

## 230423-1 Re 6, The Lamb Looses the Six Seals from the Book—CThurman

Revelation chs. 4 & 5 prepared John for receiving the third and last division of the Book which concerns *the things which shall be hereafter*, future things. (cf. Re.1.19) In the 4<sup>th</sup> chapter John was called to come up in his spirit to heaven. John then begins to describe what he saw. He saw God upon His throne and can only describe the glorious, brilliant light of Him and His throne. Around God were twenty-four elders, and in the midst of the throne and all about it were four one-of-a-kind beasts, living creatures. Then John writes that *when* the four living creatures give glory, honor and thanks to Him that sits on the throne, *then* the four and twenty elders fall down to worship him that lives for ever and ever and cast their crowns of gold before the throne of God, proclaiming His worthiness to receive all glory, honor and power because He *created all things and for His pleasure they are and were created*. This scene continues into the 5<sup>th</sup> chapter.

Then John sees that there is a book or scroll in the right hand of God. It has writing on both sides of it and it is sealed with seven seals. Having seen this then a great angel proclaims with a loud voice '*Who is worthy to open the book and to loose the seals thereof?*' And there was no one found in heaven, in earth, and under the earth that was able to open the book and to loose the seals so that the contents of the book might be known. At this John began to weep much. The revelation of the *things which shall be hereafter* appeared to be over before it had begun. But one of the twenty-four elders commanded him not to weep because there was One that had overcome in behalf of His people to open the book and to loose the seven seals. This one he describes as the Lion of the tribe of Judah and the root and offspring of David. Then comes into John's view One that stood in the midst of the throne and of the twenty-four elders a Lamb as it had been slain. This Lamb proceeded to take the book from God sitting upon His throne which occasioned the four living creatures and the twenty-four elders, which had their harps and golden censers to fall down and worship the Lamb. And they proclaimed His worthiness to take the book and open its seals, because he was slain and had redeemed them to God by His blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and that we should reign upon the earth. Then John saw an innumerable host of angels proclaiming the worthiness of the Lamb that was slain. And he heard every creature in heaven, on the earth, under the earth, and such as are in the sea, saying, *Blessing, and honors, and glory, and power, be unto him that*

*sitteth upon the throne, and unto the Lamb for ever and ever.* To which the four beasts said, 'Amen!' And the twenty-four elders fell down and worshipped Him that liveth for ever and ever. Now the seals upon the book can be loosed and the book opened so that John might see the things *the things which shall be hereafter*. The things we now read are in the main future things. They are future to John and to us at this time. If they are not future either we are in millennium or in the eternal age. They are future until then!

Remember that these things are written to the seven churches. They are written that the churches might know these things. (cf. Re.1.11)

Before we begin I'd share this remark by a brother I had the privilege to sit and hear preach in a meeting. He would have us remember that the revelation unfolds in sequence.

'It should be obvious that things listed in sequence should be chronological; two follows one, three follows two, etc.' *Revelation*, Edward Byrd, Jan.24, 1985.

## Chapter 6

### **1 ¶ *And I saw when the Lamb opened one of the seals,***

There are seven seals upon the book which the Lamb took from the right hand of the Heavenly Father. (cf. Re.5.1) The 5<sup>th</sup> and 7<sup>th</sup> seals are an interlude to the other seals.

The 5<sup>th</sup> seal addresses the souls under the altar in heaven and their desire for God to avenge them their deaths while on earth. The 7<sup>th</sup> seal 7 introduces the next series of trumpet judgments.

The general purpose of seals 1-4, and 6, is to divide the remaining history of the kingdoms of this world into five, sequential parts: a time of global subjugation and peace, followed by a time of global unrest and war, followed by a time of global hardship, which results in a time of most severe inflation and starvation, followed by a time when 1/4<sup>th</sup> of the world's population will die and come to the grave, and finally, just

preceding the second coming of Jesus Christ to this earth, a time of unparalleled, God-sent, natural catastrophes.

What we have before us is the last week of Daniel. A seven year period of time that finishes God's dealings with the nation of Israel so that they become the head nation of the earth and which incidentally brings to a close the time of Gentile domination over the earth. (cf. Dan.9.24) The things revealed under each of these seals outline the remaining history of Daniel's week and bring us to the edge of the millennial kingdom.

*And I saw when the Lamb opened one of the seals,  
and I heard, as it were the noise of thunder, one of the four beasts saying, Come  
and see.*

*noise*, φωνῆς, gen. sing. of the noun φωνή, also tss. voice, sound.

*come*, ἔρχου, 2s. pres. imper. of ἔρχομαι, *to come, to light, to go, to fall out.*

*see*, βλέπε, 2s. pres. imper. of the Greek verb βλέπω, *to see.* (**vss.1, 3, 5, 7**)

***the noise of thunder*** – seems to be the sound of the first beast speaking to him, commanding that John come and see.

1 Καὶ εἶδον ὅτε ἤνοιξεν τὸ ἀρνίον μίαν ἐκ τῶν σφραγίδων καὶ ἤκουσα ἐνὸς ἐκ τῶν τεσσάρων ζώων λέγοντος ὡς φωνῆς βροντῆς Ἐρχου καὶ βλέπε

***2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering,***  
out prevailing

***and to conquer.***

in order  
that he might

*that sat*, καθήμενος, nom. sing. masc. part. pres. of the verb κάθημαι, tss. *to sit, to sit down, to sit by, to dwell;*

*bow*, τόξον, only this once in the NT; in the LXX it refers to either the *bow* in the cloud or to the weapon.

*was given*, ἐδόθη, 3s. aor. pass. of δίδωμι, to give. (**vss.2, 4, 8, was given**)

*he went forth*, ἐξῆλθεν, 3s. aor. of ἐξέρχομαι, to go out.

*conquering*, νικῶν, nom. sing. masc. part. pres. of the verb νικάω, tss. to overcome, to prevail, to conquer, to get the victory.

*conquer*, νικήση, 3s. aor. subj. of νικάω.

**And I saw** – John saw that a crown was given to one that had a bow and sat on a white horse. This white horseman went forth conquering and to conquer.

The apostle John will see four horses of a certain color, each having a rider and a description of that horseman. Here is the rider upon the white horse.

**a white horse** – The only other place in all of the word of God where there is mention of a white horse rider is Re.19.10-16. This describes the Lord Jesus' second coming to this earth. Then He comes to judge and mark war. By this brings the world to a state of lasting peace destroying them that destroyed the earth. But the white horse rider in this text of Re.6.2 is an imitation of Christ. He comes bringing peace without God, peace without holiness, peace without righteousness, and peace without truth. His peace is temporal. This is the only kind of peace man can have apart from Jesus Christ. This is the kind of peace the Antichrist brings and the only kind the world desires.

How do we know that this one will bring a measure of peace to the world? Because it is this peace which the next horsemen, the rider upon the red horse takes ... *from the earth*. (cf. Re.6.4)

*1Th.5.1 ¶ But of the times and the seasons, brethren, ye have no need that I write unto you.*

*2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.*

*3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.*

*Dan.9.27 And he shall confirm the covenant with many for one week*

...

The first horseman is an antitype for Jesus Christ. I think many will be deceived to think that this time and this person the Lord Jesus Himself. And they will receive Him as God. To this one the whole world will resign themselves completely to him and his policy, even to go so far as to worship him as if he was truly God. (cf. 2Th 2:4 ... *so that he as God sitteth in the temple of God, shewing himself that he is God.*)

**he was given a crown** – A crown, *στέφανος*, is for a king.

*Mt 27:29 And when they had platted a crown of thorns, they put [it] upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!*

A crown indicates the highest of things. Whether the highest honors, the best of life, the greatest joy, or blessed reward. It is something which can be won or lost. (cf. Re.3.11, *that no man take thy crown*) In this case it is a matter of fact that this horseman receives a crown. He *was given* great dominion over the earth.

Parallel to the rider upon the white horse read Re.13.1-10 and Dan.8.15-26.

*Re.13.1 ¶ And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads (are seven mountains of Rome [Re.17.9] and ten horns (last-day leaders in this gov't.), and upon his horns ten crowns (authority or rule), and upon his heads the name of blasphemy.*

2 And the beast which I saw was like unto a leopard (Greece), and his feet were as [the feet] of a bear (Persia), and his mouth as the mouth of a lion (Babylon): and the dragon gave him his power, and his seat, and great authority. (a political entity)

3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered (θαυμάζω, also, admired, marvelled) after the beast.

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who [is] like unto the beast? who is able to make war with him? (the culmination of this political power grows and becomes identified with a man)

5 And there was given (ἐδόθη, 3s. aor. pass. of δίδωμι) unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty [and] two months. (time, times and half a time, 1,260 days, 3 ½ years.

At this point things are going pretty well *for the world*. The child of God that is watching understands precisely what is going on and what danger is coming to him in such a short time.

*Dan.8.15 ¶ And it came to pass, when I, [even] I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.*

*16 And I heard a man's voice between [the banks of] Ulai, which called, and said, Gabriel, make this [man] to understand the vision.*

*17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end [shall be] the vision.*

*18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.*

*19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end [shall be].*

*20 The ram which thou sawest having [two] horns [are] the kings of Media and Persia.*

*21 And the rough goat [is] the king of Grecia: and the great horn that [is] between his eyes [is] the first king. (Alexander, the Great)*

22 *Now that (horn of Alexander the Great) being broken, whereas four (horns ... v.8, of Egypt, **Ptolemy**; of Macedonia/Greece, **Cassander**; of Asia, **Lysimachus**; and of Syria, **Seleucus**.) stood up for it, four kingdoms shall stand up out of the nation, but not in his power. (not in the power of Alexander, but becoming independent states.)*

23 *And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. (in the latter-day Roman kingdom)*

24 *And his power shall be mighty, but not by his own power (by others' power; he was given power): and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.*

25 *And through his policy (שָׂכַל, skill, sense) also he shall cause craft (noun מְרִמָּה, subtlety, deceit, treachery, feigning, guile) to prosper (Hiphil pret. of יָצַח, to profit, to go over) in his hand; and he shall magnify [himself] in his heart, and by peace (שָׁלוֹם, a noun, prosperity, abundance, quietness) shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.*

Contrary to the doctrine of some which says that the saints shall rise in strength and power to bring about the destruction of the last tyrannical kingdom and the man of sin. Only Christ in His coming shall destroy this last kingdom and its man of sin. (2Th.1.7-10; Jude 14, 15)

26 *And the vision of the evening and the morning which was told [is] true: wherefore shut thou up the vision; for it (the vision and its eventual real fulfilment) [shall be] for many days.*

*it shall be for many days* – In other words there will be a long period of time between the rise of the 4<sup>th</sup> kingdom of Rome and its fall.

Now, IF the first horseman is the same person as that one we just read of in Re. 13 and Dan. 8, he was given power, a throne and great authority

(Re.13.2, 4), a mouth speaking great things and blasphemy against God and to continue 42 mos. (Re.13.5), and to make war with the saints and to rule over every kindred, tongue and nation (Re.13.7). So he goes forth conquering and to conquer for 42 months, 1,260 days, a time, times and ½ a time, all equaling 3 ½ yrs.

The activity of the man of sin under the period of time represented by the first horseman appears to be a span of 3 ½ years. This is not the end of the man of sin! It is only the end of this part as it falls under the white horse rider. He, this man and this time is what the world is moving toward. It is all they have ever hoped for in a man. He will unite the nations of the earth under policies that cannot be sustained. The world will have their 3 ½ years. But after this time the bottom will fall out and there will be no recovery. The LORD will pour out a barrage of judgments, one after the other after the other to destroy ungodly, unbelieving man and his works from the earth. The time of the white horse rider gives way to the next horseman, which is riding upon a red horse. (Note the logical sequence as each horseman comes into view.)

2 καὶ εἶδον καὶ ἰδοῦ, ἵππος λευκός καὶ ὁ καθήμενος ἐπ' αὐτῷ ἔχων τόξον καὶ ἐδόθη αὐτῷ στέφανος καὶ ἐξῆλθεν νικῶν καὶ ἵνα νικήσῃ

**3 ¶ And when he had opened the second seal, I heard the second beast**  
(The Lamb)

**say, Come and see.**  
(both 2s. pres. imper. of ἔρχομαι & βλέπω)

3 Καὶ ὅτε ἤνοιξεν τὴν δευτέραν σφραγίδα ἤκουσα τοῦ δευτέρου ζώου λέγοντος Ἔρχου καὶ βλέπε

**4 And there went out another horse that was red: and [power] was given to him that sat thereon to take peace from the earth,**



*was given, ἐδόθη, 3s. aor. pass. of δίδωμι, to give. (vss.2, 4, 8, was given)*

*to take, λαβεῖν, aor. infin. of λαμβάνω, tss. to take, receive, hold, bring, accept, attain.*

***and that they should kill one another: and there was given unto him a great sword.***

*should kill, σφάξωσιν, 3pl. aor. subj. of σφάττω, tss. to slay, to wound, to kill; once in 1Jn.3.12, Cain ... his brother; otherwise in the Revelation, 5.6, 9, 12; 6.4, 9; 13.3, 8; 18.24.*

**Red, πυρρός,** an adj. can be representative of *blood* shed.

*Is.63.2 Wherefore [art thou] red in thine apparel, and thy garments like him that treadeth in the winefat?*

*3 I have trodden the winepress alone; and of the people [there was] none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.*

*4 For the day of vengeance [is] in mine heart, and the year of my redeemed is come.*

Red, πυρρός, is from the noun πῦρ, *a fire*, and the verb πυρόομαι, *to burn, to be on fire, to try*. This is that which ...

*Re.3.10 (To the church of Philadelphia, for keeping the word of Christ the Lord said to them)... I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.*

To this horseman power and a great sword was given so that men should kill one another. This is a time of much loss of life very likely through war. I

am of the mind that this war is first set against Israel and then against the children of God.

War against the Jew first:

*Dan.9.27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make [it] desolate, even until the consummation, and that determined shall be poured upon the desolate.*

War against the children of God:

*Re.13.6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.*

*7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. (Re.6.2b, he went forth conquering and to conquer)*

But war will break out everywhere, because of the unrest created by the policies of this man of sin. He takes peace from the earth!

4 καὶ ἐξῆλθεν ἄλλος ἵππος πυρρός καὶ τῷ καθημένῳ ἐπ' αὐτῷ ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἀπὸ τῆς γῆς καὶ ἵνα ἀλλήλους σφάξωσιν καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη

**5 And when he had opened the third seal, I heard the third beast say, (The Lamb)**

**Come and see. And I beheld, and lo a black horse; and he that sat on him**

**had a pair of balances in his hand.**  
possessing

*black, an adj., μέλας, always tss. black (3), Mt. 5.36; Re.6.5, 12.*

*ἔχων, nom. sing. masc. part. pres. of ἔχω.*

ζυγόν, acc. sing. acc. sing. of ζύγος, tss. *yoke* 5 times (Mt.11.29, 30; Ac.15.10; Gal.5.1; 1Ti.6.1), and once *pair of balances* (Re.6.5); **note that the LXX tss. this *balance*** (Ez.45.10).

5 Καὶ ὅτε ἤνοιξεν τὴν τρίτην σφραγίδα ἤκουσα τοῦ τρίτου ζώου λέγοντος Ἔρχου καὶ βλέπε καὶ εἶδον καὶ ἰδοῦ, ἵππος μέλας καὶ ὁ καθήμενος ἐπ' αὐτῷ ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ

**6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.**

*measure*, χοῖνιξ, twice and only in this text. In the LXX, see Ez.45.10, 11, choenix, which seems to me to be a dry measurement that breaks down the ephah into smaller units. Liddell & Scott, 'a dry measure, containing three κοτύλαι (about 1 ½ pint Engl.) or four κοτύλαι (about a quart): the *eboenix* of corn was a slave's daily allowance. In the OT the measure of an omer was 1/10<sup>th</sup> of an ephah, and considered sufficient to feed a man for a day. (cf. Ex.16.16, 36)

*penny*, δηνάριον, a noun tss. *pence*, *penny* an refers to a day's wages.

*hurt*, ἀδικήσης, 2s. aor. subj. of the verb ἀδικέω, ἀ negative particle + δικάω, δίκη (**v.10**) right; is also tss. *to wrong*, *to offend*, *to injure*, *to be unjust*. With reference to oils and wines, there will be no excess and abuse of them.

John sees the third horseman on a black horse has a pair of balances in his hand. *Black* indicates a time of hardship and famine.

*Lam.5.7 Our fathers have sinned, [and are] not; and we have borne their iniquities.*

*8 Servants have ruled over us: [there is] none that doth deliver [us] out of their hand.*

*9 We gat our bread with [the peril of] our lives because of the sword of the wilderness.*

*10 Our skin was black like an oven because of the terrible famine.*

***a measure of wheat ... three measures of barley*** – are small quantities.

To give some perspective to this an ephah is a dry measurement of meal equal to 10 omers (cf. Ex.16.36) or about 6 gallons; perhaps a bushel. So, one omer equals .6 gal. and a ration that could support a man for a day. (cf. Ex.16.16)

*2Ki 7:1 Then Elisha said, Hear ye the word of the LORD; Thus saith the LORD, To morrow about this time [shall] a measure of fine flour [be sold] for a shekel, and two measures of barley for a shekel, in the gate of Samaria.*

...

*2Ki 7:16 And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was [sold] for a shekel, and two measures of barley for a shekel, according to the word of the LORD.*

***a penny*** – In the Scriptures a penny is equal to a day's wages.

*Mt 20:2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.*

...

*9 And when they came that [were hired] about the eleventh hour, they received every man a penny.*

A person working all day would only make enough money to buy food for himself, for no one else and for nothing else. The *abuses* of things like oil and wine will not be when this comes to pass. The world's economic system collapses. Inflation like the world has never seen. It is not revealed how many die under the events of the third seal.

What we are about to see in our nation is only regional and will certainly affect much of the world, but not to be compared to or confused with what will be under the 3<sup>rd</sup> horseman.



*sword*, ῥομφαία, a noun always tss. with the English *sword* (Lk.2.35; **Re.1.16; 2.12, 16; 6.8; 19.15, 21**). A violent death could be through war, riot, murder, suicide.

*hunger*, the Gr. noun λιμός, also tss. *famine, dearth*. So starvation.

*with death*, is probably synonymous to dying with illness or disease (2Ki.20.1), food-borne illness (2Ki.4.40)

***and with the beasts of the earth.***

Death and hell, dying and the grave are the emphasis of this horseman. One-fourth of the world's population dies by means of violent death, starvation, disease and natural predators. For example, if the numbers of the world's population were at our present 2023 levels, which is 8.1 billion people, two billion, 25 million people would die under this fourth seal alone.

Under the first four seals we read of the judgment of the Lord as He gives them over to more and more uncleanness, vile affections and to a reprobate mind. (cf. Ro.1.24, 26, 28) This is the end of man's way without God.

8 καὶ εἶδον καὶ ἰδού, ἵππος χλωρός καὶ ὁ καθήμενος ἐπάνω αὐτοῦ ὄνομα αὐτῷ ὁ θάνατος καὶ ὁ ἄδης ἀκολουθεῖ μετ' αὐτοῦ καὶ ἐδόθη αὐτοῖς ἐξουσία ἀποκτεῖναι ἐπὶ τὸ τέταρτον τῆς γῆς ἐν ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ καὶ ὑπὸ τῶν θηρίων τῆς γῆς

**9 ¶ And when he had opened the fifth seal, I saw under the altar the  
(The Lamb)**

*altar*, θυσιαστήριον, a noun always tss. *altar*.

διὰ

διὰ

***souls of them that were slain for the word of God, and for the testimony which they held:***

*that were slain, ἐσφαγμένων, gen. pl. part. perf. pass. of σφάττω, tss. to slay, to wound (Re.13.3).*

*held, εἶχον, 3pl. imperf. of ἔχω, to have, possess.*

9 Καὶ ὅτε ἤνοιξεν τὴν πέμπτην σφραγίδα εἶδον ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ θεοῦ καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον

δεσπότης

**10 And they cried with a loud voice, saying, How long, O Lord, Master**

*Lord, δεσπότης, a noun also tss. master. (2Pe.2.1; Jude 4)*

***holy and true, dost thou not judge and avenge our blood on them***

*dost judge, κρίνεις, 2s. pres. of the verb κρίνω, also tss. to condemn, to esteem, to determine, to sentence.*

*avenge, ἐκδικεῖς, 2s. pres. of the verb ἐκδικέω, ἐκ of, out, out of, from + δικέω, δίκη, right (cf. v.6, hurt); ἐκδικέω, 'to right out' our blood, tss. to revenge (1), to avenge (5).*

***that dwell on the earth?***

*that dwell, κατοικούντων, gen. pl. masc. part. pres. of the verb κατοικέω, also tss. to inhabit.*

Where is John at this time? His body is on the isle of Patmos and his spirit is in heaven. (cf. Re.1.9; 4.2) He is seeing things which concern the future while his spirit is in heaven. And here with the loosing of, not the first, second, third or fourth seals, but the fifth he saw the souls of the martyred there under the altar in heaven. ISN'T THE IMPLICATION THAT THESE ARE THOSE BELIEVERS WHICH DIED BECAUSE THEY BELIEVED IN JESUS CHRIST DURING THIS TIME? It is not my purpose to discourage anyone, but we must look at the truth of God's word no matter what it says. It will help no child of God to pervert the word of God to say what it does not.

“Better is the disappointment of truth than the fair but false promises of error.’ *W. J. Erdman, pastor of Moody Church, Chicago’*

To press the point of this seal. If seals 1, 2, 3, and 4 were in sequence, and we know that 6 and 7 are also, then we are compelled to conclude that these are martyred saints AFTER the history of the previous 4 seals. If we will be consistent with our handling of the word of God we will agree with this revelation. Like it or not this is the sequence. Like it or not there are saints of God which die during this time.

*... they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?*

These confessed the Lord was holy and true in His judgment EVEN IN THE FACT THAT THEY ARE REVEALED MARTYRED UNDER THE 5<sup>TH</sup> SEAL, AND THE REIGN OF THE ANTICHRIST. And because these seals are judgments from the Lord, perhaps the idea expressed by their cry to the Lord is, ‘How long will it be before God brings to bear upon the wicked the full weight of His wrath upon them.’

Given the order of the seals, these are the first wave of the martyred believers under the wrath of the man of sin.

*Re.13.7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.*

*8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.*

‘The Antichrist shall do his best to wipe out the testimony of the Lord Jesus Christ from the earth while he is in power, and millions of saints will be slain during his reign of terror.

...

‘The Bible abundantly teaches that those who are consecrated to the service of God will greatly rejoice in persecutions and sufferings for Christ's sake. Millions of saints down through the ages have



cheerfully given their lives in martyrdom as a testimony of their faith in the coming of the Lord of glory.

...

‘... I will frankly confess that I am pretty much of a coward when it comes to the thought of really suffering for the cause of Christ. How shameful it is that men will twist the teachings of God's Word in order to ease their flinching consciences concerning the element of suffering that goes with the reproach of the cross of Christ! But the Word says that with much tribulation we will be accounted worthy of the kingdom (Acts 14:22; II Thess. 1:1-7; etc.)’ *Revelation*, pp.18, 19, Sharrel E. Ford

10 καὶ ἔκραζον φωνῇ μεγάλῃ λέγοντες, Ἔως πότε ὁ δεσπότης ὁ ἅγιος καὶ ὁ ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν ἀπὸ τῶν κατοικούντων ἐπὶ τῆς γῆς;

**11 And white robes were given unto every one of them;**  
(long)

*robes*, the noun *στολή*, also tss. *long clothing, garments, long robes*.

*were given*, ἐδόθησαν 3pl. aor. ind. pass. of the verb *δίδωμι*, to give.

What about these robes? What do they signify? We know that *fine linen* represents the righteousness of the saints. (cf. Re.19.8) As I understand things this isn't the time of the glorification of the saints because glorification is a singular event when the dead and the living are glorified together. (cf. 1Co.15.52; 1Th.4.17) My opinion is that this speaks of a temporary covering for these disembodied souls, until the outpouring of the wrath of God is complete. Why are these given white robes now?

**and it was said unto them, that they should rest yet for a little season,**  
still

*they should rest*, ἀναπαύσονται, 3pl. aor. subj. mid. of the verb *ἀναπαύω*, ἀνά again, re- + *παύω* or *παύομαι*, to leave, to cease, to refrain; *ἀναπαύω*, tss. *to rest, to ease, to refresh*.



then very likely Re.15.2 is with reference to those that die later. This appears to be just before the outpouring of the wrath of God upon the Antichrist and all those that worshipped him.

*Re 15:2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, [and] over the number of his name, stand on the sea of glass, having the harps of God.*

That others of the sons of God shall die is clear.

*Re 14:13 And I heard a voice from heaven saying unto me, Write, Blessed [are] the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.*

So many brethren are of the opinion that the rapture/resurrection event takes place at Re.4.1, *come up hither* (which is the doctrine of J. N. Darby, an Anglican cleric and founder of the Plymouth Brethren), have erred. Many of the *fellowservants and brethren* are martyred after the loosing of the fifth seal, which is after the WRATH of the Man of sin has begun.

Now, many in Christendom think that at some point before the man of sin is revealed, before he wages war against the children of God that the rapture/resurrection event will take place. After this, they say that there will be masses of men and women repenting and turn in faith to Jesus Christ. There are some that think that even those that will take the mark of the beast or the number of his name shall also be saved. I can't square any of these ideas with what I read in the Scriptures.

11 καὶ ἐδόθησαν ἑκάστοις στολαὶ λευκαὶ, καὶ ἐρρέθη αὐτοῖς ἵνα ἀναπαύσωνται ἔτι χρόνον μικρὸν ἕως οὗ πληρωσονται καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν οἱ μέλλοντες ἀποκτείνεσθαι ὡς καὶ αὐτοί

**12 And I beheld when he had opened the sixth seal, and, lo,**  
(the Lamb) Behold!

***there was a great earthquake; and the sun became black as sackcloth of hair,***

*earthquake*, the noun σεισμός, *tempest* (of water [1]), *earthquake* (Re.6.12; 8.5; 11.13, twice, 19; 16.18, twice); the verb is σείω, is tss. *to move, to quake, to shake* (Re.6.13).

*black*, an adj., μέλας, always tss. *black* (3), Mt. 5.36; Re.6.5, 12.

*sackcloth*, σάκκος, and always tss. *sackcloth* (4), Mt.11.21; Lk.10.13; Re.6.12; 11.3.

***and the moon became as blood;***

*moon*, the noun σελήνη, and always tss. *moon* (9). See Re.6.12; 8.12; 12.1; 21.23.

*blood*, αἷμα, always tss. *blood*.

12 Καὶ εἶδον ὅτε ἤνοιξεν τὴν σφραγίδα τὴν ἕκτην καὶ ἰδοὺ, σεισμός μέγας ἐγένετο καὶ ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος τρίχινος καὶ ἡ σελήνη ἐγένετο ὡς αἷμα

***13 And the stars of heaven fell unto the earth,***

*stars*, tss. of the noun ἀστήρ, tss. always with the English *star* (24).

*fell*, ἔπεσαν, 3pl. aor. of the verb πίπτω, tss. *to fall, to fall down, to fail, to light* (Re.7.16).

***even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.***

*fig tree*, συκῆ, is always tss. *fig tree*. Probably should note its use in the apocalyptic parts of Mt.24.32; Mk.13.26; Lk.21.29.

*casted*, βάλλει, 3s. pres. of βάλλω, tss. *to cast, send, lie, put, strike, throw*.

*untimely*, ὀλύνθους, acc. pl. of the noun ὄλυνθος, only this once in the NT. Once in the LXX, Song. of Sol. 2.13, tss. *young figs*. Moulton, ... [figs that ...] do not ripen at the usual season, but hang on the trees during winter. Liddell & Scott, ' a fig which grows during the winter but seldom ripens.

*when ... is shaken*, σειομένη, nom. sing. fem. part. pres. pass. of the verb σείω, is tss. *to move, to quake, to shake (Re.6.13)*. *earthquake*, the noun σεισμός, *tempest* (of water [1]), *earthquake (Re.6.12; 8.5; 11.13, twice, 19; 16.18, twice)*.

13 καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν ὡς συκὴ βάλλει τοὺς ὀλύνθους αὐτῆς ὑπὸ μεγάλου ἀνέμου σειομένη

**14 And the heaven departed as a scroll when it is rolled together;**  
(asunder)

*departed*, ἀπεχωρίσθη, 3s. aor. ind. pass. of the verb ἀποχορίζω, ἀπό of, from, forth + χωρίζω, *to put asunder, to separate, to depart; ἀποχορίζω*, tss. also *departed asunder (Ac.15.39)*.

*when ... rolled together*, εἰλισσόμενον, nom. sing. neut. part. pres. pass. of εἰλίσσω, only this once in the NT.

**and every mountain and island were moved out of their places.**  
from

*island*, the noun νῆσος, tss. *isle, island. (Re.6.14; 16.20)*

*were moved*, ἐκινήθησαν, 3pl. aor. pass. of κινέω, tss. *to moved, to wag, to remove* (cf. **Re.2.5**, removing the candlestick).

14 καὶ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον εἰλισσόμενον καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν

**15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;**

The idea is that unregenerate man see that God's full fury is about to be unleashed upon them and they would flee to the dens and rocks of the mountains but they are all removed so that there is no place where they can hide from the wrath of God.

*Nu 32:23 ... and be sure your sin will find you out.*

15 καὶ οἱ βασιλεῖς τῆς γῆς καὶ οἱ μεγιστᾶνες καὶ οἱ πλούσιοι καὶ οἱ χιλίαρχοι καὶ οἱ δυνατοὶ, καὶ πᾶς δοῦλος καὶ πᾶς ἐλεύθερος ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας τῶν ὀρέων

ἀπὸ

**16 And said to the mountains and rocks, Fall on us, and hide us from the face of**

ἀπὸ

**him that sitteth on the throne, and from the wrath of the Lamb:**

This appears to be a reference to that which is written in the 34<sup>th</sup> chapter of Isaiah.

*Is.34.1 ¶ Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it.*

*2 For the indignation of the LORD [is] upon all nations, and [his] fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.*

*3 Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood.*

*4 And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling [fig] from the fig tree.*

*5 For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment.*

*6 The sword of the LORD is filled with blood, it is made fat with fatness, [and] with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.*

*7 And the unicorns (rhinoceros, signifying the mighty ones of the nations) shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.*

*8 For [it is] the day of the LORD'S vengeance, [and] the year of recompences for the controversy (רִיב, reev, strife, contentions) of Zion. (see also Is.2.10-22)*

16 καὶ λέγουσιν τοῖς ὄρεσιν καὶ ταῖς πέτραις· Πέσετε ἐφ' ἡμᾶς καὶ κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ καθημένου ἐπὶ τοῦ θρόνου καὶ ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου

**17 For the great day of his wrath is come; and who shall be able to stand?**

The wrath of God is described in great detail under the vials of the wrath of God in chapter 16. There is order to the revelation and things occur in sequence. Also, the seventh seal is not loosed until Re.8.1. Under this are the seven trumpets.

17 ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ, καὶ τίς δύναται σταθῆναι