

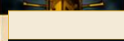
PROPHETIC PANORAMA OF THE 21 JUDGMENTS

SEVEN SEALS · SEVEN TRUMPETS · SEVEN BOWLS · SECOND COMING

SEQUENTIAL, FUTURIST, AND PRETRIBULATIONAL READING



I. THE SEVEN SEALS — THE LAMB OPENS THE SCROLL

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|---|---|--|
|  | 1 | White horse: conquest — 6:1-2 |
|  | 2 | Fiery red horse: war — 6:3-4 |
|  | 3 | Black horse: famine and scarcity — 6:5-6 |
|  | 4 | Pale horse: Death and Hades; one-fourth — 6:7-8 |
|  | 5 | Souls under the altar: martyrdom and appeal — 6:9-11 |
|  | 6 | Great earthquake and cosmic signs; wrath of the Lamb — 6:12-17 |
|  | 7 | Silence, altar, and prayers; trumpets are given — 8:1-6 |

INTERLUDE: the sealed and the great multitude — Revelation 7

II. THE SEVEN TRUMPETS — INTENSIFYING JUDGMENTS

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|---|---|--|
|  | 1 | Earth: trees and grass burned — 8:7 |
|  | 2 | Sea: blood, marine death, and ships destroyed — 8:8-9 |
|  | 3 | Wormwood: rivers and springs made bitter — 8:10-11 |
|  | 4 | Sun, moon, and stars: one-third darkened — 8:12-13 |
|  | 5 | First woe: abyss, locusts, and five months of torment — 9:1-12 |
|  | 6 | Second woe: Euphrates and death of one-third — 9:13-21 |
|  | 7 | Third woe: proclamation of Christ's kingdom — 11:15-19 |

INTERLUDE: angel, little scroll, and two witnesses — 10:1-11:14

III. THE SEVEN BOWLS — THE LAST PLAGUES

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|  | 1 | Earth: sores upon the beast's worshippers — 16:1-2 |
|  | 2 | Sea: blood as of a dead man; every living thing dies — 16:3 |
|  | 3 | Rivers and springs: blood; righteous judgments — 16:4-7 |
|  | 4 | Sun: scorching heat; blasphemy without repentance — 16:8-9 |
|  | 5 | Throne of the beast: darkness and pain — 16:10-11 |
|  | 6 | Euphrates: kings gathered at Armageddon — 16:12-16 |
|  | 7 | Air: "It is done"; earthquake, Babylon, and hail — 16:17-21 |

"In them the wrath of God is completed" — Revelation 15:1

IV. FINAL CLIMAX — THE SECOND COMING OF JESUS CHRIST

		HEAVEN OPENED Christ descends visibly, gloriously, and victoriously as King of kings and Lord of lords.
		WITH HIS CHURCH IN GLORY The heavenly armies follow Him on white horses, clothed in fine linen, white and clean. Rev. 19:11-16 · Col. 3:4 · 1 Thess. 3:13.
		CHRONOLOGICAL DISTINCTION Rapture: the Church meets the Lord in the air. Second Coming: Christ is revealed to the world in glory and comes with His saints. 1 Thess. 4:17 · Rev. 1:7, 19:11-16.
		FINAL MESSAGE Jesus Christ completes judgment, defeats rebellious dominion, and publicly establishes His kingdom.
		

PROGRESSION OF JUDGMENT

SEALS: the crisis opens · TRUMPETS: recurring one-thirds · BOWLS: last plagues and consummation

BIBLICAL RESPONSE — In the sequential reading, the seals precede the trumpets, and the trumpets precede the bowls. The seventh seal introduces the trumpets; the bowls follow the seventh trumpet and complete the wrath of God. Scripture reveals the narrative order, but assigns neither human dates nor an exact duration to each judgment.

Editorial Information and Purpose

Purpose. To present in an orderly manner the prophetic events described in Revelation, from the Rapture of the Church to the visible Second Coming of Jesus Christ, without assigning human dates or arbitrarily identifying symbols with contemporary people or events.

Interpretive framework. This study adopts a sequential, futurist, and pretribulational reading. This view understands that the Church is raptured before the worldwide hour of trial; the seals, trumpets, and bowls then unfold, and finally Christ is revealed in glory.

Standard of precision. A distinction is maintained between what the text states expressly and conclusions reached by harmonizing passages. Biblical descriptions are summarized and accompanied by references for direct consultation.

Bible study edition. Buenos Aires, Argentina · 2026

Key to reading: Christ rules history; prophecy calls for faithfulness, not speculation.

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2. The Rapture and the Hour of Trial
3. The Scroll and the Worthiness of the Lamb
4. The Seven Seals and the Interlude of Revelation 7
5. The Seven Trumpets and Their Interludes
6. The Seven Bowls: The Last Plagues
7. Progression and Relationship among the Three Series
8. The Second Coming of Jesus Christ with His Saints
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1. Keys to Reading

Apocalypse means revelation or unveiling. The book was not given to fuel speculation, but to display the triumph of Jesus Christ, call believers to perseverance, and affirm that God rules history (Rev. 1:1-3).

Literal-grammatical reading. Symbols are respected as symbols, while what the text presents as action, quantity, or sequence is read literally. “After this,” “when He opened,” “the angel sounded,” and “poured out his bowl” function as narrative markers.

Christ-centered reading. The center is not the calamities, but the Lamb who was slain, is worthy to open the scroll, judges in righteousness, and returns as King of kings (Rev. 5:5-10; 19:11-16).

Responsible limit. Scripture reveals the order and theological meaning, but it does not provide a modern timetable for dating each judgment.

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3. The Rapture of the Church

The principal passage is 1 Thessalonians 4:13-18. The Lord descends from heaven; the dead in Christ rise first, and living believers are caught up together with them to meet the Lord in the air. The Greek verb *harpazō* conveys a forceful action: to seize or catch away.

This should not be confused with the Second Coming in Revelation 19. At the Rapture, the meeting takes place in the air and the emphasis is comfort for the Church. At the final appearing, Christ is publicly revealed as Judge and King.

Revelation 3:10 promises to keep believers from the hour of trial that will come upon the whole world. In the pretribulational reading, the Greek expression *tērēsō ek* supports preservation outside that hour; it should be presented as a conclusion reached by harmonizing passages, not as a phrase that by itself describes the entire Rapture.

References: John 14:1-3; 1 Cor. 15:51-52; 1 Thess. 1:10; 4:13-18; 5:1-9; Rev. 3:10.

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4. The Lamb and the Sealed Scroll

Revelation 4 establishes the throne-room setting: God is holy, Creator, and Sovereign. Revelation 5 presents a scroll written inside and on the back, sealed with seven seals. No creature can open it until the Lion of Judah appears, also seen as the Lamb who was slain.

The word sphragis means seal. Each opening reveals and sets in motion a stage under the Lamb's authority. The judgments are not autonomous accidents: they unfold within divine government and manifest justice against persistent rebellion.

Christ's worthiness rests upon His person and redemptive work. Heaven worships Him because He was slain and redeemed people for God. Prophecy must therefore be read from the victory of the Lamb, not from sensationalistic fear.

References: Rev. 4:1-11; 5:1-14.

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FIRST SERIES
THE SEVEN SEALS

The Lamb opens the scroll · Revelation 5:1-8:6

Christ rules history and carries out His purposes in righteousness.

5. Seals One through Four: The Four Horsemen

First seal - white horse (Rev. 6:1-2). The rider has a bow, receives a crown, and goes out conquering. The text describes conquest but does not expressly identify the rider. Any further identification must be acknowledged as interpretation.

Second seal - fiery red horse (Rev. 6:3-4). Peace is taken from the earth and a great sword is given. It represents war, violence, and the breakdown of human order.

Third seal - black horse (Rev. 6:5-6). The scales and elevated prices for wheat and barley point to famine, rationing, and loss of purchasing power. The oil and wine receive a particular limitation.

Fourth seal - pale horse (Rev. 6:7-8). Its rider is named Death, and Hades follows him. Authority is granted over a fourth of the earth through sword, famine, death, and wild beasts.

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6. Seals Five through Seven

Fifth seal - souls under the altar (Rev. 6:9-11). The martyrs cry out for justice. They receive white robes and are told to wait until the number of their fellow servants is complete. Heaven does not forget blood shed through faithfulness to the Word.

Sixth seal - cosmic upheaval (Rev. 6:12-17). An earthquake, the darkening of the sun, the moon becoming like blood, falling stars, and the sky being altered produce universal terror. People recognize the wrath of the Lamb, yet seek to hide.

Seventh seal - silence and altar (Rev. 8:1-6). There is silence for about half an hour. The prayers of the saints rise before God; fire from the altar is thrown to the earth, and the seven angels receive the trumpets.

Temporal relationship. The seventh seal narratively opens the trumpet series, establishing the transition between them.

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7. Interlude: The Sealed and the Great Multitude

Revelation 7 is placed between the sixth and seventh seals. The pause implicitly answers the question, “Who is able to stand?” (Rev. 6:17).

The 144,000 are sealed from the tribes of Israel (Rev. 7:1-8). The text lists twelve thousand from each tribe presented. This reading distinguishes Israel from the Church and avoids erasing the explicit identity given by the passage.

Then an innumerable multitude from every nation, people, and language appears before the throne and the Lamb (Rev. 7:9-17). They have come out of the great tribulation, washed their robes in the blood of the Lamb, and receive comfort.

The seal expresses belonging and protection for God's purpose; it does not necessarily mean the absence of all physical persecution.

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SECOND SERIES
THE SEVEN TRUMPETS
Increasing judgments · Revelation 8:6-11:19

Christ rules history and carries out His purposes in righteousness.

8. Trumpets One through Four

First trumpet (Rev. 8:7). Hail and fire mixed with blood strike the earth: a third of the trees and all green grass are burned.

Second trumpet (Rev. 8:8-9). Something like a great burning mountain falls into the sea. A third of the sea becomes blood, sea creatures die, and a third of the ships are destroyed.

Third trumpet (Rev. 8:10-11). A great star named Wormwood falls on rivers and springs. A third of the waters become bitter, and many die.

Fourth trumpet (Rev. 8:12-13). A third of the sun, moon, and stars is struck, reducing their light. A heavenly announcement presents the remaining three trumpets as three “woes.”

Pattern. The first four trumpets affect realms of creation and repeatedly use the proportion “one-third.”

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9. Fifth and Sixth Trumpets: Two Woes

Fifth trumpet - first woe (Rev. 9:1-12). The bottomless pit is opened; locusts with power like scorpions emerge from its smoke. They do not harm vegetation or those who have God's seal. They torment for five months but are not permitted to kill.

Their king is named Abaddon and Apollyon, both associated with destruction. The description combines symbolic features and spiritual reality; it does not authorize identifying the locusts with a specific modern technology.

Sixth trumpet - second woe (Rev. 9:13-21). Four angels bound at the Euphrates are released at an appointed time. An army of two hundred million participates in the death of a third of humanity.

The moral outcome is solemn: the survivors do not repent of idolatry, murders, sorceries, immorality, or thefts. Judgment exposes the hardness of the heart.

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10. Interlude and Seventh Trumpet

Between the sixth and seventh trumpets appear the mighty angel and the little scroll (Rev. 10), the measuring of the temple, and the two witnesses (Rev. 11:1-14). The interlude reaffirms the authority of the Word and God's witness amid opposition.

The two witnesses prophesy for 1,260 days. They are killed by the beast that ascends from the bottomless pit, but God raises them and calls them to heaven. The second woe ends after these events.

Seventh trumpet - third woe (Rev. 11:15-19). Loud voices proclaim that the kingdoms of the world have become the kingdom of our Lord and of His Christ. The elders worship; judgment, reward, and the destruction of those who destroy the earth are announced.

The seventh trumpet anticipates the consummation of the kingdom; the following visions expand the conflict before the bowls.

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11. Visions of Revelation 12-14

These chapters provide perspective on the principal figures and the conflict. The woman, the male Child, the dragon, the two beasts, the 144,000, the angelic messages, and the harvests reveal spiritual and earthly dimensions.

The dragon is identified as the ancient serpent, the Devil, and Satan (Rev. 12:9). The beast from the sea receives power, throne, and authority from the dragon; the beast from the earth promotes its worship and its mark (Rev. 13).

Revelation 14 contrasts the Lamb's followers with the worshipers of the beast. It proclaims the everlasting gospel, announces Babylon's fall, and warns against the mark.

These visions should not be forced into a fourth parallel chronological series. They prepare theologically for the arrival of the seven last plagues.

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THIRD SERIES
THE SEVEN BOWLS
Last plagues · Revelation 15:1-16:21

Christ rules history and carries out His purposes in righteousness.

12. Bowls One through Three

Revelation 15 presents seven angels with the seven last plagues, for in them the wrath of God is completed. They receive seven golden bowls full of wrath; the temple fills with smoke until the plagues are fulfilled.

First bowl (Rev. 16:1-2). A foul and malignant sore comes upon those who bear the mark of the beast and worship its image. The judgment is directed specifically at idolatrous allegiance.

Second bowl (Rev. 16:3). The sea becomes like the blood of a dead person, and every living thing in the sea dies. Its extent is greater than that of the second trumpet.

Third bowl (Rev. 16:4-7). Rivers and springs become blood. The angel of the waters and the altar proclaim that God is righteous because He judges those who shed the blood of saints and prophets.

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13. Bowls Four through Seven

Fourth bowl (Rev. 16:8-9). The sun is given power to scorch with fire. People blaspheme and do not repent and give God glory.

Fifth bowl (Rev. 16:10-11). The throne of the beast is plunged into darkness. Pain continues, yet the response remains blasphemy without repentance.

Sixth bowl (Rev. 16:12-16). The Euphrates dries up to prepare the way for the kings from the east. Three unclean spirits gather the kings for the battle of Armageddon. The warning to remain watchful appears within the passage.

Seventh bowl (Rev. 16:17-21). It is poured into the air, and a voice declares, “It is done.” The greatest earthquake occurs, cities fall, Babylon is judged, islands and mountains disappear, and enormous hail descends.

The series concludes with consummation, not universal repentance.

Key to reading: Christ rules history; prophecy calls for faithfulness, not speculation.

14. Progression of the Three Cycles

Seals. They open the crisis under the Lamb's authority. The four horsemen affect human order; the fourth is given reach over a fourth of the earth. The seals culminate in recognition of wrath and transition to the trumpets.

Trumpets. They intensify judgment, frequently affecting one-third. The first four strike creation; the last three are “woes” centered on torment, death, and proclamation of the kingdom.

Bowls. They are called the last plagues. Their effects are broader: every living thing in the sea dies, the beast's kingdom is darkened, and the seventh bowl declares consummation.

Sequence. The seventh seal introduces the trumpets. Revelation presents the bowls after the seventh trumpet and the explanatory visions. The exact chronology of each interval is not revealed.

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15. Justice, Sovereignty, and Lack of Repentance

The judgments show that God is not indifferent to bloodshed, idolatry, and persecution. Heaven proclaims that His ways are just and true (Rev. 15:3-4; 16:5-7).

Biblical wrath is not a capricious outburst. It is a holy, judicial, and consistent response to persistent evil. The Lamb who judges is the same One who was slain and offered redemption.

Revelation 9:20-21 and 16:9-11 repeat a moral tragedy: even under judgment, many do not repent. The human problem is not merely lack of information, but resistance of the heart.

For the Church, these texts call for faithfulness, worship, witness, and hope; they do not authorize complacency toward the suffering of others.

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16. The Second Coming: Heaven Opened

Revelation 19:11-16 presents heaven opened and Christ upon a white horse. He is called Faithful and True; He judges and makes war in righteousness. He bears many names and the title King of kings and Lord of lords.

The armies of heaven follow Him on white horses, clothed in fine linen, white and clean. Within the pretribulational framework, this scene is related to the already glorified Church, without reducing all heavenly attendants exclusively to the Church.

Colossians 3:4 teaches that when Christ appears, believers will also appear with Him in glory. First Thessalonians 3:13 speaks of His coming with all His saints.

The Second Coming is public: every eye will see Him (Rev. 1:7). It brings rebellious dominion to an end and openly manifests the reign of Christ.

Key to reading: Christ rules history; prophecy calls for faithfulness, not speculation.

17. Rapture and Second Coming

Rapture: Christ descends, the dead in Christ rise, and believers are caught up to meet the Lord in the air (1 Thess. 4:13-18). Its pastoral tone is comfort and hope.

Second Coming: heaven opens, Christ appears as Judge and King, and the armies of heaven follow Him (Rev. 19:11-16). Its character is visible, judicial, and royal.

Relationship: the pretribulational reading places the Rapture before the hour of trial and the glorious appearing after the judgments. This distinction results from harmonizing passages, not from a single sentence containing the entire framework.

Unity: there are not two saviors or two hopes. It is the same Lord Jesus Christ acting at distinct moments and for distinct purposes within the consummation.

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18. Key Terms from Lacueva's Interlinear

apokalypsis - revelation, manifestation, or unveiling (Rev. 1:1).

arnion - Lamb; the dominant title for Christ in Revelation, joining sacrifice and victory.

sphragis - seal; a mark of closure, authenticity, or authority (Rev. 5-8).

salpinx / salpizō - trumpet / to sound a trumpet (Rev. 8-11).

phialē - bowl or broad vessel used for the bowls of wrath (Rev. 15-16).

thymos / orgē - intense wrath / judicial wrath; context determines the nuance.

harpazō - to seize, catch away, or take by force (1 Thess. 4:17).

parousia - presence or coming; a term to be interpreted according to each context.

etelestē - was completed or consummated (Rev. 15:1); gegonen - it has happened, it is done (Rev. 16:17).

Note: transliteration assists study but does not replace grammar, context, or reading the full passage.

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19. Doctrinal Conclusions

1. Jesus Christ is the center and sovereign executor of prophetic consummation.
2. In the adopted reading, the seven seals, seven trumpets, and seven bowls form a narrative and intensifying progression of judgment.
3. The interludes reveal protection, witness, spiritual conflict, and heavenly perspective; they do not interrupt God's control.
4. The bowls are the last plagues in which divine wrath is completed.
5. Human hardening under judgment confirms the gravity of sin and the righteousness of God.
6. The Rapture and the Second Coming are distinguished by setting, purpose, and emphasis, although they belong to the one hope centered in Christ.
7. Prophecy should produce holiness, comfort, evangelistic faithfulness, and worship, not reckless date-setting.

Key to reading: Christ rules history; prophecy calls for faithfulness, not speculation.

20. Personal Reading Guide

First read the entire passage in the RV1960 before consulting the summary.

Note who acts, what is granted, upon whom judgment falls, and what the human response is.

Distinguish description, a symbol identified by the text itself, and proposed interpretation.

Compare the translation with Lacueva's Interlinear to observe key terms, verb tenses, and connectors.

Relate Revelation to Daniel, Zechariah, Matthew 24, 1 Corinthians 15, and 1-2 Thessalonians, without imposing parallels that the context does not support.

Always ask: What does the passage reveal about Christ, the holiness of God, the perseverance of the saints, and the call to repentance?

Pray that prophetic truth may produce sober hope and practical faithfulness.

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21. Principal Scripture Index

Rapture: John 14:1-3; 1 Corinthians 15:51-52; 1 Thessalonians 4:13-18; 5:1-9.

Promise concerning the trial: Revelation 3:10.

Throne and Lamb: Revelation 4-5.

Seals: Revelation 6:1-8:6; interlude: Revelation 7.

Trumpets: Revelation 8:6-11:19; interlude: Revelation 10:1-11:14.

Conflict and preparation: Revelation 12-14.

Bowls: Revelation 15:1-16:21.

Second Coming: Revelation 1:7; 19:11-21; Colossians 3:4; 1 Thessalonians 3:13.

Subsequent consummation: Revelation 20-22.

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22. Sources and Final Note

Primary biblical text: Holy Bible, Reina-Valera 1960. Extended quotations should be consulted directly in an authorized edition; this study primarily uses paraphrases and references.

Language resource: Francisco Lacueva, Greek-Spanish Interlinear New Testament. It is used to observe the vocabulary and structure of the Greek text.

Supplementary passages: Daniel 7-12; Zechariah 12-14; Matthew 24-25; 1 Corinthians 15; 1-2 Thessalonians.

Interpretive approach: sequential, futurist, and pretribulational. Alternative readings are acknowledged; the aim is to present honestly the adopted position and its foundations.

“The testimony of Jesus is the spirit of prophecy” (reference: Revelation 19:10).

Customized for: Ruperto Bravo Benavente (R.B.B.)

Key to reading: Christ rules history; prophecy calls for faithfulness, not speculation.

Compiler's Biographical Profile



RUPERTO BRAVO BENAVENTE (R.B.B.)

Senior project developer and process-engineering expert with more than 40 years of experience in the technical and financial structuring of industrial, agri-food, and critical-infrastructure complexes.

Specialist in modernizing investment models and implementing advanced technologies - extrusion, cryogenics, and HIMSS 7 - with a focus on economic feasibility under international standards of the International Chamber of Commerce (ICC) in Paris.

Compiler and editor responsible for biblical and educational study materials.

Resident of Buenos Aires, Argentina.

In this work he serves as its initiator, compiler, and editor responsible for the presentation. Its doctrinal content is grounded in the cited biblical references and should be examined in the light of Holy Scripture.

Editorial note: only professional background relevant to a public publication is included; sensitive personal information, identity documents, addresses, and other private data are omitted.

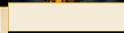
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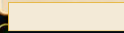


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