

REVELATION, Chapter 6  
CHRIST OPENS THE SEALS  
Facts to keep in mind

1. Revelation 6, buildings on chapters 4 and 5.
2. Revelation 4 and 5 describes the enthronement of Christ upon the Heavenly throne and the inauguration of His new ministry as High Priest in the Heavenly Sanctuary at Pentecost.
3. The opening of the seals begins with His enthronement and inauguration.
4. The seven seals cover the historical period from the enthronement of the ascended Christ to the Second Coming.
5. The breaking of the seals and the events they detail are not the content of the scroll. Instead they are the events that prelude the disclosure of the book during the final consummation. Revelation 20:12

I. Chapter 6:1 – 17

A. v. 1, introduction

1. What is the first action of chapter 6 and what is its significance?

a. \_\_\_\_\_

b. \_\_\_\_\_

2. What is the second action of chapter 6 and its significance?

a. \_\_\_\_\_

b. \_\_\_\_\_

B. vs. 2 – 8; The Four Horseman

1. Seal #1, Ephesus

a. White Horse. \_\_\_\_\_

b. bow. \_\_\_\_\_

Habakkuk 3:8, 9 & Psalms 64:7 – 9

c. crown. \_\_\_\_\_

d. conquering. \_\_\_\_\_

Romans 1:8 & Colossians 1:23

2. Seal #2, Smyrna

a. Red Horse. \_\_\_\_\_

b. take peace, sword. \_\_\_\_\_

2 Thessalonians 2:3 – 7 & Acts 20:28 – 30

3. Seal #3, Pergamum

a. Black Horse. \_\_\_\_\_

b. pair of scales. \_\_\_\_\_  
Jeremiah 14:2; Leviticus 26:26 & Ezekiel 4:16, 17

c. voice. \_\_\_\_\_  
Revelation 5:6

d. wheat, barley. \_\_\_\_\_  
2 Kings 6:25; 7:1; Luke 4:4 & Deuteronomy 8:3

“ . . . it is generally agreed that it contained as much as one man could consume in a day; and a penny, the Roman denarius, was the ordinary pay of a labourer. So it appears that in this scarcity each might be able to obtain a bare subsistence by his daily labour; but a man could not, in such cases, provide for a family.” Dr. Adam Clark, Methodist Commentator

e. oil, wine. \_\_\_\_\_  
Revelation 9:4

In order to secure man to Himself and ensure his eternal salvation, Christ left the royal courts of heaven and came to this earth, endured the agonies of sin and shame in man's stead, and died to make him free. In view of the infinite price paid for man's redemption, how dare any professing the name of Christ treat with indifference one of His little ones? How carefully should brethren and sisters in the church guard every word and action lest they hurt the oil and the wine! How patiently, kindly, and affectionately should they deal with the purchase of the blood of Christ! How faithfully and earnestly should they labor to lift up the desponding and the discouraged! How tenderly should they treat those who are trying to obey the truth and have no encouragement at home, who have constantly to breathe the atmosphere of unbelief and darkness! {5T 614.2}

You may "kill us, torture us, condemn us. . . . Your injustice is the proof that we are innocent . . . . Nor does your cruelty . . . avail you." It was but a stronger invitation to bring others to their persuasion. "The oftener we are mown down by you, the more in number we grow; the blood of Christians is seed."--Tertullian, Apology, paragraph 50.

Thousands were imprisoned and slain, but others sprang up to fill their places. And those who were martyred for their faith were secured to Christ and accounted of Him as conquerors. They had fought the good fight, and they were to receive the crown of glory when Christ should come. The sufferings which they endured brought Christians nearer to one another and to their Redeemer. Their living example and dying testimony were a constant witness for the truth; and where least expected, the subjects of Satan were leaving his service and enlisting under the banner of Christ.

Satan therefore laid his plans to war more successfully against the government of God by planting his banner in the Christian church. If the followers of Christ could be deceived and led to displease God, then their strength, fortitude, and firmness would fail, and they would fall an easy prey.

The great adversary now endeavored to gain by artifice what he had failed to secure by force. Persecution ceased, and in its stead were substituted the dangerous allurements of temporal prosperity and worldly honor. Idolaters were led to receive a part of the Christian faith, while they rejected other essential truths. They professed to accept Jesus as the Son of God and to believe in His death and resurrection, but they had no conviction of sin and felt no need of repentance or of a change of heart. With some concessions on their part they proposed that Christians should make concessions, that all might unite on the platform of belief in Christ.

Now the church was in fearful peril. Prison, torture, fire, and sword were blessings in comparison with this.”  
*The Great Controversy*, pp. 41, 42

4. Seal #4, Thyatira
- a. Pale Horse. \_\_\_\_\_
  - b. death & hades. \_\_\_\_\_  
Daniel 7:21, 25; 12:6, 8 & Revelation 13:7; 12:6; 17:6
  - c. a fourth part. \_\_\_\_\_  
Ezekiel 14:21
5. Seal #5. Sardis
- a. Why altar? \_\_\_\_\_  
Leviticus 4:7, 18, 25, 30-34; Revelation 16:6
  - b. Slain and testimony; \_\_\_\_\_  
Revelation 1:2, 9; 11:7; 12:11
  - c. What was their cry? \_\_\_\_\_  
Genesis 4:10; Psalms 9:12; Luke 18:7,8;
  - d. Avenge; \_\_\_\_\_  
Luke 18:3, 5; Revelation 19:2; Romans 12:19
  - e. Those who dwell on the earth; \_\_\_\_\_  
Revelation 3:10; 6:10; 8:13; 11:10; 13:8, 14; 17:2
  - f. Might be made complete; \_\_\_\_\_  
Revelation 7:13, 14; 19:7, 8
  - g. White raiment; \_\_\_\_\_  
Revelation 3:4, 5; 7:9; (see above)
6. Seal # 6, Philadelphia, Laodicea
- a. Signs; \_\_\_\_\_  
Joel 2:10, 31; 3:15; Matthew 24:29; Acts 2:20; Revelation 16:18

These signs were witnessed before the opening of the nineteenth century. In fulfillment of this prophecy there occurred, in the year 1755, the most terrible earthquake that has ever been recorded. Though commonly known as the earthquake of Lisbon, it extended to the greater part of Europe, Africa, and America. It was felt in Greenland, in the West Indies, in the island of Madeira, in Norway and Sweden, Great Britain and Ireland. It pervaded an extent of not less than four million square miles. In Africa the shock was almost as severe as in Europe. A great part of Algiers was destroyed; and a short distance from Morocco, a village containing eight or ten thousand inhabitants was swallowed up. A vast wave swept over the coast of Spain and Africa engulfing cities and causing great destruction.

It was in Spain and Portugal that the shock manifested its extreme violence. At Cadiz the inflowing wave was said to be sixty feet high. Mountains, "some of the largest in Portugal, were impetuously shaken, as it were,

from their very foundations, and some of them opened at their summits, which were split and rent in a wonderful manner, huge masses of them being thrown down into the adjacent valleys. Flames are related to have issued from these mountains."-- Sir Charles Lyell, Principles of Geology, page 495.

At Lisbon "a sound of thunder was heard underground, 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 first retired, and laid the bar dry; it then rolled in, rising fifty feet or more above its 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, as 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."--Ibid., page 495. {GC 305.1}

"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 holyday, when the churches and convents were full of people, very few of whom escaped."-- Encyclopedia Americana, art. "Lisbon," note (ed. 1831). "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!' Mothers forgot their children, and ran about loaded with crucifixes. Unfortunately, many ran to the churches for protection; but in vain was the sacrament exposed; in vain did the poor creatures embrace the altars; images, priests, and people were buried in one common ruin." It has been estimated that ninety thousand persons lost their lives on that fatal day.

Twenty-five years later appeared the next sign mentioned in the prophecy--the darkening of the sun and moon. What rendered this more striking was the fact that the time of its fulfillment had been definitely pointed out. In the Saviour's conversation with His disciples upon Olivet, after describing the long period of trial for the church--the 1260 years of papal persecution, concerning which He had promised that the tribulation should be shortened,--He thus mentioned certain events to precede His coming, and fixed the time when the first of these should be witnessed: "In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light." Mark 13:24. The 1260 days, or years, terminated in 1798. A quarter of a century earlier, persecution had almost wholly ceased. Following this persecution, according to the words of Christ, the sun was to be darkened. On the 19th of May, 1780, this prophecy was fulfilled.

"Almost, if not altogether alone, as the most mysterious and as yet unexplained phenomenon of its kind, . . . stands the dark day of May 19, 1780,--a most unaccountable darkening of the whole visible heavens and atmosphere in New England."--R. M. Devens, Our First Century, page 89.

An eyewitness living in Massachusetts describes the event as follows: "In the morning the sun rose clear, but was soon overcast. The clouds became lowery, and from them, black and ominous, as they soon appeared, lightning flashed, thunder rolled, and a little rain fell. Toward nine o'clock, the clouds became thinner, and assumed a brassy or coppery appearance, and earth, rocks, trees, buildings, water, and persons were changed by this strange, unearthly light. A few minutes later, a heavy black cloud spread over the entire sky except a narrow rim at the horizon, and it was as dark as it usually is at nine o'clock on a summer evening. . . .

"Fear, anxiety, and awe gradually filled the minds of the people. Women stood at the door, looking out upon the dark landscape; men returned from their labor in the fields; the carpenter left his tools, the blacksmith his forge, the tradesman his counter. Schools were dismissed, and tremblingly the children fled homeward. Travelers put up at the nearest farmhouse. 'What is coming?' queried every lip and heart. It seemed as if a hurricane was about to dash across the land, or as if it was the day of the consummation of all things. "Candles were used; and hearth fires shone as brightly as on a moonless evening in autumn. . . . Fowls retired to

their roosts and went to sleep, cattle gathered at the pasture bars and lowed, frogs peeped, birds sang their evening songs, and bats flew about. But the human knew that night had not come. . . .

"Dr. Nathanael Whittaker, pastor of the Tabernacle church in Salem, held religious services in the meeting-house, and preached a sermon in which he maintained that the darkness was supernatural. Congregations came together in many other places. The texts for the extemporaneous sermons were invariably those that seemed to indicate that the darkness was consonant with Scriptural prophecy. . . . The darkness was most dense shortly after eleven o'clock."--The Essex Antiquarian, April, 1899, vol. 3, No. 4, pp. 53, 54. "In most parts of the country it was so great in the daytime, that the people could not tell the hour by either watch or clock, nor dine, nor manage their domestic business, without the light of candles. . . .

"The extent of this darkness was extraordinary. It was observed as far east as Falmouth. To the westward it reached to the farthest part of Connecticut, and to Albany. To the southward, it was observed along the seacoasts; and to the north as far as the American settlements extend."--William Gordon, History of the Rise, Progress, and Establishment of the Independence of the U.S.A., vol. 3, p. 57.

The intense darkness of the day was succeeded, an hour or two before evening, by a partially clear sky, and the sun appeared, though it was still obscured by the black, heavy mist. "After sundown, the clouds came again overhead, and it grew dark very fast." "Nor was the darkness of the night less uncommon and terrifying than that of the day; notwithstanding there was almost a full moon, no object was discernible but by the help of some artificial light, which, when seen from the neighboring houses and other places at a distance, appeared through a kind of Egyptian darkness which seemed almost impervious to the rays."--Isaiah Thomas, Massachusetts Spy; or, American Oracle of Liberty, vol. 10, No. 472 (May 25, 1780). Said an eyewitness of the scene: "I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable shades, or struck out of existence, the darkness could not have been more complete."--Letter by Dr. Samuel Tenney, of Exeter, New Hampshire, December, 1785 (in Massachusetts Historical Society Collections, 1792, 1st series, vol. 1, p. 97). Though at nine o'clock that night the moon rose to the full, "it had not the least effect to dispel the deathlike shadows." After midnight the darkness disappeared, and the moon, when first visible, had the appearance of blood.

May 19, 1780, stands in history as "The Dark Day." Since the time of Moses no period of darkness of equal density, extent, and duration, has ever been recorded. The description of this event, as given by eyewitnesses, is but an echo of the words of the Lord, recorded by the prophet Joel, twenty-five hundred years previous to their fulfillment: "The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." Joel 2:31.

Christ had bidden His people watch for the signs of His advent and rejoice as they should behold the tokens of their coming King. "When these things begin to come to pass," He said, "then look up, and lift up your heads; for your redemption draweth nigh." He pointed His followers to the budding trees of spring, and said: "When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21:28, 30, 31.

In 1833, two years after Miller began to present in public the evidences of Christ's soon coming, the last of the signs appeared which were promised by the Saviour as tokens of His second advent. Said Jesus: "The stars shall fall from heaven." Matthew 24:29. And John in the Revelation declared, as he beheld in vision the scenes that should herald the day of God: "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." Revelation 6:13. This prophecy received a striking and impressive fulfillment in the great meteoric shower of November 13, 1833. That was the most extensive and wonderful display of falling stars which has ever been recorded; "the whole firmament, over all the United States, being then, for hours, in fiery commotion! No celestial phenomenon has ever occurred in this country, since its first settlement, which was viewed with such intense admiration by one class in the community, or with so much dread and alarm by another." "Its sublimity and awful beauty still linger in many minds. . . . Never did

rain fall much thicker than the meteors fell toward the earth; east, west, north, and south, it was the same. In a word, the whole heavens seemed in motion. . . . The display, as described in Professor Silliman's Journal, was seen all over North America. . . . From two o'clock until broad daylight, the sky being perfectly serene and cloudless, an incessant play of dazzlingly brilliant luminosities was kept up in the whole heavens."--R. M. Devens, *American Progress*; or, *The Great Events of the Greatest Century*, ch. 28, pars. 1-5.

"No language, indeed, can come up to the splendor of that magnificent display; . . . no one who did not witness it can form an adequate conception of its glory. It seemed as if the whole starry heavens had congregated at one point near the zenith, and were simultaneously shooting forth, with the velocity of lightning, to every part of the horizon; and yet they were not exhausted--thousands swiftly followed in the tracks of thousands, as if created for the occasion."--F. Reed, in the *Christian Advocate and Journal*, Dec. 13, 1833. "A more correct picture of a fig tree casting its figs when blown by a mighty wind, it was not possible to behold."--"The Old Countryman," in *Portland Evening Advertiser*, Nov. 26, 1833.

In the *New York Journal of Commerce* of November 14, 1833, appeared a long article regarding this wonderful phenomenon, containing this statement: "No philosopher or scholar has told or recorded an event, I suppose, like that of yesterday morning. A prophet eighteen hundred years ago foretold it exactly, if we will be at the trouble of understanding stars falling to mean falling stars, . . . in the only sense in which it is possible to be literally true."

Thus was displayed the last of those signs of His coming, concerning which Jesus bade His disciples: "When ye shall see all these things, know that it is near, even at the doors." Matthew 24:33. After these signs, John beheld, as the great event next impending, the heavens departing as a scroll, while the earth quaked, mountains and islands removed out of their places, and the wicked in terror sought to flee from the presence of the Son of man. Revelation 6:12-17.

Many who witnessed the falling of the stars, looked upon it as a herald of the coming judgment, "an awful type, a sure forerunner, a merciful sign, of that great and dreadful day." --"The Old Countryman," in *Portland Evening Advertiser*, Nov. 26, 1833. Thus the attention of the people was directed to the fulfillment of prophecy, and many were led to give heed to the warning of the second advent. *The Great Controversy*, p. 304 – 309; 333 – 334

b. scroll, \_\_\_\_\_  
Isaiah 34:4; Jeremiah 3:23; 4:24; Hebrews 1:12-13; Revelation 16:20

c. vs. 15, 16, \_\_\_\_\_  
Isaiah 2:19; Hosea 10:8; Luke 23:30

d. vs. 17, \_\_\_\_\_  
Psalms 76:7; 130:3,4; Joel 2:11; Malachi 3:2