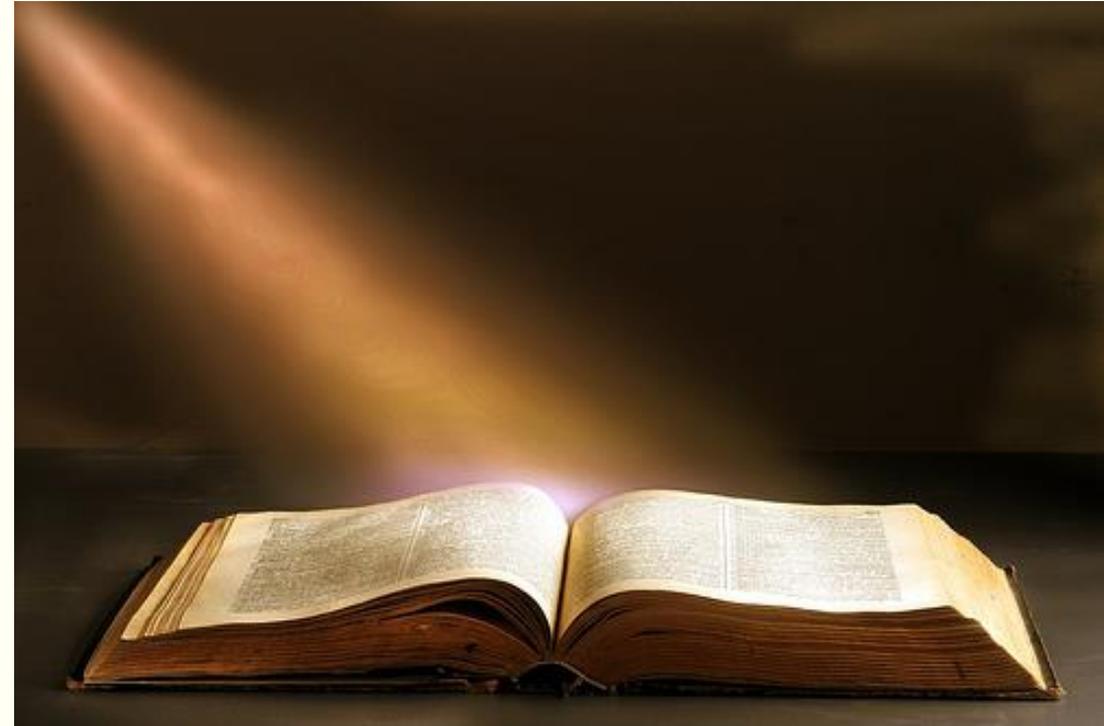


Exploring the Book of Revelation: Verse by Verse

Chapter 6



CHAPTER 6

The First Six Seals



Opening of the first Six Seals



Primary purpose of our Bible study is to understand each message as it applied to the church to which it was given AND its personal application for us today

First Seal

Second Seal

Third Seal

Fourth Seal

Fifth Seal

Sixth Seal

Introduction



In Revelation 6, the focus moves from events in heaven to events on earth

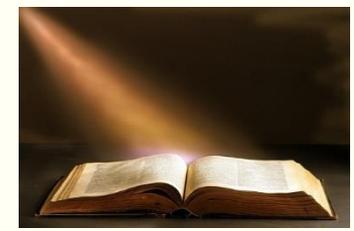
Span the time from the cross to the Second coming of Jesus

The backdrop of the seven seals vision is the great controversy between good and evil

Begins with a series of four horses with colors related to the character of each rider (Zech 6:1-8)

The four horses represent the initial surge of the gospel followed by the decline and apostasy of the church into the Middle Ages

Revelation 6:1-2



1 Now I saw when the Lamb opened one of the seals; and I heard one of the four living creatures saying with a voice like thunder, “Come and see.”
2 And I looked, and behold, a white horse. He who sat on it had a bow; and a crown was given to him, and he went out conquering and to conquer.



The First Seal – White Horse

Worthy and with full authority, the Lamb opens the first seal

First living creature speaks with a voice of thunder (face of a lion)...”Come”

Horses almost always symbolize warfare

White horse – symbol of a conqueror

Roman generals rode white horses to celebrate a triumphant victory

“Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True.” – Rev 19:11

White symbolizes the victory of Christ, purity of the church and the pure gospel truth of Christ’s righteousness

White always refers to things of God: white hair, white stone, white garments, white throne, white robes, white cloud, armies ride white horses

Under the outpouring of the Holy Spirit, the early church went forth conquering and to conquer the world

The rapid expansion and marvelous conquest of the world was through the preaching of the pure gospel of Jesus Christ



The First Seal – White Horse

The opening of the first seal can be applied historically to the church of the apostolic period

The first seal represents the time of the 1st century (31-100 AD)

Bow represents the weapon of God (Ps 45:3-5) with arrows of conviction that pierces hearts as the gospel is preached

Christ wears the stephanos, victory crown after His victory at the cross to usher His kingdom of grace in Revelation 6:2

Christ will wear the diadema, royal crown as King of kings and Lord of lords to usher His kingdom of glory in Revelation 19:12

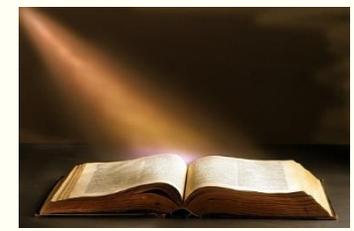
Then, the two counterfeit powers - great red dragon with seven crowns (diadema) on his head and the sea beast with ten crowns (diadema) on his horns - will be destroyed

The conquest of the rider of the white horse does not end with the apostolic era. Rather it portrays the ongoing progress of the gospel throughout Christian history on to the Second Coming



Parallel to the
Church of Ephesus
31 AD – 100 AD

Revelation 6:3-4



3 When He opened the second seal, I heard the second living creature saying, “Come and see.” 4 Another horse, fiery red, went out. And it was granted to the one who sat on it to take peace from the earth, and that people should kill one another; and there was given to him a great sword.



The Second Seal – Red Horse

When the Lamb opened the second seal, the second living creature (face of a calf) said, “Come” - meaning to appear, come into being, come forth

Fiery red color represents blood, persecution and oppression

The rider of the red horse is given a great sword and to take peace from the earth so people should kill one another

Slay in Greek (sphazo) means to put to death violently

It is not associated with death in battle, but the death of the saints because of their witness to the gospel. It is used to refer to death of Christ (Rev 5:6) and His people (Rev 6:9)

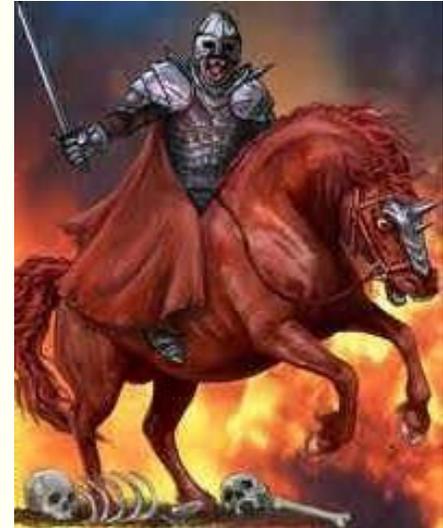
The preaching of the true gospel always divide people and causes persecution

Religious strife, war, apostasy and confusion are introduced

“Do not think that I came to bring peace on the earth...but a sword, to set a man against his father” (Matt 10:34-36)

The gospel of peace experienced by God’s people are as a result of having a relationship with Jesus (John 16:33)

Resistance to the gospel message results in lack of peace (Isa 57:20-21)



The Second Seal – Red Horse

Covers from the time of the close of the first century to Constantine the Great, the red horse portrays the persecution of the Christian church in the 2nd through part of the 4th century

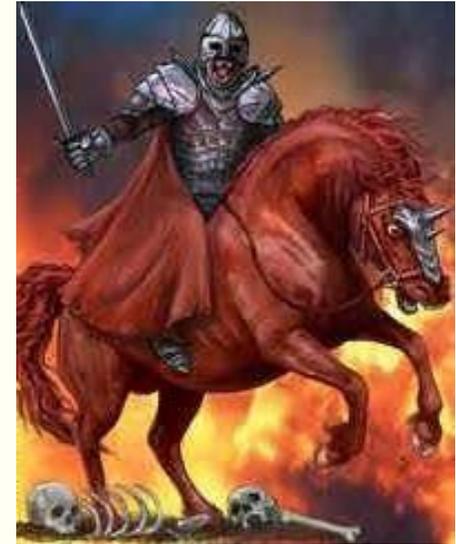
“Great sword” megas machaira (Greek) we get the word ‘machete’

Satan has always used persecution to hinder the message of the cross. When he saw that Christianity was conquering paganism, he unleashed his power against the church

The rider on the second horse symbolizes the consequences of rejecting the gospel. It divides people and cause them to persecute those who hold on to the pure gospel

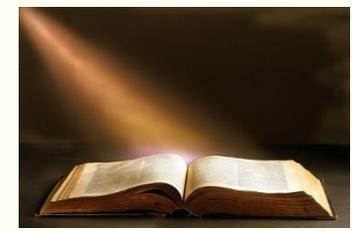
From 100-313 AD was a period of terrible persecution. The last ten years under the Roman Emperor Diocletian, were the worst

At the promised time, Christ will return with a sharp sword to bring judgment on those who resisted the gospel and treated His faithful people unjustly



Parallels the
Church of Smyrna
100 AD – 313 AD

Revelation 6:5-6



5 When He opened the third seal, I heard the third living creature say, “Come and see.” So I looked, and behold, a black horse, and he who sat on it had a pair of scales in his hand. 6 And I heard 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 the wine.”



The Third Seal – Black Horse

When the Lamb opened the third seal, the third living creature (face of a man) said, “Come”

Black represents darkness – absence of light

Darkness symbolizes the absence of the gospel and the terrible apostasy in doctrine and practice within the church

Balance symbolizes famine. To eat by weight portrays great scarcity

“Moreover, He said to me, “Son of man, surely, I will cut off the supply of bread in Jerusalem; they shall eat bread by weight and with anxiety, and shall drink water by measure and with dread,” – Eze 4:16

A quart (one liter) of grain was the daily ration for one person. Denarius was a Roman silver coin equivalent to the daily wage of a worker

Wheat was the main staple food in the ancient world. Barley was cheaper than wheat, and mostly eaten by the poor

A denarius could now only feed a family when it used to purchase 12 times as much food (24 quarts of barley)

Spiritual famine: shortage of God’s Word and the gospel (Amos 8:11-13)



The Third Seal – Black Horse

Worldly spirit had taken full possession of the church. Cheaper grade of spiritual food was offered to the people

In Palestine, grain, wine and oil were three main crops

Grain symbolizes Jesus (the Word) as the bread of Life

Wine symbolizes doctrine and the atoning blood of Jesus

Oil symbolizes of the anointing of the Holy Spirit

Olive trees and grapevines have deeper roots than wheat and barley

Notwithstanding the spiritual famine, the Holy Spirit and grace was still at work to preserve, with a faithful few, the pure gospel of Christ

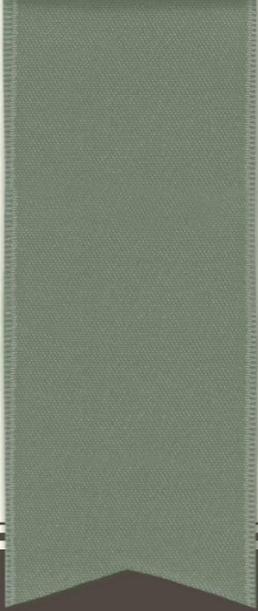
Covers from Constantine to the setting up of the papacy in 538 AD

Dense moral darkness, superstition and erroneous doctrines mingled with paganism were brought in

Period during which the principles of the great papal apostasy were rapidly developed



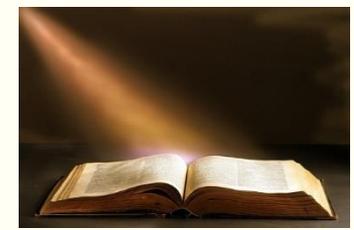
Parallels the
Church of Pergamos
313 AD – 538 AD



“As the stream of Christianity flowed farther from its foundation, it became more and more corrupt, and as the centuries advanced, superstition advanced with them. Tales of purgatory, and pious frauds, and the worship of saints, relics, and images, took the place of pure and simple Christianity: till at length, the Book of God laid aside for legendary tales and traditions of men, all these corruptions were collected into a regular system of superstition and oppression.”

The Apocalypse, page 146

Revelation 6:7-8



7 When He opened the fourth seal, I heard the voice of the fourth living creature saying, “Come and see.” 8 So I looked, and behold, a pale horse. And the name of him who sat on it was Death, and Hades followed with him. And power was given to them over a fourth of the earth, to kill with sword, with hunger, with death, and by the beasts of the earth.



The Fourth Seal – Pale Horse

When the Lamb opened the fourth seal ,the fourth living creature (face of an eagle) said, “Come”

“Pale” – Greek (chloros) means green used for vegetation

The pale or yellowish green horse resembles a corpse in advanced state of decay and corruption

Death is the natural consequence of the famine (Hades means grave)

Reflects the deepest depths of apostasy into which the church fell during the Middle Ages under papal supremacy and power of persecution

Death and Hades is the ultimate consequence of rejecting the gospel

The fact that Death and Hades were given authority over a fourth of the earth indicates that they do not have ultimate power

Jesus is the One who holds the key of Hades (Rev 1:18)

Death and Hades will one day be defeated and be destroyed (Rev 20:14)



The Fourth Seal – Pale Horse

The papal power literally killed with the sword

Sword, famine, pestilence and beasts are God's judgments for apostasy to bring His people to repentance (Eze 14:21, Lev 26:21- 26)

Whenever the church takes up the sword to coerce the conscience, a famine of God's Word results

Beasts symbolizes political powers

One-fourth of the earth was affected by the pale horse. This was the territory over which the papacy held control and millions were martyred for their faith

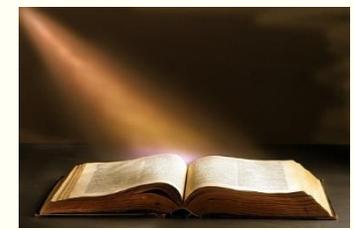
The Waldenses were literally destroyed from off the face of the earth

For centuries the Christian world made no progress in science, arts or civilization. Millions perished or lived miserable lives of ignorance



Parallels the
Churches of Thyatira
and Sardis
538 AD – 1798 AD

Revelation 6:9-11



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 testimony which they held. **10** And they cried with a loud voice, saying, “How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?” **11** Then a white robe was given to each of them; and it was said to them that they should rest a little while longer, until both the number of their fellow servants and their brethren, who would be killed as they were, was completed.



The Fifth Seal – The cry of the Martyrs under the Altar

The opening of the last seals differ from the previous four

During the middle ages, millions of people were persecuted and put to death because they would not renounce Bible truth

John sees an altar, rather than horses and riders

The earthly sanctuary had two altars: altar of burnt offerings (sacrifice) and the altar of incense in the Holy place (Lev 4:7)

Altar of sacrifice was in the outer court for the sacrifice of animals in burnt offering. Blood was poured out at the base

In the Hebrew context, the soul is the whole person

God does not keep souls (Greek – psuche) under a literal altar

The altar of sacrifice is not in the heavenly sanctuary

Earth (outer court) is the altar of burnt offering were the Lamb of God, Jesus was slain for our redemption



According to the popular false teachings today of eternal hell, based on the incorrect interpretation of the parable of the rich man and Lazarus, if the souls were in heaven, they should have been satisfied by looking over and see their persecutors writhing in hell's inextinguishable flames

The Fifth Seal – The cry of the Martyrs under the Altar

Apocalyptic language teaches lessons in symbols and pictures

In symbolic language, they cry out to God for justice and vindication as
Abel's blood cried – Gen 4:10

Martyrs killed from the papal persecutions are represented under the altar, like the blood poured at the base of the altar, portraying that their death was a sacrifice for Christ

Avenge in Greek means to procure justice, take legal action

The plea is not a longing for revenge but for legal justice, judgment and vindication of God for those who have placed their trust in Him

They had died as heretics, but the Reformation vindicated them as precious witnesses for Jesus

They were slain for the testimony they held, like the two witnesses in Revelation 11 (faithful witness to the gospel)

The white garments are given to the saved, they are not earned. They symbolize the righteousness of Jesus without which we cannot enter the kingdom of God. They represent victory, triumph and faithfulness



The Fifth Seal – The cry of the Martyrs under the Altar

How long, O Lord? God's faithful people utter a cry due to God's seeming inactivity. Yet their prayers are heard, and they are given white garments and completeness of character.

“those who dwell on earth” is an expression for the wicked

God's justice comes in His time (10 plagues & 2nd resurrection)

Death of God's faithful people is described as resting for a little while under God's watchful care until the first resurrection of the dead

“Made complete” (Greek – pleroo) means to fill up, make full. Completion in perfection of character and not number

They are to rest until their fellow believers have reached the same level of obedience, faithfulness and character

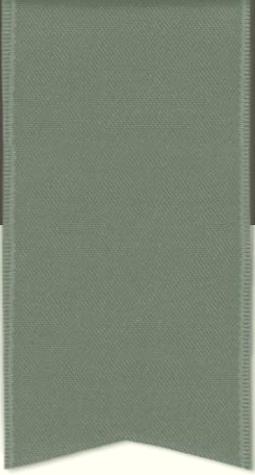
God eventually judges Babylon and avenges for His saints

“For true and righteous are His judgments, because He has judged the great harlot who corrupted the earth with her fornication; and He has avenged on her the blood of His servants shed by her.” Rev 19:2

The fifth seal covers the period from the beginning of the Reformation in the early part of the 16th century to the opening of the sixth seal

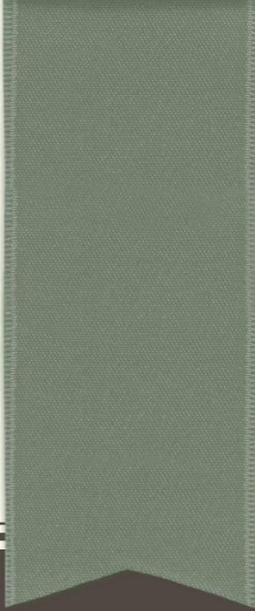


Parallels part of the period of the Churches of Sardis and Philadelphia



WILL THERE BE MORE MARTYRDOMS BEFORE THE SECOND ADVENT?

There certainly will be during the time of trouble when the worship of the beast and his image is enforced. All who will not comply will be threatened with death (Rev 13:15-17)

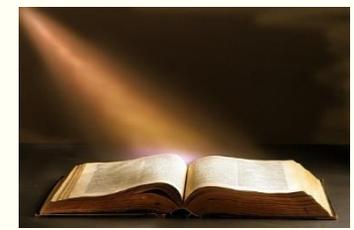


“When the 5th seal was opened, John saw beneath the altar the company that were slain for the Word of God...After this came the scenes described in the 18th of Revelation, when those who are faithful and true are called out from Babylon.”

“...many who shall be convinced of the truth will come on the side of God's commandment-keeping people. When this grand work is to take place in the battle, prior to the last closing conflict, many will be imprisoned, many will flee for their lives from cities and towns, and many will be martyrs for Christ's sake in standing in defense of the truth...You will not be tempted above what you are able to bear. Jesus bore all this and far more.”

Selected Messages, Book 3, page 397; Manuscript 39, 106

Revelation 6:12-17



12 I looked when He opened the sixth seal, and behold, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became like blood. **13** And the stars of heaven fell to the earth, as a fig tree drops its late figs when it is shaken by a mighty wind. **14** Then the sky receded as a scroll when it is rolled up, and every mountain and island was moved out of its place. **15** And the kings of the earth, the great men, the rich men, the commanders, the mighty men, every slave and every free man, hid themselves in the caves and in the rocks of the mountains, **16** and said to the mountains and rocks, “Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb! **17** For the great day of His wrath has come, and who is able to stand?”



The Sixth Seal – Cosmic Catastrophes

Under the sixth seal, the language shifts from symbolic horses and souls to literal signs and disaster

“But in those days, after that tribulation” (Mark 13:24) indicates the celestial signs immediately occurred after the dark ages (1798 AD)

The last martyrdom of the Dark ages occurred in 1762 AD

Matthew 24: 29 - 30	Revelation 6: 12 - 17
Not mentioned	Two great earthquakes
Sun darkened	Sun darkened
Moon not giving its light	Moon as blood
Stars fall from heaven	Stars fall from heaven
Heavenly powers shaken	Heavenly atmosphere receding
Sign of the Son of Man appearing	Not mentioned
Mourning of the unsaved	Flight and cry of the unsaved
Second Coming of Jesus	Second Coming of Jesus



The Sixth Seal – Cosmic Catastrophes

Dark Ages: God's people were almost wiped off the face of the earth through the Inquisition, the thirty years war, the hundred-year war, the St. Bartholomew's Day massacre.

The close of 1260 years of papal supremacy began the **time of the end**

A series of cosmic phenomena included a great earthquake, a darkening of the sun and moon, and the falling of the stars occurred within a period of 80 years.

These signs are to be taken literally. The key is in the Greek word "hos" meaning as, like, even as. Used for an actual event compared with something figurative (black as sackcloth)

The **great earthquake** of Lisbon occurred on Nov 1, 1755 and affected at least four million square miles of the earth. This occurred 25 years before the darkening of the sun. It may have reached 9.0 on the Richter scale, affected huge parts of Europe, entire continent of Africa and America. 60% of the inhabitants of the city of Lisbon died. Within 6 minutes 60,000 people perished. The event was recognized by many as a sign of the end, and they filled the churches.

There are two earthquakes in the 6th seal: one at the beginning (vs 12) and one at the end (vs 14) – Rev 16:16-18. The second earthquake would be the greatest in history and will move mountains and islands from their places on a global scale.





"The Lisbon earthquake of November 1, 1755, appears to have put both the theologians and philosophers on the defensive ... At twenty minutes to ten that morning, Lisbon was firm and magnificent, on one of the most picturesque and commanding sites in the world, - a city of superb approach, placed precisely where every circumstance had concurred to say to the founders: Build here! In six minutes, the city was in ruins ... Half the world felt the convulsion ... For many weeks, as we see in the letters and memoirs of that time, people in distant parts of Europe went to bed in alarm, relieved in the morning to find that they had escaped the fate of Lisbon one more night."

James Parton, *Life of Voltaire*, volume 2, pp. 208, 209

"Almost all the palaces and large churches were rent down, or part fallen, and scarce one house of this vast city is left habitable. Everybody that was not crushed to death ran out into the large places, and those near the river ran down to save themselves by boats, or any other floating convenience, running, crying, and calling to the ships for assistance; but whilst the multitude were gathered near the riverside, the water rose to such height that it overflowed the lower part of the city, which so terrified the miserable and already dismayed inhabitants, who ran to and fro with dreadful cries, which we heard plainly on board, that it made them believe the dissolution of the world was at hand; everyone falling on his knees and entreating the Almighty for His assistance ... By two o'clock the ships' boats began to ply, and took multitudes on board ... The fear, the sorrow, the cries and lamentations of the poor inhabitants are inexpressible; everyone begging pardon, and embracing each other, crying. Forgive me, friend, sister! Oh! What will become of us! Neither water nor land will protect us, and the third element, fire, seems now to threaten our total destruction! As in effect it happened. The conflagration lasted a whole week."

Letter of a ship's captain to a ship's owner in
Thomas Hunter, *Historical Account of Earthquakes*, (1756) pp. 72-74

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"The shock (of the earthquake) was instantly followed by the fall of every church and convent, almost all the large public buildings, and more than one fourth of the houses. In about two hours after the shock, fires broke out in different quarters, and raged with such violence for the space of nearly three days, that the city was completely desolated. The earthquake happened on a holiday, when the churches and convents were full of people, very few of them escaped. ... The terror of the people was beyond description. Nobody wept; it was beyond tears. They ran hither and thither, delirious with horror and astonishment, beating their faces and breasts, crying, Misericordia! The world's at an end?"

Encyclopedia Americana, article, "Lisbon" (1831 edition)

"In Africa, this earthquake was felt almost as severely as it had been in Europe. A great part of the city of Algiers was destroyed. Many houses were thrown down at Fez and Mequinez, and multitudes were buried beneath their ruins. Similar effects were realized in Morocco. Its effects were likewise felt at Tangier, at Tetuan, at Funchal in the Island of Madeira; ... it is probable that all Africa was shaken by this tremendous convulsion. At the North, it extended to Norway and Sweden; Germany, Holland, France, Great Britain, and Ireland were all more or less agitated by the same great and terrible commotion of the elements."

Robert Sears, Wonders of the World, p. 58.

"In no part of the volcanic region of Southern Europe has so tremendous an earthquake occurred in modern times as that which began on the 1st of November, 1755, at Lisbon. A sound of thunder was heard under ground, and immediately afterwards a violent shock threw down the greater part of that city. In the course of about six minutes, sixty thousand persons perished. The sea retired, and laid the bar dry; it then rolled in, rising fifty feet above ordinary level. ... Among other extraordinary events related to have occurred at Lisbon during the catastrophe was the subsidence of a new quay, built entirely of marble, at an immense expense. A great concourse of people had collected there for safety, at a spot where they might be beyond the reach of falling ruins; but suddenly the quay sank down with all the people on it, and not one of the dead bodies ever floated to the surface.

Sir Charles Lyell, Principles of Geology, p. 495

TESTIMONIALS

The Sixth Seal – Cosmic Catastrophes

Both signs in the heavens announce the end of tribulation

The tribulation of the Dark Ages ends with the signs of Rev 6:12,13 and Joel 2:31 for the first group of martyrs

The **sun was darkened** on May 19, 1780. This was the famous Dark Day which was not the result of an eclipse. Many could not read the newspaper for several hours. The birds sang their evening songs and went to sleep, fowls went to roost, cattle headed back to the barnyard, candles were lit in the houses in the middle of the day. It began about 10am and continued till the middle of the next night.

The **moon refused to shine** that night. When it eventually appeared, it was a full moon, red like blood. Then it completely disappeared. The blackness of the night was so deep that even horses lost their way. One could not even see a white paper held up to the face.

The **stars of heaven fell** November 13, 1833. Other star showers of meteoric displays have been witnessed at different times, but this was the most remarkable and extensive. These falling stars (meteors) fell like lightning. For nearly 4 hours, the sky was literally ablaze. More than a billion shooting stars appeared over US and Canada alone. They fell like ripe figs, appearing from a single point in the sky (constellation of Leo) and falling like ribs of a gigantic umbrella. They appeared to go out when they were 10 feet from the ground. There were cries and screams that judgment day had come.



"With regard to its duration, it continued in this place at least fourteen hours: but it is probable this was not exactly the same in different parts of the country. The appearance and effects were such as tended to make the prospect extremely dull and gloomy. Candles were lighted up in the houses; the birds having sung their evening songs, disappeared, and became silent; the fowls retired to roost; the cocks were crowing all around as at break of day; objects could not be distinguished but at a very little distance; and everything bore the appearance and gloom of night."

Samuel Williams, *An Account of a Very Uncommon Darkness in the States of New England, May 19, 1780* in *Memoirs of the American Academy of Arts and Sciences*, Boston, 1785, pp. 234-246

"The legislature of Connecticut was then in session in Hartford. A very general opinion prevailed that the Day of Judgment was at hand. The House of Representatives, being unable to transact their business, adjourned. A proposal to adjourn the council [a second legislative body called the Governor's Council] was under consideration. When the opinion of Colonel Davenport was asked, he answered, I am against an adjournment. The day of judgment is either approaching or it is not. If it is not, there is no cause for an adjournment; if it is, I choose to be found doing my duty. I wish therefore that candles may be brought."

Timothy Dwight of Yale College, contemporary, wrote this account according to John W. Barber, *Connecticut Historical Collections*, p. 403

"That the darkness was not caused by an eclipse is manifest by the various positions of our system at that time; for the moon was more than one hundred fifty degrees from the sun all that day."
Dr. Samuel Stearns, who had been appealed to because of his knowledge in "philosophy and astronomy", in a letter printed in the *Independent Chronicle*, June 22, 1780.

"Perhaps it never was darker since the children of Israel left the house of bondage. This gross darkness held till about one o'clock, although the moon had full'd but the day before."
Report from Salem, *Boston's Gazette and Country Journal*, May 30, 1780

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Caroline Walker of Vicksburg Mississippi: “The world looked like it was all in a light blaze, and continued so until the day began to dawn. From every direction on the plantation I could hear screams, and cries that the judgment day had come. It was an awful night.”

Richmond Smith of Vicksburg, Mississippi: “I was living at that time in Putnam County, Georgia. Was nineteen years old. Was awakened by the voice of one crying, ‘The time is come.’ Everybody felt that it was the judgment and that the end of the world had come.”

Rose Grace was living in Marion, Alabama: “I was seventeen years old when the stars fell. I watched them a long time. They appeared to go out when they were about ten feet from the ground. Everybody thought that the judgment day had come. I told them if that was so it was too late to pray.”

Sanford Williams was living in Louisville, Kentucky: “I was playing the violin for a dance at the time. One of the ladies went to the door, and screamed, ‘the judgment, the judgment day is come,’ and fainted. Another ran to the door, and said about the same words and fell lifeless. Then I went to the door, playing my violin as I went. When I saw the stars all falling, I threw down my violin and cried, ‘O Lord, O Lord, have mercy on me and save me this night and I will serve you until I die.’ In every direction I could hear men, women, and children screaming ‘The judgment day is come.’”

“On the night of November 12-13, 1833, a tempest of falling stars broke over the earth. North America bore the brunt of its pelting. From the Gulf of Mexico to Halifax, until daylight with some difficulty put an end to the display, the sky was scored in every direction with shining tracks and illuminated with majestic fireballs.”

“Once for all, then, as the result of the star fall of 1833, the study of luminous meteors became an integral part of astronomy.”

Agnes M. Clerke, History of Astronomy in the Nineteenth Century, (1902) p. 328-329

“Though there was no moon, when we first beheld them their brilliancy was so great that we could, at times, read common-sized print without much difficulty, and the light which they afforded was much whiter than that of the moon, in the clearest and coldest night, when the ground is covered with snow. The air itself, the face of the earth, as far as we could behold it,--all the surrounding objects, and the very countenances of men, wore the aspect and hue of death, occasioned by the continued, pallid glare of these countless meteors, which in all their grandeur flamed lawless through the sky.”

Letter from Bowling Green, Missouri, to Professor Silliman, in American Journal of Science and the Arts, volume XXV (1834), p. 382

TESTIMONIALS

The Sixth Seal – Cosmic Catastrophes

The rest of the sixth seal (Rev 6: 14-17) is yet future and describes events that occur when Jesus will return.

We are living between the 13th and the 14th verses. The next thing before us is the heavens rolling as a scroll ushering the Great Day of the Lord.

"And there will be signs in the sun, in the moon, and in the stars; and on the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them from fear and the expectation of those things which are coming on the earth, for the powers of heaven will be shaken." – Luke 21:25-26

"And there were noises and thunderings and lightnings; and there was a great earthquake, such a mighty and great earthquake as had not occurred since men were on the earth...Then every island fled away, and the mountains were not found." – Rev 16:18, 20

The coming tribulation (death decree of the second group of martyrs) will end with the signs of Rev 6: 14-17, Joel 2:10-11; 3:15-16, Isa 13:10-13 signaling the **end of time**. The heavens will have no light as the sun, moon and stars will be moved out of their places. The greatest earthquake will move mountains and islands from their places





“There is a mighty earthquake, “such as was not since men were upon the earth, so mighty an earthquake, and so great. The firmament appears to open and shut. The glory from the throne of God seems flashing through. The mountains shake like a reed in the wind, and ragged rocks are scattered on every side. There is a roar as of a coming tempest. The sea is lashed into fury. There is heard the shriek of a hurricane like the voice of demons upon a mission of destruction. The whole earth heaves and swells like the waves of the sea. Its surface is breaking up. Its very foundations seem to be giving way. Mountain chains are sinking. Inhabited islands disappear. The seaports that have become like Sodom for wickedness are swallowed up by the angry waters. Babylon the great has come in remembrance before God, “to give unto her the cup of the wine of the fierceness of His wrath.” Great hailstones, everyone “about the weight of a talent,” are doing their work of destruction. The proudest cities of the earth are laid low. The lordly palaces, upon which the world's great men have lavished their wealth in order to glorify themselves, are crumbling to ruin before their eyes. Prison walls are rent asunder, and God's people, who have been held in bondage for their faith, are set free. Graves are opened, and “many of them that sleep in the dust of the earth awake.”

Great Controversy, page 637

The Sixth Seal – Cosmic Catastrophes

The Day of the Lord is an important concept that runs through the Old Testament. It is described as an event of frightening qualities, with cosmic upheavals that will shatter and destroy the earth

The terror of the unrepentant world as they witness the coming of Christ will be chilling. The 6th seal describe the reaction of the unsaved as they behold the coming of Jesus.

They refused to fall upon the Rock and be broken in repentance. Now they plead for the rocks to fall on them. Birth, position, power, title and talent means nothing now.

Only the saved will be able to stand. “And it will be said in that day: “Behold, this is our God; We have waited for Him, and He will save us. This is the Lord; We have waited for Him; We will be glad and rejoice in His salvation.” – Isa 25:9

Revelation 6 ends with a question in verse 17. “For the great day of His wrath has come, and who is able to stand?”

Revelation 7 gives the answer. It is an interlude between the 6th and 7th seal. Everyone living in the final generation on earth needs to know the answer to this question because it involves life and death issue. It introduces the saved – those who will be able to stand. These are those who have God’s special seal on their foreheads.



God is our refuge and strength,
A very present help in trouble.
Therefore, we will not fear,
Even though the earth be removed,
And though the mountains be carried into the
midst of the sea; Though its
waters roar and be troubled,
Though the mountains shake
with its swelling. Ps 46:1-4

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