

# Revelation Chapter 6

- Introduction to Chapter 6
  - In Chapter 4 the power of God as eternal creator is shown, and his power is far greater than that of Domitian or any earthly ruler.
    - The song of praise in Chapter 4 features worship to God as creator.

# Revelation Chapter 6

- Introduction to Chapter 6
  - In Chapter 5 the love of God as Redeemer is shown.
    - The song of praise in Chapter 5 features worship to Christ as redeemer.
    - the throne is still at the center of the vision, and the seven spirits, four living creatures, and twenty-four elders are still present.

# Revelation Chapter 6

- Introduction to Chapter 6
  - A scroll is in the hand of God, and there was loud weeping because no one was worthy to open the scrolls or look into them.
  - Then the Lamb is proclaimed to be worthy, takes the scroll, and praise of the Lamb begins.
  - There evidently was great longing and anticipation to learn what was in the scroll.

# Revelation Chapter 6

- Introduction to Chapter 6
  - In the futurist/premillennialist view, chapters 4 and 5 are taken to represent the pre-tribulation rapture.
  - Now, in Chapter 6, the seals begin to be opened, and the eagerly awaited revealing of the contents begins, which, as will become evident, shows the future of those who are suffering so severely.

# Revelation Chapter 6

- Introduction to Chapter 6
  - Through the first five chapters, there is general agreement among those who hold differing views on proper interpretation of Revelation.
  - Beginning in Chapter 6, there is not much agreement among the various interpretations of Revelation, other than that the things disclosed with the opening of the seals are yet future at the time of John's writing.

# Revelation Chapter 6

- Introduction to Chapter 6
  - How far in the future is the subject of much speculation, some of which has already been dispelled by history, and other speculation which may be dispelled with the passing of time.
  - Two principles worth noting:
    - It should have had meaning to the Christians to whom it was first written.
    - It should have meaning to Christians today and in every age.

# Revelation Chapter 6

- Introduction to Chapter 6
  - Differing Views
    - The futurist/ premillennialist view
      - Chapter 6 begins the great tribulation of 7 years duration, which extends through chapter 19.
      - A sensational, popular view within much of Christendom.

# Revelation Chapter 6

- Introduction to Chapter 6
  - Differing Views
    - The temporal punishment of Rome
      - Another view is that temporal punishment of Rome is pictured. At least one image reminds of the Parthians, who never defeated Rome even though they were feared by Rome. The Huns were somewhat similar to the Parthians in warfare (archers on horseback), but they did not come along for several hundred years.



# Revelation Chapter 6

- Introduction to Chapter 6
  - Differing Views
    - War waged against Christians
      - The four horsemen and riders are targeting Christians, who suffer tremendously and cry “How long?” until natural calamity comes to the attackers.

# Revelation Chapter 6

- Introduction to Chapter 6
  - Differing Views
    - The Recapitulation View
      - The same story is covered several times - chapters 6 and 7 are the first telling of the story.
        - » Four seals, four riders reveal the conflict between good and evil.

# Revelation Chapter 6

- Introduction to Chapter 6
  - The Recapitulation View (continued)
    - » Martyrs beneath the altar who are not being avenged.
      - It appears that evil has triumphed.
    - » A great catastrophe occurs, but God's servants are protected with a seal.
    - » Finally, God's servants are pictured in heaven – good has triumphed.

# Revelation Chapter 6

- **My Perspective from Chapter 6**
  - **The Four Horsemen are “previews” of coming judgements.**
  - **The 5<sup>th</sup> seal gives the reason why judgements are coming.**
  - **The 6<sup>th</sup> seal is a preview of the wrath of God and the Lamb in judgment.**

# The Four Horsemen (6:1-8)

- **1** Now I watched when the Lamb opened one of the seven seals, and I heard one of the four living creatures say with a voice like thunder, “Come!” **2** And I looked, and behold, a white horse! And its rider had a bow, and a crown was given to him, and he came out conquering, and to conquer. **3** When he opened the second seal, I heard the second living creature say, “Come!”

# The Four Horsemen (6:1-8)

- 4 And out came another horse, bright red. Its rider was permitted to take peace from the earth, so that people should slay one another, and he was given a great sword. 5 When he opened the third seal, I heard the third living creature say, “Come!” And I looked, and behold, a black horse! And its rider had a pair of scales in his hand.

# The Four Horsemen (6:1-8)

- 6 And I heard what seemed to be a voice in the midst 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 wine!” 7 When he opened the fourth seal, I heard the voice of the fourth living creature say, “Come!”

# The Four Horsemen (6:1-8)

- 8 And I looked, and behold, a pale horse! And its rider's name was Death, and Hades followed him. And they were given authority over a fourth of the earth, to kill with sword and with famine and with pestilence and by wild beasts of the earth.



# The Four Horsemen (6:1-8)

- Whether John was expecting a reading of the words of the scroll or not cannot be determined, but what he got was a full-color panoramic movie.
  - Horses were animals used for battle, whereas oxen were used for farming and donkeys were used for transportation.
  - Four different colors, four different riders.



# The Four Horsemen (6:1-8)

- Zechariah 1:7-17
  - [8](#) “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. [9](#) Then I said, ‘What are these, my lord?’ The angel who talked with me said to me, ‘I will show you what they are.’ [10](#) So the man who was standing among the myrtle trees answered, ‘These are they whom the Lord has sent to patrol the earth.’

# The Four Horsemen (6:1-8)

- Zechariah 1:7-17
  - Colors were not all the same.
  - These horses were used in God's service.
  - They were sent out by God and reported back to God.

# The Four Horsemen (6:1-8)

- Zechariah 6:1-8
  - 1 Again I lifted my eyes and saw, and behold, four chariots came out from between two mountains. And the mountains were mountains of bronze. 2 The first chariot had red horses, the second black horses, 3 the third white horses, and the fourth chariot dappled horses—all of them strong. 4 Then I answered and said to the angel who talked with me, “What are these, my lord?”

# The Four Horsemen (6:1-8)

- Zechariah 6:1-8 (cont)
  - [5](#) 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. [6](#) 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.”

# The Four Horsemen (6:1-8)

- Zechariah 6:1-8 (cont)
  - 7 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. 8 Then he cried to me, “Behold, those who go toward the north country have set my Spirit at rest in the north country.”

# The Four Horsemen (6:1-8)

- Zechariah 6:1-8
  - Colors were not all the same.
  - No riders are mentioned; these horses pulled chariots.
  - They were also used in God' service.
  - These also were sent out by God.
  - The purpose of the horses in Zechariah may not bear any resemblance to the horses and riders of Revelation.





Outlined against a blue-gray October sky, the Four Horsemen rode again. In dramatic lore their names are Death, Destruction, Pestilence, and Famine. But those are aliases. Their real names are: Stuhldreher, Crowley, Miller and Layden. They formed the crest of the South Bend cyclone before which another fighting Army team was swept over the precipice at the Polo Grounds this afternoon as 55,000 spectators peered down upon the bewildering panorama spread out upon the green plain below.

*Grantland Rice, October 18, 1924*

# The Four Horsemen (6:1-8)

- Apocalypse connotes calamity for many, if not most people, and Four Horsemen are generally associated with Apocalypse in the minds of most people.

# The First Horseman (6:1-2)

- **The First Seal** – 1 Now I watched when the Lamb opened one of the seven seals, and I heard one of the four living creatures say with a voice like thunder, “Come!” 2 And I looked, and behold, a white horse! And its rider had a bow, and a crown was given to him, and he came out conquering, and to conquer.



# The First Horseman (6:1-2)

- The four living creatures were introduced in Revelation 4 (lion, ox, man, eagle).
- It may be implied that “one” here is the 1<sup>st</sup> living creature, since the 2<sup>nd</sup>, 3<sup>rd</sup>, and 4<sup>th</sup> are specified with the opening of seals 2, 3, and 4.
  - He said “Come!” with a voice like thunder – probably calling the first horse and rider.

# The First Horseman (6:1-2)

- The color of the horse and the equipment and purpose of the rider are what we have to identify this horse and rider – not so easy as identifying the Lamb in Chapter 5.
  - A white horse signified victory – always ridden by a conqueror in his triumphal march.
  - The bow signifies military action. It may be symbolic rather than specific to any nation. The Romans, for example, did not use archery in warfare, but some of their enemies (Parthians, Huns) did.

# The First Horseman (6:1-2)

- The crown is στέφανος ([stephanos](#)) – is a crown of victory, like one awarded to a victor in the ancient athletic games.
- Rev. 19:11-16 pictures a white horse, but its rider is clearly identified as Jesus, and on His head are many diadems – διαδήματα ([diadēmata](#)) – a royal crown, worn by a ruler.

# The First Horseman (6:1-2)

- This rider is not clearly identified.
  - Some claim that it is Jesus because no one else would be riding a white horse.
  - In addition, Jesus has conquered, and the picture may be intended as a source of encouragement.
  - Some claim that it cannot be Jesus because he (the Lamb) opened the seal.

# The First Horseman (6:1-2)

- McGuiggan teaches that it is Jesus
  - no one else is pictured riding a white horse in Revelation.
  - Jesus opens the whole affair because he is in control of the whole affair.
  - White seems to never be associated with evil.
- Pre-millennialists teach that it is the anti-christ coming to power in Europe.



# The First Horseman (6:1-2)

The 1 <sup>st</sup> Horseman (6:1-2)	Jesus (19:11-16)
One crown	Many crowns (v. 12)
Victory crown ( <i>stephanos</i> )	Royal crown ( <i>diademata</i> ) v. 12
Has a bow	Has a sword (v. 15)
Followed by 3 more horsemen	Followed by a heavenly army (v. 14)
Not named	Named (v. 11-13, 16)
Clothing not mentioned	Robe dipped in blood (v. 13, 16)
Conquering	Dispensing justice (v. 11, 15)

# The First Horseman (6:1-2)

- A similar image appeared on Parthian coinage. Some claim that it is Parthia riding to conquer Rome.
- Parthia was a feared enemy to Rome, and Rome never defeated them, but Parthia never conquered Rome.



# The First Horseman (6:1-2)

- My opinion is that this rider initiates warfare, and will be victorious.
  - The other 3 horsemen bring devastation and death.
  - The 5<sup>th</sup> seal shows those who had been slain for the word of God and for they witness they had borne.
  - The 6<sup>th</sup> seal shows calamity (judgment) coming, and kings, great ones, generals, etc. trying to hide or escape.
  - Following the opening of the 6<sup>th</sup> seal, chapter 7 shows the happy state of those who have washed their robes and made them white in the blood of the Lamb.

# The First Horseman (6:1-2)

- To summarize my opinion:
  - The four horsemen bring persecution are a preview of what is coming.
  - The judgments are coming because of atrocities committed against the saints of God, who have been slain and cry “How long?”
  - Judgment comes on those who dwell on the earth.
  - What about the redeemed? Will they be hurt?

# The First Horseman (6:1-2)

- A crown is given to him. Three of the four horsemen are “given” something or “permitted” to do something. Chapter four is intended to show that God is in control, so I attribute the donor as God, who removes kings and sets up kings.
- The white horse and the crown lead to the conclusion that this conqueror is winning.

# The First Horseman (6:1-2)

- Popular literature calls this horseman “death”. Conquest is a better term – it is written that he came out conquering and to conquer.
  - Conquest stems from greed – to have more power, more land, more authority. Therefore, conquest is *aggressive*.

# The Second Horseman (6:3-4)

- **The Second Seal – 3** When he opened the second seal, I heard the second living creature say, “Come!” **4** And out came another horse, bright red. Its rider was permitted to take peace from the earth, so that people should slay one another, and he was given a great sword.



# The Second Horseman (6:3-4)

- This living creature is identified as the 2<sup>nd</sup> living creature (ox).
- When he says “Come!”, out comes the horse. So the living creature was not summoning John to come but was summoning the horse.
- The 2<sup>nd</sup> horse is bright red – πυρρός ([pyrros](#)) – having the color of fire.



# The Second Horseman (6:3-4)

- The color may suggest “blood” rather than fire, especially since this rider’s mission is to take peace from the earth and have people slay one another.
- Popular literature calls this horseman “destruction”.
  - A better term might be “war”.
  - War is the means by which conquest is achieved.
  - War takes peace from the earth, sheds blood, and leaves destruction in its wake.

# The Second Horseman (6:3-4)

- The “great sword” was given to this 2<sup>nd</sup> rider.
  - Great may indicate power, or it may indicate size, or both.
  - This great sword was also “given” to this rider.

# The Third Horseman (6:5-6)

- **The Third Seal** – [5](#) When he opened the third seal, I heard the third living creature say, “Come!” And I looked, and behold, a black horse! And its rider had a pair of scales in his hand. [6](#) And I heard what seemed to be a voice in the midst 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 wine!”



# The Third Horseman (6:5-6)

- The horse is black - black conveys a sense of fear, of some impending calamity.
- The rider carries a set of scales in his hand – with which to weigh or measure something.
  - The next words indicate what is to be measured.
    - It may be that the measure of payment is to be severe and exacting, or it may be that the amount of grain will be weighed carefully.
    - When something is scarce, the need for careful measurement becomes especially important.

# The Third Horseman (6:5-6)

- War destroys crops as well as men (the means to harvest) and places to store the harvest – so a shortage of food, famine, follows war.
  - The popular name may be pestilence, but famine is a more appropriate name.
  - A quart of wheat (measure of wheat) would be enough for one person for one day, but not enough for his family.
  - [Choinix](#) - a Greek dry measure, equivalent to 1.92 pints.

# The Third Horseman (6:5-6)

- A denarius was usually about one day's wage (some say 14 cents).
  - At today's current minimum wage (USA), the pay for 8 hours would be \$60 before taxes.
  - Wheat prices in 2015 have been in the \$5-\$6 per bushel range.
    - 37.2367119 quarts = 1 bushel (about 17 cents per quart)
    - At 2015 prices, wheat would be inflated 370X.

# The Third Horseman (6:5-6)

- The first century reader would have known instantly that the price for a quart of wheat was far too high.
  - Barley was a very coarse grain compared to wheat, and it would take 3 quarts of barley for the same food content as one quart of wheat.
  - Do not harm the oil and wine!
    - This voice is not attributed to any one of the four living creatures but came from the midst of them.

# The Third Horseman (6:5-6)

- These were luxury items, not necessary for daily bread.
- The contrast seems to be that the working man could scarcely feed himself and his family, but the oil and wine may have been abundantly available to the wealthy and to the state.



# The Fourth Horseman (6:7-8)

- **The Fourth Seal** – 7 When he opened the fourth seal, I heard the voice of the fourth living creature say, “Come!” 8 And I looked, and behold, a pale horse! And its rider’s name was Death, and Hades followed him. And they were given authority over a fourth of the earth, to kill with sword and with famine and with pestilence and by wild beasts of the earth.



# The Fourth Horseman (6:7-8)

- This horse is pale.
  - Χλωρός ([chlōros](#)) - green, pale green; “chlorophyll” and “chlorine” are derived from the Greek.
  - We have an idiom – green around the gills – used of being ill, sick, or nauseated.
- His name is Death, and Hades followed him.
  - War and famine leave death in their wake.
    - Death claims the body; Hades claims the soul.

# The Fifth Seal (6:9-11)

- **The Fifth Seal** – 9 When he opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the witness they had borne. 10 They cried out with a loud voice, “O Sovereign Lord, holy and true, how long before you will judge and avenge our blood on those who dwell on the earth?”

# The Fifth Seal (6:9-11)

- **The Fifth Seal** – [11](#) Then they were each given a white robe and told to rest a little longer, until the number of their fellow servants and their brothers should be complete, who were to be killed as they themselves had been.

# The Fifth Seal (6:9-11)

- I saw under the altar the souls of those who had been slain for the word of God and for the witness they had borne. (9)
  - The souls of those who had been slain
    - Rev. 13:15 - And it was allowed to give breath to the image of the beast, so that the image of the beast might even speak and might cause those who would not worship the image of the beast to be slain.

# The Fifth Seal (6:9-11)

- This is the 2<sup>nd</sup> beast of Revelation 13, which is telling those who dwell on the earth to make an image for the 1<sup>st</sup> beast.
  - cause those who would not worship the image of the beast to be slain. (13:15)
- Those who had been slain refused to worship the image of the emperor.

# The Fifth Seal (6:9-11)

- Rev. 20:4 - Also I saw the souls of those who had been beheaded for the testimony of Jesus and for the word of God, and those who had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ for a thousand years.

# The Fifth Seal (6:9-11)

- Rev. 2:13 - I know where you dwell, where Satan's throne is. Yet you hold fast my name, and you did not deny my faith even in the days of Antipas my faithful witness, who was killed among you, where Satan dwells.
- They were still living – death of the body did not end their existence.



# The Fifth Seal (6:9-11)

- They were “under the altar”.
  - Leviticus 4:18 - And he shall put some of the blood on the horns of the altar that is in the tent of meeting before the Lord, and the rest of the blood he shall pour out at the base of the altar of burnt offering that is at the entrance of the tent of meeting.

# The Fifth Seal (6:9-11)

- Leviticus 17:11 - For the life of the flesh is in the blood, and I have given it for you on the altar to make atonement for your souls, for it is the blood that makes atonement by the life.
- These had shed their life blood, not as an atonement, but as a sacrifice of their lives for the word of God and for the witness they had borne.

# The Fifth Seal (6:9-11)

- Under the altar may convey the message that their blood was poured out on the ground around the altar.

# The Fifth Seal (6:9-11)

- “O Sovereign Lord, holy and true, how long before you will judge and avenge our blood on those who dwell on the earth?” (10)
  - This is the main point of this scene.
  - Notice that the question is not *if* but *when*.
    - **Holy** indicates that God cannot tolerate sin and therefore would not forever endure the conduct of the persecutors.

# The Fifth Seal (6:9-11)

- **True** recognizes that God keeps his promise.
  - 2 Thess. 1:5-8 - [5](#) This is evidence of the righteous judgment of God, that you may be considered worthy of the kingdom of God, for which you are also suffering— [6](#) since indeed God considers it just to repay with affliction those who afflict you, [7](#) and to grant relief to you who are afflicted as well as to us, when the Lord Jesus is revealed from heaven with his mighty angels

# The Fifth Seal (6:9-11)

- 8 in flaming fire, inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus.
- How long? The next verse partially answers the question. There are more who will be killed as they had been.

# The Fifth Seal (6:9-11)

- Then they were each given a white robe and told to rest a little longer, until the number of their fellow servants and their brothers should be complete, who were to be killed as they themselves had been. (11)
  - White signifies purity or innocence. It may also signify victory.

# The Fifth Seal (6:9-11)

- Rev. 3:4-5 - 4 Yet you have still a few names in Sardis, people who have not soiled their garments, and they will walk with me in white, for they are worthy. 5 The one who conquers will be clothed thus in white garments, and I will never blot his name out of the book of life. I will confess his name before my Father and before his angels.



# The Fifth Seal (6:9-11)

- Those in Sardis were found worthy to walk with Jesus in white.
- The one who conquers will be clothed in white garments.

# The Fifth Seal (6:9-11)

- How long? Not yet! But take comfort in the white robe which you are worthy to wear. You have conquered!
  - Rest a little longer.
    - You may not understand my ways, but trust me to avenge your blood. I am not ignoring your cries.
    - Your task has been completed.

# The Fifth Seal (6:9-11)

- *A little longer* does not specify a time, and I do not count time as you do, but trust me!
  - » 2 Pet. 3:9 - The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance.
- Some will be killed, as you have been, but some will also have an opportunity to repent.

# The Sixth Seal (6:12-17)

- **The Sixth Seal** – [12](#) When he opened the sixth seal, I looked, and behold, there was a great earthquake, and the sun became black as sackcloth, the full moon became like blood, [13](#) and the stars of the sky fell to the earth as the fig tree sheds its winter fruit when shaken by a gale. [14](#) The sky vanished like a scroll that is being rolled up, and every mountain and island was removed from its place.

# The Sixth Seal (6:12-17)

- [15](#) Then the kings of the earth and the great ones and the generals and the rich and the powerful, and everyone, slave and free, hid themselves in the caves and among the rocks of the mountains, [16](#) calling to the mountains and rocks, “Fall on us and hide us from the face of him who is seated on the throne, and from the wrath of the Lamb, [17](#) for the great day of their wrath has come, and who can stand?”

# The Sixth Seal (6:12-17)

- Final Judgment or Temporal Judgment?
  - A question of long-standing debate.
  - Similar language has been used to describe both.
  - In either case, this scene depicts God's destructive power against those who reject Him.
  - There is much similarity with the 1<sup>st</sup> four trumpets of warning in Chapter 8 – which speak of calamities of nature to come upon the earth.

# The Sixth Seal (6:12-17)

- Earthquake, or shaking of the earth – shaking of things which the people thought were unshakable.
  - Removal of things upon which people depend.
  - Momentous event which affected mankind.
- Sun blackened, moon became like blood.
  - Phenomena have been observed in total eclipses.
  - Prophetically, these are sometimes symbolic of upheaval of rulers of the earth.

# The Sixth Seal (6:12-17)

- Joel 2:10 - The earth quakes before them; the heavens tremble. The sun and the moon are darkened, and the stars withdraw their shining.
  - Joel is prophesying of a temporal judgment coming upon Judah, and proclaiming God’s plea for them to return to the Lord.
- Joel 2:12 - “Yet even now,” declares the Lord, “return to me with all your heart, with fasting, with weeping, and with mourning;



# The Sixth Seal (6:12-17)

- Matt. 24:29-31 - [29](#) “Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken. [30](#) Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.

# The Sixth Seal (6:12-17)

- Matt. 24:29-31 (cont) - [31](#) And he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other.
  - Jesus is speaking of His coming at the end of the age.

# The Sixth Seal (6:12-17)

- Changes in the sun, moon, and stars are used prophetically to signify a change in government.
  - So Isaiah prophesied of Babylon. (13:9-11)
  - So Isaiah prophesied of Tyre. (24:21-23)
  - So Isaiah prophesied of judgment on all nations (34:4)

# The Sixth Seal (6:12-17)

- Isaiah 13:9-11 [9](#) Behold, the day of the Lord comes, cruel, with wrath and fierce anger, to make the land a desolation and to destroy its sinners from it. [10](#) For the stars of the heavens and their constellations will not give their light; the sun will be dark at its rising, and the moon will not shed its light. [11](#) I will punish the world for its evil, and the wicked for their iniquity; I will put an end to the pomp of the arrogant, and lay low the pompous pride of the ruthless.

# The Sixth Seal (6:12-17)

- Isaiah 24:21-23 [21](#) On that day the Lord will punish the host of heaven, in heaven, and the kings of the earth, on the earth. [22](#) They will be gathered together as prisoners in a pit; they will be shut up in a prison, and after many days they will be punished. [23](#) Then the moon will be confounded and the sun ashamed, for the Lord of hosts reigns on Mount Zion and in Jerusalem, and his glory will be before his elders.

# The Sixth Seal (6:12-17)

- Isaiah 34:4 - All the host of heaven shall rot away, and the skies roll up like a scroll. All their host shall fall, as leaves fall from the vine, like leaves falling from the fig tree.

# The Sixth Seal (6:12-17)

- The desire to have rocks and mountains fall upon people rather than to endure upheaval of nations.
  - Isaiah 2:19
  - Hosea 10:8
  - Luke 23:30
  - Zephaniah 1:14

# The Sixth Seal (6:12-17)

- Isaiah 2:19 - And people shall enter the caves of the rocks and the holes of the ground, from before the terror of the Lord, and from the splendor of his majesty, when he rises to terrify the earth.
- Hosea 10:8 - The high places of Aven, the sin of Israel, shall be destroyed. Thorn and thistle shall grow up on their altars, and they shall say to the mountains, “Cover us,” and to the hills, “Fall on us.”



# The Sixth Seal (6:12-17)

- Luke 23:30 - Then they will begin to say to the mountains, 'Fall on us,' and to the hills, 'Cover us.'
- Zephaniah 1:14 - The great day of the Lord is near, near and hastening fast; the sound of the day of the Lord is bitter; the mighty man cries aloud there.

# The Sixth Seal (6:12-17)

- Then the kings of the earth and the great ones and the generals and the rich and the powerful, and everyone, slave and free, hid themselves in the caves and among the rocks of the mountains
  - God makes no distinction based on earthly status. Neither kings nor the rich nor anyone at all will be able to escape the wrath of the day of the Lord.

# The Sixth Seal (6:12-17)

– Hid themselves

- To escape the wrath?
- Gen. 3:8 - Sin ushers in hiding from God, as Adam and Eve tried to hide following their sin.
- Jonah 1:3 – Jonah was disobedient and tried to run from God.

# The Sixth Seal (6:12-17)

- Fall on us and hide us from the face of him who is seated on the throne, and from the wrath of the Lamb
  - Among the disobedient, even death is preferable to facing God.
- Is this the answer to the cry “How long?”
- The question “What happens to the faithful?” remains to be answered.
  - And will begin to be answered in Chapter 7.