

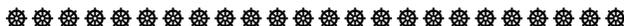
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IDEALISM

Perfect Idealism defined within the Already But Not

The September 23rd 2018 Edition

Volume II B



THE SIX SEALS OF THE HORSEMEN FOLLOWED BY THE GREAT EARTHQUAKE



Introduction to the Seals, Trumps, and Vials

Below are similarities and non-similarities between the seven seals and the seven trumpets:

Rev. 6:2	Deception White Horse	Rev. 8:7	Trees Grass 1/3
Rev. 6:3,4	War Red Horse	Rev. 8:8-9	Sea Life 1/3
Rev. 6:5,6	Famine Black Horse	Rev. 8:10-11	Rivers 1/3
Rev. 6:7-8	Death-Hell Pale Horse	Rev. 8:12-13	Heavens 1/3
Rev. 6:9-11	Martyrdoms	Rev. 9:1-12	Predestined Ends
Rev. 6:12-17	Predestined Ends	Rev. 9:13-21	Mankind 1/3
Rev. 8:1-6	Earthquake	Rev. 11:15-19	Earthquake

The timing of the Trumpets and Vials in relation to the Seven Seals.

The wrath in the seven seals has to do with wrath upon the wicked. This is a key to understanding the sequence of these things.

The fifth seal reads as follows: 6:10-11 *“And 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? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.”* Yet in this fifth seal the righteous are not hurt by ANY OF these plagues, they were sealed as seen in chapter 7. Note that John does not have things in Revelation in a historical

time line. They are to be understood in sequence in relation to sanctification. Therefore, the fifth seal does not mark the being of God's judgment being future, it already started in the first seal. God's wrath from the first seal is only on the wicked.

Therefore, it is impossible to say that these troubles happen in the first half of the seven-year tribulation, but rather all the Seals, Trumps and Vials all belong to a time where the apostates are experiencing God's wrath in the second half of the seven years spoken of by Daniel. And the fifth seal is all about an exception to this.

John mentions first Six Seals. And we would suppose now John is going to mention a plague in the Seventh Seal of Chapter 8 that will be the end. But instead to our surprise there appears to be a recapitulation within the Seven Trumps that are inside the Seventh Seal. But to make matters worse this recapitulation differs widely from the Seals, each Trump and Seal so that it appears that they cannot be used to show the same times. The Trumps and Vials cannot be explained together with the Seals in a complementary sequence but rather as another Gospel witness to the same event. Perhaps the Seals are predominately having to do with Jerusalem while the Vials and Trumps have to do all inclusively with the whole world? Or perhaps the Seals are from a Kingly standpoint where the Trumps and Vials are from a Priestly standpoint? What ever the reason the primary point is that in God's wrath there is mercy, predestination, and a final end in Hell.

An idealistic concept is being conveyed, this is not a historical picture it is a spiritual picture of God's judgment. Again, in the seventh seal there are seven angels to sound seven trumpets, and an eighth angel is there showing a picture of the end. This is because the Lord is calling our attention to look through the seventh seal as a broader definition of it. In other words, by getting to the end to then seemingly start over again is the method God uses for answering the revelation of how God wants us to see His judgment. The emphasis is that there is no end to judgment, it cannot be found for the wicked. His judgments come like waves of the sea and turn over upon themselves, they cannot be understood. Indeed, those in Hell will never find an end in God's judgments. And for His saints, the point is not to look for where to find the end of God's judgment on the world, like Peter on the waves we are only to look to Jesus. We are to be looking only upon the Son of God.

And all this seemingly is just as the end approaches quickly, the plagues are practically on top of one another.

Similarities between three books for the tribulation:

Matt. 24:30	1 Thess. 4:16	Rev. 21:2	Christ returns from heaven
Matt. 24:30	1 Thess. 4:16	Rev. 21:3	With a shout (power)
Matt. 24:30	1 Thess. 4:16.	Rev. 19:14	Accompanied by angels
Matt. 24:31	1 Thess. 4:16	Rev. 10:7, 1 Cor 15:52	With trumpet of God
Matt. 24:31	1 Thess. 4:16	Rev. 1:10 4:1	Believers gathered
Matt. 24:31	1 Thess. 4:17	Rev. 1:7	In clouds
Matt. 24:30	1 Thess. 5:3	Rev. 1:7; 14:14	Time unknown
Matt. 24:36	1 Thess. 5:2	Rev. 3:3	Will come as a thief
Matt. 24:43	1 Thess. 5:4	Rev. 3:3, 6:15; 2 Peter 3:10	Unaware of wrath
Matt. 24:37-39 Gk.	1 Thess. 5:3	Rev. 12:1 Jn. 16:21	Travail as a mother
Matt. 24:42	1 Thess. 5:6	Rev. 12:2	Believers to watch
Matt. 24:49	1 Thess. 5:7	Rev. 3:3	Drunkenness
Matt. 24:51	1 Thess. 5:3	Rev. 6:16	Cry to the mountains

Similarities with Matt:24:29-31 and Revelation 6:12-17

*The sun be darkened / sun became black as sackcloth of hair
moon shall not give her light / the moon became as blood
the stars shall fall from heaven / And the stars of heaven fell unto the earth
they shall gather together his elect / every free man, hid themselves*

The four horsemen, five actually, are in an idealistic order and refer to all time in a pattern pertaining to judgment. Herein is a history of those who reject the Gospel and a sequence of events that follow ending in irreversible plagues and judgment starting with a False Prophet. In the midst intertwined there is the history of those who are being martyred for the preaching of the Gospel. The righteous overcome through patients in that they rest in Christ, Christ also having overcome the world, Rev. 6:9.

Note that these scenarios end similar to chapter 11:11-13 “*And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. [12] And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. [13] And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.*”

John 16:33 *These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.*

2 Thess. 3:5 *And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.*

Romans 12:12 *Rejoicing in hope; patient in tribulation; continuing instant in prayer;*

Hebrews 10:36 *“For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.”*

Matthew 11:2 *Now when John had heard in the prison the works of Christ, he sent two of his disciples, 2 And said unto him, Art thou he that should come, or do we look for another?*

The First Seal, A White Horse
Commentary on Revelation 6:1-2
The White Horse brings the sovereignty of God.

Revelation 6:1,2 *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. 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, and to conquer.*

Who is that rider on that white horse?

The white horse rider is the deception that comes on all the earth, The False Prophet. The deception separates the elect from the damned.

Matthew 24:24: *“For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.”*

2 Thessalonians 2 2:9-12: *For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. [8] And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: [9] Even him, whose coming is after the working of Satan with all power and signs and lying wonders, [10] And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. [11] And for this cause God shall send them strong delusion, that they should believe a lie: [12] That they all might be damned who believed not the truth, but had pleasure in unrighteousness.*

Revelation 12:11-18 *And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. ¹² And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.*

Daniel 9:26-27 *And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. [27] And he [Messiah] 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.*

To answer the question of who is the white horse rider we also have to answer are the other riders on the other four horses. Who is the rider on the red, black, and pale horse? Since they all ride together as of the same seven seals it would be safe to say that there is no personal identity to the white horse rider any more than there is a personal identity to the black horse rider. They all refer to types of things that are going on during the tribulation. Paul said there would be a strong delusion in 2 Thess. 2. And here in Revelation, we have an answer to that account in Matt. 24:4-5 with false Christs who would come. In opening the seven seals God allowed false prophets and false Christs to manifest themselves in order to test the people and separate the wheat from the tares. Later on in Revelation we also see a false lamb in Rev. 13:11 and a false prophet.

Christ allows wicked forces who will not repent to come together so that He might destroy them forever. Christ also accomplishes His will through the Beast in this same way as with false Christs, as God is sovereign over all things. This is clearly seen in Revelation, where Satan commands wicked forces (Rev. 9:1,11, 16:13-16, 17:14), and at the same time, Christ commands these same wicked forces. (Rev. 9:4,20,21; 17:18) This is even the case with the same plague in the fifth trumpet, which locusts also make up the sixth trumpet. God using Satan to carry out His wrath can be seen as a recurring theme throughout Revelation.

Who is the Prince who shall come?: Note also the people of the prince who shall come, who shall destroy the city and the sanctuary in Daniel 9. The prince in Daniel 9 is a prince who could be argued to be Christ or the Beast. Vespasian was the prince of the Roman army at the time. Jesus commanded His people to escape Jerusalem because God was going to deal with that city

that killed all the prophets and Himself likewise. Nothing God plans to do can be altered by wicked devices. (Psalm 2, Acts 4:27) Rather, all things work to fulfill God's plans.

Characteristics of the White Horse rider:

1. He is noted in the same way as the other horsemen. This is also the case in Zechariah 6:1-8.
2. He receives one crown for no apparent reason but has a bow and no arrows.
3. The white horse is sent out "*conquering, and to conquer.*", and this is the problem for the inhabitants of the earth.

Controversial and Anticlimactic:

Revelation 3:21 says, "*I overcame.*"

Revelation 5:5 says, "*He hath prevailed to open the Book.*"

Revelation 5:10 says, "*we shall reign on the earth.*"

Why, at the point of Christ's highest exaltation, when atonement has been completed with all in all glory and worthiness to finally inherit the world and conquer would we have a false Christ going out conquering and to conquer?

The theory that the white horse's rider is the Beast is the opposite of what one would expect after reading such a glorious return of Christ in chapter 5.

Separation: Ultimately, the white horse rider represents God, who allows the Dragon, the Beast and the false prophet (Rev. 16:13) to separate the wheat from the chaff. Of the church 1 Peter 4:17-19 says, "*For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.*" But of Israel He says Luke 19:42-44, "*If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.*" 2 Thess. 2:11-12 says, "*for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.*"

The Arrows:

Habakkuk 3:9 Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Selah. Thou didst cleave the earth with rivers.

Ezekiel 5:16-17 says *When I shall send upon them the evil arrows of famine, which shall be for their destruction, and which I will send to destroy you: and I will increase the*

famine upon you, and will break your staff of bread: 17 So will I send upon you famine and evil beasts, and they shall bereave thee: and pestilence and blood shall pass through thee; and I will bring the sword upon thee. I the LORD have spoken it.

God sends forth these plagues like arrows.

What kind of crown? The crowns here received by the first white horseman in 6:1 is a stephanos, which is a wreath and badge of royalty, a prize in the public games. Now the crown here in 6:1 is also the crown that the redeemed receive which marks their salvation (3:11). This crown present here is also found in Rev. 2:10, where those there have the same crown. The locusts in 9:7 are the only devilish force that receive this crown, who work in fact to accomplish the Lord's will as do all the coming events in Revelation. I don't believe there is anything conclusive to be said by way of who this is on the horse by way of the kind of crown he is wearing.

God uses worldly kings to accomplish His victories.

With Egypt, Ezekiel 28:19 says: *Behold I will give the land of Egypt into the hands of Nebuchadnezzar. ... 29:5 I have given thee to the Beasts.*

With Tyre, Ezekiel 28:7 says: *Behold therefore I will bring strangers upon thee.*

With Egypt, Jeremiah 46:9,10 says: *Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the Ethiopians and the Libyans, that handle the shield; and the Lydians, that handle and bend the bow. For this is the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates.*

With Apostates, Ezekiel 38:15-16 says: *And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. See Ezekiel 28:18 for an understanding of "in thee."*

We have no king but Caesar! The false hope Israel had in the ways of Rome caused them to be led away like five foolish virgins looking for more oil in a literal marketplace. And this caused them to be separated as wheat and chaff are separated. Jesus said in John 5:43 that *"if another come in his own name him you will receive."* And although Israel crowns Caesar their king in John 19:15 (Thinking like those in Hosea 10:3 "We have no King"), they learn that it is Caesar who comes only to steal, kill and destroy. As a result, they are conquered by none other than Christ Himself, who received the mandate to conquer by opening the scroll to do so. There was unrest between Rome and

Israel before the siege in Jerusalem. The ultimate false Christ comes who is represented in the Beast, the Roman Caesars Nero and then Vespasian.

Conclusion: Jesus said in Luke 19:43 that Israel would be destroyed by their enemies because they "*did not recognize the time of their visitation,*" Proverbs 14:6 says, "*The Lord hath made all things for Himself; yea, even the wicked for the day of evil.*"

The Second Seal, A Red Horse Commentary on Revelation 6:3-4

Revelation 6:3,4 *And when he had opened the second seal, I heard the second beast say, Come and see. 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, and that they should kill one another: and there was given unto him a great sword.*

Strife: Strife is the sign of the red horse. One of the reasons the Jews had so many troubles during this time was because of their internal strife.

God could not allow Rome and Israel to remain in a unified system of government that would continue. Jesus is the prince of peace, and there is only peace through Him. Of the new heaven and new earth, Isaiah says that there would be peace within the gates of the new Jerusalem, while outside there would be dogs. The lion and lamb lying down together represents an end to external strife within the kingdom of God. The weapons being beaten into plowshares represents an end to strife in the kingdom of God by way of Christ's New Covenant.

Everything in this world is a gift of God. To bring wrath, God merely has to remove Himself. All God needs to do is leave the world to itself for a time, for it to become a place of turmoil because God restrains the wicked that they may hear the Gospel.

A Sword: Hendriksen, a commentator on the book of Revelation, observes that the word used here for sword is "Machara." Matt. 10:34 uses the same word: "*I did not come to bring peace but a sword.*" In the LXX the same word is used for a sacrificial knife. See the LXX in Genesis 22:6,10. In the LXX, we also find the word "kill" used to mean "sacrifice." However, the word is also used in 1 John 3:12, where it says that Cain slaughtered his brother.

Slaughter: "Slaughter" is also used often in relation to the execution of believers. However, the Beast is also slaughtered (Rev. 13:3), as he is a false type of Christ who is also said to be resurrected. This is the one place in all of John's writings where it is used that it does not pertain to believers. This word is the same that is used in 6:11.

The Third Seal, A Black Horse
Commentary on Revelation 6:5-6

Revelation 6:5,6 *And when he had opened the third seal, I heard the third beast say, 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. 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.*

Famines: There are famines as recorded in Acts 11:27-30: "*And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world; which came to pass in the days of Claudius Caesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: Which also they did, and sent it to the elders by the hands of Barnabas and Saul.*" See also *Josephus Antiquities of the Jews Book XX, II, 5.*

Poverty was not a concern for the Church of Christ: The church of Smyrna was already rich, but in poverty because they would not make money by working in the trade guilds, and because the city of Smyrna was idolatrous and worshiped Caesar. The Hebrews of Hebrews 10:34 were poor because of persecution. Those in the book of Acts sold all that they had, and then after that point may have given it to the Lord or they may have had it stolen from them. They would have lived like those in the days of Moses, from day to day on what the Lord would provide from heaven. God said to Abraham, "*I am your exceeding great reward.*" (Genesis 15:1) James says consider it all joy when you encounter various trials.

Black and White: This plague as it pertains undoubtedly to the wicked are clothed in black while the righteous are clothed in white. (Rev. 19:8,11) Black is symbolic of hiding from God and being found in unrepentant unrighteousness. It is also symbolic of the dirt and filth of a famine by the lack of food and water. (Lam. 4:8, 5:10)

God controls the scales. Here we see a difference between the servants of Christ and the wicked who serve money. Daniel 5:27 says of Babylon, "*Thou art weighed in the balances and found wanting.*" During these days, Florus made a decision to fill the city with robbers. But there were also many robbers in the famine in the days of Felix prior to this. See *Josephus Antiquities of the Jews Book XX, VII, 5.* "*A measure of wheat for a penny and three measures of barley for a penny*" means that one day's rations will cost the equivalent of the daily wage.

Wheat was the food of the rich and barley the food of the poor. These lived by bread alone, and not by the word of God. Bread and silver was their salvation, but now they shall cast their silver and gold in the streets as in Ezekiel 7:19. They could not identify the true riches, the true gold with which the streets of heaven are paved. They exchanged light for darkness.

In the day of the Lord Amos 8:5 tells of falsifying the balances by deceit. But not too soon afterwards their streets became literally littered with useless Gold.

The Fourth Seal, A Pale Horse Commentary on Revelation 6:7-8

Revelation 6:7, 8a *And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. 8 And I looked, and behold a pale horse: and his name that sat on him was Death,*

The History: This seal refers also to the invasions provoked by Gessius Florus, who drove the Jews into disorder as the Jews had no real cohesive unifying authority. In the raid on the Upper Market Place under Gessius Florus prior to A.D. 66, 3,600 men, women and children died.

These verses also show the time of the changing of the Roman rulers, from Festus to Felix to Albinus prior to Florus in Judea in the reign of Nero, when at this time also Jews made life difficult on Christians and killed James. See *Josephus Antiquities of the Jews Book XX, VI, 1. and XX, IX, 1.*

In all this it is Christ who holds the keys of hell and death (Rev. 1:18), and of the second death. (Rev. 2:11; 20:6, 14; 21:8)

The No Color Horse of Hell Following Behind Commentary on Revelation 6:8

Revelation 6:8b *and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.*

A Sword: The sword here is called a "romphaia," which is a heavy great sword like the one Daniel used to cut off Goliath's head. It is also seen in the LXX in Ezekiel 14:21.

First tribulation to Christians: Christians are martyred by Synagogue rulers and kings (foretold in Luke 21:12) prior to A.D. 66. As a direct result of this, God's response was to let Rome surround Jerusalem like in the days of Antiochus. Jerusalem would be nothing like it once was, being overturned and all its trees being cut down in war. Here in 6:8, there appears to be a

mysterious horse following, Hell the invisible rider who collects all those who martyred His prophets and apostles.

Death by Beasts: Revelation 6:8 comes from Ezekiel 14:21: "*For thus saith the Lord GOD; How much more when I send my four sore judgements upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?*" The death for the beasts is the fate of the wicked elsewhere in Scripture: 1 Sam 17; 1 Kings 14, 16, 21; Psalm 79; Isaiah 18:56; Jeremiah 7, 12, 15, & 16, 19, 34; Ezekiel 32, 33, 39.

The Fifth Seal Commentary on 6:9-11

Revelation 6:9-11 *And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: 10 And 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? 11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.*

Those under the altar are those who are martyrs physically and spiritually.

The martyrdom here is also spiritual and also idealistic as now today set in the time of the seven churches. And in this world, all these things are given for our instruction, we who are of Christ have died to sin, we do not practice sin any more. Christ's intention is not to remove the candle stands of the church as we can see in chapters 1-3. Jesus said, if those days were not shortened there would be no life left on the earth, but for the elects sake they would be shortened. Yet at the second coming future it is fitting that every Christian is a glorious martyr, and that this is the meaning of 1 Thess. 4 and 1 Cor. 15.

Their Witness: The witness that martyrs had in the world was more valuable to them than their own lives. If we are willing to offer our lives up to God, we must first be willing to have a testimony that leads toward martyrdom. The reason for this conflict is because the world hates the light and cannot live with it. We are to be after the likeness of Christ, who is our sacrifice: Rom. 12:1, 2; 2 Tim. 4:6; Phil. 2:17; Phil. 3:10; Gal 2:20; 2 Cor. 4:10; Col. 1:24; 1 Peter 4:13.

Characteristics of the martyrs who are under the altar.

Those under that altar can be characterized as of the same group as the 144,000, the great multitude, the millennial saints, and the two witnesses. They *"come out of great tribulation."* They heed Christ's warnings and they will flee Jerusalem and escape God's wrath. Yet they may be tested 10 days, and 1 Cor. 10:13 says that God will not tempt them beyond what they are able to endure. God is keeping track of the martyrs as it says in Matthew 23:34-35 *"Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar."* This is the reason for the judgment in the seven seals, and because they do not obey the Law and His righteousness and refuse His sacrifice.

Living Sacrifices: The souls under the altar here are symbolic of all believers. The altar is a place of safety in the midst of a world, which world sees such a place as fearful, frightening, shameful and humiliating. Rather it is glorious! Under the altar is where we are now in Christ symbolically, as well as where we will be. Jesus was seen to be the Lamb that was slain. 2 Tim. 2:4 says, *"No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. 5 And if a man also strive for masteries, yet is he not crowned, except he strive lawfully."* Any good soldier considers himself as good as dead before he enters the battle. Soldiers do not go to war to preserve what they have in this world.

The Lord set a Mark upon Cain: This is seen in Genesis 4:15: *And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.* If those who killed Cain were avenged sevenfold, how much more were these who killed the millennial saints who testified of Jesus Christ? Luke 18:7 asks, *"Shall not God avenge His elect which cry day and night unto him, though He bear long with them?"* They who are literally martyred are given greater honor. (Acts 5:41, 2 Thess. 1:4,5) And in this way Christ will have His church remain as a testimony in the world. (Rev. 2:5)

Why do the martyrs intercede for God's wrath to be executed? In their prayers, the martyrs cry and sigh over the wickedness which pollutes the earth and rejoice when the wicked are judged. Revelation 19:2 says, *"And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand."* The reason they ask for judgment is

that in world Christ's Gospel cannot advance unless the weeds of apostasy are first removed through tribulation. This sorrow over the sins of Israel is also seen in Ezekiel 9 and the 144,000, where both groups are marked before there is judgment.

The Testimony: The testimony of 6:9 refers to the Gospel. This is a witness of Jesus Christ, His works and His perfect sacrifice, as seen in 1:2, 1:9, 11:7, 12:17, 19:10.

Characteristics of the altar with related temple instruments.

Later on in Revelation during the 7 trumpets, the wrath of God comes through the same vessels that are used to commune with God. This would appear after Seal 7 is opened.

The altar is the place from where the Seals, Trumpets, and Vials originate.

Seals: The following seal (seal six) appears to be very similar to what we see at Christ's crucifixion. This is the place where the last of the martyrs are seen, and in Christ's crucifixion, it was thereafter where the dead were raised in Matt. 27:52. Similarities between Christ's crucifixion and the Sixth Seal are in: Luke 24:45 *"And the sun was darkened, and the veil of the temple was rent in the midst."* Revelation 6:12 *"the sun became black as sackcloth of hair"* Matt. 27:51-52 *"the earth did quake, and the rocks rent. And the graves were opened; and many bodies of the saints which slept arose"* Revelation 6:12 *"there was a great earthquake"*

Trumpets: In Revelation 8:1-5 the trumpets appear to come from the altar. *"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. [2] And I saw the seven angels which stood before God; and to them were given seven trumpets. [3] And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. [4] And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. [5] And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake."* Also after the trumpets in 9:13 John heard a voice *"from the altar"* call for an innumerable number of enemies to fight against Israel. The coals from the altar that Christ throws to the earth maybe symbolic of what happened at Mt. Sinai, where Moses threw down the testimony. It would appear that now here by this that it is at this point where the prayers of the souls under the altar are answered.

Vials: Revelation 16:7 says, "I heard another angel say from out of the altar say, even so, Lord God Almighty, true and righteous are thy judgements." John hears a voice from out of the altar concerning judgment. This third set of plagues goes forth as the temple is filled with smoke from the altar.

The Sixth Seal Commentary on 6:12-17

Revelation 6:12a *And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake;*

An Earthquake: Hebrews 12:26-29 says, "... Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire." In Hebrews 12:27 God shakes the heavens and the earth so that those things that can be shaken will pass away.

God also said He would shake the heavens and the earth in Isaiah 3:10-13. Isaiah 29:6 speaks of an invading army against Jerusalem and speaks of it as an earthquake. See also Ex. 19:18; Ps. 18:7, 15 Ps. 60:2; Isaiah 24:19;20; Nah. 1:5; Matt. 24:29-30; Heb. 12:26-28.

At Christ's resurrection, there was also an earthquake that signified God's wrath and redemption in that graves were opened and prophets came forth to speak about the redemption of Christ.

Parallels: See also 11:19 "an earthquake" and 16:18 "and their was a great earthquake."

Fleeing: Zechariah 14:5 seems to be talking about the saints fleeing Jerusalem. "And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziab king of Judah: and the LORD my God shall come, and all the saints with thee." In the meantime, here in the sixth seal the wicked flee.

Revelation 6:12b... *and the sun became black as sackcloth of hair,*

Regarding the fourth trumpet: Regarding similarity with the fourth trumpet, we read in 8:12, "And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise."

The Sun: The sun represents Jacob, who is over the twelve physical tribes of Israel. (Genesis 37:9-10) In Isaiah 13:7 it says, *“Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.”*

Darkness: Jeremiah 13:16 *“Give glory to the LORD your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness.”* This darkness can be said to represent the faces of those who were in Jerusalem at that time and the light that did not emanate from them. Because of all the turmoil, no one was able to stay out of all the dirt and smoke, nor was there any extra water necessary to clean oneself. There were a lot of fires and war in the city during this time. And here we have the clothing of mourning and shame, and there is the black horse. These are in opposition to the Bride and her Bridegroom who rides in white on a white horse. (Rev. 19:8) The light beamed from the face of Moses.

"As sackcloth made of hair" Sackcloth was at that time made of goat's hair. (See Rev. 11.) Ezekiel 5:1 speaks of hair as God's people Israel that shall be killed, cutting them in three parts.

Regarding the forth trumpet: The sixth seal parallels with the fourth trumpet of darkness, or the fifth trumpet of locusts which had hair as it is listed here.

Revelation 6:12c *"... and the moon became as blood;"*

Before. Acts 2:19-20 *“And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: ²⁰ The sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord come:”*

Symbolic of Israel: In Genesis 4:9, the sun, moon and stars are Israel. Jacob said *shall I and your mother bow before you*, referring to the sun and the moon of Joseph's dream. Joseph's mother died, but yet her seed was to flourish before her, and it did.

Psalms 72:5-14 says *“They shall fear thee as long as the sun and moon endure, throughout all generations. ... He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.”* and conveys the thought that though there will be martyrs, they will be precious in God's sight, enduring as the moon and then flourishing.

Parallels: Rev. 8:8-12 says a third part of the moon was smitten. Here the idea is conveyed that 1/3 of true Israel's enemies are destroyed. Matthew 24:29 says the moon will not give her light.

Revelation 6:13,14a *And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together;*

Heaven departed as a Scroll: Here it says the heavens departed as a scroll when it is rolled up, and at the same time Christ is about to open a scroll. This is from Isaiah 34:3-4, 51:6 and Psalm 102:25,26.

Heaven here refers to Israel's Old Covenant passing away: Isaiah 51:15,16 says "And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." Jer. 4:23-31 says "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light...at the presence of the LORD, and by his fierce anger." Heb. 12:26-27 says: "Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain."

Falling Stars and Untimely Figs: In connection with the stars this is the cursed fig tree and the physical collapse of Israel.

Below are scriptures which relate to the Biblical definition of stars as those of the kingdom of God.

Genesis 37:9 *And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.,*

Judges 5:20 *They fought from heaven; the stars in their courses fought against Sisera ,*
1 Chronicles 27:23 *But David took not the number of them from twenty years old and under: because the LORD had said he would increase Israel like to the stars of the heavens.*

Daniel 8:10 *And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.*

Daniel 12:3 *And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.*

Obadiah 1:4 *Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD.*

Jude 1:13 *Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.*

Revelation 1:20. *The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the*

seven candlesticks which thou sawest are the seven churches.

Revelation 12:1 *"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars ..."*

A Great Wind: The great wind could be argued to be brought forth by the four horsemen who in Zechariah's imagery are the four spirits (winds) of heaven. (Zech. 6:5. 2:6) **They are reintroduced again in Revelation 7:1.** *"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree."*

Revelation 6:14b *Every mountain and Island moved out of there places.*

Isaiah 2:11-21 Isaiah 2:11-21 says: *"The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day. ¹² For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: ¹³ And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, ¹⁴ And upon all the high mountains, and upon all the hills that are lifted up, ¹⁵ And upon every high tower, and upon every fenced wall, ¹⁶ And upon all the ships of Tarshish, and upon all pleasant pictures. ¹⁷ And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day. ¹⁸ And the idols he shall utterly abolish. ¹⁹ And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth. ²⁰ In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; ²¹ To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth."*

Commentary on Isaiah: Isaiah says that men have become haughty even to the point where they are willing to use a false humility to exalt themselves in the eyes of others. The mountain of the Lord is replaced with a corporate ladder based on tradition. God compares these ideas on the day of the Lord to high mountains lifted up. But like the tower of Babel created by man to replace God's government, they, too will be brought low.

Cyrus: Isaiah 13:1-9 speaks of the destruction of Babylon from the mountains with a great host. This was caused in Isaiah 45:1 by Cyrus, who is called God's anointed because he, like Christ, was to restore Jerusalem and remove every obstacle in the way of God's people. Cyrus destroyed Babylon to restore Israel and their temple, held captive there and misused by drunken

Babylon. Babylon is a picture of apostate Israel at this point. After Isaiah spoke of this destruction, he says in verse 10 that the stars of heaven shall fall, the stars shall not give their light and that the sun and the moon shall be darkened. And verse 11 says that God will punish the wicked for their iniquity. Matthew 24:29 also repeats Isaiah 13:10.

Revelation 6:15-16 *"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondsman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; "*

Then shall they say to the mountains cover us.

Luke 23:28ff. reads, *"But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the pap's which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us."* From here, we see Christ's interpretation of Revelation. He told the women following Him that they should weep for themselves and for their children because judgment was sure to come, and that Israel would be even more deserving of judgment in time to come if they did not repent.

Regarding this subject, Isaiah 61:2 and Isaiah 63:4 are quoted by Christ. Hosea 10:8 also says they shall say to the mountains, fall on us and to the hills cover us.

Josephus VI:VIII:5 reads: *So they now left these towers of themselves, or rather they were ejected out of them by God himself, and fled immediately to that valley which was under Siloam, where they again recovered themselves out of the dread they were in for a while, and ran violently against that part of the Roman wall which lay on that side; but as their courage was too much depressed to make their attacks with sufficient force, and their power was now broken with fear and affliction, they were repulsed by the guards, and dispersing themselves at distances from each other, went down into the subterranean caverns.*

Adam hid himself from God and Judas went and hanged himself. A man in sin does not want to face God. These sinners do not come to God to repent (John 5:40) because they will not believe God desiring to sin again. Here, once God's wrath is upon them, they would rather stay in the dark in their sin and hide in the mountains then repent. In a man's last breath he would rather die going away from God than to come to repentance.

Here they say *"hide us from the wrath of a Lamb."* Yet Scripture declares that whosoever shall call on the name of the Lord shall be saved! Hiding in an earthquake in a cave under a cliff is not a right answer.

Joshua 10 also shows a picture of five kings who came against Joshua from Jerusalem, who hid in a cave and were destroyed, symbolic of the victory of the Church.

Revelation 6:17 *For the great day of his wrath is come; and who shall be able to stand?*

The Question: We are left with the question "*Who shall be able to stand?*" The answer in the next verse is that it is the 144,000 seen in Rev 7:1. This question is also found in Malachi 3:2 and Nahum 1:6. The basic idea is that God is coming to punish the wicked and test the righteous and establish His church.

The Seventh Seal
Skipping Chapter 7
Introductory Commentary in Chapter 8 and following

