

**Meanwhile, Back in The Throne Room
The Cost of Faith
Revelation 6:9 – 11**

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In chapter 6 of Revelation, we watch, along with John, as Jesus breaks the seals on the deed to the planet Earth. So far, He has broken the first 4 seals. These seals deal with events that may or may not be taking place in the tribulation. We really are not told.

The seals could be events taking place that lead up to the revealing of the antichrist or the tribulation could very well be taking place with the first one. I think the comments that we will hear from those tribulation saints who have been martyred during this time will give us a strong hint. Then there is chapter 7.

Revelation 7:1–3

“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 would blow on the earth or on the sea or on any tree. And I saw another angel ascending from the rising of the sun, having the seal of the living God; and he cried out with a loud voice to the four angels to whom it was granted to harm the earth and the sea, saying, “Do not harm the earth or the sea or the trees until we have sealed the bond-servants of our God on their foreheads.” (NASB95)

So let's take a look at our text.

Revelation 6:9–11

“When the Lamb broke the fifth seal, I saw underneath the altar the souls of those who had been slain because of the word of God, and because of the testimony which they had maintained; and they cried out with a loud voice, saying, “How long, O Lord, holy and true, will You refrain from judging and avenging our blood on those who dwell on the earth?” And there was given to each of them a white robe; and they were told that they should rest for a little while longer, until the number of their fellow servants and their brethren who were to be killed even as they had been, would be completed also.” (NASB95)

This seal is different. There is no command of “come” from the throne guardians. There is no horse and no rider. There is no unveiling of events on earth, but we do see the results of the first four seals.

Recall the second seal which stated in the text...“men would slay one another...”

There was much more to that, let's quickly review as terms do have meaning here in the book of Revelation.

Revelation 6:4

“καὶ ἐξῆλθεν ἄλλος ἵππος πυρρός, καὶ τῷ καθημένῳ ἐπ’ αὐτὸν ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἐκ τῆς γῆς καὶ ἴνα ἀλλήλους σφάζουσιν καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.” (Nestle, et al. 1993, Revelation 6:4)

Literally translated from the Greek, this would read “and that one another they would slaughter.”

Σφάζουσιν – sphaxsousin -

Greek Usage Not Under Biblical Influence: 1. Ritual Slaying: a. Meat Offerings whose Flesh is Eaten but which are Made to the Olympian Gods; 2. Profane Slaying: a. Slaying of an Animal; b. Slaying of a Man.

Septuagint Usage: 1. Ritual Slaying: a. Animal Sacrifices; b. Human Sacrifices; 2. Profane Slaying: a. Animals; b. Men (Michel 1964-, 925-926)

Jesus was identified in Revelation 5:6 as the” Lamb standing, as if slain...” The word is the same there as here – as if slaughtered or ritually slaughtered.

The sense of the word in Revelation 6:4 shows us that with this rider who has been granted the removal of peace from the earth, as a direct result of this, men would slaughter each other. Because of the usage of this same word in Revelation 6:9, this has a much darker tone. This also appears to discuss the potential of the ritual slaughter of tribulation believers.

What is the one religious group today that practices a type of ritual slaughter as part of their law? Islam.

So now we see the results of what the second seal was all about. John gives us more insight as to what the throne room looks like. It looks like the temple/tabernacle. Or is it the other way around?

Exodus 25:9

“According to all that I am showing you—the pattern of the tabernacle and the pattern of all its furnishings—you must make it exactly so.” (NET)

God provided Moses the plans for the Tabernacle, He followed a pattern that already existed. That pattern was the one in the Throne Room of the Universe.

Exodus 25:40

“Now be sure to make them according to the pattern you were shown on the mountain.” (NET)

Habakkuk 2:20

“But the LORD is in his holy temple; let all the earth keep silence before him.” (ESV)

Psalms 18:6

“In my distress I called upon the LORD; to my God I cried for help. From his temple he heard my voice, and my cry to him reached his ears.” (ESV)

The whole idea is clearly stated in Hebrews 9 that what was here on earth, was a copy of the original.

Hebrews 9:23–28

“Thus it was necessary for the copies of the heavenly things to be purified with these rites, but the heavenly things themselves with better sacrifices than these. For Christ has entered, not into holy places made with hands, which are copies of the true things, but into heaven itself, now to appear in the presence of God on our behalf. Nor was it to offer himself repeatedly, as the high priest enters the holy places every year with blood not his own, for then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared once for all at the end of the ages to put away sin by the sacrifice of himself. And just as it is appointed for man to die once, and after that comes judgment, so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.” (ESV)

The construction of the tabernacle, as well as the temple, were based on reflections of the reality that is in heaven.

We learn that John has identified an altar, and that there is something underneath it. Which altar? We do know that in the Greek it is “the altar.” Singular. And we know, thanks to Hebrews 9, that just as the earthly copy had to be purified with the shedding of blood, thus the sacrifices, so the heavenly too, needed purification. The original had seen rebellion as well, the original rebel led a rebellion in that very place, the throne room, it also needed to be cleansed. Jesus purifying it with His own blood.

The writer to the Hebrews explains that the tabernacle was made according to the pattern showed to Moses in the mount (Heb. 8:5). He goes on to argue that it was necessary that the patterns of things in the heavens should be purified with animal sacrifices, “but the heavenly things themselves with better sacrifices than these” (Heb. 9:23). Christ Himself is the perfect sacrifice that appears in the presence of God (Heb. 9:25–26). (Custer 2004, 79)

We tend to forget that there was not only rebellion here on earth, we see that in Genesis 3, 6 and 11. But remember who the original rebel was and where he hatched his plan to take down man. We forget the rebellion among the billions of divine beings since we tend to focus on our own problems with sin.

Ezekiel 28:12–18

“Son of man, sing a lament for the king of Tyre, and say to him, ‘This is what the sovereign LORD says: “You were the sealer of perfection, full of wisdom, and perfect in beauty. You were in Eden, the garden of God. Every precious stone was your covering, the ruby, topaz, and emerald, the chrysolite, onyx, and jasper, the sapphire, turquoise, and beryl; your settings and mounts were made of gold. On the day you were created they were prepared. I placed you there with an anointed guardian cherub; you were on the holy mountain of God; you walked about amidst fiery stones. You were blameless in your behavior from the day you were created, until sin was discovered in you. In the abundance of your trade you were filled with violence, and you sinned; so I defiled you and banished you from the mountain of God—the guardian cherub expelled you from the midst of the stones of fire. Your heart was proud because of your beauty; you corrupted your wisdom on account of your splendor. I threw you down to the ground; I placed you before kings, that they might see you. By the multitude of your iniquities, through the sinfulness of your trade, you desecrated your sanctuaries. So I drew fire out from within you; it consumed you, and I turned you to ashes on the earth before the eyes of all who saw you.” ‘ ” (NET)

The mention of the altar raises a difficult question. Was it the altar of burnt offering which stood outside the temple proper in the court of the priests? Or was it the altar of incense which stood inside the temple building before the curtain which separated the Holy Place from the Holy of Holies? (Ladd 1972, 102)

This is the first mention of the altar. Earlier, we saw that the 24 elders had incense, so is this the altar of incense? Remember, we are seeing signs, Jesus told John in Revelation 1:1 that what he was going to see would be communicated, literally signified, to him. The answer as to which altar it is, is, yes.

This is the first time the altar is mentioned in this book; however, it is referred to as if both it and its location are already well known. This kind of reference should be retained, even though readers of the translation may not yet be acquainted with it. The location of the souls under the altar seems a bit strange; some translate “at the base of the altar” or “at the foot of the altar” (see also 14:18). The whole picture seems to indicate a place of safety. (Bratcher and Hatton 1993, 115)

John tells us what he sees under the altar. John sees the “souls of those who had been slain because of the word of God, and because of the testimony which they had maintained.” John can see souls? He has been provided supernatural vision to see the unseen realm. This is not the first time someone has had that happen.

1 Samuel 28:11–16

The woman replied, “Who is it that I should bring up for you?” He said, “Bring up for me Samuel.” When the woman saw Samuel, she cried out loudly. The woman said to Saul, “Why have you deceived me? You are Saul!” The king said to her, “Don’t be afraid! What have you seen?” The woman replied to Saul, “I have seen one like a god coming up from the ground!” He said to her, “What about his appearance?” She said, “An old man is coming up! He is wrapped in a robe!” Then Saul realized it was Samuel, and he bowed his face toward the ground and kneeled down. Samuel said to Saul, “Why have you disturbed me by bringing me up?” Saul replied, “I am terribly troubled! The Philistines are fighting against me and God has turned away from me. He does not answer me—not by the prophets nor by dreams. So I have called on you to tell me what I should do.” Samuel said, “Why are you asking me, now that the LORD has turned away from you and has become your enemy?” (NET)

Numerous scholars assume that it is not normal to see a soul, so they say all he sees is blood, but remember the location. John is being given a view that exceeds normal vision altogether. Additionally, these martyred saints are given white robes to put on.

“Who are these martyred saints, and to what dispensation do they belong? They cannot belong to the church, for as we have already seen, that is represented by the throned and crowned elders in heaven before the first seal is broken. But the 11th chapter of the epistle to the Romans makes it clear that after the fulness of the Gentiles has come in, that is, after the present dispensation has come to an end and the church has been removed to heaven, the blindness will pass away from Israel, and they will realize their true condition and their sin in rejecting their Messiah. Then they shall call upon Him for deliverance. Thus a new company of saints will be formed upon the earth, altogether different from the present heavenly company.

Many of these Jewish believers will be martyred by the Satanic hosts of the last days, and it is these who are seen as having been sacrificed and their souls poured out at the bottom of the altar. They cry for vengeance on their adversaries, for this is fully in keeping with the dispensation of judgment to which they belong; whereas it would be thoroughly contrary to the grace of the present gospel dispensation.” (Ironsides 1920, 111-112)

Matthew 16:13–18

“Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, “Who do people say that the Son of Man is?” And they said, “Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets.” He said to them, “But who do you say that I am?” Simon Peter replied, “You are the Christ, the Son of the living God.” And Jesus answered him, “Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it.” (ESV)

This was a promise for the church.

Daniel 7:21–22

“As I looked, this horn made war with the saints and prevailed over them, until the Ancient of Days came, and judgment was given for the saints of the Most High, and the time came when the saints possessed the kingdom.” (ESV)

This is in reference to the end of the age.

Daniel 7:23–27

“Thus he said: ‘As for the fourth beast, there shall be a fourth kingdom on earth, which shall be different from all the kingdoms, and it shall devour the whole earth, and trample it down, and break it to pieces. As for the ten horns, out of this kingdom ten kings shall arise, and another shall arise after them; he shall be different from the former ones, and shall put down three kings. He shall speak words against the Most High, and shall wear out the saints of the Most High, and shall think to change the times and the law; and

they shall be given into his hand for a time, times, and half a time. But the court shall sit in judgment, and his dominion shall be taken away, to be consumed and destroyed to the end. And the kingdom and the dominion and the greatness of the kingdoms under the whole heaven shall be given to the people of the saints of the Most High; his kingdom shall be an everlasting kingdom, and all dominions shall serve and obey him.” (ESV)

We see, clearly stated in the words of Jesus, that the church will enjoy His protection, but we also see in Daniel that at a time yet to come, in the 70th week of Daniel, the saints will be overpowered, and the 5th seal reflects that.

These are the souls of those who have come to know Christ **after** the church has been removed from the planet. They are not the church. We have already seen the church in heaven. These tribulation saints have perished as a result of persecution since the rapture. The word used is the same word used in verse 4 and means slaughter, unlike in verse 4 where it is in the active voice, here it is the passive voice.

Recall that the term in the original Greek is the term used for the ritualized slaughter of sacrificial animals in the temple, but here it is applied to people and these are people who have been subjected to that ritualized type of killing this word points to.

In in the Old Testament we see imprecatory Psalm after Psalm where the psalmist is asking God to destroy the enemies of the righteous.

Psalm 58:6–11

“Break off their fangs, O God! Smash the jaws of these lions, O LORD! May they disappear like water into thirsty ground. Make their weapons useless in their hands. May they be like snails that dissolve into slime, like a stillborn child who will never see the sun. God will sweep them away, both young and old, faster than a pot heats over burning thorns. The godly will rejoice when they see injustice avenged. They will wash their feet in the blood of the wicked. Then at last everyone will say, “There truly is a reward for those who live for God; surely there is a God who judges justly here on earth.”” (NLT)

During the church age, we have a different standard.

Matthew 5:44–48

“But I say, love your enemies! Pray for those who persecute you! In that way, you will be acting as true children of your Father in heaven. For he gives his sunlight to both the evil and the good, and he sends rain on the just and the unjust alike. If you love only those who love you, what reward is there for that? Even corrupt tax collectors do that much. If you are kind only to your friends, how are you different from anyone else? Even pagans do that. But you are to be perfect, even as your Father in heaven is perfect.” (NLT)

But we are now post church. The church has been raptured and is with Jesus. God is dealing with Israel again; the church is out of the picture and the picture is judgement.

The fact that these were “slain” goes with death occurring in the warfare that 6:1–8 explains. God judges the world, using unsaved human military leaders here as He had used Babylon (Ezek. 21) and Assyria (Isa. 8) in OT times. Unsaved people die under this temporal judgment, where even sinful human motives are at work, and different reasons motivate the unsaved to slay believers. Even some of God’s purchased ones (5:9) lose their lives, and this is due to factors Rev. 6:9 is clear about. It is because of the word of God, for the worldly are at enmity with its values (Rom. 8:7). The believers also were steadfast to what God’s Word upholds, living out the testimony they received from Jesus’ revelation (1:1–2, 9) by their own character, words and works. Paul had championed that reality (Phil. 2:16). This fidelity is like that of other saints in that tribulation time who stand true (12:10; 13:10; 14:12; 15:2). (Rosscup 2008, 2753)

Revelation 6:10

“and they cried out with a loud voice, saying, “How long, O Lord, holy and true, will You refrain from judging and avenging our blood on those who dwell on the earth?”” (NASB95)

The idea that these saints are crying out in a loud voice understates the understanding of the Greek word that John uses here.

Cry out - ἐκραξαν – ekraخان - to make a vehement outcry, cry out, scream, shriek, when one utters loud cries, without words capable of being understood, of mentally disturbed persons, epileptics, or the evil spirits living in them. Of the death-cry of Jesus on the cross. Of the cry of a woman in childbirth, cry out in fear, cry out in a loud voice, to communicate something in a loud voice, call, call out, cry. (Arndt, et al. 2000, 563)

So the term alone for cry out implies high volume, but another word is added to this word to give us the picture of how truly loud this cry is. “...cry out with a loud voice...” or literally, “ and they loudly cried out with an exceedingly great (megale) voice to say...” think megaphone voice.

This is an expression of “their intense concern and the importance of it to them. Such fervent involvement was true of the angel asking who was worthy (5:2), and the heavenly worshipers hailing Christ as the worthy one (12). The perplexity of these under the altar is about God’s timing, “How long, O Lord ...?” This question is not asked with impudence or fretting impatience, and it is not a challenge of disrespect, or any sin. But it is a sincere and proper concern, seeking for help on a matter that deeply involves them and the God they trust. They are like Habakkuk who asked valid questions for which he honestly needed help (Hab. 1–2), or the disciples who asked if Jesus would restore the kingdom to Israel in the days right after He had risen (Acts 1:6). God does not rebuke these saints in heaven, but answers them soothingly.” (Rosscup 2008, 2753)

Notice the question they ask. “How long?” This question is the primary reason why I do not believe, in terms of chronology, that the tribulation has begun yet. There are also many who say this is the midpoint of the tribulation, and that is possible. If chapter 7 does not follow this seal chronology, then I would agree. But chapter 7 is a pause in the action and specifically places a temporary hold on events until the 144,000 Jewish witnesses have been sealed with supernatural protection.

So how do pre-tribulation saints find out about Jesus? They probably go to church.

“How long, o Lord, holy and true...” the word translated Lord is not the word we would expect to see. It is not kurios. It is δεσπότης – despotes from which we get the word despot. It means “one who has legal control and authority over persons, such as subjects or slaves, lord, master of slaves, master of subjects. Ruler of a city. One who controls a thing, owner.” (Arndt, et al. 2000, 220)

They address the Lord as the absolute Master of slaves (δεσπότης). To be a slave of the Lord of the universe is a high honor. The Lord Jesus has already answered their cry: “And shall not God avenge his own elect, who cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily” (Luke 18:7–8a). God will indeed avenge their blood, but everything in its own time. (Custer 2004, 80)

John will show us that in the response in verse 11, the term fellow servant is actually, fellow slave σύνδουλοι (sundouloi) or fellow bond servant.

Exodus 21:2–6

“If you buy a Hebrew servant, he is to serve you for six years, but in the seventh year he will go out free without paying anything. If he came in by himself he will go out by himself; if he had a wife when he came in, then his wife will go out with him. If his master gave him a wife, and she bore sons or daughters, the wife and the children will belong to her master, and he will go out by himself. But if the servant should declare, ‘I love my master, my wife, and my children; I will not go out free,’ then his master must bring him

to the judges, and he will bring him to the door or the doorposts, and his master will pierce his ear with an awl, and he shall serve him forever.” (NET)

Removal of believers from the world at the rapture will not remove the Scriptures, and multitudes will no doubt be constrained to read the Bible in those days. Furthermore, there has been in recent years a great revival of the doctrine of creation, and the long intellectual dominance of evolutionary humanism has been seriously undermined by the many books, lectures, debates, and other activities of creationist scientists. With the sudden disappearance of the Christians, followed by the miraculous preaching of the two witnesses and the great catastrophes coming on the earth, great numbers of people will acknowledge that there really is a God and Creator who has finally come to judge and cleanse the world He created. Thus, multitudes will turn to their Creator and Savior in those days, and will be willing to give their testimony for the Word of God and even to give their lives as they seek to persuade the world that the calamities it is suffering are judgments from the Lord. (Morris 1983, 119)

The use of “how long” also points us back to the Old Testament imprecatory psalms, some scholars say that means these are Old Testament saints, but we also know that we are coming into the 70th week and the church is gone. They are not Old Testament saints, but once again, with the church gone, it is all about Israel.

These post rapture, pre-tribulation martyrs are asking how long, if the beast had been revealed, they would know, but they do not know so they ask. The answer could have been 7 years, or 3 ½ years, but it is not. This implies there is still some time to pass prior to the beginning of the Tribulation period or Daniel’s final week of years.

They are asking for judgement on those who caused their blood to be shed, those who killed them in a ritualistic slaughtering manner. That moment is coming, but it is later in Revelation. We are not told the time period simply because we do not have a need to know, and from an OPSEC/COMSEC perspective, the enemy does not need to know either. Remember, spiritual warfare is real and ongoing.

“Two seasons of persecution seem to be marked here, though with no necessary interval between them; though the crash that follows under the sixth seal, with the terror thus (if but for awhile) produced, might well cause such a cessation of persecution for the time being. Whether this be so or not, the two periods are surely here distinguished. A much later passage (chap. 20:4) similarly distinguishes them, while it enables us to recognize the latter of these periods as that of the beast under his last head: “And I saw thrones, and they sat on them”—those already enthroned in chap. 4 and 5, —“and the souls of those that were beheaded for the witness of Jesus and for the word of God,”—those seen under the fifth seal,—“and such as had not worshipped the beast, nor his image, and had not received his mark upon their foreheads or in their hands”—here are their “brethren that were to be slain as they were”—“and they lived and reigned with Christ a thousand years.”

The distinction between these two periods proves the introductory character of the seals, at least as far as we have gone.” (Grant 2005, 66-67)

Getting back to the question, “How long, O Lord, holy and true, will You refrain from judging and avenging our blood on those who dwell on the earth?”

The Greek uses a present adjectival participle which characterizes these as the earth-dwellers, those who have no interest in God, or in spiritual or heavenly things. As mentioned in connection with 3:10, in Revelation it is practically a technical term for unbelievers who live in rebellion against God. (Keathley III 2002, Re 6:10)

In the fact that the martyrs ask for judgment upon those that dwell on the earth it is apparent that their persecutors are still living. Their cry for righteous judgment is in the same spirit as the Psalmist’s call to God to vindicate His holiness and righteousness in dealing with the injustice and oppression which characterize the human race. (Walvoord 2008, 134)

Revelation 6:11

“And there was given to each of them a white robe; and they were told that they should rest for a little while longer, until the number of their fellow servants and their brethren who were to be killed even as they had been, would be completed also.” (NASB95)

How do you hang a robe on a spirit? Remember, Samuel had his cloak on, how does a spirit wear a cloak? What kind of a body are we talking about here? It is obviously not the resurrection body, that is still future for those who are martyred during the post rapture period.

We really are not told much about spiritual reality, God is a spirit, yet He is visible on the throne as is Jesus who is in His glorified body. My head hurts.

Earlier in Revelation we saw overcomers receiving a “white garment” (Revelation 3:4, 5, 18, 4:4) και ἱμάτια λευκά - imatia leuka - clothing, apparel, generally of any garment, of outer clothing cloak, robe. (Arndt, et al. 2000, 475)

Leuka - bright, shining, gleaming, white. (Arndt, et al. 2000, 593)

Overcomers literally receive a bright white cloak or robe.

The word used here in Revelation 6:11 is not the same, it is στολή λευκή - stola luka – luka has the same meaning as we saw earlier.

στολή - a long, flowing robe as worn by angels and by glorified believers. (Arndt, et al. 2000, 946)

But not all glorified believers, as the term is used again in Revelation 7 in a discussion of those who are tribulation saints. We will cover this further when we get to Revelation 7.

This is a term used of priest's clothes.

“Therefore, every day that he remained in the city, by reason of his friendship for Herod, he went to that sacred place, being delighted with the spectacle of the building, and of the sacrifices, and all the ceremonies connected with the worship of God, and the regularity which was observed, and the dignity and honour paid to the high priest, and his grandeur when arrayed in his **sacred vestments** and when about to begin the sacrifices. (Philo of Alexandria 1995, 784)

We will learn in chapter 7 that those believers who come out of the tribulation will have a special assignment in the kingdom. Thus, the hint provided in the word for the type of clothes they will wear.

Revelation 20:4

“Then I saw thrones, and they sat on them, and judgment was given to them. And I saw the souls of those who had been beheaded because of their testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark on their forehead and on their hand; and they came to life and reigned with Christ for a thousand years.” (NASB95)

We know they are not resurrected, that is yet to come, so my answer is, we are not really told about the reality of a spiritual body, but it is real.

Those who are under the altar, per the discussion that John hears; (remember, this is a summation of the discussion, not a word for word translation;) they are told to rest for yet a time a little longer until those fellow bond servants and their brothers about to be killed as also they were.

Interesting in that John changes up the word from what he used earlier. In verse 9 he made reference to those who had been slaughtered using the same term used for temple sacrifices, but here in verse 11, he uses a totally different word.

ἀποκτείνω – apokteino - to deprive of life, kill, of bodily life, (killing of an unbeliever considered a service to God: Synes., Ep. 4 p. 160a.—Lycophron 1172 δῆμος τὸν κτανόντ' ἐπαινέσει by public decree every Trojan who kills one of the accursed Locrians is publicly praised; thereupon blood-lust breaks out against these unfortunates) (Arndt, et al. 2000, 114)

Before it was a religious duty, now it is a community duty to kill believers. This points to all out warfare against anyone who comes to Jesus. And John reports that it is in the same manner as those who are already under the altar. Think Revelation 20:4.

These tribulation saints are basically told to rest and be patient until all who are supposed to be sacrificed/killed as they were, have been killed. This allows for the time for more to be saved as a result of the witness of those being killed as well as the witness of those about to be set aside and supernaturally protected in chapter 7.

We would love to see Jesus come right now and take us out of this world and get this all started, but there are more who must be saved. There are more who must hear the good news of Jesus Christ. There are more we must talk to and tell our story of what Jesus did for us.

This is just the beginning, we will see with the next seal, judgement is about to become a very serious matter and there is a recognition from those earth dwellers that there is someone much bigger than them who is truly in control. Yet we will also see a reluctance to turn to Jesus Christ.

Jeremiah 17:9

“The heart is more deceitful than all else And is desperately sick; Who can understand it?” (NASB95)

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