

## Chapter Six

The Lamb has been introduced as worthy of receiving His inheritance, which includes both salvation for believers and judgment against the unrepentant. This chapter introduces us to those various judgments. It begins with four seals, which let loose various forms of calamity. The fifth seal reveals those who have been martyred, who cry out to God to execute judgment. They are given something to comfort them and counseled to wait until the persecution of other martyrs is complete. The sixth seal shakes up spiritual and earthly authority, causing the Jews (and others) to try and conceal themselves from Christ's judgment.

The seals, trumpets and bowls are depictions of similar conditions revealed in different ways. Failure to understand this precept has led many astray.

### Six Seals

**6:1 And I saw when the Lamb broke one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder, "Come."**

These seals are preparatory judgments. They are not universal, but only affect "a fourth of the earth." (verse 8) It is within this context that we understand the actors. Verse 11 also implies that a certain Christians are martyred, but not all. Since the Jews promoted the murder of God's people—OT prophets and NT Christians—it is the Jewish "world" to which the chapter refers. This is also emphasized in the bowls of wrath. Shoving this all into the distant future would have brought no comfort to these early Christians.

*Thunder:* God's voice is in the thunder. (Exo 19:19; Job 37:4; 40:9) Those who contend with the Lord will be shattered; against them He will thunder in the heavens, the Lord will judge the ends of the earth; and He will give strength to His king, and will exalt the horn of His anointed. (1 Sam 2:10) This thunder causes men to fear. (Exo 19:20; 1 Sam 12:18; Psa 77:18; 104:7)

*"Come":* This order is the prelude prior to breaking each of the first four seals. It commands the dispatch of a particular phase of judgment. The command to "come" is only directed to the four horses; the remaining three seals are broken without any preamble, but merely present "situations." 'Come' sometimes refers to a *coming together* for the purpose of arranging a transaction. (Gen 11:3; Exod 32:1; Jud 4:22; etc) In conjunction with authority (voice of thunder = God's voice), it is a command to *do* something. The centurion told Jesus, "I am a man under authority, with soldiers under me; and I say to this one, 'Go!' and he goes, and to another, 'Come!' and he comes, and to my slave, 'Do this!' and he does it." (Matt 8:9) Jesus told Peter to "Come!" (out of the boat), where the disciple disembarked, walked on the water, and came toward Jesus. (Matt 14:29) It's a command to obey, to which the horses and their riders take heed.

**6:2 And I looked, and behold, a white horse, and he who sat on it had a bow; and a crown was given to him; and he went out conquering, and to conquer.**

To help the reader understand the four horsemen of Revelation, read about four similar horsemen in Zechariah:

I saw in the night, and behold, a man riding on a red horse! He was standing among the myrtle trees in the glen, and behind him were red, sorrel, and white horses. Then I said, "What are these, my lord?" The angel who talked with me said to me, 'I will show you what they are.' So the man who was standing among the myrtle trees answered, 'These are they whom the LORD has sent to patrol the earth.'" (Zech 1:8-10)

Again I lifted my eyes and saw, and behold, four chariots came out from between two mountains. And the mountains were mountains of bronze. The first chariot had red horses, the second black horses, the third white horses, and the fourth chariot dappled horses—all of them strong. Then I answered and said to the angel who talked with me, "What are these, my lord?" And the angel answered and said to me, "These are going out to the four winds of heaven, after presenting themselves before the Lord of all the earth. The chariot with the black horses goes toward the north country, the white ones go after them, and the dappled ones go toward the south country." When the strong horses came out, they were impatient to go and patrol the earth. And he said, "Go, patrol the earth." So they patrolled the earth. (Zech 6:1-7)

Both Zechariah and Revelation depict the horses and their riders as deliverers of God's wrath. There is also a similar description in Ezekiel 14, where God gave the city of Jerusalem over to judgments.

For thus says the Lord GOD: How much more when I send upon Jerusalem my four disastrous acts of judgment, sword, famine, wild beasts, and pestilence, to cut off from it man and beast! (Eze 14:21)

In Revelation, the horsemen seem to correspond to sword, famine, disease, and earthquakes—all symbols of other things. They are the same judgments that Jesus predicted would come upon the Jews, bringing about the end of that dispensation. (Matt 24:6, 7; Mark 13:8; Luke 21:10, 11) Why men disregard this wealth of preexisting evidence in exchange for wild and fanciful stories of "end times" is baffling.

*A white horse:* Horses are carriers of judgments, dispatched to wage war. Pharaoh's horses and chariots pursued the Israelites when Moses led them out of Egypt. (Exo 14:9) God warned the Hebrews not to place their faith in the strength and speed of horses (Psa 20:7) or to breed horses. (Deut 17:16) As previously noted, they are symbols of God patrolling the earth to gauge the level of peace. (Zech 1:10-11)

The white horse shows up twice in Revelation. False teachers have wrongly defined the white horse of this chapter to be the future antichrist, a title found nowhere in Revelation. Since these same folks need to have antichrist in order to support their speculations, they have forced the text to place him here at the beginning. Chapter 19 describes another white horse and its rider as the Word of God. He is also the Word of God here. To infer that the white horse and rider is Satanic is approaching blasphemy. (Matt 12:31)

*He had a bow:* In this context of *conquering*, we consider the rider's bow as an instrument of war. If a man does not repent, (God) will sharpen His sword; *He has bent His bow and made it ready.* (Psa 7:12) It is called the "bow of war" (Zech 9:10) and the "bow of battle." (Zech 10:4) The bow and arrow was a weapon of war. Its range and power, coupled with an experienced archer on horseback could be a formidable, if not unassailable opponent. Arrows are symbolic of words that penetrate the inward parts. (Psa 64:3; Prov 25:18; Jer 9:8) God used them, usually in the form of prophets. (Isa 49:2) Satan has his "flaming darts" which Christians extinguish with the words (shield) of faith. (Eph 6:16)

*Conquering and to conquer:* Present and future is implied. Strong's concordance defines *nikao* as "to subdue (literally or figuratively), overcome, prevail, get the victory." The rider being given a crown signifies the intent on establishing and maintaining a kingdom upon the earth. Keep in mind that Christ had three fronts to deal with:

- Phasing out of the Jewish nation and Mosaic Dispensation.
- Phasing in of the Gentiles into the New Covenant.
- Defeat of the spiritual powers of darkness.

Note the end of Revelation, where a white horse shows up again:

I saw heaven opened; and behold, a white horse, and He who sat upon it is called Faithful and True; and in righteousness He judges and wages war. (Rev 19:11)

That rider is defined as the Word of God. (19:13) *In righteousness* (white) *He judges* (horse) *and wages war* (bow). The first seal initiates sending the Word of God out to subdue and get the victory.

My word which goes forth from My mouth; it shall not return to me empty, without accomplishing what I desire, and without succeeding in the matter for which I sent it. (Isa 55:11)

It is most logical that the Word of God should be the first step in bringing about the rather long and complicated process of phasing out the Old Covenant and ushering in the New, bringing about salvation to all mankind. Without first establishing the standard of truth, there can be no reference point, nor can the guilty be held accountable. Paul said that, "until the Law sin was in the world; but sin is not imputed when there is no law." (Rom 5:13) God's truth is immutable and men are held accountable by it. In other words, the truth—God's word—must be laid down at the beginning. His Word makes up the Rule Book. The Holy Spirit's weapon is the Word of God (Eph 6:17), by which He "casts out demons."

### **6:3 And when He broke the second seal, I heard the second living creature saying, "Come."**

*The second living creature:* The first four seals are heralded by each of the four living creatures; the first seal by the first living creature, the second seal by the second, etc. The first living creature was the lion (king, strong) proclaiming the Word of God. The lion introduces Christ. The second creature (calf) announces the second seal—the red horse.

**6:4 And another, a red horse, went out; and to him who sat on it, it was granted to take peace from the earth, and that men should slay one another; and a great sword was given to him.**

The first horse represented a *righteous* judgment (horse = judgment); the second seal sends out a judgment associated with peace, war, and “a great sword.”

The color red is associated 26 times with the Red Sea, which provided God’s final delivery of Israel from Egypt. Typically, red is related to blood and sacrifice. Sheepskins dyed red were part of the OT tabernacle. (Exo 25:5; 26:14) The red heifer sacrifice (Num 19) was a detailed purification ritual required after a person had been defiled from physical contact with a dead body. In like manner, the red blood of Christ is God’s final delivery of mankind from sin. (Isa 1:18) What do the red horse and rider cause to happen?

- They remove peace from the (known) earth.
- They cause men to slay each other.
- A great sword is given to the rider.

The *horse* is a symbol of war while red (in this context) implies death. Who, exactly, are slaying one another? The removal of peace from the earth—translated *land*—could include any province or area. Care must be exercised in trying to identify these events as global. The scripture reveals the opposite:

Behold, a people are coming from the northland, and a great nation will be aroused from the remote parts of the earth. (Jer 6:22)

The “great nation” spoken of was Assyria, which was only a few hundred miles from Judah and Jerusalem. We today would not consider a few hundred miles the “remote parts of the earth.” Therefore, land and earth are used interchangeably to mean *the known inhabited region*. The earth (Greek—*γη*) generally refers to Palestine and the Jews, and is better understood in that sense. The same word occurs in Jesus’ Olivet discourse on the destruction of Jerusalem:

Woe unto them that are with child, and to them that give suck in those days! For there shall be a great distress in the land (*γη*), and wrath upon this people. (Luke 21:23)

In the context of (a) removing peace, (b) slaughter (c) sword, the red horse is a symbol of judgment and death by warfare. The war is spiritual, involving truth against lies.

Do not think that I came to bring peace on the earth; *I did not come to bring peace, but a sword*. For I came to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and a man’s enemies will be the members of his household. (Matt 10:34-36)

The sword to which Jesus referred was His word, which would split families apart. The first seal dispatched the Word of God. On the heels of the Word comes the “great sword.” It is now dividing, separating, and discerning.

For though we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. We are destroying *speculations* and every lofty thing raised up against the *knowledge* of God, and we are taking every *thought* captive to the obedience of Christ, and we are ready to punish all disobedience, whenever your obedience is complete. (2 Cor 10:3-6)

God's Word goes forth to conquer and establish the kingdom foretold to Nebuchadnezzar by Daniel (Dan 2:44). That kingdom is the church. The other kingdoms that fell (lit., *continually fall*) as a result includes every method outside of the gospel covenant. This causes division among those who reject Christ's kingdom. Great spiritual warfare and slaughter is the result of their rejection. Since God's truth is nowhere present in this environment, the next judgment comes as a result: spiritual starvation.

**6:5 And when He broke the third seal, I heard the third living creature saying, "Come." And I looked, and behold, a black horse; and he who sat on it had a pair of scales in his hand.**

*Third living creature:* This was the one with the "face like a man" (4:7), representing the human side of creation. It calls to laying waste humanistic means of salvation.

*Black horse:* Black is the absence of color or light. It portrays gloom (Job 3:5) and eternal judgment. (2 Pet 2:17; Jude 1:13) The sun turning black signifies the loss of spiritual light. (Micah 3:6) Black horses appear in Zechariah 6, "going forth to the north country." (Zech 6:6) Zechariah's vision spoke of God's judgment against Babylon, which was the strongest power at that time, both militarily and economically. The black horse in Revelation heralds in a time of famine, not for physical food, but for the Word of God:

"Behold, the days are coming," declares the Lord GOD, "when I will send a famine on the land—not a famine of bread, nor a thirst for water, but of hearing the words of the LORD." (Amos 8:11)

*Pair of scales in his hand:* Scales are symbolic of spiritual comparison. Let Him weigh me with accurate scales, and let God know my integrity. (Job 31:6) Daniel told Belshazzar, "You have been weighed on the scales and found deficient." (Dan 5:27) Scales represent a standard of truth.

**6:6 And I heard as it were a voice in the center of the four living creatures saying, "A quart of wheat for a denarius, and three quarts of barley for a denarius; and do not harm the oil and the wine."**

When I break your staff of bread, ten women will bake your bread in one oven, and they will bring back your bread in rationed amounts, so that you will eat and not be satisfied. (Lev 26:26)

Wheat and barley make bread, which is the "staff of life." *Staff* means *support*. Bread is necessary to support life:

He called for a famine upon the land; He broke the whole staff of bread. (Psa 105:16)

I am going to break the staff of bread in Jerusalem, and they will eat bread by weight and with anxiety, and drink water by measure and in horror, because bread and water will be scarce; and

they will be appalled with one another and waste away in their iniquity. (Ezek 4:16-17)

*A denarius:* Typically, a day's wages in that time. (Matt 20:2) A *measure* equaled a little under a quart and seems to be the amount necessary to nourish one person per day for a day's wages. In other words, people would be barely surviving, spiritually, trying to keep their spirits alive and healthy day by day. Oil and wine are used throughout scripture to mean God's blessing. (Psa 37:25; 104:15)

*Barley* is a grain known since early times. Because it was considered a food for slaves and the very poor, it was held in low esteem as a grain. In the Bible, barley was first associated with Egypt. (Exo 9:31) It was used as an offering of jealousy (Num 5:15), for fodder (1 Kgs 4:28), and for food. (Jud 7:13; John 6:5, 13)

*Wheat* was used for making bread. (Exo 29:32) Jesus, the Bread of Life, compared His death to a grain of wheat that had to die in order to produce fruit. (John 12:24) The lack of wheat meant hard times and calamity. (Joel 1:11; Jer 12:13) Our Christian lives are compared to a grain of wheat that must die in order to produce fruit. (John 12:24) The saved are also portrayed as wheat that God has brought (saved) into His barn. (Luke 3:17) These scriptures render wheat then, as something of great value.

*Oil* refers to olive oil. It was used as fuel for lamps (Exo 27:20), as anointing oil (Lev 2:1), as an article of commerce (1 Kgs 5:11), and for dressing wounds. (Luke 10:34) Since olive oil was used in the tabernacle services and throughout daily life, it was considered integral to the Jews' natural and spiritual life. It was a symbol of God's grace (Joel 2:19) and gladness. (Heb 1:9) Lack of oil for lamp fuel was a metaphor of not being ready for the Lord's appearing. (Matt 25:1-13) It is a symbol of the Holy Spirit's anointing. (See notes on 11:4)

*Wine* is used in a wide variety of metaphors, especially as a symbol for blood. (Isa 63:2-3; Luke 22:20) Used in a positive sense, wine symbolized abundance (Deut 7:13; 11:14), cheer and merriment (Jud 9:13; Ecc 10:19), refreshment (2 Sam 16:2), and gladness. (Psa 4:7; 104:15) The symbolism seems to imply that there would be a lack of real spiritual bread in the land, even while some light and sacrifice was extant.

Jesus claimed to be the Bread of Life (John 6:35; 48), which is used throughout scripture to mean spiritual sustenance. This sustenance is from the Word of God. In the beginning was the Word, and the Word became flesh and lived with us. He was the Light and Life of men. This lack of life and light is thus seen in the black horse of Revelation.

“It will come about in that day,” declares the Lord God, “That I shall make the sun go down at noon and make the earth dark in broad daylight (blackness)...I will send a famine on the land (barley and wheat scarce), not a famine for bread or a thirst for water, but rather for *hearing the words of the Lord*. And people will stagger from sea to sea...they will go to and fro to seek the word of the Lord, but they will not find it.” (Amos 8:9-12)

Things weighed on the scales were necessary for life—spiritual or otherwise. Oil and wine—things that represent blessing—are routinely available. This imbalance could point to the Jews' false sense of security. They may have had an abundance of blessings, but they were dying on the inside. Spiritually

bankrupt. On the heels of this horse, comes death. Whatever Jerusalem had in its possession, it would not save them.

**6:7 And when He broke the fourth seal, I heard the voice of the fourth living creature saying, “Come.”**

The eagle with spread wings (fourth living creature) heralds in the gray horse. In this context, the spread eagle is a symbol of judgment. It’s a harbinger of Death.

**6:8 And I looked, and behold, an ashen horse; and he who sat on it had the name Death; and Hades was following with him. And authority was given to them over a fourth of the earth, to kill with sword and with famine and with pestilence and by the wild beasts of the earth.**

The Word of God conquers and establishes God’s church (white horse). *...on this rock I will build (establish) my church (kingdom), and the gates of hell shall not prevail against it.* (Matt 16:18) Division and war is the result (red horse). *I have not come to bring peace, but a sword.* (Matt 10:34) Spiritual starvation comes upon those who reject the True Kingdom (black horse). *...unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day.* (John 6:53-54) Death and Hell are God’s punishment (pale horse) and end result.

*Ashen horse:* Other translations use ‘pale’ or ‘gray.’ The Greek word *chloros*, is better translated as *green* or *pale yellow* (where we get the word *chlorine*). It comes from the word *chloe*, referring to green plants. God said, “I have given every green plant (*chloe*) for food.” (Gen 1:30) During the feeding of the multitudes, Jesus commanded them all to recline by groups on the green (*chloe*) grass. (Mark 6:39) It is not so much the *color* of the horse as it is the riders who sit on it.

*Death sat on it, with Hades following:* These two actors appear later on in Revelation, where they are both cast into the Lake of Fire together. Death and Hades are spiritual *conditions*, not places. They are two *concepts* riding on a judgment of death. Hades is defined as the grave, hell, or place of departed souls. The Greek word means *unseen*. In the story of the Rich Man and Lazarus, the former was in torment, while the latter lay in paradise—both places (conditions) are called *Hades*. Scripture however, usually refers to Hades in a negative sense. Death (Hades—the *grave*) will not have power over the church. (Matt 16:18) It is a lower region (Luke 10:15), and a place of spiritual torment, thirst, and agony. These words are descriptive of what the unsaved person will experience. (Luke 16:23ff) Jesus was not abandoned to Hades, meaning He was not left in the grave. (Acts 2:31)

*Fourth of the earth:* One-fourth typifies a *great part*. It’s not a mathematical term, like so many “scholars” claim. In prophetic scriptures, the fourth kingdom of Daniel’s vision crushed the preceding three. (Dan 2:40; 7:23) It was the *greater* kingdom. A fourth Persian king became richer (greater) than the three before. (Dan 11:2) The verse—*who can number the fourth part of Israel?*—implies a vast number that can’t be counted. A fourth of the earth then, implies “a large number of people” to be spiritually slain.

Go in through the narrow gate, for wide is the gate and broad is the way that leads to destruction, and many—a fourth part of the earth—there are who go in through it. (Matt 7:13)

*Kill with sword:* A common OT sign of death and war (Psa 63:10; Prov 5:4; SOS 3:8; Isa 1:20, etc), usually as punishment from God. The sword is also a common symbol describing the word of God (Eph 6:17; Heb 4:12), and also the words of men. (Psa 57:4; 64:3; Prov 12:18)

*Kill with famine:* Famine was considered to be the disgrace of a nation. (Ezek 36:30) It was usually part of God's judgment. (Jer 44:12; Ezek 6:12) A God-sent famine was not always related to physical food, but people starving for God's Word. (Amos 8:11) Famine is called breaking the "staff (branch or support) of bread." (Ezek 5:16) God will starve all the gods of the earth (Zeph 2:11), meaning, His truth will prove them all false.

*Kill with pestilence:* Pestilence (Jer 21:6) and plague (Num 11:33) refer to contagious diseases of epidemic proportions which God sent as judgments upon both Israel and certain pagan nations. Pestilence wiped out both mankind and cattle. (Jer 21:6) It typically killed those who tried to escape the sword by seeking protection in a fortified city. (Ezek 33:27) Being contagious, it struck populated areas (Lev 26:25), and spared those who left the cities. (Jer 21:9) Angels were agents of pestilence in the OT. (2 Sam 24:15-16) Christ used pestilence to judge the prophetess Jezebel because she was leading believers away from the truth. (Rev 2:20-23)

(Do not be afraid) of the pestilence that stalks in darkness, or of the destruction that lays waste at noon. A thousand may fall at your side, and ten thousand at your right hand; but it shall not approach you. You will only look on with your eyes, and see the recompense of the wicked. For you have made the Lord, my refuge, even the Most High, your dwelling place. No evil will befall you, nor will any plague come near your tent. (Psa 91:6-10)

*Kill with wild beasts of the earth:* The Bible often uses 'beast' to figuratively describe foolish, ignorant, and brutish behavior. For example, "I was like a beast before You." (Psa 73:22) The apostle Paul wrote, "I have fought with beasts at Ephesus" (1 Cor 15:32), describing the Jews who fought ferociously against him and the Gospel which he preached.

As previously discussed, the *earth* typically refers to the land of Judah. Thus, these wild beasts come from the Jewish midst. In speaking against Jerusalem, note how these same four symbols appear:

I will send on you *famine* and *wild beasts*, and they will bereave you of children; *plague* and bloodshed also will pass through you, and I will bring the *sword* on you. I, the Lord, have spoken. (Ezek 5:17)

All of these symbols describe a bringing down of the greater part of Israel.

Those who contend with the Lord will be shattered; against them He will thunder in the heavens, the Lord will judge the ends of the earth; and He will give strength to His king, and will exalt the horn of His anointed. (1 Sam 2:10)

A cup is in the hand of the Lord, and the wine foams; it is well mixed, and He pours out of this; surely all the wicked of the earth must drain and drink down its dregs...and *all the horns of the wicked He will cut off*, but the horns of the righteous will be lifted up. (Psa 75:8-10)

Note the same symbolism and reason for it in Jeremiah:

Thus says the Lord of hosts, “Behold, I am sending upon them the *sword, famine, and pestilence*, and I will make them like split-open figs that cannot be eaten due to rottenness. And I will pursue them with the *sword*, with *famine* and with *pestilence*; and I will make them a terror to all the kingdoms of the earth, to be a curse, and a horror, and a hissing, and a reproach among all the nations where I have driven them, *because they have not listened to My words*,” declares the Lord, “*which I sent to them again and again by My servants the prophets; but you did not listen*,” declares the Lord. (Jer 29:17-19)

These four horses symbolize pronouncements of judgment upon Jerusalem, which is why we see the familiar OT language. They involve *words* that destroy and conquer, not literal weapons. They also tear down those human institutions into which men put their trust. The Jews rejected God’s warnings and the result of their disobedience brings spiritual death and destruction. To summarize:

- Sword = words.
- Famine = starved for lack of God’s truth.
- Pestilence = made sick and weak to bring about their capture. (Lev 26:25)
- Wild beasts = devoured.

What is portrayed in this grand language is really a simple NT theme: Those who refuse to come to Christ have only one alternative: accepting what is false. They are made sick and weak (pestilence) as a result, carried away into captivity by sin. The wild beasts lay in wait for their souls. During the destruction of Jerusalem, there were many zealots who claimed that God would save them, even while the Romans were slaughtering and burning them.

*But for the present sedition, one should not mistake if he called it a sedition begotten by another sedition, and to be like a wild beast grown mad, which, for want of food from abroad, fell now upon eating its own flesh.* (Josephus, *Wars*, V. ch 1. sect 1)

*...neither did any other city ever suffer such miseries, nor did any age ever breed a generation more fruitful in wickedness than this was, from the beginning of the world.* (Josephus, *Wars*, V. ch 10. sect 5)

**6:9 And when He broke the fifth seal, I saw underneath the altar the souls of those who had been slain because of the word of God, and because of the testimony which they had maintained;**

The first four seals introduce significant distress upon the Jews, chiefly as a result of their own closed-mindedness. Rejection of the truth had consequences for God’s people, many of who were slain as a result. The fifth seal therefore, gives them a sign of comfort and promise in the midst of tribulation. Whereas the red and black horses represent judgments on the Jews from *within*, the pale horse and rider afflict them from *without*.

*Fifth seal:* In Leviticus, the number ‘5’ is used many times as a number required for sacrificial peace offerings. This may be significant in relation to the souls beneath the altar (sacrificed), who are told to be at rest for awhile. However, the number also refers to *insufficiency*. The faithful remnant of

God's people is small, and is referred to in scripture where "five shall chase a hundred." (Lev 26:8) When Jesus desired to feed the multitudes, His disciples complained that they only had five loaves of bread. (Matt 14:17) To men, five loaves wasn't sufficient to do the job, but it was enough to glorify God.

The 5<sup>th</sup> scroll was just that—the 5<sup>th</sup> in line to be revealed. Reading too much into the symbolism can lead to erroneous conclusions.

*Underneath the altar:* Being "underneath" something implies several things. It can describe a position of inferiority (Deut 28:13), or rank, such as the chain of command within the church or within marriage. (1 Cor 11) There are those *under* Law, and those *under* grace. (Rom 6:14) It also signifies devotion, such as Paul being under obligation to Greeks and barbarians. (Rom 1:14) In Revelation however, the souls are *protected* because the altar *covers* them.

Where is this altar? Some assume it to be the altar in heaven, portrayed in 9:13. These saints however, were slain upon the *earth*. This is the altar; they are *under* the earth, not yet resurrected. They are still under God's loving care even though they are dead. They are the blood of righteous Abel, crying from the earth to God. (Gen 4:10)

*Word of God:* The title and person of Jesus Christ, as portrayed in 19:13. Jesus is called the Word of God (John 1:1, 14), the culmination of God's plan of reconciling the world to Himself. (2 Cor 5:18-19) The word of God abides in all believers (Col 3:16; 1 Jo 2:14) and is thus multiplied throughout the earth. (Acts 12:24) It is the Living Force by which we are re-born. (1 Pet 1:23) It is also the Truth (John 17:17; 2 Tim 2:15; James 1:18), and ultimately, the Gospel. (Col 1:3) These saints were killed because of what they believed—the resurrected Christ.

*Testimony they had maintained:* The testimony of Jesus *is* the spirit of prophecy. (19:10) John wrote that he "bore witness to all that he saw, and to the testimony of Jesus." (Rev 1:2) He also stated that this testimony had brought about their persecution. (1:9) The woman of chapter 12 had offspring who were attacked by Satan for holding onto Christ's testimony. (12:17) John himself had been exiled to Patmos because of the "word of God and the testimony of Jesus." (1:9) These same saints appear toward the end of Revelation, no longer under the altar—buried in the earth—but resurrected.

I saw thrones and they sat upon them, and judgment was given to them. *And I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark upon their forehead and upon their hand; and they came to life and reigned with Christ for a thousand years.* (Rev 20:4)

**6:10 and they cried out with a loud voice, saying, "How long, O Lord, holy and true, wilt Thou refrain from judging and avenging our blood on those who dwell on the earth?"**

*Loud voice* has already been seen to indicate a voice heard in heaven, earth, sea, and in the grave. (See notes on 5:2.) These dead souls are earnest in their plea for God to hurry up and exact vengeance on "those who dwell on the earth." This is all symbolic. God told Cain, "The voice of your brother's blood is crying to Me from the ground." (Gen 4:10) It wasn't *literally* crying out, but was a testament or testimony. The martyr's blood was therefore, a testimony before God, who demanded justice for His own Name's sake.

Shall not God bring about justice for His elect, who cry to Him day and night, and will He delay long over them? I tell you that He will bring about justice for them speedily. (Luke 18:7-8)

*Those who dwell on the earth:* God's judgments fall on those who dwell on the earth. (8:13) Those who "dwell in the land" refer to those in the land of Judea, specifically, the persecuting Jews. They are the ones who rejoice over the death of the Two Witnesses (11:10); they worship the beast and their names don't appear in the Book of Life (13:8); they are deceived by the "lamb-beast" who spoke like a dragon (13:14) and who also makes an image of that beast. They became drunk from the Great Harlot's wine of immorality. (17:2) Lastly, they will "wonder" about the beast "who was and is not and is to come." (17:8) These are the ones who "dwell on the earth."

**6:11 And there was given to each of them a white robe; and they were told that they should rest for a little while longer, until the number of their fellow servants and their brethren who were to be killed even as they had been, should be completed also.**

*White robe:* White robes only appear in a few places in the bible. A robe could symbolize a covering of shame (Psa 109:29) or one of righteousness. (Isa 61:10) The Prodigal Son was given "the best robe." (Luke 15:22) These robes were white, signifying purity—coverings of righteousness. The angel at Jesus' tomb wore one. (Mark 16:5) The saved appear later in Revelation, standing before the throne, their robes made white by being washed in Jesus' blood. This is the "righteousness in Christ" of which Paul speaks. (Rom 3:22; 5:17, etc)

*Rest for a little while longer:* The first instance of rest is when God rested on the seventh day. (Gen 2:2) The Israelites "rested" in the Sabbath during their 40-year wandering in the wilderness. (Exo 16:30) This day of rest was made holy. (Exo 20:11) On the flip side, those who worship the beast "have no rest day and night" (Rev 14:11), while the dead who die in the Lord rest from their labors. (14:13) Those who disobey God will not rest.

Concerning the seventh day, "And God rested on the seventh day from all His works"; and again in this passage, "They shall not enter My rest." Since *therefore it remains for some to enter it, and those who formerly had good news preached to them failed to enter because of disobedience.* There remains therefore a Sabbath rest for the people of God. For the one who has entered His rest has himself also rested from his works, as God did from His." (Heb 4:4-6; 9-10)

This rest in Christ therefore, is the Christian's Sabbath, and is specifically applied to the souls under the altar. They were there *because* of Christ, and therefore rested *in* Him.

*Until the number of their fellow servants to be killed is complete:* This statement implies a finite time period, not something that extends throughout time. The souls under the altar were to rest *until* certain others were martyred also. This persecution had a completion date established by God. This is not natural death as experienced by most. They were "brethren who were to be killed *as they had been.*" Once the persecution and murder of fellow servants were done, the souls under the altar would come out of their rest and appear later to reign with Christ. The specific duration speaks of allowing the Jews time enough to "fill up the measure" of God's wrath:

For you, brethren...also endured the same sufferings at the hands of your own countrymen, *even as they did from the Jews*, who both killed the Lord Jesus and the prophets, and drove us out. They are not pleasing to God, but hostile to all men, hindering us from speaking to the Gentiles that they might be saved; with the result that *they always fill up the measure of their sins. But wrath has come upon them to the utmost.* (1Thes 2:14-16)

We must keep in mind that Christian persecution has gone on since the time of Christ and has gotten increasingly worse. While many think the Romans take most of the blame for killing Christians, their efforts are paltry. More than 43 million Christians have been killed for their faith since Jesus' crucifixion.

- It has been estimated that more Christians have been martyred in the 20th Century than in all the prior 1,900 years combined.
- There have been more than 26 million documented cases of martyrdom in this century alone.
- More than 200 million Christians in over 60 nations face persecution each day—60% of these are children.
- 150,000 to 165,000 are martyred each year. <sup>1</sup>

**6:12 And I looked when He broke the sixth seal, and there was a great earthquake; and the sun became black as a sackcloth of hair, and the whole moon became like blood;**

The number '6' in scripture is the number of man, and falls short of completeness (symbolized by the number '7').

- Man was made on the 6<sup>th</sup> day. (Gen 1:31)
- Gathering of the fields (man's work) was done on the 6<sup>th</sup> day. (Exo 16:22; 23:10)
- The Passover feast lasted 6 days, to remember God's redemption (of human beings) from Egypt. (Deut 16:8)

The number of the beast is explained in 13:18 as being "the number of man." It is appropriate, then, that the 6<sup>th</sup> seal brings down "the great day of wrath" on mankind.

*Great earthquake:* Every time we have a couple of earthquakes on the planet, crackpots use them as "proof" that the so-called End Times are just around the corner. Like everything else in this book, earthquakes are symbols of something else, namely, *a great upheaval*.

While there is no empirical data supporting it, earthquakes were to usher in the fall of Jerusalem. (Matt 24:7; Mark 13:8; Luke 21:11) This tells me that the reference is indeed symbolic. The phrase appears seven times in Revelation. It always comes as a judgment from God (Isa 29:6) which is caused by His presence. (Ezek 38:19, 20) An earthquake accompanied Jesus' death (Matt 27:54) and resurrection. (Matt 28:2) If *earth* means Palestine, we have here a "great upheaval" of human institutions. Jerusalem's sins and her humanistic religious system is shaken. Note the similarity of this imagery in Isaiah:

The earth is broken asunder, the earth is split through, the earth is shaken violently. The *earth*

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<sup>1</sup> This information is easily found through Google.

reels to and fro like a drunkard, and it totters like a shack, for *its transgression* is heavy upon it (men, not the planet), and it will fall, *never to rise again*. So it will happen in that day, that the Lord will punish the host of heaven, on high, and the kings of the earth, on earth (by earthquakes). And they will be gathered together like prisoners in the dungeon, and will be confined in prison; and after many days they will be punished. Then the moon will be abashed and the sun ashamed, for the Lord of hosts will reign on Mount Zion and in Jerusalem, and His glory will be before His elders. (Isa 24:19-23)

Note the prophet's words, *the earth...will never rise again*. The exalted will be brought low. (Isa 26:5; 29:4) This shaking causes the weak things to fall, thereby revealing the things able to stand, as in God's kingdom:

“Yet once more” denotes the removing of those things which can be shaken, as of created things, in order that those things which cannot be shaken may remain. (Heb 12:27)

*Sun...black as a hair sackcloth*: Another common OT symbol, meaning the loss of truth and direction. Note how earthquakes and heavenly powers are shaken together:

Before them the *earth quakes, the heavens tremble, the sun and the moon grow dark, and the stars lose their brightness*. And the Lord utters His voice before His army; surely His camp is very great, for strong is he who carries out His word. The day of the Lord is indeed great and very awesome, and who can endure it? (Joel 2:10-11)

“It will come about in that day,” declares the Lord God, “That I shall make the *sun go down at noon and make the earth dark in broad daylight*. Then I shall turn your festivals into mourning and all your songs into lamentation; and *I will bring sackcloth on everyone's loins* (children born in despair) and baldness (shame) on every head. And I will make it like a time of mourning for an only son, and the end of it will be like a bitter day. Behold, days are coming,” declares the Lord God, “When *I will send a famine on the land*, not a famine for bread or a thirst for water, but rather for hearing the words of the Lord. And people will stagger from sea to sea (*the earth reels to and fro like a drunkard, and it totters like a shack*—Isaiah 24), and from the north even to the east; they will go to and fro to seek the word of the Lord, but they will not find it.” (Amos 8:9-12)

*Moon like blood*: These signs were also spoken of by Peter in Acts 2:20. The apostle stated quite clearly that what was happening on the Day of Pentecost was what Joel had predicted. Some insist that only part of the prophecy was fulfilled on Pentecost. Prophecy does not consider Time in most cases. Once the ball started rolling, so to speak, the prophecy was *in the act* of fulfillment. Even the prophecies concerning Christ were fulfilled in steps of birth, life, death, resurrection, and the setting up of the church. The prophecies themselves, however, were written as if they were a singular event.

God put the moon where it is today. (Psa 8:3) It is an *established* heavenly power (Psa 89:37), and the light of the night. (Joel 3:15; Matt 24:29) Blood is indicative of life or death, depending on context.

The first prophetic use of the moon appears in Joseph's dream, where the sun, moon, and stars bow down to him. (Gen 37:9) The sun symbolized his father, the moon his mother, and the stars represented his brothers. As the sun (father) rules the day, the moon's lesser light, or authority, rules in the husband's absence.

‘Moon’ (Hebrew—*chodesh*) in the OT is the same word for ‘month.’ The moon determines the

interval for cyclical events (Gen 38:24); or marks anew the beginning of a cycle. (Amos 8:5-6; Col 2:16) In Revelation, the moon appears 4 times: twice as a sign of coming judgment (6:12; 8:12); once as a simile of Joseph's dream (12:1); and as a light for the kingdom that will no longer be needed. (21:23) The following OT prophecies describe it this way:

The stars of heaven and their constellations will not flash forth their light; the sun will be dark when it rises, and the moon will not shed its light. *Thus I will punish the world for its evil*, and the wicked for their iniquity; I will also put an end to the arrogance of the proud and abase the haughtiness of the ruthless. I will make mortal man scarcer than pure gold, and mankind than the gold of Ophir. Therefore I shall make the heavens tremble, and the earth will be shaken from its place at the fury of the Lord of hosts in the day of His burning anger. (Isa 13:10-13)

The moon will be abashed and the sun ashamed, *for the Lord of hosts will reign on Mount Zion and in Jerusalem*, and His glory will be before His elders. (Isa 24:23)

The Lord of Hosts' reigning was thus to be more permanently fixed than the sun, moon, stars and planets, which the Jews considered to be everlasting entities. The moon was seen as a permanent fixture in the heavens, and its end was prophetic of God doing away with His covenant:

Thus says the Lord, who gives the sun for light by day, and the fixed order of the moon and the stars for light by night, who stirs up the sea so that its waves roar; the Lord of hosts is His name: *"If this fixed order departs from before me,"* declares the Lord, *"Then the offspring of Israel also shall cease from being a nation before me forever."* (Jer 31:35-36)

Concerning the Jews' exile into Babylon, the moon was symbolic of God threatening to remove His promise and protection from Israel:

"When I extinguish you, I will cover the heavens, and darken their stars; I will cover the sun with a cloud, and the moon shall not give its light. All the shining lights in the heavens I will darken over you and will set darkness on your land," declares the Lord God. "I will also trouble the hearts of many peoples, when I bring your destruction among the nations, into lands which you have not known." (Ezek 32:7-9)

Jesus used this same language concerning the destruction of Jerusalem. (Matt 24:29; Mark 13:24; Luke 21:25) Since the moon governed times and seasons, the metaphor suggests that all festivals and activities in which the Jews placed so much confidence would be wiped out. The moon would turn to blood. What they had considered immovable and unchangeable, would be destroyed. All of the OT prophecies just listed above would trigger the Jewish mind as to Revelation's meaning here—God was going to pull the plug on Israel for her sins.

**6:13 and the stars of the sky fell to the earth, as a fig tree casts its unripe figs when shaken by a great wind.**

*Stars falling to earth:* Stars were considered permanent and unshakable fixtures in the heavens (See notes on 1:20). They represent authorities cast down from their lofty positions in the spiritual realms. They represent spiritual leaders, as seen in the stars held in Christ's right hand. (See notes on 1:16 and 2:28) Note Daniel's vision:

(A small horn—king) grew up to the host of heaven and *caused some of the host and some of the stars to fall to the earth*, and it trampled them down. It even magnified itself to be equal with the Commander of the host; and it removed the regular sacrifice from Him, and the place of His sanctuary was thrown down. And on account of transgression the host will be given over to the horn along with the regular sacrifice; and *it will fling truth to the ground* (stars falling) and perform its will and prosper. (Dan 8:10-12)

This hearkens to Jezebel leading people astray with her false doctrines. Daniel was told that the vision pertained to the “time of the end,” (Dan 8:19) to “many days in the future.” (8:26) It pointed to the end of the Mosaic Dispensation. The understanding of the vision was explained to Daniel:

A king will arise, insolent and skilled in intrigue. And his power will be mighty, but not by his own power, and *he will destroy to an extraordinary degree and prosper and perform his will; He will destroy mighty men and the holy people* (stars/truth falling to earth). And through his shrewdness he will cause deceit to succeed by his influence (a ruling liar); and he will magnify himself in his heart, and he will destroy many while they are at ease. He will even oppose the Prince of princes, but he will be broken without human agency. (Dan 8:23-25)<sup>2</sup>

Jesus made the same prediction concerning the destruction of Jerusalem, where He said, “Immediately after the tribulation of those days, the sun shall be darkened and the moon shall not give her light, and the stars shall fall from the heaven, and the powers of the heavens shall be shaken.” (Matt 24:29) All of Jerusalem’s leadership would end up in the slaughterhouse.

**6:14 And the sky was split apart like a scroll when it is rolled up; and every mountain and island were moved out of their places.**

*Sky split like a scroll*: A symbol used regarding God’s judgment of Edom. (Isa 34:4) The prophecy seems directed to “all the nations” (verse 2). The sky is another term for heavenly places:

All the host of heaven will wear away, and the sky will be rolled up like a scroll; all their hosts will also wither away as a leaf withers from the vine, or as one withers from the fig tree. (Isa 34:4)

Verse 12 provides us the meaning in plain language:

Its nobles—there is no one there whom they may proclaim king—and all its princes shall be nothing.

The KJV translates the passage, *the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places*. The interpretation favors this translation better. When the king of Babylon was predicted to fall, he is described as “falling from heaven.” (Isa

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<sup>2</sup> False teachers have popularly used this verse to support the notion of a future world leader. However, it is a clear and proven historical reference to Antiochus Epiphanes. These teachers want to completely ignore recorded history and promote their own predictions of the future. While history is verifiable, nothing of what they teach can be proved. When one world power doesn’t pan out to be what they predict, they merely wait for the next one. I imagine that even Satan himself rolls his eyes whenever one of these “prophecy experts” writes another book.

14:12) In other words, those in high positions—nobles, kings and princes—are likened to the heavenly powers being worn out, rolled up, and withered away. They are considered “heavenly” in the sense that they rule from lofty positions.

*Mountain moved:* ‘Mountain’ is used seven times in Revelation, three in the singular form and four in the plural. Mountains are kings. (Rev 17:9-10) The word means *to rear up*, as a mountain rears up over the plains. King Nebuchadnezzar was portrayed as a “mountain that filled the earth.” (Dan 2:35) Jerusalem was called God’s holy mountain. (Dan 9:16; Heb 12:20-22) The word not only typifies a ruler, but also their kingdom. The Lord called Babylon a “destroying mountain, one who destroys the whole earth.” (Jer 51:25) Again, a moved mountain suggests powers and kingdoms being removed from their established place.

*Islands moved:* Islands are indicative of faraway nations. (Isa 49:1) They are regarded in the same sense as nations. (Isa 40:15) The Lord reigns; let the earth rejoice; let the many islands be glad. (Psa 97:1)

The following verses indicate that the sixth seal stretches out to affect all of man’s exalted positions, both near and far, Jewish and Gentile.

**6:15 And the kings of the earth and the great men and the commanders and the rich and the strong and every slave and free man, hid themselves in the caves and among the rocks of the mountains;**

*Kings of the earth:* The first time this title is used in Revelation (1:5), Jesus Christ is the *ruler* of the kings of the earth. Throughout the rest of the book, these kings are wholly committed to rebellion against God and His Anointed. In chapter 21, however, the kings of the earth end up bringing their glory into the New Jerusalem. (21:24) They are the rulers of the Gentile nations. (1 Kgs 4:34; 10:23; Psa 102:15; 148:11, etc) Jesus considered the Romans to be kings of the earth. (Matt 17:25) Since this group appears many times in Revelation, we need to investigate their position in the book’s scheme.

The kings of the earth take their stand, and the rulers take counsel together against the Lord and against His Anointed. (Psa 2:2; Acts 4:26)

All the kings of the earth will give thanks to Thee, O Lord, when they have heard the words of Thy mouth. (Psa 138:4)

In a prophecy against the land, God said, “The Lord will punish the host of heaven, on high, *and the kings of the earth, on earth.*” (Isa 24:21) This was a cycle oft repeated in OT times, as God held kings accountable for the nation’s misconduct. When Joseph revealed his plan to save Egypt from starvation, Pharaoh replied, “Can we find any man like this, in whom the Spirit of God is?” Although this “king of the earth” was a heathen, he recognized the legitimacy of Joseph’s God. The scriptures record however, that “there arose a new king over Egypt, *who did not know Joseph.*” (Exo 1:8) It was because of this latter Pharaoh that God wreaked havoc on Egypt.

*Great men:* The famous (2 Sam 7:9); leaders (2 Kgs 10:6); honored men (Prov 25:6); the rulers of cities. (Matt 20:25)

*Commanders:* Military leaders (Gen 21:22; 1 Kgs 1:19), what we would call police. (John 18:12; Acts 21:31)

*Rich:* Those with power and political influence.

*Strong:* Men in whom others place confidence. (2 Kgs 2:16) Their strength is insufficient to save them. (Prov 11:7) What is the hope of the godless when he is cut off, when God requires his life? (Job 27:8)

*Slave:* Those who follow orders and do what they're told. (Luke 7:8) They are those without authority to make decisions because they are yoked to a master. (Rom 6:16)

*Free:* Opposite of a slave. A person with rights and societal privileges.

This list seems inclusive of mankind in general. They represent the influential—either through power, money or might—and the common man, both slave and free. Regardless of their place in society, they all have a common goal: escaping the wrath and judgment of the Lamb.

*They hid themselves in caves and among rocks of the mountains:* They sought refuge in the fortifications of their own choosing. If mountains are symbols of great power, of kings and kingdoms, then men are seeking protection in human institutions but not in God. (See notes on 6:14) Caves are symbols of protection and hiding. (Jud 6:2; 1 Sam 13:6) In a prophecy concerning Judah and Jerusalem, notice the same language:

*Enter the rock and hide* in the dust from the terror of the Lord and from the splendor of His majesty. The proud look of man will be abased, and the loftiness of man will be humbled, and the Lord alone will be exalted in that day. For the Lord of hosts will have a day of reckoning against everyone who is proud and lofty, and against everyone who is lifted up, that he may be abased...But the idols will completely vanish...And *men will go into caves of the rocks, and into holes of the ground before the terror of the Lord*, and before the splendor of His majesty, when He arises to make the earth tremble. In that day *men will cast away to the moles and the bats their idols of silver and their idols of gold, which they made for themselves to worship, in order to go into the caverns of the rocks and the clefts of the cliffs*, before the terror of the Lord and the splendor of His majesty, when He arises to make the earth tremble. (Isa 2:10-22)

Isaiah was speaking of Jerusalem's immediate destruction and removal of her leadership by the Babylonians. Yet when we read such passages, it paints a picture of *God Himself* doing the destroying. Phrases such as, *the Lord of hosts will have a day of reckoning, men will (hide) before the splendor of His majesty, I will punish the wicked, etc.* infer God's *personal* involvement. However, these punishments were all meted out through Babylon, the instrument God chose. (Jer 25:8-12) This is seen throughout the OT, not only negatively, but also positively, where certain blessings are bestowed. The problem today, is that instead of relying on OT example, and using the OT as a interpretation tool, we see all proclamations in the New Testament as *literal*. Such an approach has given rise to a number of ridiculous notions.

**6:16-17** and they said to the mountains and to the rocks, “Fall on us and hide us from the presence of Him who sits on the throne, and from the wrath of the Lamb; for the great day of their wrath has come; and who is able to stand?”

Bear in mind that in the four horsemen, God’s Word went forth and division ensued. Spiritual paralysis and death followed. There was no hope for those rejecting the Lamb. With the powers of darkness defeated on Calvary, Judgment Day had begun. Later on, we see a different side of this same scene, where men refuse to change their ways even though destruction is on every side.

*Fall on us and hide us:* Note the same metaphor here:

The sin of Israel will be destroyed; thorn and thistle will grow on their altars, then they will say to the mountains, “Cover us!” And to the hills, “Fall on us!” (Hosea 10:8)

As Jesus was being led away to be crucified, He said, “Daughters of Jerusalem, stop weeping for Me, but weep for yourselves and for your children. For behold, the days are coming when they will... begin to say to the mountains, ‘Fall on us!’ and to the hills, ‘Cover us!’” (Luke 23:28-30) This was, of course, in reference to the fall of Jerusalem. A literal fulfillment of men and women hiding in caves with their earthly treasures to escape the Roman slaughter was recorded by Josephus:

Now this vast multitude is indeed collected out of remote places, but the entire nation was now shut up by fate as in prison, and the Roman army encompassed the city when it was crowded with inhabitants. Accordingly, the multitude of those that therein perished exceeded all the destruction that either men or God ever brought upon the world; for, to speak only of what was publicly known, the Romans slew some of them, some they carried captives, and others they made a search for under ground, and when they found where they were, they broke up the ground and slew all they met with. There were also found slain there above two thousand persons, partly by their own hands, and partly by one another, but chiefly destroyed by the famine; but then the ill savor of the dead bodies was most offensive to those that lighted upon them, insomuch that some were obliged to get away immediately, while others were so greedy of gain, that they would go in among the dead bodies that lay on heaps, and tread upon them; for a great deal of treasure was found in these caverns, and the hope of gain made every way of getting it to be esteemed lawful.<sup>3</sup>

This was indeed a fulfillment of Isaiah 2, where men *cast away to the moles and the bats their idols of silver and their idols of gold*. In trying to escape the Roman slaughter, they brought their valuables. They had trusted in wealth, not God.

Chapter five introduced Jesus Christ as the One entitled to assume complete authority over matters of judgment. He begins to carry out this mission by first establishing His Authority, followed by condemnations on human institutions where men place their confidence. Truth is established and rejected, with anarchy as the result. Their unwillingness to repent is also described in chapter 9, but from a different angle. Instead of repenting, they turn to humanistic means of protection instead of seeking the spiritual. In the next chapter, we will see false doctrine abated, people being called into God’s kingdom, and many praising Christ for their salvation.

In summary, we find that there is a complete identity between the prophetic discourses regarding the end of the Jewish nation and the seals of the scroll in the hand of the Lamb. At every step, the

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<sup>3</sup> *Wars of the Jews*, Book VI, chap 9, para 4

language appropriated by John may be traced to prophetic utterances concerning the desolation of Jerusalem. Since most nearly every book of the Old Testament spoke to the great consummation that was to be accomplished at the coming of the Messiah by the institution of a spiritual kingdom and the destruction the rebellious house of Israel, what could be more natural than that the New Testament should enlarge upon and treat of that end? Those that contend for a different application of the New Testament eschatological prophecies have a heavy burden of proof why we should pass over the immediate and obvious in favor of historical events that have no connection to the promised redemption and are removed from it both in time and place. (*Consummation of the Ages*, p. 156)

<b>Destruction of Jerusalem</b>	<b>Revelation</b>
<p>You are going to hear of wars and rumors of wars. See, do not be terrified. For all things must take place, but the end is not yet. For nation will be raised against nation, and kingdom against kingdom; and there will be famines and plagues and earthquakes against many places. But all these are a beginning of throes. (Matt 24:6-8)</p>	<p>A red horse went out. It was given to its rider to take peace from the earth, that they should slay one another. A great sword was given to him...I saw a pale horse, and its rider's name was Death; the grave followed after him. Authority was given to them to kill a fourth of the earth with sword, famine, death, and by the wild beasts of the earth. (Rev 6:4, 6-8)</p>
<p>Then they will deliver you up to affliction, and will kill you, and you will be hated by all nations for My name's sake. And then many will be offended, and they will deliver up one another and will hate one another. (Matt 24:9-10)</p>	<p>I saw under the altar the souls of those having been slain for the word of God, and for the witness which they had. And they cried with a great voice, saying, "Until when, holy and true Master, do You not judge and take vengeance for our blood, from those dwelling on the earth?" (Rev 6:9-10)</p>
<p>Immediately after the affliction of those days the sun will be darkened and the moon will not give her light, and the stars will fall from the heaven, and the powers of the heavens will be shaken. And then the sign of the Son of man will appear in the heavens. And then all the tribes of the land will wail. And they will see the Son of man coming on the clouds of heaven with power and much glory. (Matt 24:29-30)</p>	<p>I saw when He opened the sixth seal. And behold, a great earthquake occurred. And the sun became black as sackcloth made of hair; and the moon became as blood...And they said to the mountains and to the rocks, "Fall on us," and hide us from the face of the One sitting on the throne, and from the wrath of the Lamb, because the great day of His wrath has come; and who is able to stand?" (Rev 6:12, 16-17)</p>
<p>He will send His angels with a great sound of a trumpet, and they will gather His elect from the four winds, from the ends of the heavens to their ends. (Matt 24:31)</p>	<p>Do not harm the earth, nor the sea, nor the trees, until we seal the slaves of our God on their foreheads...I saw a great crowd which no one was able to number them, out of every nation, even tribes and peoples and tongues standing in front of the throne, and before the Lamb, having been clothed with white robes, and palms in their hands. (Rev 7:3, 9)</p>

**Jesus' predictions of Jerusalem's destruction compared to the Seven Seals**