

## The Must-See Connection Between Revelation 6 and Leviticus 26

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**T**O UNDERSTAND THE JUDGMENTS of Revelation, we must have a firm understanding of the judgments contained in the old covenant/testament law of Moses. If we do not understand these judgments and do not see the connection of these old covenant/testament judgments to Revelation, then we will misunderstand Revelation, and, therefore, misinterpret and misapply the book of Revelation. As we compare the judgments in Revelation 6 with the old covenant judgments in Leviticus 26, we will see the connection between the two. By seeing these connections, the book of Revelation becomes much clearer.

Before we begin this comparison of Leviticus 26 with Revelation 6, let's define the old covenant/testament. Commonly, the old covenant/testament is referred to as a set of thirty-nine books. However, the Scriptures define the old covenant/testament as a set of laws that governed the nation of Israel after they were freed from Egypt and after they wandered in the wilderness for forty years (Exodus-Deuteronomy).

These old covenant laws (commandments) had blessings for obedience and punishments (judgments) for disobedience (Leviticus 26 and Deuteronomy 28-29). These laws, blessings, and punishments form the foundation for a proper understanding, interpretation, and application of the entire Bible. Without this understanding, the Bible will continually be misunderstood, misinterpreted, and misapplied. With this in mind, let's take a comparative look at the judgments in Revelation 6 with the judgments in Leviticus 26.

Both Revelation 6 and Leviticus 26 contain judgments or punishments. In this series of comparative studies, we will clearly see that these judgments are the same. Leviticus 26 contains the judgments or punishments toward the people of Israel for breaking the decrees, laws and regulations that the Lord established at Mount Sinai between Himself and the Israelites through Moses (Leviticus 26:46). Leviticus 26:14-16 makes this clear:

*“But if you [old covenant Israel] will not listen to me [God] and carry out all these commands, and if you reject my decrees and abhor my laws and fail to carry out all my commands and so violate my covenant, then I will do this to you...”*

In Leviticus 26:16-39 (see also Deuteronomy 28:15-68), God listed the punishments/judgments that would come upon old covenant Israel for violating the old covenant of law. Prior to listing these punishments,

God listed the blessings for obedience in Leviticus 26:1-11 (see also Deuteronomy 28:1-14). These blessings included:

- rain
- land that produced food
- trees that produced fruit
- peace in the land of Israel
- beasts (armies of the nations) would not defeat Israel with swords
- Israel would defeat their enemies
- the nation of Israel would be fruitful and multiply

These blessings would come if the people did not worship the demonic gods of the other nations (for example, see Leviticus 20:1-5; 26:1), kept the Sabbaths (read Leviticus to learn about the Sabbaths), respected the sanctuary (tabernacle, temple - Leviticus 26:2), and obeyed the law (Leviticus 26:3). However, if the people of old covenant Israel violated the law by worshipping demonic gods, ignoring the Sabbaths, dishonoring the sanctuary, and disobeying the law's commandments, then punishment would come upon them. These punishments would be dispensed in four sevenfold judgments (Leviticus 26:18, 21, 23, and 28 - compare these judgments with the judgments of the seven seals, seven trumpets, and seven bowls of Revelation). These punishments included:

- terror, disease, fever
- enemies will defeat the people of Israel and rule over them
- enemies will eat their food
- land will not produce food (famine)
- trees will not produce fruit (famine)

One of the most severe judgments upon the people of Israel for breaking the covenant is found in Leviticus 26:23-25: a sword of vengeance would be brought against them.

*“If in spite of these things [first set of punishments for breaking the law] you do not accept my correction but continue to be hostile toward me, I myself will be hostile toward you and will afflict you for your sins seven times over. And **I will bring the sword on you to avenge the breaking of the covenant.** When you withdraw into your cities, I will send a plague among you, and you will be given into enemy hands.”*

The sword represented armies from other nations attacking, desolating, and destroying Israel. The sword of judgment happened three times in Israel's history: Assyria (722 BC), Babylon (586 BC), and Rome (AD 70). The sword of judgment would bring the following punishments upon Israel (Leviticus 26:23-39):

- beasts (foreign nations) would attack them, take their children, kill their livestock (famine), and desolate their cities and country
- plagues would infect them
- they would be delivered in the hands of their enemies
- their food supply would be weighed and rationed out to the people
- there would not be enough food (famine)
- they would eat the flesh of their children
- their demonic idols would be destroyed
- their cities would be reduced to rubble
- their sanctuaries (dwelling places - homes of people, worship buildings - synagogues, demonic places of worship) would be destroyed and left desolate,
- their enemies would be appalled by what they saw
- the people would be scattered into the nations

**NOTE:** Leviticus 26:23-39 described exactly what happened in AD 70 when Rome destroyed Israel, their people, their cities, synagogues, and the temple, which is what Jesus referred to in Matthew 24-25, Mark 13, and Luke 21.

As we compare Revelation 6 with Leviticus 26, we will see that the judgments or punishments contained in Leviticus 26 are the same judgments that are contained in Revelation 6.

In Revelation, there is a scroll that has seven seals (Revelation 5-6). When these seven seals are broken, they contain seven trumpets and seven bowls (Revelation 6-19). The seven seals, seven trumpets, and seven bowls are all associated with judgment. The seven trumpets expound upon the seven seals. The seven bowls expound upon the seven trumpets.

Let's examine the seven seals of Revelation 6 and compare them with Leviticus 26. The seven seals of Revelation 6 harken back to Leviticus 26 and the sevenfold judgements that would come upon the people of Israel for violating the law of Moses. As the six seals are broken in Revelation 6, we see the same judgments that are contained in Leviticus 26.

The first two seals contain two riders on horses, with both riders possessing a **sword**. The two swords represent judgment. Remember from Leviticus 26 that the word **sword** is used by God to bring judgment upon old covenant Israel for violating the law of Moses (the word **sword** is used **seven** times in Leviticus 26).

The judgments brought about by the sword are listed in Revelation 6:4-15. The judgments include peace being taken from the land (Revelation 6:4).

**NOTE:** Some Bibles translate the Greek word *ge* in Revelation 6:4 as *land* and others as *earth*. It is vital to understand that the word **land** is the correct translation, not earth. The judgments of Revelation 6 are

taking place in the **land** of Israel and not over the entire earth. For example, the twelve tribes in Revelation 1:7 refer to the tribes in the **land** of Israel, not throughout the earth. Again, some translations use the word **land** and others **earth**. However, the correct contextual translation is the word **land**. This becomes clear as one studies the seven trumpets and seven bowls in Revelation, and as one studies the words of Jesus in Matthew 23:33-39; Matthew 24-25; Mark 13; Luke 19:41-44; Luke 21; and Luke 23:26-31.

Young's Literal Translation correctly translates the Greek word *ge* (the Greek word for land or earth) as **land** in Revelation 6:4.

*...and there went forth another horse - red, and to him who is sitting upon it, there was given to him to take the peace from the **land**, and that one another they may slay, and there was given to him a great sword.*

The MACE New Testament also correctly translates Revelation 6:4.

*...and there went out another horse that was red: and power was given to him that sat thereon, to banish peace from the **land**, and to make men kill one another: and there was given unto him a great sword.*

This land is the land of Israel. It is the same land that God promised to give to Abraham in Genesis 12:1-3. It is the land where most of the Bible takes place. And it is the land where Jesus lived.

*After Herod died, an angel of the Lord appeared in a dream to Joseph in Egypt and said, "Get up, take the child and his mother and go to the **land of Israel**, for those who were trying to take the child's life are dead" (Matt 2:19-20).*

It is in the land of Israel where the judgments of Revelation 6 take place. In these judgments, peace is taken from the land of Israel, which is exactly what Leviticus 26:14-39 described.

The word **land** is used 15 times in Leviticus 26, referring to the geographical location of the blessings and punishments. This geographical location is the land of Israel. As we continue to examine the judgments of Revelation 6, we will see that the judgments are the same as Leviticus 26.

The judgments of Leviticus 26 take place upon the land of Israel as do the judgments of Revelation 6. The judgments of Revelation 6 are symbolized by the swords of the first two riders in Revelation 6:1-4. Remember, in Leviticus 26, that the word **sword** is used by God to symbolize judgment upon old covenant Israel for violating the law of Moses (the word **sword** is used **seven** times in Leviticus 26).

Let's continue to take a look at the judgments of Revelation 6 and see how they compare with Leviticus 26. In Revelation 6:5-6, we read about the following judgments:

- peace taken from the land of Israel
- death
- weighing and rationing of food

Compare Leviticus 26:26 (rationing the bread by weight) with Revelation 6:5-6 (“*Two pounds of wheat for a day’s wages, and six pounds of barley for a day’s wages.*”) These are the same judgments in accordance with violating the law of Moses.

Let’s continue the comparisons between Revelation 6 and Leviticus 26. In Revelation 6:8, the words **sword, famine, plague**, and **beasts** are used.

*Then I looked and saw a pale green horse. Its rider’s name was Death, and Hades followed close behind. And they were given authority over a fourth of the earth [land of Israel], to kill by **sword**, by **famine**, by **plague**, and by the **beasts** [the armies of nations] of the earth [land of Israel].*

The words *sword, plague*, and *beasts* are also used in Leviticus 26. *Famine* is directly implied in Leviticus 26 because of the lack of food in the land of Israel, resulting in food being measured on scales and then rationed (Leviticus 26:26), and the flesh of children being eaten (Leviticus 26:29). **Note:** According to Josephus (the Jewish historical writer during AD 70), parents ate the flesh of their children just before the fall of Jerusalem in AD 70.

Let’s look at another comparison. In Revelation 6:9-10, we see the **avenging** of the blood of those who were killed for their belief in Jesus. Revelation 6:9-10 reads,

*And when the Lamb opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the testimony [those up to AD 70 who were killed for their belief in Jesus...the killings began when Stephen was killed in Acts 7] they had upheld. And they cried out in a loud voice, “How long, O Lord, holy and true, until **You avenge our blood** [the blood of those who were killed by unbelieving Israel - the same ones who rejected Jesus and had him crucified] and judge those [those who killed the believers in Jesus] who dwell upon the earth [land of Israel]?”*

Compare the **avenging** of blood in Leviticus 26:25 with Revelation 6:9-10. Leviticus 26:25 reads,

*And I will bring the sword on you to avenge the breaking of the covenant. When you withdraw into your cities, I will send a plague among you, and you will be given into enemy hands.*

Jesus spoke about the days of **vengeance** in Luke 21:20-22.

*But when you [the people of Israel] see Jerusalem surrounded by armies [AD 70], you will know that her desolation is near [the judgments for violating the Old Testament/covenant of law - see Leviticus 26 and Deuteronomy 28]. Then let those who are in Judea flee to the mountains, let those in the city get out, and let those in the country stay out of the city. For these are **the days of vengeance**, to fulfill all that is written [see Leviticus 26 and Deuteronomy 28 and 32].*

Jesus continued in Luke 21:23-24:

*How miserable those days [when the judgments of the old covenant law arrive] will be for pregnant and nursing mothers! For there will be great distress upon the land [of Israel] and wrath against this people [the people of Israel who violated the covenant of law, rejected Jesus as the Christ, and killed many of those who believed]. They will fall by the edge of the sword and be led captive into all the nations. And Jerusalem will be trodden down by the Gentiles, until the times of the Gentiles are fulfilled.*

**Note:** Notice Jesus' use of the words *vengeance*, *land*, *this people*, and *sword*. His words are referring to the people of Israel in the land of Israel under the law of Israel.

Leviticus 26:25, Revelation 6:9-10, and Luke 21:21-24 all display vengeance against Israel for violating the law. Part of this vengeance was the avenging of the blood of those from Israel who believed in Jesus (Rev 6:9-10).

Many of the Jewish believers in Jesus in the first century were killed by their fellow countrymen. Revelation 6:9-10 refers to the vengeance upon the Jewish unbelievers for killing (spilling the blood of) their fellow countrymen who were believers. This vengeance occurred during the time leading up to AD 70 and in AD 70.

Let's continue comparing the judgments in Revelation 6 with the law-based judgments in Leviticus 26. The sixth seal in Revelation 6:12-16 contains **terror** because the day of vengeance arrived. Notice, in Leviticus 26, **the terror that would seize the people of Israel** as a result of the judgments coming upon them for violating the law.

Relating to the terror of the judgments, one interesting comparison is the words of Jesus in Luke 23:26-30 to **the daughters of Jerusalem** concerning judgment upon Israel. Luke 23:26-30 reads,

*As the soldiers led him away, they seized Simon from Cyrene, who was on his way in from the country, and put the cross on him and made him carry it behind Jesus. A large number of people followed him, including women who mourned and wailed for him. Jesus turned and said to them, "Daughters of Jerusalem, do not weep for me; weep for yourselves and for your children. For the time will come when you will say, 'Blessed are the childless women, the wombs that never bore and the breasts that never nursed!' Then, 'they will say to the mountains, "Fall on us!" and to the hills, "Cover us!"'"*

Compare these words of Jesus with Revelation 6:12-16 about terror and the mountains falling on them and the hills covering them. The words of Jesus and Revelation 6:12-17 are taken from Isaiah 2:10, 19 and 21, as well as Hosea 10:8 which described the law-based judgments that strike **terror** in those experiencing judgment.

In Revelation, as the judgments of the law of Moses are poured upon the people of Israel for violating the law of Moses, rejecting Jesus, and killing fellow Israelites who believed in Jesus, we see the ark of the

covenant that contained the law being opened in heaven (Revelation 11:19 and 15:5). Revelation 11:19 states,

*Then God's temple in heaven was opened, and within his temple was seen the ark of his covenant. And there came flashes of lightning, rumblings, peals of thunder, an earthquake and a severe hailstorm.*

Revelation 15:5 states,

*After this I looked, and I saw in heaven the temple—that is, the tabernacle of the covenant law—and it was opened.*

The reason the ark of the covenant was opened in heaven was to show the people of Israel that the judgments being poured upon them were legal and just judgments that were based upon the law of Moses in connection to Leviticus 26 and Deuteronomy 28. The opening of the ark of the covenant in heaven leads to seven clear conclusions about the judgments seen in the Book of Revelation.

**Conclusion #1:** The judgments are based upon the old covenant/testament of law in Leviticus 26 and Deuteronomy 28.

**Conclusion #2:** The judgments are legal and just judgments poured out upon the people of Israel for violating the law.

**Conclusion #3:** The judgments are poured upon the people of Israel in the land of Israel in keeping with the geographical judgments of the law.

**Conclusion #4:** The judgments brought an end to the Old Testament/covenant age.

**Conclusion #5:** The Book of Revelation was Jesus showing John what would happen soon in John's time so that the people of Israel would be further warned about the judgments that were coming. The information in Revelation was taken to seven real churches in Asia Minor, who would then copy Revelation and take it to others. The Jewish people in the first century understood the judgments of Revelation and the terminology and symbolism used to describe the judgments. They understood that the judgments were based upon Leviticus 26 and Deuteronomy 28.

**Conclusion #6:** The judgments upon the land and people of Israel contained in Revelation happened during the time leading up to AD 70, ultimately concluding with the destruction and desolation of Jerusalem in AD 70 - which is what Leviticus 26 and Deuteronomy 28 foretold would happen if the covenant was violated. It is also what Jesus said would happen because of their violation of the law (Matthew 24-25; Mark 13; Luke 21). With the destruction of Jerusalem in AD 70, the Old Testament age and law had fully passed away.

**Conclusion #7:** If the judgments in Revelation are for a time in the future, then the Old Testament of law will need to be reinstated at that time and the New Testament of grace will need to be removed. This is not possible, because God set aside the law and established the New Testament in the blood of Jesus (Matthew 26:28; Luke 22:20; Hebrews 10:9). †

This article is adapted from a 5-part series at Brad Robertson's website which can be accessed at the following link: <https://www.gracereach.org/blog/the-must-see-connection-between-revelation-6-and-leviticus-26>