

A TEXT-CONSTRAINED CHRONOLOGY OF THE END TIMES

THE RYKER VIEW



*Daniel's Final Week, the Last Trumpet,
and the Return of Jesus Christ*

ANTHONY RYKER

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Published by Heart Turn Global, Derby, Kansas
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The timeline in this book is offered as a study framework. It does not set a day or an hour for the return of Christ (Matthew 24:36).

First Edition

DEDICATION

For George Ryker, my great-grandfather.

*He adopted my grandfather, James, and because of him I
carry the name Ryker.*

*In the same way, God adopted me into His kingdom and
His family and gave me His name, through the power of
Christ at Calvary's cross. I trust in His virgin birth, His
perfect life, His payment in full for my sin in His death on
that cross, His resurrection on the third day, and His
promise to return for us.*

God is good!

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PREFACE



Jesus Christ is the Messiah, God in the flesh. He was crucified as the payment for sin, so that all who believe in His death and resurrection would have eternal life. Jesus is the only way.

I believe in the Father, the Son (Jesus), and the Holy Spirit (the Spirit of Jesus). When Scripture calls Jesus the *Son*, it does not mean a son the way we usually picture one. It means God's one and only embodiment: God placed inside human existence, decided before the foundation of the world and fully manifested in the body of Jesus. The fullness of God dwelt in Him, and I would suggest it still does. He is my Lord and my Savior.

HOW THIS BOOK CAME TO BE

The Ryker View has been developing for more than ten years. Much of what I received came before 2020, prior to Covid. At that time I believe God wanted me to wait, because it was not yet the time to speak. In the summer of 2025 God led me to share it, and I completed most of the work in 2024 and 2025. The detailed day count of Daniel's 2,300 days, and the way Daniel's final week fits into one calendar timeline, came together in early 2026.

This book presents the framework itself: what the text says, in what order, and why. My personal opinions about how current world events may connect to these prophecies are not part of the Ryker View, and I have kept them out of these pages.

WHY REVELATION WAS GIVEN

In practical terms, Revelation is Christ's final call to repentance and endurance: the closing summons to turn to Him before the end. The resurrected Christ gave it to His Church with full knowledge of how much time would pass before His return. He wanted us to understand "the things which must soon take place" (Revelation 1:1), not to frighten us, but so that we would not be deceived, would not grow complacent, and would be found faithful when He comes.

HOW TO READ THIS BOOK

The chapters follow the order of the end-time events themselves. Part One lays the foundation: the rules of interpretation I hold myself to, and the core claims of the framework. Part Two walks through Daniel's final week and then the seals, trumpets, and Two Witnesses of Revelation. Part Three follows the return of Christ, the bowls of wrath, the millennial kingdom, and the new creation. The appendices take Revelation chapter by chapter, answer the most common objections, compare other views, and test the Ryker View against its own rules.

I am a man, and I could be wrong. I only ask that you read with an open Bible, check every claim against the text, and take Jesus at His word.

— *Anthony Ryker*

THE RYKER VIEW AT A GLANCE



The Ryker View is a **post-tribulational, pre-millennial** reading of the end times. It is built on explicit statements of Scripture, on the internal harmony of the text, and on limits the Bible itself sets. Revelation is read as a primarily chronological narrative that includes deliberate pauses, recaps, and thematic expansions. Scripture is taken literally unless the text clearly signals that it is symbolic.

FIVE CORE CLAIMS

1. **One resurrection of the righteous.** All believers, living and dead, are raised and changed at one moment, at the last trumpet (1 Corinthians 15:51–52; 1 Thessalonians 4:16–17).
2. **The last trumpet is the seventh trumpet.** Revelation 11 is the hinge of the book: the Two Witnesses are raised, and the seventh trumpet announces the resurrection, the reward of the saints, and the arrival of God’s wrath.
3. **One Second Coming in two consecutive phases.** Christ first appears in the clouds to gather His people (the harvest of the righteous), then descends bodily to tread the winepress of wrath at Armageddon (the harvest of the wicked).
4. **Seals, trumpets, and bowls run in order.** The seals lead into the trumpets, and the trumpets lead into the bowls. The bowls are the final outpouring of wrath, lasting about 45 days.
5. **Daniel and Revelation describe one timeline.** Daniel’s 2,300, 1,335, 1,290, and 1,260 days, and Revelation’s 42 months, all fit inside a single final week.



PART ONE

FOUNDATIONS



"Come up here, and I will show you what must take place after these things." — Revelation 4:1

CHAPTER
1
READING PROPHECY BY THE RULES
OF THE TEXT

Every framework for the end times rests on rules of interpretation, whether its authors admit them or not. The Ryker View states its rules openly, so that every conclusion in this book can be tested against them. If a conclusion breaks one of these rules, the conclusion is wrong.

EIGHT CONSTRAINTS

1. **Scripture interprets Scripture** (Isaiah 28:10; Acts 17:11).
2. **Explicit statements govern implicit assumptions** (Revelation 1:1–3). What the text plainly says outweighs what a system infers.
3. **No doctrine may contradict a clear passage** elsewhere in Scripture.
4. **Chronology is set by textual markers.** Words such as *after*, *then*, and *when* determine sequence.
5. **The framework is post-tribulational and pre-millennial** (Matthew 24:29–31; Revelation 20:4–6).
6. **Resurrection language is literal and singular** unless Scripture explicitly divides it.
7. **No doctrine is borrowed from systematic theology** unless the text itself demands it.
8. **Daniel and Revelation describe one concurrent timeline.** The events of Daniel 8, 9:27, 11:36–45, and 12, of Matthew 24, and of Revelation’s 1,260 days all overlap in a single final period. Unless significant proof shows otherwise, this is the proper reading.

LITERAL UNLESS THE TEXT SAYS OTHERWISE

Revelation is full of signs and symbols, and the book says so (Revelation 1:1). But symbolic *language* often describes literal *events*. The plagues of Egypt were described in vivid terms, and they really happened. When Revelation gives fractions (“a third of the sea”), durations (“five months,” “forty-two months”), and counts (“1,260 days”), the Ryker View treats them as real measurements. When the text itself interprets a symbol (“the seven stars are the angels of the seven churches,” Revelation 1:20), we accept its interpretation and do not invent our own.

WHERE THE BURDEN OF PROOF LIES

In biblical interpretation, the burden of proof rests on whoever makes the claim. If a view asserts that there are two resurrections of the righteous before the millennium, or a trumpet after the last trumpet, or a removal of the Church that no verse narrates, that view must show where Scripture says it. The Ryker View asks to be held to the same standard. Throughout this book the question is always the same:

Where does Scripture actually say this?

CHAPTER
2
FOUNDATIONAL ASSERTIONS

These assertions form the backbone of the Ryker View. Each one is drawn from explicit statements of Scripture, and later chapters build on them. They are numbered so they can be referred to elsewhere in the book.

READINESS WITHOUT DATE-SETTING

1. Believers are commanded to live ready. The New Testament repeatedly warns that the Day of the Lord will come “like a thief” (1 Thessalonians 5:2; Revelation 16:15), arriving unexpectedly on those who are unprepared. That warning sets an ethical posture of watchfulness, holiness, and endurance. It is not a promise that Christ will return without signs, and it is not a guarantee that His return is near.

2. Signs must come first, yet no one knows the day or hour. Jesus and the apostles teach that identifiable events must happen before His coming (Matthew 24:15–31; 2 Thessalonians 2:1–4), while insisting that no one knows the day or hour (Matthew 24:36). These truths do not contradict each other. Together they warn the Church against complacency.

3. Revelation was given to prepare the Church. The resurrected Christ gave Revelation after the rest of the apostolic writings, to show His servants “the things which must soon take place” (Revelation 1:1). He gave it knowing that centuries would pass and that many believers would meet Him through death before the end. The proper response is sustained readiness: no date-setting, no denial of the prophesied signs, and diligent study of the prophetic Scriptures.

By *date-setting* I mean claiming that Christ will return on a particular day at a particular hour. I believe it is legitimate to suggest a general timeframe, even within months, as long as the Bible genuinely lines up with what is happening in the world.

4. Ignorance of prophecy exposes believers to deception (Matthew 24:4–5; 2 Thessalonians 2:9–12).

THE GREAT TRIBULATION AND GOD'S WRATH

5. The Great Tribulation lasts about three and a half years (Daniel 7:25; 12:7; Revelation 11:2–3; 12:6, 14; 13:5).

6. The Great Tribulation is not the same as God's wrath. The Great Tribulation is persecution by the Beast. Divine wrath is God's judgment on the wicked (Matthew 24:21–22; Revelation 6:9–11; 15:1).

7. Christ's return is not "signless." Jesus' words will be fulfilled in the events leading up to His return (2 Thessalonians 2:1–4). But the moment itself will not be something people can watch approaching and point to, saying "There He is" or "He is in the inner rooms" (Matthew 24:23–27). The whole world will witness the resurrection and the catching up of believers. That is the sign of His coming, and every eye will see it (Revelation 1:7). His coming will not be like a comet slowly drawing near. It will be sudden: He breaks open the sky, and in an instant believers are either raised or caught up and changed.

ONE RESURRECTION OF THE RIGHTEOUS

8. There is one resurrection of the righteous, at the last trumpet (1 Corinthians 15:51–52; 1 Thessalonians 4:16–17; John 6:39–54). This framework does not affirm a series of resurrections or an ongoing resurrection process. The resurrection happens once, at one time, and not until the number of martyrs is complete (Revelation 6:11).

9. This resurrection includes all believers, dead and living (1 Thessalonians 4:16–17). Jesus speaks of a "day and hour" (Matthew 24:36). That is a single moment, not a series.

10. The Two Witnesses are part of this resurrection. They are raised immediately before the seventh trumpet sounds (Revelation 11:11–15).

11. Souls in heaven are not resurrected bodies. Throughout the Church age, when a Christian dies, the soul goes immediately to be with the Lord (2 Corinthians 5:8; Philippians 1:23). The souls John sees in heaven in Revelation 4–10 are exactly that: souls, present with God, awaiting the resurrection. Revelation never narrates physical bodies entering heaven before the resurrection. When a believer dies, the soul leaves the body, and the two are reunited at the resurrection on the last day.

HOW REVELATION IS BUILT

12. Revelation uses recaps and summaries without breaking its chronology. Chapters 7, 10, 12, 14, and 17 pause or expand the story without resetting the timeline.

13. Revelation 14, 16, and 19 describe the same climactic judgment from three different angles.

ISRAEL AND THE CHURCH

14. Israel receives the Messiah only after national repentance (Matthew 23:39; Zechariah 12:10; Romans 11:25–27).

15. The word “church” disappearing does not mean the Church disappears. After chapter 3, Revelation stops naming local churches. But it keeps using the very terms the New Testament uses for Church-age believers: *saints, servants, brethren, witnesses, overcomers*, and *those who keep God’s commandments*. The next chapter shows this in detail.

CHAPTER 3 THE PEOPLE OF GOD IN REVELATION



A common argument says that because the word *church* does not appear between Revelation 4 and Revelation 22:16, the Church must be absent from the earth during the judgments. But the absence of a word is not the absence of the people it describes. Revelation describes God’s people with the same vocabulary the apostles used for ordinary Christians in their letters. The table below shows how consistently those terms are used.

TERM	IN REVELATION	USED OF CHURCH-AGE BELIEVERS ELSEWHERE
Saints	5:8; 8:3–4; 11:18; 13:7, 10; 14:12; 16:6; 17:6; 18:20, 24; 19:8; 20:9	Acts 9:13, 32, 41; Romans 1:7; 8:27; 12:13; 15:25–26; 16:2, 15; 1 Corinthians 1:2; 6:1–2; 14:33; 16:1, 15; 2 Corinthians 1:1; 8:4; 9:1; 13:13; Ephesians 1:1, 15; 2:19; 3:8, 18; 4:12; 6:18; Philippians 1:1; 4:21–22; Colossians 1:2, 4, 12, 26; 1 Thessalonians 3:13; 2 Thessalonians 1:10; Philemon 5, 7; Hebrews 6:10; 13:24; Jude 3
Servants	1:1; 7:3; 11:18; 19:2, 5; 22:3, 6	Matthew 24:45; Luke 12:37; 17:10; John 12:26; Acts 2:18; 4:29; 16:17; Romans 1:1; 6:22; 1 Corinthians 4:1; Galatians 1:10; Ephesians 6:6; Colossians 4:12; James 1:1; 2 Peter 1:1; Jude 1
Witnesses & martyrs	2:13; 11:3, 7; 17:6; 20:4	Matthew 24:14; Mark 13:9; Luke 21:13; John 15:27; Acts 1:8; 2:32; 3:15; 5:32; 10:39, 41; 13:31; 22:15, 20; 26:16; Hebrews 12:1
Those who keep God’s commandments	12:17; 14:12; 22:14	John 14:15, 21; 15:10; 1 Corinthians 7:19; 1 John 2:3–4; 3:22, 24; 5:2–3

TERM	IN REVELATION	USED OF CHURCH-AGE BELIEVERS ELSEWHERE
Brethren	6:11; 12:10; 19:10	Acts 1:15; 6:3; 15:23; Romans 1:13; 8:12; 12:1; 1 Corinthians 1:10; 15:1, 50; Galatians 1:11; 6:1; Philippians 3:1; 4:1, 8; 1 Thessalonians 4:1; 5:1; 2 Thessalonians 2:1; Hebrews 2:11; 3:1; James 1:2; 1 Peter 5:9; 1 John 3:13, 16
Overcomers	2:7, 11, 17, 26; 3:5, 12, 21; 12:11; 15:2; 21:7	Romans 12:21; 1 John 2:13–14; 4:4; 5:4–5
Souls	6:9; 20:4	Hebrews 10:39; 12:23; 13:17; 1 Peter 1:9; 2:25; 4:19

WHAT THE EVIDENCE SHOWS

Notice especially the overcomers. In Revelation 2–3, Jesus makes promises to “the one who overcomes” in each church. In Revelation 12:11 and 15:2, the overcomers are those who conquer the dragon and the Beast during the tribulation. The book never signals that it has switched to a different group of people. It never redefines its terms, never announces that the Church has been removed, and never introduces a separate class of believers to replace it.

THE POINT

Revelation names God’s people on the earth during the tribulation with the same words the apostles used for the Church. The Church is not missing from Revelation 4–19. It is persecuted, it endures, and it overcomes.

PART TWO

THE FINAL WEEK



"In the days of the voice of the seventh angel, when he is about to sound, then the mystery of God is finished."
— Revelation 10:7

CHAPTER
4
DANIEL'S 2,300 DAYS

Daniel was told that the words of his vision would be “kept secret and sealed up until the end time” (Daniel 12:9). The 2,300 “evenings and mornings” of Daniel 8 have puzzled readers for centuries. Sir Isaac Newton devoted years of study to Daniel’s prophecies and never settled the question. I believe these numbers are meant to be understood at the time of the end, and that when Daniel’s passages are laid side by side, they fit together into one precise timeline.

THE PASSAGES

Then I heard a holy one speaking, and another holy one said to that particular one who was speaking, “How long will the vision about the regular sacrifice apply, while the offense causes horror, so as to allow both the sanctuary and the army to be trampled?” And he said to me, “For 2,300 evenings and mornings; then the sanctuary will be properly restored.”

DANIEL 8:13–14

Gabriel then tells Daniel plainly when this vision applies: “Son of man, understand that the vision pertains to the time of the end” (Daniel 8:17). Some apply Daniel 8 only to Antiochus Epiphanes in the second century B.C., but Gabriel places it at the end, and Jesus Himself places the abomination of desolation in the future, as the trigger of the Great Tribulation that comes immediately before His return (Matthew 24:15–31).

And he will confirm a covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will come the one who makes desolate, until a complete destruction, one that is decreed, gushes forth on the one who makes desolate.

DANIEL 9:27

And from the time that the regular sacrifice is abolished and the abomination of desolation is set up, there will be 1,290 days. Blessed is the one who is patient and attains to the 1,335 days!

DANIEL 12:11-12

Leave out the courtyard which is outside the temple and do not measure it, because it has been given to the nations; and they will trample the holy city for forty-two months. And I will grant authority to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth.

REVELATION 11:2-3

ONE EVENT, DESCRIBED AGAIN AND AGAIN

Daniel 8, 9, 11, and 12 all describe the same event, and each time the same pattern appears. A ruler makes a covenant with many. Then the regular sacrifice is taken away, an abomination is set up, and the sanctuary is trampled for a set period of time. It ends when God intervenes and the sanctuary is restored. Revelation 11 and 13 describe the same period from heaven's side: the holy city trampled for forty-two months, the Two Witnesses prophesying for 1,260 days, and the Beast given authority for forty-two months.

If these are all the same event, then their numbers must fit together. They do.

COUNTING BACKWARD FROM DAY 2,300

To understand the 2,300 days, I worked backward from the end.

Step 1: Find the abomination

The 2,300-day period ends when the sanctuary is restored (Daniel 8:14). Daniel 12:12 gives a second period that also runs to the end: 1,335 days, beginning when the sacrifice is abolished and the abomination is set up. If both periods end on the same day, then the last 1,335 days of the 2,300 begin with the abomination.

$$2,300 - 1,335 = 965$$

So days 1 through 965 come before the abomination, and **the abomination happens on day 966**. Day 966 is day 1 of the 1,335; day 2,300 is the 1,335th day.

Step 2: Read “the middle of the week” as Daniel’s own numbers require

Daniel 9:27 says the covenant is broken “in the middle of the week.” Most readers assume this means the exact center, day 1,260 of 2,520. That assumption deserves a closer look, because the whole timeline depends on it. This is the boldest claim of the Ryker View, so it is worth slowing down.

The word. The Hebrew word is *chatsi*. It often means “half,” as in the half-tribe of Manasseh. But it also means “the middle” or “the midst” of something, without fixing an exact center.¹ The psalmist prays, “Do not take me away in the midst of my days” (Psalm 102:24); he is not asking God to spare him at the precise midpoint of his life. Jeremiah says the man who gains riches unjustly “will lose them in the midst of his days” (Jeremiah 17:11). In Exodus 27:5 the same word describes a ledge that reaches “halfway up” the altar. In each case *chatsi* marks a point inside a span, not a measured center.

The numbers. Daniel gives three periods that run from the abomination or toward the restoration: 1,290 days, 1,335 days, and 2,300 days. If the abomination falls at day 1,260, the 1,290 days end on day 2,550 and the 1,335 days end on day 2,595, which is 75 days *after* the seventieth week is over. Readers who hold the exact-center view have to invent an unexplained 75-day interval beyond the week that Daniel 9:24–27 says completes God’s decree. And the 2,300 days, counted back from either ending, begin on a day that matches no event Daniel describes.

When the abomination falls on day 966 instead, every number lands inside the week and on a named event:

- ◆ The 2,300 days begin on day 1, the day the covenant is confirmed (Daniel 9:27).
- ◆ The 1,290 days end on day 2,255, when the Beast’s authority is broken at the seventh trumpet.
- ◆ The 1,335 days end on day 2,300, the day the sanctuary is restored (Daniel 8:14).
- ◆ The 220 days that remain, about seven months, match the seven months Israel spends cleansing the land (Ezekiel 39:12).

The “halves.” Someone will ask about the 1,260 days, forty-two months, and “time, times, and half a time.” Notice that Scripture never gives the *first* part of the week a length. Every one of these figures describes the period after the abomination: the trampling of the city, the persecution of the saints, the ministry of the Two Witnesses,

¹ Francis Brown, S. R. Driver, and Charles A. Briggs, *A Hebrew and English Lexicon of the Old Testament* (Oxford: Clarendon, 1907), s.v. *chatsi*, which gives both “half” and “middle.”

or the authority of the Beast (Daniel 7:25; 12:7; Revelation 11:2–3; 12:6, 14; 13:5). The text fixes the length of the persecution; it never says the persecution starts at the exact center of the week.

The final week, then, is not perfectly symmetrical. The abomination falls on day 966, partway through the week, and triggers the Great Tribulation.

Step 3: Find the end of the trampling

Daniel 12:11 says there will be 1,290 days from the abomination. Counted from day 966, the 1,290th day is **day 2,255**. That leaves a final **45 days** (days 2,256 through 2,300) between the 1,290 and the 1,335. Daniel says that the one who reaches the 1,335th day is blessed.

I understand those final 45 days as the bowls of wrath. During them God Himself purifies His sanctuary by removing the wicked and the presence of the Antichrist, the man of sin. On day 2,300 the sanctuary is restored.

Step 4: Place the Two Witnesses

The Two Witnesses prophesy for 1,260 days (Revelation 11:3) and are killed and raised immediately before the seventh trumpet. If their ministry ends at the 1,290th day, it begins about thirty days after the abomination. Their death and resurrection fall at day 2,255, the same moment the Beast's authority on the temple mount is broken and the seventh trumpet sounds.

THE COUNT AT A GLANCE

DAY	EVENT
Day 1	The covenant with many is confirmed; the final week begins (Daniel 9:27). The First Seal.
Days 1–965	Relative peace, with wars and “birth pains” continuing (Matthew 24:6–8). The coming ruler is on the scene but not yet revealed.
Day 966	The abomination of desolation. The sacrifice is taken away and the Antichrist is revealed (Matthew 24:15; 2 Thessalonians 2:3–4). The Great Tribulation begins. The Second Seal.

About day 996	The Two Witnesses begin their 1,260 days of prophesying (Revelation 11:3).
Day 2,255 (the 1,290th day)	The Two Witnesses are killed and raised. The seventh trumpet sounds. The resurrection and catching up of the saints. The Beast's authority is broken.
Days 2,256–2,300	The final 45 days: the seven bowls of wrath.
Day 2,300 (the 1,335th day)	The seventh bowl and Armageddon. Christ's physical return. The sanctuary is restored (Daniel 8:14).
Days 2,301–2,520	About seven months of cleansing the land (Ezekiel 39:12).
Day 2,520	The end of Daniel's seventieth week.

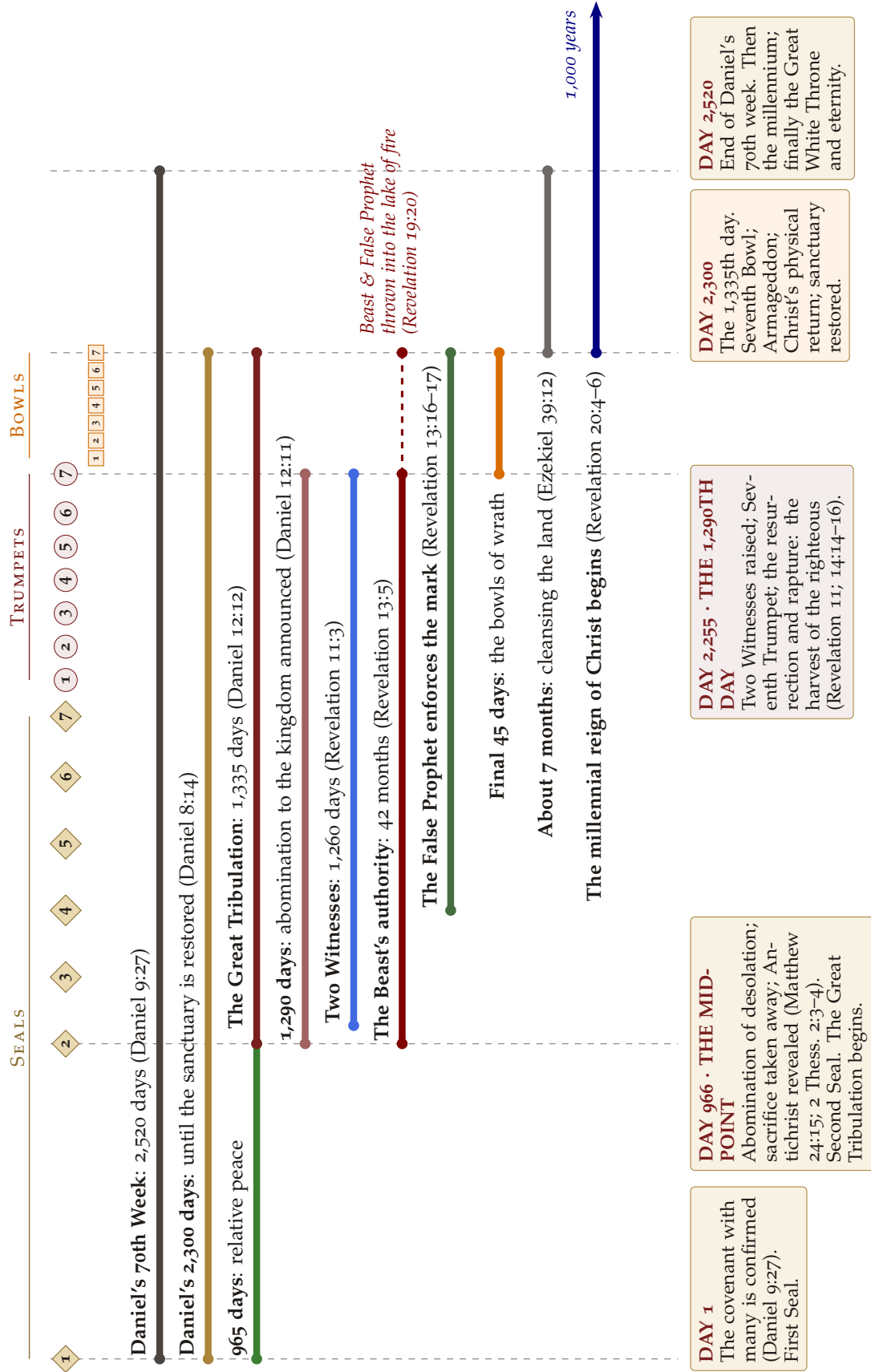
The chart on the following pages lays all of these periods side by side.

A HUMBLE INVITATION

To summarize, I reverse-engineered Daniel 12:11–12 together with Daniel 8:11–14, Daniel 9:27, Revelation 11:1–15, and Revelation 13, and they fit together precisely. I am a man, and I could be wrong. But I ask you to read those passages carefully in light of what I have explained.

THE RYKER VIEW TIMELINE OF DANIEL'S FINAL WEEK

Schematic; spacing is not to scale.



CHAPTER
5
THE STRUCTURE OF REVELATION

Revelation moves forward through seals, trumpets, and bowls. Along the way it includes deliberate pauses (chapters 7 and 10) and explanatory expansions (chapters 12–13 and 17–18). Revelation 11 is the hinge of the book: there the Two Witnesses are raised, and immediately afterward the seventh trumpet sounds.

SEALS → TRUMPETS (ENDING IN THE RESURRECTION) → BOWLS
(~45 DAYS) → MILLENNIUM → ETERNAL STATE

PAUSES ARE NOT RESETS

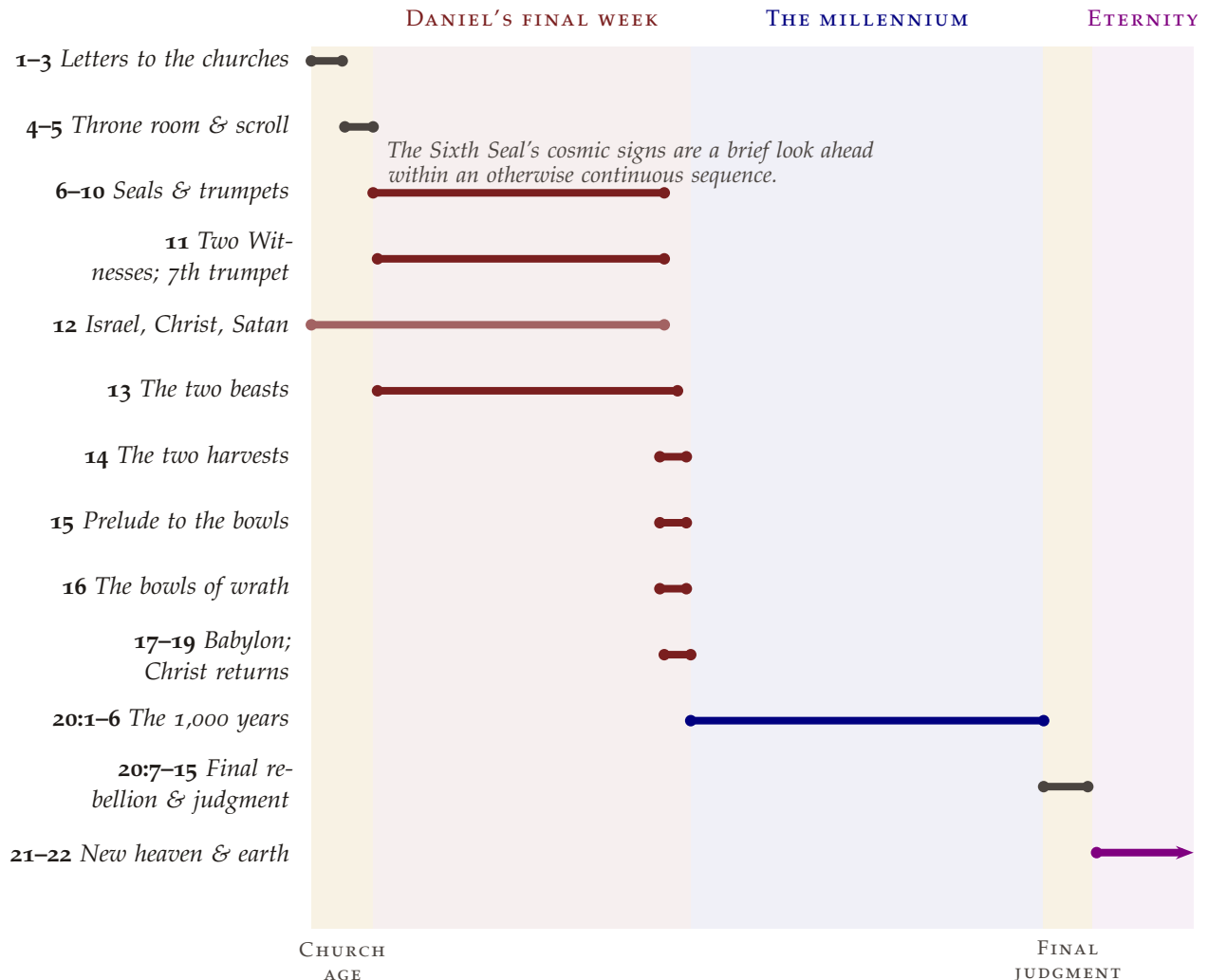
When I call a passage a *pause* or an *interlude*, I do not mean time stops on earth. I mean the narrative steps aside for a moment to supply something the reader needs before the next act: the identity of a group, a covenant marking, or background on a character. Revelation 7, 10–11, 12–13, and 17–18 all work this way. They clarify the same period or supply background, while the main sequence of seals, trumpets, and bowls keeps moving forward.

Several features of the text show that the book progresses rather than repeats:

- ◆ **Explicit sequence markers:** “after these things” (7:1, 9; 15:5), “the first woe is past” (9:12), “the second woe is past; behold, the third woe is coming quickly” (11:14).
- ◆ **Numbered series:** seven seals, seven trumpets, seven bowls, each opened or sounded in order.
- ◆ **Escalation:** the trumpets strike a third; the bowls strike everything. Judgment intensifies from partial to total, which signals progression, not repetition.
- ◆ **Linkage:** the seventh seal opens directly into the trumpets (8:1–6), and the seventh trumpet leads into the bowls (11:15–19; 15:1–8).

WHERE EACH CHAPTER FALLS

The chart below shows where each part of Revelation falls on the timeline. Chapters 6–10 and 11 cover the same span from two angles; chapter 12 reaches back to the birth of Christ to give background; and chapters 14–19 all converge on the same climactic moment. Appendix A walks through the book chapter by chapter.



THE THRONE ROOM AND THE SCROLL (REVELATION 4–5)

Before any seal is opened, John is called up to heaven and shown the throne. God is revealed as sovereign Judge, and heaven is set as a courtroom. Then the scroll, written on both sides and sealed with seven seals, is placed before the One who alone is worthy to open it: the Lamb who was slain. Jesus, having returned to the Father,

receives the authority the New Testament says has been given to Him: He is the Judge of all things (John 5:22–27). The scroll holds the judgment that lies ahead, and Christ holds the keys to when that time begins.



Left: the throne room of Revelation 4. Right: the Lamb takes the scroll (Revelation 5).

CHAPTER
6
THE SEAL JUDGMENTS

The opening of the seals starts the end-time clock. Once it starts, the clock does not stop, even when the text pauses to explain something.

THE FIRST SEAL: THE WHITE HORSE



"I looked, and behold, a white horse, and the one who sat on it had a bow; and a crown was given to him, and he went out conquering and to conquer." (Revelation 6:2)

The first seal marks the beginning of Daniel's seventieth week. The rider is given a crown and a bow and goes out as a conqueror bent on conquest. I understand him as the coming ruler who confirms the covenant with many (Daniel 9:27; 7:8, 24-25; 8:23-25). His conquest begins through deception and a false peace. As Paul warns, "While they are saying, 'Peace and safety!' then sudden destruction will come upon them" (1 Thessalonians 5:3).

THE SECOND SEAL: THE RED HORSE



The red horse: peace is taken from the earth (Revelation 6:3–4).

Peace is taken from the earth, and rumors of war become war. In the Ryker View the second seal falls at the midpoint of the week, the 966th day:

- ◆ The abomination of desolation is set up, and the Beast is revealed (Matthew 24:15; 2 Thessalonians 2:3–4).
- ◆ The Great Tribulation begins (Matthew 24:21–22).
- ◆ The Two Witnesses begin their ministry shortly afterward (Revelation 11:2–3).
- ◆ The Antichrist's coalition is in full force: ten kings hand their power to the Beast (Revelation 13; 17:12–13).

THE THIRD SEAL: THE BLACK HORSE



"A quart of wheat for a denarius, and three quarts of barley for a denarius." (Revelation 6:6)

Economic collapse and scarcity follow (Revelation 6:5–6). This is likely the fallout of war: as conflict spreads across the planet, the global economy as we know it is disrupted.

THE FOURTH SEAL: THE PALE HORSE



"The one who sat on it had the name Death; and Hades was following with him." (Revelation 6:8)

The rider named Death, followed by Hades, is given authority over a fourth of the earth, to kill with sword, famine, plague, and the wild beasts of the earth (Revelation 6:7–8; compare Ezekiel 14:21). A major region of the globe is handed over to war and its aftermath. Meanwhile the Beast consolidates his authority and persecution intensifies.

THE FIFTH SEAL: THE CRY OF THE MARTYRS

When he opened the fifth seal, I saw under the altar the souls of those who had been slain because of the word of God and the testimony they had maintained. They called out in a loud voice, "How long, Sovereign Lord, holy and true, until you judge the inhabitants of the earth and avenge our blood?" Then each of them was given a white robe, and they were told to wait a little longer, until the full number of their fellow servants, their brothers and sisters, were killed just as they had been.

REVELATION 6:9–11 (NIV)

The fifth seal is one of the most important keys to the timing of Revelation. Notice four things the text actually says.

1. **These are souls, not resurrected bodies.** They are under the altar. They are not reigning, ruling, or raised. The resurrection is still future.
2. **Their cry is for justice, not rescue.** “How long . . . until you judge . . . and avenge our blood?” They are asking for blood-avenging justice, not for God’s judgment on the earth to begin in general.
3. **God has fixed a number.** Vengeance is delayed until “the full number” of their fellow servants is complete. Martyrdom is not random; God has set an endpoint, and the final reckoning cannot come early.
4. **More believers must still die.** The martyrs are not told to rise or reign. They are told to wait while others are killed “just as they had been.”

Judgment begins before vengeance is released

Revelation distinguishes between judgment, trial, and judicial vengeance. The trumpets are real, active judgments of God upon the earth. They correspond to what Jesus calls “the hour of testing, that hour which is about to come upon the whole world” (Revelation 3:10). They are carried out by angels, global in scope, and punitive. Yet they are also partial and restrained, intended to expose rebellion and provoke repentance. That is why Revelation repeats that people “did not repent” (Revelation 9:20–21).

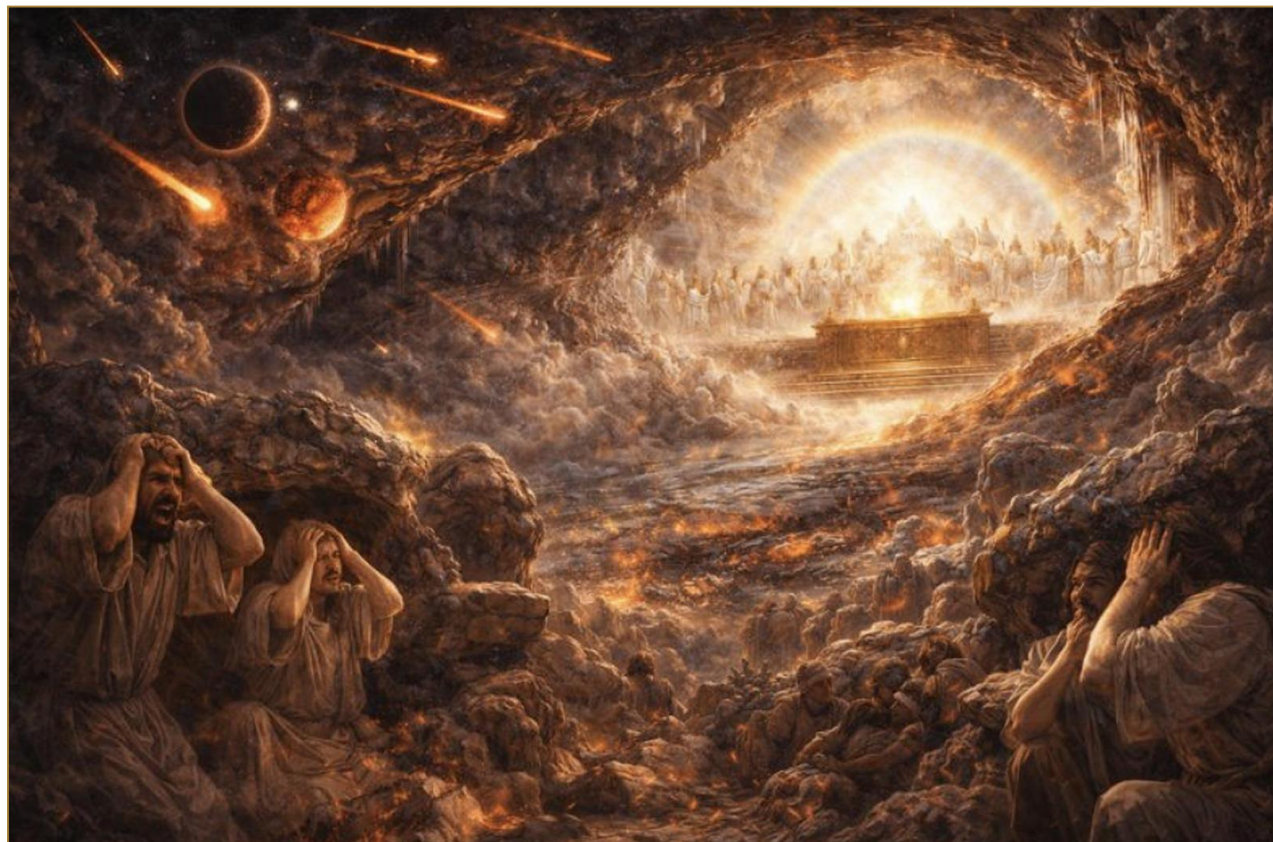
Final vengeance is different. It waits for a condition the fifth seal defines. The fifth seal is therefore not symbolic, timeless, or abstract. It is a legal holding pattern, a courtroom pause, until heaven’s conditions are satisfied.

THE FIFTH SEAL SEQUENCE

The cry	Martyrs ask for justice and are told to wait.
The condition	A fixed number of martyrs must be completed.
The fulfillment	The death of the Two Witnesses.
The trigger	The seventh trumpet.
The result	Resurrection, reward, wrath, and the final reckoning.

Revelation later identifies a climactic martyrdom: the Two Witnesses are killed publicly, immediately before the seventh trumpet, and their resurrection marks the turn from restraint to wrath. That is a defined martyr group, a final and visible death, and an immediate transition into judgment. The “full number” is most coherently completed at their death, not spread vaguely across history. Then, at the seventh trumpet, the elders announce that the time has come “for the dead to be judged” (Revelation 11:18). The martyrs’ waiting is over.

THE SIXTH SEAL: COSMIC SIGNS



“Hide us from the presence of Him who sits on the throne, and from the wrath of the Lamb.” (Revelation 6:16)

A great earthquake strikes. The sun turns black, the moon becomes like blood, and the stars of the sky fall to the earth. The sky splits apart like a scroll being rolled up, and every mountain and island is moved (Revelation 6:12–14). Kings, generals, the rich, the powerful, slaves and free alike hide in caves and cry out to the mountains to fall on them and hide them from the One on the throne and from the wrath of the Lamb (Revelation 6:15–17).

Notice what the text records. It is the people of the earth who conclude that “the great day of their wrath has come.” It is their recognition and terror, not yet a divine declaration that wrath has begun. The sixth seal is a turning point of revelation: God does not merely act upon the earth; He reveals Himself to it. Creation is shaken, and humanity becomes aware that divine judgment is imminent and unavoidable.

The sixth seal may also look ahead to events that unfold in the trumpets. It says the stars fall from the sky to the earth. Soon after, something like a great burning mountain is thrown into the sea, and a star called Wormwood falls and poisons the waters. At the fifth trumpet John sees “a star from heaven which had fallen to the earth,” and the star is given a key (Revelation 9:1). That star is clearly an angel. It is

quite possible that the “stars” falling in the sixth seal are angels as well.

The seal ends with a question: “Who is able to stand?” The answer comes in the next chapter.

THE INTERLUDE OF REVELATION 7



The servants of God are sealed on their foreheads (Revelation 7:3).

Before the angels are permitted to harm the earth and sea, there is a pause. A total of 144,000 servants of God from the twelve tribes of Israel are sealed on their foreheads (Revelation 7:1–8). This sealing is *protective*, not salvific. It happens on earth, before judgment escalates, and it marks those whom God will preserve through what follows.



A great multitude from every nation stands before the throne (Revelation 7:9).

Then John sees a great multitude that no one can count, from every nation, tribe, people, and language, standing before the throne in white robes (Revelation 7:9–17). The elder tells John who they are: “These are the ones who come out of the great tribulation.”

They are not described as resurrected bodies, and they are not shown reigning or crowned. They are worshiping. They have arrived in heaven through death, not through resurrection. Their appearance does not mean the tribulation is over. It confirms that persecution has intensified and that many have joined the martyrs seen earlier under the altar. The Great Tribulation is still underway.

WHAT THE SIXTH SEAL AND ITS INTERLUDE ACCOMPLISH

- ◆ **Cosmic revelation:** humanity perceives that divine wrath is imminent.
- ◆ **Earthly sealing:** those appointed to be preserved are marked.
- ◆ **Heavenly increase:** redeemed souls multiply in heaven, awaiting the final reckoning.

THE SEVENTH SEAL: SILENCE, THEN FIRE



“The angel took the censer and filled it with the fire of the altar, and threw it to the earth.” (Revelation 8:5)

When the seventh seal is opened there is silence in heaven for about half an hour (Revelation 8:1), a solemn pause before what follows. An angel with a golden censer stands at the altar and offers incense with the prayers of the saints (8:3–4). This ties the moment directly back to the martyrs’ cry under the altar at the fifth seal. Then the angel fills the censer with fire from the altar and throws it to the earth, and there are thunder, voices, lightning, and an earthquake (8:5).

The seventh seal cannot be separated from the first trumpet. The fire thrown to earth in 8:5 becomes the fire of the first trumpet in 8:7. The seventh seal is the ignition point of the trumpet sequence, and that link is strong evidence for a continuous, consecutive chronology.

Until now, the judgments on the earth have come largely through human war, collapse, and persecution. From here on, angels are given power to harm the earth. The intervention is supernatural and the severity escalates. Yet the mark of the Beast is still being enforced, and people still do not repent.

CHAPTER
7
THE TRUMPET JUDGMENTS

The trumpets are partial, angelic, and escalating. Each strikes a third of something. They are judgments meant to expose rebellion and call people to repentance, but humanity refuses.

THE FIRST TRUMPET: FIRE ON THE EARTH



"There came hail and fire, mixed with blood, and they were hurled to the earth." (Revelation 8:7)

Hail and fire mixed with blood are thrown to the earth. A third of the earth and a third of the trees are burned up, and all the green grass is burned (Revelation 8:7).

This is the fire of the seventh seal arriving on earth. The grammar and sequence show continuation, not a new beginning.

THE SECOND TRUMPET: FIRE ON THE SEA



"Something like a great mountain burning with fire was thrown into the sea." (Revelation 8:8)

Something like a great burning mountain is thrown into the sea. A third of the sea becomes blood, a third of the sea creatures die, and a third of the ships are destroyed (Revelation 8:8–9). Judgment spreads from land to the oceans, deepening the economic and ecological collapse.

THE THIRD TRUMPET: WORMWOOD

A great star named Wormwood falls from heaven, burning like a torch, onto a third of the rivers and springs. The waters become bitter, and many people die from them (Revelation 8:10–11). Judgment now strikes at the basic means of human survival.

THE FOURTH TRUMPET: THE LIGHTS DIMMED

A third of the sun, moon, and stars are struck, so that a third of the day and a third of the night are without light (Revelation 8:12). The heavens themselves are destabilized, affecting time, seasons, and agriculture. An eagle then cries “Woe, woe, woe” over the three trumpets still to come (8:13).

THE FIFTH TRUMPET: THE ABYSS OPENED



“The appearance of the locusts was like horses prepared for battle.” (Revelation 9:7)

A star fallen from heaven is given the key to the abyss, and from its smoke comes an army of locusts (Revelation 9:1–11). They are not allowed to kill, only to torment, for five months, those who do not have the seal of God on their foreheads. Judgment has moved from the environment to direct demonic affliction. The text never records the locusts being recalled. If their five months run all the way to the end, the fifth trumpet would sound about 150 days before the seventh bowl. That is a possibility worth watching, not a claim the framework depends on.

THE SIXTH TRUMPET: THE EUPHRATES AND THE FINAL WARNING

The four angels bound at the great river Euphrates are released, together with an army of two hundred million, and a third of mankind is killed (Revelation 9:13–19). Still the survivors do not repent of their idolatry, murders, sorceries, immorality, or thefts (9:20–21).

THE INTERLUDE OF REVELATION 10



The mighty angel with the little scroll, one foot on the sea and one on the land (Revelation 10:1–2).

Just as the story builds toward its climax, it is interrupted. A mighty angel comes down from heaven, clothed in a cloud with a rainbow over his head, and sets his right foot on the sea and his left on the land. He cries out, and the seven thunders speak, but John is told to seal up what they said (Revelation 10:1–4). The angel swears that there will be no more delay: “in the days of the voice of the seventh angel, when he is about to sound, then the mystery of God is finished” (10:7). John eats the little scroll and is told, “You must prophesy again” (10:11).

This is a deliberate hinge between the sixth and seventh trumpets. It is not a chronological reset. It prepares the reader for Revelation 11, where the Two Witnesses

are brought into the trumpet framework immediately before the last trumpet. The mystery about to be finished is the mystery Paul describes: that Jews and Gentiles are fellow heirs in Christ (Ephesians 3:3–6), and that “a partial hardening has happened to Israel until the fullness of the Gentiles has come in; and so all Israel will be saved” (Romans 11:25–26).

Why this pause matters

The Two Witnesses prophesy for 1,260 days and are killed before the seventh trumpet sounds. If Revelation 10–11 were not a pause in the narrative, we would have to conclude that three and a half years pass between the sixth and seventh trumpets. The pause is explanatory, not temporal. Revelation 11 steps back to introduce the Two Witnesses at the beginning of their ministry, then carries the story forward to exactly where chapter 10 left off.

THE SEVENTH TRUMPET: THE KINGDOM AND THE RESURRECTION



The twenty-four elders fall on their faces and worship (Revelation 11:16).

Then the seventh angel blew his trumpet, and there were loud voices in heaven, saying, “The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever.” . . . “The nations raged, but your wrath came, and the time for the dead to be judged, and for rewarding your servants, the prophets and saints, and those who fear your name, both small and great, and for destroying the destroyers of the earth.”

REVELATION 11:15, 18 (ESV)

At the seventh trumpet everything the martyrs waited for arrives at once:

- ◆ **The kingdom is transferred.** The kingdom of the world becomes the kingdom of Christ (11:15).
- ◆ **Wrath is declared.** For the first time, heaven itself announces that God’s wrath has come, and only after the martyrdom is complete (11:18).
- ◆ **The dead are judged.** This answers the fifth seal’s cry, “How long until you judge?”
- ◆ **The saints are rewarded.** The prophets, saints, and all who fear God’s name, small and great, receive their reward. This is resurrection language (compare Daniel 12:2–3; Luke 14:14).

- ◆ **The destroyers are destroyed.** Vengeance is about to be carried out on those who bear the mark.

Then God's temple in heaven is opened, the ark of His covenant appears, and there are lightning, voices, thunder, an earthquake, and great hail (11:19).

THE LAST TRUMPET

Paul says the dead will be raised "at the last trumpet" (1 Corinthians 15:52). Revelation has seven numbered trumpets, and no trumpet follows the seventh. The seventh trumpet is the only trumpet in Scripture that, at the same moment, announces the reward of the saints, the judgment of the dead, and the transfer of the world's kingdoms to Christ. By the text's own definition, it is the last trumpet.

The same moment is seen from other angles elsewhere in Revelation. Chapter 14 shows it as the first harvest, when the Son of Man on the cloud reaps the earth. Chapter 20 summarizes those who "came to life and reigned with Christ." Chapters 10 and 11 zoom in to place the resurrection at the trumpet hinge.

CHAPTER
8
THE TWO WITNESSES



"If anyone wants to harm them, fire flows out of their mouth and devours their enemies." (Revelation 11:5)

The Two Witnesses are not a side story. They are a structural anchor of Revelation, and they are central to understanding both its timing and the resurrection of the righteous.

WHAT THE TEXT SAYS

- ◆ They are given authority to prophesy for **1,260 days**, clothed in sackcloth (Revelation 11:3).
- ◆ Their ministry coincides with the Great Tribulation, the final part of Daniel's last week (Daniel 12:7; Revelation 13:5).
- ◆ They appear as the holy city is trampled and the Antichrist is revealed (Revelation 11:2; Matthew 24:15; 2 Thessalonians 2:3–4).
- ◆ They are killed by the Beast that comes up out of the abyss when they have finished their testimony (Revelation 11:7).
- ◆ Their bodies lie in the street for three and a half days while the world celebrates (11:8–10).
- ◆ Their resurrection is public: the breath of life from God enters them, they stand on their feet, and their enemies watch them go up to heaven in a cloud (11:11–12).
- ◆ In that hour a great earthquake strikes, and the survivors give glory to God (11:13).
- ◆ Immediately afterward, the seventh trumpet sounds (11:14–15).



"They went up into heaven in the cloud, and their enemies watched them." (Revelation 11:12)

WHY THEIR RESURRECTION MATTERS

Their resurrection is the only resurrection in Revelation narrated in explicit detail before the final state. That placement is not accidental. It is the final sign before the last trumpet. The Two Witnesses are likely “the last who are first”: their deaths complete the number of martyrs the fifth seal waited for, and they are the final public witnesses before the resurrection of all God’s people.

Because Scripture teaches one resurrection of the righteous (John 6:39–54; 1 Corinthians 15:23), the Two Witnesses cannot be separated in time from the resurrection of the Church. Revelation never describes another resurrection of the righteous after the seventh trumpet. Any framework that separates the Two Witnesses from the Church must add a resurrection event that Scripture never describes.

BODIES ON EARTH, SOULS IN HEAVEN

Compare the Two Witnesses with the other groups of believers in Revelation. The martyrs under the altar, the great multitude, and the souls of Revelation 20:4 are all described as souls in heaven, given white robes, worshiping and waiting. The Two Witnesses are the deliberate contrast:

ATTRIBUTE	THE TWO WITNESSES (REVELATION 11)
Location	On earth, in Jerusalem
Clothing	Sackcloth, not white robes
Body	Explicitly physical; they can be touched and killed
Death	Public and visible, at the hands of the Beast
Time dead	Three and a half days
Resurrection	Bodily, before their enemies
Direction	Earth to heaven
Effect	Earthquake, fear, and the seventh trumpet

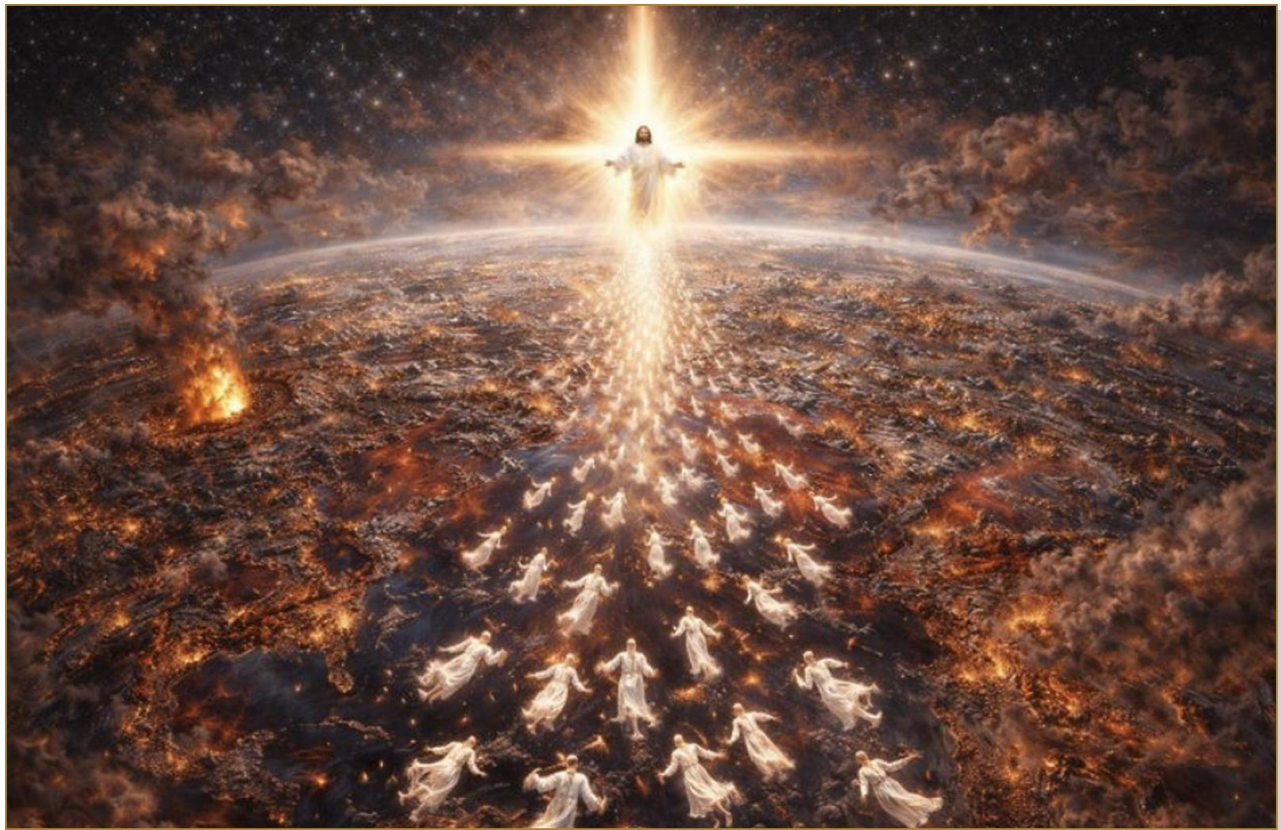
PART THREE

THE RETURN OF THE KING



"And He treads the wine press of the fierce wrath of God, the Almighty." — Revelation 19:15

CHAPTER
9
THE COMING OF CHRIST: ONE
EVENT, TWO HARVESTS



"Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air." (1 Thessalonians 4:17)

Scripture describes one Second Coming of Christ, not two. But that one coming unfolds in two consecutive phases, and Revelation 14 summarizes both. Christ appears on a cloud and reaps the earth. Then a second harvest follows: the grapes of the earth are gathered and thrown into the great winepress of the wrath of God (Revelation 14:14–20). Revelation 14 explicitly ties this sequence to the timing of Armageddon.

PHASE ONE: THE HARVEST OF THE RIGHTEOUS

The resurrection and catching up of believers to meet the Lord.

- ◆ It happens at the last trumpet (1 Corinthians 15:51–52; Revelation 11:15–18).
- ◆ Christ appears visibly in the clouds (Matthew 24:30; Revelation 14:14; Acts 1:11).
- ◆ The dead in Christ are raised (1 Thessalonians 4:16).
- ◆ The living are changed and gathered (1 Thessalonians 4:17; Matthew 24:31).
- ◆ The reward of the saints is announced (Revelation 11:18; Daniel 12:2–3).

PHASE TWO: THE HARVEST OF THE WICKED

Christ's bodily return to the earth.

- ◆ Christ descends bodily to the earth, and His feet stand on the Mount of Olives (Acts 1:9–12; Zechariah 14:4).
- ◆ He treads the winepress of wrath (Revelation 14:17–20; 19:15; Isaiah 63:1–6).
- ◆ He destroys the armies gathered at Armageddon (Revelation 16:16; 19:19–21).

Between the two phases are the bowls of wrath, which by Daniel's count last about 45 days (days 2,256–2,300).

THE 144,000 ON MOUNT ZION

Revelation 14 opens with the Lamb standing on Mount Zion with 144,000 who have His name and His Father's name on their foreheads (14:1–5). They are called "firstfruits to God and to the Lamb" (14:4). Two readings fit the text.

- ◆ **They are the 144,000 sealed in Revelation 7.** The number is the same, and in both chapters a mark from God is on their foreheads. On this reading, those God sealed for protection before the trumpets are now shown standing with the Lamb.
- ◆ **They are the saints raised with Christ.** When Jesus rose, "many bodies of the saints who had fallen asleep were raised," and they appeared to many in Jerusalem (Matthew 27:52–53). Those saints would be true firstfruits: the first of God's people raised, gathered together with Christ's own resurrection.

My own leaning is the second reading, but I hold it loosely, and nothing else in the Ryker View depends on it. Either way, it does not create a second resurrection of the Church. Paul gives the order himself: "Christ the first fruits, after that those who are Christ's at His coming" (1 Corinthians 15:23). The saints of Matthew 27 belong to the

firstfruits, raised with Christ. The resurrection this book defends is the second part of Paul's order: the resurrection of all who belong to Christ at His coming, at the last trumpet. Appendix E addresses this question in more detail.

REVELATION 14, 16, AND 19: ONE JUDGMENT, THREE ANGLES



The great division: the harvest of the righteous and the harvest of the wicked.

Revelation 14, 16, and 19 describe the same climactic judgment from different narrative angles. The connection is not imposed from outside; it is established by motifs the text itself repeats.

Harvest and winepress

- ◆ Revelation 14:19–20: the grapes are thrown into “the great wine press of the wrath of God.”
- ◆ Revelation 16:19: Babylon is given “the cup of the wine of His fierce wrath.”
- ◆ Revelation 19:15: Christ “treads the wine press of the fierce wrath of God.”

Wrath executed, not merely announced

- ◆ Revelation 14:19: the winepress is explicitly called the winepress of God's wrath.
- ◆ Revelation 15:1; 16:1: the bowls complete and contain the wrath of God.
- ◆ Revelation 19:15: Christ carries out the wrath personally.

These passages describe the execution of divine wrath, not preparatory judgment.

The kings gathered at Armageddon

- ◆ Revelation 16:14–16: the kings of the whole world are gathered for the war of the great day of God, to the place called Armageddon.
- ◆ Revelation 19:19: the Beast and the kings of the earth are assembled to make war against Christ.
- ◆ Revelation 14 assumes this gathering; chapters 16 and 19 narrate it.

Blood on a massive scale

- ◆ Revelation 14:20: blood flows from the winepress up to the horses' bridles for about two hundred miles.
- ◆ Revelation 16:3–6: the sea and the rivers become blood.
- ◆ Revelation 19:13–15: Christ's robe is dipped in blood, and He strikes down the nations.

CONCLUSION

The repeated convergence of harvest, wrath, gathered kings, and blood shows that **Revelation 14** is the theological overview, **Revelation 16** is the judicial execution, and **Revelation 19** is the historical manifestation of the same end-time judgment. No chronological reset is needed, and no second coming is needed.

CHAPTER
10
THE BOWL JUDGMENTS



Seven angels with the seven last plagues, “because in them the wrath of God is finished.” (Revelation 15:1)

Revelation 15 is the threshold of the bowls. John sees those who have been victorious over the Beast, his image, and the number of his name, standing on the sea of glass and singing the song of Moses and of the Lamb (15:2–4). These are the same overcomers described in Revelation 20:4. They have already come to life before the bowls are poured out. Then the temple in heaven is opened, seven angels come out with seven golden bowls full of the wrath of God, and the temple fills with smoke so that no one can enter it until the plagues are finished (15:5–8).

The bowls are rapid, total, and final. They intensify and complete what the trumpets began. Where the trumpets struck a third, the bowls strike everything. And they fall on those who bear the mark of the Beast.

THE FIRST BOWL: SORES

Painful, malignant sores break out on everyone who has the mark of the Beast and worships his image (Revelation 16:2). Unlike the trumpets, no fraction is spared. The judgment is total.



The early bowls: sores, a sea turned to blood, and a scorching sun (Revelation 16:2–9).

THE SECOND BOWL: THE SEA DIES

The sea becomes blood like that of a dead man, and every living thing in the sea dies (16:3). This completes what the second trumpet began.

THE THIRD BOWL: THE RIVERS BECOME BLOOD

The rivers and springs become blood (16:4). The angel of the waters declares God's justice: "They poured out the blood of saints and prophets, and You have given them blood to drink" (16:5–7). This completes the partial judgment of the third trumpet, and it answers the martyrs' cry once more.

THE FOURTH BOWL: THE SCORCHING SUN

The sun is given power to scorch people with fire. They are burned by intense heat, and they blaspheme the name of God and do not repent (16:8–9). This escalates the fourth trumpet's cosmic judgment.

THE FIFTH BOWL: DARKNESS ON THE BEAST'S KINGDOM

The fifth bowl is poured on the throne of the Beast, and his kingdom is plunged into darkness. People gnaw their tongues in pain, yet they blaspheme God and do not repent (16:10–11).

THE SIXTH BOWL: THE GREAT GATHERING



"Its water was dried up, so that the way would be prepared for the kings from the east." (Revelation 16:12)

The Euphrates is dried up to prepare the way for the kings from the east (16:12). Demonic spirits like frogs go out from the mouths of the dragon, the Beast, and the False Prophet to gather the kings of the whole world to the place called Armageddon (16:13–16). In the middle of this scene Christ Himself speaks: "Behold, I am coming like a thief. Blessed is the one who stays awake" (16:15). His physical arrival is imminent.

THE SEVENTH BOWL: "IT IS DONE"

The seventh bowl is poured into the air, and a loud voice from the throne declares, "It is done" (16:17). The greatest earthquake in human history reshapes the earth; the islands flee and the mountains are not found. Babylon the great is remembered before God, and enormous hailstones fall on mankind (16:18–21). This is Armageddon: the harvest of the wicked, the treading of the grapes of wrath (Revelation 14; 16; 19).

BABYLON EXPLAINED (REVELATION 17–18)

Revelation 17–18 pauses to explain the judgment of Babylon, the great city that rules over the kings of the earth and is drunk with the blood of the saints. These chapters do not add a new stage to the timeline. They explain the system that is judged during the bowls and fall at the seventh bowl.

CHAPTER

11

THE KINGDOM AND THE NEW CREATION



CHRIST RETURNS AS KING (REVELATION 19)

Heaven opens, and Christ rides out on a white horse, called Faithful and True, with the armies of heaven following Him. From His mouth comes a sharp sword to strike down the nations; He will rule them with a rod of iron and tread the winepress of the wrath of God (19:11–16). The Beast and the kings of the earth gather to make war against Him, and they are defeated. The Beast and the False Prophet are thrown alive into the lake of fire (19:19–21), and Satan is bound in the abyss for a thousand years (20:1–3).

Revelation 19 also notes that the bride “has made herself ready” (19:7). She makes herself ready at the end of the end-time events, not at some earlier point.

THE MILLENNIAL KINGDOM



Christ reigns from Jerusalem, and the river of life flows (Revelation 20:4–6; Zechariah 14:8–9).

- ◆ **The saints reign with Christ** for a thousand years (Revelation 20:4–6; Daniel 7:27). This reign is anticipated already in Revelation 19 at His return.
- ◆ **Survivors enter the kingdom as mortals** (Matthew 25:34; Zechariah 14:16–19). They come from every nation and are those who did not receive the mark of the Beast. They will repopulate the earth.
- ◆ **Israel is restored.** The Jewish survivors are those who proclaim, “Blessed is He who comes in the name of the Lord” (Matthew 23:39). These events center on Jerusalem, immediately after the trumpet and bowl judgments.
- ◆ **The land is cleansed.** By Daniel’s count, about seven months pass between day 2,300 and the end of the seventieth week, matching Ezekiel’s seven months of cleansing the land (Ezekiel 39:12).

THE FINAL REBELLION AND JUDGMENT



Satan is released and gathers the nations for a final rebellion (Revelation 20:7–10).

When the thousand years are completed, Satan is released from his prison. He deceives the nations once more and gathers them, as numerous as the sand of the seashore, to surround the camp of the saints and the beloved city. Fire comes down from heaven and devours them, and the devil is thrown into the lake of fire, where the Beast and the False Prophet already are (20:7–10).

Then comes the great white throne. The dead, great and small, stand before God; the books are opened, and each is judged according to their deeds. Death and Hades are thrown into the lake of fire, and anyone whose name is not found written in the book of life is thrown into it as well (20:11–15).

THE NEW HEAVEN AND THE NEW EARTH



The holy city, new Jerusalem, coming down out of heaven from God: a gold city, a jasper wall, twelve pearl gates, and twelve foundations (Revelation 21:2, 10–21).

God makes all things new (21:5). The holy city, the new Jerusalem, comes down out of heaven, and the dwelling place of God is with His people. He will wipe away every tear; there will be no more death, mourning, crying, or pain, because the first things have passed away (21:1–4; 2 Peter 3:10–13).

The City as John Saw It

John gives a careful description of the city, and the illustration follows it detail by detail:

- ◆ **Its shape.** The city is laid out as a square, and its length, width, and height are equal: 12,000 stadia, about 1,400 miles (21:16).
- ◆ **Its material.** The city is pure gold, like clear glass, and its street is pure gold, like transparent glass (21:18, 21). It shines with the glory of God, its brilliance like a very costly stone, “as a stone of crystal-clear jasper” (21:11).
- ◆ **The wall.** A great and high wall of jasper surrounds it, measured at 144 cubits (21:12, 17–18).
- ◆ **The gates.** There are twelve gates, three on each side: east, north, south, and west (21:13). Each gate is a single pearl (21:21). An angel stands at each gate, and the names of the twelve tribes of Israel are written on them (21:12). The gates are never shut, for there is no night there (21:25).
- ◆ **The foundations.** The wall has twelve foundation stones, and on them are the names of the twelve apostles of the Lamb (21:14). They are adorned with twelve precious stones (21:19–20).
- ◆ **Its light and its center.** There is no temple, for the Lord God the Almighty and the Lamb are its temple. It needs no sun or moon, because the glory of God illumines it and its lamp is the Lamb (21:22–23). The river of the water of life, clear as crystal, flows from the throne of God and of the Lamb down the middle of its street, and the tree of life grows on either side, yielding twelve kinds of fruit every month (22:1–2).

No.	STONE (21:19–20)	COLOR IN THE ILLUSTRATION	APOSTLE’S NAME (HEBREW)
1st	Jasper	Clear, pale green-white	Simon Peter (<i>Shimon Kefa</i>)
2nd	Sapphire	Deep blue	Andrew (<i>Andrai</i>)
3rd	Chalcedony	Milky blue-gray	James son of Zebedee (<i>Ya’akov ben Zavdai</i>)
4th	Emerald	Green	John (<i>Yochanan</i>)
5th	Sardonyx	Red banded with white	Philip (<i>Filipos</i>)
6th	Sardius	Blood red	Bartholomew (<i>Bar Talmai</i>)
7th	Chrysolite	Golden yellow-green	Thomas (<i>Toma</i>)
8th	Beryl	Sea green	Matthew (<i>Mattai</i>)
9th	Topaz	Golden yellow	James son of Alphaeus (<i>Ya’akov ben Chalfai</i>)

NO.	STONE (21:19–20)	COLOR IN THE ILLUSTRATION	APOSTLE'S NAME (HEBREW)
10th	Chrysoprase	Apple green	Thaddaeus (<i>Taddai</i>)
11th	Jacinth	Orange-red	Simon the Zealot (<i>Shimon HaKanai</i>)
12th	Amethyst	Purple	Matthias (<i>Mattityah</i>)

In the illustration the first foundation is the lowest and the twelfth lies directly under the wall. Revelation does not say which apostle's name is on which stone, or which name completes the twelve; this book follows the list of the Twelve with Matthias in Judas's place (Acts 1:26). The exact colors of some ancient stones are uncertain. The gates shown are the south gates of Simeon, Issachar, and Zebulun and the east gates of Joseph, Benjamin, and Dan. Revelation does not give the order of the tribes, so the illustration follows Ezekiel's holy city (Ezekiel 48:31–34).

The throne of God and of the Lamb is in the city, and His servants will serve Him and see His face, and His name will be on their foreheads (22:3–4). The timeline is complete, and eternity with God begins.

CHAPTER
12
THE ANTICHRIST AND THE FALSE
PROPHET

THE ANTICHRIST

TRAIT	WHAT SCRIPTURE SAYS
Titles	The man of lawlessness (2 Thessalonians 2:3), the little horn (Daniel 7:8), the Beast (Revelation 13:1)
Origin	The final form of the Roman Empire (Daniel 7:7–8; 9:26)
Authority	Given to him, limited in time, and global in reach (Revelation 13:5–7)
Covenant	Confirms a covenant with the many (Daniel 9:27)
Revealing	Revealed at the midpoint, when he exalts himself as God (2 Thessalonians 2:3–4)
Religion	Honors “a god of fortresses” with gold, silver, and precious stones (Daniel 11:37–38)
Character	Boastful, blasphemous, and arrogant (Daniel 7:8; Revelation 13:5–6)
Deadly wound	His fatal wound is healed, and the world follows him in amazement (Revelation 13:3)
End	Destroyed by the brightness of Christ’s coming (2 Thessalonians 2:8) and thrown alive into the lake of fire (Revelation 19:20)

Daniel 11:36–45 gives a vivid portrait of this king. He does as he pleases, exalts

himself above every god, and speaks monstrous things against the God of gods, and “he will be successful until the indignation is finished, because that which is determined will be done” (Daniel 11:36). He enters the Beautiful Land, and many countries fall. Yet “he will come to his end, and no one will help him” (11:45). At that time Michael arises, there is a time of distress such as never occurred, and Daniel’s people, everyone found written in the book, are rescued (12:1).

The number of the Beast

John records the number of the Beast as six hundred sixty-six (Revelation 13:18). John saw this in the Spirit and recorded it through his own language and framework; he was not looking at modern numerals. Scripture defines the number but does not describe the physical form of the mark. The mark must therefore correspond to the number of the man as John understood and recorded it.

THE FALSE PROPHET

TRAIT	WHAT SCRIPTURE SAYS
Titles	The second beast; the False Prophet (Revelation 13:11; 19:20)
Role	The religious enforcer of Beast worship (13:12)
Signs	Calls fire down from heaven and performs deceptive miracles (13:13–14)
Function	Sets up the image and enforces the mark; before him, the mark was not forced on people (13:15–17)
Fate	Thrown alive into the lake of fire at Christ’s return (19:20)

STUDY & DEFENSE

APPENDICES

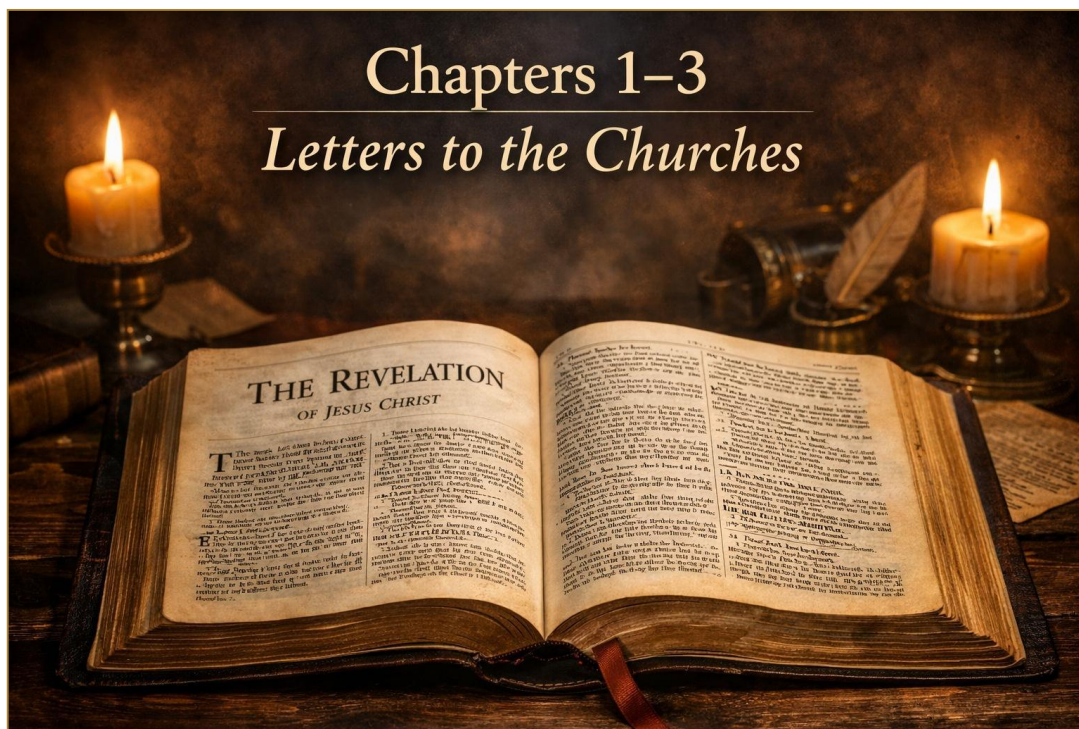
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- A. Revelation Chapter by Chapter*
 - B. Common Objections Answered*
 - C. How Other Views Fare Under the Same Rules*
 - D. Testing the Ryker View Against Itself*
 - E. Why There Cannot Be Multiple Resurrections*

APPENDIX

A

REVELATION CHAPTER BY CHAPTER

This appendix shows that the Ryker View follows Revelation’s own structure and chronological markers. For each chapter it identifies the chapter’s *function*: whether it advances the timeline, pauses it, or explains it. The aim is to show that the framework is controlled by the text and resists arbitrary recapitulation.



Revelation 1–3: Christ’s words to His churches.

Revelation 1 – Prologue and Authority

Jesus sends His message through His angel to John, who records the vision. The chapter establishes the book’s authorship, audience, and prophetic nature, and reveals Christ in glorified authority. *Function: introduction. No timeline events.*

Revelation 2–3 – The Seven Churches

These letters were written to seven real churches, and also to everyone who has ears to hear. Christ calls out real churches for their sin and commands them to repent. Others He commends and urges to stay faithful. He promises rewards to those who overcome and gives warnings to those who do not, and some of those warnings are deadly serious. Many Christians today need to read these chapters and take a hard look at how they are following the Lord. No one is exempt. *Function: assessment of the present age; the theme of “overcomers” is established. No seals, trumpets, or bowls.*

Revelation 4 – The Throne Room

God is revealed as sovereign Judge, and a judicial setting is established. *Function: heavenly orientation before judgment.*

Revelation 5 – The Sealed Scroll

Jesus, having rejoined the Father on the throne, takes the scroll. As the New Testament says, He has been given the right to judge, and He is the Judge of all. The scroll, written on both sides, represents the judgment ahead, and in Scripture a double-sided scroll signifies completeness or judgment (Ezekiel 2:9–10). The Lamb alone is worthy, and the seals are introduced as sequential acts. *Function: authorization of judgment; the threshold.*

Revelation 6 – Seals One Through Six

The end-time clock starts. It does not stop, even though the text pauses. Seal 1 begins the final momentum; seal 2 removes peace through war; seal 3 brings economic collapse; seal 4 hands a fourth of the earth to death; seal 5 shows the martyrs told to wait; seal 6 shakes the world and makes God visible. *Function: active sequence.*

Revelation 7 – Interlude

Before angels are permitted to harm the earth, the 144,000 are sealed for protection. Then a great multitude arrives in heaven “out of the great tribulation.” *Function: clarifying pause. It shows the Great Tribulation is still underway.*

Revelation 8 – The Seventh Seal and Trumpets One Through Four

The fire thrown to earth at the seventh seal and the fire of the first trumpet are the same in nature and timing. Supernatural, angelic intervention begins, and cosmic catastrophes follow one after another. The mark of the Beast is still being enforced, and despite the escalation, people do not repent. *Function: the timeline resumes.*

Revelation 9 – Trumpets Five and Six

The locust army torments the inhabitants of the earth; the four angels at the Euphrates are released to kill a third of mankind. *Function: the timeline continues; humanity refuses to repent.*

Revelation 10 – Interlude

The story builds toward a climax and is suddenly interrupted: a mighty angel descends, the seven thunders speak and are sealed, and John is told to prophesy again. The angel announces that in the days of the seventh trumpet the mystery of God will be finished. *Function: explicit pause before the last trumpet.*

Revelation 11 – The Two Witnesses and the Seventh Trumpet

The chapter goes back to the start of the Great Tribulation to introduce the Two Witnesses, follows them to their death and resurrection, and then carries the timeline forward from where chapter 10 left off. There are not three and a half years between the sixth and seventh trumpets. The seventh trumpet announces the resurrection, the reward, and the transfer of the kingdom, and the ark of the covenant is seen in heaven. *Function: recap of key characters, then chronological continuation.*

Revelation 12 – Symbolic Background

The woman (Israel), the child (Christ), and the dragon (Satan). *Function: background reaching back to Christ's birth; not a timeline reset.*

Revelation 13 – The Beast and the False Prophet

Clarifies the rise of the first beast and the role of the second, who enforces the mark. *Function: political and religious enforcement during the same second-half period as the Great Tribulation.*

Revelation 14 – The Harvest Overview

Summarizes Christ's return from His own point of view. He is the cloud rider and the harvester of the earth. The chapter fills in chronological details found elsewhere, ties in the sheep-and-goats harvest, and links the timing of Armageddon to the harvest of the grapes. *Function: theological summary of the two harvests.*

Revelation 15 – Transition to the Bowls

Those who were victorious over the Beast have already come to life and stand by the sea of glass, the same group described in Revelation 20. The angels with the bowls come out, and the temple fills with smoke. *Function: the saints are victorious; wrath is prepared.*

Revelation 16 – The Bowls of Wrath

Picks up the chronological sequence that paused after chapter 11. The seventh trumpet flows directly into the bowls, ending at Armageddon. *Function: the final judgment sequence.*

Revelation 17–18 – Babylon Explained

Function: explanation of the system judged during the bowls.

Revelation 19 – The Visible Return

Christ appears openly; the Beast and False Prophet are destroyed. This chapter describes the same events as Revelation 11, 14, and 16. *Function: the historical manifestation of the return.*

Revelation 20 – The Millennium

Satan is bound for a thousand years; the saints reign; survivors of the tribulation repopulate the earth. The resurrection has already happened; it is summarized here as that viewpoint is wrapped up. *Function: summary and progression to the final judgment.*

Revelation 21–22 – The Eternal State

A new heaven and a new earth, and eternal dwelling with God. *Function: the timeline is complete.*

APPENDIX

B

COMMON OBJECTIONS ANSWERED

This appendix addresses the most common objections to a trumpet-centered, post-tribulational, single-resurrection framework. The answers are limited to explicit statements of Scripture, internal textual constraints, and the order of the narrative. They make no appeal to church tradition or theological systems.

OBJECTION 1: “THE CHURCH IS ABSENT AFTER REVELATION 3.”

Because the word church does not appear after chapter 3, the Church must have been removed before the judgments.

The absence of a word is not the absence of the people it describes (see Assertion 15 and Chapter 3). Revelation consistently calls God’s people *saints* (13:7; 14:12; 16:6; 18:24; 19:8), *servants* (7:3; 11:18; 22:3), *witnesses* (11:3; 17:6; 20:4), *overcomers* (12:11; compare 2–3), and *brethren* (12:10). The New Testament letters use these same words for ordinary believers, and Revelation never redefines them as a separate class.

OBJECTION 2: “PAUL’S LAST TRUMPET IS NOT REVELATION’S SEVENTH TRUMPET.”

Paul was referring to a different trumpet tradition.

Scripture identifies only one trumpet that announces the resurrection of the righteous (1 Corinthians 15:52), the reward of the saints (Revelation 11:18), and the transfer of the world’s kingdoms to Christ (Revelation 11:15), and that is called *last*. Within Revelation’s own numbered sequence, no trumpet follows the seventh. Revelation 11 uniquely brings together trumpet, kingdom, and reward in a single moment.

OBJECTION 3: “THE TWO WITNESSES ARE RAISED SEPARATELY FROM THE CHURCH.”

Their resurrection is unique and not connected to the general resurrection.

Scripture teaches one resurrection of the righteous (John 6:39–54; 1 Corinthians 15:23). The Two Witnesses are killed for their testimony and raised publicly, immediately before the seventh trumpet (Revelation 11:11–15). Revelation never describes another resurrection of the righteous after the seventh trumpet. Separating them from the Church requires inventing an extra resurrection. The resurrection summarized in Revelation 20 is the one shown in Revelation 11 and 14.

OBJECTION 4: “REVELATION REPEATS ITSELF INSTEAD OF MOVING FORWARD.”

The seals, trumpets, and bowls describe the same events in symbolic cycles.

Revelation contains intentional, explanatory recaps, but not uncontrolled resets. Its markers show forward motion: “after these things” (7:1; 15:5), “the first woe is past” (9:12), “the second woe is past” (11:14), and numbered judgments in sequence. The judgments also intensify, from a fourth, to a third, to everything. That is progression, not repetition.

OBJECTION 5: “IMMINENCE REQUIRES A PRE-TRIBULATION RAPTURE.”

If Christ’s coming is imminent, no prophetic signs can come first.

Biblical imminence means readiness, not the absence of signs. Jesus and Paul state plainly that certain events must happen before He comes: the abomination of desolation (Matthew 24:15–31) and the revealing of the man of lawlessness (2 Thessalonians 2:1–4). Peter was told he would die an old man (John 21:18–19), yet he still taught readiness. Imminence refers to the unpredictability of the timing, not to the absence of prophesied events.

OBJECTION 6: “GOD’S WRATH BEGINS WITH THE FIRST SEAL.”

All of the seals are divine wrath, so believers cannot be present for any of them.

The fifth seal itself distinguishes persecution from divine vengeance: the martyrs ask, “How long . . . until you judge . . . and avenge our blood?” and are told to wait

(6:10–11). The word *wrath* does not appear before the sixth seal, and even there it is the terrified people of the earth who say it has come. Heaven announces that God’s wrath has come at the seventh trumpet (11:18), and the bowls complete it (15:1). The seals are God-permitted judgments, but they are not yet the outpouring of His wrath.

OBJECTION 7: “REVELATION 20 PROVES TWO RESURRECTIONS OF THE RIGHTEOUS.”

Revelation 20 introduces a separate resurrection.

Revelation 20 does not narrate a resurrection event. It gives no trumpet, no voice, no angelic command, no timing, and no sequence. It reflects on those who “came to life” and reigned. It summarizes the resurrection already announced at the seventh trumpet.

OBJECTION 8: “THE TRUMPETS ARE ONLY SYMBOLIC.”

The trumpet judgments are figurative, not literal.

The language may be vivid, but it describes measurable, physical effects: fractions (one third), death counts, and environmental destruction. This mirrors the plagues of Egypt, described dramatically but real in effect.

OBJECTION 9: “THE BOWLS HAPPEN AT THE SAME TIME AS THE TRUMPETS.”

The bowls complete what the trumpets begin. Revelation 15:1 calls them the last plagues, “because in them the wrath of God is finished.” That is sequence, not overlap.

OBJECTION 10: “MATTHEW 24 AND REVELATION DESCRIBE DIFFERENT EVENTS.”

The Olivet Discourse refers to Israel only and cannot be synchronized with Revelation.

Jesus’ words line up with Revelation point by point: the cosmic signs (Matthew 24:29 and Revelation 6:12–14), the gathering of the elect (Matthew 24:31 and Revelation 11: 14), and the trumpet (Matthew 24:31 and Revelation 11:15). Revelation never presents a different Second Coming, and Scripture does not allow for two separate post-tribulation collapses of the heavens.

OBJECTION 11: “THE 144,000 REPLACE THE CHURCH.”

The Church is gone, and a Jewish remnant takes its place.

The 144,000 are explicitly numbered, explicitly tribal, and explicitly sealed. They are never called the Church. Meanwhile, the saints are present and persecuted at the same time. Revelation distinguishes groups without any language of replacement.

OBJECTION 12: “REVELATION 3:10 PROMISES REMOVAL FROM THE HOUR OF TRIAL.”

To be “kept from the hour” means to be removed from the earth.

The same Greek construction appears in John 17:15, where Jesus prays, “I am not asking You to take them out of the world, but to keep them away from the evil one.” Being kept means being preserved, not evacuated. Revelation itself shows God protecting His people within the judgments (Revelation 7; 12).

OBJECTION 13: “WRATH MUST BEGIN BEFORE THE RAPTURE.”

Scripture distinguishes tribulation (*thlipsis*) and persecution from wrath (*orgē*). Wrath is explicitly announced at the seventh trumpet (11:18), the same moment as the resurrection, and the bowls are explicitly the completion of wrath (15:1). God’s people are not appointed to wrath (1 Thessalonians 5:9), and in the Ryker View they are gathered at the very moment wrath is declared.

A WORD ON THE WEDDING ANALOGY

A frequent appeal is made to the ancient Jewish wedding as a model for the timing of the rapture. Revelation does speak of the marriage supper of the Lamb, but Scripture never gives that imagery a chronological function that overrides Revelation’s explicit sequence. Even on its own terms, the model does not line up with the order Revelation gives. And Revelation 19:7 says the bride “has made herself ready” at the end of the end-time events. She was not made ready at some earlier betrothal.

THE STANDARD

Every objection above comes down to a single question: *Where does Scripture actually say this?* In each case the objection relies on assumptions not stated in the text, doctrinal frameworks brought into Scripture from outside, or harmonization by speculation.

The Ryker View does not claim to be right because it is new or because it is traditional. It claims coherence by refusing to go beyond what Scripture explicitly affirms. Where Scripture is silent, it does not speculate. Where Scripture speaks plainly, it does not reinterpret.

A FAIR STANDARD FOR EVERY VIEW

- ◆ Demonstrate the error from the text itself.
- ◆ If a view contradicts Scripture, it is false.
- ◆ If a view requires assumptions Scripture does not make, it is speculative.
- ◆ If a view cannot be shown from Scripture, it should not be asserted as biblical truth.

It is not denying the tribulation that preserves believers, but faithfulness to the truth. Scripture never promises exemption from tribulation. It promises resurrection, vindication, and eternal life in Christ. The right posture for the Church is not escapism but readiness: hoping for the best while preparing for what Scripture says may come. Jesus Christ remains the blessed hope of every believer. His return is real, the resurrection is real, and eternal life is real. Those promises stand regardless of what it costs to reach them.

APPENDIX

C

HOW OTHER VIEWS FARE UNDER THE SAME RULES



This appendix tests the major alternative views of the end times by the same constraints used throughout this book. Each is considered in its strongest common form. Where a view requires assumptions, redefinitions, or chronological rearrangements that Scripture does not state, those points are identified.

PRE-TRIBULATION DISPENSATIONALISM

Claim: The Church is removed before the tribulation, and the resurrection of believers happens before the seals are opened.¹

- ◆ **Resurrection timing.** Paul places the resurrection at the last trumpet (1 Corinthians 15:52), and Revelation's last trumpet announces the resurrection and reward (11:15–18). A pre-tribulation rapture requires a resurrection before the last trumpet.
- ◆ **The presence of the saints.** The saints are persecuted during the tribulation (13:7; 14:12). This view must redefine “saints” as someone other than the Church.
- ◆ **Signless imminence.** Jesus and Paul give an explicit sequence of events before His coming (Matthew 24:29–31; 2 Thessalonians 2:1–4).

Result: it fails on the timing of the resurrection and the identity of the saints.

¹ Classic statements include John F. Walvoord, *The Rapture Question*, rev. ed. (Grand Rapids: Zondervan, 1979), and J. Dwight Pentecost, *Things to Come* (Grand Rapids: Zondervan, 1958). For a recent defense, see Craig A. Blasing's essay in Alan Hultberg, ed., *Three Views on the Rapture*, 2nd ed. (Grand Rapids: Zondervan, 2010).

MID-TRIBULATION AND PRE-WRATH

Claim: The Church is caught up partway through, before divine wrath begins.²

- ◆ **The timing of wrath.** The martyrs of the fifth seal are still waiting for vengeance (6:9–11), and heaven announces wrath at the seventh trumpet (11:18).
- ◆ **The last-trumpet problem.** Trumpets continue to sound after the proposed rapture, so the rapture is not at the last trumpet.
- ◆ **Implied multiple resurrections.** Some believers would be raised before others who die later in the tribulation.

Result: it fails on the trumpet sequence and on the need for multiple resurrections.

POST-MILLENNIALISM

Claim: The world will be progressively Christianized before Christ returns.³

- ◆ Scripture describes worsening conditions at the end (Matthew 24:12; 2 Timothy 3:1–5).
- ◆ Revelation ends this age with global rebellion (16; 19).
- ◆ The thousand years follow Christ's return (19–20).

Result: it fails on the explicit order of events.

AMILLENNIALISM

Claim: The millennium is symbolic, and Christ is reigning now.⁴

- ◆ Satan is bound and sealed in the abyss so that he cannot deceive the nations (Revelation 20:1–3), yet today he “prowls around like a roaring lion, seeking someone to devour” (1 Peter 5:8).
- ◆ The language of Revelation 20:4–6 is bodily resurrection language, the same as John 5:28–29.

Result: it fails on Satan's binding and the language of resurrection.

² For the mid-tribulation view, see Gleason L. Archer's essay in Richard R. Reiter et al., *The Rapture: Pre-, Mid-, or Post-Tribulation?* (Grand Rapids: Zondervan, 1984). For the pre-wrath view, see Marvin Rosenthal, *The Pre-Wrath Rapture of the Church* (Nashville: Thomas Nelson, 1990); Robert Van Kampen, *The Sign* (Wheaton: Crossway, 1992); and Alan Hultberg's essay in *Three Views on the Rapture*.

³ See Loraine Boettner, *The Millennium* (Philadelphia: Presbyterian and Reformed, 1957), and Keith A. Mathison, *Postmillennialism: An Eschatology of Hope* (Phillipsburg, NJ: P&R, 1999).

⁴ See Anthony A. Hoekema, *The Bible and the Future* (Grand Rapids: Eerdmans, 1979), and Kim Riddlebarger, *A Case for Amillennialism* (Grand Rapids: Baker, 2003).

PRETERISM AND HISTORICISM

Claim: The Great Tribulation, and in full preterism the return of Christ, was fulfilled in A.D. 70, when Rome besieged and destroyed Jerusalem. Historicism instead spreads the tribulation across church history.⁵

The superlative Jesus used

Jesus defines the Great Tribulation in absolute terms:

For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be.

MATTHEW 24:21 (ESV)

The text imposes three constraints: the Great Tribulation must be unparalleled in all prior history, unmatched by anything afterward, and unrepeatable. Any proposed fulfillment must exceed every other catastrophe in history, before and after.

Why A.D. 70 does not qualify

The destruction of Jerusalem was severe and tragic. But later events have far exceeded it in total death, geographic scope, duration, and impact, including the world wars and the genocides of the twentieth century. If even one later event surpasses A.D. 70, then by Jesus' own definition A.D. 70 cannot be the Great Tribulation.

Even if Matthew 24:21 were applied only to the Jewish people, the conclusion would be the same. The Holocaust killed about six million Jews,⁶ across a far wider area and over a far longer period than the siege of Jerusalem. A.D. 70 was not the worst time in history even for the Jewish people.

⁵ For preterism, see Kenneth L. Gentry Jr., *Before Jerusalem Fell* (Tyler, TX: Institute for Christian Economics, 1989), and Gary DeMar, *Last Days Madness* (Atlanta: American Vision, 1994). The classic historicist work is E. B. Elliott, *Horae Apocalypticæ*, 4 vols. (London, 1844).

⁶ United States Holocaust Memorial Museum, *Holocaust Encyclopedia*, "Documenting Numbers of Victims of the Holocaust and Nazi Persecution." Josephus, *The Jewish War* 6.420, gives his own (likely inflated) figure of 1.1 million deaths in the siege of Jerusalem.

The scope of the Olivet Discourse

Matthew 24 reaches far beyond a local siege: “all nations” (24:9, 14), worldwide deception (24:24), cosmic disturbances (24:29), and the Son of Man seen by all the tribes of the earth (24:30). Reducing all this to a Roman siege requires cutting the text short, taking some statements literally while allegorizing others with no textual warrant. The churches Revelation addresses were not exclusively Jewish either; quite the opposite.

Historicism

Historicism fares no better. By spreading the Great Tribulation across centuries, it ignores the compressed time frame (“then there will be”), destroys the superlative (no single unmatched event), and undercuts Jesus’ warning that “unless those days had been cut short, no life would have been saved” (Matthew 24:22). A tribulation stretched over centuries is not *the* Great Tribulation; it is church history. Persecution and tribulation were promised to the Church throughout the age, but the Great Tribulation is a specific, unmatched period at the end.

Result: both fail on the explicit constraints Christ Himself placed on the Great Tribulation.



A false doctrine is exposed by the Scriptures. If a view directly contradicts what Scripture says, it is time to stop the mental gymnastics and come to the knowledge of the truth. Take Jesus at His word.

APPENDIX

D

TESTING THE RYKER VIEW AGAINST ITSELF



This appendix tests the Ryker View by its own rules. The goal is transparency: to raise the strongest internal challenges and answer them from the text.

1. The nature of the “last trumpet”

Challenge: Matthew 24’s trumpet seems tied to Christ’s visible descent, while Revelation 11’s trumpet announces the resurrection before the bowls.

Response: Revelation distinguishes announcement from execution. Revelation 11 announces the resurrection and the transfer of the kingdom; Revelation 19 narrates the physical descent. These are consecutive aspects of the same coming of Christ.

2. Announcement versus narration in Revelation 11

Challenge: Revelation 11 announces judgment but does not narrate a mass resurrection.

Response: Revelation 11 includes a narrated resurrection sign (the Two Witnesses) and declares the time of the resurrection. Revelation 20 reflects on the same event without narrating it again.

3. The timing of the Two Witnesses

Challenge: The Two Witnesses rise before the trumpet sounds.

Response: Revelation 11:11–18 is a single narrative unit. The resurrection of the Two Witnesses is the triggering sign that culminates in the trumpet announcement.

4. Revelation 14 as a summary

Challenge: The imagery of arrival suggests new events, not a summary.

Response: Revelation 14 lacks chronological markers and shares its imagery with the later chapters that carry out the judgment. This indicates an overview rather than a new stage.

5. The saints during the bowls

Challenge: The saints seem absent from the narrative of the bowls.

Response: The bowls target earth-dwellers who bear the mark. Silence in the narrative does not prove absence; it reflects a shift in the focus of judgment.

WHAT THE RYKER VIEW DOES NOT REQUIRE

- ◆ Multiple resurrections of the righteous
- ◆ A “last trumpet” that is not actually last
- ◆ Chronological resets
- ◆ Wrath before heaven declares its arrival

It remains open to correction, but only by explicit scriptural contradiction.

APPENDIX

E

WHY THERE CANNOT BE MULTIPLE RESURRECTIONS





The resurrection of the righteous happens once, at the last trumpet.

THESIS

Revelation does not allow multiple resurrections of the righteous spread across its narrative. Any model with more than one such resurrection must add resurrection events that the text never narrates, never signals, and never distinguishes.

RESURRECTION IS AN EVENT, NOT A PROCESS

Throughout Scripture, resurrection is presented as a single event at a point in time, not a process or a repeated occurrence. Its language includes a trumpet signal (1 Corinthians 15:52; Matthew 24:31), a divine command or voice (John 5:28–29; 1 Thessalonians 4:16), bodily transformation (1 Corinthians 15:42–54), and a gathering or reanimation (Daniel 12:2; Revelation 11:11–12). Revelation never depicts resurrection as gradual, layered, or repeated. Where it happens, it is visible, announced, and marked in the narrative. A claim of multiple resurrections must therefore point to multiple narrated resurrection events. Revelation has none.

REVELATION NARRATES ONE RESURRECTION BEFORE THE ETERNAL STATE

Only one resurrection of the righteous is narrated as an event in Revelation: Revelation 11:11–18. The Two Witnesses are raised bodily and visibly, and the seventh trumpet follows immediately, with the announcement of “the time for the dead to be judged” and “for rewarding your servants.” It is the only place in Revelation where resurrection is both shown and interpreted. Every other passage either shows souls already in heaven (6:9; 7:9–14), reflects back on those who have already “come to life” (20:4), or summarizes the resurrection without narrating it again (14; 15).

SOULS IN HEAVEN RULE OUT AN EARLIER RESURRECTION

Revelation repeatedly distinguishes souls (*psychai*) from resurrected bodies. The fifth seal shows “the souls of those who had been slain” (6:9). The great multitude is in heaven, clothed and worshiping, but with no resurrection language, no trumpet, and no transformation (7:9–14). In Revelation 20:4, souls are seen again, and now they “came to life.” If a resurrection had already happened, they would not be called souls, and the martyrs would not be told to wait.

THE FIFTH SEAL FORBIDS A RESURRECTION BEFORE THE SEVENTH TRUMPET

The fifth seal puts the resurrection on hold: the martyrs “were told to wait a little longer, until the full number . . . were killed” (6:11). Resurrection, vengeance, reward, and judgment are all withheld. If resurrection came earlier, the martyrs’ request would already be answered, the command to wait would mean nothing, and the seventh trumpet would lose its judicial purpose.

THE SEVENTH TRUMPET IS SINGULAR AND FINAL

Revelation 11:18 announces four things at once: the judgment of the dead, the reward of the saints, the arrival of wrath, and the destruction of the destroyers. This matches Paul’s “last trumpet” (1 Corinthians 15:52), Jesus’ trumpet and gathering (Matthew 24:31), and Daniel’s resurrection and reward (Daniel 12:2–3). Revelation has no later

trumpet and no later resurrection announcement. A “last trumpet” cannot be followed by another resurrection.

REVELATION 20 DOES NOT NARRATE A NEW RESURRECTION

Revelation 20 contains no trumpet, no command, no timing marker, no gathering, and no description of a resurrection taking place. It simply says that certain people “came to life and reigned.” That is reflective language, not narrative. If Revelation 20 described a new resurrection, it would contradict Revelation 11, create a second resurrection with no event described, and break Jesus’ promise to raise His people “on the last day.”

MULTIPLE RESURRECTIONS WOULD REQUIRE MULTIPLE LAST DAYS

Jesus says four times, “I will raise him up on the last day” (John 6:39, 40, 44, 54). Not *last days*, not *phases*, not *stages*. Multiple resurrections would require multiple “last days,” or a redefinition of Jesus’ words.

THE TWO WITNESSES MARK THE BOUNDARY

The resurrection of the Two Witnesses is public, visible, and final, and it comes immediately before the seventh trumpet. They are not a separate class of the resurrected. They are the final martyrs who complete the number the fifth seal waited for: the last who are first, the final sign before the resurrection of all God’s people.

WHAT ABOUT MATTHEW 27:52–53?

One passage must be faced honestly. When Jesus died and rose, “the tombs were opened, and many bodies of the saints who had fallen asleep were raised; and coming out of the tombs after His resurrection they entered the holy city and appeared to many” (Matthew 27:52–53). Does that break the rule of a single resurrection?

It does not, for three reasons.

1. **Paul gives the order.** “Christ the first fruits, after that those who are Christ’s at His coming” (1 Corinthians 15:23). The resurrection of Christ, together with the saints raised with Him, is the firstfruits. The resurrection of the Church is “at His coming.” Paul does not count the firstfruits as a separate end-time resurrection; it belongs to Christ’s own.
2. **It happened before the Church age.** Matthew 27 takes place at the cross and the empty tomb, not during Revelation’s sequence of seals, trumpets, and bowls. It cannot be used to place a resurrection of the Church at Revelation 4 or 7.
3. **It does not touch the dead in Christ.** Paul, writing years later, still speaks of “the dead in Christ” as waiting for the trumpet (1 Thessalonians 4:16). Whatever happened in Matthew 27, the believers of the Church age had not yet been raised.

The claim of this appendix is therefore precise: Scripture describes no resurrection of the Church before the last trumpet, and no resurrection of the righteous spread across the end-time judgments.

PAUL’S WARNING ABOUT A MISPLACED RESURRECTION

Their talk will spread like gangrene. Among them are Hymenaeus and Philetus, who have swerved from the truth, saying that the resurrection has already happened. They are upsetting the faith of some.

2 TIMOTHY 2:17–18 (ESV)

Paul does not accuse these men of denying the resurrection. He accuses them of putting it in the wrong place in time. Their error was not spiritualizing the resurrection away, but claiming it had already happened. Paul calls that a departure from the truth that overturns faith.

His rebuke only makes sense if the resurrection is future, identifiable, and singular. If resurrection were a multi-stage process, an ongoing heavenly reality, or a series of partial fulfillments, the claim “the resurrection has already happened” would be

partly true, or at least ambiguous. Paul allows no such ambiguity. The phrase he uses (*anastasin ēdē gegonenai*, “the resurrection has already happened”) assumes a specific event that can be wrongly placed. You cannot “miss” a process, a metaphor, or a spiritual condition. You can only miss an event.

Paul’s teaching elsewhere confirms this. In 1 Corinthians 15 the resurrection is bodily, future, transformative, and public: “we will all be changed ... at the last trumpet” (15:51–52), collectively, not in stages. He distinguishes the resurrection from the intermediate state: “the dead in Christ” are still awaiting it (1 Thessalonians 4:16), just as Revelation’s souls under the altar are waiting (6:9–11).

Every multiple-resurrection framework makes the move Paul condemns: it says the resurrection has already happened for some, places it before the final trumpet, or detaches it from a single end-time event. Any model that places a resurrection at Revelation 4 or 7, separates the Church’s resurrection from the Two Witnesses, or spreads resurrection across the seals and trumpets makes the same structural error.

PAUL SAYS	REVELATION SHOWS
The resurrection has not yet happened	The martyrs are told to wait (6:11)
“At the last trumpet”	The seventh trumpet only (11:15)
“We will all be changed”	The reward of all the saints announced together (11:18)
“On the last day”	No resurrection narrated after Revelation 11

Paul supplies the theological guardrails; Revelation supplies the narrative placement. Resurrection can be wrongly declared early, but it cannot happen early. That is exactly what the Ryker View maintains.

THE REDEEMED IN HEAVEN: A COMPARISON

	24 ELDERS Rev. 4-5	FIFTH-SEAL MARTYRS Rev. 6:9-11	GREAT MULTITUDE Rev. 7:9-17	SOULS BEFORE THE REIGN Rev. 20:4
Location	Around the throne	Under the altar	Before the throne	In heaven
White robes	Yes (4:4)	Given to them	Yes	Not stated
Crowns	Gold crowns	No	No	No
Body described	Never described as bodily	No; called "souls"	No bodily description	No; called "souls"
Death	Not stated	Slain	Came out of the great tribulation	Beheaded
Role	Interpret events (5:5; 7:13)	Cry for justice	Worship; answered by an elder	Await resurrection
Timing	Present before the seals	Waiting for judgment	Arrive before wrath	Then "came to life"

White robes are not resurrection bodies: they are given to the fifth-seal martyrs and worn by the great multitude, while resurrection bodies are never described this way. No crowns appear on the martyrs; they are given rest and garments, not yet authority. The martyrs and the multitude share the same category: redeemed human souls in heaven, awaiting the resurrection and the reign. They differ only in when they arrived.

CONCLUSION

The idea of multiple resurrections of the righteous fails because it requires resurrection without narration, resurrection without a trumpet, resurrection while the martyrs are told to wait, resurrection while souls are still souls, and resurrection after the "last trumpet" and the "last day." Scripture does not merely fail to support multiple resurrections; it excludes them. The Ryker View does not merely prefer a single resurrection. The text requires it.

A FINAL CALL



Revelation is not a puzzle for the curious. It is Christ's final call to repentance and endurance, the closing summons to turn to Him before the end.

Seven times in Revelation 2–3 Jesus says, "He who has an ear, let him hear." Over and over in the trumpets and bowls the text records that people "did not repent." The judgments of Revelation are real, but so is the mercy behind them. Every warning is an invitation, and every delay is patience.

If you have never trusted Jesus Christ, do not wait for the signs to persuade you. The same Lord who opens the seals is the Lamb who was slain. He paid in full for sin on the cross, rose on the third day, and promises eternal life to all who believe in Him. Turn to Him today.

If you already belong to Him, then live ready. Study the prophetic Scriptures so you are not deceived. Endure, overcome, and keep your testimony. Do not set dates, and do not fall asleep. Scripture nowhere promises believers an escape from tribulation, but it does promise resurrection, vindication, and eternal life with Christ.

*"He who testifies to these things says, 'Yes, I am coming quickly.'
Amen. Come, Lord Jesus."*

REVELATION 22:20

FOR FURTHER STUDY



The works below represent the main views discussed in this book, including views it argues against. Reading the best case for each position is the surest way to test the Ryker View by Scripture.

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ABOUT THE AUTHOR



Anthony Ryker is a follower of Jesus Christ who has spent more than a decade studying the prophetic Scriptures, especially Daniel, the Olivet Discourse, and the book of Revelation. *The Ryker View* is the result of that study: a framework built by holding every conclusion to the explicit statements of Scripture.

He carries the Ryker name because his great-grandfather, George Ryker, adopted his grandfather. He sees in that adoption a picture of the gospel: God adopting sinners into His family through Christ and giving them His name.

What if Daniel and Revelation have been describing one timeline all along?

For centuries, readers have argued over the seals, the trumpets, the rapture, and Daniel's mysterious numbers. In *The Ryker View*, Anthony Ryker sets aside tradition and theological systems and holds every end-times claim to a single standard: the explicit words of Scripture.

The result is a post-tribulational, pre-millennial framework anchored in the text itself:

- ◆ **One resurrection** of the righteous, at the last trumpet
- ◆ **The seventh trumpet** of Revelation 11 as the hinge of the entire book
- ◆ **One Second Coming** in two consecutive harvests
- ◆ **Daniel's 2,300, 1,335, 1,290, and 1,260 days** fitted into a single day-by-day timeline

Richly illustrated in full color, with a full-page timeline of Daniel's final week, a chapter-by-chapter guide to Revelation, and clear answers to the most common objections, this book is a call to readiness, not escapism. Study the prophetic Scriptures. Endure. And take Jesus at His word.

