

Ancient Jubilee Restoration

Verse-by-Verse Bible Study — Free Download

Revelation 6 — Read Through the Ancient Meanings

Every key word opened by its first mention in Scripture (LSV).

Verse 1

And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder: Come!

In the ancient hearing:

And I saw [horaō — first God's own seeing, Gen 1:4: "God saw the light, that it was good"] when the Lamb [arnion — a little lamb; the Passover sacrifice of every household] opened [anoigō — to open what covers] one of the seven [hepta — the number of fullness] seals [sphragis — first the high priest's signet, Exod 28:11: the seal-ring pressed into clay — ownership and authority; what is sealed cannot be altered], and I heard [akouō — first Adam heard YudHeyVavHey walking in the garden, Gen 3:8: hearing that lays its claim] one of the four [tessares — first the four rivers of Eden, Gen 2:10: the number of the earth's fullness] living creatures [zōon — first every living thing that moves, Gen 1:21] saying [legō — first "And God said, Let there be light," Gen 1:3: His speaking is doing] as with a voice [phōnē — first the sound of YudHeyVavHey walking in the garden, Gen 3:8] of thunder [brontē — heard as the very voice of heaven]: Come! [erchomai — motion toward, a return]

Verse 2

and I looked, and behold a white horse, and the one sitting on it having a bow, and a crown was given to him, and he went out conquering and so that he might conquer.

In the ancient hearing:

and I looked, and behold [idou — first Gen 1:29: arrests the hearer — pay

attention!] a white [leukos — the color of purity and festivity] horse [hippos — first Gen 47:17: the noblest of beasts — for chariots, for war, for kings], and the one sitting [kathēmai — seated and settled] on it having [echō — to hold and possess] a bow [toxon — first set in the clouds by God Himself, Gen 9:13: the war-bow hung as a rainbow, the pledge], and a crown was given [didōmi — first Elohim giving mankind its food, Gen 1:29: giving seals bonds] to him [stephanos — first David set the Ammonite king's crown on his head, 2 Sam 12:30: the heavy gold crown taken as spoil], and he went out [exerchomai — to go forth] conquering [nikaō — first David's confession, Ps 51:6: to prevail, to overcome] and so that he might conquer.

Verse 3

And when he opened the second seal, I heard the second living creature saying: Come!

In the ancient hearing:

And when he opened the second [deuteros — first Gen 1:8: the second day, when the firmament was made] seal, I heard the second living creature saying: Come!

Verse 4

and another horse went out, fiery-red, and to the one sitting on it — to him it was given to take the peace from the earth, and so that they will slaughter one another — and a great sword was given to him.

In the ancient hearing:

and another [allos — "another of the same kind" — a second alongside the first] horse went out, fiery-red [pyrros — first the stew Esau sold his birthright for, Gen 25:30: red heated to glowing — the color of fire, of blood], and to the one sitting on it — to him it was given to take [lambanō — to take, lay hold of] the peace [eirēnē — first promised to Abram, Gen 15:15: wholeness — nothing missing, nothing broken] from the earth [gē — first Gen 1:1: the dry land beneath, set against the heavens], and so that they will slaughter [sphazō — first Abraham's hand over Isaac, Gen 22:10: to cut the throat, as for sacrifice]

one another [allēlōn — first the covenant pieces, Gen 15:10: each placed opposite the other] — and a great [megas — first the two great lights, Gen 1:16: whatever stands out large] sword [machaira — first in Abraham's hand climbing Moriah, Gen 22:6: the dagger of soldier and priest alike] was given to him.

Verse 5

And when he opened the third seal, I heard the third living creature saying: Come! And I looked, and behold a black horse, and the one sitting on it having a balance-scale in his hand.

In the ancient hearing:

And when he opened the third [tritos — first Gen 1:13: the third day, when dry land appeared] seal, I heard the third living creature saying: Come! And I looked, and behold a black [melas — black, dark] horse, and the one sitting on it having a balance-scale [zygon — first Isaac's blessing over Esau, Gen 27:40: the yoke — the ancient image of servitude and tribute] in his hand [cheir — first God's warning, Gen 3:22: man's instrument of work and power].

Verse 6

and I heard as it were a voice in the midst of the four living creatures saying: A choenix of wheat for a denarius, and three choenixes of barley for a denarius; and the oil and the wine do not harm.

In the ancient hearing:

and I heard as it were a voice in the midst of the four living creatures saying: A choenix [choenix — first the law of just measures, Ezek 45:10: the daily grain ration of a man] of wheat [sitos — first Isaac's blessing, Gen 27:28: the bread grain, the substance of blessing] for a denarius [dēnaron — the day's wage for a laborer], and three [treis — first Noah's three sons, Gen 6:10] choenixes of barley [krithē — first the hail in Egypt, Exod 9:31: the food of the common people] for a denarius; and the oil [elaion — first Jacob anointing the stone at Bethel, Gen 28:18: for food, light, anointing] and the wine [oinos — first Noah's vineyard, Gen 9:21] do not harm.

Verse 7

And when he opened the fourth seal, I heard the voice of the fourth living creature saying: Come!

In the ancient hearing:

And when he opened the fourth [tetartos — first Gen 1:19: the fourth day, when sun, moon, and stars were set to mark times and seasons] seal, I heard the voice of the fourth living creature saying: Come!

Verse 8

and I looked, and behold a pale horse, and the one sitting upon it — the name to him was Death — and Hades was following with him, and authority was given to them over the fourth of the earth, to kill with sword and with famine and with death and by the wild beasts of the earth.

In the ancient hearing:

and I looked, and behold a pale [chlōros — first the green herb, Gen 1:30: the fresh green of new growth] horse, and the one sitting upon it — the name [onoma — first the river Pison, Gen 2:11: a name carries the thing's nature and story] to him was Death [thanatos — first pronounced in Eden, Gen 2:17: the stated penalty] — and Hades [first Jacob mourning Joseph, Gen 37:35: Sheol, the place of the dead beneath the earth] was following [akoloutheō — to go after, to follow behind] with him, and authority [exousia — the right and power to act, to rule, to decide] was given to them over the fourth of the earth, to kill [apokteinō — first in the field outside Eden, Gen 4:8: brother killing brother] with sword [rhomphaia — first the whirling flame east of Eden, Gen 3:24, guarding the way to the tree of life] and with famine [limos — first Abram went down to Egypt, Gen 12:10: hunger that empties the land] and with death and by the wild beasts [thērion — first day six, Gen 1:24-25: the untamed beasts] of the earth.

Verse 9

And when he opened the fifth seal, I saw underneath the altar the souls of the ones having been slain because of the word of Elohim and because of the testimony which they were holding.

In the ancient hearing:

And when he opened the fifth [pemptos — first Gen 1:23: the fifth day, when seas and skies were filled with life] seal, I saw underneath the altar [thysiastērion — first Noah built an altar, Gen 8:20: the raised place where the sacrifice met God] the souls [psychē — first the swarming creatures, Gen 1:20: the breathing life itself] of the ones having been slain [sphazō — slaughtered, as for sacrifice] because of the word [logos — speech carrying meaning and intent] of Elohim [theos — first named Gen 1:1: the Mighty One] and because of the testimony which they were holding [echō — holding fast].

Verse 10

and they cried with a great voice, saying: Until when, the Master, the Holy and True One, do you not judge and avenge our blood from the ones dwelling on the earth?

In the ancient hearing:

and they cried [krazō — first Egypt crying to Pharaoh for bread, Gen 41:55: the cry of desperate need calling to one who can help] with a great voice, saying: Until when, the Master [despotēs — first Abram's address, Gen 15:2: the head who owns all things], the Holy [hagios — first the burning bush, Exod 3:5: set apart, wholly God's] and True [alēthinos — first YudHeyVavHey's proclamation, Exod 34:6: He is truth itself] One, do you not judge [krinō — first the promise to Abram, Gen 15:14: "the nation whom they serve I will judge"] and avenge [ekdikeō — first over Cain, Gen 4:15: God takes vengeance into His own hand] our blood [haima — first Abel's, Gen 4:10: the life of the flesh, crying out from the ground] from the ones dwelling on the earth?

Verse 11

and a white robe was given to each of them, and it was said to them that they should rest yet a little while, until their fellow servants also and their brothers — the ones about to be killed even as they — should be made complete.

In the ancient hearing:

and a white robe [stolē — first Rebekah dressed Jacob in Esau's garments, Gen

27:15: the long robe of dignity] was given to each of them, and it was said to them that they should rest [anapauō — first the flocks at the well, Gen 29:2: the lying down of the weary in safety] yet a little while [mikros — small, little; chronos — the stretch in which things happen], until their fellow servants [syndoulos — fellow-slaves under one master] also and their brothers [adelphos — first Cain and Abel, Gen 4:2: born of the same womb] — the ones about to be killed even as they — should be made complete [plēroō — first the blessing on sea and sky, Gen 1:22: to bring a thing to its intended fullness].

Verse 12

And I saw when he opened the sixth seal, and a great earthquake came to be, and the sun became black as sackcloth of hair, and the whole moon became as blood,

In the ancient hearing:

And I saw when he opened the sixth [hektos — first Gen 1:31: the sixth day, when man was made — "and indeed it was very good"] seal, and a great earthquake [seismos — a shaking; in the prophets the great shaking falls on the day of YudHeyVavHey] came to be [ginomai — first "Let there be light," Gen 1:3: to come into being], and the sun [hēlios — the great light of day] became black as sackcloth [sakkos — first Jacob mourning Joseph, Gen 37:34: the coarse dark cloth — the uniform of grief] of hair, and the whole moon [selēnē — first Joseph's dream, Gen 37:9: she marked the months and the appointed feasts] became as blood,

Verse 13

and the stars of the heaven fell to the earth, as a fig tree casts its unripe figs when shaken by a great wind,

In the ancient hearing:

and the stars [astēr — first Gen 1:16: markers of seasons, the image of Abraham's countless seed] of the heaven [ouranos — first Gen 1:1: the vault above, the dwelling place of Elohim] fell [piptō — first Abram fell on his face as God spoke, Gen 17:3] to the earth, as a fig tree [sykē — first Adam and Eve

sewed fig leaves, Gen 3:7: the first clothing; the picture of peace] casts its unripe figs [olynthos — first the spring song, Song 2:13: the green winter fig — the sign that winter is past] when shaken [seiō — to shake violently, as the earth in a quake] by a great wind [anemos — first the east wind over Egypt, Exod 10:13: the moving air — the same word as breath and spirit],

Verse 14

and the heaven was parted as a scroll being rolled up, and every mountain and island were moved out of their places.

In the ancient hearing:

and the heaven was parted [apochōrizō — to separate apart, to put space between] as a scroll [biblion — first "write this as a memorial in a book," Exod 17:14] being rolled up [helissō — to coil, to wind: God will roll up the heavens like a garment], and every mountain [oros — the ancient places of encounter — Sinai, Zion — where God comes down and man goes up] and island were moved out of their places [topos — first Shechem, Gen 12:6: a marked spot; in time, the word for a holy site].

Verse 15

and the kings of the earth and the great men and the commanders-of-thousands and the rich and the strong and every slave and free man hid themselves into the caves and into the rocks of the mountains;

In the ancient hearing:

and the kings [basileus — first Chedorlaomer, Gen 14:1: ruler of a city or people] of the earth and the great men [megistan — first at the fall of Jerusalem, 2 Chr 36:18: the king's great men, just below the throne] and the commanders-of-thousands [chiliarchos — first Jethro's counsel, Exod 18:21: the graded order of thousands] and the rich [plousios — first Abram, Gen 13:2: wealth as heaviness, substance] and the strong [ischyros — strength of arm, of fortified cities] and every slave [doulos — first Lev 25:44: wholly owned by his master] and free [eleutheros — first the Hebrew servant, Exod 21:2: owing no master] man hid [kryptō — first Adam hid from the presence of YudHeyVavHey,

Gen 3:8: the first hiding follows the first sin] themselves into the caves [spēlaion — first Machpelah, Gen 23:9: the hollow rock — dwelling, hiding place, tomb] and into the rocks [petra — first Horeb, Exod 17:6: the rock from which water flowed] of the mountains;

Verse 16

and they say to the mountains and to the rocks: Fall on us and hide us from the face of the One sitting on the throne and from the wrath of the Lamb,

In the ancient hearing:

and they say to the mountains and to the rocks: Fall on us and hide us from the face [prosōpon — first Adam hiding from the presence of YudHeyVavHey, Gen 3:8: to be before someone's face is to stand in their presence] of the One sitting [kathēmai — seated and settled] on the throne [thronos — first Pharaoh's, Gen 41:40: the high seat from which a king judges and rules] and from the wrath [orgē — first Esau's, Gen 27:45: the hot breath of anger; in Scripture, the settled wrath of judgment] of the Lamb,

Verse 17

because the great day of their wrath came, and who is able to stand?

In the ancient hearing:

because the great day [hēmera — first Gen 1:5: the daylight hours — and any appointed time] of their wrath came, and who is able [dynamai — human inability set against God's ability] to stand [histēmi — first the covenant with Noah, Gen 6:18: to set up firmly, fixed and unmovable]?

What It Is All Saying, Put Together

Built only from the verse-by-verse apparatus and the chapter-6 concordance — every definition traced to the word's first mention in Scripture. No commentary, no opinions. The synthesis is Scripture speaking as one voice.