

# Revelation

## Chapter 6, Verses 1-8

# Review

- The Revelation to John
  - A prophetic writing with features of a letter and of the form of literature called Apocalyptic
  - Written by John to Christians during the second half of the First Century
  - Placed at the end of the New Testament because of its concern with the “end times”

# Review

- Introduction (1:1-3)
  - This revelation was given by God to Jesus.
  - Jesus revealed it, through his angel, to John.
  - John writes of all that he has heard and seen.
  - Those who read, hear, and do what is written will be blessed, because the end is near.
- Salutation, Doxology (1:4-8)
  - John extends his greetings to “the seven churches in Asia” while giving praise to God.

# Review

- The First Vision (1:9-20)
  - John was worshiping on the Lords day, in Patmos, when he was overtaken by an ecstatic vision
  - In the vision:
    - He sees the glorified Christ standing among seven lampstands with seven stars in his hand.
    - Christ explains the mysterious image that John sees: The lampstands are the seven churches and the stars are the “angels” of the seven churches.



September 6, 2011

# Review

- Letters to the Seven Churches (Chapters 2 & 3)
  - In the vision, Jesus instructs John to write certain things to each of the seven churches.
  - These “letters” draw on the material from Chapter 1 and help to interpret the visions which follow in later chapters.
  - Each “letter”:
    - follows approximately the same pattern,
    - is to be read by all of the churches,
    - shares the common theme: **those who overcome and persevere until the end will inherit eternal life**

# The Seven Churches



# Review

- Ephesus (2:1-7)
  - Christ commands them to become loving again, or he will remove them as a lampstand.
- Smyrna (2:8-11)
  - Christ urges them to endure persecution and remain faithful unto death.
- Pergamum (2:12-17) and Thyatira (2:18-29)
  - Christ warns these churches to expel heretics, repent of their idolatrous and immoral practices, and remain faithful to him until the end.



# Review

- Sardis (3:1-6)
  - Christ urges them to become alert to their situation (they are “dead”) and repent lest he comes against them.
- Philadelphia (3:7-13)
  - Christ promise them a place in the eternal kingdom of David despite their persecution by so called Jews
- Laodicea (3:14-22)
  - Christ says he will spit this lukewarm church out of his mouth, but to those among them who conquer, he promises that they will sit with him on his throne.

# Review

- In Verse 21 of Chapter 3 Jesus says:  
  
***“The one who conquers, I will grant him to sit with me on my throne, as I also conquered and sat down with my Father on his throne.”***
- John then sees a door standing open in heaven and hears Jesus calling him to come up and see.
- What John sees at first is the heavenly throne room described in Chapters 4 and 5.

# Review

- Chapter 4
  - The throne is surrounded by 24 “elders,” heavenly beings with white robes and crowns of gold
  - Before the throne are four “living creatures” with faces, wings, and eyes, resembling the creatures seen in Ezekiel 1, Isaiah 6, and Daniel 7
  - The throne room is an awesome place, with lightning, thunder, etc. and 7 burning torches which are the “7 spirits of God” (c.f. Zech. 4)
  - All of these heavenly beings constantly give glory to God, because he **created** all things.



September 6, 2011

# Review

- Chapter 5
  - In God's right hand, John sees a scroll full of writing, things which only God knows, completely sealed.
  - Only Jesus Christ (the "Lamb") is worthy to reveal these things and cause them to happen,
  - He is worthy **because** he was slain and by his blood he ransomed a people for God from every tribe and language and people and nation.
  - He takes the scroll from the hand of God and then **all** of creation gives glory to God and to the Lamb.

# New Reading

- John's first vision (of Christ among the Churches) set the stage for the letters to the seven churches.
- His second vision (of Christ among the heavenly hosts in God's throne room) sets the stage for what is to follow: the opening of the seven seals.
- This evening we will begin to read Chapter 6 which tells of the opening of the first six seals.
- Let's start by reading Verses 1-8 of Chapter 6

# ヨハネの黙示録 6:1-8

1. 小羊がその七つの封印の一つを解いた時、わたしが見ていると、四つの生き物の一つが、雷のような声で「きたれ」と呼ぶのを聞いた。
2. そして見ていると、見よ、白い馬が出てきた。そして、それに乗っている者は、弓を手に持っており、また冠を与えられて、勝利の上にもなお勝利を得ようとして出かけた。

# ヨハネの黙示録 6:1-8

3. 小羊が第二の封印を解いた時、第二の生き物が「きたれ」と言うのを、わたしは聞いた。
4. すると今度は、赤い馬が出てきた。そして、それに乗っている者は、人々が互に殺し合うようになるために、地上から平和を奪い取れることを許され、また、大きなつるぎを与えられた。



# ヨハネの黙示録 6:1-8

5. また、第三の封印を解いた時、第三の生き物が「きたれ」と言うのを、わたしは聞いた。そこで見ていると、見よ、黒い馬が出てきた。そして、それに乗っている者は、はかりを手にかけていた。
6. すると、わたしは四つの生き物の間から出て来ると思われる声が、こう言うのを聞いた、「小麦一ますは一デナリ。大麦三ますも一デナリ。オリブ油とぶどう酒とを、そこなうな」。

# ヨハネの黙示録 6:1-8

7. 小羊が第四の封印を解いた時、第四の生き物が「きたれ」と言う声を、わたしは聞いた。
8. そこで見ていると、見よ、青白い馬が出てきた。そして、それに乗っている者の名は「死」と言い、それに黄泉が従っていた。彼らには、地の四分の一を支配する権威、および、つるぎと、ききんと、死と、地の獣らとによって人を殺す権威とが、与えられた。

# Revelation 6:1-8

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

# Revelation 6:1-8

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

# Revelation 6:1-8

5. When he opened the third seal, I heard the third living creature say, "Come!" And I looked, and behold, a black horse! And its rider had a pair of scales in his hand.
6. And I heard what seemed to be a voice in the midst of the four living creatures, saying, "A quart of wheat for a denarius, and three quarts of barley for a denarius, and do not harm the oil and wine!"

# Revelation 6:1-8

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

# Preliminary Observation

- Notice that nothing is ever said about opening the scroll or reading from it.
- Rather the opening of the seals causes to happen those things which John perceives in his vision.
- We have just read, in Verses 1-8, about the opening of the first four of the seven seals.
- These correspond with the appearance of what are often referred to as the “Four Horsemen of the Apocalypse”

# 6:1

小羊がその七つの封印の一つを解いた時、わたしが  
見ていると、四つの生き物の一つが、雷のような声  
で「きたれ」と呼ぶのを聞いた。

Now I watched when the Lamb opened one of the seven  
seals, and I heard one of the four living creatures say  
with a voice like thunder, "Come!"

- Who is watching these things?



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- Who is watching these things?
  - John

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seals, and I heard one of the four living creatures say  
with a voice like thunder, "Come!"

- Who is watching these things?
  - John
- Where is he seeing these things?

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Now I watched when the Lamb opened one of the seven  
seals, and I heard one of the four living creatures say  
with a voice like thunder, "Come!"

- Who is watching these things?
  - John
- Where is he seeing these things?
  - Within his vision

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Now I watched when the Lamb opened one of the seven  
seals, and I heard one of the four living creatures say  
with a voice like thunder, "Come!"

- Who is watching these things?
  - John
- Where is he seeing these things?
  - Within his vision
  - In the heavenly throne room, at first it seems

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Now I watched when the Lamb opened one of the seven  
seals, and I heard one of the four living creatures say  
with a voice like thunder, "Come!"

- Who is watching these things?
  - John
- Where is he seeing these things?
  - Within his vision
  - In the heavenly throne room, at first it seems
  - But the actions of the horsemen and most of what follows are understood to be things that happen on earth.

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with a voice like thunder, "Come!"

- The “Lamb” is who?

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- The “Lamb” is who?
  - The Lamb represents Christ

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- The “Lamb” is who?
  - The Lamb represents Christ
- What does John see?



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Now I watched when the Lamb opened one of the seven  
seals, and I heard one of the four living creatures say  
with a voice like thunder, "Come!"

- The “Lamb” is who
  - The Lamb represents Christ
- What does John see?
  - The Lamb opening one of the seals, John says

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Now I watched when the Lamb opened one of the seven  
seals, and I heard one of the four living creatures say  
with a voice like thunder, "Come!"

- The “Lamb” is who
  - The Lamb represents Christ
- What does John see?
  - The Lamb opening one of the seals, John says
  - I do not know how to picture this in my mind

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見ていると、四つの生き物の一つが、雷のような声  
で「きたれ」と呼ぶのを聞いた。

Now I watched when the Lamb opened one of the seven  
seals, and I heard one of the four living creatures say  
with a voice like thunder, "Come!"

- In response to the opening of the seal, one of the four living creatures, with a voice like thunder, says "Come!"
- To whom is this command (invitation) directed?

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- To whom is this command (invitation) directed?
  - Possibly to John

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Now I watched when the Lamb opened one of the seven seals, and I heard one of the four living creatures say with a voice like thunder, "Come!"

- In response to the opening of the seal, one of the four living creatures, with a voice like thunder, says "Come!"
- To whom is this command (invitation) directed?
  - Possibly to John
  - Probably to the first horse and rider.

# 6:2

そして見ていると、見よ、白い馬が出てきた。そして、  
それに乗っている者は、弓を手に持っており、また  
冠を与えられて、勝利の上にもなお勝利を得ようと  
して出かけた。

And I looked, and behold, a white horse! And its rider had a bow, and a crown was given to him, and he came out conquering, and to conquer.

- A white horse appeared (probably) in response to the thunderous command from before the throne, “Come!”
  - The horse had a rider
  - The rider had a bow
  - And a crown was given to him

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して出かけた。

And I looked, and behold, a white horse! And its rider had a bow, and a crown was given to him, and he came out conquering, and to conquer.

- What do you make of the rider and his horse, bow, and crown?
  - He is probably a warrior (horse, bow) to whom a certain power and authority (crown) has been given

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And I looked, and behold, a white horse! And its rider had a bow, and a crown was given to him, and he came out conquering, and to conquer.

- What do you make of the rider and his horse, bow, and crown?
  - He is probably a warrior (horse, bow) to whom a certain power and authority (crown) has been given
  - He was a conqueror, bent on conquest [Mounce]



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And I looked, and behold, a white horse! And its rider had a bow, and a crown was given to him, and he came out conquering, and to conquer.

- Is this first rider a “good guy” or a “bad guy?”

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And I looked, and behold, a white horse! And its rider had a bow, and a crown was given to him, and he came out conquering, and to conquer.

- Is this first rider a “good guy” or a “bad guy?”
  - Considering the company in which he rides, and the Old Testament images which he calls to mind, it is probably correct to understand this rider as a “bad guy.”
  - But we are to take notice of the fact that he is subject to the authority of God, and of the Lamb

# 6:3

小羊が第二の封印を解いた時、第二の生き物が「きたれ」と言うのを、わたしは聞いた。

When he opened the second seal, I heard the second living creature say, "Come!"

- Again it is the action of the Lamb which causes a command to go forth from the throne of God, directing the second horse and rider to “Come!”

# 6:4

すると今度は、赤い馬が出てきた。そして、それに乗っている者は、人々が互に殺し合うようになるために、地上から平和を奪い取ることを許され、また、大きなつるぎを与えられた。

And out came another horse, bright red. Its rider was permitted to take peace from the earth, so that people should slay one another, and he was given a great sword.

- The first horse might have confused us by being white, which is so often the color of innocence and purity.
- But the color of the second horse is harder to mistake:
  - It is the color of blood
  - And this corresponds with the mission of its rider, which is to incite violence and killing among men
  - To make this clear he is given a “great sword.”

# 6:4

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And out came another horse, bright red. Its rider was permitted to take peace from the earth, so that people should slay one another, and he was given a great sword.

- Notice that the rider of the red horse does these wicked things with the permission of heaven, just as the rider of the white horse had his crown given to him by heaven.
- We are dealing here with evil forces which are set loose and permitted to do evil things, but not unreservedly.
  - They are subject to heavenly restraint, as will be come clear

# 6:5

また、第三の封印を解いた時、第三の生き物が「きたれ」と言うのを、わたしは聞いた。そこで見ていると、見よ、黒い馬が出てきた。そして、それに乗っている者は、はかりを手を持っていた。

When he opened the third seal, I heard the third living creature say, "Come!" And I looked, and behold, a black horse! And its rider had a pair of scales in his hand.

- A third time Christ opened a seal causing a voice from before the heavenly throne to summon a horse and rider.
- This time the horse was black and the rider had a pair of scales in his hand.

# 6:5

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When he opened the third seal, I heard the third living creature say, "Come!" And I looked, and behold, a black horse! And its rider had a pair of scales in his hand.

- What do you make of the scales?

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When he opened the third seal, I heard the third living creature say, "Come!" And I looked, and behold, a black horse! And its rider had a pair of scales in his hand.

- What do you make of the scales?
  - For the previous riders the bow and crown and sword were fairly obviously symbols representing power, authority, and violence



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- What do you make of the scales?
  - For the previous riders the bow and crown and sword were fairly obviously symbols representing power, authority, and violence
  - Scales sometimes represent justice and wisdom, but that seems rather unlikely here

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When he opened the third seal, I heard the third living creature say, "Come!" And I looked, and behold, a black horse! And its rider had a pair of scales in his hand.

- What do you make of the scales?
  - For the previous riders the bow and crown and sword were fairly obviously symbols representing power, authority, and violence
  - Scales sometimes represent justice and wisdom, but that seems rather unlikely here
  - Otherwise scales are used on earth among men, in commerce, in order to facilitate the exchange of one thing for another

# 6:6

すると、わたしは四つの生き物の間から出て来ると思われる声が、こう言うのを聞いた、「小麦一ますは一デナリ。大麦三ますも一デナリ。オリーブ油とぶどう酒とを、そこなうな」。

And I heard what seemed to be a voice in the midst of the four living creatures, saying, "A quart of wheat for a denarius, and three quarts of barley for a denarius, and do not harm the oil and wine!"

- As with the candlesticks in Chapter 1, John once again receives in words the explanation that he needs to understand what he has seen in the vision.
  - A voice in the midst of the four living creatures (the voice of the Lamb?) gives John to understand that the scales are for weighing commodities (wheat and barley and money and oil and wine)

# 6:6

すると、わたしは四つの生き物の間から出て来ると思われる声が、こう言うのを聞いた、「小麦一ますは一デナリ。大麦三ますも一デナリ。オリーブ油とぶどう酒とを、そこなうな」。

And I heard what seemed to be a voice in the midst of the four living creatures, saying, "A quart of wheat for a denarius, and three quarts of barley for a denarius, and do not harm the oil and wine!"

- The prices here given for wheat and barley are very high, about 10 times more expensive than normal, and nearly high enough to bring starvation...
- A denarius was a day's wages and one person needs to eat about a quart of wheat or barley per day.

# 6:6

すると、わたしは四つの生き物の間から出て来ると思われる声が、こう言うのを聞いた、「小麦一ますは一デナリ。大麦三ますも一デナリ。オリーブ油とぶどう酒とを、そこなうな」。

And I heard what seemed to be a voice in the midst of the four living creatures, saying, "A quart of wheat for a denarius, and three quarts of barley for a denarius, and do not harm the oil and wine!"

- I think we are supposed to understand that this rider, the bringer of agricultural and economic hard times, is being restrained by heaven.
  - At least there is grain, both wheat and barley
  - And daily wage is approximately sufficient to buy daily food
  - Supplies of oil and wine are unaffected

# 6:7

小羊が第四の封印を解いた時、第四の生き物が「きたれ」と言う声を、わたしは聞いた。

When he opened the fourth seal, I heard the voice of the fourth living creature say, "Come!"

- Again a horse is summoned before the throne in heaven in accordance with eternal purposes of God, long hidden, and the activity of the Lamb and in bringing these things to light.

# 6:8

そこで見ていると、見よ、青白い馬が出てきた。そして、それに乗っている者の名は「死」と言い、それに黄泉が従っていた。彼らには、地の四分の一を支配する権威、および、つるぎと、ききんと、死と、地の獣らとによって人を殺す権威とが、与えられた。

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

- This image is unmistakable.
- The horse is the pale (green) color of a corpse.
- This is the only rider to be named: He is Death.
- Hades is where the dead go.

# 6:8

そこで見ていると、見よ、青白い馬が出てきた。そして、それに乗っている者の名は「死」と言い、それに黄泉が従っていた。彼らには、地の四分の一を支配する権威、および、つるぎと、ききんと、死と、地の獣らとによって人を殺す権威とが、与えられた。

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

- It is not clear, grammatically, whether “they” refers only to Death and Hades or to the four horsemen.
- In any case the four horsemen may be understood collectively as inherently evil forces which God has permitted, with certain limitations, to afflict mankind.



# 6:8

そこで見ていると、見よ、青白い馬が出てきた。そして、それに乗っている者の名は「死」と言い、それに黄泉が従っていた。彼らには、地の四分の一を支配する権威、および、つるぎと、ききんと、死と、地の獣らとによって人を殺す権威とが、与えられた。

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

- Many are afflicted by conquest, oppression, war, hunger, sickness, and violent or premature death.
- By “wild beasts of the earth,” John may mean simply wild animals, or this may be a metaphorical expression for other forces of evil.
- Yet not everyone or even most people suffer these things.

