

AUSTELL GRANDVIEW SDA CHURCH PRESENTS



THE
APOCALYPSE
SERIES

SHOWCASING JESUS CHRIST IN PROPHECY

THE SILENCE OF
THE LAMB

EPISODE 4

THE SILENCE OF THE LAMB

Based on Revelation Chapter 6

SHAUN BROOKS

MAIN IDEA

Jesus, the Lamb of God, triumphantly opens the scroll and the seven seals. The first of the seven seals reveal four horsemen who are moving forward with different agendas. Jesus remains silent despite the actions taken by each of the horsemen and demonstrates immense patience in having to wait to vindicate His people here on earth.

SUPPORTING TEXTS: Matthew 13:24-30, 1 Thessalonians 4:13-18

KEY POINTS

1. Jesus demonstrates lamblike patience in opening the seals with the clear knowledge that His people will go through difficult times in the process.
2. The four riders may symbolize the spread of the gospel and the possible challenges for God's people both from within and outside the church.
3. The message of the four horsemen and the fifth seal communicates that Jesus shoulders the responsibility (justified or not) for the behavior of those who profess to be His followers.
4. The sixth seal points to a time when Jesus will come to enact justice for His people. This will be a thunderous and visible event as the Lamb will eventually break His silence.

QUESTIONS FOR REFLECTION

1. If a seal in biblical times is used to indicate ownership, what does it mean to you that Jesus takes ownership of the contents of the seven seals?
2. Compare and contrast the parable of the wheat and the tare found in [Matthew 13:24-30](#) and the patience Jesus exerts throughout the first five seals?
3. How can we find comfort knowing that God will reward those who die in Him?
4. How can we learn to be patient like the Lamb even when things don't seem to be going our way?
5. What reaction would you like to have when the Lamb breaks His silence at His glorious appearing? ([1 Thessalonians 4:13-18](#))

INSIGHTS

The key to unlocking the theological meaning of the four horseman of the Apocalypse lies in the Old Testament covenant relationship between God and Israel ([Exod. 19:5-6](#); [Lev. 26:21-26](#); [Deut. 28:1-14](#); [Deut. 32:23-25](#);) as well as Jesus' Apocalyptic Sermon on the Mount of Olives ([Ezek. 14:21](#); [Jer. 15:3](#)).

Seals 1-4 God uses to keep His people on track

Seals 5- God's people harmed and martyred by hostile enemies

Seals 6-7 God comes in judgement against those who harmed His people

| | | | | |
|-------------------|--|--|--|---------------------|
| Matthew 24 | | Parallels with Synoptic Apocalypse | | Revelation 6 |
| 4-14 | | General realities of the Christian age | | 1-8 |
| 15-28 | | The Great tribulation of God's people | | 9-11 |
| 29-31 | | Specific Signs of the Second Coming | | 12-17 |

The souls of those who had been slaughtered

The martyrs are under the altar: They were sacrificed because of their faith in Christ (20:4). Alludes to the sacrificial blood poured at the base of the altar of sacrifice in the earthly sanctuary (Exod. 29:12; Lev. 4:7; 8:15)

"The testimony that the faithful martyrs held and suffered for does not refer to "the testimony of Jesus" (Rev. 1:2, 9; 20:4;), as some scholars assert, but to the witness of the martyrs about Christ, the same as referred to elsewhere in the book as "the testimony" or "their testimony" (11:7; 12:11; Rev. 12:17). Such an understanding fits in the context of the vision of the opening of the seven seals which deals primarily with the proclamation of the gospel and its related consequences. The witnessing of the martyrs in Revelation 6:9 parallels that of the two witnesses in Revelation 11:3-10. It is because of their faithful witness to the gospel that the martyrs have experienced persecution and martyrdom (Rev. 12:11).

"Avenge." The Greek word *ekdikeó* ("avenge," "procure justice for someone") is a term implying a legal action. The word is found in Luke 18:3, for instance, where the widow cries to the judge: "Give me legal protection from my opponent" (NIV: "grant me justice against my adversary"). In Luke 18:5 the judge responds: "Because this widow bothers me, I will give her legal protection." This legal aspect is clearly expressed in Revelation 19:2, where God has judged Babylon in that he has avenged the blood from her hand (Rom. 12:19).

"Those who dwell on the earth." This phrase occurs frequently in the book of Revelation and functions almost as a technical expression for the wicked, namely, those who resist the gospel and persecute God's faithful people (cf. 3:10; 6:10; 8:13; 11:10; 13:8, 14; 17:2). The redeemed saints in Revelation, however, are depicted as "those who dwell in heaven" (Rev. 13:6) and reign in the heavenly places (Rev. 1:6; 5:9-10).