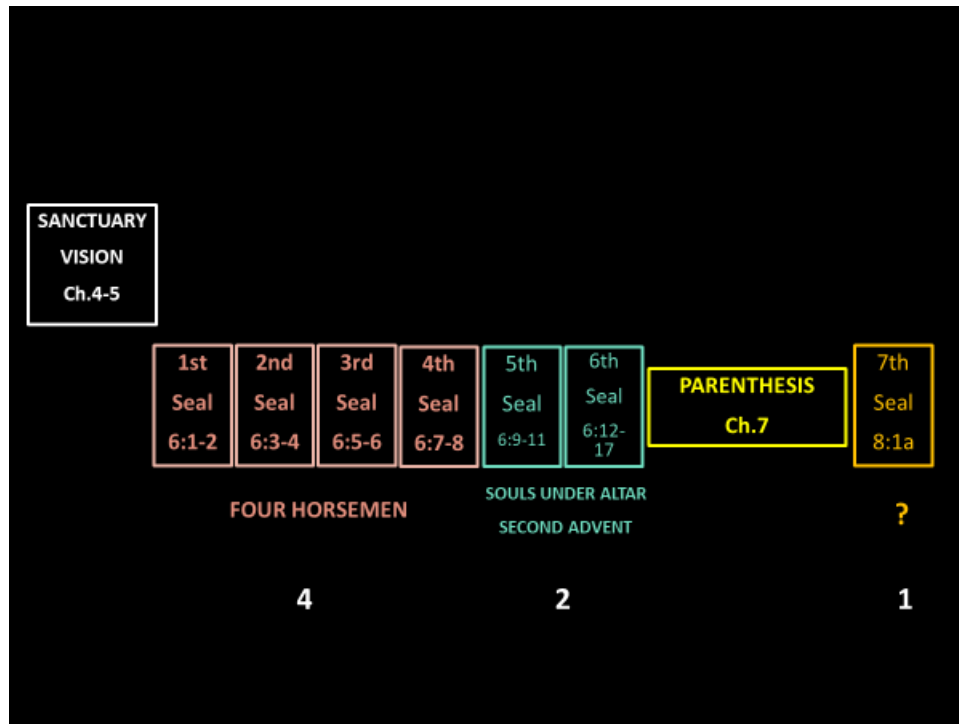


# THE FIRST FOUR SEALS INTERPRETED.

## I. STRUCTURE OF THE SEAL SECTION

The seal section of Revelation extends from Revelation 4:1 - 8:1a. It is structured as follows:



The sanctuary vision (Ch. 4, 5) is followed by the first six seals (Ch. 6). A parenthesis occurs between the sixth and the seventh seal

The series of seven seals is clearly subdivided into four and two and one. Two factors unite each of the first four seals:

- As the Lamb opens each of the first four seals, one of the four Living Creatures first introduced in the introductory sanctuary vision (ch.4) calls out "Come" (vv. 1, 2, 5, 7).
- In response to this command a horse comes forth. Each horse has a rider. Together they form a unit.

## II. THE PATTERN INHERENT IN THE FOUR SEALS.

An analysis of the First Seal will reveal a pattern that underlies the First Four Seals. This pattern will assist in the INTERPRETATION of these seals.

### Revelation 6:1 (NKJV)

<sup>1</sup> Now I saw when **the Lamb opened** one of **the [a] seals**;  
and I heard **one of the four living creatures**  
saying with a voice like thunder,  
"Come and see."

The introduction to each of the first four seals is basically the identical

- a. The Lamb opens the Seal
- b. One of the four living creatures extends an invitation

There is one point that needs to be noted. There are two interpretations of 6:1 which impact on understanding:

<b>Revelation 6:1 (NIV)</b>	<b>Revelation 6:1 (NKJV)</b>
I watched as the Lamb opened the first of the seven seals. Then I heard one of the four living creatures say in a voice like thunder, " <b><i>Come!</i></b> "	Now I saw when the Lamb opened one of the seals; and I heard one of the four living creatures saying with a voice like thunder, " <b><i>Come and see.</i></b> "
See also NLT, ESV, BSB, BLB, NASB, GNT, CSB, HCSB, NET Bible, NHEB, ERV, WNT	See also KJV, DRB, WBT, YLT, WEB
Is the LIVING CREATURE addressing the horseman?	Is the LIVING CREATURE extending an invitation to John?

This difference is due to a TEXTUAL VARIATION.

The KJV was translated from the Textus Receptus established by ERASMUS in the 16<sup>th</sup> Century. It was first published in 1516 AD.

The NIV was translated from the oldest copies of reliable texts, variously written in Hebrew, Aramaic and Greek. Many of these MSS came to light after 1516 AD and so were not available to translators of the KJV.

**Revelation 6:2 (NKJV)**

<sup>2</sup>And I looked, and behold, ***a white horse.***  
 He who sat on it ***had a bow;***  
 and ***a crown was given to him,***  
 and ***he went out conquering and to conquer.***

The translation "come", being based on the earliest texts, has more in its favour. Also if the invitation was to John, it would occur once outside of the seal itself and would not need to be repeated with each seal. The command is also absent from the fifth and sixth seals.

The First Seal consists of THREE COMPONENTS

- a. A **HORSE** – white in Colour
- b. A **RIDER** – with a BOW; given a CROWN
- c. A **COMMENT** – he went out conquering and to conquer

These three aspects coalesce to form a single coherent picture which reveals the MEANING of the seal.

It is the integration of the details of the rider with the command given or the comment made and the colour of the horse that enables us to correctly interpret each of the first four seals.

The process of interpreting the first four seals is facilitated by the order in which the three aspects of each of the seals is dealt with. First, consider the details given about the rider. Second, examine the comment or command given. Third, consider the colour of the horse.

### III. FURTHER AID TO THE INTERPRETATION OF THE FIRST FOUR SEALS

Interpretation of the first four seals is not only assisted by an understanding of the PATTERN upon which they are constructed but also by Revelation 6:8b.

#### Revelation 6:8b

“And they were given power over a fourth of the earth to kill with sword and with famine and with pestilence and by wild beasts of the earth.”

We will now consider each of these first four seals in turn:

### IV. INTERPRETATION OF THE FIRST SEAL: [Rev. 6:1,2]

#### Revelation 6:1, 2 (NKJV)

<sup>1</sup>Now I saw when the Lamb opened one of the seals;  
and I heard one of the four living creatures  
saying with a voice like thunder,  
“Come and see.”

<sup>2</sup>And I looked, and behold, a white horse.  
He who sat on it had a bow;  
and a crown was given to him,  
and he went out conquering and to conquer.

#### 1. DETAILS OF THE RIDER of the First Horse.

Two details of the Rider are given:

- a. He has “**a bow**”

The “bow” was a weapon of warfare.

#### Hosea 1:4-5 (NKJV)

<sup>4</sup>Then the Lord said to him: “Call his name Jezreel,  
For in a little *while* I will avenge the bloodshed of Jezreel on the house  
of Jehu, And ***bring an end to the kingdom of the house of Israel.***

<sup>5</sup>It shall come to pass in that day That ***I will break the bow of Israel*** in  
the Valley of Jezreel.”

To “**break the bow**” of Israel is here acquainted with to “**bring to an end**”  
the kingdom. The “bow” therefore represents the destruction of its military  
power and hence its ability to defend itself and to make war.

**Psalm 46:9 (NKJV)**

<sup>9</sup>He **makes wars cease**  
to the end of the earth;  
He **breaks the bow**  
and cuts the spear in two;  
He burns the chariot in the fire.

This is a good example of Hebrew parallelism, where the writer says the same thing more than once, but each time expresses it differently. To “break the bow” is equated with “cuts the spear in two” and “burns the chariot in the fire” for all of these expressions deal with the destruction of the means of making war. Hence they in turn parallel “He makes wars cease”.

Again the breaking of the bow represents the destruction of the ability to make war.

Thus the “BOW” is a weapon of warfare. So the rider who carries a bow is riding forth to make war.

- b. He is given “**a crown**”.

This is not the “diadem” worn by royalty but the “**stephanos**” which was awarded to the victor. In Revelation 19:2 the rider of a white horse wears a “diadem” for He is “King of Kings, and Lord of Lords” (19:16).

Thus the “**bow**” associated with the “**crown of victory**” (stephanos) pictures “VICTORY IN WARFARE”.

2. The **COMMENT** in the First Seal reinforces this for the rider for “he went out conquering and to conquer”. This merges with the details associated with the rider to paint one picture: VICTORY IN WARFARE.
3. Now the **COLOUR OF THE HORSE** which is WHITE.

Two aspects need to be considered here:

- a. In Biblical times the horse was the animal of war. This is demonstrated in Revelation 19:11ff where the armies of heaven ride forth on white horses to make war:

**Revelation 19<sup>11, 14</sup>**

Then I saw heaven opened, and behold, **a white horse!**

He who sat upon it is called Faithful and True,  
and in righteousness he judges and **makes war**. . .

<sup>14</sup> And the **armies of heaven**, arrayed in fine linen,  
white and pure,  
followed him on **white horses**.

So here “horses” (v.11 and v.14) are associated with “the armies of heaven” (v.14) who are coming forth to “make war” (v.11).

- b. In the Roman Empire white horses were of cultural significance. Amongst the Romans a white horse was a symbol of victory. When a Roman General celebrated a triumph or military victory he paraded through the streets of Rome at the head of his armies, together with the captives and treasures taken during his campaigns. His chariot was drawn by white horses.

So once again the symbolism of both the horse and rider merge to form a single picture, which is interpreted by the comment that accompanies the seal:

**The RIDER**

- has a bow in his hand
- is given **A CROWN OF VICTORY**

**The HORSE:**

Colour: WHITE

White horses associated with **VICTORY IN WAR**

**The COMMENT:**

“He goes forward **“CONQUERING** and to **CONQUER”**”

In the first seal the symbolism of the white horse and its rider merge to form a single, coherent picture - that of victorious military activity.

## V. INTERPRETATION OF THE SECOND SEAL: [Rev. 6:3-4]

### Revelation 6:3, 4. (NKJV)

<sup>3</sup> When He opened the second seal,  
I heard the second living creature saying,  
“Come <sup>(b)</sup>and see.”

<sup>4</sup> Another horse, fiery red, went out.  
And it was granted to the one who sat on it  
to take peace from the earth,  
and that *people* should kill one another;  
and there was given to him a great sword.

#### 1. DETAILS OF THE RIDER in the Second Seal.

A single detail is given of the rider of the second horse – “its rider . . . was given a great sword” (v.4). This was a weapon of war used in close combat. It was also used to kill the wounded and captives. Hence it was associated with death by violent means.

It is also apparent from Revelation that the sword is associated with the execution of the judgment of God:

### Revelation 13:11 (NIV)

“If anyone is to go into captivity,  
into captivity they will go.

If anyone is to be **killed with the sword**,  
with ***the sword they will be killed.***"  
This calls for patient endurance and faithfulness on the part of God's  
people.

**Revelation 19:21 (NIV)**

The rest were **killed** with ***the sword***  
coming out of the mouth of the rider on the horse,  
and all the birds gorged themselves on their flesh.

2. The **COMMENT** in the Second Seal also reinforces the details of the rider - "its rider was permitted to take peace from the earth, so that men should ***slay one another***" (v.4).

The EMPHASIS here is on the SLAUGHTER of men. Thus the comment reinforces the imagery of the sword which is a weapon of war associated with violent death. The picture being painted in the second seal is that of great slaughter and loss of life.

3. The **COLOUR OF THE HORSE** is red. In light of the details of the rider and the comment the colour of the horse is significant for red is the colour of blood.

**II Kings 3:22, 23**

The Moabites saw the water opposite them **as red as blood**,  
and they said "This is blood;  
the kings have surely fought each other  
and slain one another."

So once again the symbolism of both the horse and rider merge to form a single picture, which is interpreted by the comment that accompanies the seal:

**The RIDER**

-has a "great Sword" in his hand  
Weapon for close combat – slaughter,  
**BLOODSHED**

**The HORSE:**

Colour: RED  
The colour of **BLOOD**

**The COMMENT:**

"its rider was permitted to take peace **SLAY ONE ANOTHER**"

Thus the three aspects of the second seal merge to form a single coherent picture – that of great slaughter and loss of life associated with warfare.

## **VI. INTERPRETATION OF THE THIRD SEAL: (Rev. 6:5-6)**

**Revelation 6:5, 6 (NKJV)**

<sup>5</sup>When He opened the third seal,  
I heard the third living creature say,  
"Come and see."  
So I looked, and behold,  
a black horse,

and he who sat on it had a pair of scales<sup>[a]</sup> in his hand.  
6 And I heard a voice in the midst of the four living creatures saying,  
“A <sup>[a]</sup>quart of wheat for a <sup>[a]</sup>denarius,  
and three quarts of barley for a denarius;  
and do not harm the oil and the wine.”

1. **The DETAILS OF THE RIDER in the THIRD seal.**

The rider in the third seal has “**a balance**” (KJV) or “**a pair of scales**” (NIV) in his hand. The significance of this detail is expanded in the comment associated with this seal.

2. **The COMMENT deals with the PRICE OF GRAIN - "A quart of wheat for a denarius, and three quarts of barley for a denarius"**

The announcement made on the price of “wheat” and “barley” (v.6) indicates that the scales in the hand of the rider is to be used to weigh wheat and barley which were the staples of the diet of John’s time. Thus under the Third Seal grain is being sold by WEIGHT.

In ancient times when grain was abundant it was sold by VOLUME. As it was plentiful no attention was paid to a few hundred extra grains being given to the customer. Using a measuring container, as pictured below, the grain was scooped up and placed in the bag of the one purchasing the grain.

However when grain became scarce it was sold by weight, as each grain became worth its weight in gold. In the ancient world the weighing of bread therefore became a sign of famine for it indicated that the grains that formed the staple diet were in short supply and thus great demand. This is obvious in the following texts:

**Leviticus 26:26**

“And when I have broken the staff of your bread . .  
.they shall deliver you your **bread by weight**  
and **you shall eat** and shall **not be satisfied.**”

**Ezekiel 4:16, 17**

“Moreover he said to me,  
‘Son of Man,  
behold I will break the staff of bread in Jerusalem;  
they shall eat **bread by weight**  
and with fearfulness . . .  
I will do this that they may lack bread.”

So the details of the rider co-joined by the comment indicate FAMINE. This will be confirmed by examining the comment:

***Prices are announced like a seller in the market shouting out the price of his goods***

A <sup>[a]</sup>quart of wheat for a <sup>[a]</sup>denarius,  
and **three quarts of barley for a denarius**;

- a. The QUANTITY of GRAIN in Greek is “choenix”.

“A **choenix** of wheat for a denarius, and three **choenix** of barley for a denarius!” (WEB, BLB, NHEB, DBT)

A “choenix” was a DRY MEASURE. Hence several translations

“A **measure** of wheat for a penny, and three **measures** of barley for a penny.” (KJV, ASV, ERV, WBT, WEB, YLT)

In volume it was a little less than an English quart (2 pints)

““A **quart** of wheat for a denarius, and three **quarts** of barley for a denarius” (NKJV, NAS 1977, GNT, ESV, BSB, NASB, CSB, HCSB, WNT)

Using metric measurements it was about a litre:

““A **liter** of wheat will cost you a whole day's wages! Three **liters** of barley will cost you a day's wages too.

- b. The cost of the grains is given as “a denarius”

In Jesus’ day a denarius was the WAGES for a DAY’S LABOUR:

**Matthew 20:1-2,**

“<sup>1</sup>For the kingdom of heaven is like a landowner who went out early in the morning to **hire laborers** for his vineyard.

<sup>2</sup>Now when he had agreed with **the laborers** for **a denarius a day**, he sent them into his vineyard. . .

The following TRANSLITERATE the Greek into English:

“**a denarius**” – ESV, BSB, BLB, NASB, NKJV, CSB, HCSB, NHEB, DBT, WEB, YLT

Some Translations INTERPRET the Greek in terms of the VALUES of NT times:

“**a day's wages**” – NIV, CEV, GNT, ISV,

“**a day's pay**” – NLT, NET Bible, GWT,

Yet other Translations INTERPRET the Greek in terms of the VALUES of the TRANSLATOR’S TIMES:

“**a penny**” – KJV, DRB, ERV, WBT,

“**a shilling**” – ASV, WNT,

When one choenix of wheat which was just enough to feed a man for a single day, cost a denarius, which was a day’s wages, then a man could only earn



enough to sustain himself. He had nothing left over for the family or for the other necessities of life. Men could therefore no longer afford to eat wheat so they consumed barley, which was the food of animals [See Judges 6:9; II Kings 17:4]

In normal times a denarius would purchase 24 choenix of barley but here it will buy only three. Barley is eight times its normal price. These prices indicate that wheat and barley are in scarce supply i.e. there is a great famine.

Thus once again the details of the rider merge with the announcement of the price of the grain and both together represent a single picture of famine.

3. The ***COLOUR OF THE HORSE*** further confirms the interpretation of FAMINE for the horse is BLACK. In the Old Testament black was the colour associated with famine:

**Lamentations 5:10 (KJV)**

“Our skin was **black** as an oven  
because of **terrible famine**”

**Lamentations 4:8 (KJV)**

“**Now their visage is blacker** than soot . . .  
their skin is shrivelled upon their bone . .  
.happier were the victims of the sword  
than **the victims of hunger**”

So once again the symbolism of both the horse and rider merge to form a single picture, which is interpreted by the comment that accompanies the seal:

**The RIDER**

has a balance in his hand  
-to be used to weight wheat and barley  
Practice ***DURING FAMINE***

**The HORSE:**

Colour: BLACK  
The colour associated with ***FAMINE***

**The COMMENT:**

“A quart of wheat for a denarius and  
three quarts of barley for a denarius” –  
***FAMINE PRICES***

THUS THE THIRD SEAL REPRESENTS FAMINE. Throughout the Old Testament famine is used as an integral part of the conventional list of judgments that were to come upon an unrepentant Jerusalem:

**Ezekiel 14:21 (ESV)**

“For thus says the Lord GOD: How much more when I send upon Jerusalem my four disastrous acts of judgment, **sword, *famine*, wild beasts, and pestilence**, to cut off from it man and beast!

## VII. INTERPRETATION OF THE FOURTH SEAL: [Rev. 6:7-8a]

### Revelation 6:7, 8

<sup>7</sup>When He opened the fourth seal,  
I heard the voice of the fourth living creature saying,  
“Come and see.”

<sup>8</sup>So I looked, and behold, a pale horse.  
And the name of him who sat on it was Death,  
and Hades followed with him.  
And <sup>Ⓜ</sup>power was given to them over a fourth of the earth,  
to kill with sword,  
with hunger,  
with death,  
and by the beasts of the earth.

#### 1. The DETAILS OF THE RIDER in the FOURTH SEAL.

The opening of the fourth seal releases a rider whose name is “Death” (Greek ‘thanatos’). This word also occurs in Revelation 6:8b. It is correctly translated there as “death”:

Revelation 6:8 (NKJV)

“So I looked, and behold, a pale horse. And the name of him who sat on it was **Death** (Gk. thanatos), and Hades followed with him. And power was given to them over a fourth of the earth, to kill with sword, with hunger, with **death** (Gk. thanato) , and by the beasts of the earth.”  
See also NEB, YLT, WBT, ERV, DBT, ASV, NKJV, Jubilee 2000.

A significant number of translations interpret the second occurrence variously as:

“**pestilence**” – WNT, KJV, NASB, NAS 1977, ESV

“**plague**” – GWT, ISV, HCSB, BLB, BSB, NIV

“**disease**” – NLT, Net Bible

For example, the English Standard Version (ESV):

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 brings the series of Seal Judgments into line with its Old Testament roots where universally the acts of judgment always include the sword, famine and pestilence:

**Ezekiel 14:21** (ESV)

“For thus says the Lord GOD: How much more when I send upon Jerusalem my four disastrous acts of judgment, **sword, famine, wild beasts**, and **pestilence**, to cut off from it man and beast!

This also makes more sense in English than “to kill . . . with death”.

2. **The COMMENT in the fourth seal** reads “and Hades followed him”:

**Revelation 6:8a**(ESV)

And I looked, and behold, a pale horse! And its rider’s name was Death, and **Hades followed him**.

See ERV, WNT, WEB, YLT, ASV, NAS 1977, NET Bible, ISV, HCSB, GNT, CSB, NKJV, NASB, BLB, BSB, ESV, NIV

“Hades” is a transliteration of the Greek word into English.

“hades” in the Greek New Testament is equivalent to “sheol” in the Hebrew Old Testament. In both it refers to “**the state, condition, or place of the dead**”.<sup>1</sup> It NEVER refers to “the place of final punishment as Revelation speaks of the ultimate EMPTYING of HADES and its end when both “death” and “hades” are cast into “the lake of fire”.

**Revelation 20:13-14** (NKJV)

<sup>13</sup>The sea gave up the dead who were in it, and **Death and Hades delivered up the dead who were in them**. And they were judged, each one according to his works.

<sup>14</sup>Then Death and **Hades** were cast into the lake of fire. This is the second death.

The immediate context describes the emptying of Death and Hades in the two resurrections of the Dead that occur at terminal points of the 1000 years. “Hades” cannot be “hell” in the sense of a burning inferno where the wicked suffer for eternity because “hades” meets its end in the Lake of Fire.

Other translations of “Hades” include

“and his companion was **the Grave**” - NLT  
and **hell** followed him” – DRB, WBT, GWT, NHEB, KJV,  
“and **Sheol** joined him” – Aramaic Bible in Plain English

So the comment reinforces the detail of the rider: DEATH through PESTILENCE is followed by the GRAVE.

3. The Greek word that describes the **COLOUR OF THE HORSE** is “chloros” from which the English words “chlorophyll” and “chlorine” are derived. It can be translated simply as “green”:

“...and all **green** (*chloros*) grass was burnt up.” (Rev.8:7)

“...they should not hurt the grass of the earth, neither any **green** (*chloros*) thing,” (Rev.9:4)

“...upon the **green** (*chloros*) grass.” (Mark 6:39)

In Revelation 6:8 it is translated in the following ways:

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<sup>1</sup> Don Stewart, “what is Hades?” [https://www.blueletterbible.org/faq/don\\_stewart/don\\_stewart\\_114.cfm](https://www.blueletterbible.org/faq/don_stewart/don_stewart_114.cfm)

"pale" – ASV, DBT, ERV  
 "pale-coloured" – WNT  
 "ashen" – NAS 1977  
 "green" – Jubilee Bible 2000  
 "pale green" – HCSB, ISV, Net Bible

In the Old Testament this colour occurs twice – each time it is associated with PLAGUE

**Leviticus 13:49 (NKJV)**

<sup>49</sup> and if **the plague is greenish** or reddish in the garment or in the leather, whether in the warp or in the woof, or in anything made of leather, it is a leprous <sup>[a]</sup>plague and shall be shown to the priest.

**Leviticus 14:37 (NKJV)**

And he shall examine **the plague**; and indeed if the plague is on the walls of the house with ingrained streaks, **greenish** or reddish, which appear to be deep in the wall

Once again the symbolism of both the horse and rider merge to form a single picture, which is interpreted by the comment that accompanies the seal:

**The RIDER**

His name is **DEATH/PESTILENCE**

**The HORSE:**

Colour: pale yellow-green

The colour of **PLAGUE**

**The COMMENT:**

"and **HADES/ GRAVE** followed Him".

So the fourth seal symbolizes death by disease for John is told that 'hell' or 'the grave' follows the rider.

VIII. **CONCLUSION:** [Rev. 6:8b]

Our examination of the first four seals Revelation 6:1-8 reveals that John carefully explains the interpretation of each.

SEAL 1: the WHITE horse and its rider (6:1-2) – WARFARE

SEAL 2: the RED horse and its rider (6:3-4) – SLAUGHTER/LOSS OF LIFE

SEAL 3: the BLACK horse and its rider (6:5-6) – FAMINE

SEAL 4: the PALE horse and its rider (6;7-8) – DEATH THROUGH PESTILENCE

Further, to ensure that the readers do understand he summarizes the meaning of the series in verse 8b:

**Revelation 6:8b**

"... and they were given power over a fourth of the earth,  
 to kill with **sword** and with **famine** and with **pestilence**  
 and by **wild beasts** of the earth.

**“and they”** – “they” is a Personal Possessive pronoun. In this instance it is third person plural. It refers to the four riders in the first four seals

	DETAILS OF RIDER	COMMENT	COLOUR OF HORSE	INTERPRETATION	Rev. 6:8b <i>“And they were given power over a fourth part of the earth to kill with</i>
1	Bow and crown of victory	Goes forth conquering and to conquer	White	<b>WARFARE</b>	
2	Large sword	Takes peace from the earth so that men slay one another	Red	<b>SLAUGHTER</b>	<i>Sword</i>
3	Set of scales	A measure of wheat for a denarius and three measures of barley for a denarius	Black	<b>FAMINE</b>	<i>famine</i>
4	Named “thanatos” – death or plague	The riders name is death [“thanatos”] and the grave follows him	pale	<b>PLAGUE, PESTILENCE RESULTING IN DEATH</b>	<i>pestilence</i>
					<i>And with the wild beasts of the earth</i>

John’s readers who were familiar with the Old Testament would recognize in Revelation 6:8b an allusion to the “four disastrous judgments of Ezekiel:

**Ezekiel 14:21 (ESV)**

“For thus says the Lord GOD: How much more when I send upon Jerusalem my four disastrous acts of judgment, **sword, famine, wild beasts, and pestilence**, to cut off from it man and beast!

Of the 7 times these occur in Ezekiel and the 16 times in Jeremiah only twice do they occur as a quartet: in Ezekiel 5:17 and 14:21.

The MAJORITY of occurrences is as a group of three:

**Ezekiel 6:11 (NKJV)**

“Thus says the Lord GOD: “Pound your fists and stamp your feet, and say, ‘Alas, for all the evil abominations of the house of Israel! For they shall fall by the **sword**, by **famine**, and by **pestilence**.”

See Ezekiel 5:12; 6:11-12; 7:15; 12:6 and Jeremiah 14:12; 15:2; 18:21; 21:7, 9; 24:10; 27:8, 13 etc.

In each case they are associated with WAR: those trapped within a besieged city would suffer from famine and pestilence. Those who fled would be killed by the sword or wild animals. When a besieged city fell the inhabitants would either be put to the sword or sold into slavery.

So in some ways WAR (the first seal) is intimately connected with the SWORD (second seal), FAMINE (third seal) and DEATH by PESTILENCE (fourth seal). Perhaps that is why

WAR is not explicitly mentioned in 6:8b. But to maintain the balance of four “wild beasts” comes into the equation.

## **THE FIRST SEAL OPENED**

### **REVELATION 6:1-2 (NKJV)**

<sup>1</sup>Now I saw when the Lamb opened one of the <sup>④</sup>seals;  
and I heard one of the four living creatures  
saying with a voice like thunder,  
“Come and see.”

<sup>2</sup>And I looked, and behold,  
a white horse.

He who sat on it had a bow;  
and a crown was given to him,  
and he went out conquering and to conquer.

## THE SECOND SEAL OPENED

### REVELATION 6:3-4 (NKJV)

<sup>3</sup>When He opened the second seal,  
I heard the second living creature saying,  
“Come <sup>and</sup> and see.”

<sup>4</sup>Another horse, fiery red, went out.  
And it was granted to the one who sat on it  
to take peace from the earth,  
and that *people* should kill one another;  
and there was given to him a great sword.



## **THE THIRD SEAL OPENED**

### **REVELATION 6:5-6 (NKJV)**

<sup>5</sup> When He opened the third seal,  
I heard the third living creature say,  
“Come and see.”

So I looked, and behold,  
a black horse,  
and he who sat on it  
had a pair of scales<sup>(s)</sup> in his hand.

<sup>6</sup> And I heard a voice  
in the midst of the four living creatures saying,  
“A <sup>(q)</sup>quart of wheat for a <sup>(d)</sup>denarius,  
and three quarts of barley for a denarius;  
and do not harm the oil and the wine.”

## **THE FOURTH SEAL OPENED**

### **REVELATION 6:7-8a (NKJV)**

<sup>7</sup>When He opened the fourth seal,  
I heard the voice of the fourth living creature saying,  
“Come and see.”

<sup>8</sup>So I looked, and behold,  
a pale horse.  
And the name of him who sat on it  
was Death,  
and Hades followed with him.

### **REVELATION 6:8b (NKJV)**

And <sup>Ⓜ</sup>power was given *to them*  
over a fourth of the earth,  
to kill with sword,  
with hunger,  
with death,  
and by the beasts of the earth.