



I AM

THE WORD FOR REVELATION: I AM

Revelation 6

The Daily Word from Laura Martin

Just as it was determined, the Lamb opened the six seals of the scroll. Each seal revealed something to come: conquest and overturn of power, war, famine, scarcity, death, martyrdom, and wrath. Not one of the seals revealed something enjoyable or comfortable. Each one would bring fear and pain. *You may wonder who is able to stand under all the hardship.* Who is able to withstand the pain of what is to come?

You are able to stand up and endure because of your faith in Jesus Christ. Paul encouraged believers to stand strong in the Lord and in His strength during battle. The Lord equips your hands for battle. The Name of the Lord is a strong tower you can run to and hide in. He will protect you. The Lord is a stronghold in the day of distress because He cares for all who take refuge in Him. You are declared righteous by faith. Through your faith, you are justified and have peace with God through Jesus Christ. Rejoice in the hope of glory, no matter how bleak life may appear. Remember, God remains in control; you can stand in Him and in His promises. He is with you and will never leave you nor forsake you .

"And they said to the mountains and to the rocks, 'Fall on us and hide us from the face of the One seated on the throne and from the wrath of the Lamb, because the great day of Their wrath has come! And who is able to stand?'"

— Revelation 6:16–17

FURTHER SCRIPTURE

- *Nahum 1:6–7* — "Who can withstand His indignation? Who can endure His burning anger? His wrath is poured out like fire, even rocks are shattered before Him. The LORD is good, a stronghold in a day of distress; He cares for those who take refuge in Him."
- *Proverbs 18:10* — "The name of Yahweh is a strong tower; the righteous run to it and are protected."
- *Ephesians 6:10* — "Finally, be strengthened by the Lord and by His vast strength."



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Teaching Notes

INTRO

A transition started in chapters 4 and 5. Chapter 6 is not the first chapter of a new book, but it is the chapter of a new section and a change. The first three chapters of Revelation presented the image of Christ and His concern for the churches. Chapter 4 and 5 included the unique imagery of the throne with all the sights and sounds.

Chapter 6 begins the apocalyptic writing of John. Smith and Card note the difficulty of studying this section of Revelation:

"You read chapters 4 and 5, and even though much of the imagery seems rather strange, there is still a sense that Revelation is not such a formidable and unfriendly part of the Bible. In fact, your heart is actually encouraged and stirred as you ponder the inviting sights and sounds of the throne room vision. . . But then you resume your reading at chapter 6 and before long, you hit the 'Revelation wall.' Lost in the mire of 'seals', 'trumpets', and 'woes' you are tempted to run to the safe and predictable harbors of the Gospel of John or the Psalms."¹

Chapter 6 includes poetry, imagery, and a different type of literature than most individuals would be familiar with. Nothing in apocalyptic literature comes from a normal pattern.

The flow of writing in chapter 6 can be seen from multiple points of view. There is a possibility of a chronological timeline. Another option would be to interpret the "seals," "trumpets," and "bowls," as all referring to the same thing, similar to how the four gospels tell the same story but in four different ways. A third option would be to see chapter 6 as a spiral writing style. Lizorkin-Eyzenberg notes: "Remember in Jewish thought, history is not linear nor circular, but spiral like. A prophesy can speak about past, present, and future simultaneously."²

Revelation addressed first-century Christians directly. It presented timeless truths for surviving the struggle between good and evil. It also had much to say about what was yet to come. The way one looked at Revelation had an impact on how it was received. It is best to read chapters 6-11 in one sitting to understand the flow.

TEACHING

Revelation 6:1-17: The visions of the seals was coming from the throne room. The scroll was sealed with seven seals. The first seal was opened by the Lamb. As the seal was opened, one of the creatures called out like thunder, "Come." The opening of the first seal brought forth a horseman with a bow, riding on a white horse. This was the first of the four horsemen of the apocalypse.

The imagery of the horses in verses 1-8, is similar to the imagery found in Zechariah 1:8-17. Zechariah saw images of variously colored horses of red, sorrel, white, dappled gray, and black. In Revelation, the color of the horses coincides with the character of the rider—conquest was white, bloodshed was red, scarcity was black, and death was pale green (v. 8).

Mounce explains that in Zechariah, the horsemen were to patrol the earth, while in Revelation, the horsemen were to release the disasters upon the earth.³ The form of John's vision was related to Zechariah, but the subject matter of Revelation was Jesus' teaching from the Gospels about the end times.

The horseman comes out with a crown and a bow. This has relevance to Revelation 19. The one who said *I AM* was riding a white horse. The rider in chapter 6 also rode a white horse, and he represented the Antichrist. This rider on a white horse brought about destruction.

There may be a connection between the Four Horsemen of the Apocalypse and the seventieth week of Daniel. The horseman on the white horse would have been the final satanic dictator over men.

¹ Scotty Smith and Michael Card, *Unveiled Hope* (Nashville: Thomas Nelson Publishers, 1997), p. 106.

² Dr. Eli Lizorkin-Eyzenberg at <https://israelbiblecenter.com>.

³ Robert Mounce, *The New International Commentary of the New Testament: The Book of Revelation* (Grand Rapids, MI: Wm. B. Eerdesman Publishers, 1997), p. 152.



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The second seal was opened, a creature shouted, “Come,” and a horseman on a red horse appears. His role was to take peace from the people. The color represented bloodshed and slaughter. This fiery red horse represented war. In 2 Thessalonians 2:6–12, Paul warned of the removal of peace. The people of the first century would have been familiar with this context.

The third seal was opened. A creature shouted, “Come,” and a horseman on a black horse came forth. The black horse represented scarcity, inequity, and famine. The horseman had a balance scale. The description was similar to the passages in Ezekiel 4:6–11, when bread was eaten by weight and a drink of water was measured.

Mounce explains that the reference from Cicero was that prices were ten to 12 times what they should have been.⁴ The olive oil and the wine were basic commodities and not luxuries. They were to be used sparingly.

The fourth seal was opened, and the fourth creature shouted, “Come.” A horseman on a pale green horse appeared who represented Death and Hades. He had authority to kill by the sword, famine, plagues, and wild animals. This horseman was given authority over a fourth of the earth. This completes the information on the four horsemen in Scripture.

The fifth seal was opened. An altar in heaven appeared, and under it were the faithful martyrs. They were given white robes and told to wait a little while longer. The white robes symbolized their purity and blessedness.

The seven seals were divided into two groups, the first four and last three. The four horsemen were the first four seals. Various scenes are portrayed at the opening of each of the three remaining seals.

Seal six was opened, and an earthquake occurred. The sun turned black, and the moon became like blood. A breakdown of all created order began to occur, announcing that the end of world was at hand. The people feared facing the wrath of the Lord. They longed for death by any means other than facing God’s wrath.

CLOSING

Only the believer can stand against the great judgment of the Lord. This requires justification by grace and through faith in Jesus Christ.

God is in control no matter how things look. Those that have been declared righteous by faith have peace with God through our Lord Jesus Christ.

⁴ Mounce, p. 155.



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Reading Guide Questions

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1. Jesus was found to be the only One worthy to open the scrolls. What were God's future judgments from each of the first six scrolls described in Revelation 6?
 2. How was the voice of the creature in the first seal described? What adjectives were used to describe voices in heaven? (Revelation 1:10; 4:1)
 3. How were the riders on the horses described in Revelation 6? How is each one unique?
 4. What did the white robe represent in Revelation 6:11? (Revelation 3:4; 7:9, 13–14; 19:8, 14)
 5. What did those mentioned in Revelation 6:16 mistakenly cry out to? Why do you think they would not cry out to the Lord? (Romans 1:18–25)
 6. What did the Holy Spirit highlight to you in Revelation 6 through the reading or the teaching?

