

# *Revelation*

## *Lesson #7*

### *The Seven Seals*

*(6: 1 – 8: 2)*

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# Review



Matthias Gerung. "John's Vision of Heaven," *Ottheinrich Bible* (illuminated manuscript, fol.287r ), 1532.  
Bavarian State Library, Munich.

Upon completing the letter to the church at Laodicea, John looked up and he saw an "open door to heaven." In Lesson #6 John was suddenly snatched up, and he instantly found himself standing before the throne of God. It was a glorious vision, and John presented it in Imax<sup>®</sup> 3D and Dolby<sup>®</sup> sound!

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# Preview

As John stands before the throne of God the figure sitting on the throne morphs into “a Lamb that seemed to have been slain” (5: 6), and the Lamb is holding a scroll, sealed tightly with seven seals. As in a dream, John weeps and weeps, for he understands that no one is worthy to open the scroll. Then, one of the twenty-four elders seated around the throne of God comforts John, telling him that the Lamb—“the lion of the tribe of Judah, the root of David” (5: 5)—has triumphed, and he will open the scroll.

The twenty-four elders then cry out as one in praise: “Worthy are you to receive the scroll and to break open the seals” (5: 9).

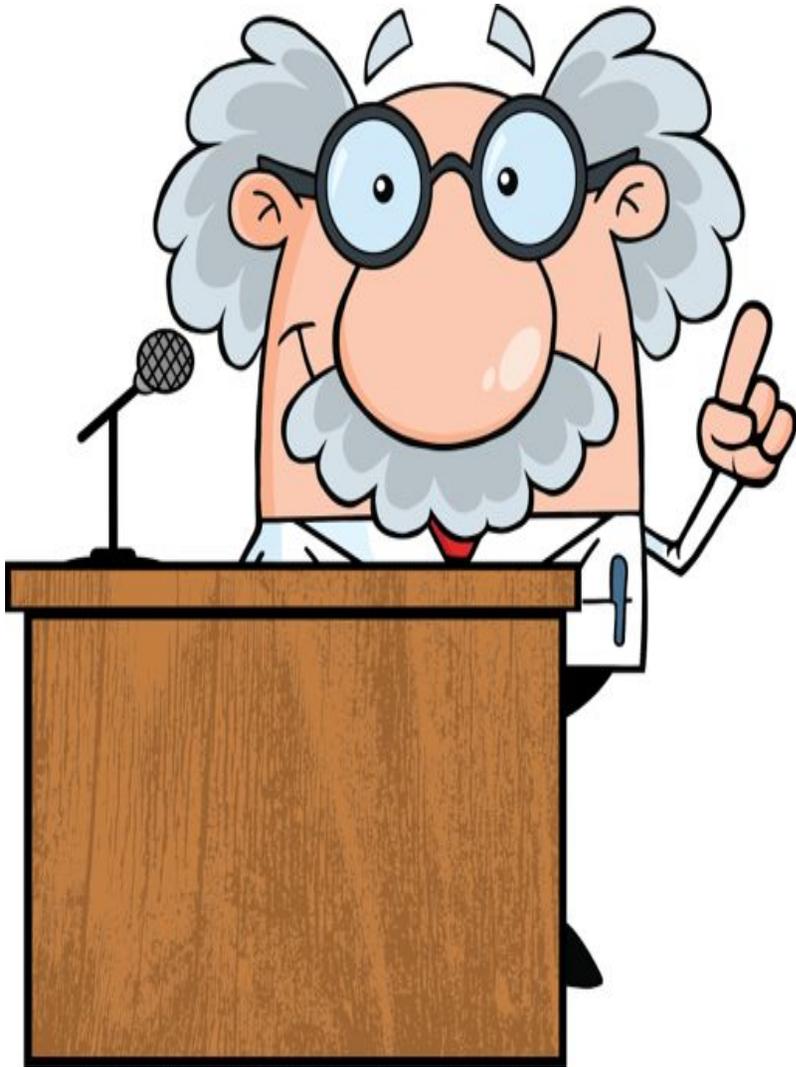
Then the Lamb opens the scroll . . . and we witness the results in graphic detail!



**We now focus our attention sharply on God's throne. In Revelation 5: 6 John witnessed the *"lamb that seemed to have been slain . . . [with] seven horns and seven eyes"* take the scroll from God's right hand.**

**Now, as we enter Revelation 6, the lamb opens the first of the seven seals, and a vision bursts forth, a stunning vision of a rider on a galloping white horse!**

**As the lamb opens the remaining six seals, other visions leap forward in vivid visual and auditory detail, the fabric of each dense with Hebrew scriptural allusions, and colored with glittering symbolism.**



**Recall that the scroll in God’s hand is sealed with seven seals, and all seven must be opened in order to see what is inside, to reveal the vision that Daniel saw in Daniel 10-12.**

**The events that accompany the opening of the seven seals—as terrible as they appear—are but a preamble to the main event: the catastrophic war revealed to Daniel (Daniel 10: 1) and the triumphant return of Christ; the Millennial Kingdom; the last judgment; and the birth of the New Jerusalem that we witness in Revelation 19 – 22, the conclusion to our story of redemption.**

**Indeed, the “preamble” consists of three sets of seven dreadful events:**

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# The Preamble

## The Seven Seals

1. White horse
2. Red horse
3. Black horse
4. Pale horse
5. Souls of the slain
6. Earthquake
7. Silence

## The Seven Trumpets

1. Hail and fire, mixed with blood
2. Huge mountain ablaze
3. Blazing star
4. Sun, moon and stars turned dark
5. Star, fallen to earth
6. Four angels, released
7. Temple in heaven, opened

## The Seven Bowls

1. Ugly and painful sores
2. Blood like that of a dead man
3. Rivers and springs turned to blood
4. Sun, scorching people with fire
5. Satan's kingdom plunged into darkness
6. Euphrates River dried up
7. Massive earthquake

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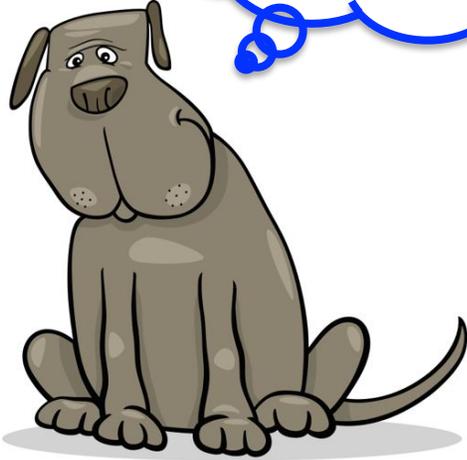
**Jesus referred to this preamble of 3 x 7 events in the Olivet Discourse:**

“Jesus said to them [his disciples] in reply, ‘See that no one deceives you. For many will come in my name, saying, ‘I am the Messiah,’ and they will deceive many. You will hear of wars and reports of wars; see that you are not alarmed, for these things must happen, but it will not yet be the end. Nation will rise against nation, and kingdom against kingdom; there will be famines and earthquakes from place to place. All these are the beginning of the labor pains. Then they will hand you over to persecution, and they will kill you. You will be hated by all nations because of my name. And then many will be led into sin; they will betray and hate one another. Many false prophets will arise and deceive many; and because of the increase of evildoing, the love of many will grow cold. But the one who perseveres to the end will be saved. And this gospel of the kingdom will be preached throughout the world as a witness to all nations, and then the end will come.’”

(Matthew 24: 4-14)



It sure seems like all these things happened during the 2<sup>nd</sup> half of the 1<sup>st</sup> century: the persecutions under Nero and Domitian; the assassinations or suicides of Emperors; the great Jewish revolt; the eruption of Vesuvius; the condemnations mentioned in the 7 letters to the 7 churches . . .



So, it looks like the end is about to come!

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“When you see the desolating abomination spoken of through Daniel the prophet standing in the holy place . . . then those in Judea must flee to the mountains, a person on the housetop must not go down to get things out of his house, a person in the field must not return to get his cloak. Woe to pregnant women and nursing mothers in those days. Pray that your flight not be in winter or on the sabbath, for at that time there will be **great tribulation**, such as has not been since the beginning of the world until now, nor ever will be . . .

“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 the sky,  
and the powers of the heavens will be shaken

And then the sign of the Son of Man will appear in heaven, and all the tribes of the earth will mourn, and they will see the Son of Man coming upon the clouds of heaven with power and great glory. And he will send out his angels with a trumpet blast, and they will gather his elect from the four winds, and from one end of the heavens to the other . . .

[So] when you see all these things, know that he is near, at the gates.”

(Matthew 24: 15-33)



As the lamb opens the first of the seven seals, and the 3 x 7 sequence of the seals, trumpets and bowls begins, the “great tribulation” θλίψις μεγάλη [th-leep’-sis ma-ga’-la] that Jesus notes in the Olivet Discourse thunders upon us, crashing like a massive wave, a time of catastrophe *“such as has not been since the beginning of the world until now, nor ever will be”* (Matthew 24: 21).

When the seventh bowl is finally poured out a massive earthquake strikes the land, *“such a violent earthquake that there has never been one like it since the human race began on earth”* (16: 18).

With this, Jerusalem collapses and *“every island fled, and mountains disappeared”* (16: 20), and the great war that Daniel foresaw erupts!

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“Then I watched while the Lamb broke open the first of the seven seals, and I heard one of the four living creatures cry out in a voice like thunder, ‘Come forward.’ I looked, and there was a white horse, and its rider had a bow. He was given a crown, and he rode forth victorious to further his victories.”

(6: 1-2)

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**Matthias Gerung. "Four Horsemen of the Apocalypse," *Ottheinrich Bible* (illuminated manuscript, fol.288r ), 1532. Bavarian State Library, Munich.**

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## John's vision of the four horsemen riding four differently-colored horses derives from the prophet Zechariah:

*"In the second year of Darius, on the twenty-fourth day of Shebat, the eleventh month [February 15, 519 B.C.], the word of the Lord came to the prophet Zechariah, son of Berechiah, son of Iddo. I looked out in the night, and there was a man mounted on a red horse standing in the shadows among myrtle trees; and behind him were red, sorrel, and white horses. I asked, 'What are these, my lord?' Then the angel who spoke with me answered, 'I will show you what these are.' Then the man who was standing among the myrtle trees spoke up and said, 'These are the ones whom the Lord has sent to patrol the earth. And they answered the angel of the Lord, who was standing among the myrtle trees: 'We have been patrolling the earth, and now the whole earth rests quietly.'"*

(1: 7-11)

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Things are quiet in Zechariah 1, but later God sends out four teams of differently-colored horses hauling chariots to bring judgment on Babylon, the nation that has oppressed his people:

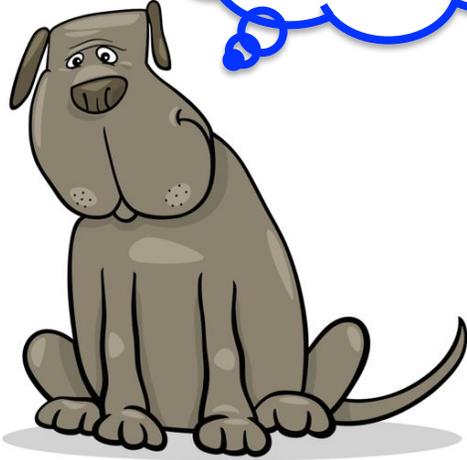
*“Again I raised my eyes and saw four chariots coming out from between two mountains; and the mountains were of bronze. The first chariot had red horses, the second chariot black horses, the third chariot white horses, and the fourth chariot dappled horses—all of them strong horses. I asked the angel who spoke with me, ‘What are these, my lord?’ The angel answered me, ‘These are the four winds of the heavens, which are coming forth after presenting themselves before the Lord of all the earth.’”*

(6: 1-5)

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So, the four horsemen of the Apocalypse, like those in Zechariah, have been patrolling the earth, and now God calls them forth to bring judgment upon the earth and its inhabitants, as they had brought judgment on Babylon half a millennium earlier!



Well, that clarifies things!

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**“The 1<sup>st</sup> Horseman,” *Bamberger Apocalypse* (illuminated manuscript, MS A. II, fol. 14r), c. 1000.  
Bamberg State Library, Bamberg, Germany .**

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“Marcus Aurelius in Triumphal Procession after Defeating the Germanic Tribes” (bas relief), c. 166-180. Capitoline Museum, Rome.

Roman generals entered Rome in a triumphal procession after a victory in battle, riding in a chariot drawn by white horses up the Capitoline Hill to the Temple of Jupiter.

The white horses speak of victory, but the rider on the white horse in Revelation carries a bow τόξον [takh'-son], a weapon of war; thus, the image suggests “enforced peace,” or order “by the barrel of a gun.”

The rider wears a crown, indicating that he has royal authority, much as Titus entered Jerusalem to enforce peace in A.D. 70, resulting in the destruction of the Temple, the city and the deaths of 1.2 million Jews.

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“When he broke open the second seal, I heard the second living creature cry out, ‘Come forward.’ Another horse came out, a [fiery] red one. Its rider was given power to take peace away from the earth, so that people would slaughter one another. And he was given a huge sword.”

(6: 3-4)

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**“The 2<sup>nd</sup> Seal, the Red Horse of War,”** *Apocalypse Manuscript* (illumination, MS 35166, fol. 8r), late 13<sup>th</sup> century. British Library, London.



**The rider on the fiery red horse follows the rider on the white horse, breaking the enforced peace and triggering all-out war.**

- The “fiery” red horse is πυρρός [pur-ros’], “flame-colored,” or “fiery.” It signals bloodshed on a massive scale. The great Jewish war of A.D. 66-73 reverberates beneath the surface as the horse gallops across John’s vision, a very recent memory for John’s audience.
- Reinforcing the image, the red horse’s rider wields “a huge sword” held high (6: 4), emblem of aggression.



**Joan of Arc (miniature), c. 1450-1500.  
Archives Nationales, Paris.**

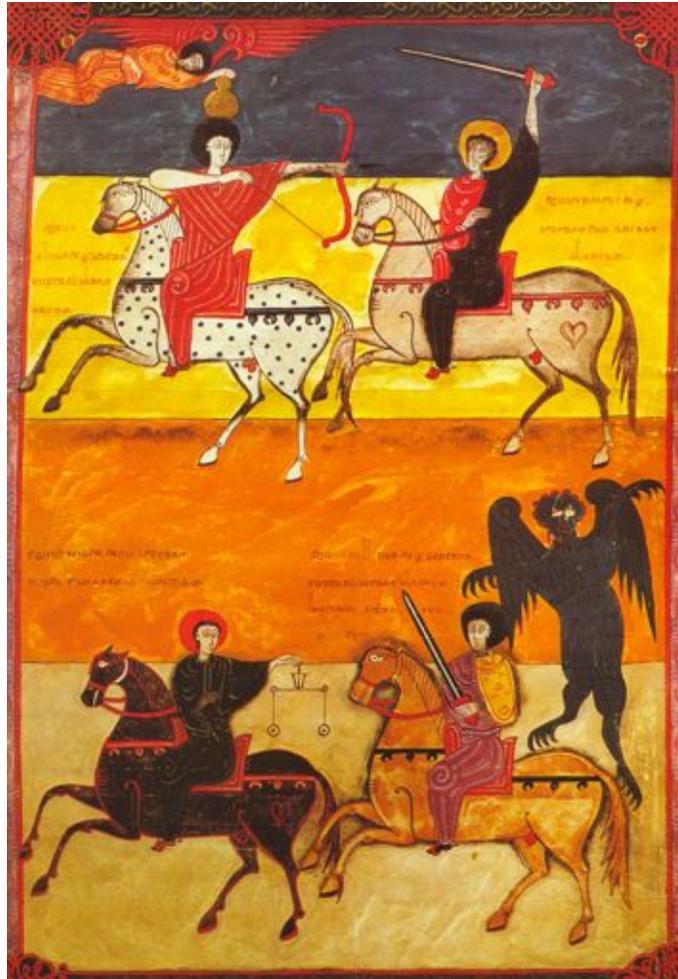


**Troy, starring Brad Pitt as Achilles,  
Directed by Wolfgang Petersen.  
Warner Bros. Pictures, Los Angeles, 2004.**

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“When he broke open the third seal, I heard the third living creature cry out, ‘Come forward.’ I looked, and there was a black horse, and its rider held a scale in his hand. I heard what seemed to be a voice in the midst of the four living creatures. It said, ‘A ration of wheat costs a day’s pay, and three rations of barley cost a day’s pay. But do not damage the olive oil or the wine.’”

(6: 5-6)



**“The Four Horsemen of the Apocalypse,” *Beatus Facundas* (illumination on parchment, Ms Vit. 14.2, fol. 135r), c. 1047. Royal Library of San Lorenzo de El Escorial, Madrid.**



**With all-out war comes famine. The black horse's rider carries a scale, ζυγός [zu-gahs'], a balance used to ration out grain.**



**•“A ration of wheat costs a “day’s pay”; three rations of barley, a “day’s pay,” literally a δηνάριον [da-na'-re-on]. With famine comes hyper-inflation, and at these prices the poor —or anyone else—could not afford even to eat.**

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***“Do not damage the olive oil or the wine,”*** suggests that the olive oil and wine are even more scarce and expensive than the grain, so be very careful not to spill a drop!



When Sennacherib, king of Assyria, attacked and laid siege to Jerusalem in 701 B.C., he demanded surrender. Hezekiah, king of Jerusalem refused, saying that the Lord would rescue Jerusalem, to which Sennacherib's envoy replied:

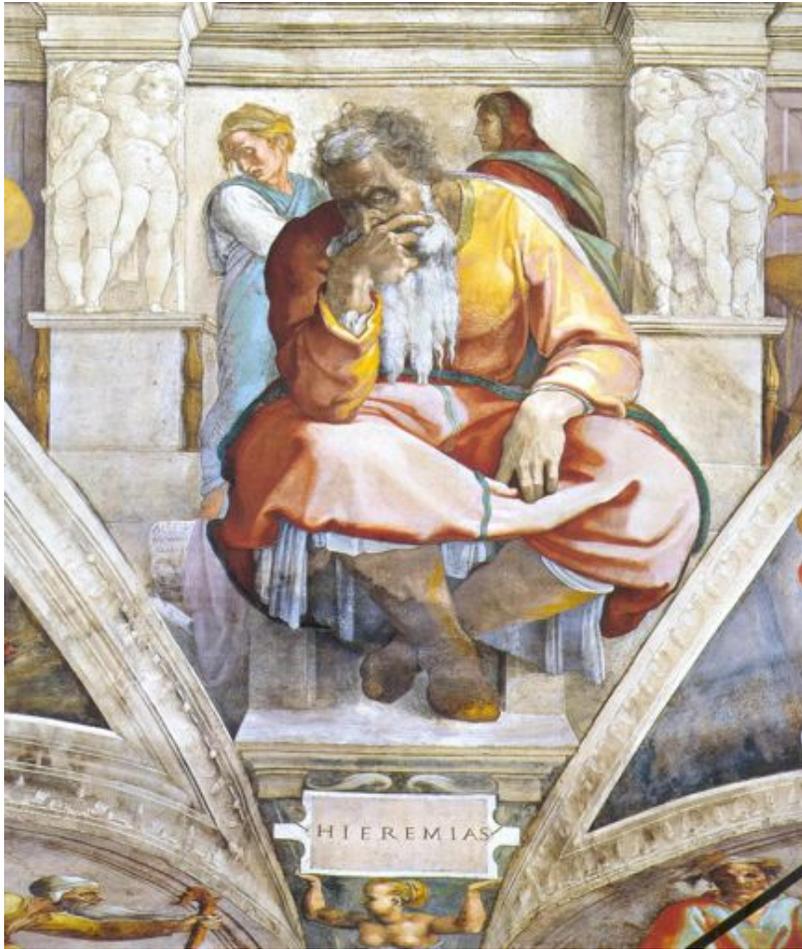
*“Was it to our lord and to you that my lord sent me to speak these words? Was it not rather to those sitting on the wall, who, with you, will have to eat their own excrement and drink their own urine?”*

(2 Kings 18: 27)

Thus was the fate of a city under siege, a walled city at war.

Lamentations is the prophet Jeremiah's eyewitness account of Babylon's 2-year siege on Jerusalem and Jerusalem's fall on August 14, 586 B.C. The famine was dreadful!

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Michelangelo. *Jeremiah* (fresco), c. 1508-1512.  
Sistine Chapel, Vatican City.

***“Rise up! Wail in the night,  
at the start of every watch;  
Pour out your heart like water  
before the Lord;  
Lift up your hands to him  
for the lives of your children,  
Who collapse from hunger  
at the corner of every street.  
Look, O Lord, and pay attention:  
to whom have you been so ruthless?  
Must women eat their own offspring,  
the very children they have borne?  
Are priest and prophet to be slain  
in the sanctuary of the Lord?”***

**(Lamentations 2: 19-20)**

“When he broke open the fourth seal, I heard the voice of the fourth living creature cry out loud, ‘Come forward.’ I looked, and there was a pale green horse. Its rider was named Death, and Hades accompanied him. They were given authority over a quarter of the earth, to kill with sword, famine, and plague, and by means of the beasts of the earth.”

(6: 7-8)

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**Benjamin West. *Death on a Pale Horse* (oil on canvas), 1796.  
Detroit Institute of the Arts, Detroit, Michigan.**

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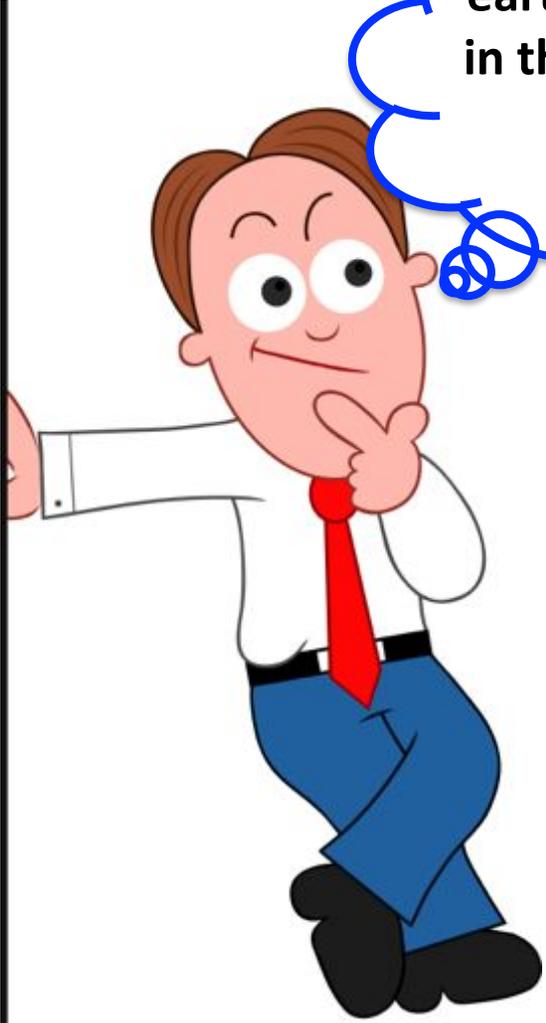


After famine, the pale horse brings death and decay. It is a severe mercy, as Ezekiel—a contemporary of Jeremiah—pronounces in light of the Babylonian siege and conquest of Jerusalem:

*“Thus says the Lord God: Even though I send against Jerusalem my four evil punishments—sword, famine, wild beasts, and plague—to cut off from it human being and beast alike, there will still be some survivors in it who will bring out sons and daughters. When they come out to you and you see their ways and their deeds, you shall be consoled regarding the evil I brought upon it. They shall console you when you see their ways and their deeds, and you shall know that not without reason did I do to it everything I did . . . .”*

**(14: 21-23)**

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And yet, a quarter of the  
earth's population is killed  
in the wake of the first four  
horsemen of the  
Apocalypse!



**Wow!**

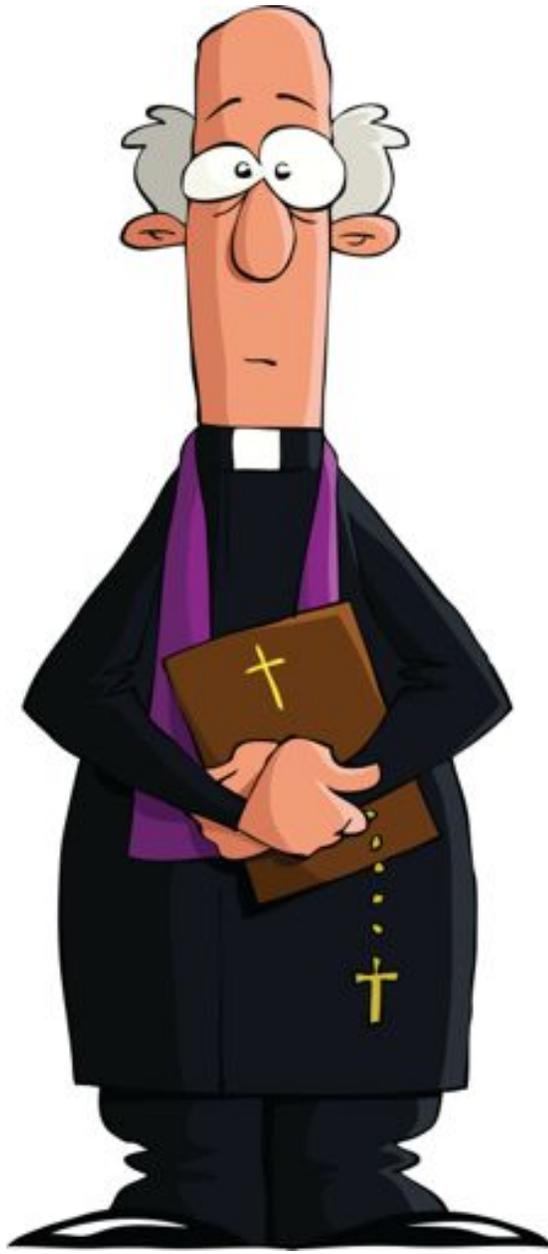
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The result is in direct proportion to humanity's deliberate, sinful behavior. And it only gets worse with each passing generation.

During the 20<sup>th</sup> century, Zbigniew Brzezinski, former advisor to president Lyndon Johnson and National Security Advisor to president Jimmy Carter, states that deaths due to “politically motivated carnage” during the 20<sup>th</sup> century number 167-175 million, which includes 33.5 million military casualties, 54 million civilian casualties, and 80 million deaths due to political oppression.<sup>1</sup>

<sup>1</sup> “The Century of Megadeath,” *Out of Control: Global Turmoil on the Eve of the Twenty-first Century* (Touchstone, 1993).



**We should remember that as Christians we are not exempt from the suffering that sin brings upon the world. Sinful behavior incurs collateral damage, as history—and our own experience—so vividly testifies.**

**Jesus himself shared in our suffering, undergoing crucifixion—a brutal form of death—on our behalf, and he tells us that if we wish to follow him, we must also be willing to “take up our cross” (Luke 9: 23), participating fully in the human condition.**

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“When he broke open the fifth seal, I saw underneath the altar the souls of those who had been slaughtered because of the witness they bore to the word of God. They cried out in a loud voice, ‘How long will it be, holy and true master, before you sit in judgment and avenge our blood on the inhabitants of the earth?’ Each of them was given a white robe, and they were told to be patient a little while longer until the number was filled of their fellow servants and brothers who were going to be killed as they had been.”

(6: 9-11)



**El Greco. *The Vision of St. John, or the Opening of the Fifth Seal* (oil on canvas), c. 1608-1614. Metropolitan Museum of Art, New York.**



**The 21 Egyptian martyrs murdered by ISIS in Libya, in February 2015.**



**Icon of the Egyptian martyrs, painted by Tony Rezk, 2015.**

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The opening of the fifth seal offers a summary of the Church's martyrs throughout history. Although there were not many by the end of the first century, the number would increase until the Emperor Constantine signed the Edict of Milan in A.D. 313.

The "Age of Martyrdom," the 1<sup>st</sup> through the 4<sup>th</sup> centuries, traditionally includes:

James, son of Zebadee (John's brother); St. Stephen; James the Just; Sts. Peter and Paul; Mark the Evangelist; Philip the Apostle; Andrew the Apostle; Jude the Apostle; Nathaniel (Bartholomew) the Apostle; Thomas the Apostle; Simon the Zealot; Polycarp of Smyrna; Justin Martyr; the Scilitan Martyrs; Perpetua and Felicity; Ptolemaeus and Lucius; the Martyrs of Lyon; Pope Fabian; St. Sebastian; St. Agnes; Felix and Aductus; Marcellinus and Peter; Origen; Forty Martyrs of Sebaste; Euphemia; St. Alban; Ignatius of Antioch; Gelasinus; St. Pancras; St. Afra; St. George; Januarius; Vinent of Saragossa; St. Behnam; St. Lucy; Lawrence of Rome; St. Cecilia; Catherine of Alexandria and St. Vitus.



- “Those who had been slaughtered,” σφάζω [sfa'-zo], is the same word used to describe the Lamb in 5: 6, and the reason they were slaughtered is because they *“bore witness to the word of God”* (6: 9).
- The word “witness” is μαρτυρία [mar-tu-re'-a], “martyr.”

“Then I watched while he broke open the sixth seal, and there was a great earthquake; the sun turned as black as dark sackcloth and the whole moon became like blood. The stars in the sky fell to the earth like unripe figs shaken loose from the tree in a strong wind. Then the sky was divided like a torn scroll curling up, and every mountain and island was moved from its place. The kings of the earth, the nobles, the military officers, the rich, the powerful, and every slave and free person hid themselves in caves and among mountain crags. They cried out to the mountains and rocks, ‘fall upon us and hide us from the face of the one who sits on the throne and from the wrath of the Lamb, because the great day of their wrath has come and who can withstand it?’”

(6: 9-11)

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**Opening the sixth seal propels John's vision to the very edge of history, a time referred to in the prophets as "the day of the Lord":**

*"It shall come to pass  
I will pour out my spirit upon all flesh.  
Your sons and daughters will prophesy,  
your old men will dream dreams,  
your young men will see visions.  
Even upon your male and female servants,  
in those days, I will pour out my spirit.  
I will set signs in the heavens and on the earth,  
blood, fire, and columns of smoke;  
The sun will darken,  
the moon turn blood-red,  
before the day of the Lord arrives,  
that great and terrible day."*

**(Joel 3: 1-4)**

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## Jesus himself echoes Joel's words in the Olivet Discourse:

*“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 the sky, and the powers of the heavens will be shaken.*

*And then the sign of the Son of Man will appear in heaven, and all the tribes of the earth will mourn, and they will see the Son of Man coming upon the clouds of heaven with power and great glory.*

**(Matthew 24: 29-30)**



On opening the sixth seal, the vision of the “great and dreadful Day of the Lord” explodes with blinding light, hitting John like a thunderclap!



**Wow!**

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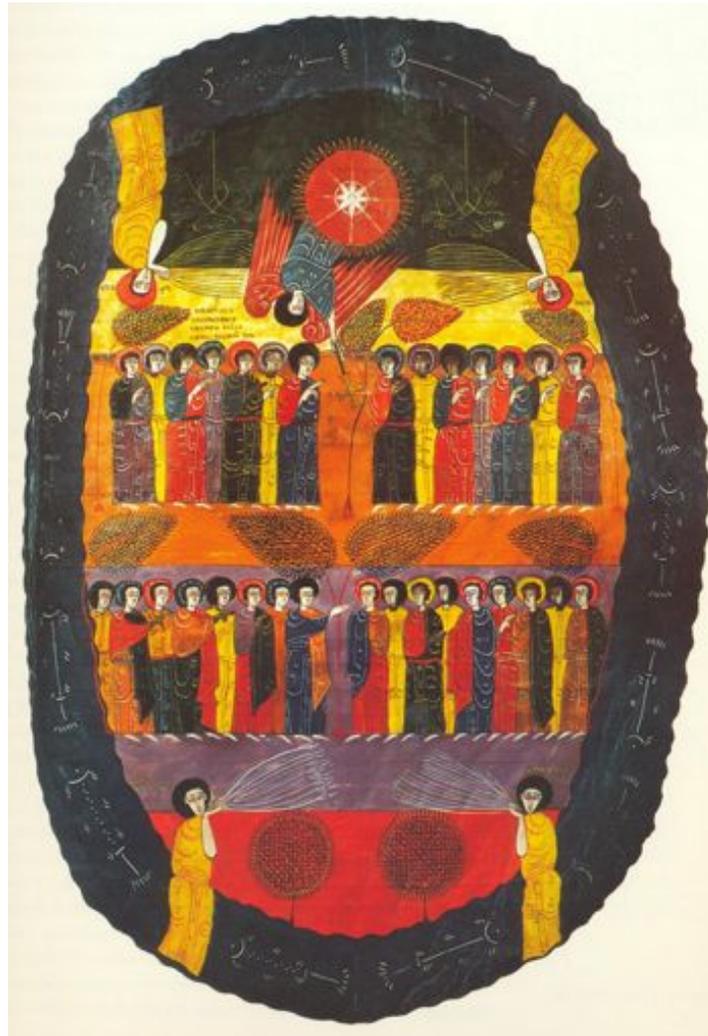


**As the visions that accompanied the first six seals being opened leave a searing imprint on John's soul and still echo loudly in his mind, a new vision flashes before his eyes:**

“After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth so that no wind could blow on land or sea or against any tree. Then I saw another angel come up from the East, holding the seal of the living God. He cried out in a loud voice to the four angels who were given power to damage the land and the sea, ‘Do not damage the land or the sea or the trees until we put the seal on the foreheads of the servants of our God.’ I heard the number of those who had been marked with the seal, one hundred and forty-four thousand marked from every tribe of the Israelites: twelve thousand were marked from [each of the twelve tribes].”

(7: 1-8)

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**“The 144,000 of the Apocalypse,” *Beatus Facundas* (illumination on parchment, Ms Vit. 14.2, fol. 145r), c. 1047.  
Royal Library of San Lorenzo de El Escorial, Madrid.**



**An interlude of two visions interrupt the opening of the seventh seal, just as an interlude of two visions will interrupt the blowing of the seventh trumpet in Revelation 10.**

**In the first interlude, a vision flashes before John's eyes: the air becomes mysteriously still and an angel rises from the east, holding God's "seal" σφραγίς [sfra-geese', a "stamp" or "seal of ownership"] in his hand with which to mark 144,000 people, protecting them from the destruction about to follow.**

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**This recalls Ezekiel's vision of 592 B.C., prelude to the slaughter when Jerusalem falls to the Babylonians in 586 B.C.:**

*"Then the glory of the God of Israel moved off the cherub and went up to the threshold of the temple. He called to the man dressed in linen with the scribe's case at his waist, and the Lord said to him: 'Pass through the city, through the midst of Jerusalem, and mark an X on the foreheads of those who grieve and lament over all the abominations practiced within it.'*

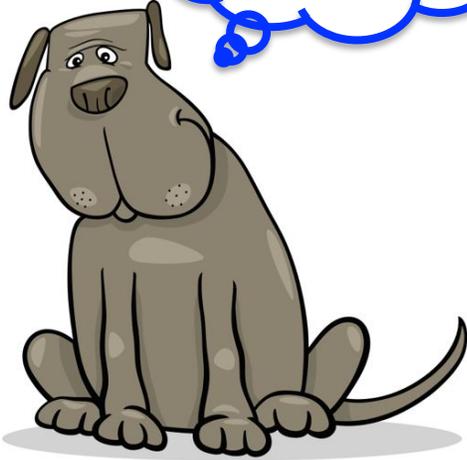
*"To the others he said in my hearing: 'Pass through the city and strike! Do not let your eyes spare; do not take pity. Old and young, male and female, women and children—wipe them out! But do not touch anyone marked with the X.'"*

**(9: 3-6)**

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144,000 is 12 squared ,  
multiplied by 1,000. It is 12,000  
from each of the 12 tribes of  
Israel, a symbolic number  
representing all those of Israel  
who have been faithful.



I was never good  
at math.

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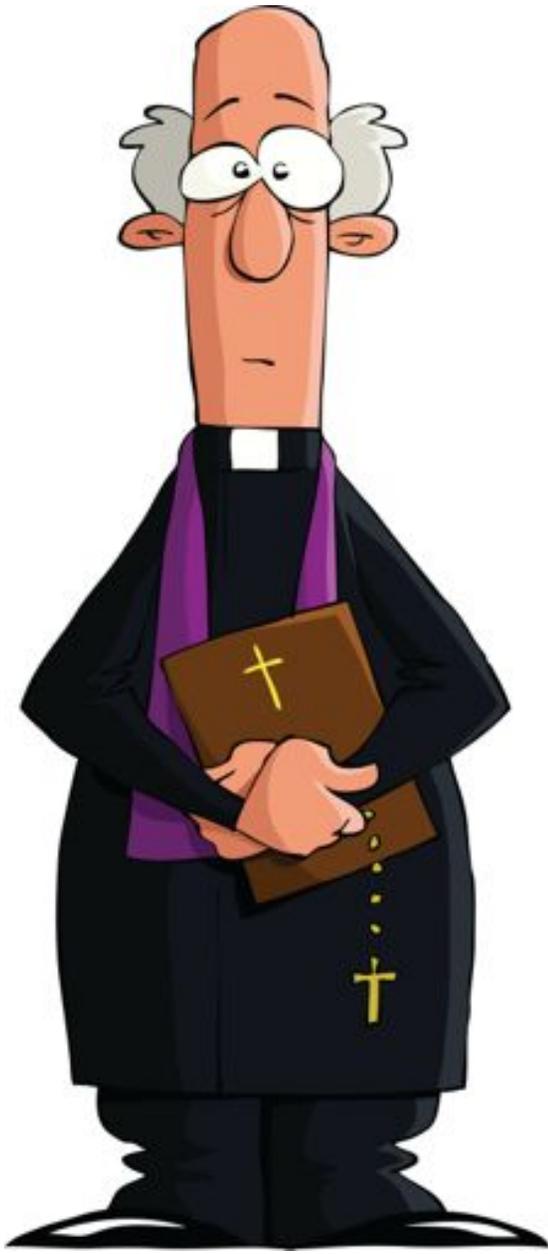
Many offer a different interpretation of the 144,000, suggesting that they are the complete number of faithful Christians (both Jews and Gentiles) who will be spared during the great tribulation, those who are the “new Israel.”

This is certainly a possibility, especially given the Johannine antagonism toward “the Jews.” Nevertheless, we must recall God’s statement to Israel in Exodus 4: 22— *“Israel is my son, my firstborn,”* and in Joshua 1: 5— *“I will never leave you nor forsake you.”* God’s covenant with Israel is irrevocable; hence, St. Paul’s concluding statement in his formal argument regarding redemption:

*“I do not want you to be unaware of this mystery, brothers, so that you will not become wise [in] you own estimation: a hardening has come upon Israel in part, until the full number of the Gentiles comes in, and thus all Israel will be saved, as it is written.”*

(Romans 11: 25-26)

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**Regarding redemption, the Roman Catholic Church addresses the Jews, in alignment with St. Paul:**

*“Finally, those who have not yet received the Gospel are related in various ways to the people of God. In the first place we must recall the people to whom the testament and the promises were given and from whom Christ was born according to the flesh [that is, the Jews]. On account of their fathers this people remains most dear to God, for God does not repent of the gifts He makes nor of the calls he issues.”*

***Lumen Gentium 2. 16.***

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So, the 144,000 is best seen as a symbolic number representing *all the faithful of Israel*. That makes sense, since John's vision of the New Jerusalem in Revelation 21-22 has twelve gates, bearing the names of the 12 tribes of Israel and 12 foundations, bearing the names of the 12 Apostles.



That makes sense!

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**Immediately after John's vision of the 144,000, a second vision interrupts the opening of the seventh seal:**

“After this I had a vision of a great multitude, which no one could count, from every nation, race, people, and tongue. They stood before the throne and before the Lamb, wearing robes and holding palm branches in their hands. They cried out in a loud voice:

**‘Salvation comes from our God, who is seated on the throne, and from the Lamb.’**

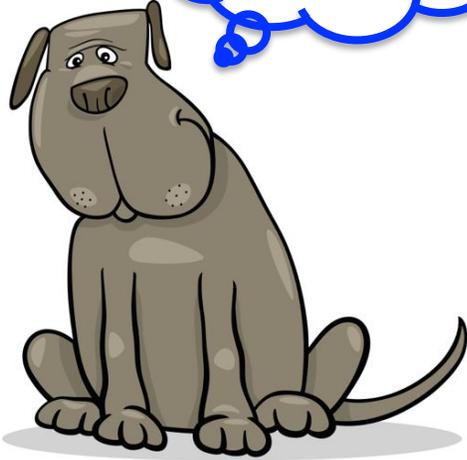
All the angels stood around the throne and around the elders and the four living creatures. They prostrated themselves before the throne, worshiped God, and exclaimed:

**‘Amen. Blessing and glory, wisdom and thanksgiving, honor, power, and might be to our God forever and ever. Amen.’”**

**(7: 9-12)**



Now we have a vast number of people dressed in white *“from every nation, race, people, and tongue.”* They join together with the angelic host, the four living creatures and the twenty-four elders in a cosmic hymn of praise to God and to the Lamb. These people are distinct from the 144,000 in the previous interlude.



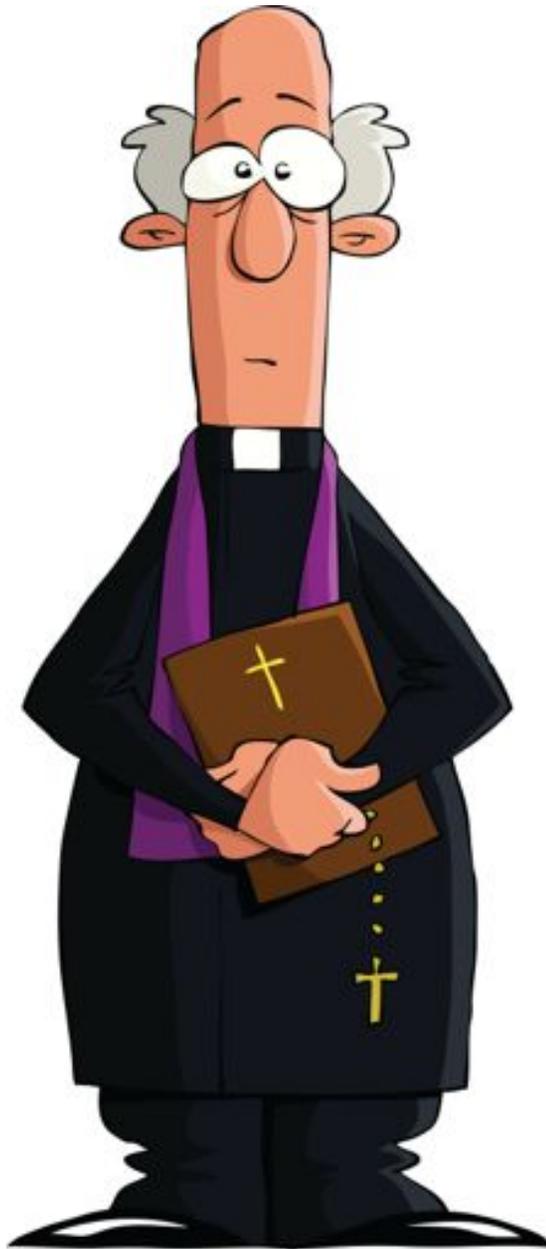
I think you're right about that.

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“Then one of the elders spoke up and said to me, ‘Who are these wearing white robes, and where did they come from?’ I said to him, ‘My lord, you are the one who knows.’ He said to me, ‘These are the ones who have survived the time of great distress; they have washed their robes and made them white in the blood of the Lamb. For this reason they stand before God’s throne and worship him day and night in his temple. The one who sits on the throne will shelter them. They will not hunger or thirst anymore, nor will the sun or any heat strike them. For the Lamb who is in the center of the throne will shepherd them and lead them to springs of life-giving water, and God will wipe away every tear from their eyes.’”

(7: 13-17)

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**One of the twenty-four elders confirms to John that as we had the 144,000 of Israel sealed and protected, so do we have a countless multitude of people from “every nation, race, people, and tongue” who make it safely through the great tribulation and stand before the throne of God, washed in the blood of the Lamb.**



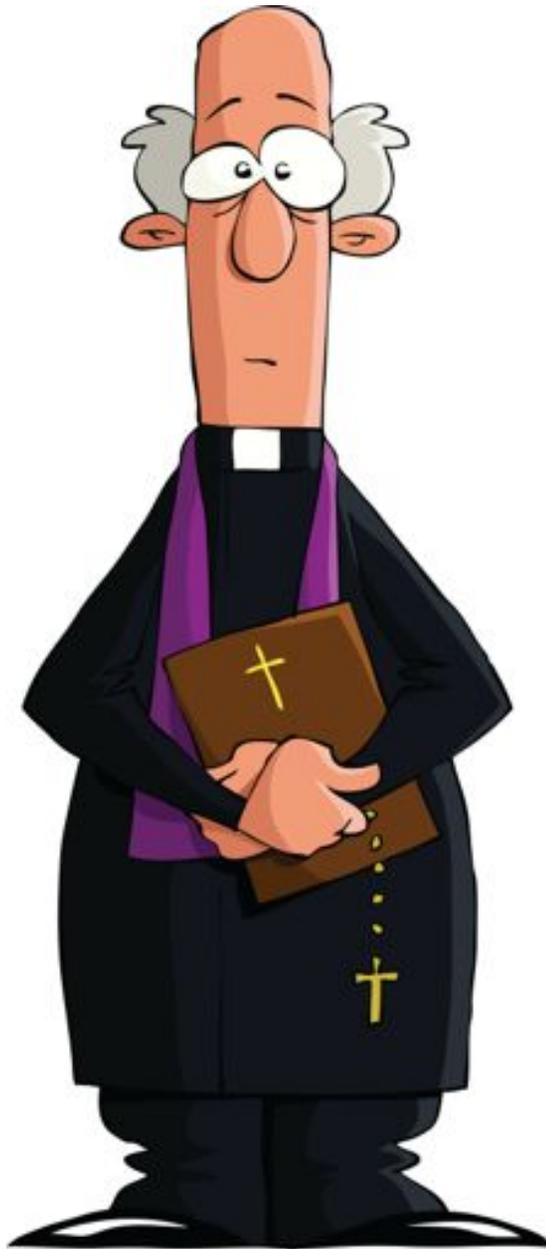
**And now to the seventh seal:**

***“When he broke open the seventh seal, there was silence in heaven for about half an hour. And I saw that the seven angels who stood before God were given seven trumpets.”***

**(8: 1-2)**



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**The silence is deafening! With the kaleidoscope of visions, the flashes of lightning, rumbling of thunder, great angelic choruses praising God, and all of creation joining in thunderous song, the sudden silence is stunning!**  
***And it continues for a half hour, while seven angels receive seven trumpets.***  
**Something BIG is about to happen!**



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# Questions for discussion and thought

1. How does John create suspense and drama prior to each of the seven seals being opened?
2. What do the four horsemen of the Apocalypse represent?
3. Who are the 144,000 who are sealed?
4. Who are those dressed in white standing before the Lamb?
5. How does John create even more tension in introducing the seven trumpets?

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