova hypothesis has massive ramifications in terms of our Trumpet I theme where well-developed plant-life may have experienced significant UVb radiation burning. If true, plant-life, greenery, and trees are not burned up in the standard, simplistic meaning of the term *burn*, however, green biological life can well be burned up by direct UVb radiation—arguably a quicker, more thorough, more damaging type of burning than standard fire-based burning.

Therefore, potentially, after pursuing information on oxygen development, greenery development, and tree development, RSA has also accounted for the scriptural reference to the demise of plant-life where “one-third of the trees and all of the greenery was burnt up.”

In addition, know that this burn-up is interim—the extinction events are a necessary set-back for the greater early-Earth development that we live in and enjoy today. Twitchett (2013) acknowledges that development that can take place after such a series of extinction events, namely, vertebrates that would, millions of year later, develop into animals:

More advanced fish and other vertebrate groups suffered as well during both the Kellwasser and Hangenberg crises, with generic losses of 19% and 32% at each event, respectively. The latter crisis led to a major restructuring of vertebrate communities with the diversification of previously less common groups (Twitchett, 2013).

Regarding Trumpet I overall, the foregoing analysis, discussion, and references uphold an early-Earth chronology consistent with Revelation 8:7. The sequence includes the ice planet Theia’s fiery delivery of life-sustaining

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elements, oxygen development, resultant greenery and tree development, together with an interim demise under the Late Devonian Extinction Event or series of events. The information provides convicting evidence as to the accuracy of Trumpet I, as described by John. All of these components have been well-researched and analyzed in the preceding discussion. There is almost no doubt that the scientific early-Earth chronology follows the same order of events. The descriptors involved are also similar and interchangeable whether it be from John of Patmos or from the latest peer-reviewed scientific article.

As seen, Trumpet I may provide the most extensive analysis in Revelation's Creation Account. Perhaps due to the primordial timeline involved—dating back to the creation of the Earth 4.6 bya—or perhaps due to the fact that most all evidence is either incinerated—and-or evidence is lost in the to and fro of chemical reactions and geologic processes—Trumpet I information needs to be reconsidered and reincorporated into our current understanding of past Biblical events.

Indeed, Revelation 8:7 reads as a short and concise 4.6 billion year long story. Completely parallel to science there is hail (round ice planet, Theia) and fire (a magma-dominated early-Earth and early Solar System) mingled with blood (organic elements) directed at the Earth with a cataclysmic collision that only the Almighty could oversee according to His divine will—"the third of the Earth burnt up." Moreover and from this, oxygen progressed in the Earth's atmosphere whereby greenery and trees developed. Finally, there was a burn off of said greenery and trees at the Late Devonian Extinction Event—the first available major event on the scientific docket that allows for such a cataclysmic—but developmental—outcome. As such, it can be seen that Trumpet I is a developmental force—perhaps mostly a chemical or periodic chart element-type force that is introduced to the Earth and progresses over time.

With science attesting to the accuracy of Trumpet I we cannot help but circle back to our original observation: It is astounding to see the honest and accurate witness of John of Patmos—as guided by our Lord Jesus Christ—some 2000 years ago. Extrapolating on this uncanny cosmic insight, the greater conclusion is that the lock-step science and Revelation accounts, sequences, and descriptors are not just proof of science or proof of John's insightfulness. No, there is something larger occurring here. The accumulation of research and evidence, thus far travelled—and we have six other Trumpets to go—amounts to proof of a pre-existing and all-knowledgeable Divinity.

In essence, RSA begins to approach academic proof of an Almighty. This is a preliminary yet profound notion.

We will further develop this idea in the next section.

## TRUMPET II

Revelation 8 continues with the second Trumpet. It appears John of Patmos is describing a volcano—what he calls "something like a great mountain burning with fire" being thrown into the sea. He describes this ultimately had the effect of the sea turning to blood and of many creatures dying, among other things.

To the Revelation death-narrative proponent this is definitely another end-times scenario with the fire, the blood, and the creatures dying—Heaven's swift and just anger directed at sinful human beings who are deserving to die!

However, to the RSA observer this scenario has the potential of being another fundamental, early-Earth, geographic and geologic-shaping event. Large portions of land and ocean are involved. Seemingly a volcano is described and perhaps portions of sea water turn red in color. Agreed, there is significant loss of life, however, an educated reader might be aware of the millions, if not billions, of years involved and the potentiality of a primordial extinction event related to the formation of the Earth. The relevant verses are as follows:

**The second angel sounded, and something like a great burning mountain was thrown into the sea. One third of the sea became blood, and one third of the living creatures which were in the sea died. One third of the ships were destroyed (Revelation 8:8-9).**

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Therefore, in this section of RSA we will research the scientific chronology regarding any related cosmological events and attempt to confirm if either an end-times death scenario or if a beginning-times life scenario is unfolding before us.

In the second half of this chapter, we will carefully investigate the relevant Biblical literature—including trusted Greek New Testament sources—as to important and intriguing terms. It will be found that there is a key phrase that is sometimes omitted from common Bible versions. Moreover, we will analyze presumed terms such as *ships* and *destroyed* very carefully.

## VOLCANISM & TECTONICS

Apparent to most school-aged children, John of Patmos is describing a volcano being thrown into the sea. This combination of mountain and sea points to the scientific study of volcanism. And volcanism is directly related to the study of geological plate tectonics. The phenomenon known as plate tectonics is fundamental and may have initiated geologic activity on the Earth some 3.4 billion years ago (Witwatersrand, 2019).

This may not seem significant to the reader and plate tectonics is not a topic that is front and center to the public's attention. However, volcanism and plate tectonics are critical early-Earth developmental components and are fundamental life-supporting systems that enable human habitation. They are a necessary, sequential part of the development of life before full human biological functioning can be attained.

## DEVELOPMENTAL SUPPORT

Earlier in our Trumpet I travels, we noted that volcanism and tectonics under Trumpet II assist in the development of biological life. Volcanism and tectonics can directly release various chemicals into the environment through volcanic eruptions and the spread of inner-Earth gases and chemicals which can also occur via tectonic splits within the Earth's lithosphere. Some of these base chemicals support the development of biological life.

Indirectly, the erosion effects of volcanism and tectonics see the breakdown of solid rocks and geological formations. Erosion releases nutrients into the environment and allows the development of soil. Specifically, surface greenery and plant life, adhering to and eroding rocks, allow phosphorous, potassium, magnesium, and iron into the environment. These are chemical elements that further accelerate biological development. As such, the erosion processes accumulate—they are leveraged or exponential, so to speak.

Therefore, volcanism and plate tectonics fully support the development of biological life.

Of interest, only planet Earth has a healthy, rotating, carbon cycle or plate tectonics cycle to speak of. Volcanism and plate tectonics are not observed on neighboring planets. Venus and Mars are both locked-in planets with completely whole, eggshell-type, surface plates that are stationary. Among other things, this leaves these planets with bland, rather featureless and generic-looking landscapes.

Volcanism, by definition, is a fairly straight-forward concept:

The phenomena associated with volcanic activity (NASA, 2022).

However, there is far more to this applied topic than first meets the eye when additionally considering plate tectonics.

Plate tectonics is a scientific theory that explains how major landforms are created as a result of Earth's subterranean movements. Plate tectonic theory, which became widely accepted in the 1970s, transformed the Earth sciences by explaining many phenomena including mountain building, volcanoes, and earthquakes (CUNY, 2021; National Geographic, 2021).

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The late W. Jason Morgan (1935-2023) was the pre-eminent scientist regarding the topic of plate tectonics. A summary of his life's work indicates he transformed the field of earth sciences beginning with his breakthrough speech in 1967. He was a Princeton University geologist who:

Laid out an influential new vision of our evolving planet, attributing the most powerful upheavals—earthquakes, volcanoes and the formation of mountain ranges—to shifts and collisions of gigantic plates on the Earth's surface (Johnson, 2023).

From science, most clearly then, catastrophic phenomena (earthquakes and volcanoes) are developmental early-Earth life forces and not end-times death forces.

Years later, Sobolev et al (2019) add further detail to assist our understanding:

Plate tectonics is Earth's vital—and unique—continuous recycling process that directly or indirectly controls almost every function of the planet, including atmospheric conditions, mountain building (forming of continents), natural hazards such as volcanoes and earthquakes, formation of mineral deposits and the maintenance of our oceans. It is the process where the large continental plates of the planet continuously move, and the top layers of the Earth (crust) are recycled into the mantle and replaced by new layers through processes such as volcanic activity (Sobolev et al, 2019).

The phenomenon known as plate tectonics constantly recycles the planet's matter. Without it the planet would look desolate like Mars and, as stated, Earth is the only planet in our Solar System that is shaped by plate tectonics. Past scenery and aesthetics, without volcanism and plate tectonics, the planet would be uninhabitable.

## SEAS ARE CENTRAL

Interestingly and related to Trumpet II's "burning mountain thrown into the sea", mid-ocean depths are also central to the topic of tectonics. Maps of ocean floors show the existence of vast, lengthy, undersea mountain ranges. These ranges are almost always at the edge of adjoining tectonic plates—which are in turn almost always located at ocean bottoms midway between the continents. The mid-Atlantic range, or series of oceanic tectonic plates, is sometimes called the longest mountain range in the world, albeit underwater (Spencer, 1977).

By inspecting almost any ocean floor map it can be seen that there is a direct relationship between volcanic activity and tectonic plate activity. Continental fault lines and plate tectonic lines generally follow ocean bottom midpoints between dry land. Further detailing this relationship with ocean floors, Turcotte and Schubert (2002), who literally wrote the book on plate tectonics, offer the following measurements:

Average oceanic lithosphere is typically 62 miles thick; its thickness is a function of its age: as time passes, it conductively cools and subjacent cooling mantle is added to its base. Because it is formed at mid-ocean ridges and spreads outwards, its thickness is therefore a function of its distance from the mid-ocean ridge where it was formed. For a typical distance that oceanic lithosphere must travel before being subducted, the thickness varies from about 4 miles thick at mid-ocean ridges to greater than 62 miles at subduction zones (Turcotte & Schubert, 2002).

We see that plate tectonics are active in the ocean depths and there are varying thicknesses to the plates involved. The detail elicited by these scientists shore-up the largely unknown (to the public) phenomenon of plate tectonics. The burning mountain thrown into the sea under Trumpet II begins to come alive and we need to seriously consider this significant Earth-shaping possibility.

## NECESSARY FOR LIFE

Scientists such as O'Neill (2016) reiterate that plate tectonics may well be necessary for the development of a healthy human-friendly environment. He states that:

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Plate tectonics may be a phase in the evolution of planets that has implications for the habitability of exoplanets. Two of the things that make Earth unique in our solar system are that it has plate tectonics—with the surface broken up into a number of tectonic plates that drift around, moving continents and causing earthquakes—and life. And there is a school of thought that these two are not unrelated (O'Neill, 2016).

Foley (2018) adds that volcanism's ability to keep an equilibrium to the Earth's atmosphere is paramount to life:

Volcanism releases gases into the atmosphere, and then through weathering, carbon dioxide is pulled from the atmosphere and sequestered into surface rocks and sediment. Balancing those two processes keeps carbon dioxide at a certain level in the atmosphere, which is really important for whether the climate stays temperate and suitable for life (Foley, 2018).

The idea of tectonics ultimately protecting the Earth's atmosphere is echoed by Stanley (2020) of Johns Hopkins University who relates plate tectonics to the quality of the very air that human beings breathe. In an article entitled "Plate Tectonics Play A Crucial Role In Sustaining Life On Earth" Stanley summarizes:

The Earth's outer most rigid shell is broken into a series of plates. These tectonic plates drift causing earthquakes and volcanoes, and determining the composition of the air we breathe (Stanley, 2020).

Therefore, it is clear from the relevant scientific findings that volcanism and plate tectonics are crucial for life on planet Earth.

## MAGNETOSPHERE

Together with managing the Earth's carbon cycle and creating mountain ranges and continents, volcanism and tectonic plate activity also help manage the Earth's protective magnetosphere. In fact, tectonics may be absolutely critical to the magnetosphere and the overall protection of the planet.

The United States Geological Survey (USGS, 2021) alludes to the Earth's active core and the fact that its iron base allows for electric currents—not an overt electric current that human beings can detect, but enough of a current to affect and protect Earth's surface. This current emanates outward, circles the entire globe, and results in a magnetic field or magnetosphere that exists above the Earth's atmosphere and out into space. This sphere is protective and helps stave off potentially harmful cosmic radiation. Amazingly, it is the inter-related motion of tectonic plates and the liquid iron within the Earth's core that ultimately provides the magnetic sphere which protects the Earth.

Perhaps tectonics and its relationship with Earth's core is not the easiest phenomenon to understand, as such the USGS (2021) offers further detail:

The Earth's outer core is in a state of turbulent convection as the result of radioactive heating and chemical differentiation. This sets up a process that is a bit like a naturally occurring electrical generator, where the convective kinetic energy is converted to electrical and magnetic energy. Basically, the motion of the electrically conducting iron in the presence of the Earth's magnetic field induces electric currents. Those electric currents generate their own magnetic field, and as the result of this internal feedback, the process is self-sustaining so long as there is an energy source sufficient to maintain convection (USGS, 2021).

The phenomenon of plate tectonics is crucial to the magnetosphere and, therefore, the defense of the Earth against harmful cosmic rays. Indeed, in our RSA investigation, tectonic activity is suddenly a significant early-Earth construct necessary for biological life and on par with water, oxygen, and organic material.

## AESTHETICS

There is more to consider when pondering and researching the total effect of volcanism and plate tectonics. Aesthetics, the beauty of the Earth, and even its cultural diversity, are also impacted. Without plate tectonics there

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would be no continents. Without continents and mountain ranges Earth would be a moonscape or a desolate Mars landscape as described earlier. In short, aesthetics would be lacking.

Here, among other things, Jackson (2018) compares the Earth's tectonics—and its implicit beauty—with other planets. He notes:

Planets without tectonic plates are known as stagnant lid planets. On these planets, the crust is one giant, spherical plate floating on mantle, rather than separate pieces. These are thought to be more widespread than planets with plate tectonics. In fact, Earth is the only planet with confirmed tectonic plates (Jackson, 2018).

However, past the mere look of a barren landscape there are far greater ramifications. A lack of tectonics and, therefore, a lack of continents with marked mountain and water features could possibly leave Earth without niche cultures in the long-run. Without natural barriers such as mountains, hills, rivers, creeks, and lakes, specific cultures cannot easily develop. It is often mountain ranges that separate people of different languages and cultures. It is often river canyons and oceanic waterways that also separate communities and societies. Geographic boundaries allows cultures to develop with their own distinctive identities.

Schaefer (2018) details what defines a culture. Note his references to geographic areas or constraints, as follows:

The fact that you share a similar culture with others helps to define the group or society to which you belong. A fairly large number of people are said to constitute a society when they live in the same territory, are relatively independent of people outside their area, and participate in a common culture (Schaefer, 2018).

It is the geographic features of Earth that, say, have Europeans developing in a different way than, say, North Americans. And within Europe, Germanic tribes develop differently than, say, Nordic-Viking tribes. This is different again compared to what developed in the Roman Empire. Arguably, cultures and societies develop mainly from geographic consequence. And geographic differences are ultimately based on tectonic plate activity.

Overall, there are aesthetic qualities brought to us by volcanism and plate tectonics. From this, various communities, societies and cultures develop. They make Earth a vibrant, diverse, and interesting planet.

## BLOOD RED SEA

With Revelation 8:8's "burning mountain thrown into the sea" accounted for, we now turn to how and if "one third of the sea became blood."

From science it is thought that some 2.3 billion years ago, according to one estimate, the Earth's oceans appeared red in color. A 2016 article from Canada provides information about how the Earth's waters may have looked like. Certainly, the seas were potentially blood red (Montgomery, 2016). This general finding is echoed by researchers such as Song (2017) and a scientific summary from Smithsonian (2020).

At the heart of the matter, research shows that Banded Iron Formations (BIFs), which are red in color, formed early in Earth's chronology. BIFs are created when increasing oxygenation reacts with an iron-rich environment to produce expanses of red-colored sea water. As such, it is theorized that the entire Earth appeared red in color. Essentially the entire world was covered in rust and the geologic record confirms this.

In detail, Banded Iron Formations are made of patterned layers of iron. These are often silver to black iron hematite with bands of chert, which are often colored red (Trendall, 2002; Katsuta et al, 2012; Condie, 2015). Because BIF formations appear in geologic strata we know that at one time the Earth's oceans were blood-red in color.

But past this geologic fundamental, there are developmental reasons or Creation purposes for the iron involved. Here, Smithsonian (2020) detail that the first life-forms utilized iron within cellular functioning. Iron is also important as plants use it within photosynthesis procedures to produce chlorophyll. Iron is also central to animals



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where they utilize it to transport blood and break down sugars and nutrients. Of course, human beings similarly utilize iron in modern times, today.

While iron is critical to the development of life it is intriguing that iron largely formed on sea-bed ocean bottoms. Smithsonian (2020) comments that a form of iron, iron III or hematite, is difficult for some organisms to ingest; hematite is heavy...and hematite sinks:

Hematite has another downside: It sinks. Over billions of years, layer upon layer fell to the sea floor, forming iron ore deposits hundreds to thousands of feet deep (Smithsonian, 2020).

The sinking hematite scenario is thought-provoking considering primordial iron-rich, blood-red oceans. It is these heavy layers of sea-bottom iron that form into BIF rock formation strata that we observe globally, today.

Overall, we see that the volcanism, tectonics, ocean depths, and blood-red seas are all inter-related. Together they form a cohesive package of early-Earth phenomena under the auspices of Trumpet II.

With the primordial existence of Trumpet II forces affirmed, the real question may be exactly how sea life was affected and to what extent was life affected. Certainly, ocean water that is saturated in iron would have detrimental ramifications for sea life. At the same time, we know that sea life was affected by the first major extinction event—the Ordovician-Silurian extinction event.

## ORDOVICIAN-SILURIAN

Significant among early-Earth developments is a particular extinction event that is hypothesized to be centered on volcanic activity. The Ordovician-Silurian extinction event—or O-S Event or Late Ordovician Mass Extinction (LOME) as some may call it—is one of the most significant events in Earth's history.

The Ordovician-Silurian is more accurately a series of events or pulses some one million years apart. It is the oldest of all major extinction events and it took place approximately 440 to 445 million years ago. Consistent with the Trumpet II, the O-S event affected sea life in a most significant manner. Approximately 85% of marine species were eliminated according to one estimate (Christie et al, 2013).

In further detail, the O-S event:

Caused the disappearance of one third of all brachiopod and bryozoan families, as well as groups of conodonts, trilobites, echinoderms, corals, bivalves, and graptolites (Sole & Newman, 2002; Elewa, 2008).

The O-S event may well be rooted in volcanic activity. In their 2017 research study entitled “A Volcanic Trigger For The Late Ordovician Mass Extinction?” Jones et al (2017) summarize the event. They detail the various historic mercury (Hg) levels, rock formations called large igneous province (LIP), and potential early-Earth volcanism:

The LOME, one of the five largest biodiversity depletions, occurred in two pulses...We propose that these Hg enrichments are products of multiple phases of LIP volcanism...Our observations support a volcanic trigger for the LOME and further point to LIP volcanism as a primary driver of environmental changes that caused mass extinctions (Jones et al, 2017).

More recently, Hall (2020) suggests that the first pulse of the Ordovician-Silurian mass extinction was caused by volcanism which induced global warming and anoxia. Another recent study authored by Bond and Grasby (2020) sees volcanism as key although there remains scientific debate about whether warming or cooling in the Earth's temperature occurred afterward. Among other things, they state:

Volcanogenic greenhouse gases caused warming...Renewed volcanism in the Hirnantian stimulated further warming and anoxia...Rather than being the odd-one-out of the “Big Five” extinctions with origins in cooling, the LOME is similar to the others in being caused by volcanism, warming, and anoxia (Bond & Grasby, 2020).

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Although details are complex, the research papers outlined here are clear that volcanism is a leading candidate of early-Earth, Ordovician-Silurian era, impact on sea life.

Therefore, to this point in our RSA chapter considering Trumpet II we have researched and fully reconciled scripture with science regarding volcanism, tectonics, ocean depths, blood-red seas, together with the O-S extinction event.

To continue, we now turn to analyze the end of Revelation 8:9 where the phrases *and had life* and *ships destroyed* often appear. It will be found that a few literary anomalies exist.

## ANCIENT GREEK

The detail, cohesion, and chronology of the volcanism-tectonics-BIF-O-S sequence of Revelation 8:8 discussed above is a fairly stable translation of the given scripture. Admittedly, the same cannot be said of Revelation 8:9 but this is mainly to do with translators commonly omitting an original phrase while utilizing at least one questionable definition of a term. As a result, the verse begs a most critical analysis of New Testament Greek.

The Revelation 8:9 scripture is particularly important and the seeming end-times notion of creatures dying and ships being destroyed needs to be most carefully analyzed. Quite possibly our understanding of the verse needs to be fully reconsidered. This is no small undertaking and, as such, the scripture is again replicated here:

And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed (Revelation 8:9; King James Version, 1611).

And one third of the living creatures which were in the sea died. One third of the ships were destroyed (Revelation 8:9; World English Bible, 2023).

Analysis will show that there are three difficulties associated with our modern-day understanding of the passage. And to be clear, any difficulty does not regard the original Revelation message but regards modern-day translations and, thus, our current common understanding of the verse.

Inspection, research, fact, and logic will show that:

- A. The sometimes omitted phrase *and had life* or *having life* is absolutely critical to properly understanding what is being communicated in Revelation. In the Greek, the phrase *ἔχοντα ψυχάς* or *echonta psychas* needs to be included in all Bible translations.

There are profound implications for an early-Earth scenario and inclusion of the phrase fully supports an RSA hypothesis. Exclusion of the phrase—which is yet another academic travesty—assists in masking an RSA outcome. It will be found that the phrase—a seeming point of clarification or possible afterthought by John of Patmos—offers a clue as to the development of intelligent life versus the existence of biological or cellular life.

- B. The oft utilized and presented term *destroyed* is most certainly requiring re-evaluation. The original word *διεφθάρησαν* or *diephtharesan* is better defined as *decayed*, *corrupted*, *spoiled*, *rotting*, or the like. This is rather clearly presented in the evidence.
- C. This in turn has ramifications for the preceding term *ship*, *πλοίων*, or *ploion*. As such, the use of *ploion* should be carefully researched and the term may require re-evaluation. It is difficult to comprehend of *ships decaying* or *ships rotting* over the long-term and perhaps the phrase is better understood as *floaters decayed* or equivalent.

We see how translators, at times throughout Revelation, utilize secondary definitions to provide an accurate meaning of an entire context—recall the discussion on *voices* in the Ceremony chapter. Perhaps the term *ship* should be granted similar consideration as it is becoming increasingly clear that the verse, passage,

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and greater context may well have to do with an early-Earth, Revelation Creation Account setting and not an end-times setting.

We will carefully analyze and discuss each of these issues with respect. Having done so, it will be found that, potentially, a remarkably different understanding of Revelation 8:9 and Trumpet II will be arrived at.

## AND HAD LIFE

The phrase *echonta psychas*, ἔχοντα ψυχάς, *and had life, having life, or having souls* is a most intriguing phrase when considering early-Earth potentialities. Because the phrase seems to have John discussing creatures—and 1970 then adding on a qualifier regarding creatures with life—the concept of biological life versus intelligent life (and potentially human life) jumps off of the page. John appears to be nuancing his words: Presumably there are generic or simple single-cell plants and creatures; and now there are creatures with life.

There is a nuance. John is making a discrimination however subtle.

As such, the phrase is the absolute center-point of Revelation 8:9.

From this, it is academically stunning that the phrase is omitted from some modern-day Bible versions including the World English Bible (2023), as seen above. As replicated, however, the King James Version (1611) rightly includes the phrase—and they translate it as *and had life*.

Regarding the phrase, the three text forms all show its existence: The Critical Text includes the phrase ἔχοντα ψυχάς. The Textus Receptus also includes ἔχοντα ψυχάς. Lastly, the Majority Text also includes the phrase ἔχοντα ψυχάς. Therefore, the text forms are inspected as being in agreement and as being fully accurate.

It then appears that any omission of the phrase or variance from the New Testament Greek is at the publisher-translation level whereby this is an obvious disservice to the accuracy of Revelation and ultimately a disservice to the Revelation readership.

To the definitions at hand, the central term *ψυχάς*, *psychas*, or *life* is a fascinating one when carefully analyzed:

G5590...ψυχή...psuche...breath, spirit, abstractly or concretely.... distinguished on the one hand from G4151, which is the rational and immortal soul; and on the other from G2222, which is mere vitality, even of plants (Strong, 1890/2023).

1. breath...i.e., a. the breath of life; the vital force which animates the body and shows itself in breathing...b. life...2. the soul...a. the seat of the feelings, desires, affections...b. the (human) soul in so far as it is so constituted that by the right use of the aids offered it by God it can attain its highest end and secure eternal blessedness, the soul regarded as a moral being designed for everlasting life (Thayer 1896/2015).

ψυχή...breath...esp. as the sign of life, life, spirit...the soul of man, as opp. to the body: 1. in Homer, only a departed soul, spirit, ghost, which still retained the shape of its living owner. 2. generally, the soul or spirit of man (Liddell & Scott, 1909/2007).

Besides its meanings, “heart, mind, soul,” denotes “life” in two chief respects, (a) “breath of life, the natural life,”...(b) “the seat of personality” (Vine, 1949/2023).

The net effect has John of Patmos potentially describing intelligent life as possessing integrity and a soul versus simple biological life. In other words, John’s seeming after-thought and addition of the phrase is an indication that there is a change in what was previously occurring. There is early-Earth geology, chemistry, biology, and cells—and now there are creatures with life. There is something new going on. What is being communicated is potentially revolutionary. And the source for this is our trusted friend, John of Patmos, utilizing the terminology availed to him and communicating in succinct terms.

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It is possible that until now John of Patmos may have observed cell life, plant life, and the like; but then additionally he possibly observed animal life, early-human life, or the forerunning cells to fully human life (e.g., DNA).

The ramifications for various types of creatures or life forms is massive when applied to an early-Earth setting as we have here in Trumpet II. Life may be developing. It could be that John saw ordinary biological creatures and then he saw different advancing or evolving types of developing creatures. All of this would be consistent with an early-Earth Creation Account and with the facts rooted in science.

It is a rather spectacular nuance that John makes. The phrase *and had life* is a clear piece of literary evidence supporting our RSA hypothesis and an early-Earth scenario.

The phrase also has ramifications for the words that are to follow in Revelation 8:9.

## DESTROYED OR DECAYED?

Regarding *diaphtheiro*, it has profound implications for the word, *ships*, which it is attempting to describe. The two words are linked. However, the definition for διαφθείρω seems to involve a long process over time. It is not a quick war-time destruction as we are first led to believe. From the lexicons:

G1311... διαφθείρω...to rot thoroughly...to ruin (passively, decay utterly, figuratively, pervert):--corrupt, destroy, perish (Strong 1890/2023).

1. to change for the worse, to corrupt: minds, morals... 2. To destroy, ruin... a. to consume, of bodily vigor and strength... b. to destroy...corruption, destruction; in the N.T. that destruction which is effected by the decay of the body after death (Thayer, 1896/2015).

To destroy utterly, kill: generally, to spoil, harm. 2. to lead astray, corrupt, ruin (Liddell & Scott, 1909/2007).

To destroy utterly, as used in 2 Cor. 4:16...is decaying (Vine, 1940/2023).

As seen, Vine quotes an example scripture where the term *decaying* is utilized:

Therefore, we don't faint, but though our outward person is decaying, yet our inward person is renewed day by day (II Corinthians 4:16).

As such, the term διεφθάρησαν or *diephtharesan* most accurately has the connotation of a lengthy type of decay, corruption, or rot over time. In almost each definition instance outlined above there is an extended time element involved. There is a rather slow process of decay or corruption of an object over a long period of time.

This accurate definition drastically varies with what the public is led to believe—that of a quick, military-type destruction. The disparity in accuracy may be another example where the end-times death narrative incorrectly influences our understanding of a verse. It can be seen from the four or five pieces of referenced evidence rendered above that there is not a swift, instantaneous, split-second, military-type, violent destruction. Clearly there is a lengthy, even peaceful, type of deterioration, rotting, spoiling, or decaying taking place. There well might be rot or decay of an object over the long-term and considering our early-Earth hypothesis, indeed, it could be a million-year, eons-long period of decaying and rotting. With decaying or the like clearly defined, the question then becomes: What exact object or objects are decaying over the long-term?

## SHIPS OR FLOATERS?

If the previous term can be agreed-to as *decayed* over time then this would have implications for the given term *ship* which it is describing. It is difficult for a ship to decay over time. Alternatively, a piece of primordial vegetation could very well decay, rot, or corrupt over time—especially if it is a piece of biological material within an early-Earth time period.

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Regarding the initial term *ship*, πλοίων or *ploion*, we find a few things. To begin, the term can be observed within some of the earliest Revelation manuscripts. It exists within both the Codex Sinaiticus and the Codex Alexandrinus. However, the term cannot be observed on Papyrus 115 as only Revelation 8:3 to 8:8 exists on the relevant P115 fragment—the subject term misses the physical edge of the manuscript by a millimeter or two.

To the definitions, regarding πλοίων or *ploion*:

G4143 ploion {ploy-on} from 4126; a sailer, i.e. vessel:--ship (-ing) (Strong, 1890/2023).

a ship... (Thayer 1896/2015).

a floating vessel, a ship of any kind...small craft (Liddell & Scott, 1909/2007).

akin to pleo, “to sail,” a boat or a ship (Vine, 1940/2023).

However, our most fascinating definition comes from Piet et al (2019) from their Textus Receptus-based translation. They utilize the term *floaters* as well as the term *ships* in a most intriguing document:

πλοίων ploion G4143...FLOATers ships (CGTS, 2009).

It appears that a literal translation of *floaters* alongside the traditional term *ships* is stated. It is intellectually thought-provoking to see the term *floaters* utilized. The full set of information can be readily observed at the public site Scripture4all (2010) while the Concordant Greek Text Sub-linear, version 1.5, is the mechanism by which the Greek πλοίων or *ploion* is offered as *floaters* (CGTS, 2009).

## SHIPS DESTROYED OR FLOATERS DECAYED?

Combining the discussed single terms, we generate the full New Testament Greek phrase as πλοίων διεφθάρησαν or *ploion diephtharesan* which modern-day translations have as *ships destroyed*. As we are discussing, increasing evidence (with more to come) potentially has an early-Earth edition of the phrase at *floaters decayed* or something of this equivalency.

While *ships destroyed* infers a violent, quick destruction common to the rather simplistic end-times narrative, the scenario might now become a peaceful, slow-paced situation where *floaters decayed*. As such, the scene relayed to the reader conceptually switches from a violent naval battle-type environment to a radically different scene: Perhaps a tranquil lily pad on a pond, or perhaps a half-submerged rotting log in an Everglades-type swamp. Notably the scene conceptually switches from an antithetical, human-based narrative to a patient, Heaven-based narrative more consistent with the love and mercy of Jesus Christ.

It is fascinating to note that while the phrase *ships destroyed* well fits an end-times death narrative it is almost equally true that the phrase *floaters decayed* well fits a beginning-times life narrative. With the primordial development of trees and greenery under Trumpet I together with related extinction events, it would not be surprising to see vast swaths of biological material or *floaters* lying around and *decaying* or transitioning over numerous years here under Trumpet II.

In short, the RSA hypothesis lends itself to scenarios requiring great lengths of time. It is a patient, at times peaceful, productive translation that pales in contrast to an impatient, demanding, and judgmental alternative based on wrath and emotion. One is patient, Godly, and redeeming of the majesty and the eternal qualities of the Almighty. The other is impatient, swift, violent, and seemingly makes an effort to appease the short-sighted human appetite for revenge.

Back to our academic efforts here, it is clear that the current definition of πλοίων or *ploion* is debatable. However, we observe that if the shoe was on the other foot, if an early-Earth scientist and Bible version translator was left to his or her own academic abilities—and understanding volcanism, plate tectonics, iron-red seas, and an O-S

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extinction event (this on top of the Big Bang-Creation event together with Theia and early-Earth oxygen and greenery development)—surely said translator would find it prudent to lean towards a *floaters decayed* version of Revelation 8:9. Instead, as we have it, the presumptive basis to Revelation is an end-times drama where translators knowingly or unwittingly, consciously or unconsciously, insert a *ships destroyed* version within Bible translations.

To reiterate and summarize, there are several important suppositions buttressing a *floaters decayed* version of Revelation 8:9. As discussed:

- A. To the definitions, as a point-of-fact, the term *decayed* or close synonym regarding rotting or corruption of an object over time fully applies. This contrasts with the rather incorrect term *destroyed* which infers a violent, instantaneous-type of destruction. Overall, this fact and definition right-sizing has the immediate effect of minimizing if not eliminating any end-times, war-zone, death narrative.
- B. From the *decayed* definition, is difficult to comprehend ships as being the objects seen as decaying. Other relevant and respected academics—mainly the CGTS (2009) / Piet et al (2019) / Scripture4all (2010) consortium—have utilized *floaters* alongside *ships*. Potentially the full phrase reasonably becomes *floaters decayed* and not *ships destroyed*.
- C. The verse 9 scripture in question is made consistent by the preceding cohesive and descriptive verse 8 where volcanism, tectonics, and red BIFs are outlined; and by the fact that the Ordovician-Silurian extinction event—which matches the Revelation descriptors and chronology—is rooted in volcanism while having a disproportionate effect on sea life. Certainly it is possible there would be ample biological *floaters decaying* over the years and if true, an end-times *ships destroyed* scenario is eliminated.
- D. In a specific, original example John's own well-documented nuance with the phrase *having life* potentially infers an early-Earth fork-in-the-road where life is under development and progressing. If John indeed discriminates between simple life versus complex life while at the same time affirming that both types of life exist—an end-times scenario where ships exist is, thus, extinguished.
- E. Similarly, RSA's own general research and evidence, thus far travelled, is compelling in that the fundamental Seals, the Opening Ceremony, the Big-Bang Creation event, the hail-fire-blood and greenery of Theia and life on an emerging planet Earth all support a primordial *floaters decayed* scenario.
- F. Closely related—and to follow in the last half of this RSA book—the Trumpet III to Trumpet VII forces and associated activities are consistent with a primordial *floaters decayed* translation here in Revelation 8:9.
- G. Also inter-related and supportive are the variances in Revelation 8 translations regarding *voices* and *one third of the Earth burned up*—instances where, possibly, an early-Earth message is masked. Potentially *floaters decayed* is in the same category where the phrase should be granted a consistent early-Earth translation.

While it is possible that future ancient Greek New Testament discoveries have the phrase in question re-evaluated, for now the seven suppositions summarized here are clear and rational. While not absolute proof whereby insistence of *floaters decayed* can be made—there is reason for reconsideration. All of this is in the effort to accurately ascertain the true meaning of Revelation 8:9

## TRUMPET II CONCLUSION

As reviewed in this RSA chapter, Trumpet II's volcanism and tectonics brings the work of the Big Bang-Creation event and the forces under Trumpet I to a higher level. Past creation of energy, light, gravity, and planet Earth; with developments including water, oxygen, and organic chemicals that result in trees and greenery; we now have additional Trumpet II forces creating mountains and valleys, water and carbon cycles, and further assisting the development of life. There is now a protective magnetosphere watching over the emerging continents where Earth's prized creation, humanity, will one day exist.

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Unbelievably, the early-Earth developmental Trumpets are in lock-step with science. The phenomena described, the chronologies and sequences attested, and even the vocabulary and terminology utilized, is resoundingly similar between the book of Revelation as relayed by John of Patmos in ancient times, and the accumulation of science recorded and relayed by academics in modern times.

The volcanism, tectonics, red-colored seas, and banded iron formations (BIFs), together with a volcanic-intensive and ocean-intensive Ordovician-Silurian extinction event that annihilated sea creatures—as described in science—is one and the same with Revelation 8:8-9.

As ever, assisting our understanding of RSA is an academic discussion of ancient New Testament Greek. Under Trumpet II, we find that accurate inclusion of terminology infers that life develops in an early-Earth setting where, initially, there is cell-based and plant-based life; then as potentially alluded to by John, at some point there is advanced, self-conscious, intelligent, and soul-based life fundamental to humanity and approaching the image of the Almighty.

Moreover, analysis of ancient Greek has some seemingly inconsistent terms (e.g., *ships*, e.g., *destroyed*) potentially updated (e.g., *floaters* e.g., *decayed*). The term *decayed* (or synonym thereof) is really without question while the term *floaters* requires continued analysis and attention. However, *floaters* increasingly appears to better match the early-Earth scenario coming into focus.

On balance, the summation of Trumpet II evidence is supportive of an early-Earth developmental situation. And it must be remembered that this Trumpet II evidence follows the early-times evidence and rationales to do with the Seals, the Opening Ceremony, the Big Bang-Creation event, and all of the Trumpet I details consistent with the rock-solid scientific record. As a result, a fact-based beginning-times narrative is taking shape before our eyes while simultaneously the emotive-based end-times narrative is slipping away.

We will accumulate further compelling RSA evidence in the following chapters. As mentioned, our continued Trumpet III to Trumpet VII research will only clarify our understandings here under Trumpet II. We begin with a most spectacular Trumpet III super nova, next!

## TRUMPET III

The third Angel and the third Trumpet event is, from our human perspective, potentially one of the most exciting events observed in Earth's cosmological development. The sounding of Trumpet III sees a star significantly influencing life on Earth and its future development and the relevant verses read as follows:

**The third angel sounded, and a great star fell from the sky, burning like a torch, and it fell on one third of the rivers, and on the springs of water. The name of the star is "Wormwood." One third of the waters became wormwood. Many people died from the waters, because they were made bitter (Revelation 8:10-11).**

Undeniably there is a star, a "great star," being observed. As such, it is not just a distant point-of-light star as most are, but this one is "blazing like a torch." Of course, torches are very bright and historically they have been used to illuminate pathways, roadways, cobblestone streets, and the like. In modern terms one may think of a streetlight, or perhaps a spotlight—an unusually bright light source. Thus, this Trumpet III star is not some average, non-luminous star. This one is probably exceedingly bright.

At the same time, the star described is not as a constant, stable, single point of light. As a torch or flame, it may be flashing or flickering somewhat randomly as most torches, campfires, and blazes do. There is some movement. In other words, the Trumpet III star is not a peaceful candle flame. It may be in motion and-or undergoing drastic change.

Past being bright and energized, the star seemingly disintegrates. It falls on "a third of the rivers and on the springs of water." There could be some debris or some kind of particle wave involved as it apparently disperses to affect the freshwater of the Earth—but only a third of the water. The star doesn't seem to stay intact and impact the Earth, but rather it affects the Earth in a partial manner.

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Lastly, the star somehow poisons beings on the Earth. Seemingly, there is a type of food or water poisoning. It is rather notable that most Revelation commentators fully conclude that there must be some sort of malicious food poisoning and they completely forget there could be a common but different type of poisoning: ultraviolet radiation poisoning. This is sometimes abbreviated as UVb radiation.

## SUPER NOVA?

Overall, from our cursory review, we are possibly observing an unusually bright star, one that is in motion or unstable, one that partially affects Earth's water, and one that may produce radiation poisoning.

This information is derived from what John communicates. There may be further information in what John does not communicate. Note there is no discussion as to a direct impact, and there is no description of smoke—both of which exist with the falling star of Trumpet V in chapter 9. The star or asteroid in chapter 9 falls to the Earth or “into the land” indicating a direct impact. Moreover, “smoke” is cited four times in chapter 9 indicating the possibility of post-impact smoke, dust, and debris. But here the chapter 8 star is different.

To recapitulate according to John's information the Revelation 8 star is:

- A. A falling star—it is in transit.
- B. That is disproportionately bright.
- C. That potentially disintegrates—it affects portions of the Earth.
- D. It is not said to impact the Earth.
- E. Smoke or fallout is not mentioned.
- F. Yet it poisons Earth's inhabitants.

This leaves us with few Earth-based scientific alternatives. As a result, and upon careful consideration, perhaps this Trumpet III star is one of nature's most outstanding phenomena—or more accurately one of the Almighty's more spectacular creations. Perhaps this Trumpet III star, from our human perspective, is a super nova!

A super nova is an incomprehensibly large explosion upon the death of a star. A super nova explodes with the unfathomable power and luminosity of billions of Suns. The remnants of such an explosion provide matter for new inter stellar bodies to subsequently form. Super nova explosions also provide periodic chart elements for the sustainment of life such as we find on Earth. Thus, a super nova is catastrophic and life-ending, but like many other of the Almighty's creations, it is simultaneously life-beginning. As such, we are delighted to have the opportunity to analyze this particular super nova here in Trumpet III.

## STAR, ANGEL OR BOTH?

While it is notable that, although the star in Trumpet III is documented as Ἀψινθος or *Apsinthon* in ancient New Testament Greek, most modern day Bible versions do not relay this information and usually communicate a similar term in English: *Wormwood*.

Regardless of given names, the super nova hypothesis is from our human perspective whereby, as ever, we must also consider the Heavenly perspective. Relevant to our discussion of stars, immediately it should come to mind that Jesus Christ, in Revelation 1, stated that:

The mystery of the seven stars which you saw in my right hand, and the seven golden lamp stands is this: The seven stars are the angels of the seven assemblies. The seven lamp stands are seven assemblies (Revelation 1:20).



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Note the phrase the “stars are the angels.” That is, it is reasonable to assume that all or most stars are Angels.

If so the super nova star of Trumpet III, or *Apsinthon*, may directly be an Angel or indirectly may be an angelic overseer responsible for the supernova and the related events.

This would be parallel with Trumpet V where another falling star has the associated name of Ἀπολλύων or Apollyon as presented in the scripture.

Similar to these Trumpet III and Trumpet V pairings of stars with Angels, Trumpet VI also describes Angels as involved in cataclysmic events—this although human beings are clearly guilty of murderous infractions. Consider Revelation 7 where Angels were ordered to holdback harmful forces:

After this, I saw four angels standing at the four corners of the earth, holding the four winds of the earth, so that no wind would blow on the earth, or on the sea, or on any tree. (Revelation 7:1).

Later, in Revelation 9 the Angels were given spiritual authority to massacre a third of humankind—this although the death count is at the hand of warmongering human beings:

The four angels were freed who had been prepared for that hour and day and month and year, so that they might kill one third of mankind (Revelation 9:15).

Therefore, there is a dualism to the events: A human perspective and a Heavenly perspective. Under Trumpets III, V, and VI the human perspective sees a super nova, an asteroid impact, and global war, respectively. The Heavenly perspective sees Absinthon, Apollyon, and the four Angels.

To reiterate from Revelation 8:11, there is a dualism potentially with Absinthon in the spiritual dimension overseeing the super nova incident as recorded in our human-based science dimension.

As applied to Revelation 9:11 there is a dualism with the fallen Apollyon as spiritually cast to Earth but also recorded as the Chicxulub asteroid impact on the scientific docket.

And yet again in Revelation 9:15 there is a dualism with Angels prepared to “kill one third of mankind” while simultaneously there were human-based “armies of the horsemen” in the order of “two hundred million.”

The split star-angel or human perspective-Heaven perspective dualism is both intriguing and thought-provoking. The dualism is consistently seen throughout Revelation whether it be the Big Bang Creation event, Theia, volcanism, or as we see now, a super nova event in Trumpet III. Understanding this dualism is critical to accurately understanding Revelation. When this dualism is understood, Revelation flows with relative ease and stunning accuracy.

## LATE DEVONIAN SUPER NOVA

Such a potential super nova event described by Revelation—to be taken seriously by science—would have to fit the recorded chronology after all of the following necessary primary events: The Creation of the Earth; the emergence of water, organic material, and the Great Oxidation Event; and volcanism and tectonic activity with its related O-S extinction event.

Alas, early-Earth scientists and cosmologists alike point to the one event that would fit our chronology. It is the one super nova event that is defined as taking place approximately 359 million years ago. This super nova, and its remnant chemicals, especially impacted water. This in turn affected life and its development.

In scientific terms, we are describing what is called the Late Devonian extinction event. The Late Devonian, or at times called the Hangenberg Event, was catastrophic and it is clearly recorded on the scientific chronology (Kaiser et al, 2016).

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Although the event affected life on Earth in a detrimental fashion, at the same time the super nova event was developmental. We know that the majority of periodic table elements come from such super nova events—the cosmic dust involved becomes essential to developing life on planet Earth. Perhaps two thirds of the base chemicals known on Earth originate from super nova activity. Any such cosmic dust has crucial implications for life on Earth (Fields et al, 2020; Petrov, 2020).

To overview the topic, a relatively recent article provides groundwork information to begin our analysis. In “How Super Novae Have Affected Life” Melott states:

Supernovae, the explosions of stars, have been the main focus. A really nearby event—30 light-years away or closer—would induce a mass extinction from radiation destroying the ozone layer, allowing lots of ultraviolet radiation through to damage life on the surface (Melott, 2019).

Early in super nova research, scientists considered what a potential super nova explosion would look like. In their 1995 paper, Ellis and Schramm are one of the first to connect astronomy with paleontology. They include information on a famous celestial object that scientists have numbered SN1987a—a super nova that was first observed in 1987.

Regarding the potentiality of a nearby super nova explosion the authors ponder the effects on Earth’s geography and biology. In the event of a nearby super nova they predict that there would be disproportionate damage to marine life:

We examine the possibility that a nearby supernova explosion could have caused one or more of the mass extinctions identified by paleontologists...The fluxes of gamma-radiation and charged cosmic rays on the Earth are estimated, and their effects on the Earth’s ozone layer are discussed. A supernova explosion of the order of 10 pc away could be expected as often as every few hundred million years and could destroy the ozone layer for hundreds of years, letting in potentially lethal solar ultraviolet radiation. In addition to effects on land ecology, this could entail mass destruction of plankton and reef communities, with disastrous consequences for marine life as well (Ellis & Schramm, 1995).

Thus, we learn from this article that relatively nearby super nova explosions can potentially injure sea life—mainly by ultraviolet radiation poisoning.

This relationship between radiation and its impact on freshwater is reinforced by another scientist, Williamson (1995):

Although UV-B radiation makes up only a small portion of the total energy of solar radiation and attenuates rapidly in the water column, the high sensitivity of living organisms to UV-B radiation makes the observed increases potentially important in aquatic ecosystems (Williamson, 1995).

Similarly, Bankroft et al (2007) confirm that radiation poisoning is destructive to marine life:

Our analyses suggest that the effects of UVB in aquatic systems are large and negative (Bankroft et al, 2007).

Lastly, the scientific record indicates that the ozone layer—and perhaps Earth’s entire atmosphere—was quickly eliminated during the subject extinction event 359 million years ago. There was ultraviolet radiation on a significant scale. Potentially, this was a quick, articulate cosmological event. Related to this, research on plant spores affected by UV radiation poisoning are on the record (Marshall et al, 2020).

All of the information raises the specter of a super nova event which is consistent with what John is describing in Revelation 8. There is a blazing star that especially affects water and poisons Earth’s inhabitants. The parallels are uncanny. It appears the scientific observations have identified what John of Patmos writes about in Revelation 8.

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However, what are the details to do with a supernova? Why do the stars seemingly suddenly explode? What are their inner workings?

## SUPER NOVA SPECIFICS

In order to shed light on Revelation 8, Trumpet III, and to demystify super novae and educate ourselves as to what they are, Cain (2015) provides an informative overview:

Stars with several times the mass of our sun will die as a supernova, exploding in an instant. There are actually several different kinds of supernovae out there, and they have different mechanisms and different durations...core collapse supernova, the "regular unleaded" of supernovae are stars between 8 and about 50 times the mass of the sun.

They exhaust the hydrogen fuel in their cores quickly, in few short million years. Just like our sun, they convert hydrogen into helium through fusion, releasing tremendous amounts of energy which pushes against the star's gravity trying to collapse in on itself.

Once the massive star runs out of hydrogen in its core, it switches to helium, then carbon, then neon, all the way up the periodic table of elements until it reaches iron. The problem is that iron doesn't produce energy through the fusion process, so there's nothing holding back the mass of the star from collapsing inward (Cain, 2015).

Building on this super nova overview is further detail offered by Marshall et al (2020) on the specific Hangenberg event:

The discovery in east Greenland of malformed land plant spores demonstrates that the extinction was coincident with elevated UV-B radiation demonstrating ozone layer reduction. Mercury data through the extinction level prove that, unlike other mass extinctions, there were no planetary scale volcanic eruptions (Marshall et al, 2020).

Lastly and more recently—linking a possible super nova with the subject Late Devonian extinction event 359 mya, Fields et al (2020) state that a nearby super nova to Earth was possibly responsible for the evidenced effects:

An alternative possible cause for the postulated ozone drop: a nearby supernova explosion that could inflict damage by accelerating cosmic rays that can deliver ionizing radiation for up to ~100 ky. We therefore propose that the end-Devonian extinctions were triggered by supernova explosions at ~20 pc, somewhat beyond the "kill distance" that would have precipitated a full mass extinction. Such nearby supernovae are likely due to core collapses of massive stars; these are concentrated in the thin Galactic disk where the Sun resides.

Detecting either of the long-lived radioisotopes Sm 146 or Pu 244 in one or more end-Devonian extinction strata would confirm a supernova origin, point to the core-collapse explosion of a massive star, and probe supernova nucleosynthesis (Fields et al, 2020).

Our review here explains a little more about what constitutes a super nova. Our outline of super nova phenomena closely matches the Revelation 8 account. Super nova explosions are fast, bright, and produce a particle wave that can impact the Earth—especially freshwater through UVb radiation poisoning. At the same time, a super nova does not directly impact the Earth such as a comet or asteroid whereby there is not extensive air-born smoke or debris. Most significantly, there is super nova evidence matching the date of the Late Devonian extinction event 359 bya—an event that also matches the Trumpet III description and the greater Revelation 8 sequence of cosmological events.

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## EARTH'S DEVELOPMENT

Past all the fascinating information and exciting super nova possibilities we have to bring ourselves back to the developmental, creation aspects of a super nova. It is important to understand that the heat and pressure—the unbelievable force in a super nova explosion—creates and spreads new periodic chart elements. Resultantly, all of the periodic table heavy elements are initiated from super nova explosions from across the Universe and over the eons (Elms, 2020).

Cain (2015) confirms that all the gold, silver, platinum, and uranium—all of which are higher than iron on the Periodic Table of elements—are sourced in super nova explosions. In other words, super novae are not necessarily end-points but are developmental, Creation-type, beginning points. In fact, any run-of-the-mill copy of the famous Period Table will detail just how much super nova events influence modern-day chemistry. One can note the great number of elements hailing from exploding star beginnings. They are often denoted on Period Tables seen in common chemistry textbooks.

Overall, life as we know it on Earth could not be sustained without cosmic super nova dust. The luxuries we possess and the tech-based novelties we enjoy cannot exist without super nova heavy elements. Therefore, yet again, we find the Trumpets of Revelation 8 to be incredibly developmental in character.

As seen in the preceding discussion, Trumpet III is perhaps the most exciting section to analyze. The analysis is intriguing in terms of scientifically dissecting a likely super nova explosion—perhaps one of nature's most fascinating events. Super nova explosions are quite simply the most violent, and the most significant, in terms of magnitude in all of known science. Furthermore, the subject super nova has direct ramifications both for the development of the physical Earth and for the development of the life forms on the face of the Earth. It is all very captivating.

However, the intellectual zenith to our academic analysis revolves around a deep dive into ancient Greek literature. Here, we will pursue a term that John potentially utilizes to approximate early human life. The resultant analysis will be extensive.

## ANTHROPON

In this section, the focus of our attention is ἀνθρώπων, *anthropon*, *men*, or *people* (the plural from of *man*) as found in the subject Revelation 8:11 scripture. There is also the closely related ἀνθρώπος, *anthropos*, or *man* (singular) as often utilized in the various Greek-English dictionaries and lexicons.

Overall within our discussion, as with scripture, we will generally utilize the term *anthropon*. The term is critical for the simple reason that the established scientific chronology dictates it is impossible to have fully developed human beings or *men* or *people* on the early-Earth scene approximately 359 million years ago.

However, our extensive analysis of various ancient manuscripts will show there is reasonable variability on the Greek definition of *anthropon* and within the relevant Greek literature.

## DEFINITION

To begin, all three text forms, the Critical Text, the Majority Text and the Textus Receptus all agree on the presentation of the subject term, *anthropon*. The scholarly Critical Text has the Revelation 8:11 term at *anthropon* or ἀνθρώπων (NA28, 2012).

The Majority Text has the term at *anthropon* or ἀνθρώπων as well. The medieval Textus Receptus that is reflected in the King James has the term at ἀνθρώπων also (Scrivener, 1881). Thus, all three major Text forms, the CT the MT and the TR are at least in agreement on the base term, *anthropon*.

Strong has a rather short definition of G444 and we include his other observation on G435 in an effort to be thorough on this important term, as follows:

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G444... ἄνθρωπος *ánthrōpos*... from G435 and ὤψ *ōps* (the countenance; from G3700); man-faced, i.e. a human being:—certain, man.

G435... ἀνὴρ *anēr*... a primary word (compare G444); a man (properly as an individual male):—fellow, husband, man, sir (Strong 1890/2023).

Thayer has a rather comprehensive definition. Note the generality of “all human individuals”, as distinguished from other beings, and “when who he is either is not known or is not important” and especially “in address, where the speaker either cannot or will not give the name”:

ἄνθρωπος... *anthropos*... 1. universally, with reference to the genus or nature, without distinction of sex, a human being, whether male or female...a. with the article, generically, so as to include all human individuals...b. so that a man is distinguished from beings of a different race or order; α. from animals, plants, etc...β. from God, from Christ as divine, and from angels...c. with the added notion of weakness, by which man is led into mistake or prompted to sin...d. with the adjunct notion of contempt (as sometimes in Greek writings)...: e. with a reference to the twofold nature of man...f. with a reference to the twofold moral condition of man...g. with a reference to the sex, (contextually) a male...2. indefinitely, without the article, ἄνθρωπος, a. someone, a (certain) man, when who he is either is not known or is not important... in address, where the speaker either cannot or will not give the name (Thayer, 1896/2015).

Liddell and Scott define *anthropos* succinctly as:

man... men in general, mankind... (Liddell & Scott, 1909/2007).

Vine also offers a comprehensive definition. Again, note the generality of the term and areas where it denotes “anything of human origin” and the like:

(a) generally, of a human being, male or female, without reference to sex or nationality... (b) in distinction from God... (c) in distinction from animals... (d) sometimes, in the plural, of men and women, people... (e) in some instances with a suggestion of human frailty and imperfection...

(f) in the phrase translated “after man,” “after the manner of men,” “as a man”...(1) he practices of fallen humanity... (2) anything of human origin...

(j) as equivalent simply to ‘a person,’ or ‘one,’ whether man or woman... (Vine, 1940/2023).

Again, this general definition by Vine is noted and it crosses gender and nationality boundaries.

The statement on human frailty and imperfection is also intriguing. Human frailty would certainly be true when considering life, or the forerunner to human life, 359 million years ago.

Clearly there is a general use of the term *anthropos*. It appears to be applicable to anyone and anything human no matter gender or time horizon involved. As such, *anthropos* appear to allow for pre-natal or primordial human matter. This could be pre-birth material such as fetal tissue or the DNA, RNA, or fore-running material to fully developed human life. *Anthropos* would potentially encompass all of these early life possibilities

As applied to the use of the plural, *anthropon*, in the subject passage and as recorded on original manuscripts such as the Codices and various pieces of papyrus—it appears that RSA’s hypothesis is well intact. At the same time, literary devices such as nomina sacra more than allow for a general use of the term *anthropon* by John of Patmos. Quite arguably, pre-existing, primordial human matter may be what John of Patmos meant when he utilized *anthropon*.

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## HUMAN LIFE

In fact, it is well-known that today there is debate about what is precisely the definition of a human being, when does human life begin, and what cell-life components of human makeup can be considered sacred. Most Evangelicals and Christians would agree with the passage:

For you formed my inmost being.  
You knit me together in my mother's womb.  
I will give thanks to you,  
for I am fearfully and wonderfully made.  
Your works are wonderful.  
My soul knows that very well.  
My frame wasn't hidden from you,  
when I was made in secret,  
woven together in the depths of the earth  
(Psalm 139:13-15).

The Psalm outlines human existence before birth as well as existence “woven together in the depths of the earth”—all relevant to our Revelation 8:11 discussion of the primordial aspects and potential forerunners to fully developed human life.

Overall, the various definitions affirm the generality observed in the meaning of *anthropos*, and thus *anthropon*. This has ramifications for an early-Earth scenario where there is potential allowance for forerunning human life or human DNA to exist. The definition of *anthropos*, and thus *anthropon*, is general and crosses over age, gender, and cultural constraints.

In particular, on age, the definition could well-apply to early forms of human makeup, human chemistry, human RNA, human DNA, and all the cell-life that is found within human fetal tissue. As mentioned, prenatal life may have parallels with primordial life—both span various time and age horizons. Both pre-exist fully developed human life. And both are probably viewed as sacred by the Almighty.

It can be seen, the Greek definition of *man* or *men* is general. Meanwhile our modern meaning of *human being* is somewhat nebulous at times. Therefore, it is no stretch of the imagination or of rational thinking and logic that *anthropon* can potentially be utilized by John of Patmos in his observations of early-human material at this early primordial date as found in Revelation 8:11.

Be reminded that John of Patmos wrote in a succinct fashion and with brevity. He wrote with the terminology and vocabulary availed to him. And he wrote with accuracy. Again, we iterate that *anthropon*, therefore, can fit an early-Earth situation.

Nevertheless, further information will definitely be pursued by RSA. A complete understanding of *anthropon*-*anthropos* is fully warranted. As such, we will inquire accordingly with the earliest New Testament Greek manuscripts.

## MANUSCRIPTS

The public at large may not be fully aware that autographs or day-one originals of ancient Biblical manuscripts essentially do not exist. Thus, early manuscripts need to be managed with great care. Black (1994) reminds us of a few salient points:

None of the original manuscripts (often called “autographs”) of the New Testament has survived. No one can say why this is so—except that a sovereign God designed it that way. Perhaps if an autograph had survived it would have been worshiped or even exploited as a relic. More probably the originals were worn out after repeated reading, both private and public (Black, 1994).

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As we have quickly learned regarding *anthropon* and the general aspects of the definition, coupled with a lack of original manuscripts, it is the professional Biblical translator who wields the most power. Black (1994) makes an astute observation citing that professional translators remain with disproportionate influence. He describes the “art form” of textual criticism:

The most important differences in today's English New Testament are due, not to textual variation, but to the way translators view their task (i.e., paraphrase versus literal translation)...Textual critics remain seriously divided over the criteria to be used in the selection of the most likely original reading....The ambiguity of these criteria makes New Testament textual criticism an art as much as a science (Black, 1994).

In our brief RSA travels ourselves we have located various word and phrases that have uneven application (e.g., voices, e.g., one third of Earth burned up, e.g., and had life). As such, a good effort must be made to ascertain the true meaning of ancient Greek Revelation texts. With this in mind, some relevant ancient Codices will be considered, next.

## CODICES

There are four main Codices of the entire—or near entire—Bible that exist. These works are famous, storied, precious literary treasures and contain some of the earliest Biblical scripture available. We will discuss each of these and it will be found that two in particular shed valuable insight as to our subject term ἀνθρώπων or *anthropon*.

The Codices are:

- A. Codex Alexandrinus (ca 400-440).
- B. Codex Sinaiticus (ca 330-360).
- C. Codex Vaticanus (ca 300-325a, 325b).
- D. Codex Ephraemi Rescriptus (ca 450).

The Codex Ephraemi Rescriptus has some Revelation content but excludes Revelation 8:5 to 9:16. As such, it will not be relevant to our current analysis.

The Codex Vaticanus copy that we attained is split into two textbook volumes and presented in a pseudo-facsimile fashion. That is, the original Codex is essentially copied into book form. The texts are comprised of the Gospels and the Acts and Epistles. There is no Revelation component. Hence, the Vaticanus will not serve as part of our discussion either.

The Codex Alexandrinus is one of the earliest complete Bibles that was ever written. It is a fifth century manuscript of a Greek Bible which contains most of the Old Testament and the New Testament. Close inspection of the relevant passage and on the correct page of the Codex (i.e., Revelation 8:11) indicates that neither ἀνθρώπων nor ἀνθρώπος appears!

However, in its place is an abbreviation to do with sacred persons, places and objects called *nomina sacra*. In this particular case within the Codex Alexandrinus there are four Greek letters grossly described as ANΩN. There are two dots over and to the outside of the letter Omega or “ω” which is a slightly larger symbol than the others.

The Codex Sinaiticus also has *nomina sacra* involved within its text. This Codex is the earliest known complete Bible. It hails from the early years of the fourth century—perhaps the years 330 to 360. We note that Lake (1911) was able to attain photographs of the Codex Sinaiticus at the time. Similarly, the Codex can be inspected directly via online means (Codex Sinaiticus, ca 330-360). The Codex is a priceless antiquity with a storied past as affirmed time and again by ancient literature scholars.

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Our inspection of the Codex Sinaiticus yielded similar results to our analysis of Codex Alexandrinus: The subject term can be very roughly approximated as ANΩN whereby there are dots located above both Nu symbols. Moreover, there is no overline present. We comment on this lack of a line as overlines generally indicate the presence of nomina sacra which we shall discuss in more detail next.

## NOMINA SACRA

To overview, *nomina sacra* are early first to third century Greek abbreviations for common, repetitious terms that have to do with the Almighty, Heaven, or related sacred beings, people, and topics. There are approximately 15 or so documented individual *nomen sacrum*s. These were created and utilized by exclusively Christian writers.

An actual nomina sacra is usually 2 to 4 letters in length and has an over-arching, straight, horizontal line, or overline above the letters. As stated, these abbreviations generally refer to sacred objects and people, parts of the Trinity, Mary, David, Israel, and the like. The practice may have started with the Hebrew tetragrammaton whereby the holy YHWH is respectfully written in manuscripts at points where the Almighty's name would otherwise appear.

Hurtado (1998), in his quest for determining the origins of abbreviated New Testament terms or nomina sacra, notes that *Ἀνθρώπος* often appears as *Ανος* with a horizontal overline above the entire term. He describes two main different types of nomina sacra: Abbreviations including the first and last letters of the subject word with an overline; and, what he calls *suspension* with the first letter or two with varying marks.

With many variations possible, the topic of nomina sacra is a fascinating one that has perplexed and intrigued Biblical scholars over the years. Barker (2007), in his article on the potential origins of the nomina sacra, affirms:

The origin and development of the nomina sacra (sacred names written in an abbreviated form) found in early Christian texts is much debated in scholarly circles and no agreement has been reached (Barker, 2007).

Part of the lack of agreement on nomina sacra may be due to copyist error:

The scribe often appears to have been either somewhat imprecisely acquainted with the convention of writing the words as nomina sacra, and consequently did so rather woodenly without a thought for the referents, or at certain points was simply not paying close attention to what he was copying (Hurtado, 2006).

Hurtado (2006) goes on to offer more detail. He states that:

Clearly, the data for *ἄνθρωπος* show that there was no complete “system”...Instead...a Christian scribal practice that appears to have spread among scribes as they saw copies of Christian writings with nomina sacra, who then may have inferred what was involved as best they could, or may have had some limited instruction passed to them from other Christian scribes as to the basics of the practice.

The manuscript evidence suggests that scribes were unevenly familiar with the practice, and unevenly skilled in the intelligent handling of the words in questions, and also that the words to be treated as nomina sacra varied, and remained somewhat flexible for at least the first few centuries (Hurtado, 2006).

Thus, it is becoming increasingly apparent that along with the relatively broad definition of *anthropos* discussed, above, there is similarly broad use of the nomina sacra regarding the abbreviation of the term *anthropos*.

Tuckett (2003) might show the most frustration at the practice of nomina sacra. He especially grants insight on *anthropos* and discusses nomina sacra systems:

It is true that the abbreviation is not always consistent... The existence of widely different (in this respect) texts such as PEG 2 (with almost a riot of abbreviations) and P52 (with perhaps none)...(Tuckett, 2003).



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A “riot of abbreviations”...!

Tuckett (2003) reiterates by quoting manuscripts where the term ἄνθρωπος is abbreviated and at the same time within the same manuscript the term is written out in full. Tuckett, therefore, questions the stability of the nomina sacra system:

It is precisely the occurrence of a word like ἄνθρωπος which calls this assumption into question” (Tuckett, 2003).

Clearly, there can be numerous nomina sacra, and for certain, there can be variations with their presentation. As applied to our analysis, it is increasingly apparent that the term *anthropos* and-or its abbreviations should be taken with a grain of salt—that is, perhaps it should be considered a very general term that describes humanity.

Other respected academics in their introductory remarks to a recent edition of the UBS5 with NSRV text shed further light. They acknowledge gender-based nuances exist with terms to do with “man” or “brother” (Brown & Comfort, 2020). We learn, then, that the term *anthropos* may be more inclusive. That is, it may be used in a more forgiving manner when discussing humankind, people, or the like.

In all, the ancient literature scholars essentially affirm what we have ascertained here in Revelation’s Creation Account as well: There is at least some minute variation to both the utilization and the core definition of the term *anthropon* and-or *anthropos*. This is especially true when considering the nomina sacra alternatives of the term.

Having said all that, we shall continue our inquiry and consider the earliest known use of our subject term from Revelation 8:11.

## PAPYRUS 115

The earliest known manuscript that purportedly includes our subject term *anthropon* is actually a 26 piece series of fragments that comprise Papyrus 115 (ca 200-250). It was discovered by Grenfell and Hunt in Oxyrhynchus, Egypt in the late 1800s.

World-class manuscript analyst Comfort (2019; Comfort & Barrett, 2019) puts dating of Papyrus 115 at early to middle third century. This makes Papyrus 115 one of the earliest portions of the Greek New Testament ever found. For certain, it is the earliest portion of Revelation 8.

Papyrus 115 shows intermittent, sometimes difficult to ascertain, portions of the passage. While there are seemingly sturdy and clear pieces of the papyrus there are other fragments which are weathered and unclear in literary content. This is especially true of the portion of Papyrus 115 where parts of Revelation 8:11 appear.

We inspected Papyrus 115 where the entire term or any nomina sacra of the term *anthropon* or *anthropos* cannot possibly be 100% ascertained. The term simply cannot be wholly surmised and it is impossible to determine if our subject exists on Papyrus 115 as it is presumed to be.

## ANTHROPON VARIANCE

Regarding the meaning of *anthropon* or ἄνθρώπων, the accumulated evidence indicates a number of summary observations:

- A. Definitions are general and the term is defined in wide-ranging concepts. Age is inconsequential but participation in the human race is central. As such, primordial human DNA per our RSA hypothesis could easily meet the criteria made by academics’ definitions.
- B. There are no original autographs in ancient Greek New Testament literature.

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- C. Of the manuscripts that exist, there can be minor copyist and translation adjustments to important words and terms.
- D. The full term ἀνθρώπων or any full synonym does not appear in the common, early Codices.
- E. While abbreviations for the term may appear—the nomina sacra system is far from perfect.
- F. Variation on nomina sacra appears to be especially true when considering the term ἀνθρώπων.
- G. The term in whole or in nomina sacra form cannot be ascertained and-or remains undefined regarding the earliest available manuscript, Papyrus 115.

With general definitions according to academia on the one hand; and with variability within the documented manuscripts and original New Testament Greek on the other hand, we conclude that John of Patmos may well have utilized *anthropon* or ἀνθρώπων in a valid, reliable, and accurate manner from his point of view. As such, we hold that our RSA hypothesis whereby fully formed human beings could not exist at Trumpet III is fully intact.

Potentially, under Trumpet III, John of Patmos saw the forerunner to human life—either early organic material or DNA that would later form fully functioning human beings. This may be true and John may have used the term ἀνθρώπων with a loose, general definition of humankind in mind. Recall, John only had so many technical terms and pieces of vocabulary available to him and surely he navigated as prudently as possible.

Recall that we also know from Trumpet II that John may have referred to mundane biological life versus intelligent soulful life with the phrase *and had life*. As such perhaps we see an extension of that here in Trumpet III. It could be that life is developing and advancing through the Trumpets and we need to be circumspect as a result.

Of recent interest, we note that the relatively new NRSVue (2021) simply utilizes the phrase *and many died*. This would be a true statement without getting into the definition of human life—if it was forerunning life or fully developed human life or the like. Their full Trumpet III passage is as follows:

The third angel blew his trumpet, and a great star fell from heaven, blazing like a torch, and it fell on a third of the rivers and on the springs of water. The name of the star is Wormwood. A third of the waters became wormwood, and many died from the water because it was made bitter (Revelation 8:10-11; NRSVue, 2021).

As it stands, consistent with our hypothesis regarding a super nova some 359 million years ago, there isn't scientific evidence for fully developed humankind life on the scene as they haven't been created or have developed yet. Without concrete fact as to the existence of fully development human beings it may be best to use general definitions or general translation terms. In fact, a general use of *anthropon* may have been what John of Patmos intended from the start.

## TRUMPET III CONCLUSION

Our analysis of Trumpet III and Revelation 8:10-11 has taken us across time and across the globe. We have scoured an immense breadth and depth of knowledge from scientific sources regarding the Late Devonian super nova to ancient Biblical literature sources regarding the term *anthropon*.

From science, a potential super nova wave-event that quickly obliterated Earth's atmosphere which resulted in radiation poisoning for its inhabitants is truly an amazing event. This parallels the information granted to us in Revelation 8:10-11. Both versions of events include a bright, wavering star that disintegrates and affects significant portions of the Earth—specifically poisoning water and related biological life.

The super nova event is well-placed after the Big Bang, Theia, volcanism-tectonics, and the uptick in biological life based on organic elements. The super nova would be adding higher level, sophisticated elements—and therefore further options—to Earth's developing life.

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One potential constraint to this early-Earth scenario is the seemingly out-of-place existence of fully developed human beings as presumed in the English scripture as translated from ancient Greek sources. However, as researched and evidenced, definitions and ancient Greek literature grant us sufficient fact so as to continue with our RSA hypothesis unscathed.

With our analysis in this section complete we hold that Revelation's Creation Account remains the best, most reasonable, most succinct explanation for the Trumpet-events of Revelation. RSA has been unbiased and scientific at every turn. We have pursued the evidence and let the facts speak for themselves.

With a cohesive and succinct Revelation's Creation Account increasingly coming to fruition, we turn to our analysis of Trumpet IV, next.

## TRUMPET IV INTRODUCTION

Revelation 8, Trumpet IV outlines a grim cosmic scene. The entire Solar System is seemingly at an end. The Sun, Moon, and stars are darkened! What a horrific picture! What a crushing, end-times scene! Or is it?

The relevant scripture is as follows:

**The fourth angel sounded, and one third of the sun was struck, and one third of the moon, and one third of the stars, so that one third of them would be darkened; and the day wouldn't shine for one third of it, and the night in the same way (Revelation 8:12).**

Let us consider what we know from our academic travels thus far. Our early-Earth development trend-line to now, with associated events summarized by verse, and in billions or millions of years ago (bya, mya) is as follows:

- A. The Big Bang-Creation event (Revelation 8:5; 13.7 bya).
- B. Trumpet I: Theia, oxygen, greenery development and burn-off (Revelation 8:7; 4.5 to 359 mya).
- C. Trumpet II: Volcanism & plate tectonics (Revelation 8:7; 3.4 bya to present).
- D. Trumpet III: Super nova (Revelation 8:10; 359 mya).

What event then follows the chronology in terms of early-Earth development? It would have to be something that is dominated by the Sun, Moon, and the stars darkening. It would necessitate celestial objects darkening by a third. And what could account for such a darkening?

Potentially atmospheric pollution would account for this darkening.

And potentially the greatest extinction catastrophe ever known could account for Trumpet IV.

## PERMIAN-TRIASSIC EXTINCTION EVENT

Scientists will tell us that the most significant extinction event is something called the Great Dying. It is also known as the Permian-Triassic extinction event or P-T event. This P-T event occurred some 252 million years ago and it wiped out large amounts of life from the early-Earth. Approximately 81% of marine species and approximately 70% of land-based vertebrate species were destroyed (Bergstrom & Dugatkin, 2012; New York Times, 2012; Stanley 2016).

In a review article, Briggs (2005) outlines the basic facts associated with the Permian-Triassic extinction event. She summarizes:

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In a boost to the CO<sub>2</sub> mass extinction theory, a 2005 computer simulation of Earth's climate 250 million years ago suggested that global warming triggered the so-called 'great dying' in the Permian-Triassic boundary extinction. A dramatic rise in carbon dioxide caused temperatures to soar to between ten to thirty degrees Celsius higher than today.

The warming had a profound impact on the oceans, cutting off oxygen to the lower depths and extinguishing most life forms. The geological evidence suggests that this landmass experienced huge volcanic turmoil. The Siberian Traps were built during this period—millions of cubic kilometers of basalt lavas were spilled onto Earth's surface (Briggs, 2005).

From Briggs (2005), we learn that the Great Dying or P-T event was centered on global warming caused by carbon dioxide emissions—which was rooted in the significant Siberian Traps magma flows.

Knoll et al (2007) offers similar information:

Comparative physiology links paleontological and paleoenvironmental observations, supporting the hypothesis that an end-Permian trigger, most likely Siberian Trap volcanism, touched off a set of physically-linked perturbations that acted synergistically to disrupt the metabolisms of latest Permian organisms (Knoll et al, 2007).

As outlined, truly the scope and magnitude of the P-T event is worthy of its own Revelation Trumpet. Scientists refer to it as the Great Dying. However, arguably and in the long-run, the event shaped and developed resultant biological life unlike any other. In the end it was a developmental event that advanced life towards where it is today.

With the Permian-Triassic extinction event overviewed, let us now turn to its potential root source—the pollutants as originated in the Siberian Traps volcanism and associated venting of chemicals.

## THE SIBERIAN TRAPS

The Siberian Traps are a large land mass located in today's Siberia, Russia. Volcanic activity from the Siberian Traps—which may have been ongoing for approximately 2 million years—is believed to be the source of the Permian-Triassic extinction event (Sun et al, 2012).

The scientific consensus also posits that large amounts of carbon dioxide from the Siberian Traps, among other things, caused widespread oceanic anoxia. That is, the lack of oxygen in the water as well as ocean acidification (Ogdena & Sleep, 2011). Moreover, it is possible that the Siberian Traps ignited oil and coal deposits which added even more pollution, including methane, into the atmosphere (Rothman et al, 2014; Kaiho et al, 2021).

There is evidence to indicate that the Siberian Traps eruptions were not the typical volcanic eruptions with pollution and debris ejected high into the atmosphere. Rather, the Siberian Traps activity had significant magma flows in lava beds that spread over an incredibly large geographic area. After cooling, the lava had a peculiar appearance or *traps* which is a Swedish term for *steps*. This is a rock formation that has relatively even layers of rock and the appearance of laddered steps.

A summary of the related events is offered by Sahney and Benton (2007):

The end-Permian mass extinction, 251 million years (Myr) ago, was the most devastating ecological event of all time...On land and sea, life was nearly extinguished...During the last two decades, our understanding of the end-Permian extinction has increased significantly. It is now widely believed that this devastating event was caused by large-scale volcanism in Siberia, which led to major atmospheric changes and the collapse of ecosystems worldwide (Sahney & Benton, 2007).

The scientific consensus is that the Permian-Triassic extinction event was sourced in the considerable air pollution produced by the Siberian Traps. A rather recent article reiterates this finding:

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The eruption of the Siberian Traps large igneous province (LIP) is thought to have triggered the Permian-Triassic biological crisis, the largest of the Phanerozoic mass extinctions (Kaiho et al, 2021).

Another recent article provides a summary of Permian-Triassic statistics as originated in the volcanism of the Siberian Traps where there are a number of observations, including:

Extinction of 81-94% of marine species and 70% of terrestrial vertebrate families; Sedimentary, paleontological and geochemical records of the mass extinction indicate that a cascade of environmental changes caused the extinction; The environmental changes can be linked (and attributed to) the effects of volcanic emissions (for example, CO<sub>2</sub>, SO<sub>2</sub>, halogens and metals) during the eruption of the Siberian Traps Large Igneous Province;

The inferred volcanically driven environmental perturbations include: global warming, oceanic anoxia, oceanic acidification, ozone reduction, acid rain and metal poisoning; The crisis on land probably started about 60-370 thousand years before that in the ocean, indicating the different response times of terrestrial and marine ecosystems to volcanism, but the reasons for the earlier terrestrial crisis remains poorly understood (Dal Corso et al, 2022).

With the topic of the Siberian Traps summarized, we now understand that massive amounts of carbon dioxide, sulfur dioxide, and methane pollution could have easily “darkened the sun, moon, and stars” as described under Trumpet IV in Revelation 8.

## GOOD FROM BAD

As with any extinction event, the net effect brings us forward to current times and an Earth that is suitably inhabited and enjoyed by human beings. Burgess, Bowring and Shen (2014) clarify that significant progress can arise out of extinction events. They comment:

Mass extinctions are major drivers of macroevolutionary change and mark fundamental transitions in the history of life (Burgess et al, 2014).

Similarly, Jurikova et al (2020) state that the severe Permian-Triassic extinction event, nonetheless, paved the way for the evolution and progressive development of life:

The Permian/Triassic boundary approximately 251.9 million years ago marked the most severe environmental crisis identified in the geological record, which dictated the onwards course for the evolution of life (Jurikova et al, 2020).

That is, much good can come from what we perceive as negative extinction events—there can be progressive outcomes afterwards. As the extinction events are usually and unfairly summarized as catastrophic life-ending events, we will take time here to explore some of the wonderful life-form progressions observed by scientists.

## POST P-T DEVELOPMENT

One of those to observe the post Permian-Triassic development of life was Erwin (1990) who states:

This extinction also created evolutionary opportunities which led to new, highly mobile marine organisms, particularly mollusks, and an expansion of both predators and infaunal burrowers. The new community types established during the Mesozoic radiation continue to dominate modern seas. On land the dominant floras of the Paleozoic were gradually replaced by new plant assemblages, while Permian amphibians and therapsids were replaced by new groups of therapsids and early diapsids.

These changes were the most extensive reorganization of the Earth's biota between Cambrian Metazoan Radiation and the present; the changes occurred during an interval of severe climatic, tectonic, and geophysical changes and marked geochemical shifts (Erwin, 1990).

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Similarly, in his research of plant life, Retallack (1995) importantly used the term *reorganization*, that is, extinction events are not simple death events unto their own. Rather, extinction events are seen as an opportunity. There is reorganization. And in time, life is brought to a higher, more developed level.

The seed fern *Dicroidium* appeared in the wake of Permian-Triassic boundary floral reorganization, but florals dominated by *Dicroidim* did not attain Permian levels of diversity and provinciality until the Middle Triassic (244 million years ago) (Retallack, 1995).

So we see that the P-T event brought reorganization whereby life later flourished. Similarly, in an article titled “Recovery From The Most Profound Mass Extinction Of All Time” Sahney and Benton (2007) state the developmental attributes of the Permian-Triassic event. They note that many people today may be able to observe some of the results that were initiated in that event:

Members of the public can actually recognize some of the animal and mammal groups involved. Indeed, the Earth was continuing to develop. Creation was progressing: It would not be until the great diversity of the Late Triassic, which included dinosaurs, pterosaurs, crocodilians, rauisuchids, aetosaurs, rhynchosaurs, trilophosaurs, sphenodonts, amphibians and mammals, some 30 Myr after the end-Permian event (Sahney & Benton, 2007).

Regarding the post P-T life developments, some scientists are surprised at the rapidity and the complexity of the newly developed life-forms. Some US-based findings are as follows:

In the wake of the end-Permian mass extinction, the Early Triassic (~251.9 to 247 million years ago)...we describe a new fossil assemblage—the Paris Biota—from the earliest Spathian (middle Olenekian, ~250.6 million years ago) of the Bear Lake area, southeastern Idaho, USA. This highly diversified assemblage documents a remarkably complex marine ecosystem (Brayard et al, 2017).

They go on to state the remarkable post P-T event progress of marine life:

Overall, it illustrates a phylogenetically diverse, functionally complex, and trophically multi-leveled marine ecosystem, from primary producers up to top predators and potential scavengers. Hence, the Paris Biota highlights the key evolutionary position of Early Triassic fossil ecosystems in the transition from the Paleozoic to the Modern marine evolutionary fauna at the dawn of the Mesozoic era (Brayard et al, 2017).

Feng et al (2020) are also able to acknowledge that, at least partially, and perhaps not everywhere at the same time, biological plant life was able to recover and flourish after the P-T event. Their research indicates that land plant responses to the extinction event varied globally—in some locales there was immediate recovery while in others a delay in recovery:

The end-Permian mass extinction is the greatest biotic crisis in Earth history causing the extinction of a large number of marine and terrestrial animals globally...Our study indicates that the magnitude of vegetation response to the end-Permian mass extinction in different paleophytogeographic regions is probably largely affected by the latitudinal gradients of biodiversity and ecological stress (Feng et al, 2020).

In a more recent article, Friesenbichler et al (2021) echo the above with comments that plant life, specifically fauna, was able to diversify post Permian-Triassic:

The relative richness of the Dobrogea fauna with respect to geologically older and younger faunas suggests that it represents an early stage of the main rediversification of bivalves after the end-Permian mass extinction (Friesenbichler et al, 2021).

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Finally, a review article by Davis (2022) is a suitable conclusion to our section here. She summarizes how there was remarkable life-form development after the P-T extinction event. In an article called “Great Dying: The Earth’s Largest-Ever Mass Extinction Led To Evolution Resulting in Faster And Smarter Animal Species” she overviews:

Paleontologists from the United Kingdom and China collaborated to show that the natural world bounced back at an unprecedented rate following the End-Permian Extinction, in which animals evolved faster and smarter... Scientists revealed that predators developed a more cunning hunting style, which forced their prey to become smarter. Even reptiles and birds have developed a more upright posture allowing them to move faster. Meanwhile, both birds and early mammals became warm blooded (Davis, 2022).

It is good to see a late-breaking report that well-summarizes the development of life after the Permian-Triassic event. Life does become increasingly smarter and faster. Life across plant species, birds, and mammals all are progressing and improving. This is a consistent theme to the various extinction events: Life becomes more developed and more similar to what we experience in our modern-day setting.

## TRUMPET IV CONCLUSION

Clearly, as thoroughly covered in all of the above scientific summaries, the Permian-Triassic event helped spur reorganization and diversification of life forms. Life took hold and developed with surprising rapidity and complexity. Life became faster, smarter, more adept, more strategic, and physically more capable.

We have taken time here to outline and reaffirm that extinction events can be positive, progressive occurrences that we are only beginning to understand. It seems the Creator is the only One that can take a perceived negative and turn it into life and success.

Overall, we are learning that the supposed end-times death and destruction Trumpets are increasingly being understood as Trumpets of development. From the Big Bang to the developments with Theia, the developments with volcanism and plate tectonics, the incredible developments via a super nova, and here, the significant developments from something otherwise known as the Great Dying—the hypothesis of Revelation’s Creation Account is well intact.

As we shall see, there is more development to come, albeit, more difficult development with human life beginning to arrive on the scene. Of course, Heaven is aware of the advent of human life, but it is also aware of the hardships of human life including problems with the existence of evil in the world, ongoing problems with human to human combat, and alas, problems human beings create in their stubbornness and combativeness with the Almighty.

With such hardships on the horizon the First Woe or expression of concern or grief is voiced by Heavenly Beings.

## THE FIRST WOE

The First Woe or outburst of grief, or any Revelation-based Woe for that matter, is a special point in the cosmic chronology. It is a sign of concern or grief. Woes take place from Heaven’s point of view and not our Earthly, scientific point of view.

The scripture is as follows:

**I saw, and I heard an eagle, flying in mid heaven, saying with a loud voice, “Woe! Woe! Woe to those who dwell on the earth, because of the other blasts of the trumpets of the three angels, who are yet to sound!” (Revelation 8:13).**

The term Woe or *ouai* in the Greek can be defined as:

G3759...“a primary exclamation of grief.” It can be considered an interjection of grief or perhaps a comment meaning *alas* (Strong, 1890/2023).

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An interjection, is used (a) in denunciation...(b) in grief, “alas” (Vine 1940/2023).

Although Vine utilizes the term *denunciation* it is a far way from full-on anger or wrath. In the current context, and overall, it is probably more accurate to define *woe* as *alas*—a term of grief and perhaps of concern.

All of this makes sense as the First Woe, indeed, is expressed as an exclamation and not as a threat. Quite arguably there is an opposite reaction to wrath or anger: The hovering Being is at a loss and comprehends what challenging and difficult times are to take place in the future and with humanity. If anything, the Being (whether it be an Angel per the King James Version (1611) or an eagle as seen here) voices empathy:

I saw, and I heard an eagle, flying in mid heaven, saying with a loud voice, “Woe! Woe! Woe to those who dwell on the earth, because of the other blasts of the trumpets of the three angels, who are yet to sound!” (Revelation 8:13).

As the verse states, it appears that events regarding the Earth are ramping up. This is not in terms of end-times apocalypse, wrath, anger, judgment, or vengeance—for none of those descriptors are yet communicated by Heavenly forces.

## REVELATION 8 CONCLUSION

The ramping up in terms of early-Earth development will have human beings shortly entering the scene. Plant, air, water, and land life are all becoming rather sophisticated and mature. It is at this juncture that planet Earth is beginning a phase of full development and moving towards the completion of Creation as we know it today.

As stated, the First Woe is placed before human existence. Human life will be difficult with deceptions by Satan, infighting and wars, and at its worst an overt battle with the Almighty. Note that the difficulties are largely human-made and not the result of the Almighty’s direct vengeance or punishment. The Woe, here in chapter 8, expresses grief or empathy and the three Trumpets yet to be realized have direct implications for human beings.

The three Trumpets to come are:

Trumpet V: An asteroid hit, smoke, and deep vents into the abyss; The advent of locust-demons who will persecute human beings (Revelation 9:1).

Trumpet VI: This Trumpet sounding demaRSAtes a future global war where a full one-third of humankind is killed (Revelation 9:13).

Trumpet VII: This is the last Trumpet that is sounded and it is at a point where human life is fully developed. Human life is so developed that, with the globally dominant Beast as leader, humanity will attempt to compete directly with the Almighty (Revelation 11:15).

Therefore, looking back again, indeed the First Woe is more than justified. There will be great trouble and tribulation for humanity.

The Woe or heartfelt expression of grief is logical and well-placed in this developing chronology of human life. The future of human existence will be rewarding, but at the same time will be difficult. There will be immense evil, war, infighting, and needless human victimization and early death.

We will discuss a major part of the problem and the origination of evil in the world and associated difficulties with Trumpet V, analyzed next.



## REVELATION 9

King James Version (1611)

1 And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.  
2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.  
3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.  
4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.  
5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.  
6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.  
7 And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.  
8 And they had hair as the hair of women, and their teeth were as the teeth of lions.  
9 And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.  
10 And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.  
11 And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.  
12 One woe is past; and, behold, there come two woes more hereafter.  
13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,  
14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.  
15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.  
16 And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.  
17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.  
18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.  
19 For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.  
20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

New English Bible (2023)

1 The fifth angel sounded, and I saw a star from the sky which had fallen to the earth. The key to the pit of the abyss was given to him.  
2 He opened the pit of the abyss, and smoke went up out of the pit, like the smoke from a burning furnace. The sun and the air were darkened because of the smoke from the pit.  
3 Then out of the smoke came locusts on the earth, and power was given to them, as the scorpions of the earth have power.  
4 They were told that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only those people who don't have God's seal on their foreheads.  
5 They were given power, not to kill them, but to torment them for five months. Their torment was like the torment of a scorpion when it strikes a person.  
6 In those days people will seek death, and will in no way find it. They will desire to die, and death will flee from them.  
7 The shapes of the locusts were like horses prepared for war. On their heads were something like golden crowns, and their faces were like people's faces.  
8 They had hair like women's hair, and their teeth were like those of lions.  
9 They had breastplates like breastplates of iron. The sound of their wings was like the sound of many chariots and horses rushing to war.  
10 They have tails like those of scorpions, with stingers. In their tails they have power to harm men for five months.  
11 They have over them as king the angel of the abyss. His name in Hebrew is "Abaddon", but in Greek, he has the name "Apollyon".  
12 The first woe is past. Behold, there are still two woes coming after this.  
13 The sixth angel sounded. I heard a voice from the horns of the golden altar which is before God,  
14 saying to the sixth angel who had the trumpet, "Free the four angels who are bound at the great river Euphrates!"  
15 The four angels were freed who had been prepared for that hour and day and month and year, so that they might kill one third of mankind.  
16 The number of the armies of the horsemen was two hundred million. I heard the number of them.  
17 Thus I saw the horses in the vision and those who sat on them, having breastplates of fiery red, hyacinth blue, and sulfur yellow; and the horses' heads resembled lions' heads. Out of their mouths proceed fire, smoke, and sulfur.  
18 By these three plagues, one third of mankind was killed: by the fire, the smoke, and the sulfur, which proceeded out of their mouths.  
19 For the power of the horses is in their mouths and in their tails. For their tails are like serpents, and have heads; and with them they harm.  
20 The rest of mankind, who were not killed with these plagues, didn't repent of the works of their hands, that they wouldn't worship demons, and the idols of gold, and of silver, and of brass, and of stone, and of wood, which can't see, hear, or walk.  
21 They didn't repent of their murders, their sorceries, their sexual immorality, or their thefts.



# REVELATION'S SCIENTIFIC ACCOUNT (RSA, 2025)

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## REVELATION 9 INTRODUCTION

The early-Earth continues to develop and increase in complexity of life. To this point, there have been billions of years of biological and geological development. We are now approximately 66 million years out and moving towards the beginning of human civilization. Nearing full development, the early-Earth requires a few final but significant touches whereby human existence can arrive on the scene. One particular constraint obstructing the development of human life are large reptiles known as dinosaurs.

As such, there will be a significant change.

From the scientific perspective, we will review the chronology that includes information on the Chicxulub asteroid and its shockwave that may have initiated the Deccan Traps volcanic flows on the exact other side of the globe. The Chicxulub asteroid or falling star ultimately produced extraordinary amounts of smoke and debris which may have caused the Cretaceous-Paleogene (C-P) extinction event—the last major early-Earth extinction event before the advent of human civilization.

From the Biblical perspective, we will review the literature that includes information on how and why Satan and his demons are cast to the Earth. Revelation tells us there was a cosmic war whereby this fallen star-angel was thrown down to the Earth together with his followers. Evil is, therefore, introduced into the habitat to be occupied by human beings.

As shall be seen under Trumpet V, the parallel, dualistic science perspective and spiritual perspective is especially apparent. Science sees an asteroid while spiritually it may well be a fallen angel. We will analyze the many Trumpet V subtleties beginning with the identity of the falling star.

## REVELATION 9 ANALYSIS

### TRUMPET V

Right at the beginning, from our perspective at RSA, we are intrigued by the opening of Trumpet V and Revelation 9 where a falling star is described as a person or a “he”. The initial verses are as such:

**The fifth angel sounded, and I saw a star from the sky which had fallen to the earth. The key to the pit of the abyss was given to him. He opened the pit of the abyss, and smoke went up out of the pit, like the smoke from a burning furnace. The sun and the air were darkened because of the smoke from the pit (Revelation 9:1-2).**

For comparison, the relevant segment in KJV is as follows:

And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit...(Revelation 9:1-2; King James Version, 1611).

While the falling star or super nova of Trumpet III is described as an “it” in both the King James Version (1611) and the World English Bible (2023), the star here in Trumpet V is identified as a male twice over: a “him” that is granted a key; and a “he” that opens the pit.

Although there is no direct term or word indicating a male presence, it appears that translators make an inference as someone has to be receiving a key and someone has to be opening the pit. Presumably it is a “he.”

Perhaps as part of this, recall that in Revelation 1:20 Jesus Christ Himself stated that the stars John saw were, from the Heavenly perspective, actually Angels:

The mystery of the seven stars which you saw in my right hand, and the seven golden lamp stands is this: The seven stars are the angels of the seven assemblies. The seven lamp stands are seven assemblies (Revelation 1:20).

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With the stars equated as Angels by Jesus Christ, we potentially, therefore, may be observing a falling angel-star in the beginning of Revelation 9, under Trumpet V.

Based on this, if true, our thoughts immediately go to the pre-eminent example of a fallen angel: Satan.

## FALLEN STAR

It is no secret that Satan, the accuser, was once a prominent Angel in Heaven. However, at some point Satan became greedy and began a war with his Heavenly counterparts. Revelation 12 offers detail where Satan became reactionary at or near the advent of Jesus Christ—or at least upon news that the Almighty was planning to usher in the Lamb who will change the world. Satan was dead-set against this. It was this Savior and this Heavenly plan that Satan was envious of and disagreeable to.

The relevant passage from Revelation 12 is as follows:

And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations...

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him (Revelation 12:4-9; King James Version, 1611).

Thus, we see that, indeed, a fallen star-angel by the name of Satan was cast to the Earth at some point in primordial time. In the spiritual sense from a Heavenly perspective, Satan was the falling star that impacted the Earth and infected it with evil:

Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time (Revelation 12:12; King James Version, 1611).

All of this would best explain the use of the pronoun “he” when considering Trumpet V. From the spiritual perspective it would be accurate to say that he, Satan, was a star that fell from Heaven; and that he, Satan, received the key to the pit; whereby he, Satan, opened the pit.

## HEAVEN OR SKY?

Regarding Satan’s conflict, it is noteworthy that the King James Version (1611) tells us that there was a “war in heaven” while the World English Bible (2023) indicates a “war in the sky”:

There was war in the sky. Michael and his angels made war on the dragon. The dragon and his angels made war. They didn’t prevail. No place was found for them any more in heaven. The great dragon was thrown down, the old serpent, he who is called the devil and Satan, the deceiver of the whole world. He was thrown down to the earth, and his angels were thrown down with him (Revelation 12:7-9; World English Bible, 2023).

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him (Revelation 12:7-9; King James Version, 1611).

The consideration of an actual war in Heaven is important as to many of us this simply cannot be. We share an ideal of Heaven as being the perfect place—where only civility and happiness exists. Some Bible scholars see Heaven as

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the epitome of goodness where evil cannot exist. As such, the King James Version may have provided the idealistic *heaven* where a more appropriate term might be *sky*.

We note that the term *heaven* can have a general meaning different than where the Almighty resides. In the ancient Greek, it can be defined as:

οὐρανός ouranós, oo-ran-os'; the sky; by extension, heaven...air, heaven(-ly), sky. sky or heaven (Strong 1890/2023).

Probably akin to ornumi, “to lift, to heave,” is used in the NT (a) of “the aerial heavens” Vine (1940/2023).

Thus, overall, the definitions of heaven appear more to do with the atmosphere and the sky—and not the central, holy, locale we think of as capital “H” Heaven described in Revelation 4.

The sky or atmosphere definition would be more logical as it is somewhat antithetical to have evil within the midst of the Almighty—the very definition of life, charity, and mercy. It is far more palatable that Satan and his war occurred in the sky and outside the Heavenly abode.

Nevertheless, Satan is thrown down to Earth and this episode could be thought of as occurring from the spiritual point of view.

Of course, there is a human-based, factual, scientific point of view on the Trumpet V events as well.

## DUALISM

In RSA’s Introduction we covered how John of Patmos literally saw events, as presented, and he recorded the facts. John did not write in code or in secret metaphors. He did not write with something else in mind. However, he wrote as told by some pretty authoritative Heavenly figures.

As such we take John at his word when he sees a “star from the sky which had fallen to the earth”. John sees a star just as he saw stars in Jesus' right hand in Revelation 1. However, Jesus transcribed these factual objects into their spiritual equivalent. Stars were Angels. And in this case, it is the fallen angel Satan. However, John still did see a star falling to Earth.

In this human-based factual sense here on Earth we see, for example, stars, lampstands, cattle horns, and waters. Heavenly Beings tells us from their spiritual point of view that they are Angels, Churches, kings, or crowds of people, respectively. Note we included additional objects from later in Revelation:

The ten horns that you saw are ten kings....The waters which you saw, where the prostitute sits, are peoples, multitudes, nations, and languages (Revelation 17:12,15).

Throughout Revelation there is this constant dualism of a factual, Earth-based object or phenomena; and then there is the spiritual, Heaven-based definition.

So while in the spiritual sense Satan, the fallen angel, was thrown down to Earth. The question becomes what is the parallel, factual, Earth-based, and scientific version?

## ASTEROID

From our human, concrete fact point of view we observe that the star arrives to impact the Earth. This star is not just affecting, say, a third of the waters like the super nova wave accomplished earlier under Trumpet III. This star under Trumpet V in Revelation 9 is described as opening shafts—perhaps magmatic vents. This would require a fairly high velocity, high mass impact—a resounding momentous one—to achieve magmatic venting of any sort. This may be just the case and we also observe the term *smoke* is utilized four times in the opening few verses of Revelation 9.

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In totality, these descriptors indicate a rather violent impact. If so this particular star, or what is sounding like an asteroid, leaves a deep impact crater or destruction zone and it potentially would eject substantial soil, debris, and smoke into the atmosphere. The asteroid impact possibly creates shafts or vents downward into the Earth's lithosphere. All of this would result in significant pollution and, indeed, Revelation 9 indicates "the sun and the air were darkened with smoke."

From the descriptors granted to us it is possible that perhaps another significant early-Earth developmental-Creation event occurred. Here, we can examine the following list of past significant events to assist in determining the current event:

- A. The Big Bang-Creation event (Revelation 8:5; 13.7 bya).
- B. Trumpet I: Theia, oxygen, greenery development and burn-off (Revelation 8:7; 4.5 to 359 mya).
- C. Trumpet II: Volcanism & plate tectonics (Revelation 8:7; 3.4 bya to present).
- D. Trumpet III: Super nova / poisoning and Late Devonian event (Revelation 8:10; 359 mya).
- E. Trumpet IV: Pollution darkening and Permian-Triassic event (Revelation 8:12; 252 mya).

From the scientific chronology and considering all we know about major extinction events, it would be logical to conclude that the described Trumpet V event is the Chicxulub asteroid, crater, and debris field that occurred alongside the volcanism of the Deccan Traps eruptions. This Chicxulub-induced extinction event took place some 66 million years ago and is thought to have initiated the eradication of the dinosaurs.

This factual Chicxulub event would account for the Revelation description that includes a falling star, smoke, the pit of the abyss, and resultant darkening. The event fits our sequencing, chronology, and descriptors quite well and, therefore, we will pursue critical detail to confirm its identification with Trumpet V.

Science tells us that the Chicxulub asteroid left a sizable 100 mile wide, 12 mile deep crater straddling the Yucatan peninsula and the waters off the Gulf of Mexico. This Chicxulub crater, as significant as it is, was not discovered until relatively recently—approximately 25 years ago. The reason for this delay is that the crater was immersed in water on the northern half while the southern half was located in the dense jungle of the Yucatan.

The Chicxulub asteroid impact was a significant event, however, it was not a stand-alone event. The impact may have spurred other events and the initial impact may have been the beginning of further actions associated with a full-blown, top-five, extinction event.

## CRETACEOUS-PALEOGENE EVENT

The Cretaceous-Paleogene or C-P event is a rather popular one in that it was an early case of a scientific "whodunit." Here, the famous father-son team, last name Alvarez, posited the theory—as proven in rock strata—that the event came from either a comet or an asteroid impact (Alvarez, 1981). Indeed, the subject rock layers possess high levels of iridium. This chemical is thought to be only sourced in comets or asteroids (Schulte et al, 2010).

Considering this theorized source for the C-P event, scientists believe the asteroid was quite sizable. While the Earth has a protective magnetosphere about it and a rather robust oxygen-based atmosphere, as discussed earlier in RSA, it is no match for a large asteroid. Scientists believe the asteroid was between six and nine miles in diameter (Sleep & Lowe, 2014; Amos, 2017).

The long-term effects of the asteroid impact were far-reaching. Three-fourths of plant and animal species were eliminated. At the same time, it is believed that photosynthesis processes were interrupted and discontinued in plants and plankton (Alvarez et al, 1980; Vellekoop et al, 2014). To reiterate, this overall Cretaceous-Paleogene extinction

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event destroyed approximately 75% of the plant and animal species as estimated by scientists such as Fortey (1999) and Renne et al (2013).

## CHICXULUB CRATER

The Chicxulub crater was discovered in 1991 near the outcropping of the Yucatan peninsula near Chicxulub, Mexico, hence, it is called the Chicxulub crater. The outline of the crater is approximately 100 miles wide. This large size and the relatively recent discovery in scientific terms is quite amazing. In common popularity, the discovery is becoming more well-known to the public, and as such, Chicxulub, Mexico is becoming a tourist destination (Chicxulub, 2021).

At the time, upon discovery of the crater, scientists were elated but measured in their response:

We suggest that a buried 180-km-diameter circular structure on the Yucatán Peninsula, Mexico, is an impact crater. Its size and shape are revealed by magnetic and gravity-field anomalies, as well as by oil wells drilled inside and near the structure. The stratigraphy of the crater includes a sequence of andesitic igneous rocks and glass interbedded with, and overlain by, breccias that contain evidence of shock metamorphism.

The andesitic rocks have chemical and isotopic compositions similar to those of tektites found in Cretaceous/Tertiary (K/T) ejecta. A 90-m-thick K/T boundary breccia, also containing evidence of shock metamorphism, is present 50 km outside the crater's edge. This breccia probably represents the crater's ejecta blanket. The age of the crater is not precisely known, but a K/T boundary age is indicated. Because the crater is in a thick carbonate sequence, shock-produced CO<sub>2</sub> from the impact may have caused a severe greenhouse warming (Hildebrand, 1991).

There are a number of ramifications to this discovery. Yes, scientists could link rock strata from around the globe with crater-based sediment. Yes, scientists can finally study an extinction event with accessible physical evidence. But there's a greater ramification to what occurred: The crater affirms an asteroid hit which is potentially hardwired to Revelation 9. A significant, historic event is, therefore, clearly recorded in the Bible.

In 2010, an international inquiry held by scientists concluded that the asteroid, as evidenced by the impact crater, indeed caused the Cretaceous-Paleogene extinction event. There were at least 40 scientists that came to this agreement. Among other things, they note the impact released the energy equivalent to 1 billion times the energy of the atomic bombs released on Hiroshima and Nagasaki in World War II (LPI, 2010).

Today, the evidence from the Chicxulub asteroid is still being researched. Kaskes et al (2019) make a general statement affirming this:

The Chicxulub meteorite impact is the only recognized impact event on Earth that produced and preserved an ejecta layer still traceable today on a global scale. Therefore, it is possible to directly compare, both textually and compositionally, the material from the crater in Mexico with its deposit worldwide (Kaskes et al, 2019).

As such, research on this monumental Chicxulub event is ongoing. The Chicxulub asteroid and crater is of such great enormity that it potentially set off something known as the Deccan Traps—a region of volcanic activity on the other side of the Earth.

## THE DECCAN TRAPS

At the same time as the asteroid impact approximately 66 million years ago, a significant volcanic event occurred on the opposite side of the Earth. The volcanic-based Deccan Traps are located in what is now known as modern-day India, that is, the western mountainous side of India. The significant volcanic activity of the Deccan Traps occurred at roughly the same time as the Chicxulub impact and there is some evidence that the two events are related (Keller, 2012; Bosker, 2018).

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In detail, the Deccan Traps are:

One of the largest geologic features on Earth. The Deccan Traps are massive covering an area of about 200,000 mi.<sup>2</sup> at a depth of approximately 6000 feet (Singh & Gupta, 1994).

As with any significant and prolonged volcanic eruption, gases from the Earth's interior, namely sulfur dioxide, may have contributed to climate change (Royer et al, 2004). The gases or smoke may have been a contributing factor to the C-P extinction event (Courillot, 1990; Royer et al, 2004). From this, cooling of the Earth may also have contributed to the C-P extinction event (Beardsley, 1988).

However, the exact cause of the C-P event is debated. Hull et al (2020) in a paper titled "On Impact And Volcanism Across The Cretaceous-Paleogene Boundary" and a sub-heading "An Impact With A Dash Of Volcanism" they write:

Around the time of the end-Cretaceous mass extinction that wiped out dinosaurs, there was both a bolide impact and a large amount of volcanism...The cause of the end-Cretaceous mass extinction is vigorously debated, owing to the occurrence of a very large bolide impact and flood basalt volcanism near the boundary. Disentangling their relative importance is complicated by uncertainty regarding kill mechanisms and the relative timing of volcanogenic outgassing, impact, and extinction (Hull et al, 2020).

Chiarenza et al (2020) are seemingly only too glad to jump into the asteroid versus volcanism debate. In a paper titled "Asteroid Impact, Not Volcanism, Caused The End-Cretaceous Dinosaur Extinction" while siding with the asteroid theory, they acknowledge robust debate. They write:

The Cretaceous/Paleogene mass extinction, 66 Ma, included the demise of non-avian dinosaurs. Intense debate has focused on the relative roles of Deccan volcanism and the Chicxulub asteroid impact as kill mechanisms for this event (Chiarenza, 2020).

While debate rages over which exact phenomenon initiated the C-P event, the asteroid or the volcanic lava flows or both, it is fascinating to learn that the asteroid event and the volcanic activity potentially occurred at the exact same time. Past that, it is utterly amazing that, potentially, Revelation 9 offers a parallel description to what is held within science.

Moreover to the asteroid versus volcanism debate, it is also fascinating to note that the asteroid and the volcanism events occur on almost exact opposite sides of the Earth. Perhaps it is possible that a type of shockwave from the asteroid impact affected an opening of the Earth's crust on the opposite side of the globe. Of course, it seems logical and possible that an asteroid impact that is a billion times larger than an atomic bomb blast may well affect volcanic activity on the other side of the globe.

To the skeptic that views the Chicxulub event and the Deccan Traps event as coincidental, consider the 2021 volcanic eruption in Tonga. Here, shockwaves were recorded as emanating from Tonga in the mid-Pacific and echoing around the globe to converge in Northern Africa. These global shockwaves spread evenly and outward from Tonga while they converged rather evenly on the other side of the globe in a small geographic space (Bhatia & Fountain, 2022).

Therefore, again, the Chicxulub asteroid impact and the Deccan volcanism events may well be interlinked.

## POST C-P DEVELOPMENT

The Cretaceous-Paleogene extinction event is the most recent of the significant extinction events on the scientific chronology. The C-P event was also developmental to the advancement of life. While the other Trumpets and events emphasized the early-Earth—its water, organic elements, the magnetosphere, the iron cycle, the water cycle, volcanism, plate tectonics, etcetera—the C-P event provided recognizable forerunning attributes to modern-day, intelligent life.



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The pieces of evidence leading to modern life are everywhere. For example, there is evidence of the loss of dinosaur-like winged creatures while at the same time modern-day bird life developed. Here, Longrich et al (2018) affirm the demise of pterosaurs:

Pterosaurs were winged cousins of the dinosaurs and lived from around 200 million years ago to 676 million years ago, when the last pterosaurs disappeared during the Cretaceous-Paleogene extinction that wiped out the dinosaurs (Longrich et al, 2018).

Following this, Field et al (2018) also evidence the C-P event allowed progress of modern-day bird species, mainly larger fowl that were ground dwelling:

Tree-dwelling birds failed to persist across the end-Cretaceous extinction event. All bird groups that survived the end-Cretaceous extinction were non-aboreal. The early ancestors of many modern tree-dwelling bird groups were ground dwelling (Field et al, 2018).

Meanwhile, other diverse classes or clades of mammals developed. Pires et al (2018) comment:

It is widely accepted that near-synchronous often rapid, global extinction have occurred at least five times in the Earth's history. The effects of these extinction events on many organisms seemed relatively straightforward. For example, not a single non-avian dinosaur has been discovered in rocks younger than the end Cretaceous, approximately 66 Ma, indicating a major upheaval in the world's biota at the Cretaceous/Paleogene (K-Pg) boundary. For any other organisms, the event may have provided ecological and evolutionary opportunities previously beyond their reach (Pires et al, 2018).

There is some articulate information as to how and why some life-forms perished and some modern-day mammals survived or developed. Amazingly, development may have depended on the exact seasonal timing of the Chicxulub impact. In a summary article, Oulette (2022) states:

But the Cretaceous-Paleogene (K-Pg) extinction event remains a puzzle for scientists because the extinctions were so selective. All the non-avian dinosaurs, pterosaurs, ammonites, and nearly all marine reptiles were wiped out, but many species of mammals, birds, crocodiles, and turtles survived...Perhaps the seasonal timing of the impact event affected which species perished and which survived (Oulette, 2022).

A relatively recent series of finds in North Dakota support much of the aforementioned thinking regarding the diversity and the progress of primordial life. The so-called Tanis site is a rich field of various ancient species from the Chicxulub event. Smit (2017) comments on how the Chicxulub impact debris that was molten, became airborne, and then cooled as glass-like objects are found in Tanis-area fossils:

The unit contains a death assemblage of hundreds of fresh water fishes, sturgeon and paddlefish, with typical 1 mm glassy spherules of the Chicxulub impact caught in the gill rakers. Other finds include charred tree trunks with amber blebs containing impact glass, dinosaur footprints filled with event deposits, and impact glass at several levels in the event deposit (Smit, 2017).

Similarly, Depalma (2017) discusses an important fossil discovery indicating post-impact behavior. In a paper titled "Life After Impact: A Remarkable Mammal Burrow From The Chicxulub Aftermath In The Hell Creek Formation, North Dakota" Depalma writes:

The fossil is unique in that it preserves mammalian behavior shortly after impact, at a time that was critical to their survival, and helps to explain the success of the mammalia after Chicxulub (Depalma, 2017).

Therefore, we are seeing how life increasingly behaved with strategies and behaviors towards survival. Life forms were becoming more adept, intelligent, and similar to our own.

On this note and in a recent paper, as broadcast by the BBC, Carvalho (2021) raises evidence that modern-day Amazon rainforests were made possible by the Chicxulub event. They reportedly examined over 50,000 fossil

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pollen records and 6,000 leaf fossils from before and after the Chicxulub impact. They find that post-impact, forests developed a thick canopy that allowed much less light to reach the ground. They have a three-part finding:

1) It is hypothesized that dinosaurs might've kept the rainforests from developing; 2) the introduction of falling event ash may have spurred rainforest development; 3) There also may have been preferential extinction with conifer type plants bowing out to current day flowering plants (Carvalho, 2021).

Overall, the C-P and post C-P findings are all very exciting. The development of plants, birds, and mammals are just a few of the research fronts that scientists continue to investigate. It leaves the Cretaceous-Paleogene event as a progressive developmental event that brings us towards modern times.

## HELL ANTS

To our subject passage, which is relayed by John from Heaven and the spiritual point of view, is as follows. It is a rather extensive passage:

**Then out of the smoke came locusts on the earth, and power was given to them, as the scorpions of the earth have power. They were told that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only those people who don't have God's seal on their foreheads. They were given power, not to kill them, but to torment them for five months. Their torment was like the torment of a scorpion when it strikes a person.**

**In those days people will seek death, and will in no way find it. They will desire to die, and death will flee from them. The shapes of the locusts were like horses prepared for war. On their heads were something like golden crowns, and their faces were like people's faces. They had hair like women's hair, and their teeth were like those of lions. They had breastplates like breastplates of iron. The sound of their wings was like the sound of many chariots and horses rushing to war. They have tails like those of scorpions, with stingers. In their tails they have power to harm men for five months.**

**They have over them as king the angel of the abyss. His name in Hebrew is "Abaddon", but in Greek, he has the name "Apollyon."**

**The first woe is past. Behold, there are still two woes coming after this (Revelation 9:3-12).**

Although the scientific record regarding Trumpet V seems clear enough, it is Revelation 9:3 onwards that the passage becomes somewhat spiritual in nature. The account continues with vivid descriptors of Satan's locust-demons. Their appearance and their abilities are incredible and John seems to take time in describing them.

Not only is the sight of locusts persecuting others a disturbing scene, but moreover, it is bothersome that these insect-like demon-creatures somehow gained influence.

And what does science say about the existence of any possible demon-locusts? In a summary article report, Hicks (2020) overviews information that comes amazingly close to describing exactly what Revelation 9 also states:

Some 99 million years ago an ant unlike any alive today was in the midst of a savage scythe-jawed attack when dripping plant resin froze the insect, along with its prey, in a final predatory tableau. Now, new research based on this amber-tinted window into the Cretaceous confirms that so-called "hell ants" made a killing with the help of recurved mandibles that swung upward, pinning or even impaling prey against a horn-like protrusion sticking out of its forehead.

Paleontologists have long suspected that unique mouthparts of the 16 known species of hell ant hinged shut vertically, rather than horizontally as is the case in all living ant species. But the newly described specimen is the first hard evidence that this is indeed how these early ant's sharp jaws functioned (Hicks, 2020).

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And although these hell ants, or Haidomyecinae, might not be perfectly identical to what is described in Revelation 9 they remain surprisingly similar to what is described in the passage! Note, there are at least 16 known species with more, potentially, being discovered annually. Also note, the term *hell* is purely coincidental and it is merely a description—it is not anything to do with our Revelation analysis here.

While from the Heavenly perspective John describes the locusts as horses ready for battle, with special headgear, human-like faces, hair like women, teeth as lions, with special breastplates, wings, and tails—and while they have the ability to persecute humankind but not kill them—scientists such as Perrichot et al (2020) and Sosiak and Barden (2021) similarly describe hell ants, the latter reporting:

Scythe-like lower jaws and unusual hom-like appendages. Because of this bizarre and intimidating headgear, these ants are nicknamed "hell ants"...Fossils preserved in amber provide clues to understanding this extinct group of ants: hell ants crawling on trees would sometimes become trapped in the sticky resin and then be preserved in three-dimensional detail as the resin fossilized into amber over millions of years...They might have been predators based on their sharp tusk-shaped lower jaws (Sosiak & Barden, 2021).

Although the descriptions between science and Revelation 9 are similar it must also be said that the entire locust vignette in Revelation is seemingly developmental or evolutionary. The locust-demons have power to influence, that is, to force and influence the behavior of human beings or the ancestors of human beings.

Recall the passage from Revelation 9:

They were given power, not to kill them, but to torment them for five months. Their torment was like the torment of a scorpion when it strikes a person. In those days people will seek death, and will in no way find it. They will desire to die, and death will flee from them (Revelation 9:5-6).

We see that the locusts cannot kill and the beings want to die, but alas, the victims of hell ants would have to adjust with updated survival strategies, behaviors, habits, and actions.

If our description is true, here, the scene is evolutionary or developmental by definition.

## CREATION-EVOLUTION

To reiterate, the pressure-packed but seemingly controlled situation of Revelation 9 is survival of the fittest. The hell ant and locust-demon passage sounds amazingly developmental. Forerunners to modern humankind are forced to adapt. There would be accommodation to natural forces. There would be assimilation of methods and ideas from other hell-ant victims. The strongest would survive. All the typical principles to do with evolution and with survival come to mind.

Moreover, the Almighty, in His timeless wisdom and incalculable methods, created life as we see it today.

If the Almighty can utilize hell-ant like creatures to form life over the eons, indeed He can also utilize profound asteroid impacts to eliminate some life forms while advancing others over millions of years.

And from this, if the Almighty can utilize seemingly miniscule hell ants and macroscopic Chicxulub asteroids, he can certainly utilize Satan's evil to form a morality-based human civilization with the perfect freedom to choose said evil or to choose life with the Almighty.

All of this unpredictable development is what makes Creation special. It is the Almighty's handiwork with a mix of forces and challenges that make human existence beautiful. He did not create a robotic, winning, and successful humankind that was ensured to never have failure or injustices against it—for that type of existence would be predictable and meaningless. However, the Almighty allows challenging and sometimes unpredictable and uncontrollable natural forces to daunt us and to turn us towards Him.

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It is what makes life beautiful and worth living.

## TRUMPET V CONCLUSION

We have seen the incredible parallels, yet again, between the Bible and science. Here, in Revelation 9 under Trumpet V we see a falling star, smoke, vents, a darkening of the sky, and creatures that persecute—all of these details are potentially on the factual, scientific docket and include the Chicxulub asteroid and crater, various debris fields, Deccan Traps volcanism and lava vents, massive amounts of air pollutants, and ultimately a profound Cretaceous-Paleogene extinction event.

In spiritual terms, we see the fallen-star-angel Satan and his locust demons are thrown to the Earth with smoke, pits, and the abyss. Conceptually, it is how evil came to the Earth and it would answer that age-old philosophical question about the initiation of evil and how it came to the Earth.

Know that in the preceding discussion these are difficult concepts to consider. They are off-setting scenes to imagine. There seems to be so much catastrophe and the cosmic forces at work are monumental and perhaps difficult to fathom.

All of this destined hardship and injustice could be why Heaven showed empathy at the First Woe. This was communicated in anticipation of the negative aspects of Trumpets V, VI and VII. Heaven know these Trumpets would deliver challenging hardships and existential problems for the human race:

And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound! (Revelation 8:13; King James Version, 1611).

Indeed the Woes are justified and well-placed. Human life is difficult. There are natural forces, man-made wars, and unfortunately human-Heaven conflict yet to take place.

On a last point and from our RSA analysis, it appears there can be both a factual scientific translation of events; and as we are learning from Jesus in Revelation 1 there can be a spiritual translation to objects and events. On the one hand, we see the spiritual delivery of Satan, the demons, and evil to the Earth. On the other hand, we see the scientific record to do with the Chicxulub asteroid, the Deccan Traps volcanism, and the greater Cretaceous-Paleogene extinction event.

Perhaps we are richer to have the opportunity to see two perspectives—an Earth-based human perspective and a Heaven-based spiritual perspective. Perhaps more information helps us understand and see the world more clearly. Indeed, all of the Trumpet events—seen through a scientific lens and through a scriptural lens—has brought Earth and human life to where it is today.

With human beings fully developing after Trumpet V, they will adapt, grow, and prosper as evidenced on the scientific chronology and as recorded history tells us. Not surprisingly at some point the fully developed human species will imperil itself with infighting and war. Thus, the global existential war of Trumpet VI is discussed next.

## TRUMPET VI INTRODUCTION

Trumpet VI clearly takes place in the future as an extinction level global war is described. There are other most obvious facts including that armies of 200 million soldiers are involved—something well beyond our humankind's current abilities.

The specter of global war remains a mesmerizing one and the topic is a favorite of Hollywood-based movies and episodic series found on various streaming services. Ever the authority figure, the Bible describes the future global war in the following entire passage:

**The sixth angel sounded. I heard a voice from the horns of the golden altar which is before God, saying to the sixth angel who had the trumpet, “Free the four angels who are bound at the great river Euphrates!” The four angels were freed who had been prepared for that hour and day and month and year, so that they might kill one third of mankind. The number of the armies of the horsemen was two hundred million. I heard the number of them. Thus I saw the horses in the vision and those who sat on them, having breastplates of fiery red, hyacinth blue, and sulfur yellow; and the horses’ heads resembled lions’ heads. Out of their mouths proceed fire, smoke, and sulfur.**

**By these three plagues, one third of mankind was killed: by the fire, the smoke, and the sulfur, which proceeded out of their mouths. For the power of the horses is in their mouths and in their tails. For their tails are like serpents, and have heads; and with them they harm. The rest of mankind, who were not killed with these plagues, didn’t repent of the works of their hands, that they wouldn’t worship demons, and the idols of gold, and of silver, and of brass, and of stone, and of wood, which can’t see, hear, or walk. They didn’t repent of their murders, their sorceries, their sexual immorality, or their thefts (Revelation 9:13-21).**

Essentially, Revelation’s Creation Account is complete according to traditional concepts of Creation and the notion that human beings are fully developed. As such, it appears that humanity currently exists—here and now as we have this RSA discussion—somewhere within a time period after the dinosaur-killing Chicxulub asteroid events of Trumpet V but before the existential global war of Trumpet VI. Therefore and arguably, Creation is complete and with it Revelation’s Creation Account in the strict, traditional sense would be complete also.

However, some scientists contend there is continuous human progress and evolution even as we speak. Some researchers believe life is still evolving—that we are seeing some species go extinct while we are seeing others adjust and thrive. As applied to Revelation’s Creation Account, we really cannot disagree with this progressive notion of continuous improvement even to this current day and beyond. Considering what we have learned to this point in our RSA educational travels, it must be said that the Trumpets of Revelation have all been about development and progress.

The early-Earth began as a magma ball and is now a complex system of geological cycles and biological processes. Intelligent life and human beings have formed from the earliest organic chemicals over the eons. Life advanced at every event whether it be the Late Devonian super nova, the pollution-sourced Permian-Triassic event, or the dinosaur killing Chicxulub asteroid and its Cretaceous-Paleogene event. All have pushed life forms significantly forward in diversity and complexity.

If Revelation is consistent—as it is known to be—there is no reason to believe that future Trumpet events will be any different. We can expect Trumpet VI to be an extinction event on the one hand but a massively developmental event on the other.

## FUTURE SETTING

Trumpet VI and the specter of a catastrophic global war does not really surprise us on the one hand. On the other, there probably isn’t any other future possibility that mesmerizes us more. So while we expect a global catastrophe at some point, we are intrigued by the detail with which it might actually occur: Who will cast the first stone? Who will launch the first rocket? What political consortium will be responsible? What ideology? Which dictator? We will survive as a species? And so on.

What do we know about such an event? Perhaps at its most fundamental, Revelation 9 tells us about society and what it values at the time:

**The rest of mankind, who were not killed with these plagues, didn’t repent of the works of their hands, that they wouldn’t worship demons, and the idols of gold, and of silver, and of brass, and of stone, and of wood, which can’t see, hear, or walk. They didn’t repent of their murders, their sorceries, their sexual immorality, or their thefts (Revelation 9:20-21).**

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The similarities with our own current-day society are fascinating. It is true, modern society essentially worships gold, silver, and bronze—that is, luxury and riches. Many people will be deceptive or commit theft by overt or subvert means to achieve these riches. At the same time, drugs, prostitution, and even murder are commonplace. It seems expected that if one were to visit, say, Las Vegas or Miami Beach that luxury, drugs-alcohol, and sexual immorality would be acceptable if not prevalent.

On the world stage, it is increasingly acceptable to see murder. We are not alarmed anymore by the constant flow of missing women and children in North America, or high-rise falling business people in Eastern Europe, or unexpectedly deceased journalists within Middle-Eastern regions of the world. In all of these cases the acceptability of missing or deceased persons—clearly persons murdered—is increasingly tolerated by society at large.

If we take Revelation 9 at its word, the greatest predictor of Trumpet VI global war may not be the actual armies or weapons that are described but perhaps the overall societal norms. The acceptance of crime by our society, while we seek luxury and self-gratification, is commonplace.

Therefore, the stage for a global war and-or extinction event may already be set.

At this point—as our expectations about war and our ponderings about who and how it might start indicate—it is simply a function of which well-equipped power desires global dominance and which power actually initiates the catastrophe thinking that it can pull it off and survive such an apocalypse.

## HOLDBACK LIFTED

To the details of the Trumpet VI event, the reader may not realize that a central feature of the Trumpet VI setting is the angelic holdback that was first initiated in Revelation 7. Revelation 7 states that four Angels who were predetermined and empowered to harm the Earth and the sea at the correct time—were put on hold for a while.

These Angels institute a type of holdback against harmful forces until a few structural items can be managed by Heavenly forces. Therefore, the holdback and the conditions of Revelation 7 are relevant to what unfolds in Revelation 9 at Trumpet VI.

Revelation 7 describes all this as follows:

After this, I saw four angels standing at the four corners of the earth, holding the four winds of the earth, so that no wind would blow on the earth, or on the sea, or on any tree. I saw another angel ascend from the sunrise, having the seal of the living God. He cried with a loud voice to the four angels to whom it was given to harm the earth and the sea, saying, “Don’t harm the earth, the sea, or the trees, until we have sealed the bondservants of our God on their foreheads!” I heard the number of those who were sealed, one hundred forty-four thousand, sealed out of every tribe of the children of Israel (Revelation 7:1-4).

In spiritual terms, the four Angels are fully empowered. The holdback is placed for an interim period of time. It is just a matter of when—and really of divine will whereby the 144,000 good souls are sealed or accounted for—before the holdback is released.

Once released, the full power of human and natural forces are allowed to advance as described in our subject Revelation 9 passage:

The sixth angel sounded. I heard a voice from the horns of the golden altar which is before God, saying to the sixth angel who had the trumpet, “Free the four angels who are bound at the great river Euphrates!” The four angels were freed who had been prepared for that hour and day and month and year, so that they might kill one third of mankind (Revelation 9:13-15).

Arguably, it appears that global, cataclysmic global war, which entails an extinction event of its own, is only allowed to occur after some work takes place with the 144,000 Godly, sealed souls and the related work they do. Deductively, it would seem that total war and death is pushed off while some spiritual good is accomplished by these sealed saints within humanity.

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Know that the 144,000 are also described in Revelation 14. They are the best people. Pristine. Holy. They probably accomplished substantial, upright good things in their lifetimes. They are most likely unapologetic, empowered believers that shared the good news Gospel of Jesus Christ. They are described as standing with the Lord Jesus in Glory:

I saw, and behold, the Lamb standing on Mount Zion, and with him a number, one hundred forty-four thousand, having his name and the name of his Father written on their foreheads.

I heard a sound from heaven like the sound of many waters and like the sound of a great thunder. The sound which I heard was like that of harpists playing on their harps. They sing a new song before the throne and before the four living creatures and the elders. No one could learn the song except the one hundred forty-four thousand, those who had been redeemed out of the earth.

These are those who were not defiled with women, for they are virgins. These are those who follow the Lamb wherever he goes. These were redeemed by Jesus from among men, the first fruits to God and to the Lamb. In their mouth was found no lie, for they are blameless (Revelation 14:1-5).

Conceivably, these incredible souls are currently active in the world and are in the process of evangelizing or perhaps in the process of still being identified and sealed by the Almighty. As Revelation 7 states, the holdback is for the duration of the sealing of the 144,000. Once this is completed, all bets are off and the cosmic powers are allowed to progress.

With the holdback no longer in existence the four winds are set to damage the Earth and sea. From Revelation 9 we read that, indeed, the four Angels were released, who had been held ready for the hour, the day, the month, and the year, to kill a third of humankind.

Therefore, we read and understand as we seemingly already know: Global war is inevitable. A catastrophic extinction event at the hands of humanity will take place sooner or later. It is a matter of time. It is a matter of human consequence as allowed and dictated ultimately by the Almighty as with any other Trumpet extinction event.

Understand that the events are ultimately at the option of the Almighty. The events are known, planned, and are put in motion accordingly. The Trumpet events are not happenstance, circumstantial, or random in nature. Recall the seven Trumpet Angels that are rehearsed, prepared, and standing at the ready in Revelation 8:6:

The seven angels who had the seven trumpets prepared themselves to sound (Revelation 8:6).

That is, the Trumpet VI event is a controlled, purposeful event under the authority of the Almighty. Only the Almighty supersedes death. And only the Almighty can manage such an event with numbers of dead human beings in the millions if not billions.

## NUMBERS

As stated, we find that the relevant Angels in Revelation 9 are set to oversee the slaughter of billions of human beings. Most certainly, this is an incredibly morbid and significant extinction event that boggles the mind. Of note, in Revelation 9:16 John repeats that he got the number right—200 million. Interestingly, John repeats the one-third mortality number twice as well—in Revelation 9:15 and in Revelation 9:18:

The four angels were freed who had been prepared for that hour and day and month and year, so that they might kill one third of mankind (Revelation 9:15).

By these three plagues, one third of mankind was killed: by the fire, the smoke, and the sulfur, which proceeded out of their mouths (Revelation 9:18).

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Even though the numbers are spectacular, there is no symbolism involved and John is not under any type of trance. John sees, witnesses, records, and affirms he got the facts correct.

John also adds in a fair amount of detail as to what the troops, horses, and military machinery looks like. It may be John's way of affirming facts while saying that he is not in a dream or a trance. He is witnessing, from another dimension, what takes place. It is as though John is there. Considering what little we know about spacetime and superior, intelligent beings from another dimension, for all intents and purposes, John is there witnessing the global war and taking notes. John is not busy writing some brilliant and complex piece of literature with covert references to other ancient literature. No, John is witnessing a global war scene directly.

Regarding the general Revelation Trumpet theme of development and evolution, it can be seen from the numbers that humanity has risen to impressive heights as indicated by population totals and military abilities. By the statistics, with some 200 million troops, we know that this global war event is probably somewhere in the future.

For comparison and from our knowledge and experience, we know that the largest massing of troops in modern warfare has been in the one or two million range. The largest battle of all time, the World War II Battle of Stalingrad, saw a few million soldiers amassed with a final death tally of some 1.9 million souls. Although it is a significant and macabre event not to be minimized or forgotten, the Battle of Stalingrad will be just a fraction of what is expected under Trumpet VI.

For another comparison, history tells us that the largest overall total war mortality figure also comes from World War II and is estimated to be in the 85 million range (Nash, 1976). This is well below the three or so billion, or one-third of humanity, if global population levels stabilize in the 10 to 11 billion range long-term, as expected (Worldometer, 2022).

What is clear is that the numbers under Trumpet VI are staggering. By any measure, it will be a global extinction event, but this time at the hands of human beings themselves. The extinction event, the awesome numbers involved, the potential for further development—all of these themes have been consistent with the Trumpets of Revelation over the eons.

## PLAGUES

As seen in Revelation 9:18, the term *plagues* is utilized by some Bible versions. However, it is not in the context of an Egyptian-type plague and the term is simply meant to relay the injuries these war weapons cause.

By these three plagues, one third of mankind was killed: by the fire, the smoke, and the sulfur, which proceeded out of their mouths (Revelation 9:18).

This use of the term plagues by the World English Bible is unfortunate as it distracts the reader from the intended meaning. At the same time, plagues is another unfortunate term that supports the folklore of a mythical Revelation death narrative that is erroneously thought to exist from cover to cover of Revelation.

The reader is left with an impression to do with mystery and conspiracy. Meanwhile, John is simply trying to describe the injuries and deaths sustained from future weaponry.

Interestingly, the King James Version is more accurate:

By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths (Revelation 9:18).

As we have already discovered, it is too often the case that Bible translations alter what is meant by the original author. Under Trumpet VI, the reader will find global war terms to do with plagues is slightly mis-defined. The properly defined term probably means *blows* or *strikes*.



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In a situation where modern-day readers are already daunted by Revelation end-times death and destruction commentators, the convenient Exodus-style use of the term plagues is concerning. It is actually a little baffling that the term *πληγῶν* is defined as plague by translators whereas it is clearly a military blow or strike of some sort. Our inspection of dictionary terms will again prove our point:.

4127 Plege {play-gay'} from 4141; a stroke; by implication, a wound; figuratively, a calamity:--plague, stripe, wound (-ed) (Strong 1890/2023).

A stripe wound (Vine 1940/2013)

As a result, it might be more appropriate that Bible translators utilize *wound* or *strike* which reflects the injury received in a war or battle setting as observed under Trumpet VI.

There is definitely not an Exodus-type Egyptian plague or a Revelation 16 Bowl of Wrath plague. Again, words are important and *plagues* have left the incorrect understanding with the Revelation reader at large.

In Revelation 9 *plagues* is a war-time *strike* or *blow*.

## SORCERIES

*Sorceries* is also an interesting term used by some Bible translations, although, it could possibly simply refer to drug-abuse.

Strong has a few definitions regarding *sorceries* as follows:

5331 pharmakeia...from 5332; medication (pharmacy) that is (by extension) magic (literal or figurative): - sorcery

5332 pharmkeus {far-mak-yoos'} from pharmakon (a drug, i.e. spell-giving potion); a druggist ("pharmacists") or poisoner, i.e. (by extension) a magician:--sorcerer.

Vine sees it as:

Primarily signified "the use of medicine, drugs, spells" (Vine 1940/2023).

It can be seen that, traditionally the term seems to begin with potions and drugs and perhaps involves a lead magician or sorcerer. However, what do we know about drug use in modern life and as applied to other parts of Revelation?

Drug abuse would be a more consistent understanding considering:

- A. From our current point of view in today's society, we know it is prevalent as part of a post-war or PTSD-type experience. Drug abuse can be common.
- B. Past any sort of depression or recovery from war, drug and alcohol abuse are age old default behaviors seen from ancient Roman times straight through to modern wealth and party scenes. It is something that humanity seeks on a recurring basis. Whatever the time period or civilization drugs-alcohol, sex, luxuries-money are all sought. As it stands to day in modern times, mainstream and social media commonly praise hedonism, debauchery and, sadly, drug abuse.
- C. As applied to Revelation, the Babylonian default of illicitly seeking drugs-alcohol, money-luxury goods and sex—with the seemingly ever-present profanity against the Almighty—we know from Revelation 17-19 that this age-old trifecta of sins or "institution" will be destroyed.

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Unsurprisingly it would appear that drug-use may well be common with this Trumpet VI post global war society. It occurs within many communities no matter the cultural background or time-period. It also appears as part of the hedonism and debauchery represented by Babylon—which will finally be eradicated.

On the flip side, left alone, the term *sorceries* leads the reader to develop an incorrect perception that Revelation is only about mystery, conspiracy, plagues...and sorceries. It is another academic irritant that keeps a factual, scientific inquiry regarding Revelation's Creation Account at bay.

## ARROGANCE

The sorceries or drug use, along with the other Babylon, debauchery-type habits of the Trumpet VI survivors, goes to the heart of humankind—its fundamental arrogance.

John makes special note that the hardened survivors of Trumpet VI continue their greedy and dysfunctional ways. It is possible that this arrogance and the lack of learning from global war under Trumpet VI is what later leads to the next catastrophe under Trumpet VII.

This arrogant and unrepentant behavior is alarmingly similar to developing current-day attitudes regarding war. Recent wars, say, in Vietnam, Bosnia, Iraq, Afghanistan, or Ukraine sees Western society with its greed and hedonism seemingly plodding along. Western culture seems to want to continue to operate without consequence to such harrowing conflicts. While the West may grant support and commitment, closer inspection indicates that many times Western powers simply want to “write a check” and see the problem away.

In other words, and as it stands in present-day terms, arrogance is a fundamental problem. Left unchecked—and it will be—arrogance will lead to even greater catastrophe.

Arrogance will be a similar if not worse problem in the future. Stay tuned.

## SUPER-SPECIES

Part of the Revelation 9, Trumpet VI post-global war arrogance may have to do with the implicit development and progress that human beings experience. Overall, it can be argued that secular humanity is somewhat successful: Economies keep growing, science keeps expanding, inventions keep transforming life, human knowledge and abilities increase, and opportunities for entertainment and debauchery naturally flow from all of that success.

And success can still be made after short-term catastrophic wars.

After World War II, trade with previously known Western enemies, Germany and Japan, grew exponentially. Similarly, after a harrowing and tragic war with Vietnam, trade is currently at a high point as well. It seems that, if anything, in the long-term human beings advance after war—not decline.

The descriptors and the terminology used by John under Trumpet VI seem fairly futuristic and, as such, potentially there could be further human evolution or development.

This success and advancement may be especially true if we extrapolate into the future based on past Trumpets and development events. Here in our discussion of Trumpet VI, perhaps humankind continues its advancement toward a type of super-species.

It is true that the wealthy and the educated, i.e. the most “fit” seem to skirt global pandemics and international war. The uneducated and the poor are marched to the battlefield. If not at the battlefield, the poor are left prone to infection and disease at home.

Therefore, as harsh as it may be, it would be consistent to see the wealthy, educated, and intelligent classes of humanity disproportionately survive Trumpet VI. Meanwhile, the poorer, less able, less-resourced lower classes of global society would be prone to elimination in a worldwide conflict.

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The net result could be a type of human super-species.

After the Trumpet VI event, it is quite possible that human development progresses to such a point that global government, business, and technology all act in a unified fashion. This might otherwise be called the Beast—the predicted corporate-government juggernaut that sees all, knows all, and controls all. This global entity leads a unified humankind to later conflict with the Almighty Himself.

Only an arrogant super-species would dare dream that.

In the face of human development that is so advanced whereby humankind acts as a single, coordinated, force against the Almighty, this would necessitate the Almighty's direct involvement—and we see that through the second half of Revelation.

Otherwise put, it appears that post-Trumpet VI human development evolves to the point of becoming profoundly arrogant and thinking it can compete with the Almighty directly. Egregious and arrogant human behavior begs Heaven's reaction. This bona fide end-times confrontation occurs with the seven Bowls of Revelation 16. It is a direct human-Heaven confrontation that is destined to occur.

As a result, we are warned with the message of Revelation and that we as individuals should save ourselves before global leadership makes unfortunate decisions for us.

We are being warned and it is a sad, epic, drama on the level of a Shakespearian tragedy where the Almighty's magnificent Creation, Universe, and Earth—with human beings as the centerpiece—were all meant to see a harmonial existence. Human beings would hopefully seek a personal relationship with the Almighty, and although millions do, ultimately humanity rejects the Almighty and attempts to compete with Him.

This is the grand story supported by the developmental Trumpet events of Revelation. Ultimately, it is about the Lord God Almighty, Jesus Christ His Son, His personal human-Heaven relationships, and the restoration of individual human beings.

## TRUMPET VI CONCLUSION

Trumpet VI might be the most troubling Trumpet as it directly affects us. It is the one Trumpet whereby we do not simply read about our distant past to do with super nova waves and asteroid blasts. No, we must carefully consider the real, current-day possibility of all-out nuclear war that could possibly eliminate one-third of humanity. It is an ongoing and concerning topic that we are forced to ponder.

In Revelation 9, the Bible tells us that global war on a cataclysmic scale will occur at some point. One-third of humanity will be deceased and it would not be surprising that a full two-thirds or more are significantly affected. As such, Trumpet VI is to be respected not only as a profound human event, but also as a sacred cosmological event.

The ramifications of yet another Trumpet event and a huge number of dead—this time involving human life and not just plant life or primordial cell life—is that the remaining human beings may well form a type of super-species. With the usual downtrodden serving the more powerful and wealthy elite, it makes sense that the survivors of Trumpet VI will form a type of advanced humankind or a type of super-species.

Predictably, humanity—as consistent with the other Trumpets—will ultimately and in time take another developmental step forward. In the distant future, humanity may think of itself as god-like and think itself capable of taking on God Himself. This is exactly what occurs under Trumpet VII, next.

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## TRUMPET VII PREVIEW

Trumpet VII is the ultimate Trumpet. It occurs in the future and as such scientific evidence regarding its sounding would be minimal. At the same time the related Revelation passage is very densely written and has numerous nuances and subtleties. Therefore, there remains a fair amount of information that is available for analysis.

Three significant events occur seemingly on top of each other: There is the subject Trumpet VII, there is a Second Woe, and this is all preceded when a "Come up here!" is exclaimed—something which may be parallel to or descriptive of a Second Return of Jesus Christ.

Because of the complexity involved, RSA will rebuild the passage based on what is known from earlier in Revelation. Previous Trumpets, Woes, discussions about the Great Tribulation, and Christ's Second Coming are all relevant. For example, the definition of lampstand-Churches offered by Jesus in Revelation 1:20 helps us understand the Two Witness lampstand-Churches here in Revelation 11.

Overall, it will be seen that the developmental Trumpets of Revelation are brought to full fruition under Trumpet VII. This underlying RSA developmental hypothesis is largely proven as humanity becomes incredibly adept and capable. Humanity is so proficient that it thinks of itself as being on par with the Almighty. As part of this, humanity attempts to defeat and eradicate Heaven's believers in a truly apocalyptic scene. Only a fully developed and advanced humanity would dare initiate a defiant conflict against the forces of Heaven.

Therefore, in RSA, we see the full spectra of life development from the Big Bang-Creation event and the beginning of biological life through to human life dominating the cosmic landscape.

Or so it thinks.

Humanity, however, remains ever so sinful to the core. Humanity acts in haste and oversteps its boundaries in Revelation 11. It takes precipitous and foolish action based on hatred, arrogance, greed, and on the heels of recent global success.

The scene here with Trumpet VII is yet another step-up in advancement from the previous Trumpets. The ability of humanity is probably far past the technology seen with the earlier global war of Trumpet VI. As the sequence of Trumpet events are proven to jump ahead in millions of years and logarithmic scales of development, it is possible that the details of Trumpet VII cannot be approached by our descriptors.

It may be beyond our ability to fully comprehend as to what a potential intergalactic, interspecies, humanity versus Heaven conflict might look like.

What we do know is that the powerful Two Witness-Churches are initially successful and are later eradicated. We know that the Beast and humanity taunts their interim death most viciously. We also know that the Almighty gets involved in a most succinct and supernatural fashion whereby the Two Witness-Churches are raised up again. We also know there is a Second Woe and a Trumpet VII.

Based on our previous experience with Revelation, we note that Trumpet VII may be akin to Seal VII which occurs in Revelation 8:1:

When he opened the seventh seal, there was silence in heaven for about half an hour (Revelation 8:1).

It can be seen that Seal VII initiates a new phase with the Opening Ceremony and the resultant Trumpets. So while the previous six Seals have established the fundamental cosmic ideals and rules of life, Seal VII now hands-off to the actual physical Creation forces of the Trumpets. Therefore, Seal VII is not an action or a force of its own volition, but is rather a boundary that defines the next phase.

In parallel, Trumpet VII initiates a new phase with a humanity versus Heaven showdown. The previous six Trumpets, having established the physical Universe and development of humankind, now hand-off to the pending

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Bowls of Wrath. Therefore, Trumpet VII is not an action or force, per se, but is also a boundary that sets in motion the next phase—the much-anticipated end-times phase that so many Revelation commentators relish.

## BABYLON

In Revelation, we are told there will be an ultra powerful one-world government. Moreover, it is a very popular government with an integrated global system that is worshiped by all. Therefore, end-times society is not the negative, dystopian, Big Brother-controlled culture often portrayed in today's Hollywood circles. Rather, the vast majority of humanity—while controlled—is happy and engaged.

As part of this, humanity is most likely immersed in the recurring, age-old, Babylonian sins of drugs-alcohol, sex, and money-luxury-greed, together with control features, and of course, blasphemy against the Almighty. Revelation calls this set of behaviors Babylon or the Great Prostitute. Note, it is not a literal Babylon geographic location or a literal person-prostitute, however, it is a set of recurring societal behaviors that are sinful and against the will of the Almighty.

This Babylon mantra of debauchery repeats time and again through history. It is the default set of impulsive, self-gratifying, animalistic, and addiction-based behaviors visited and revisited by global empires, royal kingdoms, tourist destinations, and billionaire fiefdoms throughout history. Economically successful cultures all seem to carve out a Babylon set of sins at some point or another. Thus, it would not be surprising that a Beast-led world does the same.

In fact this is proven.

Revelation 17, 18, and 19 discuss this fundamental Babylon problem in detail. This default sin system is what undergirds the human existence and Heaven understands, in the final analysis, that this system needs to be eliminated and replaced. As a result, we see Revelation incrementally moving towards a new way where eventually Babylon is destroyed and God walks with His people.

Babylon, indeed, is replaced. However, this takes place not in the way you are probably thinking. Amazingly and ironically, it is the Beast that does the replacing. Perhaps seeing that the sinful Babylon behaviors are a distraction from its leadership—the Beast itself takes down Babylon. Scripture in chapter 17 details this where Babylon is also known as the Great Prostitute:

And the beast will hate the prostitute, will make her desolate, will strip her naked, will eat her flesh, and will burn her utterly with fire (Revelation 17:16).

Therefore, we see that, later, the Babylon set of sins are destroyed. However, for our Trumpet VII purposes, know that humanity is employed, engaged, and entertained although it blasphemes against the Almighty at every opportunity. Humanity acts in concert, as one, and is satisfied with the unified global economy, the unified leadership, the unified military, and for certain the unified entertainment complex known as Babylon. In fact, humanity is impressed with itself and openly worships the Beast and such an integrated system. It is happy with everything except for the Almighty, His Witness-Churches, and the believers involved.

This is the overall societal background to Trumpet VII.

## FUTURE RECENT DEVELOPMENTS

While humanity is united, successful, and hedonistic; it remains blasphemous and defiant. Recall three things: That humanity survived a global war; that humanity may now be a type of super-species; and, that humanity may really think of itself as on par with the Almighty. In further detail:

One, from Trumpet VI, humanity survives a catastrophic global conflict and probably becomes elevated thereafter in terms of ability, advancement, intelligence, and longevity. From Trumpet VI, we are told that humanity survives, however, it remains immersed in debauchery and is rather arrogant about it all:

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The rest of mankind...didn't repent of the works of their hands....They didn't repent of their murders, their sorceries, their sexual immorality, or their thefts (Revelation 9:20-21).

Two, as we have been educated thus far in RSA, increased human advancement can be reasonably extrapolated from the previous Trumpet events. There has been steady evolution and development from the Big Bang, to Theia, to biological life, to the advent of higher-level periodic chart elements, to the Chicxulub asteroid event, and all the associated developments in between. In other words, at every Trumpet, life is seen to ultimately improve in terms of prowess and ability. By Trumpet VII, humanity may well exist as a type of super-species. Potentially, humanity could be immeasurably capable and significantly more intimidating than it currently is.

Three, and with the above points regarding human arrogance, debauchery, and development in mind, we find humankind continues with power and blasphemy as detailed in Revelation. The world power and corporate-industry-government authority, the Beast, is described throughout Revelation 13 as being pre-eminently blasphemous and ever so all-powerful:

And they worshiped the Beast, saying, "Who is like the Beast? Who is able to make war with him?" (Revelation 13:4).

Authority over every tribe people, language, and nation was given to him. All who dwell on earth will worship him...(Revelation 13:7-8).

And that no one would be able to buy or to sell unless he has that mark, which is the name of the beast or the number of his name (Revelation 13:17).

It is this Beast, leading and acting in concert with all of humanity, that thinks it can compete with God. It blasphemes God repetitiously and egregiously. Only a self-deceived, arrogant, entity would blatantly and publicly blaspheme the Almighty at every turn.

## TWO WITNESSES

Indeed, in Revelation 11, as we draw towards Trumpet VII, the Beast seemingly wipes out religion and gloats about it at length. The Beast takes down the Two Witness lampstand-Churches after they see great success for the duration of their ministry.

These Two Witnesses are readily known and do not require speculation as to their identity. They are not old men somehow resurrected from Old Testament times—their revival never referred to or recorded anywhere in the entire Bible. No, the Two Witnesses are described in Revelation as powerful entities influencing society en masse and the are identified in Revelation, first by Jesus Christ and then in Revelation 11:

The seven lamp stands are seven assemblies (Revelation 1:20).

Hence, lampstands are assemblies or Churches.

From this, we find that these lampstand-Churches are further described by a voice from Heaven as to their evangelical authority:

I will give power to my two witnesses, and they will prophesy....These are the two olive trees and the two lamp stands, standing before the Lord of the earth (Revelation 11:3-4).

Hence, the Two Witnesses are lampstand-Churches. But there is more evidence to their identity and follow-up scripture and logic also reinforces these facts. It is reasonable that the Two Witnesses are the two Churches of believers in the Almighty—one being Hebrew and the other being Christian. John of Patmos, a first-generation Christian believing in Jesus, begins the chapter in a Jewish setting measuring the Temple and all.

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Presumably in the future these Two Witness Churches would be right-sized, clean, and effective. They would have a renewed view of Jesus Christ as the Messiah. They would have cleaned up past offences, say, to do with a Prosperity Gospel or with entrapping women and children.

Christian Evangelicals tend to think favorably of Jerusalem and the nation of Israel, however, as applied to Revelation, Christians tend to forget about their believer-counterparts that hail from the Jewish tradition. Like Christians, Hebrews also possess a storied and disobedient past, but at times a steadfast and unshakeable faith.

Both Churches have lasted millennia, represent millions of followers, and could be the Revelation 11 target of a one-world Beast. Indeed, the Two Witness-Churches are eliminated and it is reasonable that the believers involved saw mass genocide in a Great Tribulation.

If true, the advent of the Beast, coupled with an offence of historic proportions, could fully rationalize the direct involvement of Heaven. And, in fact, this is what occurs through the next chapters of Revelation.

However, there is more logic to consider when analyzing the identity of the Two Witnesses. Notice that nothing is more insulting than to apply the Hebrew Church to Egypt where it was enslaved for centuries before the Passover. As well, nothing is more insulting to a clean Christian Church than to be associated with a polar-opposite lifestyle—that of Sodom. Arguably, these are the cases and we note that Sodom and Egypt are mentioned in Revelation 11—probably as insults raised by the Beast:

When they have finished their testimony, the beast that comes up out of the abyss will make war with them, and overcome them, and kill them. Their dead bodies will be in the street of the great city, which spiritually is called Sodom and Egypt...(Revelation 11:7-8).

Moreover, when considering both Witness-Churches together, arguably nothing is more humiliating than to take the blessed, global holidays of Hanukah and Christmas and deface the season completely. The Beast ruthlessly and cynically replaces the holiday season with gift-giving. This happy gift-giving and celebrating marks the death of the Hebrew and Christian Churches:

Those who dwell on the earth will rejoice over them, and they will be glad. They will give gifts to one another...(Revelation 11:10).

Overall, on the identity issue, we see the Sodom-Egypt and gift-giving Christmas-Hanukah references as collateral evidence consistent with the lampstand-Church-Witnesses previously raised. The Two Witnesses are the believing and effective Hebrew and Christian Churches with millions of adherents.

## GREAT TRIBULATION

As mentioned, the Two Witness-Churches would probably be comprised of millions of believers. As a result, the elimination of the Two Churches may also represent the elimination of millions of people.

This takedown of the Churches and its masses would be no small feat as the Two Witnesses are incredibly powerful. It would be reasonable that these are adept and effective organizations that are comprised of scores of believers—millions, and perhaps billions, of human beings.

History, experience, and logic tells us that totalitarian regimes view religion as a competing ideology—an ideology that needs controlling or eliminating altogether. Whether it be Stalin's Russia, Mao's China, or Castro's Cuba, Christianity is seen as a competing entity that would require oversight and management. On the Hebrew front, there is no comparison to Hitler's Germany and the Holocaust. Although religion, at times, is favored by the masses—dictators demand loyalty and are not willing to share power or followers with a competing belief system.

In the one-world Beast scenario, the government enjoys exclusive global control. At some point it will exercise the real political and military power that it holds by minimizing, mitigating—or exterminating—religion altogether.

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And this may be what occurs within Revelation.

The Lord is sovereign and we cannot know His will, but he may be open to the earnest and continuous prayers of the Great Tribulation victims accumulating in Heaven. It is said they are close to the throne, lobbying the Almighty for justice:

I saw underneath the altar the souls of those who had been killed for the Word of God, and for the testimony of the Lamb which they had. They cried with a loud voice, saying, "How long, Master, the holy and true, until you judge and avenge our blood on those who dwell on the earth?" A long white robe was given to each of them. They were told that they should rest yet for a while, until their fellow servants and their brothers, who would also be killed even as they were, should complete their course (Revelation 6:9-11).

Indeed, the Almighty is receptive to the prayers of His believers. The enormity of the Great Tribulation event may well warrant the Almighty's personal involvement. It is a most profound event and the Great Tribulation, and-or its victims, receive focus unlike any other topic throughout the book of Revelation—it is arguably the number one most quoted subject. Indeed the Great Tribulation victims are referenced later in Revelation. They are granted special status in chapter 20:

I saw thrones, and they sat on them, and judgment was given to them. I saw the souls of those who had been beheaded for the testimony of Jesus and for the word of God, and such as didn't worship the beast nor his image, and didn't receive the mark on their forehead and on their hand. They lived and reigned with Christ for a thousand years (Revelation 20:4).

To reiterate to this point and at the cusp of Trumpet VII, we see that humanity, from its point of view, is successful, unified and seemingly all-powerful. As part of this, surely there is no need for religious types—for Messianic Jews or for bona fide evangelizing Christians. Moreover, any such believers essentially skim power and resources away from the Beast and away from the greedy success humanity is enjoying. As such, religion is probably outlawed in this Beast-led society. Religious believers are probably given a choice—and then eliminated.

This potential scenario of the Beast eradicating religion is foretold by Christ. He states the Great Tribulation will occur unlike any other undertaking in history.

"Then they will deliver you up to oppression and will kill you. You will be hated by all of the nations for my name's sake. Then many will stumble, and will deliver up one another, and will hate one another. Many false prophets will arise and will lead many astray. Because iniquity will be multiplied, the love of many will grow cold. But he who endures to the end will be saved. This Good News of the Kingdom will be preached in the whole world for a testimony to all the nations, and then the end will come (Matthew 24:9-14).

Christ's words are unequivocal and the situation will be clear. There will not be muddled speculation and prognostication as we see today. Christ says the harm will be significant. It won't be skirted. The victims are believers. And He warns for a reason—knowing it shall not be avoided:

Pray that your flight will not be in the winter nor on a Sabbath, for then there will be great suffering, such as has not been from the beginning of the world until now, no, nor ever will be (Matthew 24:20-21).

Note the KJV uses the term *Great Tribulation* as first spoken by Jesus Christ. It is where the term came from:

But pray ye that your flight be not in the winter, neither on the Sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be (Matthew 24:20-21; King James Version, 1611).

Hence, the *Great Tribulation* is coined by Christ and the monumental event is warned by Him.

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Recall also that earlier in Revelation John sees the victimized masses. Their identity is iterated by a Heavenly Elder to John. Therefore, Revelation also backs up what Jesus Christ previously says in crystal clear fashion. There is a Great Tribulation and it won’t be pleasant:

After these things I looked, and behold, a great multitude which no man could count, out of every nation and of all tribes, peoples, and languages, standing before the throne and before the Lamb, dressed in white robes, with palm branches in their hands.

They cried with a loud voice, saying, “Salvation be to our God, who sits on the throne, and to the Lamb!” All the angels were standing around the throne, the elders, and the four living creatures; and they fell on their faces before his throne, and worshiped God, saying, “Amen! Blessing, glory, wisdom, thanksgiving, honor, power, and might, be to our God forever and ever! Amen.”

One of the elders answered, saying to me, “These who are arrayed in the white robes, who are they, and where did they come from?” I told him, “My lord, you know.”

He said to me, “These are those who came out of the great suffering. They washed their robes and made them white in the Lamb’s blood” (Revelation 7:9-14).

Of note and underlining the fact that these are outstanding, upright individuals who experience a gruesome death, it is most remarkable that the Almighty personally consoles them:

Therefore they are before the throne of God, and they serve him day and night in his temple. He who sits on the throne will spread his tabernacle over them. They will never be hungry or thirsty any more. The sun won’t beat on them, nor any heat; for the Lamb who is in the middle of the throne shepherds them and leads them to springs of life-giving waters. And God will wipe away every tear from their eyes” (Revelation 7:15-17).

As outlined, the legitimate end-times Great Tribulation scene is played-out through much of Revelation. Without a doubt, the mass execution of believers will take place as detailed by Christ, as witnessed by John, as affirmed by the Elder, and as consoled by the Almighty.

With all the converging forces in motion—the development of humanity over the ages, the blasphemous Beast leading the world, the Two-Witness Churches and their millions of victimized believers, and the fact that the Great Tribulation is predicted by Jesus Christ—we are beginning to understand the profound significance of the upcoming Trumpet VII.

Before concluding RSA, we cannot complete our analysis without personally affirming the absolute stunning cosmic detail created by the Almighty Father. While Creation is beyond comprehension—and we are discovering more every day—at the same time His mercy is boundless.

Revelation’s Creation Account: Human-Heaven Perspectives  
(RSA, 2023)

Event	Time Initiated	Revelation Passage
Revelation: Heaven-based / Revelation Description / Key terms from scripture (Annotated).		
Science: Human-based / Scientific Description / Related Primordial Events (Summarized).		
Big Bang-Creation	13.7 bya	Revelation 8:3-6
Revelation: Opening Ceremony, silence, blessing, crammed censer, fire, hurled down, quake/thunder/lightning, ovation.		
Science: Inextricable sudden expansion of matter from near infinitely hot temperature & density.		
Trumpet I	4.5 bya	Revelation 8:6-7
Revelation: Hail, fire, blood, one-third of Earth burned-up; trees & greenery, burned-up.		
Science: Ice planet Theia, magma-intense Solar System, organics, Giant Impact; greenery & tree development, Devonian event.		

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Trumpet II	3.4 bya	Revelation 8:8-9
Revelation: Burning mountain, sea; one-third sea blood-red; one-third creatures..."and had life" die.		
Science: Volcanism & tectonics; Banded Iron Formations; cell life & base development of higher life forms; O-S event.		
Trumpet III	359 mya	Revelation 8:10-11
Revelation: Great star, blazing, one-third freshwater; poisoning, many die.		
Science: Super nova-bright & no direct impact, atmosphere & water affected; UVb poisoning, Late Devonian event.		
Trumpet IV	252 mya	Revelation 8:12
Revelation: Sun, moon, and stars are darkened by one-third; First Woe sounded regarding soon-to-appear humanity & future Trumpets.		
Science: Siberian Traps lava flows, pollution and resultant Permian-Triassic 'Great Dying' extinction event.		
Trumpet V	66 mya	Revelation 9:1-11
Revelation: Falling star, smoke, shaft, sun & air darkened; locusts; Satan-after fall from Heaven, demons (Revelation 12).		
Science: Chicxulub asteroid & crater, smoke & debris; Deccan Traps volcanism, pollution; potential hell ants; C-P event.		
Trumpet VI	Future	Revelation 9:13-21
Revelation: Four Angels released to act; Global War, one-third humanity killed; continuation of human debauchery.		
Science: Global War/extinction event as expected; majority of humanity killed/ injured; survivors potentially form a super-species as consistent with developmental theory and the progression thus far.		
Trumpet VII	Far Future	Revelation 11:3-15
Revelation: The Beast (Rev.13); the Two Witnesses are successful/ murdered/ resurrected; possible timing of Great Tribulation & Second Coming of Christ.		
Science: Extrapolating from science & history, possible human super-species: humanity is unified, capable, successful, & arrogant; debauchery continues.		

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We are thankful to His Son, Jesus Christ, who did what any good God would do: He came in person, served as an example, took a human death—a most difficult one—and outright conquered death. As such, yes, He is most worthy to define the basics of life and open the related fundamental Seals.

One can see why there was raucous praise upon the shocking Big Bang-Creation event. As Paul writes:

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him (I Corinthians 2:9; King James Version (1611)).

For ourselves, He saw fit to include us in this epic journey of which we are so undeserving. Imperfectly written, Revelation's Creation Account is communicated to the best of our abilities.

As guided by Heaven, we believe we disentangled and streamlined the intricate message of Revelation on a best-efforts basis utilizing modern science and ancient Greek where possible. We did this in a hostile environment where an erroneous Revelation end-times death narrative pervades and respect for science and free inquiry is at a minimum. Regardless of cost, with the various constraints and challenges continuing, and with modern science advancing and ancient Greek discoveries coming by the day, we expect to update RSA on an annual basis. To God the Glory. Amen.

Finally, with Revelation right-sized as a respected centerpiece of the good news Gospel of Jesus Christ, and with John of Patmos celebrated as an obedient and humble authority figure, we are happy to end by attaching the joyous lyrics from a rather famous Christian chorus:

John was in the Spirit  
On the Lord's Day  
He heard a voice from Heaven  
And this is what It said:  
I'm the Alpha and Omega  
The Beginning and the End  
Behold I live forevermore!...

## REVELATION 10

King James Version (1611)

1 And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:  
2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth,  
3 And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.  
4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.  
5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, 6 And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: 7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.  
8 And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.  
9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.  
10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.  
11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

World English Bible (2023)

1 I saw a mighty angel coming down out of the sky, clothed with a cloud. A rainbow was on his head. His face was like the sun, and his feet like pillars of fire.  
2 He had in his hand a little open book. He set his right foot on the sea, and his left on the land.  
3 He cried with a loud voice, as a lion roars. When he cried, the seven thunders uttered their voices.  
4 When the seven thunders sounded, I was about to write; but I heard a voice from the sky saying, "Seal up the things which the seven thunders said, and don't write them."  
5 The angel whom I saw standing on the sea and on the land lifted up his right hand to the sky  
6 and swore by him who lives forever and ever, who created heaven and the things that are in it, the earth and the things that are in it, and the sea and the things that are in it, that there will no longer be delay,  
7 but in the days of the voice of the seventh angel, when he is about to sound, then the mystery of God is finished, as he declared to his servants the prophets.  
8 The voice which I heard from heaven, again speaking with me, said, "Go, take the book which is open in the hand of the angel who stands on the sea and on the land."  
9 I went to the angel, telling him to give me the little book. He said to me, "Take it and eat it. It will make your stomach bitter, but in your mouth it will be as sweet as honey."  
10 I took the little book out of the angel's hand, and ate it. It was as sweet as honey in my mouth. When I had eaten it, my stomach was made bitter.  
11 They told me, "You must prophesy again over many peoples, nations, languages, and kings."



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## REVELATION 10 INTRODUCTION

Perhaps knowing that the reader is fatigued and in a state of shock as to the events of Revelation 9—mainly the Trumpet 6 catastrophic annihilation of one-third of humanity through global conflict—chapter 10 is well-placed to grant us positive news and a reprieve.

To this point in Revelation, the book well documents how humankind cannot help itself. Ultimately, and at every turn, humanity's greed, infighting, and opposition to the Almighty get the better of it. The various churches of Asia embroiled in blasphemous teachings and sex; the potentialities of murder, war, famine, and disease and those that politically and economically profit from them; and the Trumpet VI global war, as mentioned. Humankind is miserable and the only alternative is the good news Gospel of Jesus Christ that all of humanity is invited to accept.

This is what we witness, from the spiritual perspective, here in Revelation 10. The antidote or solution to human failure, selfish ambition, infighting, and war is to accept His invitation and begin an eternal relationship with the Almighty. It is the only way to overcome corrupt political and religious institutions; it is the only way to secure one's soul and ultimately overcome the fundamental Seal forces, the demonic forces of darkness, and the universal default of humanity to do evil. The Gospel offers each one of us a way out. Ultimately, and in the next life.

Here in Revelation 10, the simple but profound message of the Gospel is offered to the entire world. It is a special offer and a superior Angel is sent by Heaven to present the invitation. The subject Angel comes in peace and with goodwill—a rainbow adorning his head.

As with any chapter in Revelation, commentators trip over the various objects recorded in chapter 10 and misinterpret the greater meaning. John does not write in tricky parallel with metaphors and symbols abound. No, John records what he actually sees which is from a different time and place—that being Heaven.

Somehow most Revelation commentators mangle the obvious details: the peaceful purpose of the visit with the clearly advertised rainbow; the small and open scroll; and the clear use of the phrase *good news* according to the ancient Greek. Instead of a message of peace and an open, public, invitation, commentators usually perceive an Angel of death rendering judgment against hopeless humanity.

Make no mistake, at every turn and if given the opportunity, the prevalent death narrative will be fully assumed and insisted upon by Revelation commentators. However, our scientific RSA inquiry and application of logic will continue to evidence and document otherwise.

## REVELATION 10 ANALYSIS

### IN PEACE

Revelation 10 shifts gears from the Earth-based, human-initiated, global war of Revelation 9 and denotes a Heaven-sent situation based on peace. It is a stunning scene that John communicates from his spiritual perspective in Heaven:

**I saw a mighty angel coming down out of the sky, clothed with a cloud. A rainbow was on his head. His face was like the sun, and his feet like pillars of fire (Revelation 10:1).**

The rainbow is an object that almost any Christian, Jew, or Atheist will readily understand in terms of peace. The verse describes a rainbow and cloud—the two natural phenomena that come from Genesis 9 and the original utilization of these objects. The extended passage, with both rainbow and cloud iterated and reiterated throughout, is as follows:

“As for me, behold, I establish my covenant with you, and with your offspring after you, and with every living creature that is with you: the birds, the livestock, and every animal of the earth with you, of all that go out of the ship, even every animal of the earth. I will establish my covenant with you: All flesh will not be cut off any more by the waters of the flood. There will never again be a flood to destroy the earth.”

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God said, “This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I set my rainbow in the cloud, and it will be a sign of a covenant between me and the earth. When I bring a cloud over the earth, that the rainbow will be seen in the cloud, I will remember my covenant, which is between me and you and every living creature of all flesh, and the waters will no more become a flood to destroy all flesh.

The rainbow will be in the cloud. I will look at it, that I may remember the everlasting covenant between God and every living creature of all flesh that is on the earth.” God said to Noah, “This is the token of the covenant which I have established between me and all flesh that is on the earth” (Genesis 9:9-17).

As seen from the passage, the rainbow and the cloud are both pre-eminent objects. They are both cited again here in Revelation 10. Therefore, clearly, the Angel comes in peace to communicate a message steeped in charity.

## BRIEF MESSAGE

Knowing there is an Angel attending in peace we can inspect the next segment of the passage. The scripture continues:

**He had in his hand a little open book (Revelation 10:2a).**

A little scroll or a little book indicates a short, succinct, message. This is not a long complex intricate plan as with the double-sided and sealed scroll introduced in Revelation 5. The chapter 5 scroll is described as such:

I saw, in the right hand of him who sat on the throne, a book written inside and outside, sealed shut with seven seals (Revelation 5:1).

The Revelation 5 scroll is large and is written on both sides. It is sealed seven times over. Therefore, this is probably a lengthy and intricate document. Indeed, the resultant analysis to do with the fundamental Seals indicates a significant amount of detail. There are many big-picture issues covered with the fundamental Seals including the hardships of life and the many pathways to early death. The information proves that a large, detailed, two-sided scroll is reasonable.

However, this is not the case with this small Revelation 10 scroll. This small scroll is a brief message or perhaps a straight forward statement or a simple invitation.

## PUBLIC MESSAGE

The Revelation 10 scroll is also notably open. That is, it is for public consumption and not just for consideration by a select few. While the Revelation 5 scroll was closed and could only be approached by the Lamb, Jesus Christ—whereby the profound and fundamental Seal-forces were put into motion—the subject Revelation 10 scroll is for public consumption.

This open, public scroll is for all to read. It is also free—at no cost, monetary or otherwise. It is for everyone and is not to be hidden or managed in an overSautious fashion. The openness of the scroll or book is reiterated by the loud, public, cry of the Angel. There is no doubt, the message is for the greater public.

What's more, the Angel placed a foot in the sea and a foot on the land—the message is for all people across the globe:

**He set his right foot on the sea, and his left on the land. He cried with a loud voice, as a lion roars. (Revelation 10:2b-3a).**

Within just a few verses, thus far travelled, we quickly ascertain a few significant points: The Angel comes in peace (cloud, rainbow) and shares a succinct message (small scroll) that is for the greater public at large (open scroll, loud

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voice, foot in land and sea). The entire scenario is shaping up to be a rather favorable one for Earth's inhabitants. The message of seeming goodwill may be a most beneficial one.

## CENSORSHIP

With a straightforward peaceful message offered to the public at large it is here, however, that something rather unexpected occurs. It is a peculiar situation unlike any other part of Revelation or perhaps the Bible altogether:

**When he cried, the seven thunders uttered their voices. When the seven thunders sounded, I was about to write; but I heard a voice from the sky saying, "Seal up the things which the seven thunders said, and don't write them" (Revelation 10:3b-4).**

Readers and analysts are often stymied at what could be censored here. There are the usual speculations that something nefarious is in motion. Traditional Revelation death narrative commentators are full of conspiracy theories as to why John is being censored.

However, follow the logic of a peaceful invitation for all the world's inhabitants to consider and what flows from that wonderful news. Any good news invitation should be for Earth's inhabitants to carefully consider without influence or coercion by anything Heavenly including the seven thunders. This would be most logical.

Moreover, consider what factual data we possess from Almighty's Living Word. We can utilize the New Testament to confidently and logically extrapolate and apply to the Revelation 10 passage. Revelation will surely be cohesive with the earlier presented good news Gospel of Jesus.

Consider the facts as they currently stand. In summary form, the Revelation 10 message is:

- A. From Heaven.
- B. Offered in peace.
- C. A short, succinct message or invitation.
- D. Free to the public—of no economic cost or constraint.
- E. For all inhabitants of the Earth.

And here in chapter 10, verse 3b-4:

- F. Something that generates an outburst by a Heaven-based third party.

Considering the peace and apparent goodness of the message-invitation-offer we can logically conclude that someone or something—the seven thunders—has an outburst or exclamation as to the absolutely positive virtues involved. If so, such an outburst could well be viewed as undue influence or outside coercion on a decision that must be made, impartially, by the receiving individual.

Consider what else we know about the Gospel invitation from the New Testament. Quite simply, there is need for a personal belief, decision, and acceptance or rejection:

For God so loved the world, that he gave his one and only Son, that whoever believes in him should not perish, but have eternal life (John 3:16).

This New Testament decision is in parallel to the Old Testament decision found with Joshua in that there is a need—without coercion—to personally decide and to follow:

Choose today whom you will serve; whether the gods which your fathers served that were beyond the River, or the gods of the Amorites, in whose land you dwell; but as for me and my house, we will serve Yahweh." (Joshua 24:15).

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Bottom line: The Bible tells us that to accept the Almighty is a decision that the individual needs to make. It is to be a personal decision to be made without undue influence, coercion, or intimidation.

## FREEDOM-BASED

The Christian concept of a free decision to accept or reject the Gospel is similar to the idea represented in the First Amendment to the US Constitution:

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; of abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances (US Constitution, Bill of Rights, 1791).

Here, we see that individuals are free to believe—or not believe—in anyone or anything. The government cannot create and force religion onto its citizens nor can it prohibit religious thought. In other words, the individual citizen has perfect Constitutional rights to believe or to not believe in anything.

Individual rights and the ability to decide without authority-figure influence is central to American life. In some circles, there is concern over government influence on personal matters and there can be a call for strict separation of church and state. This call emphasizes the need for personal decisions to be made without coercion or intimidation:

The First Amendment to the U.S. Constitution says that everyone in the United States has the right to practice his or her own religion, or no religion at all. Our country's founders — who were of different religious backgrounds themselves — knew the best way to protect religious liberty was to keep the government out of religion. So they created the First Amendment — to guarantee the separation of church and state...The Establishment Clause of the First Amendment prohibits government from encouraging or promoting ("establishing") religion in any way (ACLU, 2023).

Clearly, consideration of religion is based on a personal decision in the U.S. Similarly, it seems the Almighty wanted individuals to make a personal decision in Revelation 10—a decision without influence by Heavenly figures. Thus, it may be reason why John was constrained from reporting all that he heard in Revelation 10:4.

## WITHOUT DELAY

With the topic of freedom of religion fully analyzed, verses five and six have the Angel affirming the steadfastness and truth of the unbelievable offer being extended. The Angel reinforces that the message is true and can be taken at face value for any that believe and accept it.

Moreover, the message or invitation is forwarded at once. There is no more delay. That is—and as we have seen in Revelation thus far traveled—after eons of creation and development the invitation is fully offered. The scripture is as follows:

**The angel whom I saw standing on the sea and on the land lifted up his right hand to the sky. And swore by him who lives forever and ever, who created heaven and the things that are in it, the earth and the things that are in it, and the sea and the things that are in it, that there will no longer be delay (Revelation 10:5-6).**

Note the allusions to the Creator, creation, and all the "things that are in it". After eons of early Earth development, the Big Bang, and the progressive creationary events of chapters 8 and 9—and with the billions of years that have taken place with development and extinction events—we finally have the achievement of humankind. We have a completed Creation as the Almighty intended it.

As such we agree, indeed, after a long developmental history "there will be no more delay!"



# REVELATION'S SCIENTIFIC ACCOUNT (RSA, 2025)

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## MYSTERY

Chapter 10 continues with one of the more cryptic verses of Revelation as seen in verse seven. The difficulty in understanding this verse is partially due, no thanks, to yet another ancient Greek distortion put on us by Bible translators. As a result, the verse—and the entire chapter—can be a challenge for the public to understand.

The subject verse is as follows:

**But in the days of the voice of the seventh angel, when he is about to sound, then the mystery of God is finished, as he declared to his servants the prophets (Revelation 10:7).**

Recall our overall passage regards what appears to be the peaceful invitation of salvation to all of humanity. This would be an excellent bargain and may well have those on the sidelines exclaiming at such a fantastic offer.

The subject verse begins with a “but”. That is, the excellent offer doesn’t stand for all time through the future and into eternity. The invitation has an expiry date at, or near the time of, the Seventh Trumpet where “the mystery of God is finished.”

And what would be the “mystery of God?” Key to a proper understanding of this verse is the term μυστήριον or *musterion* and its utilization throughout the New Testament. Strong sees it as G3466:

A secret or mystery (through the idea of silence imposed by initiation into religious rites): - mystery (Strong 1890/2023).

The term is also used in other places within the New Testament. We find that, if anything, *mystery* is to do with the goodness of the Almighty. For example, there are relevant verses from Colossians and Ephesians where the exact same word, *musterion*, is utilized multiple times:

Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body’s sake, which is the assembly, of which I was made a servant according to the stewardship of God which was given me toward you to fulfill the word of God, the mystery which has been hidden for ages and generations. But now it has been revealed to his saints, to whom God was pleased to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory (Colossians 1:24-27).

For this cause I, Paul, am the prisoner of Christ Jesus on behalf of you Gentiles, if it is so that you have heard of the administration of that grace of God which was given me toward you, how that by revelation the mystery was made known to me, as I wrote before in few words, by which, when you read, you can perceive my understanding in the mystery of Christ, which in other generations was not made known to the children of men, as it has now been revealed to his holy apostles and prophets in the Spirit, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of his promise in Christ Jesus through the Good News, of which I was made a servant according to the gift of that grace of God which was given me according to the working of his power. To me, the very least of all saints, was this grace given, to preach to the Gentiles the unsearchable riches of Christ, and to make all men see what is the administration of the mystery which for ages has been hidden in God, who created all things through Jesus Christ (Ephesians 3:1-9).

Therefore, from the scripture, we see that any mystery is to do with God’s goodness. Indeed His goodness is mysterious. How and why would the Almighty love such sinful human beings? And why would an all-powerful entity show such mercy to a rather sub-standard life form?

What is known about God—and is not a mystery—regards His omniscience, His omnipotence, and His omnipresence. He is all knowledgeable, all-powerful, and everywhere at once.

# REVELATION'S SCIENTIFIC ACCOUNT (RSA, 2025)

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What is not known about God—a mystery—has to do with why He would be so loving and merciful and why He would forward a good news Gospel to sinful humanity. Why would He love us unconditionally as individuals? This is counter-intuitive and would truly be the “mystery of God.” How could such a mighty Creator live within our hearts? How could such a mighty Being have repetitious and endless forgiveness for human beings—beings that forever offend and insult Him on a daily basis?

Thus, as applied to the subject verse in Revelation 10:7, the *mystery of God* is to do with goodness, mercy, and love.

## GOOD NEWS

As found in Revelation 10:7, the ancient Greek term *euangelisen* is often shown as *declared* or *announced* in many Bible versions. This is yet another disappointing outcome by Bible translations as merely *declaring* something is profoundly different in meaning than *good news*—a concept that is integral to the chapter and, moreover, is a more direct translation.

Even before consideration of the definition of *euangelisen* the presented verse is rather cryptic and difficult for the reader to understand. The added omission of the phrase *good news* further complicates things.

Strong denotes the subject term as G2097 and sees εὐηγγέλισεν or *euangelisen* rooted in εὐαγγελίζω or *euaggelizo*:

To announce good news (evangelize) especially the gospel: - declare, bring (declare show) glad (good) tidings, preach (the gospel) (Strong 1890/2023).

Thayer similarly states:

Euangelizo, to proclaim glad tidings (Thayer 1896/2015).

Vine provides a cross section of terms:

To bring or announce glad tidings (Eng., evangelize), is used (a) in the Active Voice in Rev. 10:7 (“declared”) and 14:6 (“to proclaim,”...“to preach”); (b) in the Passive Voice, of matters to be proclaimed as glad tidings (Vine, 1940/2023).

Regardless of Vine’s use of *declared*, it would be helpful and communicative to the public at large if there was at least some reference to *good news* as seen as dominating the three lexical references above. In fact, almost any allusion to *good news*, *glad tidings*, or the like would have the inquiring Revelation reader correctly understanding that the Gospel is the topic at hand.

Altogether, Revelation 10:7 communicates that the bargain deal or invitation to all humanity has an ending point at Trumpet VII. It is then that this good news-mystery of God is consummated or completed. And if the crescendo of activity at or about the time of the seventh Trumpet is true (which includes a Woe and a “coming up” or potential Second Coming of Christ) then, indeed, perhaps there is no longer need for the traditional good news Gospel invitation. A new era will have begun.

## BITTERSWEET

In a fitting conclusion to Revelation 10 there is a type of summary or recapitulation where John, as a believer, experiences the Gospel in a way so many followers have affirmed over the millennia: While the Gospel is simple, attractive, and “sweet as honey,” it can be difficult to fully internalize and live by. The believer’s life is not easy and will surely be challenging.

John, writing what he observes from his Heavenly vantage-point which is in a different time and place or dimension than our own, is literally instructed to act. Again, John is not writing in clever double-speak or code. He is really asked to complete a few simple tasks. He obediently obliges:

# REVELATION'S SCIENTIFIC ACCOUNT (RSA, 2025)

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**The voice which I heard from heaven, again speaking with me, said, “Go, take the book which is open in the hand of the angel who stands on the sea and on the land.” I went to the angel, telling him to give me the little book. He said to me, “Take it and eat it. It will make your stomach bitter, but in your mouth it will be as sweet as honey.” I took the little book out of the angel’s hand, and ate it. It was as sweet as honey in my mouth. When I had eaten it, my stomach was made bitter (Revelation 10:8-10).**

Consistent with what we know about a public, open, succinct Gospel is that it is easy to taste or accept, but it is very difficult live by or fully digest. And this is what we are seeing in the current passage: John is able to freely approach and take hold of the little book or Gospel and it tastes sweet. However, it made his stomach bitter or potentially upset.

It can be agreed that the Gospel is straight forward enough to cognitively accept. However, it can also be agreed that the Gospel is difficult to live by. It is burdensome at times to love one's neighbor. It is challenging sometimes to give possessions away. It is often difficult to forgive those that have at every turn offended us. And—in a world full of disappointment, incivility, injustice, and unrest—it is sometimes seemingly impossible to love our Lord, our God, with all of our hearts. Yes, the Gospel is easy to understand, but the Gospel is difficult to live by.

## INSPIRATION

With the Gospel invitation extended as we see in Revelation 10, there is one remaining aspect of this good news which we are all instructed, as John is, to complete. Revelation continues:

**They told me, “You must prophesy again over many peoples, nations, languages, and kings” (Revelation 10:11).**

That is, we are all called to prophesy or share the good news Gospel and speak under inspiration. We are to share the good news Gospel for the great, positive news that it is. We should be motivated, energized, and able to spread the good news without hesitation. As such, propheteuo, G4395, is defined in a comprehensive fashion as:

To foretell events, divine, speak under inspiration, exercise the prophetic office: - prophesy (Strong 1890/2023).

Sharing under inspiration would be certainly true of the Gospel. It is good news. People are willing to listen. People are looking for meaning and hope. They are curious about Heaven. They are curious about an after-life. Therefore, we should share the good news Gospel of Jesus Christ.

## REVELATION 10 CONCLUSION

Indeed, as seen, Revelation 10 is a most positive and beautiful chapter. The good news Gospel of Jesus Christ is for all to receive. It is an amazing thing to consider that one can come into a personal relationship with the Almighty. All it takes is to accept the invitation and a fresh, new start is granted.

Clearly, Revelation 10 has a peaceful angel extending the good news Gospel to all. The cloud and rainbow are obvious indicators and the message is offered in peace. The small but open scroll is a succinct invitation for all of humanity to consider. Even the outburst and censorship interlude are part of this offer—an incredible bargain that we must decide to accept or reject as independent, free-thinking individuals.

This incredible bargain or good news Gospel comes from an awesome, all-powerful God and, hence, is referred to as the “mystery of God.” It is a great, wondrous, invitation that is offered and stands in the era preceding the seventh Trumpet. It is a magnificent offer—easy to accept—but hard to live by. However, we would have it no other way and we are called to spread this good news Gospel, evangelize, and share under inspiration.

# REVELATION'S SCIENTIFIC ACCOUNT (RSA, 2025)

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With the Gospel clearly laid out to the masses from this Revelation 10 spiritual point of view, we next see the fruition of this message in terms of the Church-witnesses in Revelation 11 where this good news invitation from the Almighty is disseminated effectively and globally.

## REVELATION 11

King James Version (1611)

1 And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.  
2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.  
3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.  
4 These are the two olive trees, and the two candlesticks standing before the God of the earth.  
5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.  
6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.  
7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.  
8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.  
9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.  
10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.  
11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.  
12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.  
13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the Revelation remnant were affrighted, and gave glory to the God of heaven.  
14 The second woe is past; and, behold, the third woe cometh quickly.  
15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.  
16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,  
17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.  
18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.  
19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were

lightnings, and voices, and thunderings, and an earthquake, and great hail.

World English Bible (2023)

1 A reed like a rod was given to me. Someone said, "Rise and measure God's temple, and the altar, and those who worship in it.  
2 Leave out the court which is outside of the temple, and don't measure it, for it has been given to the nations. They will tread the holy city under foot for forty-two months.  
3 I will give power to my two witnesses, and they will prophesy one thousand two hundred sixty days, clothed in sackcloth."  
4 These are the two olive trees and the two lamp stands, standing before the Lord of the earth.  
5 If anyone desires to harm them, fire proceeds out of their mouth and devours their enemies. If anyone desires to harm them, he must be killed in this way.  
6 These have the power to shut up the sky, that it may not rain during the days of their prophecy. They have power over the waters, to turn them into blood, and to strike the earth with every plague, as often as they desire.  
7 When they have finished their testimony, the beast that comes up out of the abyss will make war with them, and overcome them, and kill them.  
8 Their dead bodies will be in the street of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified.  
9 From among the peoples, tribes, languages, and nations, people will look at their dead bodies for three and a half days, and will not allow their dead bodies to be laid in a tomb.  
10 Those who dwell on the earth will rejoice over them, and they will be glad. They will give gifts to one another, because these two prophets tormented those who dwell on the earth.  
11 After the three and a half days, the breath of life from God entered into them, and they stood on their feet. Great fear fell on those who saw them.  
12 I heard a loud voice from heaven saying to them, "Come up here!" They went up into heaven in a cloud, and their enemies saw them.  
13 In that day there was a great earthquake, and a tenth of the city fell. Seven thousand people were killed in the earthquake, and the rest were terrified and gave glory to the God of heaven.  
14 The second woe is past. Behold, the third woe comes quickly.  
15 The seventh angel sounded, and great voices in heaven followed, saying, "The kingdom of the world has become the Kingdom of our Lord and of his Christ. He will reign forever and ever!"  
16 The twenty-four elders, who sit on their thrones before God's throne, fell on their faces and worshiped God,  
17 saying: "We give you thanks, Lord God, the Almighty, the one who is and who was, because you have taken your great power and reigned.  
18 The nations were angry, and your wrath came, as did the time for the dead to be judged, and to give your bondservants the prophets, their reward, as well as to the saints and those who fear your name, to the small and the great, and to destroy those who destroy the earth."  
19 God's temple that is in heaven was opened, and the ark of the Lord's covenant was seen in his temple. Lightnings, sounds, thunders, an earthquake, and great hail followed.

# REVELATION'S SCIENTIFIC ACCOUNT (RSA, 2025)

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## REVELATION 11 INTRODUCTION

### RATIONAL

Chapter 11 can be thought of as a twin chapter to Revelation 10. As discussed, the Gospel, from the spiritual perspective, is offered to humankind in chapter 10 whereas it comes to full fruition as evangelized by the Two Witness-Churches in chapter 11. In effect, chapters 10 and 11 are twin 'good guy' chapters that are in parallel to the twin 'bad guy' chapters of Revelation 12 and 13—exhibiting the advent of evil on Earth (chapter 12) and then its full fruition and opposition to the Almighty in the form of the Beast (chapter 13).

These two sets of twin chapters are all part of the logical and cohesive presentation of the book of Revelation. The book begins with an introduction of concepts and players (chapter 1), necessary messages to the developing Churches of Asia (2, 3), insight into Heaven (4, 5), insight as to the rules of life or fundamental Seals (6, 7), creation per the developmental Trumpets (8, 9); and as mentioned, the initial Gospel which comes to fruition with the Two Witness-Churches (10, 11), and is presented in parallel with how evil comes to Earth and develops to full fruition with the Satan-endorsed Beast (12, 13).

### TWO CHURCHES

Chapter 11's Two Witnesses are often the target of speculation as to their true identity. However, there is no doubt that the Church-witnesses are the lampstand-Churches defined in Revelation 1 by Christ Himself. They are reiterated as the lampstand-witnesses here in Revelation 11. The Churches and its membership are capable, proficient, evangelical factories "without spot or wrinkle." These Churches represent the masses of followers who are eliminated in the Great Tribulation.

Keeping in mind that in the future the Lord will work through His perfected representatives, the Two Witness-Churches are the Old Testament Hebrew Church—a loyal and resolute witness to the Almighty who in the future fully accept the Lord Jesus Christ as Messiah; and the New Testament Christian Church—a Church also having shed its past errors and idiosyncrasies. These two traditions with separate Old Testament and New Testament historical paths are outlined as most effective forces within society in the far future. There are additional confirmations as to their identity in Revelation 11 including references to Egypt, Sodom, and the gift-giving season of the year.

The future Churches are both fully embracing Jesus Christ as Messiah while at the same time they have overcome historic offenses to do with unbelief, focus on errant themes such as the prosperity-Gospel, and errors as far as Inquisitions and other abuses of power are concerned. Both Churches, in our modern-day setting, currently possess flaws and they both have inconsistencies. However, this is not the question in the future. The Churches are called to be witnesses to the Almighty and in the future they perform in a remarkable fashion. Indeed, they attract the attention of the one-world governmental Beast that relishes power and seeks elimination of any and all competing philosophies and religions. The Beast is most pointedly oppositional to the Almighty and all of this is detailed in Revelation 11.

## REVELATION 11 ANALYSIS

Revelation 11 begins with John's direct involvement while observing events from Heaven which is a different spiritual dimension. This involvement is similar to his previous acts in Revelation 10 where he was instructed to taste and eat the small scroll. Recall that the small scroll was sweet and easy to ingest, but bitter in his stomach and difficult to digest—the attractive Gospel being easy to accept, but difficult to live out.

Here in Revelation 11, John is given another task. He obediently follows instructions and is seemingly told to measure or assess the status of religion and those within it. The scripture describes as such:

**A reed like a rod was given to me. Someone said, "Rise and measure God's temple, and the altar, and those who worship in it (Revelation 11:1).**

# REVELATION'S SCIENTIFIC ACCOUNT (RSA, 2025)

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## JOHN'S MATURITY

If we consider the successive Revelation 10 and Revelation 11 actionable situations by John involving the small scroll and then the measuring reed—they may be telling of the trust and leadership skills Heaven sees with John.

John is probably growing as a person as he records Revelation and learns the most profound concepts along the way. He meets Jesus, assists in relaying messages addressed to the Churches of Asia, and is granted a tour of Heaven. John then sees the dawn of time and the primordial creation events. He sees cataclysm as well. At one point an Elder talks to him in Heaven and, as stated, John gets further involved as he is invited to physically taste the small scroll. And now in Revelation 11, John may have a rather important role in ascertaining the status of religion. As seen there is a potential increase in the importance of John's involvement.

John is elevated from observer, to converser, to participant and now to potential judge or influencer. John's increased involvement is all quite intriguing. Potentially, John is now measuring, evaluating, and in essence judging the Temple and its people—perhaps judging the quality and status of believers in the Almighty overall.

## EVALUATE

John is given a measuring rod and is told to measure the Temple and the altar, but also the people there. While one can measure buildings such as temples or constructed structures such as an altar it is difficult to measure people. As such, it may be more appropriate to think of John as evaluating the people and the greater situation rather than simply measuring buildings and structures.

While the terms *measure* or *metreo*, G3354, is clear and indeed one can measure objects, buildings, and properties; it would be somewhat unusual to measure people. Better said, it could be that John was requested to *evaluate* the people involved with the Temple and altar, i.e., “those that worship there.” As such and overall, it could be that John is evaluating the status and quality of believers in the Almighty and the religion, overall.

And what about this evaluation? Why would John be called to evaluate people that worship the Almighty?

Logically, there would be no need for measurement or evaluation unless there was some sort of future ramification or some type of consequence or circumstance that was going to come into being. Measurement infers a type of preparation for the future. Indeed, this will be the case in Revelation where believers will be put to the test.

Potentially there is a type of interim sorting or discrimination occurring here. As we know, circumstances will get most difficult in Revelation for followers of the Almighty. Perhaps John is discriminating between weak, marginal believers and strong witnesses. Indeed we know that the future will be challenging for individual believers of the Almighty unlike anything seen before in history.

Revelation 11, verse 2 continues and further clues are granted. Just as John assesses so too Heaven assesses and makes a judgment call:

**Leave out the court which is outside of the temple, and don't measure it, for it has been given to the nations. They will tread the holy city under foot for forty-two months (Revelation 11:2).**

John is told to leave the outside portion of the Temple grounds. This has been given over to “to the nations” or rather unbelievers. Indeed, they shall be known as unbelievers by virtue of their slanderous and egregious actions, trampling the Temple grounds, and whatnot. Essentially, the Lord is instructing John not to waste time or effort. This area and this segment of society cannot be saved.

To reiterate, we see here in the early portions of Revelation 11 that there maybe a type of measuring or discriminating between believers and unbelievers. What is clear is that the Two Witness-Churches are comprised of outstanding, bold, and capable believers in the Almighty. Their blessed power and achievements dominate the rest of Revelation 11. On the flip side, the followers of the Beast are amazingly blasphemous and oppositional to God.

# REVELATION'S SCIENTIFIC ACCOUNT (RSA, 2025)

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So there is a type of discrimination between the two groups and as Revelation 11 unfolds we shall see that these opposing groups are absolutely polarized and completely devoted to, and motivated by, their cause.

## ZECHARIAH MEASURES

The allusion to measure or evaluate in Revelation 11 has strong parallels with Zechariah 2. Zechariah is an important book as it also identifies the Two Witness Anointed Ones. Furthermore, we also found the horses in Zechariah to be the same as those described in Revelation 6—the horses of the first four fundamental Seals. Recall that the Zechariah horses were fairly neutral and indifferently patrolling the Earth—not seeking wrath, judgment, or death.

Overall, Zechariah appears to be an important book to consider some forerunning objects also seen in Revelation, i.e., the measuring, the horses, the Anointed Ones. It is not surprising that insight to the Almighty was shared in the Old Testament as consistent with the New Testament. This is not to say that analysts should suddenly make the Old Testament the primary source for Revelation meaning or that John refers to some sort of code or secret symbolism hidden in the Old Testament—it just means to say there is one truth of the Lord God Almighty and it can be found in both the Jewish tradition and the Christian tradition.

To the point at hand, Zechariah indicates a similar measuring or assessing of the religion at the time:

I lifted up my eyes, and saw, and behold, a man with a measuring line in his hand. Then I asked, “Where are you going?” He said to me, “To measure Jerusalem, to see what is its width and what is its length” (Zechariah 2:1-2).

Thus, in Zechariah there also appears to be a type of ongoing assessment or evaluation of the followers of the Almighty and the greater religion as a whole. From this, there appears to be a preparation for the future. Zechariah 2 goes on to indicate the Lord will take care of His people in light of their enemies. Revelation could be the same whereby there is an assessment that later sees significant events occur and the Lord intervening to resurrect His people in a mighty way.

## TREAD

As alluded to by the measuring, assessing, and the need for preparing we discover that, yes, the overall religion and/or those believers in the Almighty will be attacked. John is told the Gentiles will “tread the holy city under foot for forty-two months.” Here, the term *tread* or *pateo* in the ancient Greek is numbered G3961 and is defined as follows:

To trample, (literally or figuratively): - tread (down under foot) (Strong 1890/2023).

The word *trample* denotes a rather intense and thorough attack and it is not some sort of mere criticism. It is physical in nature. It is rather intense and violent. It provides a rather clear outcome

The definition is worrisome in that it communicates there will be physical and rather complete harm to the outer Temple. The Strong phrase *down under foot* also infers a type of superiority is practiced by the offending party.

Although the central Temple is saved—perhaps representing the core religion or set of believers in the Almighty—the associated area will be destroyed. With the specter of religious persecution raised, once again one cannot help but think of Jesus’ words in Matthew 24:

This Good News of the Kingdom will be preached in the whole world for a testimony to all the nations, and then the end will come....for then there will be great suffering, such as has not been from the beginning of the world until now, no, nor ever will be. Unless those days had been shortened, no flesh would have been saved. But for the sake of the chosen ones, those days will be shortened (Mathew 24:14, 21-22).



# REVELATION'S SCIENTIFIC ACCOUNT (RSA, 2025)

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From Jesus Himself we see there are allusions to the good news Gospel, to the religious persecution, to the shortened days—all of these are relevant to our current analysis of Revelation. Certainly, believers will be forcefully tread upon.

## 42 MONTHS

The treading or trampling is to occur for 42 months. It appears the greater religion—the outer court, the holy city, and anyone standing in the way—will all be assaulted for an interim period of time. But what is meant by this 42 month time segment?

Throughout Revelation there are references to two general categories of time periods. In the first category, the time period is driven by more perfect Heaven-planned projects that revolve around the number seven. Examples include the seven days of creation performed by the Almighty, the seven fundamental Seals of Revelation, the seven developmental Trumpets, and the seven Bowls. Note these are all Heaven-initiated actions or sets of actions.

In the second category there are less than perfect human-based or evil-based situations that are either three and half years, 42 months, or 1260 days in the making. These less than perfect projects or undertakings are more reactionary in nature. They are interludes that might be interim or perhaps incomplete. It is noticeable that they are sometimes interrupted. Examples include the subject 42 months of trampling. There are the Two Witnesses evangelizing for 1,260 days under pressure and before being annihilated. There is the subsequent example of society celebrating the downfall of the Two Witnesses for three and a half days. There is Satan pursuing Mary in the wilderness for 1,260 days. These dire situations are half the duration of the Heaven-endorsed projects that are a perfect “seven.”

A summary of interim “half” interludes is as follows:

- A. In the immediate example, the Gentiles tread the holy city for 42 months—an interim event that takes place in the Earthly realm.
- B. Soon after this, the Two Witnesses evangelize on the Earth for 1260 days; they are annihilated by the Satan-led Beast.
- C. The resultant merry-making by citizens of the Earth that fully mock the demise of the Two Witnesses lasts for three and one-half days.
- D. In Revelation 12, Mary is protected from the dragon in the desert for an interim, emergency situation lasting 1260 days.
- E. The Beast, in Revelation 13, is granted 42 months to act—an evil, secular-based, interim time period.

While, clearly, all events are within the Almighty’s ultimate control, the interrupted time periods usually involve less than perfect human-based undertakings. The Almighty allows these usually desperate undertakings to serve His greater purpose. In the examples cited which are described from the spiritual, Heavenly point of view, ultimately the Two Witnesses are resurrected as stated later in Revelation 11; Ultimately Mary is rescued as stated in Revelation 12.

Thus, there are Heaven-sent assignments or projects totaling seven; and there are less than perfect interim evil-involved vignettes lasting half that number.

## TWO WITNESSES

Revelation 11 continues with an introduction to the humble but energized, evangelizing, and authoritative Two Witnesses. The Two Witnesses are relatively famous in modern-day Revelation folklore and prognostication. They are usually misidentified as actual resurrected people from the Old Testament such as Moses, Enoch, or Elijah—this although for being such prominent leaders there is no Old Testament prediction ever given.

Meanwhile, RSA evidences the identity of the Two Witnesses from a number of sources including Christ’s words in Revelation 1, parallels from Zechariah regarding the Anointed Ones, and later allusions in Revelation 11 regarding Sodom, Egypt, and gift-giving that all confirm and reconfirm the identity of the Two Witness-Churches. There is also the murdered Great Tribulation crowds of believers that likely comprise the Two Witnesses-Churches and,

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therefore, provide further collaborating information and consistency to the greater drama. The RSA identification process is evidence based and multi-faceted.

The central passage regarding the Two Witnesses is as follows:

**I will give power to my two witnesses, and they will prophesy one thousand two hundred sixty days, clothed in sackcloth. These are the two olive trees and the two lamp stands, standing before the Lord of the earth (Revelation 11:3-4).**

In many traditions two or more witnesses are often required for legal success in an investigation. For example, the Old Testament outlines that at least two witnesses are needed to create charges against an offending person:

One witness is not enough to convict anyone accused of any crime or offense they may have committed. A matter must be established by the testimony of two or three witnesses (Deuteronomy 19:15).

As stated, the Revelation Two Witnesses are readily known and do not require speculation as to their identity. They are not old men somehow resurrected from Old Testament times—their revival never referred to or recorded anywhere in the entire Bible. No, the Two Witnesses are described in Revelation as powerful entities influencing society en masse. They are identified in Revelation, first by Jesus Christ:

The seven lamp stands are seven assemblies (Revelation 1:20b).

Hence, from Jesus Christ Himself, lampstands are assemblies or Churches.

There is also collateral evidence from Zechariah in the Old Testament where it is not surprising that significant fact is also shown there. The evidence is Heaven-based again as Zechariah has discussions with an Angel. Lampstands are described whereby the Angel affirms Two Anointed Ones:

Then I asked him, “What are these two olive trees on the right side of the lamp stand and on the left side of it?” I asked him the second time, “What are these two olive branches, which are beside the two golden spouts, that pour the golden oil out of themselves?” He answered me, “Don’t you know what these are?” I said, “No, my lord.” Then he said, “These are the two anointed ones who stand by the Lord of the whole earth” (Zechariah 4:11-14).

Hence, from both Christ and as supported by Zechariah we can safely ascertain the identity of the Two Witnesses: They are anointed organizations otherwise known as Churches—probably one hailing from the Jewish Old Testament tradition and one hailing from the Christian New Testament tradition as shall be further proven in this analysis.

The Two Witnesses are described as extremely powerful and any past idiosyncrasies or insufficiencies are fully mitigated. The Two Witness-Churches fully manifest the authority and Gospel of Jesus Christ, Lord, King, and Messiah, as follows:

**If anyone desires to harm them, fire proceeds out of their mouth and devours their enemies. If anyone desires to harm them, he must be killed in this way. These have the power to shut up the sky, that it may not rain during the days of their prophecy. They have power over the waters, to turn them into blood, and to strike the earth with every plague, as often as they desire (Revelation 11:5-6).**

The Two Witnesses fully utilize their empowerment as granted from Heaven on high. They are given supernatural powers and exhibit these powers knowing that the public's souls are at risk. They also know that the time to convert is short and that their own lives are at stake.

Presumably in the future these Two Witness-Churches would be right-sized, clean, and effective. Unlike today, in the future they will have a perfectly righteous and fervent view of Jesus Christ as Messiah. They will clean-up past

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offences, say, to do with false Prosperity Gospel teaching seen on the Protestant front or, say, with entrapping women and children seen intermittently over the years on the Catholic front.

Both the Christian and the Jewish Churches have existed for millennia and represent millions of followers. They are the Revelation 11 target of the one-world Beast and the Two Witness-Churches are eliminated (before the Lord raises them up again). From their identities as Church organizations it is likely that the believers were murdered as part of the Two-Witness elimination in a mass genocide known as the Great Tribulation.

This criminal offence of historic proportions would fully motivate the direct involvement of Heaven. And, in fact, this is what occurs through the next chapters of Revelation when Heaven takes measures against the humanity-Beast partnership in chapters 14 through 16.

However, there is more logic to consider when analyzing the identity of the Two Witnesses: Notice that nothing is more insulting than to apply the Hebrew Church to Egypt where it was enslaved for centuries before the Passover. As well, nothing is more insulting to a clean Christian Church than to be associated with a polar-opposite lifestyle—that of Sodom. Arguably, these are the cases and we note that Sodom and Egypt are mentioned in Revelation 11—probably as insults raised by the Beast:

**When they have finished their testimony, the beast that comes up out of the abyss will make war with them, and overcome them, and kill them. Their dead bodies will be in the street of the great city, which spiritually is called Sodom and Egypt (Revelation 11:7-8).**

Moreover, when considering both Witness-Churches together, arguably nothing is more humiliating than to take the blessed, global holidays of Hanukah and Christmas and deface the season completely. The Beast ruthlessly and cynically replaces the holiday season with gift-giving. This happy gift-giving and celebrating marks the death of the Hebrew and Christian Churches. Being an Earth-based and fundamental evil plot, note the time period is constrained to three and a half days:

**From among the peoples, tribes, languages, and nations, people will look at their dead bodies for three and a half days, and will not allow their dead bodies to be laid in a tomb. Those who dwell on the earth will rejoice over them, and they will be glad. They will give gifts to one another (Revelation 11:9-10).**

Overall, on the identity issue, we see the Sodom-Egypt and gift-giving Christmas-Hanukah references as collateral evidence consistent with the lampstand-Church-Witnesses previously documented and the supporting evidence from Zechariah.

Two Witness-Churches Evidence Summary:

- A. Christ defines the seven lampstands as the seven Churches, that is, lampstands are churches (Revelation 1:20b).
- B. Revelation states “these are the two olive trees and the two lamp stands” (Revelation 11:4).
- C. Zechariah backs up the anointed Ones who are olive tree-lampstands (Zechariah 4:11-14).
- D. The elimination of the Two Witnesses is met with directed mockery—at Christians whom detest Sodom, and Jews whom detest Egypt (Revelation 11:8).
- E. Revelation also indicates society will engage in merry-making with gift-giving—they will takeover and mock the December season of Hanukah and Christmas (Revelation 11:10).
- F. The combined two-Church membership of innumerable believers and the Great Tribulation event provides supportive evidence—the genocide is consistent with a Two Witness-Church identity.
- G. The near simultaneous “Come up here!”, Woe, and Trumpet VII also also consistent with a Two Witness-Church scenario (Revelation 11:12-15).

From the table, all-told, the Two Witness-Church identification is succinct and definitive and accounts for the effective evangelism and the numbers involved. It accounts for the Great Tribulation scenario and potentially accounts for the Second Coming/ Seventh Trumpet.

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The accumulated evidence indicates the Two Witnesses are the future, believing, and effective Jewish and Christian Churches—each with significant masses of adherents.

## GREAT TRIBULATION

Logic dictates that the Two Witness-Churches would be comprised of millions, if not billions, of believers. As a result, the elimination of the Two Churches in Revelation 11 would also represent the elimination of large numbers of believers in an organized, methodical, mass-murder known as a genocide. Such an end-times genocide against believers in the Almighty is labeled the Great Tribulation—a phrase coined by Jesus Christ who predicted the event and a term later echoed by the Elder in Revelation 7.

This takedown of the Churches and its followers would be no small feat as the Two Witnesses are incredibly powerful. It would be reasonable that these are adept and effective Church organizations that are comprised of scores of believers—masses of human beings that are spreading the Gospel of Jesus Christ and the truth of the Almighty's supremacy.

History tells us that totalitarian regimes view religion as a competing ideology—an ideology that needs controlling or eliminating altogether. Whether it be Stalin's Russia, Mao's China, or Castro's Cuba, Christianity is seen as a competing entity that requires oversight and management. In historical terms, there is no comparison to Hitler's Germany and the Holocaust where six million Jews were murdered in a calculated and organized fashion—that is, they were murdered as part of a genocidal scheme. Although religion, at times, is favored by the masses—dictators demand loyalty and are not willing to share power or followers with a competing belief system.

The dictators disdain against citizens is shown at its polarized worst as a genocide. In the future one-world Beast scenario, the government enjoys exclusive global control. At some point it will exercise the real political and military power that it holds. The Beast will minimize, mitigate and eliminate religion altogether.

And this is exactly what occurs in Revelation.

The scenario of the Beast eradicating religion is foretold by Christ. He states the Great Tribulation will occur unlike any other undertaking in history. His words are unequivocal and the situation is clear. There will not be muddled speculation and prognostication as we see today. Christ states the harm will be significant. And the event will not be skirted or avoided. The victims are believers. And He warns for a reason—knowing the Great Tribulation will not be conveniently avoided:

Pray that your flight will not be in the winter nor on a Sabbath, for then there will be great suffering, such as has not been from the beginning of the world until now, no, nor ever will be (Matthew 24:20-21).

Note the King James Version uses the term *Great Tribulation* as first spoken by Jesus Christ. It is where the term came from. The KJV version is as follows:

But pray ye that your flight be not in the winter, neither on the Sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be (Matthew 24:20-21; King James Version, 1611).

Hence, the *Great Tribulation* is coined by Christ and the monumental event is warned by Him.

Recall also that earlier in Revelation John sees the victimized masses. Their identity is iterated by a Heavenly Elder to John. Therefore, Revelation also backs up what Jesus Christ previously says in crystal clear fashion. There is a Great Tribulation and it won't be pleasant:

After these things I looked, and behold, a great multitude which no man could count, out of every nation and of all tribes, peoples, and languages, standing before the throne and before the Lamb, dressed in white robes, with palm branches in their hands.

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They cried with a loud voice, saying, “Salvation be to our God, who sits on the throne, and to the Lamb!” All the angels were standing around the throne, the elders, and the four living creatures; and they fell on their faces before his throne, and worshiped God, saying, “Amen! Blessing, glory, wisdom, thanksgiving, honor, power, and might, be to our God forever and ever! Amen.”

One of the elders answered, saying to me, “These who are arrayed in the white robes, who are they, and where did they come from?” I told him, “My lord, you know.”

He said to me, “These are those who came out of the great suffering. They washed their robes and made them white in the Lamb’s blood” (Revelation 7:9-14).

Of note and underlining the fact that these are outstanding, upright individuals who experience a gruesome death, it is most remarkable that the Almighty personally consoles them:

Therefore they are before the throne of God, and they serve him day and night in his temple. He who sits on the throne will spread his tabernacle over them. They will never be hungry or thirsty any more. The sun won’t beat on them, nor any heat; for the Lamb who is in the middle of the throne shepherds them and leads them to springs of life-giving waters. And God will wipe away every tear from their eyes” (Revelation 7:15-17).

As outlined, the legitimate end-times Great Tribulation scene is played-out through much of Revelation. Without a doubt, the mass execution of believers will take place as detailed by Christ, as witnessed by John, as affirmed by the Elder, and as consoled by the Almighty.

With all the converging cosmic Revelation forces in motion—the development of humanity over the ages, the blasphemous Beast leading the world, the Two-Witness Churches and their millions of victimized believers, and the fact that the Great Tribulation is predicted by Jesus Christ—we are beginning to understand the profound significance of the upcoming Trumpet VII.

## SEVENTH TRUMPET

As summarized, there would be cosmic sympathy for the Great Tribulation victims on the Heaven side of the humanity versus Heaven ledger. There is little that is more personal to the Almighty than those witness-believer-Churches that complete God’s good work in an effective and upright manner—all to be murdered.

On the other side of the ledger, little could compete with the utter disdain, blasphemy, and egregious, criminal behavior that is exhibited by the Beast and humanity. They target the Almighty’s best and brightest people. The incredible arrogance and criminality of humanity provides a potential but scriptural Trumpet VII scenario which reflects the beginning of an epic conflict.

Although there is no doubt as to the outcome, it is an amazingly polarized situation: The Almighty with His masses of obedient believers on the one hand; and, the Beast-leading humanity with its science, technology, human-based solutions, one-world governmental system, and global (and potentially inter-galactic) economy on the other hand.

The relevant Trumpet VII scripture outlines that several important incidents occur within just a few short verses: There is a “Come up here!”, there is a “Woe”, and there is a seventh Trumpet.

The “Come up here!” regards the Two Witness-Churches killed by the Beast that are resurrected by the Almighty:

**...the breath of life from God entered into them, and they stood on their feet. Great fear fell on those who saw them. I heard a loud voice from heaven saying to them, “Come up here!” (Revelation 11:12).**

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Next, there is a Second Woe:

**The second woe is past. Behold, the third woe comes quickly (Revelation 11:14).**

This verse and Second Woe would fit our Great Tribulation theory. Furthermore, a Third Woe would well fit the actual end-times wrath to be poured out shortly in Revelation 16.

Recall that RSA previously determined the definition of “woe” in the chapter on Trumpet IV. The term does not regard threat or judgment. Rather, it is an expression of Heavenly sympathy.

Therefore, none of the Woes are an actual judgment or an actual threat. They might be the exact opposite: A communication affirming sympathy for the troublesome times ahead. We know that the First Woe expressed sympathy before Trumpets V, VI, and VII: Satan, his demons, and evil was cast to the Earth (Trumpet V), before the global war (Trumpet VI), and before the current Beast-led chaos (Trumpet VII). If we understand the Woes properly we see that Heaven is concerned about the fate of humanity. There is empathy and concern. And this concern is voiced.

Alas, there is a Seventh Trumpet. It follows immediately after the “Come up here” and the verse regarding the Woes. Potentially Trumpet VII could be the book-end to all the developmental Trumpets. If so, it would represent the absolute high-point of human development. The seventh Trumpet may also define the spiritual boundary whereby true end-times events are to follow soon. Either way, there is significant activity and praise within Heaven.

As mentioned and perhaps a relief to misguided, end-times, death narrative prognosticators, Trumpet VII is where Heaven finally utters the term *wrath*:

**The seventh angel sounded, and great voices in heaven followed, saying “The kingdom of the world has become the Kingdom of our Lord and of his Christ. He will reign forever and ever!”**

**The twenty-four elders, who sit on their thrones before God’s throne, fell on their faces and worshiped God, saying: “We give you thanks, Lord God, the Almighty, the one who is and who was, because you have taken your great power and reigned.**

**The nations were angry, and your wrath came, as did the time for the dead to be judged, and to give your bondservants the prophets, their reward, as well as to the saints and those who fear your name, to the small and the great, and to destroy those who destroy the earth” (Revelation 11:15-18).**

If a “Come up here”, Woe, Trumpet, and “wrath” were not enough drama, it is a pleasant surprise that the sorely missed Temple and the long sought Ark of the Covenant make appearances:

**God’s temple that is in heaven was opened, and the ark of the Lord’s covenant was seen in his temple. Lightings, sounds, thunders, an earthquake, and great hail followed (Revelation 11:19).**

Therefore, we see an absolute crescendo of activity in this passage with the “Come up here”, the Woe, the Trumpet sounding, the “wrath”, the Temple, and the Ark. There is not a verse in all of the Bible with so many sacred utterances and objects within such a condensed passage of text.

From the RSA viewpoint, Trumpet VII serves as a rational demaRSation to billions of years of Creation and millions of years of human development. Trumpet VII sounds at the zenith of humanity’s ability. Humanity will never meet this height of physical prowess and longevity, mental acuity and intelligence, and achievement whether it be technological advancement or the attainment of political power.

From now on there will be reductions in power. There will be insurmountable forces put in motion by the Bowls of Wrath. The Almighty will disarm humanity piece by piece. The Babylon sin-industry will be destroyed. Destructive constructs and phenomena which solely exist to oppose the Almighty and are the definition and epitome of evil—

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such as Death, Hades, the Devil, and the global governmental-corporate Beast—will all be separated from goodness and the Almighty. These evil concepts and institutions will be condemned to the Lake of Fire forever.

Meanwhile, believers in the Almighty will be part of a New Heaven and a New Earth where God walks with His people. But for our RSA purposes regarding the initiation and development of life, secular humanity will never achieve the same level of ability or power ever again.

## PHONAI II

One might note there are definite parallels between this Trumpet VII “Closing” so to speak and the Opening Ceremony which preceded the Trumpets.

Just as the Revelation 8:5 *phonai* or *sounds* stand alone as a celebration of the Big Bang-Creation event, so too the Revelation 11:19 utilization of *sounds* should not be blended with the descriptors of lightning, thunder, earthquakes, and hail. They are a sign of positive celebration and the King James Version (1611) again gets it right:

And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail (Revelation 11:19; King James Version, 1611).

The voice-based sounds have implications and they are not simply another pyrotechnic or audio-visual attribute—they hold meaning as there are countless Beings communicating something positive and something important.

Recall that the definitions have various nuances—most revolving around voiced-based sounds.

Therefore, the particular sounds in question can be defined as voiced-based human-tones and should not be confused with lightning, thunder and the like. There is probably raucous praise by masses of Beings witnessing incredible events in Revelation 11.

The celebrating masses might be praising God for saving the Great Tribulation crowd and perhaps might be in anticipation of the much prophesied new way where the Almighty walks with His people as outlined in various Old Testament passages.

In both the Opening Ceremony and Trumpet VII instances, we see the grandeur of Heaven and enormous applause by the millions of on-looking Beings. It not just thunder and lightning—there are resurrected people and Heavenly Beings involved and witnessing. There are millions of them. And they have a voice. They comprehend the meaning of what is occurring.

This is comprehension that we desperately need in our reading of Revelation. Therefore, it is a grave error to mask this praise or ovation. That is, to dilute or censor the term *phonai* as it appears in the ancient Greek texts in these instances.

Clearly, there would be voice-based appreciation, ovation, hooting and hollering, at the startling Big Bang-Creation event. The same may well be true of a new beginning under Trumpet VII after millions of years of sin where a new refreshing way is on the horizon.

There is something worth celebrating in Heaven. It could be the welcoming of the Two Witness-Churches. It could be regarding a victory over the Beast. It could be in anticipation of a new way. Alternatively, the mass voices, applause, and ovation of Revelation 11:19 could be celebrating the Second Coming of Jesus Christ.

## SECOND COMING

Perhaps a most obvious connotation to the “Come up here!” exclamation of Revelation 11:12 may regard the Second Coming of Christ. No other future event is probably more anticipated and more prognosticated about as the Second Coming of Jesus Christ. There are details offered from Christ Himself:

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And then the sign of the Son of Man will appear in the sky. Then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the sky with power and great glory.

He will send out his angels with a great sound of a trumpet, and they will gather his chosen ones from the four winds, from one end of the sky to the other (Matthew 24:30-31).

Even in Revelation, John of Patmos affirms all of this in his introduction:

Behold, he is coming with the clouds, and every eye will see him, including those who pierced him. All the tribes of the earth will mourn over him. Even so, Amen (Revelation 1:7).

Therefore, we learn the Second Coming will be quite a visual, loud, and public event. The glory and visibility of this spectacular, public event is also summarized by Paul:

For the Lord himself will descend from heaven with a shout, with the voice of the archangel and with God's trumpet. The dead in Christ will rise first, then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air. So we will be with the Lord forever (II Thessalonians 4:16-17).

Again, we learn the Second Coming will be a loud and visible public event.

However, the Bible cautions us that we are to be careful about predicting this event. Christ continues:

But no one knows of that day and hour, not even the angels of heaven, but my father only (Matthew 24:36).

While we agree that no one knows the timing of the Second Coming, we note the use of Trumpets in Matthew 24:31 and in II Thessalonians 4:16 which may be coincidental. From our RSA perspective, the Second Coming, if indeed parallel to the "Come up here!" of Revelation 11, may be a definite historical watershed event.

A Second Coming would more than warrant a Trumpet VII.

While there are definite parallels and similarities with what we know about the Second Coming of Christ—caution should be served and we should be careful not to over-prognosticate on this future event. The most prudent avenue of action would be to simply get ready and prepare ourselves as individuals. As stated time and again, the Second Coming can occur at anytime. Although we see a "Come up here" in Revelation 11, the Lord is sovereign and could re-appear at anytime. The best policy is:

Therefore, also be ready, for in an hour that you don't expect, the Son of Man will come (Matthew 24:44).

## TRUMPET VII CONCLUSION

In this Trumpet VII section we have seen how the absolute criminality of the Beast necessitates the Lord's involvement. The Beast knows no bounds and has complete control over humanity and over the souls of believers who are purged. However, humanity is not a victim as it fully worships the Beast. We see that leader and follower, Beast and humanity, act together as one.

The Revelation 11 Beast situation is polarized in contrast with the outstanding, upright, Witness-Church-believers who are providing effective evangelism. The eradication of these believers may well form the storied masses of the Great Tribulation. They are killed and taunted at every turn. The Beast ensures the public mocks and ridicules them at length. As outlined, global gift-giving and perhaps special holidays especially mock the Christian and Hebrew Church-Witnesses.

In His wisdom the Almighty has the Two Witness-Churches resurrected and a "Come up here!", a Second Woe, and a seventh Trumpet all take place. After this, the traditional end-times Revelation story then takes place with an unrepentant humanity opposing an ever merciful and sovereign Almighty.



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For our RSA purposes, the Trumpet VII sounding in Revelation 11:15 marks the high-point of human development and the climax of Revelation's Creation Account. The ability of created and developed life will not improve or increase any further.

Logically, it could be argued that Trumpet VII is the absolute high-point of human development—of human physical and mental ability. Of overall human progress. Of science and technology. Of political control. Of space-age weaponry that only science fiction movies can dream of.

Trumpet VII ushers in the Bowls of the Almighty's Wrath. This humanity versus Heaven showdown is recorded in Revelation 16. Later, the capturing and judgment of related institutions and figures are recorded in Revelation 19 and 20. Otherwise put, this end-times showdown, judgment, and prosecution begins with Trumpet VII in Revelation 11—something obsessive, current-day Revelation commentators love to see. The justified wrath of the Almighty is finally set in motion. And for once we can agree that, absolutely, the Almighty has a right to intercede and create justice within His own Creation.

At the end of the day, Revelation's Creation Account establishes a convicting hypothesis regarding an early-Earth chronology within the first half of the book of Revelation. The parallels between Revelation and science are remarkable. We summarize the definite relationship between Revelation 8 and 9 scripture and the factual scientific chronology, as follows. When listed side-by-side the evidence is quite compelling. We summarize some selected information and the main timeframe in which that force or Trumpet is initiated, but know that most chemical, biological, and related forces continue to this day—and as discussed, some will progress well into the future.

## PHONAI II

One might note there are definite parallels between the Trumpet VII book-end and the events associated with the Opening Ceremony which preceded the Trumpets. Just as the Revelation 8:5 *phonai* or *sounds* stand alone as a voice-based celebration of the Big Bang-Creation event, so too the Revelation 11:19 utilization of *phonai* or *sounds* mark rampant celebration in Heaven.

*Phonai* are voice-based celebration and should clearly be described as such for it factually exists in the original New Testament manuscripts as written in ancient first-century Greek.

The sounds in Revelation 11:19 are not merely natural sounds to be grouped with the lightning, thunder, earthquakes, and hail. Rather, they are a sign of positive celebration. Of note, the King James Version (1611) again gets it right with translating *phonai* as *voices*:

And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail (Revelation 11:19; King James Version, 1611).

The voice-based sounds have implications and they are not simply another pyrotechnic or audio-visual phenomenon. They hold meaning as there are countless Beings reacting to and-or communicating something joyous, positive, and important.

The celebrating masses might be praising God for resurrecting the Great Tribulation crowd. There might be celebration as to the Second Coming of Christ. There might also be celebration in anticipation of the much prophesied New Way where the Almighty walks with His people.

In both the Opening Ceremony and Trumpet VII instances, we see the grandeur of Heaven and enormous applause by the millions of on-looking Beings. It not just thunder and lightning—there are resurrected people and Heavenly Beings involved and witnessing. There are millions of them. And they have a voice. They comprehend the meaning of what is occurring.

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This comprehension and the profound aspects and ramifications of what we are reading desperately needs relaying to the public at large. It is a grave error for Bible publishers to mask this praise or ovation. That is, to dilute or censor the term *phonai* fully and concretely appears in the ancient Greek texts.

To reinforce this important notion, there would be voice-based appreciation, ovation, hooting and hollering, at the startling Big Bang-Creation event. The same would be true of a new beginning under Trumpet VII after millions of years of sin where a new refreshing way is on the horizon. There is something worth celebrating in Heaven. It could be the welcoming of the Two Witness-Church members. It could be regarding the interim Revelation 11 victory over the Beast. It could be in anticipation of a fabulous New Way that was promised in the Old Testament. It could be uncontrolled celebration regarding the Second Coming of Jesus Christ.

## REVELATION 11 CONCLUSION

In Revelation 11 we see how the amazing Two Witness-Churches are most effective in their evangelizing. Their identity is multi-faceted and combines Old and New Testament references along with proper interpretation of the events of Revelation 11.

While Christ defines lampstands as Churches and Revelation 11 confirms olive trees and lampstands, Zechariah backs up the Two Witness-Church identity. This identity is also supported by the miscellaneous actions and reactions of humanity when it thinks the Two Witnesses are destroyed.

Furthermore, the Great Tribulation masses and perhaps even Trumpet VII all support the notion of a two Witness-Church identity—a streamlined and succinct identity consistent with the concept of Occam's Razor.

The Two Witness-Churches draw the direct anger and blaspheme of the one-world Beast who has the power—and uses its power—to finally eradicate religion and all believers off of the face of the Earth. Or so it thinks.

The Churches and associated believers are resurrected in a “Come Up here!” which may include the Second Coming of Christ. There is a Woe exclaimed and a Trumpet VII sounded. As a result and shortly thereafter, there is voice-based sounds or *phonai* which is a primary indicator that a wonderful, profound event just occurred as stemming from Heaven-based actions.

Indeed, there is no where else in the Bible where a “Come Up here!” exclamation coincides with Woe and a Trumpet call. It is a climax of Heavenly, end-times activity unlike any time in all of cosmic history.

For our RSA purposes where we follow the rationality of the book of Revelation with its logic and sequential events, the Trumpet VII sounding in Revelation 11:15 marks the high-point of human development and the height of Revelation's creation account that spans from the Big Bang-Creation event through the various developmental Trumpet events. Arguably, the fundamental Seal-forces which precede the Creation events are all part of this grand dramas well—the seven-Sealed large scroll being proof whereby it encompasses both the fundamental life-forces and the Creationary events.

While there is celebration in Heaven, for unbelieving humanity a Woe applies and Trumpet VII is the absolute high-point of human development—of human physical and mental ability, of overall human progress, of science and technology, of political control, of space-age weaponry that only science fiction movies can dream of. From this point on humanity will digress.

Upon review we see how Revelation 11 sees the Gospel in full force and motion. The open, public, Gospel of Revelation 10 is at its most effective and prominent with the Two Witness-Churches of Revelation 11. The twin chapters of Revelation 10 and 11, then, show the spiritual advent of the Gospel and its development to full might.

In parallel, the twin chapters of Revelation 12 and 13 now consider the advent and high point of evil within the cosmos. They are analyzed, next.

## REVELATION 12

King James Version (1611)

1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2 And she being with child cried, travailing in birth, and pained to be delivered.

3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

World English Bible (2023)

1 A great sign was seen in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars.

2 She was with child. She cried out in pain, laboring to give birth.

3 Another sign was seen in heaven. Behold, a great red dragon, having seven heads and ten horns, and on his heads seven crowns.

4 His tail drew one third of the stars of the sky, and threw them to the earth. The dragon stood before the woman who was about to give birth, so that when she gave birth he might devour her child.

5 She gave birth to a son, a male child, who is to rule all the nations with a rod of iron. Her child was caught up to God and to his throne.

6 The woman fled into the wilderness, where she has a place prepared by God, that there they may nourish her one thousand two hundred sixty days.

7 There was war in the sky. Michael and his angels made war on the dragon. The dragon and his angels made war.

8 They didn't prevail. No place was found for them any more in heaven.

9 The great dragon was thrown down, the old serpent, he who is called the devil and Satan, the deceiver of the whole world. He was thrown down to the earth, and his angels were thrown down with him.

10 I heard a loud voice in heaven, saying, "Now the salvation, the power, and the Kingdom of our God, and the authority of his Christ has come; for the accuser of our brothers has been thrown down, who accuses them before our God day and night.

11 They overcame him because of the Lamb's blood, and because of the word of their testimony. They didn't love their life, even to death.

12 Therefore rejoice, heavens, and you who dwell in them. Woe to the earth and to the sea, because the devil has gone down to you, having great wrath, knowing that he has but a short time."

13 When the dragon saw that he was thrown down to the earth, he persecuted the woman who gave birth to the male child.

14 Two wings of the great eagle were given to the woman, that she might fly into the wilderness to her place, so that she might be nourished for a time, times, and half a time, from the face of the serpent.

15 The serpent spewed water out of his mouth after the woman like a river, that he might cause her to be carried away by the stream.

16 The earth helped the woman, and the earth opened its mouth and swallowed up the river which the dragon spewed out of his mouth.

17 The dragon grew angry with the woman, and went away to make war with the rest of her offspring,\* who keep God's commandments and hold Jesus' testimony.

# REVELATION'S SCIENTIFIC ACCOUNT (RSA, 2025)

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## REVELATION 12 INTRODUCTION

With the twin chapters of Revelation 10 and 11 completed regarding the introduction of the good news Gospel to the Earth—from the spiritual point of view—through to its fruition and height of effectiveness under the Two Witnesses, we now turn to the parallel twin chapters detailing the advent and fruition of evil.

Here, from the spiritual perspective and John taking notes from his Heavenly vantage point, Revelation 12 outlines how Satan became opposed to the Almighty's plan and the good news Gospel whereby he was cast from Heaven. Later, Revelation 13 will detail Satan's egregious actions that see the rise of evil within human life whereby it outright dominates the social, economic, and political landscape of the globe.

Revelation 12 is often entitled 'The woman and the dragon' whereby it might more accurately read 'Mary, Jesus, and Satan'. Although the wondrous and expecting Mary opens the chapter, it is really the pending and revolutionary work of Jesus Christ and the potentiality of the Gospel that has Satan's complete attention. Satan pursues Mary relentlessly in hopes of eliminating the Christ-child and, therefore, extinguishing any hope of the good news Gospel for all humankind.

It is because of Jesus and what He will accomplish on the cross—serving as the sacrificial Lamb and atoning for our offenses against God, eternally and for each and every one of us—and the fact that Christ conquers death—all of it gains Satan's unwavering attention over the eons of human creation, development, and existence.

In Heavenly terms we will see how Satan, ever the liar and deceiver, attempts to stop Mary—and in reality, Jesus—by all means possible. This pursuit of Mary is not new to us and in factual terms from our Earthly perspective, we know that Mary—someone with whom Heaven found great favor—was criticized and attacked at every turn. She was attacked most of her life and resultantly had incredibly adventuresome experiences. The Angelic visitation, the pregnancy and unorthodox marriage to Joseph, the farmhouse birth, the pursuit by Herod, the flight to Egypt, and the religious criticism as the mother of a young Jesus—all would be too much for most to bear. Moreover, at some point Mary saw the death of her husband, the torture and interim death of her son, and persecution of her personal friends, the Apostles. Truly Mary is an upright woman with whom Heaven found favor.

There are a number of other fascinating details to do with Revelation 12. As identified by Christ in Revelation 1, the stars represent Angels and potentially a full third of Angels express their loyalty to Satan and follow his demise. This occurs in a war which Satan loses, and resultantly, he and his demon-followers—no longer employed as messenger-Angels for the Almighty—take the catastrophic, Revelation 9, Trumpet V, Chicxulub asteroid to Earth. As such, the classic, age-old question as to how evil came to Earth is answered.

## REVELATION 12 ANALYSIS

### A PROMINENT WOMAN

John begins chapter 12 by recording a spectacular scene witnessed in Heaven. It is an unfathomable, dazzling, and mesmerizing display far exceeding any New Year's fireworks or any concert lightshow. Objects of the universe are utilized as visual effect devices and the planets and stars are used to honor what Heaven considers to be a most amazing and prominent woman. Revelation 12 opens with:

**A great sign was seen in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars (Revelation 12:1).**

By any calculation and any sort of logic the person portrayed is an honorable woman who has surely completed the will of God. She is honored and celebrated in the most awesome of all fashions. She is clothed with the sun and possesses a crown of stars on her head while the moon is at her feet. It is unlikely that anyone could be more honored.

Some Revelation analysts attempt to identify the woman by various, simplistic means. Many relate the woman's stars to Joseph's dream in Genesis where stars are a central theme and from this they insist the woman represents the

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nation of Israel. However, the dream situation doesn't fit very well as it involves 11 stars whereas the woman has a crown of 12 stars.

At the same time, most prognosticators dismiss or downplay the role of the woman and come across as misogynistic as they do. It is notable that the vast majority of Revelation prognosticators are male.

Ultimately, analysis to do with the woman's identity is rather simplistic and quite faulty. The resultant identification of the woman is usually erroneous and verse two begins to provide evidence against the nation of Israel argument:

**She was with child. She cried out in pain, laboring to give birth (Revelation 12:2).**

## MARY

The woman in Revelation 12 is one that Heaven favors like no other. There are not many women in the Bible described as giving birth—the birth event and the child being important parts of the chapter 12 text. As a result, all clues point to Mary. Detailed consideration of this possibility and clues from later in Revelation 12 clearly have Mary as the subject woman adored by Heaven.

The young Mary, indeed, was a woman of virtue as determined by Heaven and visited by Angels. As an adult she was an over-achiever in repetitions of life and death circumstance—a fact conveniently forgotten by Revelation analysts. But the record is clear and Mary is an overcomer worthy of favor: She experienced a peculiar pregnancy in an epic drama, she tolerated giving birth in a farm stable, and she had a desperate life-saving trek to Egypt. She lost a husband, a son (for a time), and many friend-Apostles. She was surely pursued, criticized, and threatened throughout her lifetime.

And all of Mary's factual biography is seemingly paralleled from the spiritual, Heavenly point of view—a different time, place, and dimension—which John of Patmos records. Although Christian analysts seem to overlook Mary's clear identity in Revelation 12, there are many, usually hailing from the Catholic segment of Christendom that count in the millions, that revere Mary today. In this believing segment she is sometimes known as the "Mother of God." Those of us seeking the truth of Revelation will do well to confirm Mary's identity just as Heaven honors her in Revelation 12 and just as RSA will firmly evidence her identity.

How many Revelation prognosticators deny Mary and somehow come to the conclusion that this incredible woman is, instead, the nation of Israel is difficult to understand. While Mary is outstanding by any measure—and there is an accumulation of evidence to support this claim—the nation of Israel is quite arguably an unstable country with a patch-work past. Although to be honored, Israel is far from perfect.

Israel has seen periods of disobedience to the Almighty. Israel, at times, has shown oppositional defiance against the Almighty. Israel has been sent into captivity in Egypt. Once out, it turned to worshipping a golden calf. Israel's Temple was destroyed whereby the nation was sent into exile in Babylon. Its Temple was destroyed a second time by the Romans in 70 A.D. So, if anything, Israel has a questionable track record. Thus, to firmly identify the Revelation 12 woman as Israel is a precarious claim not supported by the sum of evidence produced over millennia.

On the other hand, Mary the most apparent candidate, clearly exudes the virtues of humility, obedience, and peace, among others. These characteristics are, time and again, treasured by Heaven throughout the Bible. As such and as documented extensively, Luke 1 outlines Heaven's favor with Mary:

In the sixth month of Elizabeth's pregnancy, the angel Gabriel was sent by God to a town of Galilee called Nazareth, to a virgin engaged to a man whose name was Joseph, a descendant of David, and the virgin's name was Mary.

The angel came to her and said, "Greetings, favored one, the Lord is with you!" But she was greatly troubled by his words and began to wonder about the meaning of this greeting.

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So the angel said to her, "Do not be afraid, Mary, for you have found favor with God! Listen: You will become pregnant and give birth to a son, and you will name him Jesus. He will be great and will be called the Son of the Most High, and the Lord God will give him the throne of his father David. He will reign over the house of Jacob forever, and his kingdom will never end."

Mary said to the angel, "How will this be, since I have not been intimate with a man?" The angel replied, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore the child to be born will be holy; he will be called the Son of God...."

So Mary said, "Yes, I am a servant of the Lord; let this happen to me according to your word." Then the angel departed from her (Luke 1:26-38).

We see that Mary, this honorable woman, neither hails from a Heavenly realm nor is she a popular monarch or a powerful nation. She, however, is a communicative, obedient, and humble servant. All of this might be why she is treated as a favored one by the Almighty. Related to this honor, Luke 1 details Mary's virtues in a famous passage.

Mary's Song is as follows:

And Mary said, "My soul exalts the Lord, and my spirit has begun to rejoice in God my Savior, because he has looked upon the humble state of his servant. For from now on all generations will call me blessed, because he who is mighty has done great things for me, and holy is his name;

From generation to generation he is merciful to those who fear him. He has demonstrated power with his arm; he has scattered those whose pride wells up from the sheer arrogance of their hearts. He has brought down the mighty from their thrones, and has lifted up those of lowly position; he has filled the hungry with good things, and has sent the rich away empty.

He has helped his servant Israel, remembering his mercy, as he promised to our ancestors, to Abraham and to his descendants forever" (Luke 1:46-55).

Past Mary's Song, we now observe in Revelation 12 how Mary is adored by Heaven. She is an inwardly beautiful human being and this beauty is honored by Heaven. She is honored, from Heaven's spiritual point of view, as a wondrous woman clothed with the sun, adorned with a spectacular crown of 12 stars, and with the moon at her feet.

Mary is to be respected and not underestimated and she is rightly identified as the woman in Revelation 12. This identification is further evidenced with the remaining details of the chapter. The identification of the person, Mary, is parallel to the identification of the person, Jesus, and the person, Satan the dragon. That is, to suddenly interject the nation of Israel does not fit with the vignette of the persons involved in the chapter 12 scenario.

## THE DRAGON

Somewhat parallel to the magnificent Revelation 12 scene of Mary within celestial bodies is a daunting scene regarding the dragon, Satan. Revelation 12 continues:

**Another sign was seen in heaven. Behold, a great red dragon, having seven heads and ten horns, and on his heads seven crowns (Revelation 12:3).**

Knowing, and beginning to fully comprehend the significance of what is occurring with God's master plan, Satan makes himself the central figure through the rest of Revelation 12 and into Revelation 13. As seen, Satan controls numerous kingdoms, leaders, and governments.

Perhaps understanding that Mary is no ordinary mother and she will bear the Son of God; and perhaps understanding the greater significance that this Son will conquer death—Satan begins to take desperate and unyielding action. Satan will not end his efforts. He becomes diametrically opposed to what is about to unfold. Satan

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remains fervent in his cunning opposition for the rest of the age.

Satan is not so much interested in Mary as he is in eliminating her baby, Jesus, who will overcome all things. Jesus will provide an example for humankind and later overcome sin. Jesus will provide the ultimate service and will give His life for each and every one of us. This profound ministry of Jesus is what Satan wants to end. However, it is the expecting Mary that is the initial target of Satan's rage in Revelation 12. The episode continues:

**His tail drew one third of the stars of the sky, and threw them to the earth. The dragon stood before the woman who was about to give birth, so that when she gave birth he might devour her child (Revelation 12:4).**

## EVIL

While we see and understand Satan's obsession with Mary, the phrase to do with a third of the stars is an intriguing one. Consistent with what we know about stars being equated with angels by Jesus Christ in Revelation 1, this verse describes how a full third of the angels follow Satan to Earth. Perhaps more vividly, we see how Satan potentially ensnares and violently hurls a third of angels to the Earth.

The introduction of Earth in verse 4 is an important notion. Altogether, the scripture has primordial with profound cosmic implications. The text describes how evil came to Earth.

This downfall event is the same event detailed in Revelation 9 where Satan and his demons receive a spectacular one way ride to Earth via a falling star. As detailed in the RSA analysis of Trumpet V, the falling star may well be the Chicxulub asteroid of some 66 million years ago—this from the Earth-based scientific point of view. As applied to and combined with Revelation 12, it appears to be how evil and Satan came to Earth together with a third of fallen angels and-or legions of demons.

This is a profound finding in the book of Revelation. Evil came to Earth and pre-existed human existence and habitation. Evil existed at the time of the primordial Garden of Eden. Evil existed with the Satan in the form of the snake that coerced and deceived Eve. And evil exists today.

## JESUS

Back to Revelation 12 and Satan's relentless pursuit of Mary and Jesus we find that, from the Heavenly point of view, Jesus is described as a resolute leader. Moreover and absolutely, He is the Son of God as verse 5 describes:

**She gave birth to a son, a male child, who is to rule all the nations with a rod of iron. Her child was caught up to God and to his throne (Revelation 12:5).**

Of note, the ancient Greek term *poimaino* might be better defined as *shepherd* instead of the word *rule*. Strong defines *poimaino*, G4165, as:

To tend as a shepherd (or figuratively supervisor): - feed (cattle), rule (Strong 1890/2023).

With the term in question defined as *shepherd*, to many Christians this fully insinuates that Jesus, also known as the Good Shepherd, is the one that is born here in Revelation 12:5. It is not just some tough ruler that is born but a loving shepherd who is stable and authoritative as described by the phrase *rod of iron*. Overall, the passage further supports the identities of both Jesus and his Earthly mother, Mary, in Revelation 12.

## PURSUIT

Mary gives birth to Jesus who is the son of God. Jesus is part of the Almighty. He is hardwired with God in Heaven. As seen in this verse, in spiritual terms, Christ is directly "caught up to God and to His throne." In parallel Earthly terms, Christ is presented as the well-known baby in the manger born in a stable in Bethlehem some 2,000 years ago.

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While Christ is quite safe in spiritual terms—being part of the Godhead and being taken straightway into Heaven—Mary remains at risk. Therefore, Mary, in spiritual terms, must find her escape and safety on the Earth. The passage continues:

**The woman fled into the wilderness, where she has a place prepared by God, that there they may nourish her one thousand two hundred sixty days (Revelation 12:6).**

In spiritual terms, Mary continues to be pursued by Satan and she must find her way to the safety of the wilderness. She is there for an incomplete time segment of 1,260 days.

Simultaneously and in human point-of-view terms, Mary is also pursued. She perpetually lives on the run and in the shadow of constant criticism. She has an unusual pregnancy that surely saw mass criticism. She had a census-based sojourn towards Nazareth which is also an extraordinary adventure. She experienced a rather historic birth of her son in Bethlehem. She then experienced a life or death flight to Egypt in light of Herod's infanticide.

Her challenging life does not stop there as from the factual record we know that she lost her husband early in life. Later in her lifespan, she lost many if not all of her Apostle-friends. Consistent with all of this, she undoubtedly was the target of life-or death threats and conspiracies herself.

Overall and quite arguably, Mary was on the run—her life in danger from our Earthly viewpoint—her entire existence. Thus, the Revelation 12 spiritual perspective of Satan harassing and pursuing Mary fits well with what we actually know about her factual lifespan experiences.

## WAR

From Satan's point of view, the situation is desperate. For starters, Satan may have been hoping for the Almighty's favor over the eons only to be overshadowed by Jesus. It is clear that Satan is unusually fervent in his opposition to Mary and Baby Jesus. Jesus, the future Christ, is indeed born and is fully protected by Heaven—something that enrages Satan as he is looked over and misses his opportunity for political power in the Heavenly realm.

However, it could be the profound and pending action of Heaven that gains Satan's ire the most. The potentiality of Jesus Christ fully conquering death is becoming a serious proposition. This ultimate forgiveness of sin may be the central and most significant motivating factor to Satan's absolute opposition and desperation.

All of this background information could be why Satan initiates a war as detailed in Revelation 12:

**There was war in the sky. Michael and his angels made war on the dragon. The dragon and his angels made war. They didn't prevail. No place was found for them any more in heaven. The great dragon was thrown down, the old serpent, he who is called the devil and Satan, the deceiver of the whole world. He was thrown down to the earth, and his angels were thrown down with him (Revelation 12:7-9).**

Satan loses the war and he is thrown down to the Earth together with his follower-demons. As stated, this Revelation 12 throw-down is parallel to the Revelation 9 episode which outlines a falling asteroid together with magma vents and demons arriving on primordial planet Earth. The arrival of evil on Earth in Revelation 9, in the middle of the developmental Trumpets, is congruent and equivalent in content regarding the arrival of evil on Earth here in Revelation 12.

As seen, a number of terms are utilized to describe Satan including *dragon*, *serpent*, *devil*, *deceiver*, and the like. Some of the verses use the terms interchangeably, for example, verses 13 to 17 alternate between *dragon* (drakon, G1404) and *serpent* (opheos/ophis G3789). The names for Satan dominate the chapter, however, at every turn he is opposed, beat, or put off.



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The themes of Satan's pursuit, his throw-down to Earth, and the expected realization of the full resurrection and Gospel of Jesus Christ are then repeated and reiterated in Revelation 12. These ancient and timeless, cosmic events of Revelation 12 are significant: The war is won by Heaven. Creation is progressing. Jesus Christ is on the throne. And the seeds of a good news Gospel are planted. There is a type of long-run equilibrium established where the Almighty's plan is achieved. Satan, however, will remain relentless:

**I heard a loud voice in heaven, saying, "Now the salvation, the power, and the Kingdom of our God, and the authority of his Christ has come; for the accuser of our brothers has been thrown down, who accuses them before our God day and night (Revelation 12:10).**

## WINNING METHOD

Interestingly, the method by which Satan and evil is overcome is via the blood of Jesus Christ and via "the word of their testimony." Victory is not achieved by military might that includes soldiers, armaments, nuclear weapons, and the like. Revelation affirms:

**They overcame him because of the Lamb's blood, and because of the word of their testimony. They didn't love their life, even to death (Revelation 12:11).**

This winning method which is based on the blood of Jesus and a peaceful, confident witness of Him cannot be overstated. Current common thinking on Revelation has the public understanding that the end times are dominated by war, military outcomes, and overall death and destruction scenarios. Time and again as we have found in RSA the physical death narrative propagated by end-times commentators is not necessarily true.

Again, Revelation 12 outlines that winning is accomplished by two methods: Firstly it states the good forces won "by the blood of the lamb"—that is the sacrificial life of Jesus Christ that overcame death and set the example for all of humanity.

Secondly Revelation 12 states they won "by the word of their testimony" and by sacrificial living. That is, truth and humility prevail. It is not lies and physical force. The witness to truth and the power of love is how so many spiritual situations and Earthly problems are won.

All of this is declared as true in this primordial and ancient cosmic setting as it is today. As such we can all rejoice and take solace that the method to overcoming evil is really quite straightforward and forever within our grasp.

It is great news! It forever makes Revelation as a central part of the good news Gospel of Jesus Christ. Accordingly Revelation 12 continues, as follows:

**Therefore rejoice, heavens, and you who dwell in them. Woe to the earth and to the sea, because the devil has gone down to you, having great wrath, knowing that he has but a short time (Revelation 12:12).**

## WOE REPEATED

Although our victory is assured and we have methods to be overcomers, the term *woe* is utilized here as it was preceding Satan's arrival on Earth in Revelation 8:13. Make no mistake, Satan will be a daunting enemy. Yes, we are overcomers in Christ Jesus, but Satan will place enticing traps, beautiful deceptions, and seemingly justified undertakings before us. As such, we are warned.

Recall, the Revelation 8 Woe was similar:

**Woe! Woe! Woe to those who dwell on the earth, because of the other blasts of the trumpets of the three angels, who are yet to sound!" (Revelation 8:13).**

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The Revelation 8 First Woe came at a point just preceding the arrival of Satan and evil on the Earth. It also preceded an extinction level Trumpet VI global war and the remarkable events surrounding Trumpet VII.

As such, the Revelation 8 and Revelation 12 woes are very similar. Satan and his evil, together with mind-boggling sinister events, will test the moral fabric of humanity.

## HEAVENLY TACTICS

Revelation 12 continues from the spiritual dimension and its remainder is difficult to comprehend. However, keep in mind that the following scenario is strictly from the spiritual, Heavenly point of view. Also keep in mind what we know about the basics of life and the basics of evil. Here, Satan will prove relentless and will attempt to use objects of life for deathly purposes. He is deceptive and manipulative as always. Revelation 12 continues:

**When the dragon saw that he was thrown down to the earth, he persecuted the woman who gave birth to the male child. Two wings of the great eagle were given to the woman, that she might fly into the wilderness to her place, so that she might be nourished for a time, times, and half a time, from the face of the serpent. The serpent spewed water out of his mouth after the woman like a river, that he might cause her to be carried away by the stream. The earth helped the woman, and the earth opened its mouth and swallowed up the river which the dragon spewed out of his mouth (Revelation 12:13-16).**

From the passage, we see that Mary is pursued without pause in spiritual terms. From our point of view we know that Mary received ample threats after delivering Jesus. Surely, just as the disciples had difficult lives and died for their cause, Mary had a similarly traumatic life. Past the unusual pregnancy and birth, we know she was forced to flee to Egypt, dealt with the death of a husband, the death of a son, and relentless criticism and persecution as a central member of the new Christian movement.

In the spiritual symbolic sense we see that Mary's taking to the safety of the wilderness. We note that an incomplete time, that is not a full seven, is achieved. This logically indicates that the time in the wilderness is interim.

Typical of Satan the accuser who deceives the masses he attempts to use water—often seen as a symbol of life—to try to destroy Mary.

However, in an even greater sense of irony, the Almighty utilizes the Earth, that is the land, to stop the river of water meant to destroy Mary.

Satan is stopped at every turn. He probably becomes even more resentful and hateful to the Almighty. Revelation states Satan sought any follower of the Almighty's to destroy:

**The dragon grew angry with the woman, and went away to make war with the rest of her offspring, who keep God's commandments and hold Jesus' testimony (Revelation 12:17).**

## TRANSLATION

Depending on the Bible version, the stretch of verses from Revelation 12:17 (also 12:18 in some versions) to 13:1 provides one of the most significant instances of translation disparity seen within the entire Bible.

According to the World English Bible (2023) the ending of chapter 12 and beginning of chapter 13 is seen as:

The dragon grew angry with the woman, and went away to make war with the rest of her offspring, who keep God's commandments and hold Jesus' testimony (Revelation 12:17).

Then I stood on the sand of the sea. I saw a beast coming up out of the sea, having ten horns and seven heads. On his horns were ten crowns, and on his heads, blasphemous names (Revelation 13:1).

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According to the King James Version (1611) the entire passage is:

Then the dragon was enraged at the woman and went off to wage war against the rest of her offspring—those who keep God's commands and hold fast their testimony about Jesus (Revelation 12:17).

The dragon stood on the shore of the sea. And I saw a beast coming out of the sea. It had ten horns and seven heads, with ten crowns on its horns, and each head a blasphemous name (Revelation 13:1).

## SATAN SCHEMES

Regardless of translation and regardless of who is standing on the edge of the sea, Satan is at a loss. It almost seems as though he needs to derive a better, more detailed plan "B" than just pursuing Mary and Jesus around the cosmos. One gets a sense of his scheming and his fixation on injuring anything and everything of the Almighty's.

Satan is perplexed and motivated as ever. Satan realizes he has to be rather clever and long-term in his outlook to attempt to destroy or deceive the Almighty's creation. It could be why he carefully and in the long-run plans, develops, and invests in a global, secular, and all-encompassing entity such as the Beast.

As shall be seen in Revelation 13, Satan, indeed, is scheming as ever. Put off by his failure to destroy Mary, his failure to destroy the Baby Jesus, and his over-arching failure to destroy the related good news Gospel of Christ and His conquest over death—Satan becomes ever more conniving.

As Revelation proceeds and as time marches on, Satan will become less reactionary and more patient and detail-oriented in his approach. Revelation 13 will document a finessed, long-term approach that will entrap most of humanity. Therefore, the advent of evil seen in Revelation 12 will come to full fruition in Revelation 13.

## REVELATION 12 CONCLUSION

In summary, we see that chapter 12 begins with a glorious scene of the beloved Mary, celebrated by Christians world-wide, and especially adored within the Catholic community. But more importantly, Mary is adored by Heaven and is arguably the only human being that wins so much praise and favor from Heaven. Mary's Song is a lasting, eternal tribute as is her spectacular appearance, from Heaven's spiritual perspective, seen here in Revelation 12.

As amazing as Mary is, she is not the overall subject of the chapter. It is her Son, Jesus Christ that is the center of focus as Jesus—and more accurately what He is about to accomplish—attracts Satan's attention. The planned Gospel and its center-piece conquering of death for all of humanity is something that will change the universe forever. As such, Satan pursues Mary and the Christ-child relentlessly—the child being taken directly to Heaven while Mary is protected on Earth.

Revelation 12 provides clues to the end-times drama that is developing. Satan's pursuits indicates that he will never stop. Satan is relentless in his bent towards destroying anything of the Almighty's creation, especially humanity and any and all efforts to grant humanity second chances, resurrection, or Christ-centered salvation. Satan is fixated and obsessed with anything Heavenly. He is oppositionally defiant. He is diabolically opposed. All of it provides a basis to our understanding of the rest of Revelation. We now understand why Satan, death, Hades and all entrapping organizations and methodologies need to be permanently destroyed and cast into the Lake of Fire at the end of the age.

We now turn to chapter 13 where evil comes to its highpoint and Satan is at his scheming best. He invests, long-term, in a one-world system that unites the people of the globe under an orchestrated corporate-government entity known as the Beast. All of which is discussed and analyzed, next.

## REVELATION 13

King James Version (1611)

1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.  
2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.  
3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.  
4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?  
5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.  
6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.  
7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.  
8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.  
9 If any man have an ear, let him hear.  
10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.  
11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.  
12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.  
13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,  
14 And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.  
15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.  
16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:  
17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.  
18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

World English Bible (2023)

1 Then I stood on the sand of the sea. I saw a beast coming up out of the sea, having ten horns and seven heads. On his horns were ten crowns, and on his heads, blasphemous names.  
2 The beast which I saw was like a leopard, and his feet were like those of a bear, and his mouth like the mouth of a lion. The dragon gave him his power, his throne, and great authority.  
3 One of his heads looked like it had been wounded fatally. His fatal wound was healed, and the whole earth marveled at the beast.  
4 They worshiped the dragon because he gave his authority to the beast; and they worshiped the beast, saying, "Who is like the beast? Who is able to make war with him?"  
5 A mouth speaking great things and blasphemy was given to him. Authority to make war for forty-two months was given to him.  
6 He opened his mouth for blasphemy against God, to blaspheme his name, his dwelling, and those who dwell in heaven.  
7 It was given to him to make war with the saints and to overcome them. Authority over every tribe, people, language, and nation was given to him.  
8 All who dwell on the earth will worship him, everyone whose name has not been written from the foundation of the world in the book of life of the Lamb who has been killed.  
9 If anyone has an ear, let him hear.  
10 If anyone is to go into captivity, he will go into captivity. If anyone is to be killed with the sword, he must be killed. Here is the endurance and the faith of the saints.  
11 I saw another beast coming up out of the earth. He had two horns like a lamb and it spoke like a dragon.  
12 He exercises all the authority of the first beast in his presence. He makes the earth and those who dwell in it to worship the first beast, whose fatal wound was healed.  
13 He performs great signs, even making fire come down out of the sky to the earth in the sight of people.  
14 He deceives my own people who dwell on the earth because of the signs he was granted to do in front of the beast, saying to those who dwell on the earth that they should make an image to the beast who had the sword wound and lived.  
15 It was given to him to give breath to the image of the beast, that the image of the beast should both speak, and cause as many as wouldn't worship the image of the beast to be killed.  
16 He causes all, the small and the great, the rich and the poor, and the free and the slave, to be given marks on their right hands or on their foreheads;  
17 and that no one would be able to buy or to sell unless he has that mark, which is the name of the beast or the number of his name.  
18 Here is wisdom. He who has understanding, let him calculate the number of the beast, for it is the number of a man. His number is six hundred sixty-six.



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## REVELATION 13 INTRODUCTION

John of Patmos seemingly attaches chapters 12 and 13 together. Indeed, it is later New Testament copyists that number the chapters and John's original writing can probably be best conceived as a single advent of evil and Beast vignette.

Regardless of chapter breaks, the details in Revelation 13 flow from Satan's war loss in Heaven—a war perhaps initiated by his rage and jealousy of what the new Baby Jesus was about to accomplish—through to a grand, seemingly fool-proof scheme to annihilate believers in the Almighty.

Satan's plan is insightful and detailed. It leverages humankind's bent towards selfishness, greed, and the desire for power. Satan, the dragon, fully empowers the secular corporations and governments of the world. Over time, global problems see increased governmental cooperation and international solutions and over time, global businesses see consolidation and unification.

Similarly and over time, individuals experience personal success while being immersed in Babylonian debauchery. As such, the future one-world corporate-government system is unified, successful, fully supported, and therefore becomes a planetary power unopposed. The Beast is daunting, intimidating and ever so successful and popular.

Extrapolating from earlier in Revelation—especially from the seven Trumpets that see the creation of the universe, the development of the Earth, and the progress of humanity—it is possible that humankind perceives itself as being on par with the Deity. That is, the Beast who represents and leads secular humanity, thinks itself as god-like and equal to the Almighty.

Revelation 13 itself is rather clear that humankind is more than confident. Humankind is arrogant and blasphemous without hesitation. It would appear that humankind, under the Beast's leadership, seemingly has solved everything, can endeavor to conquer most anything, and considers itself beyond approach. This success and arrogance may be part of its brash blasphemy against the Almighty—the one last power in humanity's way representing the one last set of religious followers that need to be eliminated.

Indeed, Revelation 13 sets the stage for a human-Heaven showdown—one that seems inevitable at some point.

## REVELATION 13 ANALYSIS

### VERSION DIFFERENCES

As noted in the previous analysis on Revelation 12, the ending to the chapter and the beginning of Revelation 13 may vary depending on the Bible version being utilized. Although this is a rather stark literary difference, the overall meaning to Revelation remains the same.

All the same, the two RSA-utilized Bible versions are as follows with the New English Bible (2023) replicated first:

**The dragon grew angry with the woman, and went away to make war with the rest of her offspring, who keep God's commandments and hold Jesus' testimony (Revelation 12:17).**

**Then I stood on the sand of the sea. I saw a beast coming up out of the sea, having ten horns and seven heads. On his horns were ten crowns, and on his heads, blasphemous names (Revelation 13:1).**

The King James Version (1611) is as follows:

Then the dragon was enraged at the woman and went off to wage war against the rest of her offspring—those who keep God's commands and hold fast their testimony about Jesus (Revelation 12:17).

The dragon stood on the shore of the sea. And I saw a beast coming out of the sea. It had ten horns and seven heads, with ten crowns on its horns, and each head a blasphemous name (Revelation 13:1).

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As seen, regardless of who is standing on the shore and the logistics of chapter 12 versus chapter 13, Revelation outlines a most significant end-times phenomenon: Satan's well-planned manifestation of a great, multi-faceted, multi-organizational world power, blasphemous to the core, known as the Beast.

## A CAPABLE BEAST

This initial Beast hails from the sea. It is notable that the Beast emerges from or begins or finds its beginnings in this geographic area. Arguably, this is the area where Western trade and the Western system of government first came from. It is a multi-government, multi-leadership entity denoted by the several horn, heads, and crowns. One immediately thinks of historic, traditional Europe and perhaps the Mediterranean Sea and the area's various kingdoms and countries over recorded history. These entities generally represent Western global thought, enterprise, and organization and they now act in concert, on the global stage, and in a unified manner.

At the same time, the sea, in traditional Hebrew terms, is an object steeped in disorganization, anarchy, and unknowns. Therefore, anything with its beginnings found in the sea should not be underestimated or taken lightly. What we know from Jewish thought and from Western history—any consortium based in the sea must be considered carefully and with serious thought.

Clearly, the Beast represents various governments and leadership positions. In turn, the Beast represents a good percentage of humanity—if not all of humanity. Past being large, global, and a unifying force, this world power Beast is described in further detail:

**The beast which I saw was like a leopard, and his feet were like those of a bear, and his mouth like the mouth of a lion. The dragon gave him his power, his throne, and great authority (Revelation 13:2).**

The concept that the Beast as an organization or group of organizations is reinforced by the Greek descriptors involved. The term for Beast or thereon, G2342 is defined as *noun neuter* (Vine 1940/2023) or or gender-neutral. The Beast, therefore is an “it” which is consistent with an organization as described by the whole of the text.

Past being blasphemous at every turn, the Beast is described as being fast like a leopard. That is, it is probably quick and adept—able to adjust to new information and new circumstances. It is probably proactive and efficient to take whatever action it sees necessary against individuals or other organizations.

The Beast is also described as having feet like a bear, that is, it is strong and stable. The Beast is not some weak, anemic organization that changes viewpoints or policies on a whim. Rather, the Beast is strong, stable, and has systems, procedures, and methodologies that keep it consistent over long durations of time. It would be an imposing corporate-government organization that would not be easily detracted from its focus.

Additionally and throughout Revelation, the Beast is described as being communicative if not arrogant and brash. It is described as having a mouth like a lion. As such, it is probably a loud and clear communicator that does not mince words or offer nebulous advice. The Beast is clear, focused, and to be heard. It probably dominates daily life of the individuals which it leads.

All of these attributes—the Beast's power, stability, and clarity, and more—are generated from the dragon, Satan. The dragon, then, has found a way to indirectly entrap millions or billions of individual human beings. Satan's failures, hollow pursuits, and losses of Revelation 12 are in the past. After engineering a detailed and long-term plan that exacerbates the worst qualities of humanity, the dragon now sees documented results and further future possibilities in the form of the Beast here in Revelation 13.

Revelation affirms that Satan or the dragon is giving this Beast-entity its power and its authority. However, know that ultimately any authority is only allowed and tolerated by the Almighty. The Almighty has His own, sovereign, cosmic plan. And the various individuals and organizations—including the Beast—are really only players in His

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plan. As such, Revelation details the advent of goodness but also of evil and it chronicles how these forces progress, flourish, and in the case of evil, sees its demise.

We can take solace in the Almighty's sovereignty and His love and mercy for us as believers all in the tempest of difficult end-times conflict—however, it is up to us to believe and be part of His flock. While the Beast is given authority to deceive the nations, it is still up to corresponding individuals that comprise these nations to either follow the Beast or follow the Almighty. Individuals independently, have their freedom to follow or reject the Almighty and Revelation will address this notion later in chapter 13.

## AN AMAZING BEAST

The Beast is then described with some additional, perhaps peculiar, detail. However, the detail underscores the seeming indestructability of the Beast while at the same time it details how the Beast is held in great esteem by the public at large.

**One of his heads looked like it had been wounded fatally. His fatal wound was healed, and the whole earth marveled at the beast. They worshiped the dragon because he gave his authority to the beast; and they worshiped the beast, saying, "Who is like the beast? Who is able to make war with him?" (Revelation 13:3-4).**

From the scripture, it appears that at some point in its history, one of the kingdoms or nations that make up the multi-faceted Beast was injured if not nearly eliminated. It could be that one of the components suffered a narrow victory in, say, a global thermonuclear war. It could also be that some sort of chemical accident or perhaps a biomedical virus of some sort injures this segment of the Beast.

Either way, the segment in question is miraculously alive and part of the greater Beast-organization. The scripture outlines that the "fatal wound was healed" and the entire Earth marveled at this success. In essence, it appears that the Beast proves itself to be invincible, and from that, it wins global accolades and support. Nothing creates a winner more than battlefield heroics, an unexpected come-from-behind win, or some sort of buzzer-beater drama.

The result has full fanaticism in motion. The Beast is praised at every turn. Moreover, it appears that the public fully embraces Satan directly as the verse clearly states "they worshiped the dragon." All of this would be historical firsts: A beloved world government but also direct and exuberant praise of Satan. And as we shall see later in Revelation 13, this Beast government-corporate consortium will only grow in popularity and power—attracting another global power and, therefore, creating an overall monopoly on power. In the final analysis everyone on the Earth will be subject to the Beast.

This type of fanaticism and full embrace of evil could only occur if the world's problems seemed to be solved. Indeed, there may be a type of human super-species that exists where, perhaps, life spans are significantly extended. Perhaps technology is so advanced that the drudgeries and problems associated with daily life are mitigated. Perhaps everyone enjoys a debaucheristic Babylon lifestyle usually reserved for leaders and billionaires. And perhaps the full-throated disdain for religion and believers of the Almighty—so well documented in Revelation 11—have society openly and fully embracing Satan and the Beast.

## HATRED

It is all difficult to comprehend but it appears the Beast is dominant in economic, political, and military terms. It appears that, indeed, the globe is increasingly unified with the Beast in terms of previously independent nations and in terms of millions of free-thinking individuals. From this basis of strength and popularity, from this basis of seeming invincibility—it could be why the Beast sees fit to blaspheme the Almighty at every turn.

From the foundation of success, arrogance, and false-equivalence, blasphemy of the Almighty and persecution of believers becomes commonplace. This will be the case as the scripture continues:



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**A mouth speaking great things and blasphemy was given to him. Authority to make war for forty-two months was given to him. He opened his mouth for blasphemy against God, to blaspheme his name, his dwelling, and those who dwell in heaven. It was given to him to make war with the saints and to overcome them. Authority over every tribe, people, language, and nation was given to him (Revelation 13:5-7).**

The Beast, then, is blaspheming the Almighty at every turn. As seen in the scripture, the blaspheme term is fully associated with descriptions of the Beast. To blaspheme is to be the Beast.

At the same time, we know from Revelation 11 that the Two Witnesses were destroyed by the Beast (before being resurrected by the Almighty) which might also be the millions of lives killed in the Great Tribulation. Recall that belief in the Almighty was also thoroughly mocked in a twisted and displaced season of gift-giving in celebration of the end of religion—the season previously centered on the goodwill of the December month with Hanukkah and Christmas celebrations that honor God.

Therefore, hatred of the Almighty and His believers is open, public, and ever so vile. Unspeakable language and imagery is surely used. The blaspheme and hatred is personal and criminal in nature. The evil spouted is loud, relentless, and commonplace.

## WARNINGS

It is here that Revelation essentially turns to a set of warnings regarding the Beast and the difficult times to come. John, as dictated by Heaven, overtly warns and clarifies when he describes how the numerous followers will not find their names in the book of life:

**All who dwell on the earth will worship him, everyone whose name has not been written from the foundation of the world in the book of life of the Lamb who has been killed (Revelation 13:8).**

Recall that these horrors are foretold and described in Matthew 24 when the Lord Jesus offers His own crafted warning. Here, Jesus is responding to inquiries by His disciples regarding the end of the age:

Then they will hand you over to be persecuted and will kill you. You will be hated by all the nations because of my name. Then many will be led into sin, and they will betray one another and hate one another. And many false prophets will appear and deceive many, and because lawlessness will increase so much, the love of many will grow cold (Matthew 24:9-12).

The words of Jesus reflect the shocking and morbid outcomes of Revelation. Indeed, the Beast will blaspheme against the Almighty.

With unspeakable persecution on the horizon, John of Patmos seems to beg for endurance and faithfulness by the saints. Believers will be tested unlike ever before. This warning, here, in verse 10 reflects the concern uttered by Christ in Matthew 24. There will be mass, global, persecution against the saints.

Persecution will be unprecedented. No rapture will save the future persecution of the saints. In fact, the Revelation passage clarifies the inevitability of future persecution. Revelation has a type of pause mid-chapter 13 whereby careful reception of the morbid facts need to be seriously taken into consideration. Believers are asked to endure in light of upcoming hardship.

**If anyone has an ear, let him hear. If anyone is to go into captivity, he will go into captivity. If anyone is to be killed with the sword, he must be killed. Here is the endurance and the faith of the saints (Revelation 13:9-10).**

This reprieve in Revelation 13 reflects the seriousness of the world-wide believer situation. From the RSA analysis, humanity may be well-developed and capable as a species as consistent with progress through the developmental Trumpets. From these abilities, humanity's arrogance will have it think it can compete with the Almighty. As part of

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this, humanity will turn on the remnant of believers. Believers' lives will be at risk and the scripture is rather stark in stating believers must be prepared to die for their cause.

## THE SECOND BEAST

With the popular, dominating, and blasphemous Beast introduced; John, as recording Heaven's information, turns to offer further specific detail regarding related future events. The inner workings of future global secular leadership and its mechanisms are detailed in the remaining portions of Revelation 13. And just when you thought one horrible multi-national Beast was enough—another Beast appears.

John sees the involvement of another secondary consortium described as the “beast from the earth.” It is a different entity representing two governments and presenting itself as a peaceful lamb although “it spoke like a dragon.” Therefore, at first blush, the second Beast—later called the False Prophet in Revelation 19—appears to be smaller but perhaps a more effective communicator and more influential overall.

The second Beast is supportive to the first Beast throughout. It seems to have magical talents or at least the ability to deceive, perhaps based on advanced science, tech, and-or a monopoly on propaganda. It is personally described by John as follows—yet again it is what John really sees and witnesses from his vantage point in Heaven:

**I saw another beast coming up out of the earth. He had two horns like a lamb and it spoke like a dragon. He exercises all the authority of the first beast in his presence. He makes the earth and those who dwell in it to worship the first beast, whose fatal wound was healed.**

**He performs great signs, even making fire come down out of the sky to the earth in the sight of people. He deceives my own† people who dwell on the earth because of the signs he was granted to do in front of the beast, saying to those who dwell on the earth that they should make an image to the beast who had the sword wound and lived. It was given to him to give breath to the image of the beast, that the image of the beast should both speak, and cause as many as wouldn't worship the image of the beast to be killed (Revelation 13:11-15).**

Further of interest is that, certainly, Revelation states the second Beast refers to the first. The second Beast hails from the land and has its own rich culture and tradition—perhaps it is from a more stable background, the earth, versus the relative disorganization of those that hail from the sea—at least according to some traditional Jewish thought. In this sense, it is possible that the second Beast is more reasonable, more influential, and more coercive. It is successful at generating support for the initial corporate-government entity Beast.

## THE MARK

Regardless of the actual number of the Beast or if the actual mark is of mankind or is of the Beast as some academics like to debate, the essential fact is that humankind acts in unison and all citizens must accept the mark to be part of society and to survive. This part of scripture is clear and it is the coercive secondary part of the Beast that dominates public discourse, as follows:

**He causes all, the small and the great, the rich and the poor, and the free and the slave, to be given marks on their right hands or on their foreheads; and that no one would be able to buy or to sell unless he has that mark, which is the name of the beast or the number of his name. (Revelation 13:16-17).**

Most clearly, one must join the one-world Beast consortium or be cast aside. Rebels will not be able to trade or essentially live within what is probably an amazing and wealthy Beast-led society. One will not be able to work within society. Furthermore, it well could be that one imperils one's own life without accepting the mark of the Beast.

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## THE NUMBER

In perhaps the most famous of all Revelation verses, the renowned 666 number of the Beast is stated.

**Here is wisdom. He who has understanding, let him calculate the number of the beast, for it is the number of a man. His number is six hundred sixty-six (Revelation 13:18).**

Although there is considerable speculation to the number of the Beast which is 666 in popular modern-day cultural terms, all of this might be blunted by the fact that some ancient Greek manuscripts have the number as 616 (Papyrus 115, ca 200-250; Comfort, 2019).

This may seem to be earth-shattering news—that the actual number of the Beast is 616 and not 666! Think of all the heavy metal lyrics and rock-n-roll songs that need to be rewritten!

However, the number, in actuality, might be inconsequential. So too might any academic debate about if it is actually “the number of a man” or in fact is “the number of the Beast.” One can see that essentially the two—humankind and the Beast—act as one. In fact, when the Bowls of Wrath are poured out in Revelation 16—they take effect either on the followers of the Beast or against the Beast itself. In a way the terms *Beast* and *followers of the Beast* seem interchangeable.

Regardless of actual number, actual possessor of the title, and the actual tactics of the Beast and False Prophet—if they are mimicking or counterfeiting the true Christ or not—what matters is that nearly each and every independent human being, created in the image of the Almighty, will give up their freedom to follow the dominant Beast entity. This is completed on a mass, universal, scale where there are few, if any, non-followers and essentially the entire human species acts as one.

## REVELATION 13 CONCLUSION

We see how the Beast from the sea, together with, and as supported by the influential Beast from the Earth, form an evil, global, monopolistic coalition that dominates every aspect of humanity. It is a humanity that is only too eager to oblige and to follow whole-heartedly in cult-like, praiseworthy fashion. As a result, the stage is set for humanity versus Heaven.

All of the Revelation 13 events are consistent with earlier RSA analysis and findings regarding Revelation 8 and 9. There, the advent, development, and domination of human life is detailed whereby the early developmental Trumpets are all progressive in nature and humankind advances. From this, humankind is advanced, is global, is acting as one, and is seemingly undaunted to challenge the Almighty rather directly. The next few chapters will chronicle this cosmic showdown.

Overall, and according to our RSA analyses and research provided thus far, there is remarkable cohesion to the hypothesis that links John’s tour of Heaven, the fundamental Seals, the developmental Trumpets, the advent and fruition of the Gospel, and the advent and full manifestation of evil as seen here in Revelation 13.

What follows next in Revelation is also cohesive, rational, and is actually presented in a rather streamlined manner: The anticipated humankind versus Heaven showdown will now be detailed mainly from Heaven’s point of view. Revelation 14 and 15 will provide premises to the actual take-down activities of Revelation 16.

Although it is obvious that Heaven wins, much more needs to be accomplished: One, the underlying base-model, framework, or traditional way of doing human-Heaven business will have to be changed. As such, Revelation 17, 18, and 19 see Babylon eradicated. Two, Heaven will prove itself as a worthy victor with a) a successful 1,000 year Christ-centered reign and b) in providing cosmic judgment to all human beings and related concepts involved—namely the Beast, Satan, death, Hades and the like. Three, only then the much prophesied New Way can finally be installed whereby the Almighty “walks with His people.”

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Again, Revelation is not the complex, death-narrative, book that cannot be fully understood. RSA holds that there is an Occam's Razor academic elegance and simplicity to the flow of thought of Revelation.

With RSA's approach fully intact, let us now consider the data regarding the response of Heaven to the seemingly dominant and blasphemous Beast.

## REVELATION 14

King James Version (1611)

1 And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.

5 And in their mouth was found no guile: for they are without fault before the throne of God.

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them Revelation that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall 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 ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

14 And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

World English Bible (2023)

1 I saw, and behold, the Lamb standing on Mount Zion, and with him a number, one hundred forty-four thousand, having his name and the name of his Father written on their foreheads.

2 I heard a sound from heaven like the sound of many waters and like the sound of a great thunder. The sound which I heard was like that of harpists playing on their harps.

3 They sing a new song before the throne and before the four living creatures and the elders. No one could learn the song except the one hundred forty-four thousand, those who had been redeemed out of the earth.

4 These are those who were not defiled with women, for they are virgins. These are those who follow the Lamb wherever he goes. These were redeemed by Jesus from among men, the first fruits to God and to the Lamb.

5 In their mouth was found no lie, for they are blameless.

6 I saw an angel flying in mid heaven, having an eternal Good News to proclaim to those who dwell on the earth—to every nation, tribe, language, and people.

7 He said with a loud voice, “Fear the Lord, and give him glory, for the hour of his judgment has come. Worship him who made the heaven, the earth, the sea, and the springs of waters!”

8 Another, a second angel, followed, saying, “Babylon the great has fallen, which has made all the nations to drink of the wine of the wrath of her sexual immorality.”

9 Another angel, a third, followed them, saying with a great voice, “If anyone worships the beast and his image, and receives a mark on his forehead or on his hand,

10 he also will drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger. He will be tormented with fire and sulfur in the presence of the holy angels and in the presence of the Lamb.

11 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.

12 Here is the perseverance of the saints, those who keep the commandments of God and the faith of Jesus.”

13 I heard a voice from heaven saying, “Write, ‘Blessed are the dead who die in the Lord from now on.’”

“Yes,” says the Spirit, “that they may rest from their labors, for their works follow with them.”

14 I looked, and saw a white cloud, and on the cloud one sitting like a son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 Another angel came out of the temple, crying with a loud voice to him who sat on the cloud, “Send your sickle and reap, for the hour to reap has come; for the harvest of the earth is ripe!”

16 He who sat on the cloud thrust his sickle on the earth, and the earth was reaped.

17 Another angel came out of the temple which is in heaven. He also had a sharp sickle.

18 Another angel came out from the altar, he who has power over fire, and he called with a great voice to him who had the sharp sickle, saying, “Send your sharp sickle and gather the clusters of the vine of the earth, for the earth's grapes are fully ripe!”

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19 The angel thrust his sickle into the earth, and gathered the vintage of the earth and threw it into the great wine press of the wrath of God.

20 The wine press was trodden outside of the city, and blood came out of the wine press, up to the bridles of the horses, as far as one thousand six hundred stadia.

## REVELATION 14 INTRODUCTION

Chapter 14, 15 and 16 resort to a Heavenly perspective on the status of good versus evil in the cosmos. The twin 'good guy' chapters (chapter 10 Gospel; chapter 11 Churches) and the twin 'bad guy' chapters (chapter 12 Satan; chapter 13 Beast) are complete and we now move incrementally towards a good versus evil confrontation.

The annihilation of the Two Witness-Churches and the Great Tribulation genocide has Heaven fully engaged here in chapter 14. Together, chapters 14, 15, and 16, finally see an integrated and fully justified response by Heavenly forces against the Satan-derived and Beast-led one-world humanity.

Chapter 14 is one of the more spiritual chapter in all of Revelation. It does not speak or share first-person information such as the introductory and Church message chapters. Chapter 14 is not directly related to what we would call concrete events on Earth, say, regarding the Big Bang or an asteroid hit. It is not even remotely related to the advent of the Gospel, of the Two Witnesses, or even of the Beast. Rather, chapter 14 is immersed in spiritual detail that at some points will boggle the mind.

To appropriately navigate this chapter, one has to attempt to think only in spiritual, Heavenly terms. Key to this is remembering that the Almighty supersedes the concept of death. That is, human beings will all die and, therefore, meet Him in His spiritual dimension at some point.

Another key to remember is that the Almighty and His kingdom hail from a Jewish background where Hebrew-based concepts and objects may be of assistance in understanding this chapter.

Lastly, recall where we are in the grand scheme of things: The Beast is working in concert with the vast majority of humanity. Humanity is set on challenging the Almighty, His followers, and His ideals.

### THE 144,000

The 144,000 saints were first introduced in Revelation 7. Recall that as the fundamental Seal-forces were being implemented, the 144,000 good-guy saints were also being determined. The four Angels were holding back otherwise destructive forces against the Earth so as to allow the determination of these saints. The passage is as follows:

After this, I saw four angels standing at the four corners of the earth, holding the four winds of the earth, so that no wind would blow on the earth, or on the sea, or on any tree. I saw another angel ascend from the sunrise, having the seal of the living God. He cried with a loud voice to the four angels to whom it was given to harm the earth and the sea, saying, "Don't harm the earth, the sea, or the trees, until we have sealed the bondservants of our God on their foreheads!" I heard the number of those who were sealed, one hundred forty-four thousand, sealed out of every tribe of the children of Israel (Revelation 7:1-4).

From Revelation 7 it appears that some good fortune is being granted to the Earth and its inhabitants and this includes the 144,000 saints. Moving to our subject chapter, Revelation 14, we will see that there is further detail on the 144,000:

A. The 144,000 are human beings "redeemed out of the earth" who have avoided Babylonian debauchery and human-based sins.

B. Past that, the 144,000 are exemplary human specimens. They are unexposed as far as personal habits to do with sexuality and communication among other attributes. They are undefiled. They are honest. Blameless.

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C. As a result, the set of these 144,000 saints, carefully parsed per the detail of Revelation 7, they are offered as a type of first-fruits sacrifice to the Almighty. That is, potentially, these near-perfect human beings led holy lives that may have been cut short. They are now part of the 144,000 throng in Heaven.

D. These saints are a protected class of human beings reserved to the Almighty's purposes. They have the name of the Son and the Father with them. They follow Jesus incessantly.

These clean and loyal subjects of Heaven surely served in an effective and honorable manner during their time on Earth. They had to have lived exemplary lives and had to have been loyal individual witnesses to the holiness and magnificence of the Father and the Son.

As stated in previous RSA analysis, the 144,000 would be a remarkable and significant positive life-forces of their own at the time the fundamental Seals were being opened. That is, the Seals are a mix of detrimental forces and kindred life-forces that result in the human experience being a mix of challenging and engaging interludes. As part of these helpful forces, the 144,000 are involved.

## REVELATION 14 ANALYSIS

We begin chapter 14 with verse 1, as follows:

**I saw, and behold, the Lamb standing on Mount Zion, and with him a number, one hundred forty-four thousand, having his name and the name of his Father written on their foreheads (Revelation 14:1).**

Chapter 14 begins with details to do with the 144,000. We see this throng standing with Jesus Christ. Note the imagery: Christ is present. He is standing on Mount Zion. The throng is with Him. They are ready.

And from this, further detail is granted, as follows:

**I heard a sound from heaven like the sound of many waters and like the sound of a great thunder. The sound which I heard was like that of harpists playing on their harps. They sing a new song before the throne and before the four living creatures and the elders. No one could learn the song except the one hundred forty-four thousand, those who had been redeemed out of the earth (Revelation 14:2-3).**

The 144,000 indeed are special. There is a type of parallel with Mary in Revelation 12 in that they are human beings who followed the Almighty in a humble and disciplined manner. They are favored as they followed the Almighty based on their free will. It can be seen that they are confirmed and rewarded.

The 144,000 are given a new song. They are allowed to approach the throne. They are in the company of the four incredible entities and the 24 elders. And we are granted some insight as to why they are so heavily favored:

**These are those who were not defiled with women, for they are virgins. These are those who follow the Lamb wherever he goes. These were redeemed by Jesus from among men, the first fruits to God and to the Lamb. In their mouth was found no lie, for they are blameless (Revelation 14:4-5).**

The 144,000 are described as innocent and upright, undefiled human being-specimens. As such they are offered as first fruits to the Almighty and to the Lord Jesus Christ.

The only question remaining, then, is what did the 144,000 accomplish on Earth to attain such honor and respect in Heaven? Exactly who are the 144,000?

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## IDENTITY

From our analysis on Revelation 7 repackaged here, the 144,000 are in action at or near the event of the Trumpet VI global war. They most likely were involved pre-war or post-war.

Therefore, One: A pre-war scenario where the 144,000 were evangelists for the Almighty as the likelihood of a global war advanced. Human souls were at stake and Heaven wanted to see an outstanding evangelical conversion effort. Surely, any such effort by the 144,000 saints would have produced great results. This although the global catastrophe still takes place and one-third of humanity is eliminated.

Two: A post-war scenario where the 144,000 are used in the rebuilding and re-establishment of the Christian Church. The 144,000 are sealed for this express purpose. Humankind is nearly made extinct as consistent with the other developmental Trumpets and associated events from Revelation 9. Thus, the 144,000 were a critical rebuilding element, post global war.

There remain two reasons to have the 144,000 at the time of the Trumpet VI global war. Witnessing to souls pre-war or assisting with impoverished souls post-war are two logical possibilities. We know the 144,000 are close to Jesus and the two possibilities here are both significant to eternal outcomes.

The 144,000 are remarkable people and leaders of humanity and of Heaven alike. Therefore, they are given an intimate role to serve shoulder to shoulder with Jesus Christ in Heaven

## THREE MESSAGES

Revelation 14 then sees a triffecta of Angels with increasingly urgent messages for all of humanity. The three Angels and three respective messages begin with a general warning, an escalation in urgency, and finally an unambiguous declaration as to what penalty can be expected for followers of the Beast and those who oppose the Almighty.

The three messages, therefore, range from a charitable pleas as to the truth of the Gospel; to factual ramifications where old ways will be eliminated; to point-blank warnings to save one's own soul.

These cosmic end-times messages are as follows and the first is expressed as a plea:

**I saw an angel flying in mid heaven, having an eternal Good News to proclaim to those who dwell on the earth—to every nation, tribe, language, and people. He said with a loud voice, “Fear the Lord, and give him glory, for the hour of his judgment has come. Worship him who made the heaven, the earth, the sea, and the springs of waters!” (Revelation 14:6-7).**

In other words, the first message proclaimed by the flying angel is to all of humanity—it wishes people to honor God. Verse 6 notes the *eternal gospel* and this is a consistent, peaceful message. It is an invitation and the first angel appears conciliatory and reasonable. Of course we know the gospel to be good news. We know the gospel to be an open invitation.

The second message is more factual and really stated as a warning:

**Another, a second angel, followed, saying, “Babylon the great has fallen, which has made all the nations to drink of the wine of the wrath of her sexual immorality (Revelation 14:8).**

The second angel and message are a little more firm. Events are moving along. The hedonistic sins known as Babylon has fallen and-or will be eliminated shortly. This is a cosmic development.

In other words, people should be warned, there is a fundamental shift here. Cosmic business will not be conducted as usual. The dynamic has changed. Be aware and serve the Almighty accordingly. Be aware and take measures to protect your own eternal soul accordingly. This would be the set of implicit communications sent by the second angel.



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The third message is blatantly clear. It is a justified threat to those that refuse to change:

**Another angel, a third, followed them, saying with a great voice, “If anyone worships the beast and his image, and receives a mark on his forehead or on his hand, he also will drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger. He will be tormented with fire and sulfur in the presence of the holy angels and in the presence of the Lamb. 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 (Revelation 14:9-11).**

The last, most direct, warning or threat is not an unjustified one that politically correct human beings can challenge. Heaven has full rights to ultimate justice. The Lord is likewise ultimately sovereign. Moreover and in an end-times scenario, yes, there needs to be a most vociferous, clear, and direct ultimatum or threat as, yes, the eternal souls lie in the balance.

Therefore, such a direct utterance or Heaven-based threat is well justified and we should not commentate on its apparent lack of inclusiveness and forgiveness as our modern society dictates. The previous two Angelic warnings were appropriate and offered a positive way out for humanity (the Gospel) while sharing future factual information (the fall of Babylon) and all of these warnings are in light of never-ending, polarized, and egregious blasphemy by humanity as led by the Beast.

For all of humanity's offences including the global war; the flagrant, hedonistic and Babylonian sins; the criminal blasphemy and mockery of the Almighty—all of it is met with a countering set of three messages or communications from Heaven.

## TORMENT

Some modern day readers may have difficulty with the term *torment* as found in two consecutive instances in the subject passage. The term is especially concerning as some Bible versions utilize the term torture which would be quite alarming to some Revelation readers. As such, let us more carefully consider and analyze the Greek meaning on this important word.

The term appears twice as follows:

He will be tormented with fire and sulfur in the presence of the holy angels and in the presence of the Lamb. The smoke of their torment goes up forever and ever (Revelation 14:10b-11a).

In the New Testament Greek, the term *torment* appears as *basanizo*, numbered G928, whereby it is defined as:

To torture – pain, toil, torment, toss, vex (Strong 1890/2023)

For which see TOIL, No. 2 is translated “.To torment,” (a) of sickness...(b) of the doom of evil spirits...(c) of retributive judgments upon impenitent mankind at the close of this age, Revelation 9:5, 11:10; (d) upon those who worship the Beast and his image and receive the mark of his name, Revelation 14:10; (e) of the doom of Satan and his agents, Revelation 20:10 (Vine 1940/2023).

As seen, Vine (1940/2023) refers us to his second definition of *toil* which is:

To put to the test, then, to examine by torture (Basanos, touchstone, torment), hence denotes to torture, torment, distress; in the Passive Voice it is rendered “toiling” (Vine 1940/2023).

Overall, the original New Testament Greek term, *basanizo*, is defined as either simply being in pain, being vexed, being tormented by sickness, through to more significant pain in the form of torture.

Indeed, the term, at its worst, remains a disturbing thought for most of us to consider.

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Understand that we serve a God of mercy and restoration; and He is a God of justice. Therefore, we lean on His sovereignty and majesty to see whatever fair and humane outcome He may pursue. Also keep in mind the Beast has been criminal, murderous and slanderous over the long-term. It appears that humanity is largely acting as one and the same as the Beast; and the Beast is clearly acting as a direct facsimile and agent of Satan.

Therefore, should the Almighty have pause to treat charitably the deceiver of the whole world?

*Torment* or *basanizo* is the defined term in the ancient New Testament Greek—and torment it shall be for those that proactively worship the Beast and put their personhood as one with the Beast. Fair warning has been rendered by Heaven time and again over the long run only to receive unspeakable blasphemy from the Beast and its followers over the long run.

## SYMPATHY

Revelation then turns to the reader and seemingly verses 12 and 13 are written for the persecuted followers of the Almighty. The seriousness of the emerging situation is emphasized with the following verse of scripture:

**Here is the perseverance of the saints, those who keep the commandments of God and the faith of Jesus" (Revelation 14:12).**

There is sympathy and support shown to those victimized by the Beast. These are the believers that will be persecuted and murdered. They will need incredible fortitude, stability, and endurance. And they shall be rewarded as such as the scripture states:

**I heard a voice from heaven saying, "Write, 'Blessed are the dead who die in the Lord from now on.'" "Yes," says the Spirit, "that they may rest from their labors, for their works follow with them" (Revelation 14:13).**

Revelation concisely outlines the fact that persecuted saints will be rewarded by Heaven. Verse 13 calls the victims *blessed*. Very good deeds will follow them—that is, their actions on Earth will be rewarded in Heaven.

The heart-felt messages of sympathy and blessing to believers contrast the previous and rather tough-minded messages to unbelievers. It appears that events are going to get catastrophic on an eternal scale of the likes never seen before. Believers need to be prepared. Unbelievers have been warned.

## HARVEST OF THE EARTH

With firm warnings to unbelievers and sympathy expressed believers, chapter 14 pivots to one last section in verse 14. The subject segment considers the Heavenly perspective of the Harvest of the Earth. The passage is somewhat famous in Revelation circles and although the imagery is of an agricultural harvest; it is also that of a post-war battlefield with blood flowing everywhere. The passage, as follows, is truly timeless:

**I looked, and saw a white cloud, and on the cloud one sitting like a son of man, having on his head a golden crown, and in his hand a sharp sickle (Revelation 14:14).**

Like anything in Revelation, there is a Heavenly perspective which is in parallel to what we deem to be an actual Earthly perspective. Just as we saw and understood the Heavenly perspective of the crammed bowl of incense being thrown down in Revelation 8—and understanding the Earthly, factual perspective of the Big Bang; we now see a Heavenly perspective of the demise or harvest of the Earth:

**Another angel came out of the temple, crying with a loud voice to him who sat on the cloud, "Send your sickle and reap, for the hour to reap has come; for the harvest of the earth is ripe!" He who sat on the cloud thrust his sickle on the earth, and the earth was reaped. Another angel came out of the temple which is in heaven. He also had a sharp sickle (Revelation 14:15-17).**

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So we see the spiritual harvesting of the Earth. Of note it is declared that "Earth's harvest is ripe." Clearly, there is an ending. Potentially, this could be a remark confirming the end of humanity or confirming the end of Creation that began with a Big Bang. This ending may well be the case if we consider the following chapters of Revelation. Later there is a New Jerusalem and a new Almighty-humanity relationship is set up as discussed in Revelation 21 and 22. However and for now, the Heavenly-spiritual perspective of the harvest of the Earth continues:

**Another angel came out from the altar, he who has power over fire, and he called with a great voice to him who had the sharp sickle, saying, "Send your sharp sickle and gather the clusters of the vine of the earth, for the earth's grapes are fully ripe!" The angel thrust his sickle into the earth, and gathered the vintage of the earth and threw it into the great wine press of the wrath of God. The wine press was trodden outside of the city, and blood came out of the wine press, up to the bridles of the horses, as far as one thousand six hundred stadia (Revelation 14:18-20).**

Recall that at this juncture in cosmic history the Earth is dominated, if not fully and completely represented, by Satan. The corporate-government entity, the Beast, and its throngs of fanatical and unrelenting supporters fully dominate global society. Recall that the annihilation of the Two Witness-Churches and the resultant Great Tribulation genocide has just occurred. Thus, this is not some sort of unjustified anger by the Almighty against unwitting and uneducated bystanders. No, this is Satan in tandem with Earthly humanity which is completely and proactively opposed to anything Heavenly. As such, the Harvest of the Earth is well-justified as morbid and as disturbing as the scripture might describe it.

## ALTAR ANGEL II

Of further potential significance, the Revelation 8 angel "who was in charge of the fire, came from the altar...". That is, possibly the Altar Angel from the Opening Ceremony and the Big Bang-Creation event is now involved in end-times termination events. Indeed, this Altar Angel commands another Angel to initiate reaping actions.

The vignette ends in rather morbid fashion with the harvest being put into the winepress of God's wrath. Thereafter the winepress was stomped whereby vast amounts of blood flowed. Of note, this last winepress act took place "outside the city" and possibly away from the presence of anyone Heavenly.

## GOD'S WRATH

On a last note, we see the important term *wrath* show up. This time it is paired with the Almighty as in "the great wine press of the wrath of God". This indicates that end times wrath is nearing and we can expect justified Heavenly actions. The phrase "God's wrath" can also be found in Revelation 15:1 and together the pair indicate an end-times legitimacy to God's wrath—sometimes defined as justified anger. These instances of God's wrath contrast with the simple use of the term *wrath* by guilty criminal-minded inhabitants in Revelation 6. In the chapter 6 case, guilty types are immersed with fear at the possibility of meeting the Almighty.

As we discussed earlier in RSA, *wrath* may be a term utilized by the guilty, however, Heavenly-threatened wrath does not appear until Revelation 11. It is repeated here in Revelation 14 and then Revelation 15. It is finally, actually enacted in Revelation 16. Ergo, the entirety of Revelation is not about wrath save for the end-time components of Revelation which we are just beginning to enter.

## REVELATION 14 CONCLUSION

On its own, Revelation 14 would appear to be a daunting and confusing chapter. However, our RSA analysis of previous chapters greatly assists us better understanding various spiritual-based objects as factually witnessed and recorded by John. There are four main parts to Revelation 14 including the topics of the 144,000; the three last messages served by three Angels; an interlude of sympathy directed towards believers; and a last Harvest of the Earth scenario detailed from the spiritual, Heavenly point of view.

The 144,000 are further described as first introduced in Revelation 7. They appear to be part of the prepared Heavenly forces ready to eradicate the Beast. The three messages increase in urgency from a simple plea to an

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outright and justified threat against the Beast. After sympathy and promises of blessings are outlined to victimized believers in the Almighty, the famous Harvest of the Earth is communicated—a rather deathly scene where sharpened sickles are thrust and blood flows. Clearly, time is up for the Beast and his followers. Their ravaging of the God's incredibly fashioned Earth; the controlling of His centerpiece creation, humanity; the murdering of His followers—all of it is about to end soon. Heaven is more than prepared and the time for God's fair and balanced justice is at hand. The discussion continues with chapter 15, next.

## REVELATION 15

King James Version (1611)

1 And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.  
2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.  
3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.  
4 Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.  
5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:  
6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.  
7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.  
8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

World English Bible (2023)

1 I saw another great and marvelous sign in the sky: seven angels having the seven last plagues, for in them God's wrath is finished.  
2 I saw something like a sea of glass mixed with fire, and those who overcame the beast, his image, and the number of his name, standing on the sea of glass, having harps of God.  
3 They sang the song of Moses, the servant of God, and the song of the Lamb, saying, "Great and marvelous are your works, Lord God, the Almighty! Righteous and true are your ways, you King of the nations.  
4 Who wouldn't fear you, Lord, and glorify your name? For you only are holy. For all the nations will come and worship before you. For your righteous acts have been revealed."  
5 After these things I looked, and the temple of the tabernacle of the testimony in heaven was opened.  
6 The seven angels who had the seven plagues came out, clothed with pure, bright linen, and wearing golden sashes around their chests.  
7 One of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God, who lives forever and ever.  
8 The temple was filled with smoke from the glory of God and from his power. No one was able to enter into the temple until the seven plagues of the seven angels would be finished.

### REVELATION 15 INTRODUCTION

Revelation 15 offers the setting and pre-amble to what will be a densely written and action-packed Revelation 16.

Here we find that preparation is well underway for the annihilation of the Beast. Seven Angels are prepared with the seven final plagues. The believer-survivors of the Beast look brilliant with their harps as they stand by the sea of glass. The Temple is open in Heaven and becomes full activated. Heaven is quite the magnificent and engaging locale. It is positive and proactive and its atmosphere pales with the negativity and blasphemy associated with the most part of humanity as led by the Beast.

John of Patmos vividly describes this active scene in Revelation 15—one of the shorter chapters in the entire Bible. As ever, John is obedient and writes exactly what he observes.

### REVELATION 15 ANALYSIS

#### SEVEN ANGELS

John begins by affirming yet another "great and marvelous" sign in the sky. Presumably this would be similar to the spectacular rainbow-clad Angel of Revelation 10 or the incredible star-crowned Mary of Revelation 12. Here in Revelation 15, John describes seven amazing Angels each with a particular spiritual weapon to be released against the Beast.

It is notable that these seven Angels of Wrath in Revelation 15 are in parallel to the seven Angels holding seven developmental Trumpets at the dawn of time in Revelation 8. Now we find seven Angels holding seven last plagues at the end of human civilization.

To begin, the scripture reads as follows:

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**I saw another great and marvelous sign in the sky: seven angels having the seven last plagues, for in them God's wrath is finished (Revelation 15:1).**

As seen, Revelation 15 and Angels are not offering any sort of exclamation or warning. They are armed with the last plagues whereby the Almighty's "wrath is finished"—not debated, warned about, or beginning—but *finished*.

## MASS VICTIMS

From the initial introduction of the marvelous scene in Heaven with seven Angels possessing seven plagues to be unleashed, John as dictated by Heaven quickly connects the situation to the Beast and those victimized by this daunting, evil, global power.

Again John records what he witnesses. In this instance, he uses terminology as best he can however imperfect. He describes "something like a sea of glass mixed with fire" as follows:

**I saw something like a sea of glass mixed with fire, and those who overcame the beast, his image, and the number of his name, standing on the sea of glass, having harps of God (Revelation 15:2).**

The whole interlude here in Revelation 15 is consistent with the rest of the Bible. The victims of the Beast are potentially part of the Great Tribulation mass—a situation first warned about by Jesus Christ earlier in the New Testament and later detailed in Revelation 7. This Revelation 15 crowd would be the adherents of the Two Witness-Church organizations. Possibly all of these crowd-masses are one and the same—all victimized believers in the Almighty.

Interestingly, the murdered believers are not described as succumbing to the Beast. No, it is the opposite. In Heavenly terms they are described as overcomers in that they thwarted the Beast's efforts, they did not accept its mark, and therefore they *overcame* the Beast.

Revelation 15 has the added sentimentality with a personal, touching nature with the overcomers holding "harps of God." That is, the harps may have been personally and independently gifted to each and every murdered person in a real, empathetic, and heart-warming, personal manner by the Almighty.

We are told that the Great tribulation victims that stood up to the Beast and did not accept its ways or identification are rewarded. These victims are richly acknowledged throughout Revelation: They were first described in chapter 6 where they served under the Altar and—or in front of the throne. They are described in further detail in chapter 7; and, in chapter 20, they are again affirmed—this time assisting in the 1000 year reign.

Overall, the beginning of chapter 15 communicates that Heaven is consistent, stable, and level-headed as it moves towards some truly cataclysmic end-times events. The factual scene in Heaven described by John is readily understandable by the reader and the observer is in awe of Heaven, its Angels, its empathy for the victimized believers, and the pride in the Almighty who is a God of mercy and restoration.

## SONG OF MOSES

Furthermore, Revelation 15 possesses direct linkages to the Old Testament and ancient times. The subject sea of glass believers sing a song originally hailing from Moses of the Old Testament.

Therefore, we find in Revelation a full spectra of Biblical themes from the beginning of the Jewish faith to the end-times belief in the Almighty. It makes Revelation the epic book-end to the Gospel and to the entire Bible that it truly is.

It is in this light that the victims in Heaven sing a song whose lyrics are well-known to some North American evangelicals, as follows:

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**They sang the song of Moses, the servant of God, and the song of the Lamb, saying, “Great and marvelous are your works, Lord God, the Almighty! Righteous and true are your ways, you King of the nations. Who wouldn’t fear you, Lord, and glorify your name? For you only are holy. For all the nations will come and worship before you. For your righteous acts have been revealed” (Revelation 15:3-4).**

Again, Heaven is measured in its response to the evil of Satan and the Beast. There is actual harmony and melody in Heaven. There is splendor and respect. And for certain, rest assured that there will be an effortless, justified, and impactful response to the Beast as initiated by the Almighty.

## THE TEMPLE

The situation seems to escalate in terms of action when the Temple in Heaven is quoted as being involved. It is always a special treat to hear descriptors about the Temple. The Temple was last cited as active at the end of Revelation 11 together with the Ark of Covenant.

These are outstanding, scintillating, and motivating objects of the combined Judeo-Christian faith. John continues and factually describes what he witnesses and the mere mention of the Temple indicates that very serious events are about to unfold. The Temple is the epitome of Heavenly power. Although only the Almighty can occupy the throne, it is the various wrath-holding angels that assemble within the Temple.

The situation continues to escalate in verse 7. There is energy and peaceful action involved with the ever-so stoic and holy Temple. In fact, smoke pours from the Temple due to the Almighty’s proximal power and authority.

The scripture is as follows:

**After these things I looked, and the temple of the tabernacle of the testimony in heaven was opened. The seven angels who had the seven plagues came out, clothed with pure, bright linen, and wearing golden sashes around their chests. One of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God, who lives forever and ever. The temple was filled with smoke from the glory of God and from his power. No one was able to enter into the temple until the seven plagues of the seven angels would be finished. (Revelation 15:5-8).**

It can be seen that, indeed, Heaven is ready to finally counter the long-running blaming, blasphemy, hatred, mockery, murder, and torture practiced by the Beast. Heaven is completely engaged and involved as documented with the particular actions seen in and around the Temple.

In contrast to the Beast, Heaven remains consistent and orderly. Heaven doesn’t engage in emotional name-calling or lies but simply and gracefully involves its incredibly holy and precious objects. Included in these is the Temple, the adorned Angels, the Four Living Creatures, and the overall and incomprehensible power of God that dominates the scene in Heaven.

## BEGINNING AND ENDING

Similar to the Opening Ceremony of Revelation 8 with the full compliment of Heavenly Beings including the Altar Angel, the seven Trumpet-Angels, the Elders, the Four Living Entities, the Lamb, and the Almighty together with myriads of observing and cheering Angels; the Revelation 15 scenario similarly sees the Temple activated, seven Bowl-Angels at the ready, and the involvement of at least one of the Four Entities, among other observing Heavenly Beings.

There are other parallels with smoke filling the Temple from the glory of God—a very special phenomena to the person of the Almighty and approaching the similar smoke, incense, and blessing seen with the Almighty in Revelation 8. The activity surrounding the seven developmental Trumpets and the activity surrounding the seven Bowls of Wrath here in chapter 15 have definite shared characteristics.

# REVELATION'S SCIENTIFIC ACCOUNT (RSA, 2025)

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Both situations, chapter 8 and here in chapter 15, are sacred and holy. In chapter 8, in an incomprehensible event, the universe was created. Here in chapter 15, we anticipate that some pretty heavy damage is about to be inflicted on the Beast.

Heaven is fully activated and engaged. Millions of Heavenly Beings across all strata of Heaven's hierarchy are involved. The planned action of the Almighty and His success is "fait accompli." Quite clearly, great is the Lord and great is His creation and His full providence and sovereignty as the end of time approaches.

In a way, there is a closing ceremony here in chapter 15. There are seven Angels dressed in white with golden sashes. They come out of the Heavenly Temple in a seemingly methodical fashion. They are granted golden bowls from one of the Living Entities—again in a methodical or procedural fashion. These bowls are filled with the righteous, just, indignation of God.

Again, recall that Heaven has had enough of the Beast and the satanic forces that are fundamental to the Beast. Know that the Almighty is not shallowly or impulsively angry at bystanders. He is justifiably motivated by the recent elimination of his believers in a situation where the Beast claims it is on par with the Almighty.

## REVELATION 15 CONCLUSION

Finally in Revelation, God's wrath is about to be unleashed. This is not to do with the fundamental rules of life or Seals. This is not to do with developmental events or Trumpets. This is finally to do with righteous end-times actions against an egregious and evil enemy, the Beast. It is to occur via the seven Angels and the related seven Bowls of Wrath.

The Beast has attempted to annihilate the Two Witness-Churches and its throngs of believers whom the Beast is also responsible for. Countless believers in the Almighty are murdered as first described in Revelation 6 and further described in Revelation 7.

As such, the force exhibited in Heaven within chapter 15 is warranted. And as recorded, the Heavenly force exhibited is constrained, measured, peaceful, and ceremonial in its behavior.

Past the imagery of chapter 14, chapter 15, while peaceful, intensifies matters with involvement of one of the four main entities—this Heavenly being gives the seven Bowls to the seven angels involved.

What's more, those that conquered the Beast—that is, the victims that did not take its image or number—are suitably standing by and observing. They are involved with their individual God-given harps and their singing.

The central Temple is heated up and ready to go—smoke fills the sacred Temple from God's glory and power. In effect, things are set in motion. The Almighty's justice is about to be realized.

The next chapter will detail the seven Bowls of God's Wrath together with what unfolds on the Beast-led Earth.



## REVELATION 16

King James Version (1611)

1 And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.  
2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.  
3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.  
4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.  
5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.  
6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.  
7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.  
8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.  
9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.  
10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,  
11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.  
12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.  
13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.  
14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.  
15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.  
16 And he gathered them together into a place called in the Hebrew tongue Armageddon.  
17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.  
18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. 19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.  
20 And every island fled away, and the mountains were not found.  
21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

World English Bible (2023)

1 I heard a loud voice out of the temple, saying to the seven angels, "Go and pour out the seven bowls of the wrath of God on the earth!"  
2 The first went, and poured out his bowl into the earth, and it became a harmful and painful sore on the people who had the mark of the beast, and who worshiped his image.  
3 The second angel poured out his bowl into the sea, and it became blood as of a dead man. Every living thing in the sea died.  
4 The third poured out his bowl into the rivers and springs of water, and they became blood.  
5 I heard the angel of the waters saying, "You are righteous, who are and who were, O Holy One, because you have judged these things.  
6 For they poured out the blood of saints and prophets, and you have given them blood to drink. They deserve this."  
7 I heard the altar saying, "Yes, Lord God, the Almighty, true and righteous are your judgments."  
8 The fourth poured out his bowl on the sun, and it was given to him to scorch men with fire.  
9 People were scorched with great heat, and people blasphemed the name of God who has the power over these plagues. They didn't repent and give him glory.  
10 The fifth poured out his bowl on the throne of the beast, and his kingdom was darkened. They gnawed their tongues because of the pain,  
11 and they blasphemed the God of heaven because of their pains and their sores. They still didn't repent of their works.  
12 The sixth poured out his bowl on the great river, the Euphrates. Its water was dried up, that the way might be prepared for the kings that come from the sunrise.  
13 I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, something like frogs;  
14 for they are spirits of demons, performing signs, which go out to the kings of the whole inhabited earth, to gather them together for the war of that great day of God the Almighty.  
15 "Behold, I come like a thief. Blessed is he who watches, and keeps his clothes, so that he doesn't walk naked, and they see his shame."  
16 He gathered them together into the place which is called in Hebrew, "Harmagedon".  
17 The seventh poured out his bowl into the air. A loud voice came out of the temple of heaven, from the throne, saying, "It is done!"  
18 There were lightnings, sounds, and thunders; and there was a great earthquake such as has not happened since there were men on the earth—so great an earthquake and so mighty.  
19 The great city was divided into three parts, and the cities of the nations fell. Babylon the great was remembered in the sight of God, to give to her the cup of the wine of the fierceness of his wrath.  
20 Every island fled away, and the mountains were not found.  
21 Great hailstones, about the weight of a talent, came down out of the sky on people. People blasphemed God because of the plague of the hail, for this plague was exceedingly severe.

# REVELATION'S SCIENTIFIC ACCOUNT (RSA, 2025)

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## REVELATION 16 INTRODUCTION

The height of the traditional end-times narrative is arguably located in Revelation 16 for the simple reason that the Almighty takes action in spectacular fashion—much to the delight of modern day, Hollywood-based, end-times prognosticators.

From RSA's point of view, we maintain that the bulk of Revelation remains peaceful and an essential part of the good news Gospel of Jesus Christ and the overall New Testament message. Importantly, and as previously analyzed, although the term *wrath* was first uttered by Heavenly types in chapter 11, it has taken until here in chapter 16 whereby the Almighty's wrath is finally enacted. That is, the first 15 chapters of Revelation are to do with Church messages, the basic rules of life, the development of the Earth, the spiritual beginning to the Gospel, the parallel spiritual beginning to evil, and, yes, the run-up to actual end-times action.

Alas, we are at Revelation 16 and the Bowls of God's Wrath are about to be poured out and enacted against the Beast. Interestingly, even then the Lord still seeks repentance and peace as verse 8 is disappointed that "they didn't repent and give him glory."

## REVELATION 16 ANALYSIS

### WARNINGS ABOUND

It must be remembered that any Revelation 16 action occurs after numerous invitations and warnings are granted by the Lord. There have been many Heavenly messages of goodwill to humankind through out the Bible. Some of them are quite well known to the public at large, therefore, the end-times Beast-followers have few to blame but themselves while at the same time the modern-day Revelation reader can be confident that all measures have been taken and the Revelation 16 actions are well-justified.

The list of Biblical-based warnings include the first three Commandments where:

You shall have no other gods before me...You shall not make for yourselves an idol, nor any image of anything that is in the heavens above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow yourself down to them, nor serve them...You shall not misuse the name of Yahweh your God, for Yahweh will not hold him guiltless who misuses his name. The Lord is God (Exodus 20:3-7).

There are also related warnings by Jesus Christ in Matthew 24 regarding the end of the age and the related Great Tribulation; There the efforts of the 144,000 saints first introduced to us in Revelation 7; There is a Heavenly Woe shared by the Angel at the end of Revelation 8; There is the open, free, invitation by the rainbow-clad Angel of Revelation 10; Central to the Beast, there are the vigilant efforts of not one but two right-sized and pious organizations—the Two Witness-Churches representing the Hebrew and Christian traditions as seen throughout Revelation 11; And more recently, there are the Angelic pleas, messages, and warnings of Revelation 14.

All-told, Heaven has been more than fair. The Almighty has been more than just in His judgments.

Nevertheless, believers should not gloat in the dramatic judgments of the Almighty nor the shocking activities of Revelation 16 nor the one-sided victories therein. The situation is, on the one hand, upsetting to the observer as eons were spent by the Almighty investing in the creation of the universe, the development of the Earth, and the development of humanity as covered in chapters 8 and 9.

On the other hand, the observer may be relieved after seeing Satan's extended escapades over the ages, humanity's criminality over millennia, and humankind's belligerence and blasphemy against its own Creator through the end-times chronologies recorded here in Revelation.

# REVELATION'S SCIENTIFIC ACCOUNT (RSA, 2025)

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## GOOD VERSUS EVIL

As our RSA analysis proceeded from the beginning, the goodwill words of Revelation 1, the messages of admonishment and support of Revelation 2 and 3, through to the unlikely advent of life in Revelation 8, the goodness of the Gospel presented from the spiritual perspective in Revelation 10—the rainbow Angel, open invitation and all—and the full fruition and highpoint of evangelism seen by the Two Witness-Churches of Revelation 11. All of these measures are goodness are mercy from the Almighty.

Goodness, therefore, is quite arguably the dominant quality shared in the book of Revelation overall. The twin chapters of Revelation 10 and 11 clearly outlining the beginning, high-point, and end to the good Gospel effort on Earth.

This goodness or good consortium, if you will, differs from the consortium of evil and what we read in the twin chapters of Revelation 12 and 13. The advent of evil via a fallen Satan who wars in Heaven, pursues Mary (but really pursues Jesus and the threat of an emerging Gospel) and is cast down to the Earth in Revelation 12 only to engineer a long-term scheme with the Beast in conjunction with sinful humanity in Revelation 13.

Thus, these two opposing consortiums, then, come into conflict as prepositioned in Revelation 14 and 15 whereby there is full and catastrophic set of actions, in the form of the seven Bowls of Wrath, taken by Heaven against the Beast in here in Revelation 16.

As summarized succinctly here, this is the full backdrop to the epic good versus evil drama that is Revelation. There is no need for complex flowcharts or the need to learn ancient Hebrew. Like the Gospel for all to hear, Revelation is clearly stated and fully understood in concrete-factual scientific terms and in spiritual-Heavenly terms by RSA readers.

## RATIONAL REVELATION 16

As we shall discuss, Revelation 16 is a set of Heavenly actions. However, what is so profound about the Bowls of Wrath is that they are a thorough and rational set of actions of justice—and not some hodgepodge of impulsive reactions or an undefined military rampage where the Almighty simply wins.

Revelation 16 will show us otherwise. There is rational detail involved. The Bowls are strategically and increasingly aimed at the Beast and its followers. And the outcomes are more cleverly thought-out than most Revelation commentators realize.

For an example, against the all-in death narrative propagated by many Revelation prognosticators, quite amazingly invitations and warnings to humanity still stand—here in the final human versus Heaven conflict—in the hope that people will repent, admonish the Beast, and follow God. Verses 16:9 and 16:11 utilize the word *repent* where Heaven is still hopeful that some people will turn to the light. Verse 16:15 comments “blessed is he who watches” where again Heaven remains hopeful that people will turn to the Lord.

Thus, we at RSA are thankful that Heaven is merciful to the end. Nevertheless, Revelation 16 is certainly vivid and action-packed in a bona-fide end-times setting. We will analyze it carefully and it begins with verse 1 with some rather severe action:

**I heard a loud voice out of the temple, saying to the seven angels, “Go and pour out the seven bowls of the wrath of God on the earth!” (Revelation 16:1).**

John, as ever in Revelation, remains somewhat neutral in his description. Here he details how a loud voice from within the Temple commands the Angels to action. John does not assume whose voice is heard.

It is also interesting to note that the Temple exists in Heaven and that it is central to the apocalyptic actions taking place. Nowhere was the Temple mentioned in the Opening ceremony or the early Earth developmental events, but it is a central, sacred institution here in Revelation 16.

# REVELATION'S SCIENTIFIC ACCOUNT (RSA, 2025)

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## BOWL OF WRATH I

As a result of verse 1, profound and cataclysmic events initiate and accelerate almost immediately:

**The first went, and poured out his bowl into the earth, and it became a harmful and painful sore on the people who had the mark of the beast, and who worshiped his image (Revelation 16:2).**

Interestingly, the first Bowl of Wrath is aimed at the unrepentant followers of the Beast—not at humanity as a whole. As we have earlier alluded to, clearly the sores are meant for those who proactively involve themselves with the Beast—indeed those who worship the Beast's image. So, again, these are not innocent bystanders but are involved criminals.

What's more, the biological malady, while painful, may well be survivable. As such, it reminds us of other historical outbreaks of disease including the Black Death, the Spanish plague, the AIDS epidemic, and more recently the global COVID-19 pandemic.

## BOWL OF WRATH II

From this first Bowl of wrath clearly targeted at followers of the Beast, there may be a slight escalation with the second Bowl potentially being more far-reaching and general in nature:

**The second angel poured out his bowl into the sea, and it became blood as of a dead man. Every living thing in the sea died (Revelation 16:3).**

The second Angel pours out his Bowl on the saltwater seas and oceans and the water becomes blood-like. For RSA readers, blood-like oceans are a matter of fact. For a time, blood-red seas existed in primordial history as the Earth was developing and recall, that these blood-red oceans were also cited in Revelation 8:

One third of the sea became blood, 9 and one third of the living creatures which were in the sea died (Revelation 8:8-9).

Of note, only one-third of the seas were blood in Revelation 8 where Revelation 16 potentially has it at 100%.

Iron rich oceans, as evidenced in today's banded iron formations found in rock strata, affirm that global oceans were red in color, saturated in iron, and foreign to any living being. Could it be that such chemical reactions again take place in the world's oceans? Time will tell but know this, from the spiritual perspective there will be blood-like seas; and at the same time from the human-based scientific perspective it is all too possible.

Currently, the oceans are in flux: There are rising water levels. There is out of control pollution and the spread of plastics throughout the Earth's oceans. Coupled with global warming it seems that additional, more complex chemical reactions are possible. Thus, from the scientific perspective, the specter of blood-red oceans in an end-times scenario is completely plausible.

Nevertheless, in an end-times scenario involving the personal Wrath of God, bona fide mammal-based blood is also quite possible under Bowl I. The Almighty is sovereign.

## BOWL OF WRATH III

As stated, the Bowls are incremental—first affecting the bulk of humanity who gladly follow the Beast, secondly affecting global saltwater, and now affecting freshwater which is a far more vital element to human existence as the verse states:

**The third poured out his bowl into the rivers and springs of water, and they became blood (Revelation 16:4).**

# REVELATION'S SCIENTIFIC ACCOUNT (RSA, 2025)

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Indeed, events are escalating as at the end of Bowl III there is an additional commentary offered by one of the Angels. The mere existence of the commentary tells us there may be some pent-up angst in Heaven. Surely, observing the evil schemes of Satan and the Beast over millennia if not millions of years would create some anxiety on behalf of an otherwise steadfast citizen of Heaven. Past this, the actual words of the commentary are a clear form of verbal payback. The excerpt is as follows:

**I heard the angel of the waters saying, “You are righteous, who are and who were, O Holy One, because you have judged these things. For they poured out the blood of saints and prophets, and you have given them blood to drink. They deserve this.” I heard the altar saying, “Yes, Lord God, the Almighty, true and righteous are your judgments” (Revelation 16:5-7).**

As seen, Bowl III impacting freshwater is delivered with a bit of flair by Heavenly forces. The commenting Angel sees the irony of blood being delivered to the Beast whereas the Beast continually spilt the blood of the saints.

Otherwise put “if you want blood, you got it!”

Clearly, the cosmic good versus evil conflict is in full interaction. There has been a measured, rational escalation. There has been a reasonable and ironic set of paybacks. And this is just the start.

## BOWL OF WRATH IV

If disease, the lack of saltwater, and the lack of freshwater were problems, try existing with the added component of scorching heat.

The fourth Bowl, then, moves to the sun and apparent heat issues, as follows:

**The fourth poured out his bowl on the sun, and it was given to him to scorch men with fire. People were scorched with great heat, and people blasphemed the name of God who has the power over these plagues. They didn’t repent and give him glory (Revelation 16:8-9).**

Note that the blasphemy continues. Heaven seems hopeful that there will be at least some repentance but humanity didn’t repent and give God glory. This is an amazing outcome in light of the disease, saltwater, and freshwater problems, and now scorching heat thrust upon the Earth.

Potentially, humankind still thinks it can solve all of these problems. Humanity is clearly arrogant, vile, and blasphemous. Humanity is blind and continues to follow the world-power Beast.

## EGYPTIAN PLAGUES DISSIMILAR

As with the Egyptian plagues, which are forever compared to by Revelation commentators, the Bowls of Wrath seem to have no effect as to the trajectory that humanity finds itself on. In Revelation, there appears to be absolutely no sign of humanity vacillating from following the Beast and turning to God just as the Pharaoh absolutely refused to vacillate from his position of keeping Israel enslaved.

While there is one similarity regarding water turning to blood and perhaps another one regarding human disease or boils, the Egyptian plagues are actually more dissimilar than most Revelation readers might be led to believe.

The Egyptian plagues are dissimilar!

There are 10 plagues listed in Exodus chapters 7 to 12 and they include catastrophic upticks in Nile-based blood; overwhelming numbers of frogs, gnats, and flies; followed by livestock problems, human disease in the form of boils; then hail, locusts, and darkness. The final plague or measure is against the Passover-susceptible firstborn of Egypt. It is only then that Pharaoh agrees to allow the enslaved Israelite nation to exit Egypt.

# REVELATION'S SCIENTIFIC ACCOUNT (RSA, 2025)

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The plagues are, thus, fundamental to the events associated with Passover which is the primary Jewish celebration held to this day.

However, note that the plagues are more dissimilar than similar. Save for the first, sixth, and ninth Egyptian plague and the Bowl of Wraths having to do with blood, boils, and darkness—there is little similarity.

The first nine Egyptian plagues are all natural in content. The Bowl of Wrath actions are more clearly, incrementally escalatory.

Moreover, the Bowls of Wrath are possibly more daring and savvy—the Bowls to follow certainly appear to be that way:

Bowl V may indeed be considered to be tech-based;

Bowl VI is a pre-emptive, counter-intuitive effort to gaud the Beast into initiating war; and,

Bowl VII is a potentially silent, stealthy, and absolutely devastating lethal act to the greatest polarized extent possible—one that the world has never seen before.

The outcomes are different as well as the Egyptian plagues ultimately are successful.

The same is not true regarding the Bowls of Wrath!

## ENVIRONMENTAL SIMILARITIES

If anything, similarities to the Bowls of Wrath regard modern day circumstance about us in current times, today. It could be coincidental but it is interesting that the features of Earth that are being impacted at time of RSA publication are central environmental issues to life as we know it.

There is concern of biological viruses. There does seem to be a limit to what the oceans can accept as far as environmental damage. So too there is concern over Earth's ability to provide needed freshwater. Lastly there is concern over global warming and the potential for sun or ultraviolet radiation and-or sustained increases in global temperature averages.

Therefore, the Bowls seem relevant to modern life as we know it and, potentially, the outcomes regarding the Bowls of Wrath are rooted in issues identifiable within the environment—according to what scientists research and communicate to us, today.

## BOWL OF WRATH V

Fascinating to some, Bowl V—while not an environmental outcome—is also a potential problem rooted in modern day life. The Revelation 16 escalation is most clearly seen in Bowl V where the Beast is attacked most definitively and in a pin-point, targeted fashion. It appears that possibly the electrical grid or the technology utilized by the Beast is attacked. That is, the Bowl is not biological or natural in content or delivery. As such, the Bowl of Wrath V is one of the more intriguing segments to all of Revelation.

Bowl of Wrath V is as follows:

**The fifth poured out his bowl on the throne of the beast, and his kingdom was darkened. They gnawed their tongues because of the pain And they blasphemed the God of heaven because of their pains and their sores. They still didn't repent of their works (Revelation 16:10-11).**

Interestingly, the fifth angel takes aim directly at the apparent governance or the “throne of the Beast.” Revelation describes darkness covered its kingdom which may be a type of technological hacking or a type of electrical blackout. It appears that direct action against the inner workings of the Beast entity takes place.

# REVELATION'S SCIENTIFIC ACCOUNT (RSA, 2025)

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Surely this unexpected and targeted Bowl of Wrath is to be celebrated if one is for the Lord of Hosts and against the number of the Beast. It is counter-intuitive and as such, ever so typical of the Almighty who seems to utilize non-military force within the book of Revelation and at every turn.

## BOWL OF WRATH VI

If the Bowls are escalatory in measure, and the most recent Bowl of Wrath V is seen as a pin-pointed direct attack against the Beast—this is only outdone by Bowl of Wrath VI which outright and blatantly invites the Beast into direct, physical confrontation.

**The sixth poured out his bowl on the great river, the Euphrates. Its water was dried up, that the way might be prepared for the kings that come from the sunrise (Revelation 16:12).**

The sixth Angel and the sixth action, in a way, is a resignation to the fact that a complete and utter annihilation of the Beast must take place.

Heaven has done what it can to coerce, rationalize, warn, and threaten the Beast and humankind to change its trajectory—and the RSA list of warnings discussed a few Bowls ago, above, is an incomplete set of attempts. However, all of it is to no avail.

Hence, the Almighty seems to gaud the Beast into the conflict that the Beast so boldly and blasphemingly verbalizes that it desires. The Beast can have its very way. In fact, the Almighty will assist the Beast—and its kingships, governments, corporations, associated militaries, and individual followers—to a battlefield of convenience. Thus, as stated, Bowl VI dries up the Euphrates as to assist in structuring a military showdown.

## ARROGANCE

From the RSA standpoint, recall, that perhaps the developmental Trumpets of Revelation 8 and 9 were rather audacious in predicting a human super-species that put itself on par with the Almighty. However, the firm evidence here under Bowl VI of Revelation 16 indicates precisely that: Humanity, as led by the Beast, indeed thinks it can outmuscle the Almighty. Humanity arrogantly thinks itself as on par with Heaven. And only a super-species of humanity based on inter-galactic tech, unthinkable historic success, and unspeakable blasphemy could think that.

Therefore, humanity has, in fact, developed into a super-species and the related theory of a human versus Heaven conflict is now underway in a bona fide manner.

From the developmental Trumpets point of view, recall that we are approaching Trumpet VII, Woe II, and a possible Second Coming of Christ per RSA's analysis of Revelation 11.

This also is partially summarized in Revelation 19 as follows:

I saw the beast, the kings of the earth, and their armies, gathered together to make war against him who sat on the horse and against his army. The beast was taken, and with him the false prophet who worked the signs in his sight, with which he deceived those who had received the mark of the beast and those who worshiped his image (Revelation 19:19-20).

So, we see that Bowl VI assists in the Beast led coalition to attempt to take on the Almighty and His forces. All of this appears to be standard military conflict, that is, a battlefield, armies, and weapons, etcetera.

But yet again, this is where the Almighty, as recorded in Revelation, will serve yet another unexpected curve ball.

# REVELATION'S SCIENTIFIC ACCOUNT (RSA, 2025)

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## IMPURE SPIRITS

Before continuing with a summary of the Bowls of Wrath, John of Patmos seems to stop and make a few related observations. In Revelation 16 after Bowl VI John writes, perhaps to some, something unusual.

However and upon consideration of John's spiritual point of view as he records what he witnesses from his Heavenly vantage point, it may not be surprising that he sees the demonic spiritual side to what we factually perceive as words or communication. There is yet another Heavenly spiritual versus Earthly factual dualism to what is taking place—RSA credence to the fact that John does not write in metaphor or symbols but writes accurately from his Heavenly dimension.

John of Patmos continues Revelation and writes:

**I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, something like frogs; for they are spirits of demons, performing signs, which go out to the kings of the whole inhabited earth, to gather them together for the war of that great day of God the Almighty (Revelation 16:13-14).**

In other words, past the actual terminology associated with blasphemy, unspeakably macabre language, and slanderous communication—John sees the spiritual dimension to such toxic diatribe. He sees Satan's words as a real demon. So too the words from the initial Beast hailing from the sea, and the words out of the supporting false prophet-Beast from the Earth.

Their words are literally demonic in the spiritual sense.

The observation is fascinating as clearly what we would factually deem to be mere communication is anything but that. The vicious hatred and toxic language involved is actually demonic in the spiritual realm. Being demonic, the words hailing from Satan and the Beast/s probably have added impact and influence with human beings. As applied to Revelation 16, the communication-receiving global leaders may be more open to conflict and direct warfare than otherwise.

## POTENTIAL SECOND COMING

It is at this point that there is a rather abrupt entry in Revelation 16. The text reads:

**"Behold, I come like a thief. Blessed is he who watches, and keeps his clothes, so that he doesn't walk naked, and they see his shame" (Revelation 16:15).**

The text is clear: "I come like a thief." Potentially this is the classic, unannounced, Second Coming of Christ. Recall that, this could be identical to what is recorded in chapter 11 as per the RSA analysis there:

I heard a loud voice from heaven saying to them, "Come up here!" They went up into heaven in a cloud, and their enemies saw them (Revelation 11:12).

Moreover, the Revelation 16:15 verse very closely resembles:

The day of the Lord comes like a thief in the night (1 Thessalonians 5:2b).

And additionally, from Jesus Christ Himself, and regarding our subject Revelation 16 context of the Bowl of Wrath showdown:

For then there will be great suffering, such as has not been from the beginning of the world until now, no, nor ever will be. Unless those days had been shortened, no flesh would have been saved. But for the sake of the chosen ones, those days will be shortened (Matthew 24:21-22).



# REVELATION'S SCIENTIFIC ACCOUNT (RSA, 2025)

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Therefore, it appears the Second Coming of Christ is possibly placed near or shortly after Bowl of Wrath VI is poured out. As discussed earlier in RSA, this may coincide with Trumpet VII as well. Regardless of general timing of the Second Coming of Jesus Christ, we nevertheless reiterate:

But no one knows of that day and hour, not even the angels of heaven, but my father only (Matthew 24:36).

## BOWL OF WRATH VII

John of Patmos continues his summary of the Bowls of Wrath in Revelation 16. We are now at a point where the Beast and its armies are more than welcome to do battle with the Almighty:

**He gathered them together into the place which is called in Hebrew, “Harmagedon” (Revelation 16:16).**

Revelation prognosticators and analysts finally get their way with Armageddon mentioned here in verse 16. The famed and much anticipated battle of Armageddon takes place. Although there is considerable speculation as to the Armageddon event and every small conflict gets labeled as such—Armageddon is truly a spectacular, apocalyptic, battle scene.

Here, we see that Armageddon, indeed, is at the end of God's wrath against the Beast. It is where satanic forces are unified with human beings in the form of the corporate-government monopoly entity known as the Beast together with it unison of followers. This Earth-based consortium goes up against the Almighty.

In a surprising move, the seventh Bowl is simply poured into the air. However, this is much more significant than first perceived. The air is really an element that affects all things—all beings, all forces, and all ideas. In actual fact, to affect the air is to affect everything. In other words, Bowl 7 is rather severe and complete. Nothing is left standing.

**The seventh poured out his bowl into the air. A loud voice came out of the temple of heaven, from the throne, saying, “It is done!” (Revelation 16:17).**

Indeed “It is done!” There is total annihilation. As stated, the final Bowl-action by the seventh Angel is not one of nuclear armaments or one of fire and brimstone which most Revelation commentators would have you believe. Time and again, the Lord can achieve His will with seeming ease and with seeming alternative methods if He so chooses.

Later in Revelation 19 there is another summary of our subject Bowl VII outcome. Here John writes additional detail to the Revelation 16, Bowl of Wrath VII event.

Speaking of Jesus and His alternative spiritual methods to victory, John writes:

Out of his mouth proceeds a sharp, double-edged sword that with it he should strike the nations. He will rule them with an iron rod. He treads the wine press of the fierceness of the wrath of God, the Almighty. He has on his garment and on his thigh a name written, “KING OF KINGS AND LORD OF LORDS.”

I saw an angel standing in the sun. He cried with a loud voice, saying to all the birds that fly in the sky, “Come! Be gathered together to the great supper of God, that you may eat the flesh of kings, the flesh of captains, the flesh of mighty men, and the flesh of horses and of those who sit on them, and the flesh of all men, both free and slave, small and great.”

I saw the beast, the kings of the earth, and their armies, gathered together to make war against him who sat on the horse and against his army. The beast was taken, and with him the false prophet who worked the signs in his sight, with which he deceived those who had received the mark of the beast and those who worshiped his image.

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These two were thrown alive into the lake of fire that burns with sulfur. The rest were killed with the sword of him who sat on the horse, the sword which came out of his mouth. So all the birds were filled with their flesh (Revelation 19:15-21).

The battle up-front from the Almighty's viewpoint is complete. Christ is the victor over the Beast and its one-world followers. The victory is a great, historical one. There is a tremendous after-effect following the win and as recorded in the final portions of Revelation 16:

**There were lightnings, sounds, and thunders; and there was a great earthquake such as has not happened since there were men on the earth—so great an earthquake and so mighty. The great city was divided into three parts, and the cities of the nations fell. Babylon the great was remembered in the sight of God, to give to her the cup of the wine of the fierceness of his wrath. Every island fled away, and the mountains were not found. Great hailstones, about the weight of a talent, came down out of the sky on people. People blasphemed God because of the plague of the hail, for this plague was exceedingly severe. (Revelation 16:18-21).**

## REVELATION 16 CONCLUSION

Revelation 16 is certainly an epic drama worthy of its own book and commentary. As stated, the chapter is densely written in that there are several facts and angles to carefully consider. Revelation 16, in retrospect, also sees legitimate and worthy support by the ample material and background information availed to us in Revelation 14 and 15.

It can be seen that the blathering and continuous blasphemy by Satan and the Beast, through millions of years of existence including the loss of the war in Revelation 12; the resultant “throw-down” manifested in the Chicxulub asteroid of Revelation 9; along with nauseating blasphemy and slander in Revelation 11 regarding the Two Witness-Churches; the blaspheme outlined in Revelation 13—all of it is finally, put to rest in Revelation 16, Bowl VII. This is recapped in Revelation 19 and all is presented here in RSA.

Unknown to most, the subject Bowls of Wrath of Revelation 16 are clearly escalatory in nature. At the same time they are surprisingly counter-intuitive and unexpected, especially, the direct tech or electrical attack on the central Beast systems in Bowl V; the daring goading of the Beast in Bowl VI; and of course, the final Bowl VII with Heaven's ever-so non-traditional avenues to victory.

Although the Beast is wholly conquered, the underlying sinful nature of humankind remains. Of note, Revelation 16:19 jumps ahead to our discussion of Babylon. This underlying sin archetype is discussed in Revelation, chapters 17, 18, and 19. Babylon is really representative of humanity's sin industry—it is this age-old industry or system that needs to be fundamentally destroyed.

Babylon—the multi-faceted set of hedonistic sins—is the repetitious and egregious set of sins that has alienated human beings from the Lord since the beginning of time. The set of offenses represented by the word Babylon was fundamental to the emergence of the global entity, the Beast. Thus, the default industry or set of sins known as Babylon needs to be eradicated.

Again, we shall disseminate all of this in the following chapters.

To complete Revelation 16, and consistent with the finality of the last Bowl action, is the lightning, roaring, thunder, and shaking as never has been seen before. Every island is impacted. Every mountain is impacted. The weather is significantly impacted. And of course, alas, human beings continue to blaspheme against the Almighty.

So again, we see that the human heart is the real, core, issue.

Resultantly, the underpinning to the Beast, the set of basic Babylonian sins, is really what needs to be exacted and obliterated. Therefore, an extensive analysis of Babylon, and, really, an analysis of all things wrong with the human condition, occurs beginning in Revelation 17, next.

## REVELATION 17

King James Version (1611)

1 And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. 4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

5 And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

World English Bible (2023)

1 One of the seven angels who had the seven bowls came and spoke with me, saying, "Come here. I will show you the judgment of the great prostitute who sits on many waters, 2 with whom the kings of the earth committed sexual immorality. Those who dwell in the earth were made drunken with the wine of her sexual immorality."

3 He carried me away in the Spirit into a wilderness. I saw a woman sitting on a scarlet-colored beast, full of blasphemous names, having seven heads and ten horns.

4 The woman was dressed in purple and scarlet, and decked with gold and precious stones and pearls, having in her hand a golden cup full of abominations and the impurities of the sexual immorality of the earth.

5 And on her forehead a name was written, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE PROSTITUTES AND OF THE ABOMINATIONS OF THE EARTH."

6 I saw the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus. When I saw her, I wondered with great amazement.

7 The angel said to me, "Why do you wonder? I will tell you the mystery of the woman and of the beast that carries her, which has the seven heads and the ten horns.

8 The beast that you saw was, and is not; and is about to come up out of the abyss and to go into destruction. Those who dwell on the earth and whose names have not been written in the book of life from the foundation of the world will marvel when they see that the beast was, and is not, and shall be present.

9 Here is the mind that has wisdom. The seven heads are seven mountains on which the woman sits.

10 They are seven kings. Five have fallen, the one is, and the other has not yet come. When he comes, he must continue a little while.

11 The beast that was, and is not, is himself also an eighth, and is of the seven; and he goes to destruction.

12 The ten horns that you saw are ten kings who have received no kingdom as yet, but they receive authority as kings with the beast for one hour.

13 These have one mind, and they give their power and authority to the beast.

14 These will war against the Lamb, and the Lamb will overcome them, for he is Lord of lords and King of kings; and those who are with him are called, chosen, and faithful."

15 He said to me, "The waters which you saw, where the prostitute sits, are peoples, multitudes, nations, and languages.

16 The ten horns which you saw, they and the beast will hate the prostitute, will make her desolate, will strip her naked, will eat her flesh, and will burn her utterly with fire.

17 For God has put in their hearts to do what he has in mind, to be of one mind, and to give their kingdom to the beast, until the words of God should be accomplished.

18 The woman whom you saw is the great city which reigns over the kings of the earth."

# REVELATION'S SCIENTIFIC ACCOUNT (RSA, 2025)

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## REVELATION 17 INTRODUCTION

While the Beast is defeated, the underlying set of behaviors that supported the global, macro-actions of Satan and the Beast require attention. This set of actions are the personal, hedonistic behaviors of the Beast's followership. The set involves the sensual, self-gratifying sins of the flesh. It is these personal sins that roll-up to become an engrained structure or a type of sin industry within whole societies.

In Revelation, it is known as Babylon.

These fundamental personal sins and the construct of a greater sin framework or industry is repeated and resurfaces, time and again, throughout human history. Almost every civilization sees a set of Babylonian behaviors at the top of its hierarchy. Think of the debauchery of Sodom, of Rome, of the backrooms of Henry the VIII, of Las Vegas, of Miami Beach, of billionaire hideaways, and so on.

While it is one thing to destroy an apparent political or military enemy such as the Beast, it is another challenge to fundamentally alter the systemic cause of the initial problem. This is really what the concluding chapters of Revelation are essentially all about: Revelation 17, 18 and 19 detail the sin-industry otherwise known as Babylon while Revelation 20, 21, and 22 describe and implement a new cosmic order—the much anticipated and prophesied New Way.

## REVELATION 17 ANALYSIS

We begin our analysis of Babylon and Revelation 17 with the opening which is a rather shocking scene. The situation is sobering enough that the Angel takes John of Patmos elsewhere and more appropriate. The content is offensive and rather vile in nature. The chapter opens, as follows:

**One of the seven angels who had the seven bowls came and spoke with me, saying, “Come here. I will show you the judgment of the great prostitute who sits on many waters, with whom the kings of the earth committed sexual immorality. Those who dwell in the earth were made drunken with the wine of her sexual immorality.” He carried me away in the Spirit into a wilderness.**

**I saw a woman sitting on a scarlet-colored beast, full of blasphemous names, having seven heads and ten horns. The woman was dressed in purple and scarlet, and decked with gold and precious stones and pearls, having in her hand a golden cup full of abominations and the impurities of the sexual immorality of the earth. And on her forehead a name was written, “MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE PROSTITUTES AND OF THE ABOMINATIONS OF THE EARTH.”**

**I saw the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus. When I saw her, I wondered with great amazement (Revelation 17:1-6).**

John remains in another dimension, recording as he goes, but he is taken away from the earlier locale in Heaven where he viewed the Bowls of Wrath and some pretty solemn outcomes that directly involved numerous Heavenly Beings and the full activation of the Temple in Heaven. Clearly, the discussion material of Revelation 17 is inappropriate for such a holy site and in the vicinity of rather holy Beings. Thus, a transfer to a new venue is entirely appropriate and understandable.

## BABYLON IDENTIFIED

The new scene is indeed shocking to say the least. John of Patmos, the pious, obedient, self-reflecting follower of Jesus, is shown a drunken prostitute with blasphemous and salacious slurs written all about. She is identified as Babylon and note that some Bible versions adjust the term *mystery* which is not part of the forehead writing. A recent academic inquiry has the verse as:

On her forehead was written a name, a mystery: “Babylon the Great, the Mother of prostitutes and of the detestable things of the earth (New English Translation, 2019; Revelation 17:6).

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That is, the prostitute is known as Babylon and is hard-wired with debauchery, hedonism, and all the sins of the flesh.

Perhaps having seen morbid sin human beings have indulged in over the ages, the Angel isn't shocked at all. The Angel seems matter-of-fact and begins to explain what they are observing:

The angel said to me, "Why do you wonder? I will tell you the mystery of the woman and of the beast that carries her, which has the seven heads and the ten horns (Revelation 17:7).

The Angel begins to explain that the Beast and Babylon (aka, the prostitute) work hand-in-hand. The Beast—as made up of several governments, kingdoms or countries (horns) and a number of kings or leaders (heads)—operates together with the sin-complex known as Babylon and they confirm each other's success.

What is being shown is this: Past the Beast's pure politics, bravado, and military opposition to the Almighty, Babylon was also a significant factor or set of underlying factors supporting the efforts of the Beast.

The Beast is the global corporate-government entity that rules the world; whereas Babylon is the set of sinful behaviors so illustriously being shown to John.

## UNDERLYING PROBLEM

As it stands, Babylon, this societal sin-complex based on individuals' self-gratification efforts continually gets built and rebuilt throughout history. Not only does this sin-industry get rebuilt and refortified, it is also independently created and developed by seemingly unrelated societies on different parts of the globe.

Therefore, it appears that self-gratification and offense towards the Almighty is implicit within human existence. Separate societies at separate times all come to the same conclusion and state of affairs—often at the apex of their respective civilizations.

As individuals, human beings offend God. As communities of offending individuals, these communities create sin-industries and intricate Babylonian structures. All of this seems to be universal. It is like a contagion or a cancer—forever spreading and being rebuilt. It is never-ending.

## WE ARE LOST

At the personal and individual level, many bona fide believers—Catholics, Christians, and Evangelicals—understand this: That we are lost without the saving grace of Jesus Christ; that sin cannot be controlled by ourselves as mere individual human beings; and, that we cannot wash ourselves enough, bow down and pray enough, convert others enough, or eat or say the right things enough to save our own individual souls.

The effort to save our own souls is futile. However, we must do our best to repent, control our own personal desires, and stave-off the marketing of all things Babylon. Screen-time, television, streaming services, the internet, party locales, casinos, and vacation getaways are all common funnels into Babylonian behaviors if we are not aware and taking guard.

It is only by the forgiveness and mercy of the Almighty—as accepted by us—that we can save ourselves from this blight of sinfulness and the ongoing temptation from the Babylon sin-complex. Heaven sent the simple, public, good news Gospel of Jesus Christ for all individuals to free accept as we have analyzed in Revelation 10. An unbelievable invitation, and an open, free gift to all that may receive it. However, the Gospel is difficult to digest and live by—especially with Babylonian pressures everywhere within the believer's life.

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## NEW WAY

At some point, as alluded to by Old Testament prophets there will be a New Way of doing things—a new Earth, a new Jerusalem—where God walks with His people. Essentially, there will be a new system of human-Heaven relations.

The quotes from the Old Testament prophets entail classic information on the topic of an expected New Way once the old way is eliminated. The books of Isaiah, Ezekiel, and Jeremiah share some of these relevant passages, as follows:

For, behold, I create new heavens and a new earth; and the former things will not be remembered, nor come into mind. But be glad and rejoice forever in that which I create; for, behold, I create Jerusalem to be a delight, and her people a joy. I will rejoice in Jerusalem, and delight in my people; and the voice of weeping and the voice of crying will be heard in her no more (Isaiah 65:17-19).

Now let them put away their prostitution, and the dead bodies of their kings, far from me. Then I will dwell among them forever (Ezekiel 43:9).

Many nations shall join themselves to Yahweh in that day, and shall be my people; and I will dwell among you (Zechariah 2:11a).

Of course, all of this is reiterated later in Revelation once the old way including Babylon, the Beast, Satan and death are all eradicated:

Behold, God's dwelling is with people; and he will dwell with them, and they will be his people, and God himself will be with them as their God (Revelation 21:3).

As we shall discuss, a new system or a New Way of life is repetitiously promised throughout the Old Testament. As such, we can expect a fundamentally different and revolutionary New Way instead of the Babylonian sin-industry and all the framework supporting it.

## THE BABYLON 6

Revelation 17 terms this sin industry as either Babylon or The Great Prostitute. John of Patmos is writing in glory and is chaperoned by an Angel when he writes out the relevant scripture. However, inspection will find that Babylon can be best described in academic or scientific terms as a default set of behaviors individuals participate in given the ability and choice. From this, inherently sinful individuals build out a multi-faceted sin industry that is socially acceptable and somewhat protected from ruin.

Think of any global party scene and the list off the characteristics: It will be an after midnight party with well-dressed and-or supposedly successful people; there will be music, drugs, alcohol, sex, and the like.

Given room to grow from this basis, invariably there will be additional controls or threat of force or violence—largely to safeguard the structure and the fundamental party.

Further and ultimately—usually a curious thing—there will be obnoxious blasphemy, swearing, and opposition to the Almighty and-or His believers and-or His good creation.

Name any tourist destination or taboo global hot spot whether it be Las Vegas, NYC, Miami Beach, London, Paris, a billionaire's private retreat, a corporate New Year party, a new emerging tourist destination desperate to get-in on the action, or a foreign-based movie production company motivated by sales—the six universal components of darkness, dress/luxury/money, drugs/alcohol, sex, threat, and vulgarity are always present.

This logical approach by RSA, that is deductive reasoning from the general to the particular, has Babylon defined with these 6 repetitious components seen throughout history the globe over. RSA sometimes refers to these as the

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Babylon 6 or B6. Again they are illicit sex, volumous drugs/alcohol, an emphasis on luxury/money, blaspheme and vulgarity, the cover of night/darkness, and the additional cover or control of threat/security/force.

These Babylon 6 are a seeming universal set of six factors that are seen throughout history, throughout cultures, and at each and every marginally legal, arguably unethical, and certainly immoral party spot across the globe.

With the B6 identified and defined it is not to say that Babylon is easily thwarted or avoided by, say, church-going believers. Babylon is a deceptive and at times attractive scourge. Personal psychological desires and behavioral appetites have each one of us moving towards it. At the same time the Babylon complex markets itself to us, makes itself accessible, and involves anyone and everyone it possible can.

Therefore, Babylon is a cosmic cancer that needs to be addressed.

And as recorded in Revelation 17, 18, and 19 we will find that Babylon is first identified and then later deconstructed where the supporting industries are eradicated or eliminated one-by-one.

## HISTORIC BABYLON:

The concept of Babylon is that of a wicked but bustling and successful metropolitan center—an influential one at that. However, it is a morally corrupt city. A sinful and Godless one.

Babylon was located on the eastern side of the Euphrates River, approximately 60 miles southwest of modern day Baghdad. Babylon is first referenced in Genesis 10 as a city founded by Nimrod. It first became famous through the Tower of Babel ordeal where Babylon acted in arrogance and defiance against the Almighty.

Babylon's high-point in opposition to the Almighty, however, may have been when King Nebuchadnezzar was leader at the same time of the prophets. Daniel outlines the Almighty's disdain for Nebuchadnezzar as follows:

You shall be driven from men, and your dwelling shall be with the animals of the field. You shall be made to eat grass as oxen, and shall be wet with the dew of the sky, and seven times shall pass over you; until you know that the Most High rules in the kingdom of men, and gives it to whomever he will (Daniel 4:25).

Similarly, ancient Babylon is described in Jeremiah 50's declaration against it. At that time, the Lord was incredibly angry at Babylon and about to destroy it. An example excerpt regarding Babylon is replicated here:

Call together the archers against Babylon, all those who bend the bow.  
Encamp against her all around. Let none of it escape.  
Pay her back according to her work.  
According to all that she has done, do to her;  
for she has been proud against Yahweh,  
against the Holy One of Israel (Jeremiah 50:29).

Therefore, from the Old Testament it is clearly documented that there is long-held hostility toward Babylon.

## EMPIRES INVOLVED

With an understanding of what Babylon was historically and what it is in Revelation; and, with the additional understanding that the underlying problem in the world is not just the Beast but the set of self-gratifying sins known as Babylon, we can better navigate through the rest of Revelation 17 and beyond.

The Angel continues to disclose to John further information and refers to the Beast that we have been discussing. Understand that the Beast does not currently exist in real time to John 2,000 years ago or to RSA readers now—but the Beast, at some point, will emerge from the sea and put things into motion.

Therefore, the catchy Biblical phrase “was...is not...will be.”

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That is, from the Angel's viewpoint the Beast existed in the past and currently does not ("was...and is not...") while from our viewpoint the Beast is yet to exist ("and is about to come up"). Hence, the full triplet "was...is not...will be."

The Angel continues deliberating in verse 8 and repeats some Revelation 13 information about the Beast emerging from the sea, as follows:

The angel said to me, "Why do you wonder? I will tell you the mystery of the woman and of the beast that carries her, which has the seven heads and the ten horns.

The beast that you saw was, and is not; and is about to come up out of the abyss and to go into destruction. Those who dwell on the earth and whose names have not been written in the book of life from the foundation of the world will marvel when they see that the beast was, and is not, and shall be present.

Here is the mind that has wisdom. The seven heads are seven mountains on which the woman sits. They are seven kings. Five have fallen, the one is, and the other has not yet come. When he comes, he must continue a little while.

The beast that was, and is not, is himself also an eighth, and is of the seven; and he goes to destruction. The ten horns that you saw are ten kings who have received no kingdom as yet, but they receive authority as kings with the beast for one hour.

These have one mind, and they give their power and authority to the beast. These will war against the Lamb, and the Lamb will overcome them, for he is Lord of lords and King of kings; and those who are with him are called, chosen, and faithful" (Revelation 17:7-14).

The Angel describes the various empires which Babylon affected. RSA will attempt to organize our understanding of these empires, as follows:

"Five have fallen." Perhaps let us consider fallen global empires that were somewhat cut short by history and known to be Babylonian and Godless. Say, the ancient and benchmark Babylon; and the Assyrian, Hittite, Egyptian, and Greek empires—all empires that, due to their blatant humanistic misgivings, could potentially have lasted far longer than they did.

"One is." Potentially this could be the then current, global, power Rome that certainly was Godless and debauchistic. Babylonian behaviors dominated.

"The other has not yet come..." Potentially this could be the West. Here, there is a longer-run, capitalist and legal framework protected by military strength. All of this is rooted in the Mediterranean-European colonial powers and maybe the forerunning model to a subsequent Beast ("Coming up out of the sea" Revelation 13). From its roots the West developed to include modern components such as the USA, the EU, and so on. Moreover and part of the description, without a doubt, Babylon is a prevalent feature of Western society as well. Coupled with the facts that it "must continue a little while" and that the Beast "is an eighth king and belongs to the seven" the West makes an excellent candidate.

"The beast that was, and is not, is himself also an eighth, and is of the seven." In further examining this phrase, from the aforementioned detail to do with the West, all of the Beast's hallmark characteristics to do with governance, a legal framework, an emphasis on capitalism, corporate life and a global military complex—and for certain, complete engrossment in Babylonian hedonism—sound as being rooted in Western ideals. The Beast is described as initially hailing from the sea, and having the attributes of power, control, military dominance, and inter-twinement with Babylon. However, the Beast has an additional dominant characteristic regarding blaspheming and a fixation on the Almighty.



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“The ten horns that you saw...” Unsurprisingly, there are an additional set of future kings “who have received no kingdom as yet” that will hand over their power to the Beast. It simply is not surprising and is consistent with all that we have learned about the Beast, especially in Revelation 13, that further countries will handover their power to the Beast. Of note, to be discussed below, it is the Beast together with these particular 10 nations that later take down the Babylonian framework of sin—it seems Babylon was distracting followers of the Beast and this irritated the Beast.

All of the kingdoms, countries, and empires listed here are identified on a best-efforts according to the evidence available. Interestingly, the actual identification of the empires is moot as regardless of the combination of heads, horns, kings and kingdoms, know that only the outcome is paramount: The authority figures involved act in a unified fashion and give their power to the Beast. Together they will be oppositionally defiant to the Almighty.

## ANGELIC DEFINITIONS

The Angel—perhaps knowing that he has shared too much shocking, visual information, and an overwhelming amount of historical, political information about the numbers of empires and leaders—the Angel makes amends by defining some spiritual versus factual objects, as follows:

**He said to me, “The waters which you saw, where the prostitute sits, are peoples, multitudes, nations, and languages (Revelation 17:15).**

That is, Heavenly waters are in the earthly sense masses of people. Therefore, verse 1 where there is the phrase “the great prostitute who sits on many waters” indicates that Babylon controls vast proportions of the populous and that Babylonian sins are prevalent with large swaths of global society.

Moreover, from afar, millions of, say, music fans or demonstrators have the appearance as water. They look like a sea or a lake of some sort. The same might be true here where Babylon oversees “waters” of many people.

## BABYLON DESTROYED

The observed mass popularity of Babylon with the “waters” of many people could have been a source for envy with the Beast. The Beast wants all and every power unto itself. Ambition and power is the primary reason why the Beast blasphemes the Almighty—a more dominant power than the Beast can ever hope to achieve. The same may be true of the power that Babylon holds over individuals and the Beast would want this power as well.

**The ten horns which you saw, they and the beast will hate the prostitute, will make her desolate, will strip her naked, will eat her flesh, and will burn her utterly with fire. For God has put in their hearts to do what he has in mind, to be of one mind, and to give their kingdom to the beast, until the words of God should be accomplished (Revelation 17:16-17).**

Firstly, the predilection of followers of the Beast to constantly immerse themselves in the Babylonian sins of the flesh and make indulgence a priority—it could have sparked the Beast’s envy or jealousy. Again, the Beast wants all global power unto itself.

On a second deductive front, the lack of mental focus of the Beast followers—to otherwise pursue personal pleasures and the Babylon 6 sins of the flesh—all of this could result in a rather unproductive society whereas the Beast wants focus and results. It probably has ambitions for further global control, control of the Solar System, and control of what is beyond. The Beast wants to be on par and greater than the Almighty. And it cannot accomplish these political goals with an unfocused, impaired, and distracted followership.

On a third and last point, the Beast, like A.I., would learn from past mistakes and the historic downfalls of previous empires. The Angel basically spelled-out earlier how Babylon dominated numerous kings and kingdoms, but, of which five have fallen. If Babylon is front and center to the reason that empires fall, then the Beast does not want anything to do with Babylon.

# REVELATION'S SCIENTIFIC ACCOUNT (RSA, 2025)

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Therefore, for three very good possible reasons, the Beast, amazingly, turns on Babylon.

And in the style of conflict that RSA wishes to confirm to the reader, the Almighty accomplishes His objectives through others or methods unexpected. Here in Revelation 17 we learn that the Almighty put it into the Beast-governments' hearts to accomplish His grand purpose. The 10 governments and the Beast destroy Babylon.

## REINFORCED

The Angel ends by re-affirming the identification of Babylon:

**The woman whom you saw is the great city which reigns over the kings of the earth" (Revelation 17:18).**

The woman prostitute is also known as *the great city* and also as *Babylon*. As we have analyzed, Babylon is a sin-complex made up of half a dozen repetitious, hedonistic, sins of the flesh seen throughout history. As such, the depiction of Babylon as a great city is also fitting as it infers complexity and the existence of several components; it infers an economy, a hierarchy, and the involvement of the majority of local inhabitants. It is a sin-structured communal society with its own supporting cast of workers and industries. It is also an outcome of the sin-nature of humankind.

Certainly Babylon is multifaceted and intertwined concept based in six primal sins. It will be further detailed by Revelation 18, next.

## REVELATION 18

King James Version (1611)

1 And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, What city is like unto this great city!

19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

20 Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

World English Bible (2023)

1 After these things, I saw another angel coming down out of the sky, having great authority. The earth was illuminated with his glory.

2 He cried with a mighty voice, saying, "Fallen, fallen is Babylon the great, and she has become a habitation of demons, a prison of every unclean spirit, and a prison of every unclean and hated bird!"

3 For all the nations have drunk of the wine of the wrath of her sexual immorality, the kings of the earth committed sexual immorality with her, and the merchants of the earth grew rich from the abundance of her luxury."

4 I heard another voice from heaven, saying, "Come out of her, my people, that you have no participation in her sins, and that you don't receive of her plagues,

5 for her sins have reached to the sky, and God has remembered her iniquities.

6 Return to her just as she returned, and repay her double as she did, and according to her works. In the cup which she mixed, mix to her double.

7 However much she glorified herself and grew wanton, so much give her of torment and mourning. For she says in her heart, 'I sit a queen, and am no widow, and will in no way see mourning.'

8 Therefore in one day her plagues will come: death, mourning, and famine; and she will be utterly burned with fire, for the Lord God who has judged her is strong.

9 The kings of the earth who committed sexual immorality and lived wantonly with her will weep and wail over her, when they look at the smoke of her burning,

10 standing far away for the fear of her torment, saying, 'Woe, woe, the great city, Babylon, the strong city! For your judgment has come in one hour.'

11 The merchants of the earth weep and mourn over her, for no one buys their merchandise any more:

12 merchandise of gold, silver, precious stones, pearls, fine linen, purple, silk, scarlet, all expensive wood, every vessel of ivory, every vessel made of most precious wood, and of brass, and iron, and marble;

13 and cinnamon, incense, perfume, frankincense, wine, olive oil, fine flour, wheat, sheep, horses, chariots, and people's bodies and souls.

14 The fruits which your soul lusted after have been lost to you. All things that were dainty and sumptuous have perished from you, and you will find them no more at all.

15 The merchants of these things, who were made rich by her, will stand far away for the fear of her torment, weeping and mourning,

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16 saying, 'Woe, woe, the great city, she who was dressed in fine linen, purple, and scarlet, and decked with gold and precious stones and pearls!

17 For in an hour such great riches are made desolate.' Every ship master, and everyone who sails anywhere, and mariners, and as many as gain their living by sea, stood far away,

18 and cried out as they looked at the smoke of her burning, saying, 'What is like the great city?'

19 They cast dust on their heads, and cried, weeping and mourning, saying, 'Woe, woe, the great city, in which all who had their ships in the sea were made rich by reason of her great wealth!' For she is made desolate in one hour.

20 "Rejoice over her, O heaven, you saints, apostles, and prophets, for God has judged your judgment on her."

21 A mighty angel took up a stone like a great millstone and cast it into the sea, saying, "Thus with violence will Babylon, the great city, be thrown down, and will be found no more at all.

22 The voice of harpists, minstrels, flute players, and trumpeters will be heard no more at all in you. No craftsman of whatever craft will be found any more at all in you. The sound of a mill will be heard no more at all in you.

23 The light of a lamp will shine no more at all in you. The voice of the bridegroom and of the bride will be heard no more at all in you, for your merchants were the princes of the earth; for with your sorcery all the nations were deceived.

24 In her was found the blood of prophets and of saints, and of all who have been slain on the earth."

## REVELATION 18 INTRODUCTION

Fresh off of a knowledge session and side-tour regarding Babylon, John of Patmos then sees another authoritative Angel coming down from Heaven.

Babylon as fallen and now there is a series of ramifications to all those employed directly and indirectly within this sin industry.

The Chapter 18 interlude seems to be a full continuation of the previous chapter and is rather uninterrupted. Thus, we will continue our analysis, here.

## REVELATION 18 ANALYSIS

Chapter 18 begins with a series of utterances and warnings issued by Heaven. It begins as follows:

**After these things, I saw another angel coming down out of the sky, having great authority. The earth was illuminated with his glory. He cried with a mighty voice, saying, "Fallen, fallen is Babylon the great, and she has become a habitation of demons, a prison of every unclean spirit, and a prison of every unclean and hated bird! For all the nations have drunk of the wine of the wrath of her sexual immorality, the kings of the earth committed sexual immorality with her, and the merchants of the earth grew rich from the abundance of her luxury" (Revelation 18:1-3).**

Thus, we learn further unknown detail about Babylon. Indeed Babylon—and what RSA sees as a set of repetitious sins that resurfaces time and again across time and cultures—is demonic in nature.

Moreover, it is reiterated that Babylon not only involves base sins that individuals take part in: drunkenness, adultery and the like; but, it also occurs on a macroscopic scale involving entire nations. Furthermore, there is a supporting industry about it including merchants at this point in the scripture.

After this, there is yet another voice from Heaven that begins with more of an invitation and plea to the good people caught in Babylon's trap. This underscores the fact that Revelation is consistently about the good news Gospel of Jesus Christ and the mercy that the Almighty shows at every opportunity. Revelation is not solely about a death narrative for humanity, however, the Babylonian complex is warned against and as such is destroyed, as follows:

**I heard another voice from heaven, saying, "Come out of her, my people, that you have no participation in her sins, and that you don't receive of her plagues, for her sins have reached to the sky, and God has remembered her iniquities. Return to her just as she returned, and repay her double as she did, and according to her works. In the cup which she mixed, mix to her double.**

**However much she glorified herself and grew wanton, so much give her of torment and mourning. For she says in her heart, 'I sit a queen, and am no widow, and will in no way see mourning.'**

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**Therefore in one day her plagues will come: death, mourning, and famine; and she will be utterly burned with fire, for the Lord God who has judged her is strong (Revelation 18:4-8).**

Revelation 18 continues and becomes somewhat Shakespearian in its reading—an interesting notion considering Shakespeare lived approximately 1,400 years later than John of Patmos. Here, chapter 18 cycles through the various merchants and trades hurt by Babylon's demise. Babylon is an intricate and complex sin-industry with a whole cast of supporting industries and specialists. Of course, this would include the commercialization of direct products such as drugs, alcohol, and luxury items such as gold and silver. But there are also supporting products such as various perfumes, imported textiles, exotic foods, and labor resources including animal and slave labor. All of this, in turn, is supported by logistics and shipping experts.

Revelation 18 details all of this, and more, as follows:

**The kings of the earth who committed sexual immorality and lived wantonly with her will weep and wail over her, when they look at the smoke of her burning, standing far away for the fear of her torment, saying,**

**'Woe, woe, the great city, Babylon, the strong city! For your judgment has come in one hour.'**

**The merchants of the earth weep and mourn over her, for no one buys their merchandise any more: merchandise of gold, silver, precious stones, pearls, fine linen, purple, silk, scarlet, all expensive wood, every vessel of ivory, every vessel made of most precious wood, and of brass, and iron, and marble; and cinnamon, incense, perfume, frankincense, wine, olive oil, fine flour, wheat, sheep, horses, chariots, and people's bodies and souls. The fruits which your soul lusted after have been lost to you. All things that were dainty and sumptuous have perished from you, and you will find them no more at all. The merchants of these things, who were made rich by her, will stand far away for the fear of her torment, weeping and mourning, saying,**

**'Woe, woe, the great city, she who was dressed in fine linen, purple, and scarlet, and decked with gold and precious stones and pearls!**

**For in an hour such great riches are made desolate.' Every ship master, and everyone who sails anywhere, and mariners, and as many as gain their living by sea, stood far away, and cried out as they looked at the smoke of her burning, saying, 'What is like the great city?' They cast dust on their heads, and cried, weeping and mourning, saying,**

**'Woe, woe, the great city, in which all who had their ships in the sea were made rich by reason of her great wealth!' For she is made desolate in one hour (Revelation 18:9-19).**

Essentially making RSA's point from Revelation 8 regarding the Woes from Heaven—*woe* is not a judgment but is utilized as more of an *alas*, an exclamation of grief or being perplexed, or the like. As seen, the use of the term *woe* is certainly utilized as such here in Revelation 18. With the entire Babylonian framework disintegrating, there are a lot of woes to be heard.

In a rather abrupt departure from the weeping and woeing from the now unemployed merchants and tradespeople, there is a completely opposite reaction from Heaven, as follows:

**"Rejoice over her, O heaven, you saints, apostles, and prophets, for God has judged your judgment on her" (Revelation 18:20).**

Revelation then records how Babylon is done-in and there is a last series of Babylon-related workers listed including musicians and construction workers:

**A mighty angel took up a stone like a great millstone and cast it into the sea, saying, "Thus with violence will Babylon, the great city, be thrown down, and will be found no more at all. The voice of**

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**harpists, minstrels, flute players, and trumpeters will be heard no more at all in you. No craftsman of whatever craft will be found any more at all in you. The sound of a mill will be heard no more at all in you (Revelation 18:21-22).**

After this, Revelation 18 exits with a few last summations. Babylon will be destroyed. And interestingly, a curious phrase exists where neither grooms nor brides will ever hear from Babylon again—perhaps inferring that the Babylonian sin complex will never be able to influence, pollute, or malign otherwise clean and well-meaning betrothals, stag parties, weddings, and marriages between one man and one woman as the Almighty intended.

Revelation 18, thus, concludes, as follows:

**The light of a lamp will shine no more at all in you. The voice of the bridegroom and of the bride will be heard no more at all in you, for your merchants were the princes of the earth; for with your sorcery all the nations were deceived. In her was found the blood of prophets and of saints, and of all who have been slain on the earth” (Revelation 18:21-24).**

We see the Angel in Revelation 18 finishing the sin-industry of Babylon off—it is utterly destroyed and put to the bottom of the sea never to return. It is an out-moded, short-sighted, and short-term method of gaining pleasure; and, in the future the Almighty will be done with it.

Until then, any such personal involvement with Babylon taints oneself. It is spiritually infected and corrupted. We are best to stay away from such dysfunction. Related to believers, Revelation chapter 18 ends with comments about those saints that were swept up and harmed by its power. The chapter outlines how “in her was found the blood of prophets”, that is, the sin industry may have affected believers on a personal gratification level while it contributed to their genocide on a national level as initially partnering with the Beast.

## REVELATION 18 CONCLUSION

Past the global leaders, bank financiers, and corporate VPs directly partaking in the hedonism of Babylon are the various supporting industry employees. Revelation 18 outlines the disappointment of transportation workers, musicians, and craftsmen. In other words, the Babylon sin complex has deep economic roots from the top to the bottom of the socio-economic hierarchy.

From the passage we see that Babylon was hierarchical and multifaceted. It affected every part of human society—even the wedding industry was hit. Substantial employment and significant income was generated by the sin industry as fallen humanity favored it, cultured it, and created safeguards to protect it.

The review of Revelation 18 and the various players involved in supporting Babylon reveals the extent of the domination and “spell” of Babylon. It controlled world leaders and victimized grassroots laborers. The sin-industry was a complex and interwoven one. And now it is finally and utterly destroyed.

In our analysis the downfall of Babylon is not so much a death and destruction scenario as it is a replacement scenario. The fundamentally selfish system—both gratification-wise and economic-wise—is destroyed and in its place a much-anticipated Heavenly system can be expected. Recall, Babylon and the prostitute is a sin industry based on darkness, sex, drugs, alcohol, money, slander and threat. It is not a person to be tortured. But it is a system to be annihilated.

And if it is annihilated by Heaven we can expect a new, more robust and progressive system in its place. We can expect that the Almighty right-sizes and implements a system that upholds His good creation. Revelation 19 seems to anticipate such a fundamental change in Heaven-humanity mechanisms. It is discussed, next.

## REVELATION 19

King James Version (1611)

1 And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:  
2 For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. 3 And again they said, Alleluia. And her smoke rose up for ever and ever.  
4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.  
5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.  
6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. 7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.  
8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.  
9 And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.  
10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.  
11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.  
12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.  
13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.  
14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.  
15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.  
16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.  
17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;  
18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.  
19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.  
20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

World English Bible (2023)

1 After these things I heard something like a loud voice of a great multitude in heaven, saying, "Hallelujah! Salvation, power, and glory belong to our God;  
2 for his judgments are true and righteous. For he has judged the great prostitute who corrupted the earth with her sexual immorality, and he has avenged the blood of his servants at her hand."  
3 A second said, "Hallelujah! Her smoke goes up forever and ever."  
4 The twenty-four elders and the four living creatures fell down and worshipped God who sits on the throne, saying, "Amen! Hallelujah!"  
5 A voice came from the throne, saying, "Give praise to our God, all you his servants, you who fear him, the small and the great!"  
6 I heard something like the voice of a great multitude, and like the voice of many waters, and like the voice of mighty thunders, saying, "Hallelujah! For the Lord our God, the Almighty, reigns!"  
7 Let's rejoice and be exceedingly glad, and let's give the glory to him. For the wedding of the Lamb has come, and his wife has made herself ready."  
8 It was given to her that she would array herself in bright, pure, fine linen, for the fine linen is the righteous acts of the saints.  
9 He said to me, "Write, 'Blessed are those who are invited to the wedding supper of the Lamb.' " He said to me, "These are true words of God."  
10 I fell down before his feet to worship him. He said to me, "Look! Don't do it! I am a fellow bondservant with you and with your brothers who hold the testimony of Jesus. Worship God, for the testimony of Jesus is the Spirit of Prophecy."  
11 I saw the heaven opened, and behold, a white horse, and he who sat on it is called Faithful and True. In righteousness he judges and makes war.  
12 His eyes are a flame of fire, and on his head are many crowns. He has names written and a name written which no one knows but he himself.  
13 He is clothed in a garment sprinkled with blood. His name is called "The Word of God."  
14 The armies which are in heaven, clothed in white, pure, fine linen, followed him on white horses.  
15 Out of his mouth proceeds a sharp, double-edged sword that with it he should strike the nations. He will rule them with an iron rod. He treads the wine press of the fierceness of the wrath of God, the Almighty.  
16 He has on his garment and on his thigh a name written, "KING OF KINGS AND LORD OF LORDS."  
17 I saw an angel standing in the sun. He cried with a loud voice, saying to all the birds that fly in the sky, "Come! Be gathered together to the great supper of God,\*  
18 that you may eat the flesh of kings, the flesh of captains, the flesh of mighty men, and the flesh of horses and of those who sit on them, and the flesh of all men, both free and slave, small and great."

# REVELATION'S SCIENTIFIC ACCOUNT (RSA, 2025)

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19 I saw the beast, the kings of the earth, and their armies, gathered together to make war against him who sat on the horse and against his army.

20 The beast was taken, and with him the false prophet who worked the signs in his sight, with which he deceived those who had received the mark of the beast and those who worshiped

his image. These two were thrown alive into the lake of fire that burns with sulfur.

21 The rest were killed with the sword of him who sat on the horse, the sword which came out of his mouth. So all the birds were filled with their flesh.

## REVELATION 19 INTRODUCTION

Chapters 17, 18, and 19 regarding Babylon are not as cryptic as most prognosticators would have you believe. Chapter 17, as discussed, regards the shocking details of the sin-industry Babylon. It is a roll-up of what we defined as personal hedonistic sins that includes sex, drugs-alcohol, money, and slander together with the ever-present element of threat and all under cover of darkness. Chapter 17 details how the leaders of the Earth are directly involved while almost everyone else supports the industry.

Recall, Revelation is not about a literal Babylon or a literal prostitute. It is about a default sin-industry that resurfaces time and again throughout human history.

Chapter 18 announces Babylon's demise and provides an almost Shakespearean play-like dialogue that considers many viewpoints on the sin-industry. Direct participants in Babylon, peripheral supporters, and more distant employees in related industries are all involved. Heavenly Beings communicate their disgust at Babylon and plead for humanity to change. Chapter 18 tells us that the sin-industry of Babylon is almost across all strata of human civilization. It is the dominant economic activity of all time and has infected societies the globe over.

Here in chapter 19 with the fall of Babylon we see raucous celebration in Heaven. From this, a grand banquet is set to occur. Jesus Christ makes a stunning entrance and there is excitement and anticipation in the air. The end of chapter 19 sees the Beast seized—perhaps a call-back to Revelation 16:17 when the Angel declares “it is done!”

## REVELATION 19 ANALYSIS

The Revelation 19 celebration is especially in order if one considers chapters back to Revelation 11 where mass persecution of believers begins. There is the emergence of the Beast, the foreshadowing of the Bowls of Wrath, the actual strategies and ironies involved with the enactment of the Bowls against the Beast, and a detailed discussion about the underlying problem to human-Heaven conflict, Babylon. Thus, appropriately chapter 19 takes time to celebrate the victories at hand.

Conceivably, from the emergence of human civilization, Babylon has been a phenomena that many acting players in Heaven have been concerned with for ages. Surely Babylon has cause personal grief, ruined marriages, destroyed families, and set neighborhoods and cultures against one another. With it finally destroyed, Heaven can rejoice. And the Heavenly Beings do just that in exuberant fashion.

The reaction in Heaven tells us this is no small or insignificant outcome. The destruction of Babylon is not some simple and quick judgment. It is a larger more profound event. We will detail in the following discussion how the fall of Babylon is the end to the basic human economic system—one that is monetarily selfish, however, one that forever evolves to be hedonistic and self-gratifying. As part of its demise, one can expect Heaven to engineer a replacement system or a new fundamental basis to humanity's functioning.

In RSA terms, the celebration includes two instances of *phonai* or voice-based sounds which is the proper use of the term in a celebration scenario—Revelation 19:1 and 19: 6. It is why it is disappointing when another such celebration occurs, at the Big Bang-Creation event in Revelation 8, that Bible versions do not grant the reader the same respect. It is in chapter 8 where the censorship masks any notion of the beginning-times life event. The masking of the term *phonai*, therefore, propagates the erroneous end-times death narrative. Although it is good to see *phonai* accurately utilized here in chapter 19, it is unfortunate the same cannot be said of Revelation 8:5.



# REVELATION'S SCIENTIFIC ACCOUNT (RSA, 2025)

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## CELEBRATION

Later in Revelation 19, there is further detail into how, exactly, the Beast was defeated. But first, there is extended celebration in Heaven and seemingly all of the Heavenly Beings are involved including the 24 Elders, the Four Central Entities, and the Almighty Himself. It would be quite a sight to behold!

**After these things I heard something like a loud voice of a great multitude in heaven, saying, "Hallelujah! Salvation, power, and glory belong to our God; for his judgments are true and righteous. For he has judged the great prostitute who corrupted the earth with her sexual immorality, and he has avenged the blood of his servants at her hand."**

**A second said, "Hallelujah! Her smoke goes up forever and ever." The twenty-four elders and the four living creatures fell down and worshiped God who sits on the throne, saying, "Amen! Hallelujah!" A voice came from the throne, saying, "Give praise to our God, all you his servants, you who fear him, the small and the great!"**

**I heard something like the voice of a great multitude, and like the voice of many waters, and like the voice of mighty thunders, saying, "Hallelujah! For the Lord our God, the Almighty, reigns! (Revelation 19:1-6).**

Now in chapter 19—and sensing a change in the air—there is anticipation and celebration. Understand that Heaven has held its nose at the pro-longed millennia-old grotesqueness known as Babylon. There is genuine relief and celebration.

The vast throng in Heaven, including the 24 Elders and the 4 Central Entities, are all elated to see the demise of the sin-industry known as Babylon. They are not elated at, say, a literal prostitute's death, but they are elated that a repugnant and punitive system is finally eliminated—one that has entrapped humankind for centuries while simultaneously insulting Heaven. Again the Babylonian sins have infected humanity ever since human civilization began. As we have summarized, Babylon has infected civilizations from Sodom to Rome to medieval England to modern day America. So, yes, there will be exuberant celebration and praise.

The celebration includes everyone. Even the Almighty Himself—the voice from the throne—is rejoicing. He admonishes everyone to praise. What a fantastic scene!

## WEDDING SUPPER

It is here that the original information regarding the famed spiritual aspect of the Wedding Supper of the Lamb is located. The situation reinforces the concept that this is not an average celebration. There is an important new direction being taken by Heaven. As a result, there are a few new spiritual parallels to consider such as the acts of the saints spiritually being equated with fine linen, as follows:

**Let's rejoice and be exceedingly glad, and let's give the glory to him. For the wedding of the Lamb has come, and his wife has made herself ready." It was given to her that she would array herself in bright, pure, fine linen, for the fine linen is the righteous acts of the saints.**

**He said to me, "Write, 'Blessed are those who are invited to the wedding supper of the Lamb.' " He said to me, "These are true words of God" (Revelation 19:7-9).**

An early instance of the bridegroom and bride comparison comes from Isaiah 61, as follows:

**I will greatly rejoice in the Lord; I will be overjoyed because of my God. For he clothes me in garments of deliverance; he puts on me a robe symbolizing vindication. I look like a bridegroom when he wears a turban as a priest would; I look like a bride when she puts on her jewelry (Isaiah 61:10).**

# REVELATION'S SCIENTIFIC ACCOUNT (RSA, 2025)

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Perhaps most famous and significant passage connecting Christ to the Church as a groom to the bride is written by Paul in Ephesians 5:

Husbands, love your wives just as Christ loved the church and gave himself for her to sanctify her by cleansing her with the washing of the water by the word so that he may present the church to himself as glorious—not having a stain or wrinkle, or any such blemish, but holy and blameless (Ephesians 5:25-27).

That is, husbands should love their wives unconditionally and to the greatest, long-term extent possible. The high-bar for marriage is the example Christ put down: He died for His Church and Christ did not hesitate to do so. He did not blame others, seek legal opinions, seek a family intervention, seek counseling advice, or simply pack up and leave. Christ is 100% committed to the Church and the groom-bride comparison conveys the sanctity of these relationships and how deep and meaningful these relationships are.

As a result, there is no higher form of celebration than that of a Wedding Supper. School graduations and seasonal celebrations will come and go but the unification of two paramount beings through the institution of marriage takes priority. It is the pre-eminent and superior form of relationship.

As it relates to Revelation, Ephesians states that Christ is seeking a perfected Church. That is, “glorious—not having a stain or wrinkle, or any such blemish, but holy and blameless.” If we recall the Two Witness-Churches in Revelation and the event there, yes, the believers and the Two Witnesses were indeed incredibly holy, blameless, and effective. They were perfect and, thus, were amazingly productive in witnessing to the end-times, Beast-entrapped, public.

In Revelation 19 there is celebration. Significant and exuberant celebration—so much so that John loses containment. Indeed a Heavenly Wedding Supper of the Lamb would be an incredible event and John is affected with emotion. The disclosure by John shows his humility, honesty, and transparency and it adds credence to his accuracy of Revelation:

**I fell down before his feet to worship him. He said to me, “Look! Don’t do it! I am a fellow bondservant with you and with your brothers who hold the testimony of Jesus. Worship God, for the testimony of Jesus is the Spirit of Prophecy” (Revelation 19:10).**

Perhaps caught up in the moment John attempts to worship one of the messengers or Angels. Of course John is constrained from doing so and the Angel involved then describes himself as a fellow servant not worthy of praise. This particular scene is a most fascinating side-bar in that there is this informal interaction between John and an Angelic being. The Angel provides detail as to how Heaven functions whereby he confirms himself as a fellow servant of the Almighty seemingly on par with believers.

## KING OF KINGS

Getting back to what John witnesses and records in Heaven, there is further startling detail to do with Christ Jesus, His faithfulness, righteousness, and the legitimacy of His throne, as follows:

**I saw the heaven opened, and behold, a white horse, and he who sat on it is called Faithful and True. In righteousness he judges and makes war. His eyes are a flame of fire, and on his head are many crowns. He has names written and a name written which no one knows but he himself. He is clothed in a garment sprinkled with blood. His name is called “The Word of God.” The armies which are in heaven, clothed in white, pure, fine linen, followed him on white horses (Revelation 19:11-14).**

Here we see Christ on a white horse. There is much debate and erroneous conclusion about Jesus and white horses hailing back to Revelation 6 and the first seal. Quite simply, Revelation analysts have it the wrong way around: The first seal affirms we will see revolving, ambitious, conquerors and leaders from time-to-time. It is a fundamental, or a supporting Seal. It is a basic fact of life along with human infighting, economics, natural forces, biological problems, and possible death by famine, war or plain bad luck. So again, various conquerors will ride a white horse and here we see Jesus riding one, however, as a humble, sacrificial, and righteous leader.

# REVELATION'S SCIENTIFIC ACCOUNT (RSA, 2025)

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The synonyms for Christ to do with “Faithful”, “True”, and especially “Word of God” are all interesting. Christ has clothing dipped in blood which identifies Him. Truly He is faithful and could have declined the offer to die a horrific, sacrificial death for our sins. However, He went through with a difficult plan and is truly “Faithful”.

It is interesting that the “Word of God” is utilized as well. The Word—including the good news gospel of Jesus Christ—is a powerful message. In the New Testament we find that:

In the beginning was the Word, and the Word was with God, and the Word was fully God. The Word was with God in the beginning. All things were created by him, and apart from him not one thing was created that has been created (John 1:1-3).

Therefore, our analysis finds that Christ equals God equals the Word.

The high-point to the praise and celebration seen in Heaven is the emergence of Jesus Christ. He is attired with a crown and is identified because of the blood stains. He is accompanied with surrounding personnel dressed in clean, white, fine linen.

To the chagrin of most Revelation prognosticators fully and erroneously assuming an end-times cataclysm at every turn, Christ’s abilities to lead are detailed in terms of personal strength and not in terms of military might:

**Out of his mouth proceeds a sharp, double-edged sword that with it he should strike the nations. He will rule them with an iron rod. He treads the wine press of the fierceness of the wrath of God, the Almighty (Revelation 19:15).**

Notable is the fact that Jesus Christ strikes the nations—not with weaponry, guns, or knives—but He strikes the nations with his communication—His loud, clear, articulate, authoritative, convincing, communication. That is “from his mouth extends a sharp sword so that he can strike the nations”. It is His communication abilities and skills that hits at the heart of humankind and at the heart of entire nations. He wins via communication. Not via military might.

Consider how Christ conducted Himself as he was being condemned by the Roman leader Pilate: They conversed about what truth is. Consider how Christ healed the unclean including the leper. Consider how Christ used words to forgive a crooked tax collector and invite him into his inner circle. He did not use force. Jesus won by communicating.

Thus, influential communication is central to the person of Jesus Christ. It is a theme that resurfaces time and again throughout the Gospel and is consistent here again in Revelation 19. The notion of influential communication is all but forgotten by modern-day Revelation commentators and they leave readers with perceptions of constant death whereas the peaceful, communicative characteristics of Jesus should be popularized.

**He has on his garment and on his thigh a name written, “KING OF KINGS AND LORD OF LORDS.” (Revelation 19:16).**

Leaving nothing to chance, verse 16 affirms that the identity of Jesus Christ. He is described as “King of Kings and Lord of Lords.” No one else in the history of the cosmos can make such a valid claim.

Most absolutely and in the strongest terms possible: Jesus Christ is the unparalleled authority-figure of all time and of all the known universe.

Joining in the excitement and the long-pent up wait for action, an Angel stands in the sun! He delivers a timeless message that may seem macabre to the modern-day reader, however, recall that the egregious criminality of the Beast over a prolonged period of time. Revelation 19 continues:

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**I saw an angel standing in the sun. He cried with a loud voice, saying to all the birds that fly in the sky, “Come! Be gathered together to the great supper of God, that you may eat the flesh of kings, the flesh of captains, the flesh of mighty men, and the flesh of horses and of those who sit on them, and the flesh of all men, both free and slave, small and great” (Revelation 19:17-18).**

Like anything Heavenly and in a different time, location, and in a different dimension, the banquet of God may seem a little morbid to us human beings. However, like most events in Heaven, there is a second, Earthly, meaning. Therefore, it is not just a banquet, but one of victory where the age-old foes are to be eaten by the birds. A difficult scene to be sure, however, the oppositionally defiant stakeholders are finally eliminated. Note, these are the proactive, egregious, vile enemies of the Almighty which can include people of any status. These enemies probably do not include the unwitting, coerced, or threatened followers caught in the cross-fire. As such, there is more in store for the top, proactive, leadership and the Beast a few verses later in chapter 19.

## ARMAGEDDON

The scripture in Revelation 19 then potentially joins with Revelation 16 and the event at Armageddon. Chapter 16 indicates Bowl of Wrath VII and the end of the Beast when the Bowl contents are thrown into the air. Here, in Revelation 19, there is additional detail offered with the Beast and its armies gathering against Christ and His assembled followers, as follows:

**I saw the beast, the kings of the earth, and their armies, gathered together to make war against him who sat on the horse and against his army. The beast was taken, and with him the false prophet who worked the signs in his sight, with which he deceived those who had received the mark of the beast and those who worshiped his image. These two were thrown alive into the lake of fire that burns with sulfur. The rest were killed with the sword of him who sat on the horse, the sword which came out of his mouth. So all the birds were filled with their flesh (Revelation 19:19-21).**

As written in Revelation 19, a few more counter-intuitive events occur: One, the Beast from the sea and the supporting Beast from the Earth, a.k.a., the False Prophet, are both captured alive. They are forever done away with, separated from the Almighty and His creation—including humanity—and thrown in the Lake of Fire.

Two, Christ wins not by might but by communication. That is, He wins by the sword of His mouth. It is not some sort of futuristic nuclear war that occurs. It is not the Angels killing people with blood-soaked swords. Rather in spiritual terms it is the sword protruding from Jesus Christ, i.e., in Earth-based factual terms it is Christ's words and communication that wins the day. The power of Jesus Christ's words cannot underestimated for in the garden His words sent soldiers backwards and on their heels!

Jesus therefore, knowing all the things that were happening to him, went out, and said to them, “Who are you looking for?” They answered him, “Jesus of Nazareth.” Jesus said to them, “I am he.” Judas also, who betrayed him, was standing with them. When therefore he said to them, “I am he,” they went backward, and fell to the ground (John 18:4-6).

Recall that the Beast/s are a global, corporate-government, entity that dominates humankind. It is this institution that is being eliminated for all eternity. No such institution, concept, or construct will exist again. Never will such a monopoly power be able to control the Almighty's creation again.

As factually recorded in Revelation, the historic Armageddon showdown is probably disappointing to military pundits and those that hope for a cataclysmic, blood-filled, end-times battle. Most readers—misled by doomsday Revelation analysts—will certainly be surprised to the lack of violence and blood. At numerous times in Revelation, humankind's bent towards violence is thwarted by peaceful, Heavenly, communication, and alternate actions. We see this is the case at Armageddon.

Having said that, we trust the sovereignty, judgment, and mercy of the Almighty. Any human casualties are due to the words and communication of Jesus Christ. That is, the sword that extends from the mouth of Jesus Christ. It is human choice that loses the day and simultaneously it is Jesus Christ's words that redeems and wins the day.

# REVELATION'S SCIENTIFIC ACCOUNT (RSA, 2025)

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## REVELATION 19 CONCLUSION

Revelation 19 begins with rampant celebration in Heaven at the demise of Babylon—the default six-part sin-industry that has burdened individuals since the beginning of civilization. People the world over have been enticed and entrapped with its hedonistic party mantra defined by darkness, sex, money, drugs-alcohol, slander towards God, and control features that ward-off anyone that threatens the lifestyle.

The celebration in Heaven is quite emotional and involves innumerable multitudes, the 24 Elders, the Four Central Beings, and the Lord God Almighty Himself. The joy involved and the reaction of the participants tell us that the downfall of Babylon is no insignificant issue and that great and wonderful things are about to occur in the future.

As part of the celebration there is the Marriage Supper of the Lamb, an Angel standing in the sun, and John excitedly falling down to worship an Angel before he is corrected.

As part of all this Jesus Christ the grand conqueror appears on a white horse. This is akin to fundamental Seal I where ambitious conquerors are defined as a life-force that humanity has to deal with. In this instance, Jesus is a most righteous dictator. He does not rule by ambition but by sacrifice as His bloodied garment indicates. His eternal authority as God, King, and Living Word are all formally and officially pronounced.

The end of the chapter garners more detail and can be paired with the Armageddon scene of the Revelation 16 win over the Beast where the seventh Bowl is thrown in the air and “it is done!”

However, as recorded in scripture, Armageddon does not really live up to its modern day reputation and what popular songs and end-times analysts constantly advertise. The fact is, there is no traditional end-times battle that is militarily horrific in manner. There is no marathon Union-Confederate Gettysburg battle, no Napoleonic Waterloo, there is no extended Nazi-Russian Stalingrad standoff described.

What is described is Jesus winning Armageddon by His communication and seemingly without a fight. Contrary to what some in the public are led to believe, millions of Angels or soldiers are not depicted as slaying masses of human beings, execution-style, and one by one.

However, Jesus Christ Himself is detailed as using His words—His communication. That is, “the rest were killed with the sword of him who sat on the horse, the sword which came out of his mouth.” As such, it is possible that battlefield opponents are ultimately killed by actions and reactions due to His communication.

Potentially, the enemy combatants turn on each other, or perhaps prepared armies attack each other just as they took the bait and crossed the dried up Euphrates in Revelation 16. Potentially, the Armageddon outcome could be akin to the other unlikely win where the Beast actually destroyed Babylon in Revelation 17. Nevertheless, it is not Christ's warmongering that wins the day—it is His words.

Similarly in chapter 19, the one-world corporate-government conglomerate, the Beast, is not killed, bloodied, or tortured. It is simply seized and put out of harms way albeit into eternal damnation and the Lake of Fire. The human-made constructs to do with controlling God's creation need to be eliminated: The institution of Babylon was destroyed in chapter 17 and now the institution of the Beast is put in the Lake of Fire in chapter 19.

In His sovereignty eternal concepts created and allowed by the Almighty also need to be altered or destroyed for a New Way to be ushered in. As a result, the institutions or phenomena of Death and Hades, along with Satan, are cast into the Lake of Fire later in chapter 20.

With the Revelation 19 elimination of Babylon, celebration in Heaven, Christ winning Armageddon, and the Beast sentenced to the Lake of Fire; the slate is clear and the next profound cosmic steps can be taken by Heaven. Revelation 20 will see Christ's 1000 year reign, Judgment Day, and, yes, all things deathly and evil will be eradicated. As such, recorded history's most harrowing chapter, Revelation 20, is discussed next.

## REVELATION 20

King James Version (1611)

1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.  
2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,  
3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.  
4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.  
5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.  
6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.  
7 And when the thousand years are expired, Satan shall be loosed out of his prison,  
8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.  
9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.  
10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.  
11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.  
12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.  
13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.  
14 And death and hell were cast into the lake of fire. This is the second death.  
15 And whosoever was not found written in the book of life was cast into the lake of fire.

World English Bible (2023)

1 I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand.  
2 He seized the dragon, the old serpent, who is the devil and Satan, who deceives the whole inhabited earth, and bound him for a thousand years,  
3 and cast him into the abyss, and shut it and sealed it over him, that he should deceive the nations no more until the thousand years were finished. After this, he must be freed for a short time.  
4 I saw thrones, and they sat on them, and judgment was given to them. I saw the souls of those who had been beheaded for the testimony of Jesus and for the word of God, and such as didn't worship the beast nor his image, and didn't receive the mark on their forehead and on their hand. They lived and reigned with Christ for a thousand years.  
5 The rest of the dead didn't live until the thousand years were finished. This is the first resurrection.  
6 Blessed and holy is he who has part in the first resurrection. Over these, the second death has no power, but they will be priests of God and of Christ, and will reign with him one thousand years.  
7 And after the thousand years, Satan will be released from his prison  
8 and he will come out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war, whose number is as the sand of the sea.  
9 They went up over the width of the earth and surrounded the camp of the saints and the beloved city. Fire came down out of heaven from God and devoured them.  
10 The devil who deceived them was thrown into the lake of fire and sulfur, where the beast and the false prophet are also. They will be tormented day and night forever and ever.  
11 I saw a great white throne and him who sat on it, from whose face the earth and the heaven fled away. There was found no place for them.  
12 I saw the dead, the great and the small, standing before the throne, and they opened books. Another book was opened, which is the book of life. The dead were judged out of the things which were written in the books, according to their works.  
13 The sea gave up the dead who were in it. Death and Hades gave up the dead who were in them. They were judged, each one according to his works.  
14 Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire.  
15 If anyone was not found written in the book of life, he was cast into the lake of fire.

# REVELATION'S SCIENTIFIC ACCOUNT (RSA, 2025)

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## REVELATION 20 INTRODUCTION

Revelation 20 continues where the last segment of Revelation 19 left off with the demise of the original Beast from the sea and the supporting False Prophet or Beast from the Earth. In Revelation 19, this inter-related institutional entity is forever eliminated from harming mankind as it is thrown into the Lake of Fire.

However, the evil, central figure that developed a long-term plan to entrap humanity by empowering the Beast is still at large. As a result, Revelation 20 sees Satan chained and thrown into the bottomless cavern.

Previous in Revelation, we saw how Babylon was eliminated by the Beast—the Beast apparently growing tired of Babylon's ability to completely distract Beast followers. It can be seen that the Babylon 6 sins of illicit sex, out of control alcohol and-or drugs, an emphasis on money-luxury-wealth-success, blaspheme-slander-vulgarity against the Almighty, and a threat or control feature, all in the cover of darkness—all of Babylon's hedonism would distract otherwise loyal and productive followers of the Beast.

Therefore, Revelation 20 begins with a fundamental human-engineered issues taken care of: Armageddon is won, the Beast is beat, and the underlying problem of Babylon is eliminated.

From this, the opportunity is now with Heaven to move the cosmic calendar along. There is a chance to prove Christ's leadership over humanity.

The skeptical thinker and atheist might express concern as to how a good God would navigate. Having eliminated human-based institutions and governments what would Heaven put in its place? Could Heaven do any better?

Therefore and as Revelation 20 will chronicle, the policy towards the conquered Satan will be unveiled. Heaven will prove its leadership abilities. The human masses will be judged and managed. Moreover, an effort will be made to install a new future or a New Way. All of these avenues are post-war considerations from a spiritual, Heavenly point of view.

## REVELATION 20 ANALYSIS

Revelation 20 is written in three distinctive sections. Each section is an epic drama unto its own and each could be expanded into its own lengthy chronicle. The sections regard Christ's 1000 year reign, Satan's last stand, and the Almighty's great white throne Judgment.

The 1000 year reign is a favorite of Evangelicals and is often referred to as a glorious time when Christ finally rules over the Earth and all wrongs are righted. It is idealistically referred to time and again in Church sermons across America and by politically motivated Christian Nationalists that seek a white, Christian, government in the U.S.

The second section regards Satan's last stand. This fact is often lost—that after the reign Satan is loosed from his imprisonment and engineers another global movement against the Almighty. This last stand by Satan is often outright missing from end-times charts and related book-based analyses. However, this is no small chapter in the end-times drama and a significant portion of time and significant numbers of humanity are involved. The uprising most likely represents cunning detail and meticulous planning by Satan who has surely learned from his Babylon-losing and Beast-losing past.

The third Judgment Day section is also sometimes glossed over in that some modern day readers simplify the situation whereby human beings are either given a thumbs-up or a thumbs-down. There is a simple yes-no approach to Judgment. There is a simple binary Heaven or Hell choice. However, the process may be more personal and take several millions of years—the Almighty being a timeless figure and quite receptive to discuss every thought, action, and decision—point in each one of our lives.

Overall, RSA brings to our attention that Revelation 20, like so many chapters in Revelation, has a few surprising and counter-intuitive thoughts to share with us. The 1000 year reign, Satan's uprising, and Judgment are not all what the common modern-day person perceives.

# REVELATION'S SCIENTIFIC ACCOUNT (RSA, 2025)

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## 1000 YEAR REIGN

The 1000 year reign is more of a nuanced event and time period than meets the eye and there are at least three important aspects:

One, the reign serves to prove to the world that Christ can govern with justice for all, and where everyone can find “life more abundantly.” It also grants an opportunity to foreshadow what humanity can expect from Heaven under the approaching New Way which will be established in the New Jerusalem.

Two and as part of the first, the reign offers Jesus Christ the opportunity to appropriately manage the fundamental Seal forces created by the Almighty and initiated by the Lamb in Revelation 6 and 7. These are daunting life forces and it will be interesting to see how Christ performs. Note that we are not in the New Way the and the concepts of death, and Hades still exist. Christ is reigning over the Earth for a thousand years and only Babylon and the Beast are now eliminated.

Three, the reign grants an opportunity to the Great Tribulation victims. Yes, they are granted recognition to participate, but they also possess bone fide governmental experience being part of the Two Witness effort, being victimized by the Beast, and having accumulated long-term observations waiting for justice under the Altar in Heaven.

With Babylon destroyed; the Beast and the False Prophet sent to the Lake of Fire; the associated kings, captains, and followers dead; and the Church perfected with the Marriage Supper having occurred; it is now time for Heaven to address Satan himself. Thus, Revelation 20 opens with John witnessing an amazing scene. Seemingly without effort and at the Almighty's whim Satan is captured and imprisoned:

**I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. He seized the dragon, the old serpent, who is the devil and Satan, who deceives the whole inhabited earth, and bound him for a thousand years, and cast him into the abyss, and shut it and sealed it over him, that he should deceive the nations no more until the thousand years were finished. After this, he must be freed for a short time (Revelation 20:1-3).**

The imprisonment of Satan simultaneously creates a fundamentally new era. The question only being what is in God's sovereign plan while Satan is off of the cosmic playing field?

Could it be there is a new set of human-Heaven relations on the horizon? The specter of Satan being put away for awhile raises a multitude of theoretical possibilities. So much so that some observers may ask: Why is the Dragon not sent straightway to the Lake of Fire? Why keep him alive and available? If he was captured with ease why was this not accomplished before?

## WHAT A JUST GOD WOULD DO

The response to why the Almighty would fundamentally initiate a 1000 year plan would revolve around the principles of what a good, thorough, patient, rational, and just God would do.

Consistent with not acting as a cartoon character and simply snapping His fingers to demand an action—such as magically manifesting Creation; or instantaneously overcoming death on the cross—the Almighty, time and again, takes measures that would be approved of by the most ardent and skeptical of all atheist observers.

That is, as seen in Genesis when Creation was completed over eons in seven of God's days (where humankind's days, seasons, and years were created on God's day four); and just as Revelation 8 outlines the developmental Trumpets and the absolute millions if not billions of years between the Trumpet-events; so too the Lord completes end-times actions in a graceful, holy, and patient manner.

But far more than this, the Almighty does things justly and rationally. He does not come to Earth, in the form of Jesus Christ, visiting some quiet northern trading post. Rather He visits Earth at one of the earliest and busiest cross-



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sections of early human history—at the epicenter of the Roman, Greek, and Hebrew cultures where a multitude of other cultures and nations are able to observe as well; and where writing and recording historic events has become replicable and stable. Therefore and again, the Lord's timing is rational and meets the objections of the most unbelieving of skeptic.

Moreover, the Almighty, in the form of Christ sets a prudent example within His visit and He does not skirt hard issues to do with, say, Roman taxation or, say, forgiving a prostitute.

The Almighty did not write and leave behind His own pristine and perfectly written original proclamation but left it to other witnesses to freely record and pass on to following generations—however imperfect these independent Gospel accounts might be.

The Almighty did not skirt human death. What is more, the Almighty, in the form of Jesus Christ, does not accept death and take a quick, painless, bullet to the head. No, as would be demanded by non-believers, skeptics and agnostics—the Almighty quite arguably experienced the most painful and excruciating death known to humanity at the time and potentially the most painful death-method known: Roman crucifixion.

From this, the Almighty did not magically rise and make a quick getaway to Heaven—rather he remained for a short time and ministered in front of witnesses.

Having completed all that, the Almighty did not coerce or program humans as robotic followers. He left humanity to free-choice—something that is well encapsulated in the Revelation 10 presentation of the open, succinct, peace, Gospel invitation, made without coercion, and all detailed from the spiritual point of view in that chapter.

All of this meets the critical objections and requirements of a tough-minded and skeptical audience. God is real. And He acts and behaves in a most justified, truthful, and redeeming manner. He does not take shortcuts, perform magic, or make nonsensical utterances or demands on His followers. He acts in love and compassion.

And all of this can well be expected in the 1000 year reign.

The Almighty did not make the choice, which He could have, to place Satan in the Lake of Fire. Instead, He chose that Satan have a limited 1000 year stay in the abyss or pit whereby Jesus Christ could prove his leadership prowess and abilities. That is, the Almighty would prove His mastery and Lordship by governing humankind over the long-run, say, the selected 1,000 year time segments.

These are the actions of a just and true God. These are time-tested actions that do not avoid difficulties, take magical outs, or call on convenient escape plans with the aid of all of Heaven's powers. The Lord proves His worth over the long-haul that “all may believe and come into fellowship with Him.”

It is through God's wisdom that He Himself is glorified. It is through this 1000 year measure that Christ is justified. It is through the 1000 year reign that atheists are converted. It is through the reign that the future rebelling Satan is justly separated to the Lake of Fire.

## CHRIST & THE FUNDAMENTAL SEALS

It is fascinating to ponder a Heaven-led government although some may call it a Christian Nationalist state. However, the 1000 year reign will not be political and will not be aimed at settling scores. Instead, Heaven will finally take the opportunity to fully govern what can be a wild set of circumstances—the primordial facts of life and forces of nature, mainly, the fundamental Seals as discussed at length in Revelation 6 and 7.

Among these Seal-forces, the Lord will have to manage various ambitious political types in His midst (Seal I). He will have to address spates of infighting, argument and murder (Seal II). He will have to address unfair economics and implement a fair employment and trade system, one that exudes the work ethic as exemplified by the Creator in His seven day effort (Seal III). Jesus will have to address the potentiality of famine and the possibility of disease,

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and even the specter of random and early death will have to be managed (Seal IV). It will be an interesting situation with Jesus Christ at the helm and the challenging Seal-forces still in motion.

However, all of these forces will be appropriately managed and Christ will prove His leadership worth. Christ will reign supreme and with dignity and justice. Even in the face of continued pressure with conquest, murder, and unfortunate bad-luck catastrophes; all of this serves as an intriguing scenario as it appears the fundamental Seal forces are indeed intact.

Having said that, surely with Babylon gone, a new type of civilization based on work, progress, trade, relationships, marriages, and families will emerge in Christ's 1000 year reign. It will not be a perfect, dreamy, utopia for humankind for it will still have freedom of choice and will be subject to the basics to life but there will be a new, fresh restart to humanity and its existence on Earth.

It can be deducted that the 10 Commandments, the new Greatest Commandment to love one's neighbor, and all of the vignettes and parables of the Bible will be relevant in the 1000 year civilization. The directives of Paul and the considerations of the apostles and legitimate early Church leaders can be expected as well.

However, the 1000 year reign will not be dystopia-like and one can expect Christ to rule just as he thought, behaved, and acted on Earth. Consider the entrapments while he was on Earth the first time: He managed to rebuff entrapment regarding Caesar's taxes. He rebuffed entrapment regarding forgiving the prostitute. He rebuffed entrapment regarding working on the Sabbath. He accepted tax collectors, repentant criminals, and those from all cultures. His past is indicative of how He will rule in the future. One can extrapolate based on Jesus Christ's past words and actions as to how He will govern in the future 1000 year reign.

Understand we are not yet at the long-in-the future point where the Almighty manifests a New Way and walks with His people. The New Way is further into the future. The 1000 year reign is really the opposite: A current Earth setting and the opportunity for Jesus Christ to prove His ability over the long term. It will be daunting to most and the scenarios will be difficult but the Lord will prove Himself as an honorable, worthy, and effective King.

Deductively and scientifically, ethically and morally, this 1000 year construct is an optimal test scenario as it provides a type of controlled laboratory setting. It grants the chance for the Almighty to prove His wisdom on humankind's terms and home turf. It is not a favorable Heavenly setting. The 1000 years allows humanity to see how Christ reigns.

## GREAT TRIBULATION INVOLVEMENT

Christ would also potentially oversee the restoration of victims of crime, centrally, the mass of Great Tribulation survivors. In effect, this is an extension of Christ governing with the fundamental Seals intact, in this case it is Seal V and the fact that a Great Tribulation mass exists and must be managed appropriately.

To the scripture, Revelation 20 nuances the fact that the Great Tribulation victims well be involved in the 1000 year reign. The victims are rewarded by being resurrected early and in time to serve in the 1000 year reign whereby the rest of humanity must wait till after the the reign and after Satan's last uprising.

The Great Tribulation victims are given a type of hall-pass or a type of sports playoff bye in that they do not have to experience the standard white throne Judgment like the rest of us. All of this is stated in Revelation 20 scripture, as follows:

**I saw thrones, and they sat on them, and judgment was given to them. I saw the souls of those who had been beheaded for the testimony of Jesus and for the word of God, and such as didn't worship the beast nor his image, and didn't receive the mark on their forehead and on their hand. They lived and reigned with Christ for a thousand years. The rest of the dead didn't live until the thousand years were finished. This is the first resurrection. Blessed and holy is he who has part in the first resurrection. Over these, the second death has no power, but they will be priests of God and of Christ, and will reign with him one thousand years (Revelation 20:4-6).**

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As seen, the Great Tribulation crowd who lobbied for justice and remained under the Altar and close to the personal presence of the Almighty in Heaven per Revelation 6 and 7 were granted special attention whereby they were resurrected early. This is the first resurrection or the first time otherwise dead human beings are raised up. As such, they are sent alive and resurrected back to Earth to serve with Christ and His 1000 year reign.

John clarifies that this is the first resurrection—it is a specialized niche resurrection designed and intended to recognize and reward the murdered Great Tribulation victims.  
Truly, “blessed and holy is he who has part in the first resurrection.”

The rest of humanity will have to wait for Judgment to be resurrected. This occurs later in Revelation 20.

But for now, the Great Tribulation crowd is participating in the 1000 year reign.

By RSA logic and upon reflection and consideration, there is no one better than a Great Tribulation victim to be put in a government leadership position during the 1000 year reign. A one-world Beast survivor who made a disciplined and obedient effort in the face of death-threats, who put his or her life on the line, who died for his or her righteousness, and then waited for years in Heaven watching Earth-based events unfold—all of this experience would make a pretty seasoned, wise, and effective governmental leader.

The 1000 year reign will have its difficulties but Christ and His Great Tribulation survivor-infused government will prevail. Justice will be done and a high standard of living can be expected for all.

Success will not be measured in dollars, employment, GDP growth, trade surpluses, currency exchange rates, or DOW Jones scores. Success will not be measured by military size, number of enlisted soldiers, number of aircraft, number of tactical submarines, or number or quality of nuclear warheads or the like. However, success may well be measured by the “fruit of the spirit” or by actions which gain results and are stored in Heaven where “moth nor rust doth corrupt.”

Jesus Christ, the author of these concepts; and the Great Tribulation victims, the experienced and obedient follows of such concepts—altogether they will make the 1000 year reign a most intriguing and productive time as never before seen in human history.

## SATAN’S LAST STAND

Heaven is able to prove itself at the helm of Earthly leadership and Jesus Christ is determined to be a worthy and capable government leader. However, according to the Father’s will, Satan is loosed one last time.

This decision might seem baffling to some. Why cannot the great 1000 year reign continue? Why can’t we just snuff out Satan and live in peace forevermore?

It seems these potential controlling type options are not a consideration for the Almighty. Recall that He granted humankind perfect freedom in the Garden of Eden. Recall that freedom to choose is fundamental to the Revelation 10 chapter where the seven thunders were cautioned so not as to coerce free-thinking individuals regarding the Gospel.

Parallel to the Almighty’s respect for free, human decision making is the offer of accepting or rejecting the Jesus Christ that governed in the 1000 year reign. Humanity and respective individuals will have that choice. And that choice can only be granted if the 1000 years is to end.

Satan is loosed and we revert back to an Earth based on good versus evil. God versus Satan. Jesus and long-term eternal life versus human thinking and short-term outcomes.

Satan’s uprising, then, is detailed in Revelation 20, as follows:

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**And after the thousand years, Satan will be released from his prison and he will come out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war, whose number is as the sand of the sea (Revelation 20:7-8).**

## GOG & MAGOG

Although Satan's last stand takes place after the 1000 year reign of Christ, modern day Evangelicals fully prognosticate the exact identity of the nations labeled as Gog and Magog.

As stated, the passage utilizes the phrase *Gog and Magog* or Γὼγ καὶ Μαγῶγ which are numbered G1136 and G3098, respectively. There can be a fair amount of folklore and conspiracies circulating around Gog and Magog, thus we define them for what it is worth, here.

Regarding Gog, Strong (1890/2023) states:

Gog, a symbolic name for some future Antichrist (Strong, 1890/2023) .

And at the same time Strong (1890/2023) defines Magog as follows:

Magog, a foreign nation that is (figuratively) an Antichristian party (Strong 1890/2023).

The best piece of evidence regarding Gog and Magog, in this case, probably comes from the concrete use of the term in Ezekiel 38. It is simply a sinful area of the world opposed by the Almighty:

Yahweh's word came to me, saying, "Son of man, set your face toward Gog, of the land of Magog, the prince of Rosh, Meshech, and Tubal, and prophesy against him, and say, 'The Lord Yahweh says: "Behold, I am against you, Gog, prince of Rosh, Meshech, and Tubal. I will turn you around, and put hooks into your jaws, and I will bring you out, with all your army, horses and horsemen, all of them clothed in full armor, a great company with buckler and shield, all of them handling swords (Ezekiel 38:1-4).

As seen, the general usage and definition of the terms Gog and Magog revolve around a basically evil part of the land. They are not necessarily specific cities or locales that are going to be precisely resurrected in the end-times. Rather, they sufficiently outline what Satan is attempting to achieve which is to bring each and every resource he can muster for war against the Almighty. He failed in his Revelation 12 war in heaven and in his Revelation 16 war the Beast so his Revelation 20 is likely more strategic with more resources than ever.

Therefore as applied to Revelation 20, unsurprisingly we see that Satan is scouring the four, evil corners of the Earth—including less reputable geographic sites to raise his human-based army against the Lord.

Although very briefly outlined in chapter 20, Satan's last stand could be yet another rather prolonged drama in human history. Satan will gain a foothold over humanity. This may take some time, say, the length of time from Adam and The Fall until Noah. Or, say, the time duration between Christ's initial and Second Coming. It could take millions of years if one considers the vast time lengths involved in the Creation account or in the immense eons of time between developmental Trumpet events.

And this immense time period is often looked over by most Revelation readers and commentators as the verses are written most densely and meaningfully but with brevity and with few words employed by John of Patmos. John wrote as directed by Heaven and perhaps knowing our limited attention spans and-or knowing we cannot fully perceive the depths and details of the future the vignette on Satan's last stand was written in brief form.

To be sure and to be clear, the final showdown here is similar to that of Bowl of Wrath VII and Heaven conquering the Beast. But as stated, it could be a great duration of time removed whereby this true end-times showdown occurs at the extreme end of Earthly human existence for all-time.

The end to Satan's uprising and last stand ends just as quickly as it begins, as follows:

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**They went up over the width of the earth and surrounded the camp of the saints and the beloved city. Fire came down out of heaven from God and devoured them. The devil who deceived them was thrown into the lake of fire and sulfur, where the beast and the false prophet are also. They will be tormented day and night forever and ever (Revelation 20:9-10).**

Satan meets his end in a quick, concise fashion. It could be that Heaven—fully justified after the length of his initial Angelic existence, the 66 or so millions years after his last war in Heaven and Chicxulub ride to Earth, and after his detainment in the 1000 year abyss—determines that time is up and Satan must be separated from all things good, permanently.

Therefore we find that the eternal institutions and forces that malign and deface the Almighty's good creation are all finding their end-place in the Lake of Fire. The one-world entrapping government Beast from the sea and Beast from the land; the phenomena and concept of death and of the grave, Hades; and now the concept and institution of Satan with evil and deception abound—all are eternally vanquished into the Lake of Fire.

## DETAILED JUDGMENT

Make no mistake everyone will be judged. One's belief in the Lord Jesus Christ or not. One's life-works. One's every thought, every syllable, every word, and every action. All shall be known and judged.

It should be concerning to each one of us that all is carefully recorded. All has been written down. Every nuance and every skirting moment experienced by human beings. Every overt action and every egregious offense.

And of course every act of mercy and forgiveness together with every act of humility, prayer, and act of contrition.

All of it will be recorded and all of it shall be known.

Past the recording of every single detail of our lives is the fact that the Almighty has all the time in the world to judge us. He may well contemplate our plight for more than a few hours. He might contemplate our situation for days. Perhaps for years. Know that there is no time constraint.

It could be that we might be standing for years, in fact, reliving every second and perhaps considering every option to our sub-optimal actions. Potentially we could be standing before the Almighty for some time, perhaps discussing every thought and every action over and over again. Perhaps the Almighty takes time to entertain the various past—but the various theoretical actions we could have taken.

Therefore the amount of detail and the time allotted for Judgment are serious factors that will be in motion when each and every one of us appears before the Almighty on Judgment Day.

The relevant holy and consequential scripture is as follows:

**I saw a great white throne and him who sat on it, from whose face the earth and the heaven fled away. There was found no place for them (Revelation 20:11).**

## MAJESTIC JUDGMENT

The much feared and highly anticipated passage to do with bona fide end-times judgment begins in verse 11 as stated, above. This solemn description, indeed, should garner our attention, full respect, and even fear. The unbelievably and incomprehensibly impeccable, grandiose, and great white Throne of the Almighty is described.

The holiness, sanctity, and emotion with which Judgment will take place is akin to the Almighty's personal Blessing regarding the Big Bang-Creation event in Revelation 8, or the instance of the Ark of the Covenant existing in Heaven in Revelation 11, or perhaps of the activated, glorious Temple of the Lord in Revelation 16 whereby the

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Bowls of Wrath are about to be rolled-out. These are the most holy instances of the Almighty's majesty and power recorded anywhere in the Bible.

Here, we have the awesome and much storied throne of the Almighty prepared for all-time Judgment of all that is His. Understand the inconceivable magnitude of what is occurring: It is not just individuals and nations standing before the Almighty on Judgment Day however awesome and catastrophic that might be to human beings—but the full power and sheer might of the presence of the Almighty is on display with nearby creations such as heaven and Earth melting away.

## EARTH & HEAVEN

Emphasizing the solemnity and seriousness of Judgment is the fact that “earth and heaven fled away.” This observation is similar to the Seal-force VI and the fact that the Almighty has full rights to personally involve Himself in our daily lives, and if He does, do not be surprised if His physical presence has the sky:

Removed like a scroll when it is rolled up. Every mountain and island was moved out of place (Revelation 6:14).

Consistent with the notion of God's personal presence impacting the known universe is the following from Peter:

The heavens will pass away with a great noise, and the elements will be dissolved with fervent heat, and the earth and the works that are in it will be burned up (2 Peter 3:10b).

Amazingly, Peter continues with seeming cosmic insight into the Revelation 20 Judgment events, as follows:

Therefore since all these things will be destroyed like this, what kind of people ought you to be in holy living and godliness, looking for and earnestly desiring the coming of the day of God, which will cause the burning heavens to be dissolved, and the elements will melt with fervent heat? But, according to his promise, we look for new heavens and a new earth, in which righteousness dwells. Therefore, beloved, seeing that you look for these things, be diligent to be found in peace, without defect and blameless in his sight (2 Peter 3:11-14).

It is not God's wrath that has these objects obliterated. It is His mere presence and the sheer might of His personal and nearby proximity:

## GREAT & SMALL

Judgment proceeds and the various masses and the comprehensive book-recordings are all summarized, as follows:

**I saw the dead, the great and the small, standing before the throne, and they opened books. Another book was opened, which is the book of life. The dead were judged out of the things which were written in the books, according to their works. The sea gave up the dead who were in it. Death and Hades gave up the dead who were in them. They were judged, each one according to his works (Revelation 20:12-13).**

Past the detail and time that will meet judgment is the phrase “great and the small”. Most of us assume the great—we might potentially view, say, the great Napoleon, or say, Alexander the Great. Perhaps other famous types such as FDR, President George Washington, Adolf Hitler or Stalin. This among a sea of inconsequential types and regular citizens.

However, the opposite may be true.

It could be that the great are the praying grandmothers among us. Perhaps the great include those that managed a lifetime in a wheelchair, or worse.

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Meanwhile, perhaps the small among us are those simple leaders that sought fame, fortune, and control of populations for themselves. Perhaps the small person is the one that simplistically orders the elimination of a township without the slightest hesitation to the good, created, human beings involved.

Perhaps, warmongering and democracy-breaking leaders are the small. Perhaps, in glory, the poor, homeless, and destitute that believe in the Lord with all their heart are the great.

## CONCEPTS BANISHED

Along with banishing concepts and phenomena such as the Babylonian sins of the flesh and its supporting infrastructure, the entrapping corporate-governmental conglomerate comprising of the Beast from the sea and the supporting Beast from the land or false prophet, the timeless accuser and deceiver or the Dragon Satan—it is also here that the notion, existence or concept of Death and Hades, the grave, is also put away for eternity.

Death and Hades gave up the human beings that were judged and from this, the very holding or containing concept, Death and Hades, is eliminated:

**Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire (Revelation 20:14).**

It is termed a second death as human beings and perhaps some concepts and entities die an Earthly death, are in the presence of the Lord in eternity within the spiritual other time and place or dimension which is Heaven; and there in Heaven see a second death by placement in the Lake of Fire. The Lake is a form of second death or a spiritual dimension death after the first initial Earth-based death.

## PERSONAL JUDGMENT

And now, probably the most crushing verse in all of the Bible. It is a verse that each and every one of us has to carefully consider. The final verse to the epic chapter 20 of the book of Revelation is fittingly the most profound and serious:

**If anyone was not found written in the book of life, he was cast into the lake of fire (Revelation 20:15).**

If it is any solace, know and trust that the Almighty is just, forgiving, and merciful in His approach to His centerpiece creation humanity; and within that, His centerpiece relationship with each and every one of us.

To be sure, the one avenue human beings can guarantee their eternal fate is through the saving blood of Jesus Christ and accepting the simple, good news Gospel invitation of the New Testament, as outlined and reinforced in scripture time and again, as follows:

Whoever will call on the name of the Lord will be saved (Joel, 2:32; Romans 10:13).

For God so loved the world, that he gave his only born Son, that whoever believes in him should not perish, but have eternal life (John 3:16).

I am the way, the truth, and the life. No one comes to the Father, except through me (John 14:6).

Believe in the Lord Jesus Christ, and you will be saved (Acts 16:31).

Behold, I stand at the door and knock. If anyone hears my voice and opens the door, then I will come into him and will dine with him, and he with me. (Revelation 3:20).

Clearly, therefore, we do not enter Judgment with false hope in our actions or made-up beliefs that all religions lead to Heaven. We do not enter Judgment hoping for luck or a random roulette wheel-type outcome.

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No, we enter with confidence and with the knowledge of the Living Word, as accompanied by the Holy Spirit, and as recognized by Jesus Christ the Son who will be sitting at the right-hand of God.

As believers, we approach the throne with confidence and as heirs of Christ and therefore children of God. We are confident only because of Him and not to our own feeble thoughts and weak human-based actions. This no matter how famous or infamous, how monetarily rich or poor, how seemingly righteous or however spiritually impoverished.

We enter with the confidence on the sole basis that we have been saved by mercy and by accepting the sacrifice Jesus Christ made on the cross.

It is only because of the mercy and grace of the Lord Jesus Christ, it is through Him only that we are saved. And it is through Him that the Almighty will turn to to see if we are indeed known.

As believers, we are known. And we are treasured.

Yes we will be judged for our works, thoughts, and actions; but we will be known to the Almighty through His Son Jesus Christ.

## REVELATION 20 CONCLUSION

Without doubt, Revelation 20 is the most impactful and consequential chapter ever written in recorded history. As ever, John of Patmos relays according to what he is shown in Heaven. Revelation 20, then, records Satan being put into the abyss for 1000 years. It records Jesus Christ's 1000 year reign. It records the end of the reign and Satan's last efforts to oppose the Almighty and destroy His creation, humankind. From this we find how Satan, Death, and Hades are finally done away with in the Lake of Fire for all-time. And in a very eternal and personal statement to all of us, we are warned that if our names are not in the Book of Life we too can meet the lake of Fire destination.

Each and every element of Revelation 20 is profound, cosmic, and eternally consequential. Each portion should be carefully read, reread, and pondered by each one of us—regardless if we are a Revelation analyst or a novice Revelation reader.

From the RSA viewpoint, Revelation 20 yet again flows with logic, grace, and impact. Following Revelation 17 and 18 where Babylon is managed, and Revelation 19 where the Beast/s are discarded, Revelation 20 moves to describe the end-times of Satan—the core instigator, deceiver, and architect of all things evil.

Heaven mercifully gives Satan a last chance after his 1000 year detainment. So too, Heaven grants a choice for humanity via Christ's reign and a bone fide benchmark for how a good God can govern over the long-run. The 1000 year limit, again, demonstrates the Almighty's will to grant humanity a choice. God demonstrates His love and ability to heal us and it is up to humanity to accept or reject His invitation.

As Revelation proceeds, chances are up and eons of time have passed. Alas, Judgment is finally rendered.

At the end of the age, harmful phenomena such as the entrapping Beast, Death, Hades, and Satan are all banished to the Lake of Fire and permanently separated from the goodness of God.

Those individuals opposed to the Almighty, whom ignore or mock His peaceful Gospel invitation at every turn, and whose names are not recorded in the Book of Life, are similarly separated.

As a result, only now is a New Way possible. This is the content of Revelation 21 to be analyzed, next.



## REVELATION 21

King James Version (1611)

1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

12 And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

18 And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. 23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

World English Bible (2023)

1 I saw a new heaven and a new earth, for the first heaven and the first earth have passed away, and the sea is no more.

2 I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared like a bride adorned for her husband.

3 I heard a loud voice out of heaven saying, "Behold, God's dwelling is with people; and he will dwell with them, and they will be his people, and God himself will be with them as their God.

4 He will wipe away every tear from their eyes. Death will be no more; neither will there be mourning, nor crying, nor pain any more. The first things have passed away."

5 He who sits on the throne said, "Behold, I am making all things new." He said, "Write, for these words of God are faithful and true."

6 He said to me, "I am the Alpha and the Omega, the Beginning and the End. I will give freely to him who is thirsty from the spring of the water of life.

7 He who overcomes, I will give him these things. I will be his God, and he will be my son.

8 But for the cowardly, unbelieving, sinners, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars, their part is in the lake that burns with fire and sulfur, which is the second death."

9 One of the seven angels who had the seven bowls which were loaded with the seven last plagues came, and he spoke with me, saying, "Come here. I will show you the bride, the Lamb's wife."

10 He carried me away in the Spirit to a great and high mountain, and showed me the holy city, Jerusalem, coming down out of heaven from God,

11 having the glory of God. Her light was like a most precious stone, like a jasper stone, clear as crystal;

12 having a great and high wall with twelve gates, and at the gates twelve angels, and names written on them, which are the names of the twelve tribes of the children of Israel.

13 On the east were three gates, and on the north three gates, and on the south three gates, and on the west three gates.

14 The wall of the city had twelve foundations, and on them twelve names of the twelve Apostles of the Lamb.

15 He who spoke with me had for a measure a golden reed to measure the city, its gates, and its walls.

16 The city is square. Its length is as great as its width. He measured the city with the reed: twelve thousand twelve stadia. Its length, width, and height are equal.

17 Its wall is one hundred forty-four cubits, by the measure of a man, that is, of an angel.

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18 The construction of its wall was jasper. The city was pure gold, like pure glass.

19 The foundations of the city's wall were adorned with all kinds of precious stones. The first foundation was jasper, the second sapphire; the third chalcedony, the fourth emerald, the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, and the twelfth amethyst.

21 The twelve gates were twelve pearls. Each one of the gates was made of one pearl. The street of the city was pure gold, like transparent glass.

22 I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

23 The city has no need for the sun or moon to shine, for the very glory of God illuminated it and its lamp is the Lamb.

24 The nations will walk in its light. The kings of the earth bring the glory and honor of the nations into it.

25 Its gates will in no way be shut by day (for there will be no night there),

26 and they shall bring the glory and the honor of the nations into it so that they may enter.

27 There will in no way enter into it anything profane, or one who causes an abomination or a lie, but only those who are written in the Lamb's book of life.

## REVELATION 21 INTRODUCTION

Revelation, the world's most epic drama that details the beginning of time and the end of the age heads towards a triumphant and remarkable close as the Almighty installs His long anticipated and long prophesied New Way!

Christ has received His perfected Church and the Dragon, Satan, has been cast into the Lake of Fire. Judgment has been rendered on the living and the dead and a new dawn besets human-Heaven relations.

Revelation 21 considers a New Way and begins with a softer tone as the Lord's "dwelling is with people" where "He will wipe away every tear" among other heartfelt actions.

As part of this new beginning, John is whisked away once more, this time to be shown the scintillating New Jerusalem. He describes its incredible appearance, makeup, dimensions, and the various precious commodities utilized.

Central to the New Jerusalem, there is no Temple and no sun or moon as God walks directly with His people and fully illuminates the city. It is truly a New Way and a new age in Heaven-human relations.

## REVELATION 21 ANALYSIS

### NEW EARTH

As previously stated in Revelation 20 at Judgment, the "earth and the heaven fled away" This observation is seemingly re-affirmed here at the beginning of Revelation 21:

**I saw a new heaven and a new earth, for the first heaven and the first earth have passed away, and the sea is no more (Revelation 21:1).**

Clearly there is a fundamentally new home for human beings. There is a "new heaven and a new earth" whereby the old Earth is no more. It is unclear if the planet still exists or if the Earth will see yet another bounce-back from an extinction type event such as the Theia Giant Impact event—a near-death Trumpet I example some 4 bya where the Earth later came back to develop life.

The best clue regarding Heaven and Earth, also as stated in the previous Revelation 20 discussion, may be that relayed by 2 Peter 3 where:

The heavens will pass away with a great noise, and the elements will be dissolved with fervent heat, and the earth and the works that are in it will be burned up (2 Peter 3:10).

The subject Revelation 22:1 verse also indicates there will be no sea. Attune to Revelation's creation account held within chapter 8, RSA readers might notice that chapter 22:1 says "the sea is no more." Perhaps an alarming situation to many, however, know that the Almighty's new and updated home for human habitation will be far beyond anyone's comprehension. As Paul writes:

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But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him (I Corinthians 2:9; King James Version, 1611).

## THE GROOM AND BRIDE

Another ever-so intriguing point to carefully consider in Revelation regards Christ the groom and His actual bride. In Revelation verse 2, it is stated that:

**I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared like a bride adorned for her husband (Revelation 21:2).**

While Paul wrote about a husband and wife being parallel to Christ and the Church in Ephesians 5, the actual identity of the bride varies in Revelation. Recall that Paul alludes to this Christ-Church parallel a number of times in an Ephesians passage, entirely replicated here:

Wives, be subject to your own husbands, as to the Lord. For the husband is the head of the wife, as Christ also is the head of the assembly, being himself the savior of the body. But as the assembly is subject to Christ, so let the wives also be to their own husbands in everything.

Husbands, love your wives, even as Christ also loved the assembly, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the assembly to himself gloriously, not having spot or wrinkle or any such thing; but that it should be holy and without defect.

Even so husbands also ought to love their own wives as their own bodies. He who loves his own wife loves himself. For no man ever hated his own flesh; but nourishes and cherishes it, even as the Lord also does the assembly; because we are members of his body, of his flesh and bones. "For this cause a man will leave his father and mother, and will be joined to his wife. Then the two will become one flesh."

This mystery is great, but I speak concerning Christ and of the assembly (Ephesians 5:22-32)

In Revelation 19 there are further references to a groom and bride and there is the Wedding of the Lamb, yet the bride is never explicitly identified:

Let's rejoice and be exceedingly glad, and let's give the glory to him. For the wedding of the Lamb has come, and his wife has made herself ready." It was given to her that she would array herself in bright, pure, fine linen: for the fine linen is the righteous acts of the saints. He said to me, "Write, 'Blessed are those who are invited to the wedding supper of the Lamb'" (Revelation 19:7-9).

Moving ahead in the chapter, Christ appears in Heaven:

I saw the heaven opened, and behold, a white horse, and he who sat on it is called Faithful and True (Revelation 19:11).

Whereby later in the chapter the Angel announces:

"Come! Be gathered together to the great supper of God (Revelation 19:17).

However, the bride and her identity remains elusive! Perhaps this part of the universal definition of a bride: beautiful, under veil, and in her own time.

Nevertheless, Revelation 21 has the bride as the New Jerusalem. It is perfect. It is amazing. It is a gift. And it is fully detailed and prepared just as we prepare for a formal event, or as Revelation denotes, it is bride prepared for her hew husband.

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This identification of the bride as the New Jerusalem is reinforced later in the chapter when an Angel offers the information:

“Come here. I will show you the bride, the Lamb’s wife.” He carried me away in the Spirit to a great and high mountain, and showed me the holy city, Jerusalem (Revelation 21:9b-10a).

Therefore, the situation is clear: Christ is the groom and the New Jerusalem in its perfection and pristine state is the bride.

## THE NEW JERUSALEM

John sees this New Jerusalem descending from the Almighty in Heaven, above. The entrance reminds him, perhaps, of the slow-walk procession at a marriage ceremony. A marriage ceremony is a suitable comparison for there are months, if not years, of preparation. This was especially true with the Jewish tradition at the time where husband and wife can be promised to each other, or betrothed, as Jesus Earthly mother and father Mary and Joseph were.

At the same time a marriage is a very sacred institution endorsed by the Almighty. In modern times, at many marriage ceremonies, we invite witnesses and request them to support the marriage as a community. As such, it is a very serious action to advance one spouse’s side of the family against another. It is an immoral offence to commit adultery within a marriage as per the Ten Commandments. As invited into the marriage and the marriage ceremony, the Almighty is directly involved. Therefore, any offending and interfering person directly involves himself or herself with the Almighty.

Overall, we understand the beauty and sense the sanctity and the holiness involved with the arrival of the New Jerusalem. We understand that it is a grand and permanent institution—not just another metropolitan center attempting to be a paradise for curious travelers. The New Jerusalem is infinitely more than that: It is a sacred, holy, city where the Almighty will personally reside.

The spectacular New Jerusalem scene in Revelation is reminiscent of what was promised in Old Testament times. It is a long-prophesied new start. A New Way.

For the sake of Zion I will not be silent; for the sake of Jerusalem I will not be quiet, until her vindication shines brightly and her deliverance burns like a torch. Nations will see your vindication, and all kings your splendor. You will be called by a new name that the Lord himself will give you.

You will be a majestic crown in the hand of the Lord, a royal turban in the hand of your God. You will no longer be called, “Abandoned,” and your land will no longer be called “Desolate.” Indeed, you will be called “My Delight is in Her,” and your land “Married.” For the Lord will take delight in you, and your land will be married to him (Isaiah 62:1-4).

## GOD WALKS WITH HIS PEOPLE

Regarding the civilization the New Jerusalem offers, it is a completely different societal dynamic whereby the Almighty will live within and among His followers. It's all very new and exciting. It is intriguing to consider. If God is to live among human beings this would truly be unprecedented and revolutionary.

Revelation 21 continues with:

**I heard a loud voice out of heaven saying, “Behold, God’s dwelling is with people; and he will dwell with them, and they will be his people, and God himself will be with them as their God (Revelation 21:3).**

Extrapolating from the demise of Babylon and the series of hedonistic sins that permeated human civilization for centuries; as well as the demise of the corporate-government entity known as the Beast; together with the demise of Satan being thrown into the Lake of Fire—it is clear that a New Way of societal functioning is in existence.

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The New Way is shockingly good news. Considering what we know about the Almighty—it remains a mystery how exactly the holiest of holy Lord God Almighty will live with His people. However, Revelation 21 outlines human-Heaven relations are forever changed and the two shall co-exist together.

This counter-intuitive promise of new, special human-Heaven relations has also been, time and again, forecast in the Old Testament. For example, Isaiah outlines:

For this is what the high and exalted one says, the one who rules forever, Whose name Is holy: “I dwell in an exalted and holy place, but also with the discouraged and humiliated, in order to cheer up the humiliated and to encourage the discouraged (Isaiah 57:15).

Ezekiel provides additional detail:

Now they must put away their spiritual prostitution and the pillars of their kings far from me, and then I will live among them forever (Ezekiel 43:9).

Zechariah states:

“Many nations will join themselves to the Lord on the day of salvation, and they will also be my people. Indeed I will settle in the midst of you all (Zechariah 2:11).

Therefore, indeed the Almighty will walk with His people and indeed the seeming impossibility will occur within the New Jerusalem.

## BABYLON'S OPPOSITE

As part of the Almighty walking with His people, it is noticeable that the entire New Jerusalem environment is opposite to the what Babylon represented and propagated as described in Revelation, chapters 17, 18 and 19.

The age-old Babylon sin-industry with its six components are dismantled and replaced. In its place is Heaven-based methodology or way of conducting life. Instead of the Babylon 6 of: darkness, illicit sex, drugs/alcohol, the pursuit of money/luxury, constant vulgarity/blaspheme, and the continuing existence of threat there is arguably a polar opposite characteristic to each one of the six outlined Babylonian attributes.

Conceptually a New Jerusalem 6 exists that we can ascertain from scripture. These attributes include: light, friends/family orientation, healthy food, frugality, honor to God, and safety/security.

This New Jerusalem 6 definition may be imperfect, however, the point is made that the Babylonian way is eradicated and replaced with a new set of positive, Godly, New Jerusalem-intensive behaviors.

## MERCY OR NOT

Revelation 21:4 onward deliberates other amazing detail about the New Jerusalem. The voice from the throne continues to advance this new dynamic. People will be comforted personally by the Almighty. There will be no more pain, crying, mourning, or death whatsoever. It is striking and it is profound. As outlined in the passage:

**He will wipe away every tear from their eyes. Death will be no more; neither will there be mourning, nor crying, nor pain any more. The first things have passed away.” He who sits on the throne said, “Behold, I am making all things new.” He said, “Write, for these words of God are faithful and true.” He said to me, “I am the Alpha and the Omega, the Beginning and the End. I will give freely to him who is thirsty from the spring of the water of life. He who overcomes, I will give him these things. I will be his God, and he will be my son (Revelation 21:4-7).**

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Of note, the Almighty Himself reaffirms and invites us yet again, here in Revelation, "to the one who is thirsty I will give water." The mercy and the efforts at reconciliation on behalf of the Almighty, perhaps, remain His greatest attribute—this is beyond His amazing power and His unbelievable ability to create. It is the Almighty's consistent mercy and invitation to sinful and undeserving human beings that makes him a great God.

Although His magnificent mercy is offered, however, there are consequences to rejection of it. There are some, as we found from our travels with the Beast, that are forever diametrically opposed to the Almighty and anything His. There are those that prefer to remain in their fleshly sins, however short-sighted this may seem. As such, these hardened and ever unrepentant opponents of the Almighty are justly warned:

**But for the cowardly, unbelieving, sinners, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars, their part is in the lake that burns with fire and sulfur, which is the second death" (Revelation 21:8).**

Consistent in Revelation, the summary of rewards for the believer is balanced with warnings for the unbeliever. Those who insist on unbelief and who insist on egregious offense, and those that proactively and repetitiously seek immorality, will be dealt with most harshly. After a selfish life on Earth, and upon human death, they will be rightfully judged and subject to a second death—an eternal one separated from God.

## ANGELIC TOUR

It is here, that John is then taken for another guided tour. It appears that further, greater detail as to the New Jerusalem will be afforded to John by one of the Angels:

**One of the seven angels who had the seven bowls which were loaded with the seven last plagues came, and he spoke with me, saying, "Come here. I will show you the bride, the Lamb's wife." He carried me away in the Spirit to a great and high mountain, and showed me the holy city, Jerusalem, coming down out of heaven from God (Revelation 21:9-10).**

It is interesting that—of the millions of onlookers in Heaven—one of the actual seven Bowl Angels comes over to discuss more with John. It, therefore, appears that John himself is a rather important figure to the Heavenly events. His concrete observations and real-time recordings are important to his Heavenly hosts. It is yet another clue that John wrote as he witnessed in the other time and place or dimension known as Heaven and did not write in deceptive symbols, nebulous metaphor, or secret code.

John is taken away. This time it is not shocking details to do with Babylon but essentially John is treated to insider details of the new holy city. Perhaps most remarkably, the city somehow possesses and exudes the very glory of God. The city seems to be shimmering with brilliance because of the Almighty's life force within it. It is extensively described, as follows:

**Having the glory of God. Her light was like a most precious stone, like a jasper stone, clear as crystal; Having a great and high wall with twelve gates, and at the gates twelve angels, and names written on them, which are the names of the twelve tribes of the children of Israel.**

**On the east were three gates, and on the north three gates, and on the south three gates, and on the west three gates. The wall of the city had twelve foundations, and on them twelve names of the twelve Apostles of the Lamb.**

**He who spoke with me had for a measure a golden reed to measure the city, its gates, and its walls. The city is square. Its length is as great as its width. He measured the city with the reed: twelve thousand twelve stadia. Its length, width, and height are equal. Its wall is one hundred forty-four cubits, by the measure of a man, that is, of an angel.**

**The construction of its wall was jasper. The city was pure gold, like pure glass. The foundations of the city's wall were adorned with all kinds of precious stones. The first foundation was jasper, the**

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**second sapphire; the third chalcedony, the fourth emerald, the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, and the twelfth amethyst.**

**The twelve gates were twelve pearls. Each one of the gates was made of one pearl. The street of the city was pure gold, like transparent glass (Revelation 21:11-21).**

The beauty of the city, the New Jerusalem, is beyond words. It is a large, four square city, perhaps larger than any ever seen on Earth. Every conceivable precious metal, stone, and jewel seems to be part of its construction.

Of note, the city may be just a part of a larger Heavenly geographic overall for it descended “out of Heaven from God” (Revelation 21:2).

Past its beauty, the most incredible part of the city, to repeat, is probably the fact that the Creator will live there:

**I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple. The city has no need for the sun or moon to shine, for the very glory of God illuminated it and its lamp is the Lamb (Revelation 21:22-23).**

There is no need for a Temple or ongoing Jewish sacrifices. There is no Holy of Holies. And certainly there are no Catholic confession chambers. The fundamental Heaven-human dynamic is different and it displaces the need for organized religion. It also displaces the need for basic human utilities such as lighting. It is truly a revolutionary civilization.

The description by John in Revelation 21 continues through to the end of the chapter:

**The nations will walk in its light. The kings of the earth bring the glory and honor of the nations into it. Its gates will in no way be shut by day (for there will be no night there), and they shall bring the glory and the honor of the nations into it so that they may enter. There will in no way enter into it anything profane, or one who causes an abomination or a lie, but only those who are written in the Lamb's book of life (Revelation 21:24-27).**

In summation, there is detail offered as to the functioning of the various nations. First, we see that, potentially, various cultures and nations will still exist. Moreover, secondly, there will continue to be national leaders that are always welcome into this forever open, public, city.

Thirdly, we see that there will be safeguards—perhaps uncleanness is stopped at the gates, or perhaps uncleanness was eliminated back at the great throne Judgment—those only appearing in the book of life able to enter the city.

## REVELATION 21 CONCLUSION

New Jerusalem: What an incredibly original and wonderful new civilization. What a refreshing, invigorating, and truly holy city. Revelation 21 is a breath of fresh air with its vivid and detailed description of the New Jerusalem—something that many believers are surely curious about and something that, therefore, makes Revelation a cohesive and capstone book per the overall RSA hypothesis. How we should all hope to walk the New Jerusalem's streets one day soon!

John's tour of the New Jerusalem is in made in precise detail. The actual measurements and the actual priceless construction materials of the New Jerusalem are listed. More importantly, the fundamental change where the Almighty will walk with, and among, His people is described. Because of the Lord's personal touch, there is no further need of a Temple. Nor is there need a sun or moon to illuminate the city.

As it turns, the old ways of corporate-government monopolies that prey on humankind and control every aspect of God's creation are gone. The age-old human system of self-gratification that was at the core of every civilization, Babylon, is gone. A New Way is installed and we find the most positive and glorious New Jerusalem which is centered around our Creator.

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Continued detail of the future and the city is relayed in Revelation's final chapter—an analysis of chapter 22 and conclusion is offered next.



## REVELATION 22

King James Version (1611):

1 And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.  
2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.  
3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:  
4 And they shall see his face; and his name shall be in their foreheads.  
5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.  
6 And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.  
7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.  
8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.  
9 Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.  
10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.  
11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.  
12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.  
13 I am Alpha and Omega, the beginning and the end, the first and the last.  
14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.  
15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.  
16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.  
17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.  
18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:  
19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.  
20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

21 The grace of our Lord Jesus Christ be with you all. Amen.

World English Bible (2023):

1 He showed me a river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb,  
2 in the middle of its street. On this side of the river and on that was the tree of life, bearing twelve kinds of fruits, yielding its fruit every month. The leaves of the tree were for the healing of the nations.  
3 There will be no curse any more. The throne of God and of the Lamb will be in it, and his servants will serve him.  
4 They will see his face, and his name will be on their foreheads.  
5 There will be no night, and they need no lamp light or sun light; for the Lord God will illuminate them. They will reign forever and ever.  
6 He said to me, "These words are faithful and true. The Lord God of the spirits of the prophets sent his angel to show to his bondservants the things which must happen soon."  
7 "Behold, I am coming soon! Blessed is he who keeps the words of the prophecy of this book."  
8 Now I, John, am the one who heard and saw these things. When I heard and saw, I fell down to worship before the feet of the angel who had shown me these things.  
9 He said to me, "You must not do that! I am a fellow bondservant with you and with your brothers, the prophets, and with those who keep the words of this book. Worship God."  
10 He said to me, "Don't seal up the words of the prophecy of this book, for the time is at hand.  
11 He who acts unjustly, let him act unjustly still. He who is filthy, let him be filthy still. He who is righteous, let him do righteousness still. He who is holy, let him be holy still."  
12 "Behold, I am coming soon! My reward is with me, to repay to each man according to his work.  
13 I am the Alpha and the Omega, the First and the Last, the Beginning and the End.  
14 Blessed are those who do his commandments, that they may have the right to the tree of life, and may enter in by the gates into the city.  
15 Outside are the dogs, the sorcerers, the sexually immoral, the murderers, the idolaters, and everyone who loves and practices falsehood.  
16 I, Jesus, have sent my angel to testify these things to you for the assemblies. I am the root and the offspring of David, the Bright and Morning Star."  
17 The Spirit and the bride say, "Come!" He who hears, let him say, "Come!" He who is thirsty, let him come. He who desires, let him take the water of life freely.  
18 I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues which are written in this book.  
19 If anyone takes away from the words of the book of this prophecy, God will take away his part from the tree of life, and out of the holy city, which are written in this book.  
20 He who testifies these things says, "Yes, I am coming soon." Amen! Yes, come, Lord Jesus!  
21 The grace of the Lord Jesus Christ be with all the saints. Amen.

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## REVELATION 22 INTRODUCTION

Continuing the grandeur of the New Jerusalem and the New Way introduced in Revelation 21, Revelation 22 begins with the River of Life—a refreshing way to end the book, the New Testament, and indeed the Bible overall.

The effervescent River of Life is an optimal way to conclude the book considering the tough conflict and judgment—the difficult human travails—the hard-nosed creation events, and the prolonged battle with Satan that all dominate Revelation.

The River runs through the center of the New Jerusalem. It has long been forecast by the ancient prophet-observers of the Old Testament. Absolutely, God is with His people and there is healing for the nations.

Revelation completes the good news Gospel of Jesus Christ and offers a series of gracious farewells and warnings. The book, as seen, is the most dominant book of the Bible and the most consequential and profound book ever written.

## REVELATION 22 ANALYSIS

### RIVER OF LIFE

Revelation 22 begins with an overview of the River of Life. The River, indeed, is life: Fruit is bountiful on its riverbanks. There is spillover spiritual healing for the nations. So, water and life are the quintessential themes early in Revelation 22.

Recall how in Revelation 12 the great deceiver and dragon, Satan, attempted to live a lie and utilize water to eliminate Mary. Water—usually the symbol of life—was targeted and defaced for the Devil's use. He pursued Mary and Baby Jesus in fear of the emerging Gospel which was about to change the cosmos and history forever.

Here, in Revelation 22, water is rightly utilized as the age-old source of life. Verse one alludes to an invigorating, Ezekielian scenario—a River of Life:

**He showed me a river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street. On this side of the river and on that was the tree of life, bearing twelve kinds of fruits, yielding its fruit every month. The leaves of the tree were for the healing of the nations (Revelation 22:1-2).**

As detailed here in Revelation, the River of Life extending out from the Almighty was also communicated to the ancient Hebrew community. Ezekiel 47 describes in detail, as follows:

Then he brought me back to the entrance of the temple. I noticed that water was flowing from under the threshold of the temple toward the east....and it was a river I could not cross, for the water had risen; it was deep enough to swim in, a river that could not be crossed....When I had returned, I noticed a vast number of trees on the banks of the river, on both sides.

Every living creature that swarms where the river flows will live; there will be many fish, for these waters flow there. It will become fresh, and everything will live where the river flows....On both sides of the river's banks, every kind of tree will grow for food. Their leaves will not wither nor will their fruit fail, but they will bear fruit every month, because their water source flows from the sanctuary. Their fruit will be for food and their leaves for healing" (Ezekiel 47:1-12).

### NATION BUILDING

From Revelation 22, verse 2, the phrase "Its leaves are for the healing of the nations" is a fascinating one in that it appears various cultures and societies or nations will exist. The future geography will possess various miscellaneous trees and fruits, but the future will also have an assortment of cultures. All of this is attractive and inviting and provides engagement, involvement, and meaning to life in the New Jerusalem.

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The mind-picture of a sunshine-laden day with a river, fruit trees, and exotic cultures is reminiscent of an European vacation destination. Heaven sounds like a wonderful, peaceful, and fascinating place to be.

The phrase “healing for the nations” is also intriguing because it infers there will not be the opportunity for ambitious dictators or political types to succeed as was the case in challenging times on the old Earth. Any sort of political dysfunction that used to be allowed under fundamental Seal I will be addressed immediately. Any errant behavior or political injury will see “healing for the nations.”

The healing process has the Almighty insisting on the restoration of groups of peoples or nations. It is a refreshing thought. It is a concept counter to most of the traditional thinking on the book of Revelation. However, “healing the nations” is perfectly parallel with how God will comfort individuals and “wipe away every tear.” We can reasonably extrapolate that if individuals are being forgiven and restored then it is logical that groups of individuals, that is communities, societies, and entire nations or cultures will also be restored.

## INDIVIDUAL BUILDING

The scene continues to build as John further describes the new surroundings:

**There will be no curse any more. The throne of God and of the Lamb will be in it, and his servants will serve him. They will see his face, and his name will be on their foreheads. There will be no night, and they need no lamp light or sun light; for the Lord God will illuminate them. They will reign forever and ever (Revelation 22:3-5).**

Famous Old Testament writings are supportive of, and parallel to, what we are reading in Revelation 22. That is, Revelation reiterates what was promised to the prophets long ago: That the Almighty would live with His people; That there would be a New Way.

The detail from Isaiah 66 is as follows:

So I am coming to gather all the nations and ethnic groups; they will come and witness my splendor. I will perform a mighty act among them... They will tell the nations of my splendor. “For just as the new Heavens and the new Earth I am about to make will remain standing before me,” says the Lord, “so your descendants and your name will remain. From one month to the next and from one Sabbath to the next, all people will come to worship me,” says the Lord (Isaiah 66:18-23).

The Old Testament prophet Jeremiah makes similar comments:

“But I will make a new covenant with the whole nation of Israel after I plant them back in the land,” says the Lord. “I will put my law within them and write it on their hearts and minds. I will be their God and they will be my people. “People will no longer need to teach their neighbors and relatives to know me. For all of them, from the least important to the most important, will know me,” says the Lord. “For I will forgive their sin and will no longer call to mind the wrong they have done” (Jeremiah 31:33-34).

Ezekiel reflects similar thoughts also. He covers the themes of a new heart, the Almighty taking the initiative and living with His people, and the concept of a bountiful life with productive fruit trees and successful harvests. Ezekiel 36 states:

I will give you a new heart, and I will put a new spirit within you. I will remove the heart of stone from your body and give you a heart of flesh. I will put my Spirit within you; I will take the initiative, and you will obey my statutes and carefully observe my regulations. Then you will live in the land I gave to your fathers; you will be my people, and I will be your God. I will save you from all your uncleanness. I will call for the grain and multiply it; I will not bring a famine on you. I will multiply the fruit of the trees and the produce of the fields, so that you will never again suffer the disgrace of famine among the nations (Ezekiel 36:26-30).

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Without a doubt, the prophesied and long-awaited, new, cosmic venue—the relationship between the Almighty and His creation—as described in Isaiah, Jeremiah, and Ezekiel among others—is finally being met with the actual events portrayed here in Revelation 22.

For God to live with people is a counter-intuitive and mind-boggling proposition. However, it is a most exciting one. Recall that in the Old Testament only once a year did a righteous priest enter the central room in the Temple's Holy of Holies. Now the Almighty will live among His people!

## AUTHORSHIP REMARKS

Perhaps surprisingly, verse 5 of chapter 22, above, is essentially the conclusion of all substantial Revelation content. The final verses to follow, while valuable, regard a series of farewell comments and warnings. Beginning in verse 6 and forward there are a number of declarations and reinforced statements of authority and of fact.

Fortifying the overall message of Revelation and the serious nature of the topics involved are a string of successive comments from the Angel, from the Lord, from John himself, and from the Angel again, as follows:

**He said to me, “These words are faithful and true. The Lord God of the spirits of the prophets sent his angel to show to his bondservants the things which must happen soon.”**

**“Behold, I am coming soon! Blessed is he who keeps the words of the prophecy of this book.”**

**Now I, John, am the one who heard and saw these things. When I heard and saw, I fell down to worship before the feet of the angel who had shown me these things. He said to me, “You must not do that! I am a fellow bondservant with you and with your brothers, the prophets, and with those who keep the words of this book. Worship God” (Revelation 22:6-9).**

As seen, John yet again attests to the fact that he saw and wrote in a transparent manner. He did not cleverly utilize symbols or metaphor and he never did quote Daniel—not a once. He wrote as directed. And he was directed to write concretely to only those things which he was an eyewitness.

In a curious manner, John proves his transparency, accuracy, and humility by again sharing the somewhat shameful attempt to worship an Angel. In effect, the situation proves John's earnestness and his ability to accurately relay any and all information—even information where he is shown in a bad light.

Along with John's remarks, the passage relays a type of excitement or anticipation of the future. There seems to be an air of expectation regarding the greatness to be enacted by the Almighty, shortly.

The Angel is resolute in his statement that what was communicated is truthful. There is an exclamation from Christ where it emphasizes that He is returning soon. And there is emotion shown by John where he throws himself down before the Angel.

Certainly, there is excitement because, for certain, there is a new beginning upon us!

## JOHN'S REAL TIME WRITING

Of note, John is reminded by the Angel, yet again, to share the Gospel. John's direct writing remains a key element. John clearly communicates that he writes as told in factual terms albeit from a Heavenly time, place, and dimension.

It remains shameful and greatly problematic to the genuine understanding of the book of Revelation that the majority of modern day analysts ignore that John wrote honestly as he saw, heard, and witnessed. It is a problem that modern analysts do not apply the scientific concept of spacetime. It is a problem, as ever, that New Testament readers do not accept it for the black and white fact that it presents.

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**He said to me, “Don’t seal up the words of the prophecy of this book, for the time is at hand (Revelation 22:10).**

John’s reminder to write follows the other, initial reminders:

Write in a book what you see (Revelation 1:11).

Therefore write what you saw, what is, and what will be after these things (Revelation 1:19).

The reminders for John to write reinforce the RSA notion that Revelation has little or no symbolism. There are no overt references to Daniel. The opposite remains true and John wrote what he saw.

As a result, the solution for the modern day reader to fully understand Revelation, therefore, is to accept what John witnessed and wrote. To simply take John at his word. This is an elementary concept when approaching Revelation. No intellectual arguments, no understanding of preterism, historicism, or futurism, no understanding of the Old Testament is required—only to take John at his word and only to be mature and logical in one’s approach.

By taking such a simple and apparent approach, RSA has proven-out a cohesive and understandable Revelation and an account that is far more consistent with the New Testament than most other Revelation exegetical commentaries or essays.

## ANGELIC ASIDE

In a surprising last entry, a most hard-hitting and sobering thought is seemingly and innocently placed by the Angel speaking with John. It seems to be a digression or afterthought of sorts.

Although there is no new information offered, Revelation 22 contains one last nugget of reinforced truth or cosmic insight. The Angel’s innocent but insightful comments are based on eons of accumulated knowledge and millions of years of experience observing humans and their habits. Thus, what is said is of value. The Angel has seen human life form and has seen its numerous challenges and idiosyncrasies. The Angel seems resigned that human beings are slow to change—or that they cannot change at all. The Angel states:

**He who acts unjustly, let him act unjustly still. He who is filthy, let him be filthy still. He who is righteous, let him do righteousness still. He who is holy, let him be holy still.” (Revelation 22:11).**

Therefore, one of Revelation’s most damning comments comes as an afterthought from an Angel as the main players are exiting the overall scenario. The Angel insinuates that it is difficult for human beings to change course.

That is, the evil doer, regardless of new information and perhaps disciplining, will continue to do evil. The vile will continue to be vile.

On the flip side, the righteous will continue to be righteous, and the holy will continue to be holy.

## OVERCOME

The loose thoughts by the Angel hearken back to the end of Revelation 3 where it was also noted that overcoming is a massively difficult thing for human beings to achieve:

I will grant the one who conquers permission to sit with me on my throne, just as I too conquered and sat down with my Father on His throne (Revelation 3:21).

There is a special reward for those that overcome and the reward is not a false one as Christ reaffirms with His great authority and His ability to reward. Again, there will be ample reward for those that overcome—however difficult it is to achieve.

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Similarly, Revelation 22 continues its conclusion with comments from Jesus Christ in the next section, as follows:

**“Behold, I am coming soon! My reward is with me, to repay to each man according to his work. I am the Alpha and the Omega, the First and the Last, the Beginning and the End. Blessed are those who do his commandments, that they may have the right to the tree of life, and may enter in by the gates into the city. Outside are the dogs, the sorcerers, the sexually immoral, the murderers, the idolaters, and everyone who loves and practices falsehood (Revelation 22:12-15).**

## FINAL PLEA

As ever with the good news Gospel of Jesus Christ, there is a second, third, and even fourth invitation if not more. Here in verses 16 and 17 there is one last attempt or plea at convincing the reader to do the right thing. Even in the final lines of His holy word we are forever the priority to the Jesus the Son and the Almighty Father:

**I, Jesus, have sent my angel to testify these things to you for the assemblies. I am the root and the offspring of David, the Bright and Morning Star.” The Spirit and the bride say, “Come!” He who hears, let him say, “Come!” He who is thirsty, let him come. He who desires, let him take the water of life freely. (Revelation 22:16-17).**

The earnestness of this plea is coupled with the authentic identity of Jesus Christ being affirmed.

For the last time in Revelation and indeed in the entire New Testament, it is fitting that the Lord Jesus affirms His authority. Here, he affirms His message—with His Angels—to the Churches and recipients of this book. It is consistent with the important messages written in Revelation chapters 2 and 3. Christ also affirms His foretold Old Testament identity as being the Messiah and hailing from the family or root of David.

It is reassuring to know that God opens His arms to us. That we are forever His priority. That throughout the Revelation myriad of primordial past events and epic good versus evil showdowns that the Lord sees fit as to reach out to us as individuals.

This is the epitome of the good news Gospel of Jesus Christ—an invitation communicated time and again by Heaven and one that is expressed in a personal manner by the Almighty to each one of us as individuals.

## ERASMUS

On a last historic, RSA literary analysis, it is known that there are rather minor copyist adjustments to the final verses of chapter 22. These last verses were relayed in a best-efforts basis by the medieval Biblical scholar, Erasmus. Not utilizing original Greek manuscripts but using Latin forms of Revelation available to him, Erasmus innocently produced a few minor textual variants. Again, the words in question do not alter the meaning of the final verses whatsoever.

However insignificant to changing the meaning of Revelation 22, the Erasmus incident still gains traction as an infamous literary event. For the record Erasmus' (1516) Greek New Testament or *Novum Instrumentum* has anomalies that show in today's Textus Receptus (TR) while they do not show in the separately compiled King James Version (1611).

While the versions split hairs on terms such as *for*, *even so*, and *you all*, the greatest variant has Erasmus stating the *tree of life* in verse 19 whereas it is the *book of life* in most Bible versions. This nuance is really moot if one follows the point being made in Revelation 22:19, which is, do not alter the greater understanding of the book of Revelation.

Restated, we find that Revelation 21:19 is as follows in the KJV and the WEB (where the WEB follows the TR in this regard):

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And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and the things which are written in this book. (Revelation 21:19; King James Version, 1611)

If anyone takes away from the words of the book of this prophecy, God will take away his part from the tree of life, and out of the holy city, which are written in this book (Revelation 21:19, World English Bible, 2023).

As seen, the greater meaning of the passage does not alter significantly and we, therefore, put this rather non-eventful Erasmus-Revelation incident behind us and move on to consider the final verses of Revelation 22.

## FINAL WARNINGS:

Ironically and on a note regarding Revelation accuracy, the book ends with a final warning to uphold its own greater meaning, reliability, and validity. This warning is a needed caution that we will expand, here, in this discussion. The warning should be required reading for players in today's Revelation sales industry—for it is an extensive industry based on fear mongering, provocative end-times books, confusing charts, and overly dramatic movies. The sales industry often defaces the accuracy of Revelation in the name of monetary profit.

Book publishers, movie and television producers, and social media attention addicts who purposely mistranslate Revelation for profit all need to be more aware of the serious nature of their offences. The warning passage in Revelation 22 is as follows:

**I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues which are written in this book. If anyone takes away from the words of the book of this prophecy, God will take away his part from the tree of life, and out of the holy city, which are written in this book. (Revelation 22:18-19).**

As seen, John ends with a strict warning to anyone that attempts to adjust what is being communicated in the book of Revelation. The warning is clear. There are severe consequences and one is not to add or to subtract words or meaning from the book.

Therefore, all Revelation commentators, including malicious false religion and cult types, Hollywood scriptwriters, ratings-starved television preachers, and book-profit rapture types—as well as ourselves that have scientifically analyzed the current evidence and ancient literature on Revelation—all of us must be sure to relay the actual and understood meaning of the Revelation message without political spin, dramatic flair, or an effort to better fit some presumed theme. It is why the RSA framework is dependent on scientific fact and the best available understanding of ancient New Testament Greek.

Revelation 22 ends with a succinct warning that is echoed and paralleled in greater detail in Second Peter. In Second Peter there is extensive discussion about how false prophets may arise—and, as applied to Revelation, say, those insisting on a rapture event or on knowing the timing of the Second Coming of Christ. Any such guaranteed knowledge of Revelation would be false. Any such related scenario to profiteer would be problematic. As this Revelation accuracy topic is paramount while we live in an ocean of Revelation disinformation, the Second Peter passage is fully replicated here, as follows:

But false prophets also arose among the people, as false teachers will also be among you, who will secretly bring in destructive heresies, denying even the Master who bought them, bringing on themselves swift destruction. Many will follow their immoral ways, and as a result, the way of the truth will be maligned. In covetousness they will exploit you with deceptive words: whose sentence now from of old doesn't linger, and their destruction will not slumber...

...having eyes full of adultery, and who can't cease from sin; enticing unsettled souls; having a heart trained in greed;

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For, uttering great swelling words of emptiness, they entice in the lusts of the flesh, by licentiousness, those who are indeed escaping from those who live in error; promising them liberty, while they themselves are bondservants of corruption; for a man is brought into bondage by whoever overcomes him.

For if, after they have escaped the defilement of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in it and overcome, the last state has become worse for them than the first. For it would be better for them not to have known the way of righteousness, than after knowing it, to turn back from the holy commandment delivered to them (2 Peter 2:1-21).

With the warnings outlined and completed, Revelation 22 concludes with a graceful send-off. The chapter and book complete the New Testament and the Bible overall. It is a fitting and eloquent ending:

**He who testifies these things says, “Yes, I am coming soon.” Amen! Yes, come, Lord Jesus! The grace of the Lord Jesus Christ be with all the saints. Amen. (Revelation 22:20-21).**

This civil and diplomatic conclusion to the Gospel occurs at either 95 or 96 CE. It is completed by John of Patmos with the Lord Jesus Christ present. It is an attractive chapter to conclude the greater Revelation message.

## REVELATION 22 CONCLUSION

Chapter 22 contains a heartfelt invitation, curious but effective thoughts by an Angel, information that reinforces our trust in John's writing accuracy, a much-needed warning considering the sheer volume of Revelation falsities and end-times propaganda about us, and an earnest sketch about the much prophesied River of Life.

All of these topics provide a cohesive and meaningful conclusion to the book of Revelation. Indeed, it is a profound ending that motivates one to pursue better living and to seek the kingdom of God and His righteousness.

Revelation 22 began with the topic of the River of Life and the fact that the Almighty will live with His people. The change is cosmically profound and everlasting. Among other things, there will no longer be any night literally or metaphorically.

Revelation 22 concludes by reiterating and reaffirming a number of items and the Angel, the Lord Jesus and John all take opportunity for final remarks: The Angel incites John to “not seal up the words” but infers to share the book of Revelation liberally. The Angel—who has seen it all—makes another insightful statement in that evildoers will continue evil, the filthy will continue to be filthy, the righteous will be righteous and the holy will be holy

Christ re-affirms His direct involvement with the writing of the book of Revelation and He reaffirms His identity. As ever, He invites us into relationship with Him—this is the true theme of Revelation that is consistent with the Gospel and the rest of the New Testament.

John issues a rare but final warning to copiers and distorters of Revelation and of the Lord's Gospel. Indeed history is full of deceivers, cults, religions, and Revelation profiteers—all of whom shockingly miss or ignore this strict and final message.

Indeed the Gospel, the New Testament, and the Bible are complete. A cohesive, rational, and evidenced Revelation, fully disclosed and scientifically analyzed, is a supporting part of the Almighty's holy message to humanity and sacred invitation to each one of us.





## R S A C O N C L U S I O N

### NEW, PROFOUND INFORMATION

The preceding chapter by chapter and verse by verse analysis of Revelation, indeed, sees a number of new breakthrough ideas disclosed to the public at large. This may have been the first century intention by Heaven where an *apokalypsis* or unveiling of previously undisclosed information about the past, present and future takes place.

However, although the information is relayed from another time, place, and dimension (Heaven) accurately it may take humanity a few years or centuries to fully comprehend everything that is being relayed.

This may be the case regarding data on unseen universal life-forces. This may also be the case regarding data on the primordial creation and development events. It is true that science only recently discovered, say, the phenomena of plate tectonics or, say, the existence of the Chicxulub crater. It has only been relatively recent that science has defined the concept of spacetime. Therefore, while John relayed Heaven's information accurately in Revelation, some of the phenomena and events have not been perfectly understood until recently.

### LOGICAL FLOW

As the new information is relayed by John within Revelation the order of which it is conveyed is striking. The information is seemingly relayed in a sequence that new believers and veteran agnostics can appreciate. It is interesting firstly basic introductions take place (Revelation 1), secondly needed messages to the churches are recorded (Revelation 2 and 3), then thirdly entry-level information about Heaven is disclosed (Revelation 4 and 5). This pattern follows what we can expect about a new burgeoning religion. Resurfacing growing pains are addressed. Believer curiosities about Heaven are satisfied.

Fourthly, we see how the unseen life-forces that challenge human beings are initiated (Revelation 6 and 7). The various forces are summarized and span challenges to do with conquest, murder, economics, famine, disease, war and plain luck. From this there will always be victims including the under-estimated Great Tribulation masses; while at the same time the Lord God Almighty Himself will always have the option to personally insert Himself into the human experience. Therefore, these are the fundamental Seal-forces of human existence and, again, they are described in a logical sequence.

With a tour of Heaven complete and the fundamental Seal-forces defined, fifthly we see Revelation describing the actual physical Big Bang-Creation events together with subsequent developmental Trumpet-events (Revelation 8 and 9).

Most of the Trumpets are in the extreme past and overview significant events such as the 4.5 bya Theia collision and corresponding organic chemicals which brings Earth to the eventual development of greenery (Trumpet I). There is a description of volcanism and plate tectonics—something critical to life on Earth and phenomena that uniquely distinguishes Earth from other planetary bodies (Trumpet II). A super nova impact wave is also described—again, something critical to modern life on Earth where the majority of Periodic Chart chemical elements are realized (Trumpet III). There is also a prominent extinction event described where life, as crafted by the Creator, is forced back only to rebound in extraordinary fashion in terms of breadth and depth of species (Trumpet IV). Of note, there is a rather recent, 65 mya, smoke and debris-intense Chicxulub asteroid hit where hostile life to human habitation is paired-back (Trumpet V).

Of note, the Trumpet V asteroid hit documented in Earthly, scientific, factual terms is also described in Heavenly spiritual terms. Here, Satan having lost a war in Heaven is granted a one-way falling-star ride to Earth. It is how evil is delivered to the Earth and how Satan and his follower-demons go onto tempt, frustrate, and needle at humanity.

As a result, the current placement of humanity in Revelation terms is somewhere here after Trumpet V having to cope with said evil, the fundamental Seal life-forces temptations, while given to the option to follow God through

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His Son Jesus Christ—this is discussed in Revelation 10 (the advent of the Gospel in spiritual terms) . However, back to the Trumpet sequence which Revelation follows, humanity is also somewhere before Trumpet VI and the expected global war. And all of this is far ahead of the final Trumpet VII in Revelation 11 (the fruition of the Gospel and high-point ending).

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