

# **UNVEILED!**

**The Ancient Secrets of Daniel &  
The Revelation of Jesus Christ**

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## ***Unveiled!***

***The Ancient Secrets of Daniel & The Revelation of Jesus Christ***

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Underscores in the Biblical texts are added for emphasis.

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# The Revelation of Jesus Christ

## CHAPTER 8

8 When the Lamb opened the seventh seal, there was silence in heaven for about half an hour.<sup>2</sup> Then I saw the seven angels who stand before God, and seven trumpets were given to them.<sup>3</sup> And another angel came and stood at the altar with a golden censer, and he was given much incense to offer with the prayers of all the saints on the golden altar before the throne,<sup>4</sup> and the smoke of the incense, with the prayers of the saints, rose before God from the hand of the angel.<sup>5</sup> Then the angel took the censer and filled it with fire from the altar and threw it on the earth, and there were peals of thunder, rumblings, flashes of lightning, and an earthquake.  
<sup>6</sup> Now the seven angels who had the seven trumpets prepared to blow them.

<sup>7</sup> The first angel blew his trumpet, and there followed hail and fire, mixed with blood, and these were thrown upon the earth. And a third of the earth was burned up, and a third of the trees were burned up, and all green grass was burned up.

<sup>8</sup> The second angel blew his trumpet, and something like a great mountain, burning with fire, was thrown into the sea, and a third of the sea became blood.<sup>9</sup> A third of the living creatures in the sea died, and a third of the ships were destroyed.

<sup>10</sup> 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.<sup>11</sup> The name of the star is Wormwood. A third of the waters became wormwood, and many people died from the water, because it had been made bitter.

<sup>12</sup> The fourth angel blew his trumpet, and a third of the sun was struck, and a third of the moon, and a third of the stars, so that a third of their light might be darkened, and a third of the day might be kept from shining, and likewise a third of the night.

<sup>13</sup> Then I looked, and I heard an eagle crying with a loud voice as it flew directly overhead, “Woe, woe, woe to those who dwell on the earth, at the blasts of the other trumpets that the three angels are about to blow!”

(Revelation 8:1-13 ESV)

## The Revelation

### Insights

At **the seventh seal** in chapter 8, the Messianic Kingdom has continued a thousand years. Mystery Babylon has been ancient history. Armageddon has been a graveyard, named Hamon-Gog a millennium ago. The beast and false prophet have been in the lake of fire since the seventh bowl of wrath at **the sixth seal**.

As the thousand years (in 20:6) are nearing the end of time, a revolt strives against the King, and heaven is silent for half an hour. The Lamb opens **the seventh seal** (in 8:1). Its moment sees the end of time. An angel's hand wafts the prayers of saints and the smoke of incense up to God. Its fiery censor is cast to earth as seven angels prepare to sequentially sound their trumpets.

The Kingdom is referred to four times in 20:4-7 and was foretold by the prophets of the Tenakh. The first resurrection and the ascension of the elect were before chapter 8, but beginning with 8, we're at the end, not just of the age, but of time itself.

The rebellion exposes the evil nature of humanity. Evidence of the revolt at the end is in Rev. 9:20-21; 11:7-10; 11:17-18; 20:7-9, and Psalm 2. When the first angel blows his trumpet, the wrath of God begins against its rebels. Each trumpet calls for its synchronous plagues. The first four trumpeters precede the **three great woes** from the last three trumpeters in chapters 9 and 11.

The first ones initiate four plagues, i.e., calamities: 1.) Hail and fire also fell in Egypt when Moses opposed Pharaoh to let the Hebrews go. Massive areas of the earth and its trees are burned, and the green grass is gone. 2.) A mountain in flames falls into the sea. A third of the waters turn to blood, and a third of the ships are destroyed, costing multitudes of lives. 3.) A toxic substance burns in the sky, embittering a third of the rivers and streams. People and animals die by its poison. 4.) A third of the day and a third of the night are dark. Temperatures plummet, signaling death.

**Three great woes** begin by a terrible event: The dragon and his angels are loosed out of hell. Chained, locked, and sealed in its abyss; after the thousand years (in 20:6-7), Satan is released in chapter 9. (cf. 20:2, 7) Teams of stinging locusts burst from the bottomless pit; the Destroyer is eager to torment mankind but is assigned only those without the seal of God on their foreheads:

# The Revelation of Jesus Christ

## CHAPTER 9

9 Then the fifth angel sounded: And I saw a star fallen from heaven to the earth. To him was given the key to the bottomless pit.<sup>2</sup> And he opened the bottomless pit, and smoke arose out of the pit like the smoke of a great furnace. So the sun and the air were darkened because of the smoke of the pit.<sup>3</sup> Then out of the smoke locusts came upon the earth. And to them was given power, as the scorpions of the earth have power.<sup>4</sup> They were commanded not to harm the grass of the earth, or any green thing, or any tree, but only those men who do not have the seal of God on their foreheads.<sup>5</sup> And they were not given *authority* to kill them, but to torment them *for* five months. Their torment *was* like the torment of a scorpion when it strikes a man.<sup>6</sup> In those days men will seek death and will not find it; they will desire to die, and death will flee from them.

<sup>7</sup> The shape of the locusts was like horses prepared for battle. On their heads were crowns of something like gold, and their faces *were* like the faces of men.<sup>8</sup> They had hair like women's hair, and their teeth were like lions' *teeth*.<sup>9</sup> And they had breastplates like breastplates of iron, and the sound of their wings *was* like the sound of chariots with many horses running into battle.<sup>10</sup> They had tails like scorpions, and there were stings in their tails. Their power *was* to hurt men five months.<sup>11</sup> And they had as king over them the angel of the bottomless pit, whose name in Hebrew *is* Abaddon, but in Greek he has the name Apollyon.

<sup>12</sup> One woe is past. Behold, still two more woes are coming after these things.

<sup>13</sup> Then the sixth angel sounded: And I heard a voice from the four horns of the golden altar which is before God,<sup>14</sup> saying to the sixth angel who had the trumpet, "Release the four angels who are bound at the great river Euphrates."<sup>15</sup> So the four angels, who had been prepared for the hour and day and month and year, were released to kill a third of mankind.<sup>16</sup> Now the number of the army of the horsemen *was* two hundred million; I heard the number of them.<sup>17</sup> And thus I saw the horses

## The Revelation

in the vision: those who sat on them had breastplates of fiery red, hyacinth blue, and sulfur yellow; and the heads of the horses were like the heads of lions; and out of their mouths came fire, smoke, and brimstone.<sup>18</sup> By these three *plagues* a third of mankind was killed—by the fire and the smoke and the brimstone which came out of their mouths.<sup>19</sup> For their power is in their mouth and in their tails; for their tails are like serpents, having heads; and with them they do harm.

<sup>20</sup> But the rest of mankind, who were not killed by these plagues, did not repent of the works of their hands, that they should not worship demons, and idols of gold, silver, brass, stone, and wood, which can neither see nor hear nor walk.<sup>21</sup> And they did not repent of their murders or their sorceries or their sexual immorality or their thefts. (Revelation 9:1-21 NKJV)

### Insights

A vast rebellion triggers the breaking of the **seventh seal**, commanding seven angels, each with a trumpet, starting in 8 and finishing in chapter 11. After the thousand years of peace under Messiah, even before Satan is released, the lawlessness of sinful humanity began by mutterings. As it is, peace on earth isn't what people want, but rather, insurrection and rebellion against the governance of God. By repentance we draw close to God, but refusing to repent, we are doomed. We see the nature of our own flesh in sinners, but to copy God's love for us, we love them.

In 20:1-3 an angel comes *down from heaven, having the key to the bottomless pit* to lock up the devil *till after the thousand years*. In 9:1 an angel falls to the earth **with a key to the pit** at the **fifth trumpet** when **the abyss is unlocked**.

**20** Then I saw an angel coming down from heaven, having the key to the bottomless pit and a great chain in his hand.<sup>2</sup> He laid hold of the dragon, that serpent of old, who is *the Devil* and *Satan*, and bound him for a thousand years;<sup>3</sup> and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished. But after these things he must be released for a little while. (Rev. 20:1-3 NKJV)

## Insights: Chapter 9

Satan rises as *Apollyon*, “the Destroyer” from the abyss, and the preceding passage from Revelation is fulfilled. (20:1-3, p. 106; cf. 9:11) God uses the devil to mete out destruction and to test and purify His saints at the end. (See Is. 54:16-17; Job 1:6-12)

**Three woes** are sent by the last three trumpets, starting in 9 and finishing in 11:19. The era of the trumpets is revealed by the **fifth trumpet** at the **first great woe when the key of the prophecy is handed to the fallen angel who unlocks the abyss.**

The angel opens the pit to release Apollyon and his swarms; thus the trumpets begin after Yeshua’s thousand-year reign. The first four trumpeters blow their horns; then the lord of the locusts is loosed at the fifth angel’s trumpet, the **first great woe**. The dragon, Apollyon, rises out of the pit as its captive. (See 20:7-8)

<sup>4</sup> The appearance of them is as the appearance of horses, and as horsemen so shall they run. <sup>5</sup> Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. ... <sup>7</sup> They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: <sup>8</sup> Neither shall one thrust another; they shall walk every one in his path: and when they shall fall upon the sword, they shall not be wounded. <sup>9</sup> They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief.  
(Joel 2:4-5, 7-9) [This is full of similes and metaphors.]

Joel saw locusts rise from the smoke with their king, but unlike locusts, they don’t eat plants, but torture people without killing them. If they fall on a sword, they aren’t wounded. In chapter 9 they harm no one with the seal of God on his forehead:

<sup>13</sup> In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, <sup>14</sup> who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory. (Eph. 1:13-14 NKJV)

During the millennial reign, saints and sinners live on earth. In 9:1 the angel blows the fifth trumpet, bringing the **first great**

## The Revelation

**woe.** Rising *out of the smoke* with Apollyon, the tormenters have stings like scorpions, making men writhe in agony but without killing them though they long for death. Arriving in swarms they neither look like locusts nor resemble anything natural: if they're men, their hair is like women's; if women, their faces are like men; if human, their teeth are sharp as lions'. These devils are on a mission to torture humankind.

At the **sixth trumpet**, four fallen angels are released at the Euphrates River, for only fallen angels are bound. One thousand years before, the riverbed was dried when a sixth angel in 16:12 poured out his bowl for the kings of the East to cross it on their way to Armageddon. As his armies head for Israel's unwalled villages, they destroy one third of mankind, seen in 20:7-10.

Notice the word "sorceries" in 9:21, also in chapter 18. The Greek is *pharmakeia*, "drugs," or potions, used by sorcerers or drug-dealers, seducing minds to bring them under the powers of the spirit world. These kinds of *pharmakeia* are used in primitive and sophisticated cultures and will be used until the very end, but the people of God must be sober. (1 Thes. 5:6; 1 Pet. 4:7; 5:8)

### Watching Jerusalem

Zechariah depicts the Messiah's city as safely inhabited:

<sup>9</sup> And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one....<sup>11</sup> And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

(Zec. 14:9, 11) ["Safely inhabited" is a key to its time.]

Meshech and Tubal are areas in eastern and western Turkey. The Black Sea is north; Ukraine and Russia are north of the sea. [Some Biblical lands now have uncertain locations.] When Jerusalem is *safely inhabited*, Gog gathers an army at the sixth trumpet:

38 The word of the LORD came to me: <sup>2</sup> "Son of man, set your face toward Gog, of the land of Meshech, the chief prince of Meshech and Tubal, and prophesy against him ... <sup>5</sup> Persia, Cush, and Put are with them, all of them with shield and helmet; <sup>6</sup> Gomer and all his hordes; Beth-Togarmah from the uttermost parts of the north with all his hordes—many peoples are with you.

## Insights: Chapter 9

... <sup>8</sup>After many days you will be mustered. In the latter years you will go against the land that is restored from war, the land whose people were gathered from many peoples upon the mountains of Israel, which had been a continual waste. Its people were brought out from the peoples and now dwell securely, all of them. <sup>9</sup>You will advance, coming on like a storm. You will be like a cloud covering the land, you and all your hordes, and many peoples with you.

<sup>10</sup>“Thus says the Lord GOD: On that day, thoughts will come into your mind, and you will devise an evil scheme <sup>11</sup>and say, ‘I will go up against the land of un-walled villages. I will fall upon the quiet people who dwell securely, all of them dwelling without walls, and having no bars or gates,’ <sup>12</sup>to seize spoil and carry off plunder, to turn your hand against the waste places that are now inhabited, and the people who were gathered from the nations, who have acquired livestock and goods, who dwell at the center of the earth. ...

<sup>14</sup>“Therefore, son of man, prophesy, and say to Gog, Thus says the Lord GOD: On that day when my people Israel are dwelling securely, will you not know it? <sup>15</sup>You will come from your place out of the uttermost parts of the north, you and many peoples with you, all of them riding on horses, a great host, a mighty army. <sup>16</sup>You will come up against my people Israel, like a cloud covering the land. In the latter days I will bring you against my land, that the nations may know me, when through you, O Gog, I vindicate my holiness before their eyes.

(Ezk. 38:1-2, 5-6, 8-12, 14-16 ESV)

The horses here are metaphors of military vehicles that kill a third of mankind by the fire and brimstone out of their “mouths” and the harm in their “tails.”

When we compare Ezekiel 38 and 39, there’s an element of redundancy because Gog battles Israel both before and after the thousand years. When the prophecies are redundant, they’re repeated. Ezekiel 38 describes Gog after the thousand years, as prophesied:

<sup>7</sup>When the thousand years are over, Satan will be released from his prison <sup>8</sup>and will go out to deceive the nations in the four corners of the earth—Gog and

## The Revelation

Magog—and to gather them for battle. In number they are like the sand on the seashore.<sup>9</sup> They marched across the breadth of the earth and surrounded the camp of God's people, the city he loves. But fire came down from heaven and devoured them.<sup>10</sup> And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever. (Rev. 20:7-10 NIV)

As it's written, the devil was released from the pit long after the beast and his prophet were cast into the lake of fire before the Millennial Kingdom. Afterward he joins them. Ezekiel 38 does not have burial grounds or birds of prey to feast on the carcasses, but continues to its end:

<sup>17</sup> “Thus says the Lord GOD: Are you he of whom I spoke in former days by my servants the prophets of Israel, who in those days prophesied for years that I would bring you against them? <sup>18</sup> But on that day, the day that Gog shall come against the land of Israel, declares the Lord GOD, my wrath will be roused in my anger.<sup>19</sup> For in my jealousy and in my blazing wrath I declare, On that day there shall be a great earthquake in the land of Israel.<sup>20</sup> The fish of the sea and the birds of the heavens and the beasts of the field and all creeping things that creep on the ground, and all the people who are on the face of the earth, shall quake at my presence. And the mountains shall be thrown down, and the cliffs shall fall, and every wall shall tumble to the ground.<sup>21</sup> I will summon a sword against Gog on all my mountains, declares the Lord GOD. Every man's sword will be against his brother.<sup>22</sup> With pestilence and bloodshed I will enter into judgment with him, and I will rain upon him and his hordes and the many peoples who are with him torrential rains and hailstones, fire and sulfur.<sup>23</sup> So I will show my greatness and my holiness and make myself known in the eyes of many nations. Then they will know that I am the LORD. (Ezk. 38:17-23 ESV; cf. Rev. 11:13)

The **sixth trumpet** begins the **second woe**, which has two parts, separated by chapter 10. The attempted insurrection is seen in 9:20-21. In 9:18 three plagues, i.e., catastrophes, finish the first part of the sixth trumpet's woe.

# The Revelation of Jesus Christ

## CHAPTER 10

10 Then I saw another mighty angel coming down from heaven, surrounded by a cloud, with a rainbow over his head. His face was like the sun, his legs were like fiery pillars,<sup>2</sup> and he had a little scroll opened in his hand. He put his right foot on the sea, his left on the land,<sup>3</sup> and he cried out with a loud voice like a roaring lion. When he cried out, the seven thunders spoke with their voices.<sup>4</sup> And when the seven thunders spoke, I was about to write. Then I heard a voice from heaven, saying, “Seal up what the seven thunders said, and do not write it down!”

5 Then the angel that I had seen standing on the sea and on the land raised his right hand to heaven.<sup>6</sup> He swore an oath by the One who lives forever and ever, who created heaven and what is in it, the earth and what is in it, and the sea and what is in it: “There will no longer be an interval of time,<sup>7</sup> but in the days of the sound of the seventh angel, when he will blow his trumpet, then God’s hidden plan will be completed, as He announced to His servants the prophets.”

8 Now the voice that I heard from heaven spoke to me again and said, “Go, take the scroll that lies open in the hand of the angel who is standing on the sea and on the land.”

9 So I went to the angel and asked him to give me the little scroll. He said to me, “Take and eat it; it will be bitter in your stomach, but it will be as sweet as honey in your mouth.”

10 Then I took the little scroll from the angel’s hand and ate it. It was as sweet as honey in my mouth, but when I ate it, my stomach became bitter.<sup>11</sup> And I was told, “You must prophesy again about many peoples, nations, languages, and kings.” (Revelation 10:1-11 HCSB)

### Insights

An angel interrupts the judgments of the vision, holding out a little scroll for John to take it from His hand and to read, swallow, and digest its difficult message. **In the midst of the middle woe**, He prepares the prophet to speak again.

## The Revelation

The angel crowned with grace roared like a lion and seven voices thundered in heaven, but their words were sealed. The mysterious plan is complete when all that is perfect arrives. Now we see through dark glasses, but one day, we will see clear-eyed and face-to-face when He judges the living and the dead on the last day. (1 Cor. 13:12; Rev. 11:18)

What about the little scroll John took and ate? Whatever it said, it wasn't easy for John. It likely refers to the words he must deliver in chapter 11, but only John knows the mystery in the message that parted the sixth trumpet's woe. At that time two witnesses send international judgments against the rebels. John is probably one of the two witnesses who judge the earth for three-and-a-half Biblical years.

When he received the scroll, he ate it to digest it—taking it into his spirit, mulling over it, and receiving its words, which lead us to **the second half of Daniel's seventieth week**. John said, *And he said unto me, Thou must prophesy again about many peoples, and nations, and tongues, and kings. (Rev. 10:11)*

The rebellion that took place in chapters 8 and 9 also appears in the second part of the sixth trumpet's woe in 11:3 where the two witnesses appear to mete out judgments against the rebels.

The first woe was at the fifth trumpet when the dragon was loosed; the second part of the sixth trumpet's woe ends in 11:14: *the second woe is past; behold, the third woe is coming quickly.* In 11:15 **the last trumpet is the third great woe** and takes us all the way to the Last Judgment. Afterward the eternal Kingdom comes down from God out of heaven (in 11:18; 21:1-2).