



~ Thought For The Day ~

~gathering from the 4 winds~

“come just as you are”

Refresh, Restore, Rebuild = Healing



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Prayer

God Father; in Jesus' name I ask it, Lord some are so tired and desperate for Your help. Their needs are great and we don't know what to do except turn to You. All we know is to cry out to You because we know that Your Love is great and big enough to fix all the healing our Hearts and World needs. Our hearts are broken for those around us and in our lives. Use us Lord to help others in need. In Jesus' name we pray, Amen.

Worship Music

[I know Now-Bebo Norman](#)

[The Only Hope-Bebo Norman](#)

[God Of My Everything-Bebo Norman](#)

[Don't Give Up-Shawn McDonald](#)

Scripture

Revelations 6 (2005)

Revelation 6:1-17 (AMP)

- ¹ THEN I saw as the Lamb broke open one of the seven seals, and as if in a voice of thunder I heard one of the four living creatures call out, Come!
- ² And I looked, and saw there a white horse whose rider carried a bow. And a crown was given him, and he rode forth conquering and to conquer.
- ³ And when He broke the second seal, I heard the second living creature call out, Come!
- ⁴ And another horse came out, flaming red. And its rider was empowered to take the peace from the earth, so that men slaughtered one another; and he was given a huge sword.
- ⁵ When He broke open the third seal, I heard the third living creature call out, Come *and look* ! And I saw, and behold, a black horse, and in his hand the rider had a pair of scales (a balance).
- ⁶ And I heard what seemed to be a voice from the midst of the four living creatures, saying, A quart of wheat for a denarius [a whole day's wages], and three quarts of barley for a denarius; but do not harm the oil and the wine!
- ⁷ When the Lamb broke open the fourth seal, I heard the fourth living creature call out, Come!
- ⁸ So I looked, and behold, an ashy pale horse [black and blue as if made so by bruising], and its rider's name was Death, and Hades (the realm of the dead) followed him closely. And they were given authority *and* power over a fourth part of the earth to kill with the sword and with famine and with plague (pestilence, disease) and with wild beasts of the earth.
- ⁹ When the Lamb broke open the fifth seal, I saw at the foot of the altar the souls of those whose lives had been sacrificed for [adhering to] the Word of God and for the testimony they had borne.
- ¹⁰ They cried in a loud voice, O [Sovereign] Lord, holy and true, how long now before You will sit in judgment and avenge our blood upon those who dwell on the earth?
- ¹¹ Then they were each given a long *and* flowing *and* festive white robe and told to rest *and* wait patiently a little while longer, until the number should be complete of their fellow servants and their brethren who were to be killed as they themselves had been.
- ¹² When He [the Lamb] broke open the sixth seal, I looked, and there was a great earthquake; and the sun grew black as sackcloth of hair, [the full disc of] the moon became like blood.
- ¹³ And the stars of the sky dropped to the earth like a fig tree shedding its unripe fruit out of season when shaken by a strong wind.
- ¹⁴ And the sky rolled up like a scroll *and* vanished, and every mountain and island was dislodged from its place.
- ¹⁵ Then the kings of the earth and their noblemen and their magnates and their military chiefs and the wealthy and the strong and [everyone, whether] slave or free hid themselves in the caves and among the rocks of the mountains,
- ¹⁶ And they called to the mountains and the rocks, Fall on (before) us and hide us from the face of Him Who sits on the throne and from the deep-seated indignation *and* wrath of the Lamb.
- ¹⁷ For the great day of His wrath (vengeance, retribution, indignation) has come, and who is able to stand before it?

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Revelation 6. The First Six Seals

With chapter 6 begins the account of the events that take place on the earth during the seven years of tribulation. Futurist interpreters believe that these events begin immediately after the rapture of the church (4:1). The sequence of seals marks a progression during the tribulation period. It is interesting to note that these signs follow in the exact same order as the signs that Jesus speaks of in Matthew 24 , where He is responding to His disciples' questions regarding the signs that will foretell His return and the end of the age. (These parallel verses from Matthew 24 are included in the sections below.)

The First Seal, Revelation 6:1–2

The white horse and rider represent, according to some, Christ setting out on His triumphant career, because later (in 19:11), Christ appears on a white horse. But to others, the rider on the white horse is the Antichrist who inaugurates the seven years of the Great Tribulation. But this is not open war yet—war does not begin until the second seal. Rather, just as Satan presents himself as an angel of light, so the Antichrist presents himself first as the picture of goodness.

Matthew 24:3–5 : "As Jesus was sitting on the Mount of Olives, the disciples came to him privately. 'Tell us,' they said 'when will this happen, and what will be the sign of your coming and of the end of the age?' Jesus answered: 'Watch out that no one deceives you. For many will come in my name, claiming, "I am the Christ, and will deceive many."

The Second Seal, Revelation 6:3–4

The fiery red horse and its rider represent open warfare; the false peace under the white horse and its rider is removed and civil war ensues.

Matthew 24:6 : "You will hear of wars and rumors of wars, but see to it that you are not alarmed. Such things must happen, but the end is still to come."

The Third Seal, Revelation 6:5–6

The black horse and its rider represent famine. The scales are used to weigh food, which will become scarce and be sold by weight. A quart of wheat is one-eighth of the normal amount of wheat a day's wages would buy. "Do not damage the oil and the wine!" may allude to God setting limits on the degree of destruction. The olive tree and the vine have roots that go deep and would not be immediately affected by a drought.

Matthew 24:7 : "Nation will rise against nation, and kingdom against kingdom. There will be famines...."

The Fourth Seal, Revelation 6:7–8

The pale horse represents death, the natural result of war and famine. When civilization collapses, the wild beasts of the earth will once again regain their dominance and add to the suffering and death already experienced.

Matthew 24:7–8 : "Nation will rise against nation, and kingdom against kingdom. There will be famines and earthquakes in various places. All these are the beginning of birth pains."

The Fifth Seal, Revelation 6:9–11

The vision of the souls of the martyrs. Historians record 10 persecutions of the church in the first 300 years of its existence. One was already past (Nero, a.d. 64), the second was just coming to an end (Domitian, a.d. 96), and the third was soon to follow (Trajan, a.d. 98–117). The image of martyrs was not alien to the first readers of Revelation. Nor is it unfamiliar in our own time, when Christians are killed in other countries. Some think that this seal refers to Christians converted after the Rapture and martyred during the reign of Antichrist at the time of the end. Their question is the question of all suffering Christians: How much longer?—which is another way of asking, Why? The answer is, Be patient; God's plan will be accomplished.

Matthew 24: 9–13 : "Then you will be handed over to be persecuted and put to death, and you will be hated by all nations because of me. At that time many will turn away from the faith and will betray and hate each other, and many false prophets will appear and deceive many people. Because of the increase of wickedness, the love of most will grow cold, but he who stands firm to the end will be saved

The Sixth Seal, Revelation 6:12–17

The sixth seal contains terrible convulsions that will shake the earth and affect the sun, moon, and stars. A meteor shower will bring destruction, and the earth's crust will shift. This is not a localized natural disaster but worldwide terror. It will be so terrible that everyone—including the mighty—will realize that these events are "acts of God" in the most horrifyingly real sense of the term. They realize that this is judgment, and that the end cannot be far off. In some respects this is similar to the description of the Battle of Armageddon (16:12–21), of which it may be a preliminary hint. Jesus used similar language when He spoke of the time of His coming again (Matthew 24:29–30 ; Luke 21:26). So had Isaiah, in predicting the fall of Babylon (Isaiah 13:10) and Ezekiel in predicting the fall of Egypt (Ezekiel 32:7). Similar language appears also in Isaiah 34:4 ; Joel 2:30–31 ; Acts 2:20 , where it appears to refer to God's judgments on the nations, or the final Day of Judgment.

Matthew 24:29 : "The sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be shaken." (Halley's Bible Handbook; Henry Halley; 2000; Zondervan; Bible History & Commentaries; pages 930-933)

The Seals Are Opened: V1 "Beasts" refers to cherubim again. V2 I believe the white horse rider is the Antichrist, because he appears on the scene at the beginning of the Tribulation and wars and famine follow after him. When Jesus comes, peace and plenty will follow. V8 One-fourth of the earth's population will die as a result of the opening of the first four seals. VV9_11 Those who refuse to take the mark of the beast during the Tribulation will be martyred and will ask God to avenge their deaths. V13 "Stars of heaven" may refer to meteorites. VV16-17 Since this time will mark the unleashing of God's wrath, we know His Bride, the Church, will not be on earth (Romans 5:9; 1 Thessalonians 5:9).

(New Testament Study Guide; The Word For Today; Chuck Smith; 2005; commentaries; page 196)

1. Now as to Hades, wherein the souls of the of the good things they see, and rejoice in the righteous and unrighteous are detained, it is necessary to speak of it. Hades is a place in the world not regularly finished; a *subterraneous* region, wherein the light of this world does not shine; from which circumstance, that in this region the light does not shine, it cannot be but there must be in it perpetual *darkness*. This region is allotted as a place of custody for souls, ill which angels are appointed as guardians to them, who distribute to them *temporary punishments*, agreeable to every one's behavior and manners. 2. In this region there is a certain place set apart, as a *lake of unquenchable fire*, where into we suppose no one hath hitherto been cast; but it is prepared for a day afore-determined by God, in which one righteous sentence shall deservedly be passed upon all men; when the unjust, and those that have been disobedient to God, and have given honor to such idols as have been the vain operations of the hands of men as to God himself, shall be adjudged to this *everlasting punishment*, as having been the causes of defilement; while the just shall obtain *an incorruptible* and never-fading *kingdom*. These are now indeed confined in Hades, but not in the same place wherein the unjust are confined. 3. For there is one descent into this region, at whose *gate* we believe there stands an archangel with an host; which *gate* when those pass through that are conducted down by the angels appointed over souls, they do not go the same way; but the just are guided to the *right hand*, and are led with hymns, sung by the *angels* appointed over that place, unto a region of *light*, in which the just have dwelt from the beginning of the world; not constrained by necessity, but ever enjoying the prospect of the good things they see, and rejoice in the expectation of those new enjoyments which will be peculiar to every one of them, and esteeming those things beyond what we have here; with whom there is no place of toil, no burning heat, no piercing cold, nor are any briars there; but the countenance of the and of the just, which they see, always smiles them, while they wait for that rest and *eternal new life in heaven*, which is to succeed this region. This place we call *The Bosom of Abraham*. 4. But as to the unjust, they are dragged by force to the *left hand* by the angels allotted for punishment, no longer going with a good-will, but as prisoners driven by violence; to whom are sent the angels appointed over them to reproach them and threaten them with their terrible looks, and to thrust them still downwards. Now those angels that are set over these souls drag them into the neighborhood of hell itself; who, when they are hard by it, continually hear the noise of it, and do not stand clear of the hot vapor itself; but when they have a near view of this spectacle, as of a terrible and exceeding great prospect of fire, they are struck with a fearful expectation of a future judgment, and in effect punished thereby; and not only so, but where they see the place [or choir] of *the fathers* and of the just, even hereby are they punished; for a *chaos* deep and large is fixed between them; insomuch that a just man that hath compassion upon them cannot be admitted, nor can one that is unjust, if he were bold enough to attempt it, pass over it. 5. This is the discourse concerning Hades, wherein the souls of all men are confined until a proper season, which God hath determined, when he will make a resurrection of all men from the dead, not procuring a transmigration of souls from one body to another, but raising again those very bodies, which you Greeks, seeing to be dissolved, do not believe [their resurrection]. But learn not to disbelieve it; for while you believe that the soul is created, and yet is made immortal by God, according to the doctrine of Plato, and this in time, be not incredulous; but believe that God is able, when he hath raised to life that body which was made as a compound of the same elements, to make it immortal; for it must never be said of God, that he is able to do some things, and unable to do others. We have therefore believed that the body will be raised again; for although it be dissolved, it is not perished; for the earth receives its remains, and preserves them; and while they are like *seed*, and are mixed among the more fruitful soil, they flourish, and what is *sown* is indeed sown *bare grain*, but at the mighty sound of God the Creator, it will sprout up, and be raised in a *clothed* and *glorious* condition, though not before it has been dissolved, and mixed [with the earth]. So that we have not rashly believed the resurrection of the body; for although it be dissolved for a time on account of the original transgression, it exists still, and is cast into the earth as into a potter's furnace, in order to be formed again, not in order to rise again such as it was before, but in a state of purity, and so as never to be destroyed any more. And to every body shall its own soul be restored. And when it hath *clothed itself* with that body, it will not be subject to misery, but, being itself pure, it will continue with its pure body, and rejoice with it, with which it having walked righteously now in this world, and never having had it as a snare, it will receive it again with great gladness. But as for the unjust, they will receive their bodies not changed, not freed from diseases or distempers, nor made glorious, but with the same diseases wherein they died; and such as they were in their unbelief, the same shall they be when they shall be faithfully judged.

The Works of Flavius Josephus. (37 – c. A.D. 100)

(Word 9 Software; 2005; Bibles; concordance; Sermons of past pastors; history; Devotionals)
 (The Everyday Life Bible; Amplified; 2005; Joyce Meyers; Scripture; commentaries; pages 2131-2132)

Psa 119:105
Thy word [is] a lamp unto
my feet, and a light unto my path.



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