
ONE VIEW ON REVELATION

**GREAT LIGHT HAS LIGHTEN UP THE
PROPHECY ABOUT SEVEN SEALS**

By ADAM CIRKIC

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(letter to GC 1999)

Dear brothers,

my name is Adam Cirkic I am 28, and I am a member of the SDA church for seven years now (1999). I am sending you a lot of greetings from Croatia Europe. During my earnest and thorough study of the book of Revelation, which I was always specially interested for, I made some really amazing discoveries, which I edited in form of a booklet in period of 1995-1996. I feel moved to share some of them in a short form with you, because I really need some wise answers.

I have already sent my booklet to many pastors here in Croatia, with a request to answer me, and unfortunately until today, I got no answer. Of course, I can understand that they are very busy men. So you are my only hope, and I am asking you in the name of Jesus Christ, who is the Author of the book of Revelation, to help me with your answers. You are the only authority, who, with God's permission, can bring this precious truth to light and eventually change the contents of our Sabbath school lessons about Revelation, our books on Revelation and other materials.

I am humbly asking you to comment each chapter of my booklet. Please ask me also for further explanations if necessary! I shall be very disappointed if I should receive just a general answer from you. Please let us work together on this!

ABOUT SABBATH SCHOOL LESSONS ON REVELATION FROM 1989

Great news about understanding the trumpet prophecies happened in the Adventist world in 1989. The General Conference has clearly stated that the trumpet prophecies have to be applied also to the last days, that is to the time after the 144.000 are sealed. Thus the trumpet prophecy was understood as a prophecy with double fulfilment.

Unfortunately many church members have failed to notice this significant change in our understanding of this prophecy. Our pastors never talk about this on our revelation seminars, in order not to confuse our people. The importance of this change is not clear to many SDA Christians. In my booklet I have tried to emphasise the view of GC that the trumpets are an event that is going to happen in the future. And even more: this is the first and basic purpose of the prophecy.

28.06.2002. I have received a letter from professor Jon Paulien (Andrews University) who have been clarified my belief about some facts what I did not know.

This is the letter:

Dear Adam ,

I regret to tell you that I have five book deadlines in the next year and several massive review assignments that were in place before you asked. I will get to your request eventually, but you will need to be patient.

Let me say briefly that many SDAs have explored the kind of position you hold and that the GC has rejected it in the past (contrary to your belief based on a 1989 quarterly). The editor of the quarterly in 1989 was Erwin Gane, who held something of your view, but his work on that view was rejected by the Daniel and Revelation Committee in 1986 (I was there). While some of it slipped through in 1989, it was his personal view and was not accepted by others.

Last update: 22.04.2019

It is possible that you bring some fresh insight to the subject and I will explore that when I can, but please do not tell people that the GC has changed its position. It has not.

I'm sorry to be the bearer of negative news, but I do not have time to be more detailed now. If you wish, you can read the paper on the trumpets that I presented to the GC in 1986. While not accepted in detail, the committee did find the overall perspective useful. You can find it on my web site at <http://www2.andrews.edu/~jonp/inter7t.htm>.

God bless you and your continued study.

Jon

Rules I accepted as key of understanding relations in Seven Seals prophecy

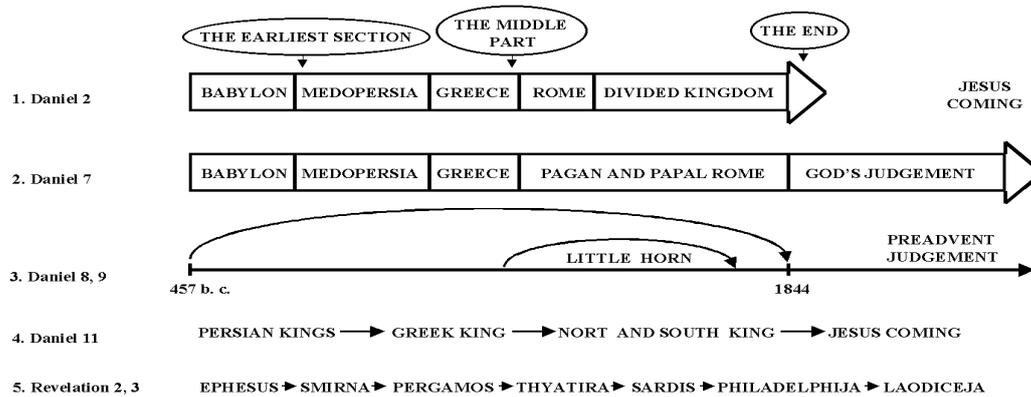
There is a several of rules:

- 1) The time in Bible goes right ahead ---->, not cyclic...prophet chains follow this life reality
- 2) The root of prophesy timeline arrow is earliest part of time period, the middle part is the approx. middle one, the arrowhead is the last part of the time. . (Statue Dan.2, Beasts Dan.7, Churches Rev.2,3)
- 3) The 'Seven Seals' prophet **chain** has unique textual structure nowhere found in the whole Bible, there is no such pattern elsewhere in the bible. So you do not have some known rule to apply on it.
- 4) Chapters are human error, you have to ignore chapters because they are split textual structure. You have to notice where the each seal (text) begins and end. Also apply this to trumpets a special to the three „Wow“ (5, 6, 7 trumpets).
- 5) Smaller time period is a part of a larger one:
[seven bowls are part of the last trumpet 7th trumpet]
[seven trumpets are a part of the last seal, 7th seal]
- 6) Whenever you have a more than a one vision in some seal or some trumpet, these visions are textual digressions from the past or future, only one vision is dominant in textual progression as suitable event in timeline (time progression). Textual digressions do not harm historical progression of the events.
- 7) There is no recapitulation in seals-trumpets-bowls prophet chain. Bowls are not recapitulation of the trumpets, neither trumpets of the seals.
- 8) 1260, "a time, two times and a half", 42 months periods are determined by time context which means if they are related on little horn before 'wounded to death' it is historical 1260 years, if it is after it is literal 1260 days. 1290, 1335 in (Daniel 12) are literal days because they are mentioned in eschatological peak.

[Update 2017](#)

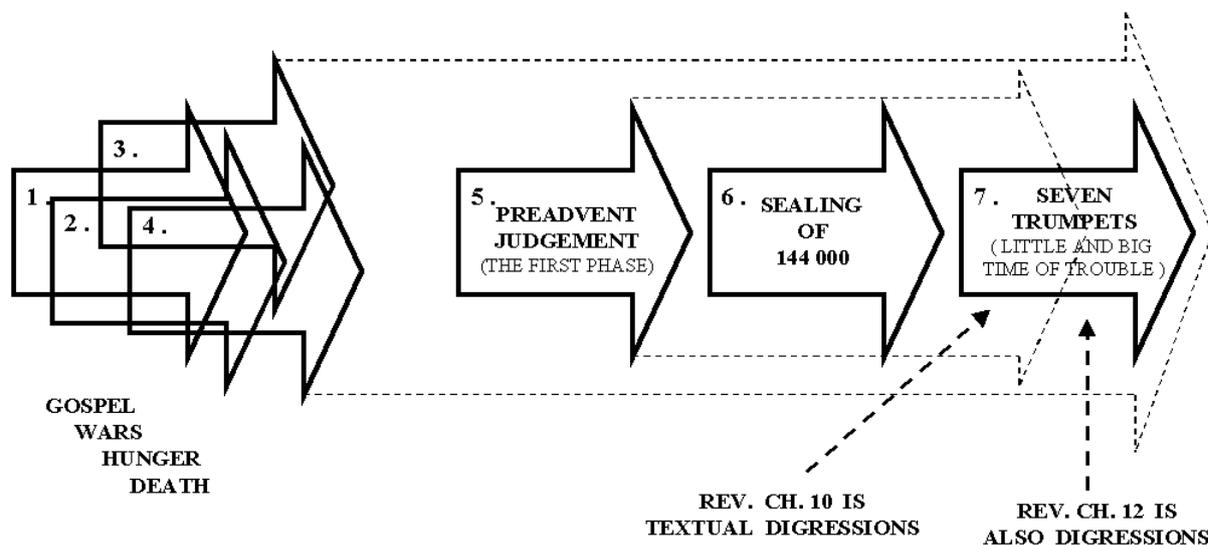
THE DISCOVERY ABOUT THE WAY GOD ANNOUNCES HIS LONG TIME PROPHECIES

In following five examples a certain regularity of sequence, God is consistent of, can be observed:



This same regularity, as serious Bible students, we should also apply to the succession of seven seals. The first part of the time table always marks the **earliest** time section, the middle part signifies the **middle** time section and the **last** part the end of the shown time flow. **The first element of the time table always marks the time section most distant from Christ's second coming, while the last portion is regularly the closest to it!**

Dear brothers, let us please adjust this regularity of sequence to the seven seals!



The seventh seal talks about the little and the big time of trouble. All visions in the seventh seal concerning history are just textual digressions, with the only purpose of making the message of the seventh seal more clear, and that is the little and big time of trouble.

The seventh and last component in the series of seals has to be the closest time period to the coming of Christ. The series of seven trumpets carries a proof for such a statement inside the seventh trumpet, the seven bowls!

I have to notice that the prophecy of trumpets was never to be interpreted in a historical context.

A major misunderstanding happened because of inserted historical digressions and their relation to the eschatological context of the trumpets. The trumpets are purely eschatological and they contain (the sixth and the seventh) a historical review of the causes of the last time happenings.

The tenth chapter of Revelation is a digression dealing with the Three Angels' Message that has been preached since 1844., and it is connected with the eleventh chapter dealing with witnessing under the power of the Latter Rain. The twelfth chapter is an obvious historical digression connected with the thirteenth chapter (last times) talking about healing of the deadly wound of the little horn and his union with the leading world political and economic power, what results with the decree to kill.

We cannot claim that the trumpets have a historical message, instead they just "remember" the history to show us the relationship between the cause and the consequences. The trumpets are not pure eschatological neither in sense when they contain historical digressions.

The trumpets are not a prophecy with a double fulfilment because they are put in a specific context of a certain succession of seven seals. The seven trumpets were never present in history before until this solemn moment in the seventh seal that announces and describes the end. In fact, they were mentioned once - in the destruction of Jericho.

Even in the textual form (textual structure) of Revelation we can find glory of divine inspiration, just like in its message (content)!

The proper understanding of the textual form is very important for right understanding of the prophecy and for distinction between chronological succession of historical events and textual digressions. The following scheme explains many things.

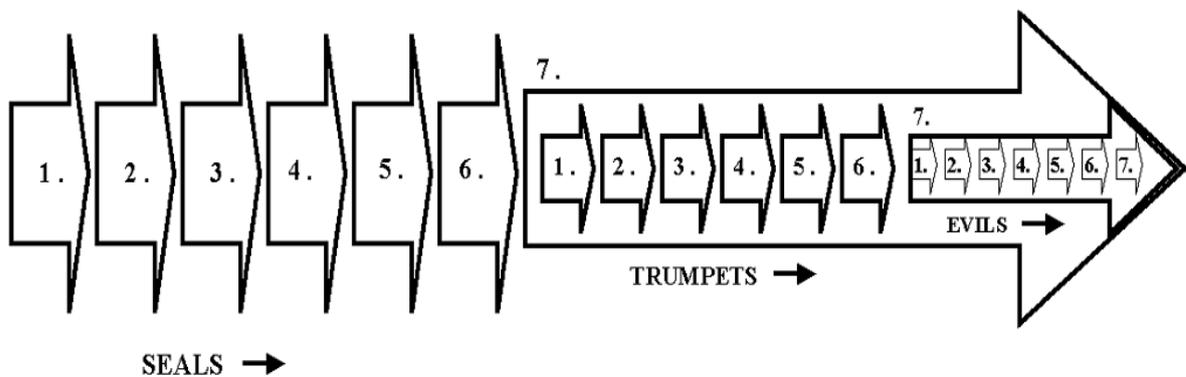
A Big Discovery

The following scheme was never introduced in our literature, although it is crucial for understanding the meaning of prophecy about seven seals.

Dear brothers, please include it in all our future materials and Sabbath School lessons about Revelation! This scheme shows the obvious literal structure of the mentioned prophecy.

LITERAR SUCCESION OF THE SEALS

THE FULLNESS OF TIME PERFECTLY REVEALED THTOUGH THESE SEVENMESSAGES
(following the succession of the seals in the Bible text)



The succession named SEALS finished with the last one in the sequence.

The succession named TRUMPETS finished with the last one in the sequence.

The succession named EVILS finished with the last one in the sequence.

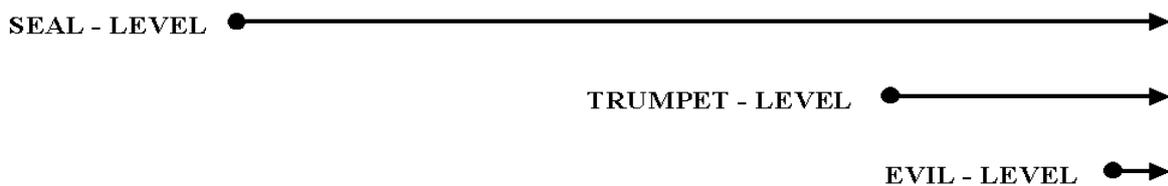
The Specific Context and Contents

The seals and trumpets would not be very meaningful to us as symbols, if they would not have its content. However the succession they follow tells us something about their nature. The term "seals" stands for a specific context, as well as the term "trumpets", for they are not "seals". We should accept the fact that the trumpets are a content of one of the seals (the seventh), and therefore they are the subdued context.

The main context is of course the seals and they comprise something more then the trumpets. Many do not notice that the same principle is valid for the seven evils, because they are the content of one of the trumpets (the seventh). Thus they represent the subdued context, because they embrace only a part of the content of the trumpets.

If the trumpets were a separate succession like the messages to the seven churches, then it would be very easy for me to accept the historical meaning offered by Uriah Smith and others. **But because the trumpets are just a part of an entity symbolized by the number "7"**, I cannot help seeing a need for reinterpretation of the understanding of our pioneers.

This new insight favors the apologetic spirit in all Bible students. This reinterpretation, however, still remains a historical view chosen by the SDA Church.



On the seal-level we see the whole fullness of time.

On the trumpet-level just the last phase.

On the evil-level the clear eschatological peak.

It looks like the time has come to edit some new material about our understanding of Revelation, because the people of God are ready to hear the complete truth. Something tells me that your understanding of trumpets is getting clearer then 1989!

The Discovery!

The prophecy about seals does not need to be perfectly matching to the prophecy about the seven churches. It becomes especially obvious when we consider the nature of the first four seals:

The first seal: Gospel - the power of gospel, witnessing and changing lives

The second seal: War - the power of war destruction

The third seal: Hunger - The power of spiritual and physical lack

The fourth seal: Death - The power fighting against the gospel and life

These four powers cannot be bound by a certain time span on the time scale. They are already active in the time of John and they are present more or less all the time till Christ's return.

Thus the first four seals deal with the powers which are active on Earth till Christ's return and not with specific historical periods.

The fifth seal is correctly understood. It deals with the pre-advent judgment in 1844. Here the prophetic chain of 2300 days and nights stops (Philadelphia church). This seal is very important for further explanation of the seals. Unlike the first four seals the fifth deals with a certain time, because the pre-advent judgment lasts from 1844. till Christ's return. In the fifth seal the first phase of the judgment is described: the judgment over the dead (white robes are given to the dead!). The vision of the judgment described in the sixth trumpet (Rev.11: 1-3) is the beginning of the second phase of the judgment: The judgment over the living (the measurements are made on those living in the temple!).

The Clearer Understanding of the Sixth Seal

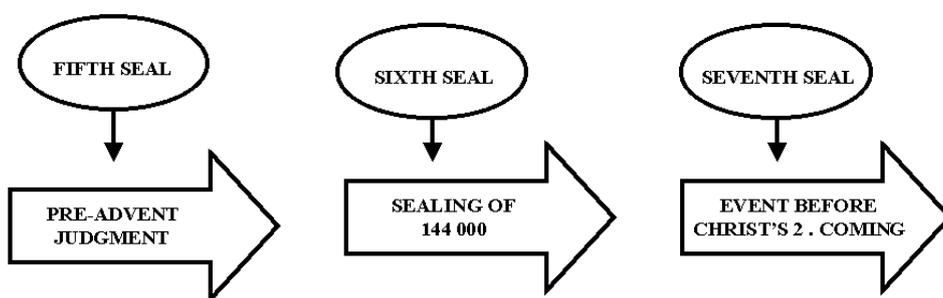
1. The division of the Bible text into chapters was not inspired! It was done led by the human wisdom. Thus it must not be a guide in our studies. The tradition followed this artificial division of the text and was wrong in explanation.
2. Each seal finishes as the next one is announced following the obvious succession of the text. This means that the seventh chapter of Revelation was traditionally understood in a wrong way, because it is an inseparable part of the sixth seal. It belongs to the literal context of the sixth seal. Let us just ignore the number seven in our Bibles at the beginning of this chapter and we shall immediately understand what part of the text belongs to the sixth seal.
3. The next fact we have to understand now is that the sixth seal consists of three visions, which describe three different phases of time.

- 1.VISION - Christ's coming with all signs in heaven and earth
- 2.VISION - The sealing of the 144.000
- 3.VISION - The saved in heaven

The traditional understanding that the sixth seal is just a vision of Christ's coming is not justified. However based on it a theory has been developed which explains that the sixth seal is a peak in the

succession of the seven seals. Thus the seventh seal was not to be seen as a peak, because the sixth took its part. The seventh seal was given the historical meaning, because it was said that with its trumpets it covers the time from early Christianity all to the Christ's return.

Let us take a close look at these three visions, which make the sixth seal. Which one of them justifies the succession of the sixth seal between the fifth and the seventh? It is very easy to find this out. If the fifth seal deals with a phase of the pre-advent judgment, what event then must take place before Christ's return? It is obviously the sealing of God's people. Thus neither the first nor the third vision do fit into this clear succession of events. The sealing process justifies the chronological succession of the sixth seal between the fifth and the seventh.



Obviously there is no sense in spreading the seventh seal to the entire history from the time of John to the present. The last seal should be dealing with events immediate before Christ's return, because it is the peak of the seal succession, just like the Laodicea is a peak of the succession of *seven churches*!

Angels protect the Earth so that no evil could hurt the 144.000 while they are in the sealing process, and when the sealing is finished the trumpets start blowing one after another and cups of God's wrath start to pour one after another. "Who can abide?"

If we accept the fact that the sixth seal consists of three visions:

1. Christ's coming
2. Sealing of 144.000
3. The saved in heaven

that is that the sealing visions artificially divided by the seventh chapter, then we have the duty to discover the basic or the dominant message of the sixth seal. We should start with the following question: Why is the vision about Christ's coming placed before the sealing vision?

Wouldn't it be reasonable to expect that after the fifth seal, which is a type of the pre-advent judgment over the dead, follows the sealing vision of the 144.000, and then the vision of Christ's

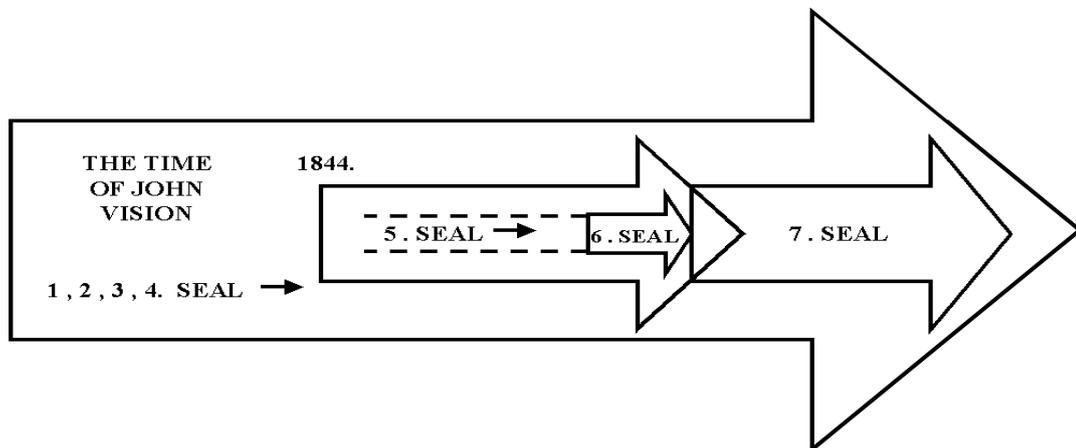
return. So we understand that the vision of Christ's coming with all disasters (Mt.24: 29,30; Rev.16: 17-20 compare with Rev.6: 12-14) is chronologically not acceptable. So we have to conclude that it is not placed there to help us understand the chronology of the seals. The dominant message of the sixth seal is the sealing process of the 144.000, and the vision of Christ's coming is just a digression in the text explaining a future event. If we would paraphrase the text of this digression, the sixth seal could look like this:

On the question: Who can abide? (Rev.6:12-17)
(digression)

We have the answer: The 144.000 (Rev.7:1-8)
(the dominant message of the sixth seal)

The reason for the digression is the question "Who can abide?" The question is however a rhetorical one, because the answer is obvious: 144.000 in the sealing process! The sealing means a special God's protection over the sealed! Only under this protection they survive the big and little trouble and meet Christ alive when he comes. So we got an answer to the question what is the main message of the sixth seal: it is the sealing process of the 144.000 who are ready for coming events described in the seventh seal. The sixth seal in relation to others can be presented like this:

REAL (NOT TEXTUAL) CHRONOLOGICAL SUCCESSION OF THE SEALS:



It has been said to the angels not to destroy the Earth or the sea, to keep the winds of trouble, which are presented in trumpets and evils that are coming after the sealing of the 144.000. Notice that there is a simple analogy of the succession of the seals! This is the pattern God respects in revealing prophecies, which deal with big periods of time. The seals follow each other! (See page 6)

The discovery!

THE APOTHELESOMATIC UNDERSTANDING OF THE TRUMPETS SHOWS THE DOUBLE FULFILMENT OF THE TIME OF 1260 DAYS.

When EGW talks about the prophetic time of 2300 days and nights, she wants to emphasize that after 1844. there will be no more accurate prophetic time to show a new "remnant". And really, the year 1844. is the only correct prophesied year, and the prophecy of 2300 days and nights is well understood.

Many explain this statement of her in a wrong way and conclude that after 1844. there are no other periods of time the Bible would stress that would be important for us.

The apotelesmatic understanding of the trumpets explains something that was not clearly understood for a decades and that is the apotelesmatic or double fulfilment of the time period of:

- 1) a time, two times and a half of time
- 2) 1260 days
- 3) 42 months

The multiple expression for the same period of time alone shows that there could be a double fulfilment of it. This period of time was fulfilled historically (following the day-year principle) and eschatologically (the literal days).

1. 1260 literal years of acting of the little horn in history
2. 1260 days (three and a half years / 42 months) of acting of the little horn after the healing of the deadly wound by declaration of the Sunday Law.

Grammatically viewed (in Revelation 13:5) the mentioned period of 42 months is named after (not before) the healing of the deadly wound of the beast. The healing actually represents a new phase of work, and the 42 months the length of the fight against God's people. It is completely clear that the period of the 1290 and 1335 days, mentioned in Daniel overlap the period of 1260 days (42 months) (literally 1260 days period in near future).

The whole context in that the 1290 and 1335 days are placed is eschatological: "and you, Daniel, will receive your heritage at the end of those days." 1290 and 1335 days are used only once in the prophecy and that is in the context of the end time events, so that they cannot be taken as a double fulfilment prophecy. The historical interpretation of the 1290 and 1335 days is not valid interpretation. The eschatological periods of 1290 and 1335 days have a common base which is the period of the 1260 days in Revelation 13:5 and 11:1-3. Thus it becomes clear that 1260, 1290 (1260+30), 1335 (1260+75) have the same starting point because they all relate to 1260 and are building it up. Notice that only 1260 period has a multiple expression in Daniel and Revelation, 1290 and 1335 do not!

150 days or months from Revelation 9:5 should be understood as a time period still placed in the future, because the fifth trumpet, like the all others, is still a future event*. According to this the 150 days or months should be understood as the literal five months.

Satan himself influences a big group of people that will strongly manipulate with all people who have not taken side, but he will not be able to harm those who have the seal of God. The fifth trumpet is just an introduction of the events described in the sixth. If we choose to follow the analogy trumpets-evils we shall see how the movement from the fifth trumpet is connected with the throne of the beast.

There is possibility that earth environmental movement (“They were told not to harm the grass of the earth or any plant or tree” Rev. 9:4) ran by papal Laudato Si’ document can cause enforcing Sunday Law, so campaign for enforcing Sunday Law is 5th trumpet. Seat of the beast (papacy) is Vatican and power from bottomless pit is a secular/religious power-movement (on global scale) which have been at stand-by (hidden) a long time and now is unleashed from Seat of The Beast. Creatures with different kind of parts (mixed animals-human parts) always relate to power with mixed characteristic (religious-military-secular- environmental).

<u>THE SEVEN TRUMPETS</u>	<u>THE SEVEN PLAGUES</u>
1. Hail fire and blood cast on <i>the earth</i> (Rev. 8:7)	First vial poured upon <i>the earth</i> (Rev. 16:2)
2. A burning mountain cast into <i>the sea</i> (Rev. 8:8)	Second vial poured on <i>the sea</i> (Rev. 16:3)
3. A great star fell on <i>rivers and fountains</i> (Rev. 8:10)	Third vial poured on the <i>rivers and fountains</i> (Rev. 16:4)
4. The fourth part of <i>the sun</i> , moon and stars smitten (Rev. 8:12)	Fourth vial poured upon <i>the sun</i> (Rev. 16:8)
5. The <i>bottomless pit</i> was opened (Rev. 9:1)	Fifth vial poured upon the <i>seat of the beast</i> (Rev. 16:10)
6. The four angels bound in <i>Euphrates</i> loosed (Rev. 9:14,15)	Sixth vial poured upon the river <i>Euphrates</i> (Rev. 16:12)
7. The kingdoms of this world become the kingdoms of our Lord (Rev. 11:15)	Seventh vial poured on the air - it is done (Rev. 16:17)

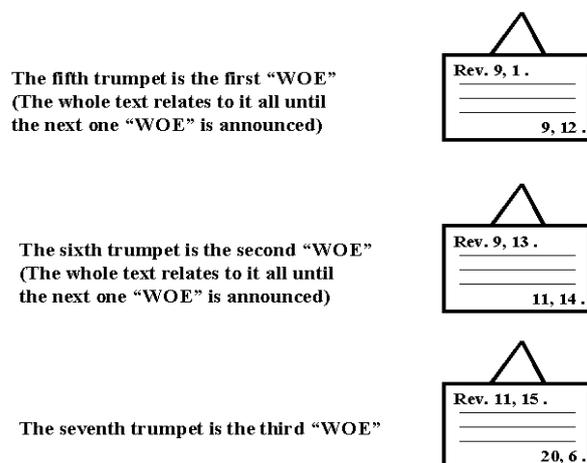
* <http://www.prophesyagain.com.au/josiah-litch.html>

Revelation 9:15 never suggested the use of the day-year principle. This text is meant to discern the exact moment in history. It is about an important moment and not about a period of time! It looks like that from this moment (that is the start of the sixth trumpet) we should start to count the 1260 period (the witnessing of the two witnesses), and add the 1290 period (the human authority placed over God's authority, the little horn, the Sunday's law in its mild and severe form) and the period 1335 after that the freeing God's voice is heard and Christ is about to come (nobody knows about the day and the hour). At the end of 1335 days Daniel resurrects and receives his heritage with all saved.

The Discovery!

The regularity of the seals should be applied to the trumpets also (which are part of the seventh seal). From the moment when one of the seals is announced, the whole text relates to it all until the next one is announced. The division of the Bible in chapters confuses and should not be regarded as unchangeable.

From the moment when one of the trumpets is announced, the whole text relates to it all until the next one is announced. The division in chapters confuses and should not be regarded as unchangeable.



The sixth and the seventh trumpet are the only trumpets that contain more visions, just like the sixth and the seventh seal!

The sixth trumpet contains following visions:

1. The evil in a form of a human movement that is described in detail about the hour, day, month and year when it will be controlling the world (Rev.9,13 -9,21).
2. Great message preached since 1844 to the world and soon becomes the loud cry. (Rev.10:1-11)
3. The time of the pre-advent judgement connected with the period of 1260 days, that is three and a half years. The apotelesmatic 1260 days are directly connected with the pre-advent judgement. It becomes very clear after the text is grammatically analyzed. There is no talk about the French Revolution, it is the pre-advent judgment mentioned here, that is it's second phase starting with the Sunday Law-the judgement over the living. Everything reminds of the Christ's prophecy about Elijah's second coming. Elijah stays for the people of God, who will witness in the power of the latter rain for 3 and a half years or 1260 days. (Rev.11, 1-14) right before Christ's coming.

If in the seventh trumpet the secret of God is finished, then in the sixth the witnessing must have it's peak, and end with the start of the seventh trumpet. All three visions relate directly or indirectly (the second one) to the same period of time described by the sixth trumpet, and that is the short time of little tribulation with it's starting point-the Sunday law. That is the time of the Loud Cry, or the time of the Third Angel's Message!!!

Sixth trumpet =second “WOE”= harvest of the Earth =time of mercy= The Loud Cry= Little Tribulation= Sunday Law = Judgement over the living = marriage of the Lamb!

The Discovery!

The seventh trumpet contains following visions:

- 1. The kingdom of Christ begins and He comes to judge all (Rev.11:15-18)
2. The beginning of the pre-advent judgement (Rev.11:19) ←
3. A short summary of the great controversy between Christ and Satan. The historical role of the little horn 1260 years. The announcement of the last days. (Rev. 12:1-13).
4. The healing of the deadly wound of the little horn and his reign of 1260 days before the coming of Christ. Sunday Law. (Rev.13:1-18)
5. 144.000 have suffered all this and now they are in Heaven. They were the messengers of the Three Angels message and there was no lie in their mouth. (Rev. 14:1-13). This vision looks at the future, after Christ's return. It is a digression from the future.
6. The sixth and the seventh trumpet relate here to the type of the harvest.
- 7. Seven evils, time of mercy is finished. Nobody can come to the Sanctuary no more (Rev. 15:5-8). ←
The end of the pre-advent judgment. Christ changes his priest robe into the king's garment!

All these visions, as a part of the last seventh trumpet, carry its announcement: the end of the time of mercy, great tribulation period, seven evils, killing decree, and Christ's coming.

Seventh trumpet=third “WOE”=gathering of the clusters of the wine= harvest = God's judgment and coming = end of mercy = great supper of God!

WHAT PARTS OF REVELATION RELATE TO HISTORY, WHAT PARTS DESCRIBE THE PRESENT AND WHAT ARE FUTURE EVENTS?

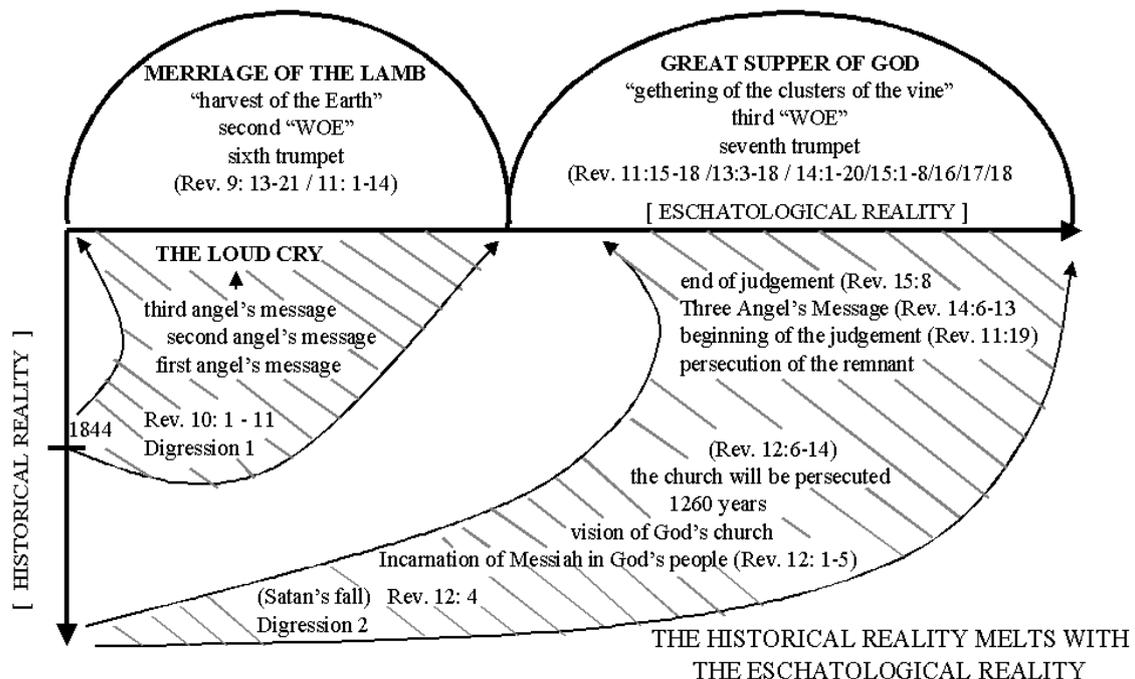
The seven churches were understood as individual phases in time and they have mostly already fulfilled their historical context. The last one – Laodicea – describes the present church. Laodicea is today in its last lukewarm phase and soon it will be transformed into a winning dynamic movement of God's remnant. Sunday Law and Latter Rain are still to come.

The six seals None of the first six seals has been completely fulfilled yet, but all of them are in the last phase of their fulfillment. When the fifth and the sixth seal are fulfilled, then comes the time for the fulfillment of the seventh seal. We live in the time when we will soon be witnesses of the fulfillment of the fifth and the sixth seal.

The seventh seal is for us still a future event, but it is very close. Every historical description of the seventh seal has to be understood as a digression that clarifies reasons and consequences. The twelfth chapter can not be understood as a future event just because we have seen that the seventh seal relates to the future. Because the seventh seal is an end time event, it is logical that inside it we can find a summary of the common conditions that rule in the last days with historical digressions which clarify the future.

It is much easier to understand what these digressions have to do with the trumpets if we understand the meaning of the word digression. Textual digressions never influence the progression in a speech or text and thus the digression inside the sixth and the seventh trumpet does not influence the progression of the trumpets.

SCHEME: Textual Digressions



The succession of the text shows time succession in two levels:

1. Level of the "basic chronological" succession of events described by series: seals-trumpets-evils
2. Level of textual digression with its personal chronological succession that melts with the "basic chronological" succession of events.

We can conclude that Revelation develops linear to a certain peak, but the problem is that these sequences contain textual digressions that have its own development but finally they melt with the basic time and textual progression. This happens in three places in the text and that confuses and unables us to see Revelation as a coherent literature model.

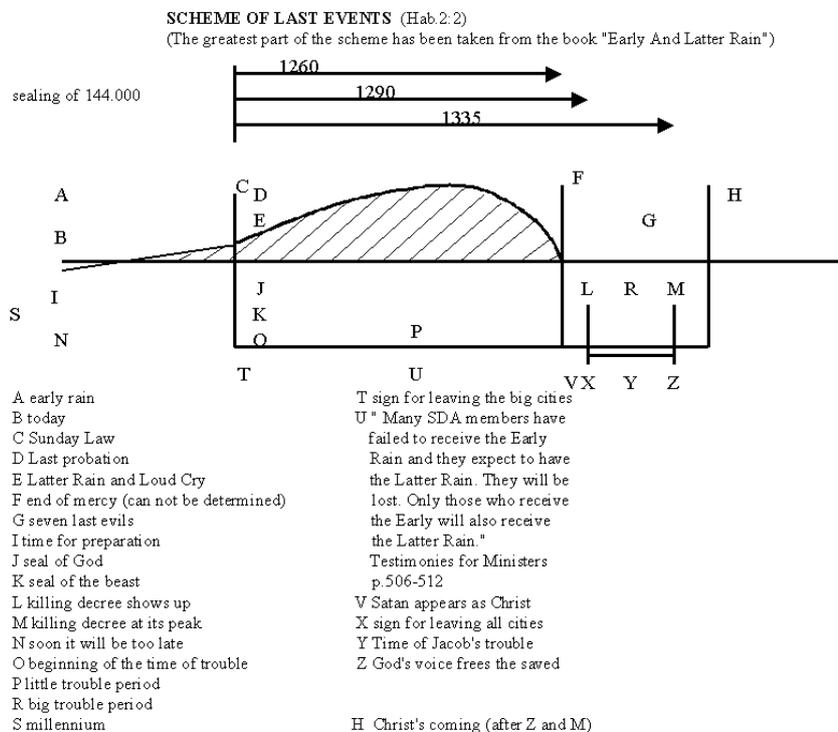
The places are:

1. digressive vision in the sixth seal (Rev. 6:12-17),
2. digressive vision in the tenth chapter (rev. 10:1-11),
3. digressive vision in Rev.11:19/12:1-18/13:1-18/14:1-20.

Each one of these digressions follows the basic chronology of events. In the first case the digression comes from the future, and in the other two cases from the past. In first case it is very short compared to the one from the tenth chapter, and the one that starts in 11:19 is so long and complicated that it is no wonder that it confuses every Bible student until it is seen as a digression of the basic linear succession of events. The model of "textual digressions" as I see it, solves many problems and offers an easy review of the textual structure.

THE SCHEME OF NEW DISCOVERIES OF THE SEVENTH SEAL PROPHECY

This scheme does not have the goal to determine the end of the time nor the date of Christ's coming, as it may look like at a first glance!!!!



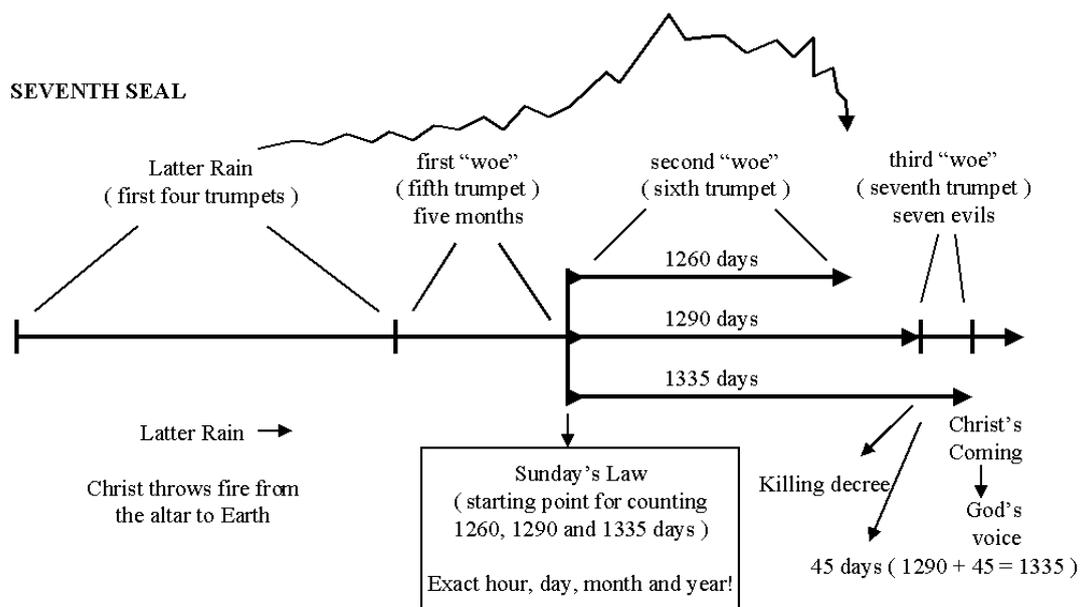
"Christian has a chart on that all signs for Heaven are shown. He should not guess anything." GC 598

A part of the tenth and the eleventh chapter are a chronological part of the sixth trumpet or the second "woe". The sixth trumpet begins by freeing the four angels who are tied by the river Euphrates. They were ready to kill one third of the people in an hour, day, month and year. These are the moments when we should begin to count the 1260 days described in the eleventh and the thirteenth chapter of Revelation. That means that the outpouring of the Latter Rain will happen shortly before the Sunday's law (time of little trouble).

The first four trumpets will stir up the world and move people to think. The fifth trumpet shows that Satan does not sleep and that he will have the power to do something important with those who do not have the seal of God "on their foreheads" for 5 months or 150 days. At the end of these 150 days the Sunday Law comes out in its mild form and this is the beginning of little trouble period. At this point begins also the second phase of the pre-advent judgement – the judgement over the living!

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The Loud Cry has its full intensity now, and this is the time described in 18th chapter of Revelation – the call for leaving Babylon.



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