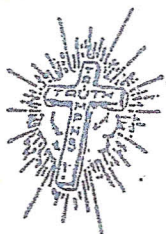
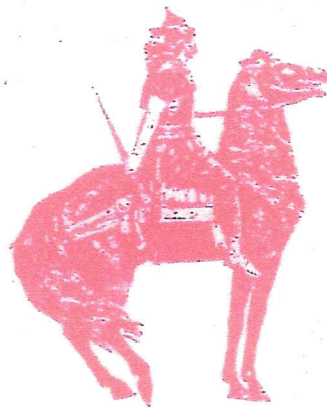
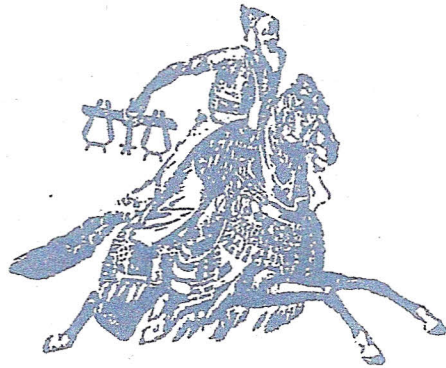
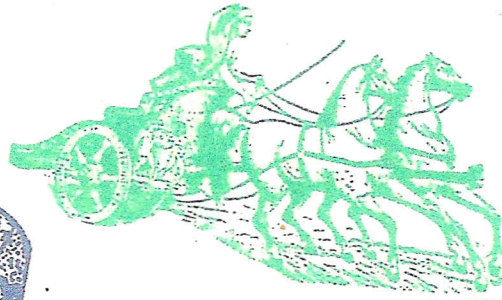
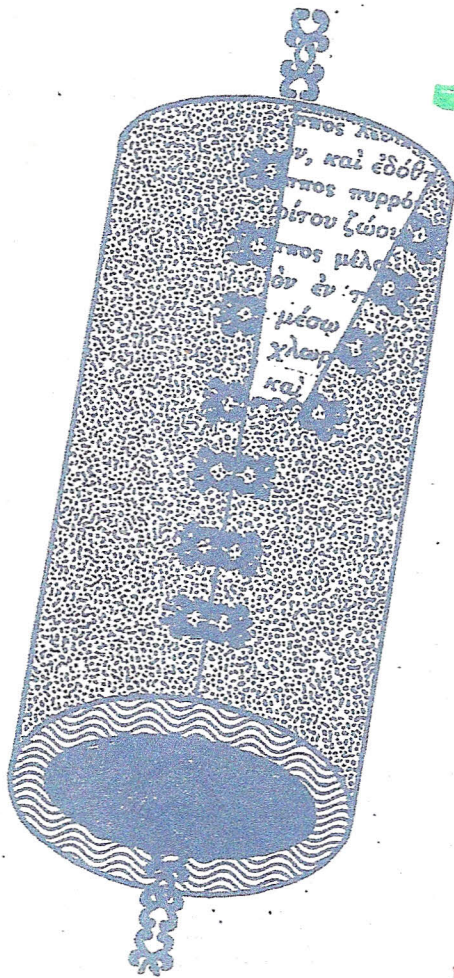


*** 4-SEALS ***

APOLOGETICS 40



a-pol-o-get-ics
the branch of theology having to do with the defense and proofs of Christianity

Mount Publications, Rt. 1, Box 298, Morrilton, Fla. 32668

*** 4-SEALS ***

The purpose of this Apologetics is to carefully examine the events prophesied in Rev. 6:1-8, the opening of the first 4 seals of a "little-book" sealed with 7 seals. The book of Revelation is largely figurative; and a great portion is prophetic of this age in which we are living. God has given us nearly 2000 years of history since Jesus walked among his chosen people Israel. Without some knowledge of this history, you will find the study of Revelation all but impossible. Jesus, after his death and resurrection, was to be seated in the right (hand) of God. This was proph-

Matt. 22 CT

- 41 But (as) the Pharisees (were) having-been-and-still-(were)-gathered-together the Jesus questioned them,
- 42 Saying, What is-it-seeming to-YOU concerning the Messiah? Of-whom is-he son? They-are-saying to-him, Of-the David.
- 43 He-is-saying to-them, How therefore is David in Spirit calling him Jehovah? Saying,
- 44 Jehovah said to my Lord, You-sit out-of my rights*till I-might-put your enemies underneath your feet.

Matt. 26 CT

- 63 But the Jesus was-being-still. And having-answered the chief-priest said to-him, I emphatically-adjure you down-upon the God namely-the (one) living, in-order-that you-might-say to-us if you yourself-are the Messiah, the son of-the God.
- 64 The Jesus is-saying to-him, You yourself-said. Further I-am-saying to-YOU,*from just-now YOU-will-see the son of-the MAN sitting out-of rights of-the power, and coming on the clouds of-the heaven.

Luke 22 CT

- 67 If you yourself-are the Messiah, you-say to-us. But he-said to-them, If I-might-say-so, by-no-means might-YOU-believe;
- 68 But if I also might-interrogate (YOU), by-no-means might-YOU-answer to-me or might-YOU-release (me).
- 69 From the now the son of-the MAN will-be sitting out-of (the) right[s] of-the power of-the God.

Col. 3 CT

- 1 If therefore YOU-were-raised-together with-the Messiah, YOU-be-seeking the-things above, the-place-where the Messiah is*sitting in right (hand) of-the God;

esied by David about 1000 years earlier. (Ps. 110:1)
Jesus is to remain there until the Father puts the enemies of Jesus underneath his feet.

← Note especially the passages marked. (*)

Acts 2 CT

- 32 The God stood-again this the Jesus, of-which we ourselves-are all witnesses;
- 33 Therefore having-been-raised-to-height to-the right-(hand) of-the God and-additionally having-taken the promise of-the Spirit, namely-the Holy, from the Father he-poured-out this which YOU yourselves-are even looking-at and hearing.
- 34 For David ascended not into the heavens, but he himself-is-saying: Jehovah said to-my Lord: You-be-sitting out-of my right[s] (hand).
- 35 *Until I-might-put your enemies (a) footstool of-your feet.

Eph. 1 CT

- 19 And what the surpassing magnitude of his power with-reference-to us, the (ones) trusting according-to the operation of-the might of his strength,
- 20 Which he-has-operated-and-still-operates in the Messiah having-raised him out-of dead(s), and *having-seated (him) in his right (hand) in the heavenlies

Rev. 3 CT

- 21 The (one) having-victory, I-shall-give to-him to-be-seated with me in my throne as I-also myself-had-victory and*was-seated with my Father in his throne.

The evidence is clear. Jesus was seated with the Father in the Father's throne and will remain there until his enemies are subjected. Jesus will not return until this is accomplished.

2 For those who have been "led astray" by those who teach what is called "the pretribulation rapture" error, I need to consider one verse. (Rev. 4:1) Note the following comments.

Rev. 4 KJ

* AFTER this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, *Come up hither, and I will show thee things which must be hereafter. *

2 And immediately ^aI was in the spirit: and, behold, ^ba throne was set in heaven, and one sat on the throne.

The Rice Reference Bible, 1981

John was "in the Spirit on the Lord's day" (Rev. 1:10), and he was caught away in the Spirit into Heaven to have revealed to him things that would happen in the future. This verse infers the rapture of the saints before the events foretold in the following chapters.

The Scofield Reference Bible, 1945

² This call seems clearly to indicate the fulfilment of 1 Thes. 4. 14-17. The word "church" does not again occur in the Revelation till all is fulfilled.

It should be quite obvious to anyone reading this verse that there is no "rapture" whatever. Allowing the word "rapture" (nowhere in scripture) 1 Thes. 4:14-17 refers to a meeting of the Lord in the air, but says absolutely nothing about going to heaven. The Lord will be coming to set up his Kingdom around Jerusalem. Now the reason the word "church" ("assembly" - only once more at the close of the Revelation) does not continue to appear, is due to the fact the book of Revelation is a very Jewish book. (See page 13 in the course The Revelation of Jesus Christ, R.H. Mount 1976)

In the verses above marked (*), is a Greek expression μετά ταῦτα (meta tauta) "after these things". This expression occurs 10x in Revelation and divides the material given into important divisions. What has just been given to John before Rev. 4:1 is the prophecy of church history. (See Apologetics 23, 24, 25, 33, 34, 35 etc.) The next expression μετά ταῦτα occurs in Rev. 7:1. Between these are 3 chapters. Chapter 4 is the setting of the throne in heaven. Chapter 5 is concerning a "little-book" sealed with 7 seals. Chapter 6 covers the opening of 6 of the 7 seals. We very often hear people speak of the 4-horsemen, but very rarely does anyone mention the opening of the 5th seal. I believe the material given under the 5th seal goes a long way towards our being able to understand the prophetic things under seals 1-4.

I think it may be well to assemble a few of the verses concerning the throne in the heaven, and particularly the identity of the one sitting on the throne. Chapter 5 mentions this "little-book" 7x. John, the apostle, was weeping because not one was found "worthy" to open the "little-book" or even "to be looking at it."

Rev. 4 CT

2 And behold (a) throne was-lying in the heaven, and on the throne (one) sitting.★

3 And the-(one) sitting like in-sight to-(a)-stone jasper and sard, and (a) rainbow round-about of-the throne like in-sight to-emerald-green.

4 And round-about-of-the throne twenty four thrones, and on the thrones twenty four elders sitting, having-been-and-still-cast-around with white garments, and on their heads gold crowns.

5 And out-of the throne lightnings and noises and thunders were proceeding-out; and seven torches of-fire burning in-sight-of-the throne, which are the seven Spirits of-the God;

6 And in-sight of-the throne as (a) sea of-glass like to-crystal; and in midst of-the throne and in-a-circle-of-the throne four living-creatures being-loaded of-eyes in-front and at-the-back.

7 And the living-creature namely-the first like to-(a)-lion, and the second living-creature like to-(a)-calf, and the third living-creature having the face as of-(a)-MAN, and the fourth living-creature like to-(an)-eagle flying.

8 And the four living-creatures (each) of-them having at-the-rate-of six wings are-being-loaded round-about and within of-eyes; and they-are not having rest-again of-day and of-night saying: Holy, holy, holy Jehovah the God the retainer-of-all [Almighty] the (one who) was and the (one) being and the (one) coming.★

9 And at-the-time-that the living-creatures shall-give glory and honor and giving-of-thanks to-the (one) sitting on the throne namely-the (one) living with-reference-to the ages of-the ages.★

10 The twenty four elders will-fall in-sight-of-the (one) sitting on the throne, and they-will-worship the (one) living with-reference-to the ages of-the ages.★ and they-will-cast their crowns in-sight-of-the throne, saying:

11 You-are worthy, the Lord and the God of-us, to-take the glory and the honor and the power, because you yourself created the all (things) and because-of your will they-were and they-were-created.★

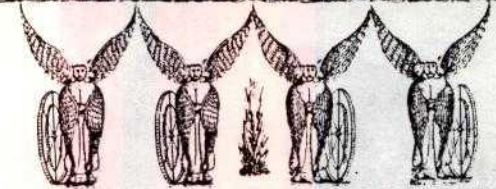
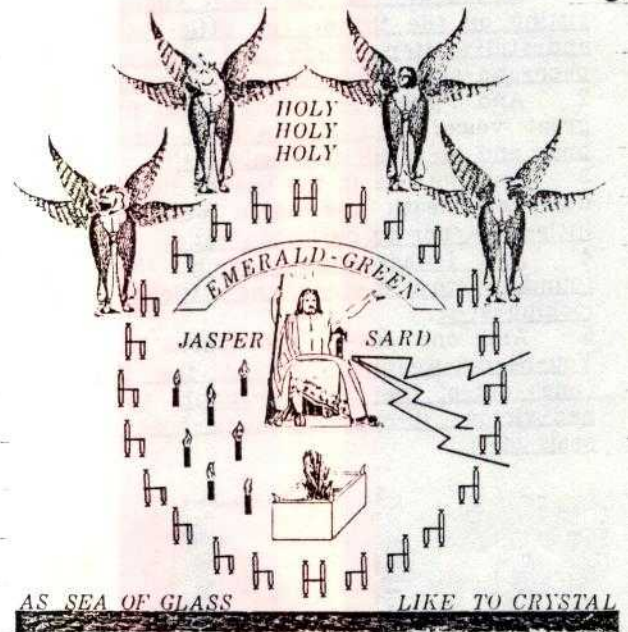
I believe the one sitting on the throne is Jesus Jehovah.

Compare the ★ passages above with the statements in Col. 1:15, 16. God the Father is "invisible", of whom the son is the "image". Verse 16 tells us that Jesus is the one "through" whom and "in" whom and "with-reference-to" whom all things were created. The visibility of the one on the throne seems to indicate that it cannot be the Father.

Notice also the word "worthy" in Rev. 4:11 above. This word is definitely applied to Jesus in Rev. 5:9. Also

Rev. 5 CT

9 And they-are-singing-an-ode (a) new (quality) song saying: You-are worthy to-take the little-book and to-open the seals of-it, because you-were-slain and you-bought-in-the-market to-the God in your blood out-of every tribe and language and people and nation.



Colossians 1 CT

12 Giving-thanks to-the Father namely-the (one) having-made YOU adequate with-reference-to the portion of-the lot of-the holy-ones in the light;

13 Who himself-delivered us out-of the authority of-of-the darkness and he shifted (us) into the kingdom of-the son of his charity,

14 in whom we-are-having the redemption-back namely-the forgiveness-of-the sins;

15 Who is (an) image-of-the God namely-the invisible, first-born of-all creation,

16 Because in him [the] all things were created in the heavens and on the earth, the (things) visible and the (things) invisible, whether thrones or lordships or rulers or authorities; [the] all-things have-been-and-still-are-created through him and with-reference-to him;

in Rev. 5:2, 12 the word "worthy" is applied to Jesus. Jesus is on the throne waiting the subjection of his enemies. (Matt. 22:44 p.1)

Rev. 5 CT

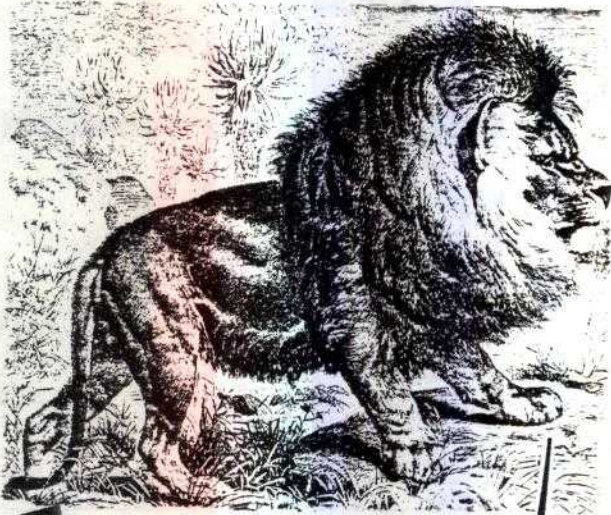
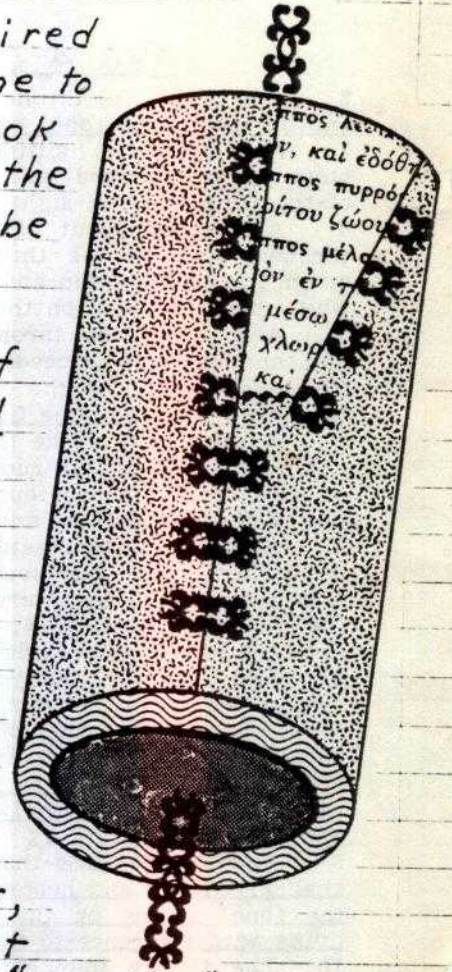
1 And I-saw on the right (hand) of-the (one) sitting on the throne (a) little-book having-been-and-still-written within and at-the-back, having-been-and-still-completely-sealed by seven seals,
 2 And I-saw (a) strong angel preaching in (a) great voice: Who (is) worthy to-open the little-book and to-break the seals of-it?
 3 And not-one in the heaven neither on the earth nor underneath the earth was-able to-open the little-book nor to-be-looking-at it.
 4 And I-was-weeping much, that not-one was found worthy to-open the little-book nor to-be-looking-at it.
 5 And one out-of the elders is-saying to-me: You-be-not-weeping; behold the lion namely-the (one) out-of the tribe of-Judah, the root of-David had-victory to-open the little-book and the seven seals of-it.

It is required that the one to open the book and break the seals must be "worthy."

Verse 5, the lion of Judah "had victory to-open the "little-book".

I believe that Jesus' victory over Satan was assured at the cross. It is, however, the lamb that is pronounced "worthy."

Why, then, is the lion mentioned at all, and seemingly in heaven? The lion's victory was show by the constellation Hydra in the heavens.



Hosea 5 ASV

14 For I will be unto Ephraim 'as a lion, and as a young lion to the house of Judah: 'I, even I, will tear and go away; I will carry off, and there shall be 'none to deliver. 15 I will go and return to my place, till they 'acknowledge their offence, and seek my face; in their affliction they will 'seek me 'earnestly.

Hosea 11 ASV

8 'How shall I give thee up, Ephraim? how shall I cast thee off, Israel? how shall I make thee as 'Admah? how shall I set thee as 'Zeboim? my heart is turned within me, my compassions are kindled together. 9 I will 'not execute the fierceness of mine anger, I will not 'return to destroy Ephraim; for I am God, and not man; the "Holy One in the midst of thee; and I will not 'come in wrath. 10 They shall 'walk after Jehovah, who will 'roar like a lion; for he will roar, and the children shall come 'trembling from the west. 11 They shall come trembling as a bird out of 'Egypt and as a 'dove out of the land of 'Assyria; and I will make them to 'dwell in their houses, saith Jehovah.

HYDRA

1965



"Civic arms of Jerusalem"



Inscription: "The 25th Zionist Congress".

Day of issue: December 14, 1960.

Motif: Two shields: one showing the emblem of the first Zionist Congress held in Basle, and the other that of Jerusalem, the place of the 25th Congress.

Thus far, I have shown Jesus waiting on the throne 5 until his enemies are subjected to him. The "lion of the tribe of Judah" is also Jesus, waiting to return. The primary representation of Jesus is the lamb.

The word ἀμνός (amnos), translated "lamb" in the KJ, is translated "lamb-sacrifice" in the CT in order to keep it distinguishable from the word ἀρνίον (arnion) also translated "lamb" in the KJ. Everytime we think of Jesus as "the lamb of God", we think of the "sacrificed lamb". This word ἀμνός (amnos) only occurs 4x in the NT.



Once Jesus had died and his blood was shed, this view of the lamb was finished.

Jesus in the Revelation is pictured entirely different, not as an ἀμνός (amnos) but as ἀρνίον (arnion). Perhaps, we should use the translation "ram"? (L+S)

In any event, it is important for us to see the uses of ἀρνίον (arnion), referring to Jesus 28x only in Rev.

Rev. 5 CT

6 And I-saw in midst-of-the throne and of-the four living-creatures and in midst-of-the elders (a) lamb having stood and still standing as having been and still slain, having seven horns and seven eyes, which are the seven spirits of-the God having-been-and-still-dispatched into all the earth.

8 And when he-took the little-book, the four living-creatures and the twenty four elders fell in-sight-of-the lamb, each having (a) kithara and pans made-of-gold being-loaded-of-incenses which are the prayers-of-the holy (ones).

Here in verse 6 the lamb has stood again and the sacrifice, while past history, is still effective to save. This lamb is after his resurrection, or better, his having stood again.

John 1 CT

29 On-the next-day the John is-looking-at the Jesus coming toward him, and he-is-saying. Note the lamb-sacrifice of-the God, the (one) removing the sin of-the world.

35 On-the next-day again the John had-been-standing and two of-his disciples.

36 And having-looked-upon the Jesus walking-around, he-is-saying, Note the lamb-sacrifice of-the God.

Acts 8 CT

32 But the content-of-the scripture which he-was-reading was this: As (a) sheep upon slaughter he-was-led, and as (a) lamb-sacrifice in-presence of the (one) shearing it (is) voiceless, thus he-is not opening his mouth.

1 Pet. 1 CT

18 Knowing-absolutely that YOU-were not redeemed with-perishable-things, silver-coin or gold-objects, out-of YOUR aimless conduct given-over-from-(your)-father,

19 BUT with-precious blood as of-a-lamb-sacrifice unblemished and without-spot, Messiah,

Rev. 5 CT

11 And I-saw, and I-heard (a) voice of-many angels in-a-circle of-the throne and of-the living-creatures and of-the elders, and the number-of-them was myriads of myriads and thousands of thousands,

12 Saying with-(a)-great voice: Worthy is the lamb namely-the (one) having-been-and-still-slain to-take the power and riches and wisdom and strength and honor and glory and blessing.

13 And every creature which is in the heaven and on the earth and underneath the earth and on the sea, and all the (things) in them, I-heard saying: To-the (one) sitting on the throne and to-the lamb the blessing and the honor and the glory and the might with-reference-to the ages-of-the ages.

Rev. 6 CT

15 And the kings of-the earth and the magnates and the rulers-of-thousands and the rich and the strong and every (man) slave and free hid themselves into the caves and into the rocks of-the mountains,

16 And they-are-saying to-the mountains and to-the rocks: YOU-fall on us and YOU-hide us from (the) face of-the (one) sitting on the throne and from the wrath of-the Lamb,

17 Because the day, namely-the great (day) of-his wrath, came and who is-able to-be-stood?

Rev. 14 CT

1 And I-saw, and behold, the lamb having-stood-and-still-standing on the mountain Zion, and with him (a) hundred forty four thousands having his name and the name of-his Father having-been-and-still-written on their foreheads.

4 These are the (ones who) were not soiled with women; for they-are virgins. These (are) the (ones) following the lamb where-in-which (place) he-might-be-withdrawing. These were-bought-in-the-market from the MEN firstfruit to-the God and to-the lamb,

5 And in their mouth (a) lie was not found; for they-are unblemished.

9 And another angel (a) third followed them saying in (a) great voice: If anyone is-worshipping the beast and its image, and he-is-taking (a) mark on his forehead or on his hand,

10 Even he himself-will-drink out-of the wine of-the anger of-the God namely-the (wine) having-been-and-still-mingled undiluted in the cup of-his wrath, and he-will-be-tormented in fire and sulphur in-sight of-holy angels and in-sight of-the lamb.

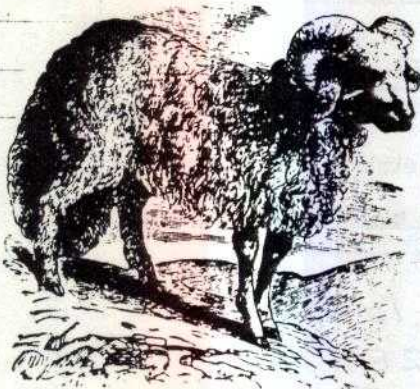
☞ The verses are not in a Bible order. We, in this Apologetics, are not dealing with the lamb. I want you to be clear on the ἀρνίον (arnion), an angry, fighting, vengeful lamb. This nature of the lamb is important in the opening of the seals. He is seen standing on mount Zion.

☞ The 144,000 are "first fruit", therefore, Jews from the early "church". (See ἀπαρχή, apar- chee in the Dict. especially James 1:18)

The wrath of the lamb will come on the whole world. Why?

Joel 3 ASV

3 For, behold, in those days, and in that time, when I shall bring back the captivity of Judah and Jerusalem, 2 I will gather all nations, and will bring them down into the valley of Jehoshaphat; and I will execute judgment upon them there for my people and for my heritage Israel, whom they have scattered among the nations: and they have parted my land.



Jewish National Fund

Note that the land, in front page news today, God calls "my land"— NOT the Arabs' land or the United Nations' land, but God's land.

Rev. 15 CT

3 And they-are-singing-an-ode the song of-Moses the slave of-the God and the song of-the Lamb, saying: Great and marvellous your works, Lord the God the Almighty; just and authentic your ways, the King of-the ages;

4 Who might by-no-means fear, Lord, and will-glorify your name? because (you) only (are) hallowed, because all the Gentiles will-be-present and they-will-worship in-sight of-you, because your just-acts were-made-manifest.

5 And after these-things I-saw and the sanctuary of-the tabernacle of-the testimony in the heaven was-opened,

☞ The so-called "church" does not believe the 5 books of the law. Most people know little about Moses. (Read Moses' song, Ex. 15 ASV only.) Rev. 15: 4 says "all the Gentiles will-be-present" and worship, not converts.

end side 1



Sides 2

Rev. 17 CT

14 These will-war with the lamb and the lamb will-have-victory-over them because he-is Jehovah of-lords and King of-kings, and the (ones) with him are called (ones) and chosen (ones) and trustworthy (ones).

Rev. 19 CT

7 Let-us-be-rejoicing and let-us-be-exulting, and we-shall-give the glory to-him, because the marriage-of-the Lamb came, and his wife prepared herself,

8 And it-was-given to-her in-order-that she-might-cast-around-to-herself (a) clean brilliant-white fine-linen-garment; for the fine-linen-garment is the just-acts-of-the holy-ones.

9 And he-is-saying to-me: You-write; Happy the (ones) having-been-and-still-called with-reference-to the supper-of-the marriage-namely-of-the Lamb. And he-is-saying to-me: These are the authentic words-of-the God.

Rev. 21 CT

9 And one out-of the seven angels came namely-of-the (ones) having the seven pans, the (ones) being-loaded-of-the seven blows, namely-the last, and he-spoke with me, saying: Come-hither, I-will-point to-you the bride namely-the wife-of-the lamb.

10 And he-brought me off in spirit upon (a) great and high mountain, and he pointed to-me the city namely-the holy Jerusalem descending out-of the heaven from the God,

14 And the city-wall-of-the city having twelve foundations, and on them twelve names-of-the twelve apostles-of-the lamb.

22 And I-saw not (a) sanctuary in it: for the Lord the God the Almighty is its sanctuary, and the lamb.

23 And the city is not having need-of-the sun nor of-the moon, in-order-that they might-appear for-it; for the glory-of-the God enlightened it, and its lamp (is) the lamb.

27 And by-no-means it-might-go-in into it every common-thing and the (one) making (an) abomination and (a) lie, if the (ones) (are) not having-been-and-still-written in the little-book-of-the life-of-the lamb.

Rev. 22 CT

1 And he-pointed to-me (a) river of-water of-life brilliant as crystal, proceeding-out out-of the throne-namely-of-the God and-of-the lamb.

3 And every anathema-against will not be still. And the throne-of-the God and-of-the lamb will-be in it, and his slaves will-serve him,

I have listed all but one of the uses of ἀρνίον (arnion). The last use is on page 8. I want you to be able to see that the "lamb," having stood again, is to pour out his wrath on the nations in behalf of Israel.

Again we see that the lamb of Revelation is a warring lamb far from loving everybody.

The "church" has held that it is the "bride" for a long time. The "bride," here "wife," has prepared herself. The "just-acts" are the "statutes" of the Old Testament. See the Dictionary under δικαιομα (dikaiōma) and Apologetics 10.

The "church", as we use the word, is never connected to Jerusalem. The 12 apostles of the lamb are all Jews and includes Judas Iscariot.

Rev. 13 CT

8 And all the (ones) residing on the earth will-worship him, of-whom his name has not been-and-is-still-written in the little-book-of-the life-of-the lamb, namely-of-the (one) having-been-and-still-slain from casting-down-of-(a)-world.

Rev. 12 CT

11 And they themselves-had-victory-over him because-of the blood-of-the lamb and because-of the word-of-their witness, and they-cherished not their soul unto death.

Rev. 7 CT

9 After these (things) I-saw, and behold much crowd, and which not-one was-being able to-number it, out-of every nation and of-tribes and of-peoples and of-languages, having-stood-and-still-standing in-sight-of-the throne and in-sight-of-the lamb, having-been-and-still-cast-around (with) white stoles, and palms in their hands;

10 And they-are-crying with-(a)-great voice saying: The salvation to our God-namely-the (one) sitting on the throne and to-the lamb.

14 And I-have-said-and-still-say to him: My lord, you yourself know-absolutely. And he said to-me: These are the (ones) coming out-of the tribulation, namely-the great (one), and they-washed their stoles and they-whitened them in the blood-of-the lamb.

17 Because the lamb-namely-the (one) up midst-of-the throne will-shepherd them and he-will-lead them the-way on springs-of-waters-of-life; and the God will-obliterate every tear out-of their eyes.

1 And I saw when the lamb opened one out-of the seven seals, and I heard one out-of the four living-creatures saying as of-(a) voice of-thunder: You go.

2 And I saw and behold (a) white horse, and the (one) sitting on it holding (a) bow, and (a) crown was-given to-him, and he-went-out having-victory and in-order-that he-might-have-victory.

to the exact meaning of the Bible words, I believe we can now learn a more correct solution. Some, in the past, have called him the antichrist. This identification is impossible for many reasons.

1. The antichrist would not originate in heaven. 2. A white horse, to my knowledge, never represents evil. 3. He was holding a "bow", for which I have never heard a reason, without arrows. 4. He was given a "crown", στέφανος (stephanos). This is the victors crown, not a ruler's crown, διάδημα (diadeema). "diadem." 5. "He-went-out having-victory (νικῶν - nikōn) (as he was proceeding - a present participle) and in-order-that he-might-have-victory." (νικῆσῃ - nikesee - aor. subj.) That is he will have final victory - hardly antichrist.

Some would call him Christ. This identification too is impossible.

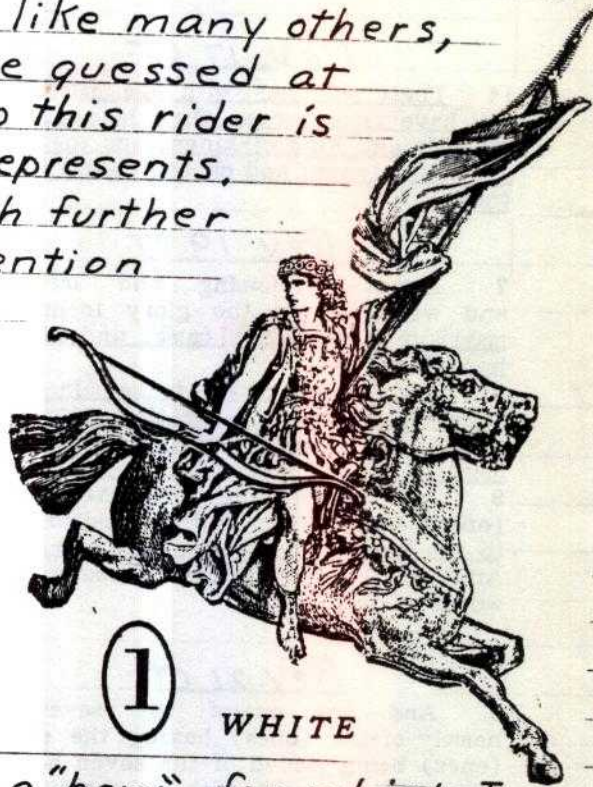
1. Christ is on the throne. 2. In the figure of the lamb, Christ is opening the seals, and this is only the first. 3. Christ cannot leave the throne. (Page 1, Matt. 22:44 etc.) This explanation is better but still not possible.

Notice that only the rider on the 4th horse is identified, and then only figuratively, as "death".

In Egyptian writing there is what is called a "determinative." A "determinative" is a sign added to "picture writing" to, may I say, sort of steer you to the correct meaning.

Let us regard some of these words during the opening of the seals as "determinatives." For example: white, red, black, green, bow, crown, dagger, yoke, sword, famine, death, hades, etc. This is not the first white horse rider in history to assist Israel.

I, like many others, have guessed at who this rider is or represents. With further attention



①

WHITE

Rev. 4 CT

- 1 After these*(things) I-saw, and behold (a) door having-been-and-still-opened in the heaven and the voice namely-the first which I-heard as of-(a)-trumpet speaking with me, saying: You-ascend here, and I-shall-point (out) to-you what (things) (are)-essential to-come-to-pass after these*(things). Immediately I-came-to-be in spirit;
- 2 And behold (a) throne was-lying in the heaven, and on the throne (one) sitting,

the Greek words are exactly alike (μετὰ ταῦτα, meta tauta) and are very important. These words are neuter plural, therefore, "after these (things)". No other translation is honest. The first "after these (things)" refers to chapters 2 and 3 covering the prophecy concerning "Church" history. To emphasize the importance, the phrase "after these (things)" is repeated. The "church" is not "raptured" as so many like to teach; but the prophetic history is now finished. A new subject is introduced in chapters 4, 5, and 6 - how God intends to deal with his chosen, but disobedient people Israel.

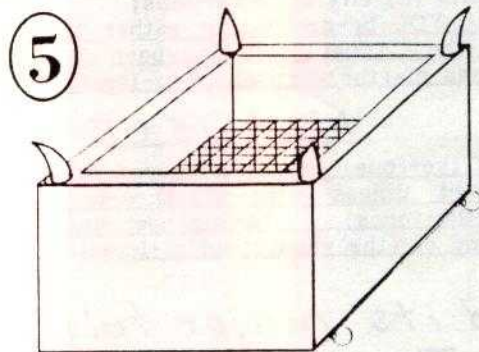
We will not find another μετὰ ταῦτα until Rev. 7:1. The Receptus Greek (KJ) has καὶ μετὰ ταῦτα, "And after these (things)", again neuter plural. The Nestle Greek (ASV) has μετὰ τοῦτο (meta touto, neuter singular), "After this". The singular seems to point out chapters 4, 5, and 6 to be a unit. We have noticed the "Jewish" setting of the throne scene in heaven and the opening of the first seal. I think we need to skip to the opening of the 5th seal to help us to understand the 4 horsemen.

Rev. 6 CT

- 9 And when he-opened the fifth seal, I-saw underneath-of-the altar the souls of-the (ones) having-been-and-still-slain because-of the word of-the God and because-of the witness which they-were-having.
- 10 And they-cried with-(a)-great voice saying: Till at-what-time, the despot namely-the holy and authentic, are-you not judging and avenging our blood out-of the (ones) residing on the earth?
- 11 And (a) white stole' was-given to-them each (one), and it was said to-them in-order-that they-themselves-might-rest-again yet (a) little time, till also their fellow-slaves and their brothers namely-the future (ones) to-be-being-killed also as they, might fulfill (their lives?).

↷ These are Jews that cry for vengeance. (See Joel 3:3 p.6) They are given "white stoleés". (OT priest's robes. See Dict.)

👉 Review this same 9
verse on page 2 from KJ.
Stars(*) mark the same
words there as they do here.
KJ has "after this" and
"hereafter." Both places



Judge and avenge our blood on the ones residing on the earth



10 Bible Commentary

9. And when he opened the fifth seal,] In this first of the second group of Visions all is changed. We are here reminded of those who during the long conflict of the Church have suffered for Christ. The incidents revealed in the Visions of the first group prepare for the consummation, still remote, of all things. The opening of the fifth Seal, its Vision having for its object to restrain the too ardent hopes of believers, is not accompanied by any special incident; although the martyrs' cry for vengeance recalls the memory of the Lord's prediction, Matt. xxiv. 9, to which this Seal corresponds.

In Matt. 24:9 the words of Jesus are spoken to Jews - not Christians - which at that time did not yet exist. Scripture regards the entire nation of Israel as martyrs. Christian martyrs did not, as a rule, cry for revenge. (See Stephen's death Acts 7)

Ps. 44 ASV

- 22 Yea, for thy sake are we killed all the day long; We are accounted as sheep for the slaughter.
- 23 Awake, why sleepest thou, O Lord? Arise, cast us not off for ever.
- 24 Wherefore hidest thou thy face, And forgettest our affliction and our oppression?
- 25 For our soul is bowed down to the dust; Our body cleaveth unto the earth.
- 26 Rise up for our help, And redeem us for thy lovingkindness' sake.

Matt. 10 CT

5 The Jesus dispatched these twelve, having-delivered-a-message to-them, saying, Might-YOU not go-away into (a) way of-nations, and might-YOU not go-in into (a) city of-Samaritans;

6 But YOU-be-proceeding rather to the sheep, namely-the (ones) having-been-and-still-being-destroyed of-(the)-household of-Israel.

Matt. 15 CT

24 But the-(one) having-answered said, I-was not dispatched unless with-reference-to the sheep, namely-the-(ones) having-been-and-still-being-destroyed of-(the)-household of-Israel.

Here is an example of how commentaries usually refer to those under the altar. Why would Christian martyrs be separated from other Christians? Note the passage to which the commentary refers.

Matt. 24 CT

8 But all these-(things) (are) beginning of-birth-pains.

9 Then they-will-give YOU over into tribulation, and they-will-kill YOU; and YOU-will-be being-hated by all the Gentiles because-of my name.

Jer. 50 ASV

6 My people have been lost sheep: their shepherds have caused them to go astray; they have turned them away on the mountains; they have gone from mountain to hill; they have forgotten their resting-place. 7 All that found them have devoured them; and their adversaries said, We are not guilty, because they have sinned against Jehovah, the habitation of righteousness, even Jehovah, the hope of their fathers.

This prophecy has been directly fulfilled by the "church", especially the Roman Catholic Church and leaders as Martin Luther.

Jesus' purpose.

Refer again to page 9, Rev. 6:11. When John was shown these things, those under the altar were told to rest a little longer. (See Apologetics 39) In Rev. 6:11 there are two groups still being killed. Group I - fellow-slaves. (Jewish believers) Group II - their brothers. (Other Jews) (See Alford)

I believe this prophecy had its major fulfillment in the Holocaust of World War II when 6,000,000 Jews were slain. (ὅλοκαύτωμα, holokautōma, "whole burnt offering", Mk. 12:33, Heb. 10:6, 8)

I believe the 4 horsemen represent prophetically the stages through which God will answer this call for vengeance. I have inserted 2 pictures by Gustave Doré which illustrate two passages from II Maccabees where horsemen came to Israel's aid.

Meantime, however, as they were invoking the all-powerful Lord to keep the deposits safe and sure for the depositors, Heliodorus proceeded to execute his orders. But when he and his guards had got as far as the front of the treasury, the Sovereign of spirits and of all authority prepared a great apparition, so that all who had presumed to enter were stricken with dismay at the power of God and fainted with sheer terror. For there appeared to them a horse with a terrible rider, and it was decked in magnificent trappings, and rushing fiercely forward it struck at Heliodorus with its forefeet. And the rider seemed to be armed with a golden panoply. Two youths also appeared before Heliodorus, remarkable for their strength, gloriously handsome, and splendidly arrayed, who stood by him on either side, and scourged him unceasingly, inflicting on him many sore stripes. He dropped suddenly to the ground, and thick darkness wrapped him round, but (his guards) caught him up and put him into a litter, and carried him away—carried him who had just entered the aforesaid treasury with a large retinue and all his guard, but who was now absolutely helpless—recognizing clearly the sovereign might of God. And so he had been laid prostrate, deprived of speech owing to God's strong hand, bereft of all hope and succour. But the Jews blessed the Lord who had done marvellous honour to his own place; and the temple, which a little before had been full of terror and alarm, was filled with joy and gladness, thanks to the manifestation of the all-powerful Lord.



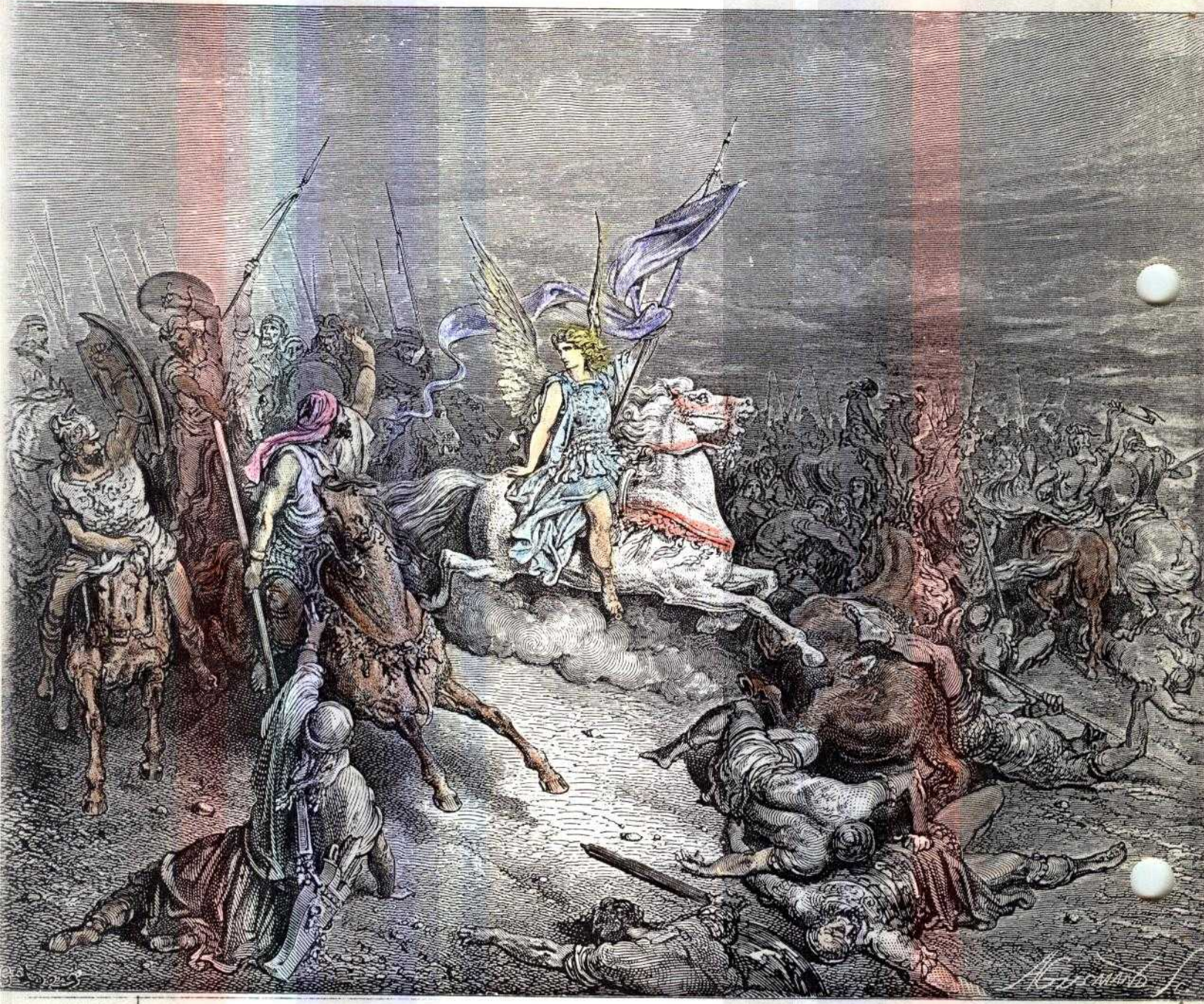
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II MACCABEES 11. 5-33

Quite soon after this, Lysias, the king's guardian and kinsman and chancellor, who was seriously annoyed at what had taken place, collected about eighty thousand infantry with all his cavalry and marched against the Jews, intending to make the city a residence for Greeks, to levy tribute on the temple as on the other sacred places of the nations, and to put up the high-priesthood for sale every year; for he never reckoned with the might of God, but was puffed up with his own myriads of infantry and thousands of cavalry and eighty elephants. On entering Judaea, he came up to Bethsuron, a strong fort about five leagues from Jerusalem, and pressed it hard. Now when Maccabaeus and his men learned that he was besieging the strongholds, they and all the people wailed and wept, beseeching the Lord to send a good angel to save Israel. Maccabaeus himself was the first to take up arms, and he urged the others to join him at the hazard of their lives, in order to succour their brethren. So they sallied forth, all together, right willingly. And ere ever they had left Jerusalem, a rider appeared at their head, in white apparel, brandishing weapons of gold; and they joined in blessing God the merciful and were still more encouraged; ready now to break through not only men but ferocious beasts and walls of iron, they advanced in array with their heavenly ally—for the Lord had mercy on them. And leaping like lions upon the foe, they slew eleven thousand of their infantry, and sixteen hundred of their cavalry, and forced all the rest to flee. The majority only escaped with wounds and the loss of their arms, while Lysias himself had to save his life by a disgraceful flight.



There is an interesting statement that was made by 13 the Roman Emperor Hadrian. (A.D. 76-138)

Theological Dictionary of the New Testament. Vol. 1 p.340

2. the certainty of divine protection; cf. Tanch. תולדות 32b: "Hadrian said to R. Jehoshua (c. 90 A.D.): There is something great about the sheep (Israel) that can persist among 70 wolves (the nations). He replied: Great is the Shepherd who delivers it and watches over it and destroys them (the wolves) before them (Israel)."

Prophetic truth seems to be well known.

I do not believe that the 4 horsemen have any connection with the "church." Let us see what we can learn if these horsemen are, indeed, prophetic of God's restoration of Israel. The restoration of Israel is to follow "church" history which seems to be coming to its conclusion.

Return now to the 1st seal, the white horse, and see if we can match the "determinatives" with prophecy.

Rev. 6 CT

1 And I-saw when the **lamb** opened one out-of the seven seals, and I heard one out-of the four living-creatures saying as of-(a) voice of-thunder: You go.

2 And I-saw and behold (a) white horse, and the (one) sitting on it holding (a) bow, and (a) crown was-given to-him, and he-went-out having-victory and in-order-that he-might-have victory.

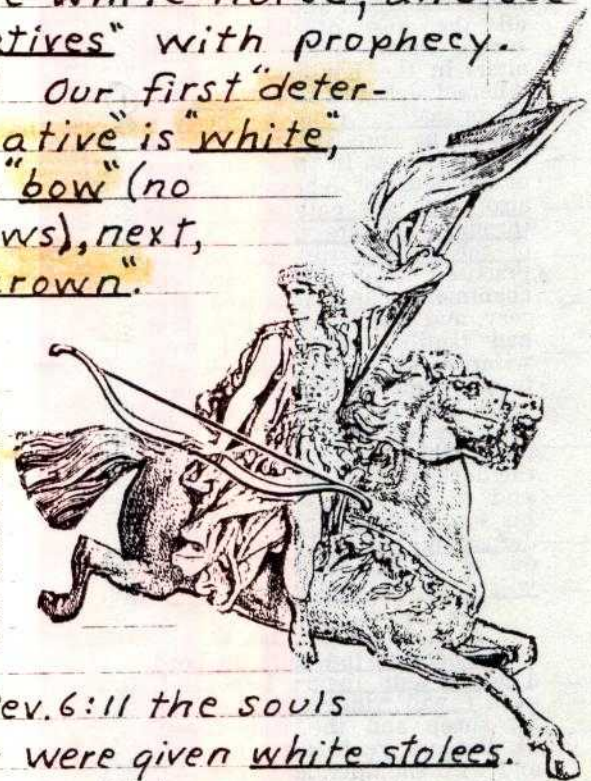
Our first "determinative" is "white", then "bow" (no arrows), next, (a) "crown".

Dan. 11 ASV

33 And ¹¹they that are wise among the people shall instruct many; yet they shall fall by the sword and by flame, by captivity and by spoil, many days. 34 Now when they shall fall, they shall be helped with a little help; but many shall join themselves unto them with flatteries. 35 And some of them that are wise shall fall, to refine them, and to purify, and to make them white, even to the time of the end; because it is yet for the time appointed.

Isa. 1 ASV

18 Come now, and let us reason together, saith Jehovah: ¹⁸though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. 19 If ye be willing and obedient, ye shall eat the good of the land: 20 but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of Jehovah hath spoken it.



Remember, p. 9 Rev. 6:11 the souls under the altar were given white stoles.

Heb. 8 CT

8 For finding-fault with-them he-is-saying: Behold days are-coming, Jehovah is saying, and I-shall-finish-completely upon the household of-Israel and upon the household of-Judah (a) new-quality covenant,

9 Not according-to the covenant which I-made to-their fathers in (a) day-of-my having-taken-hold of-their hand to-lead them out-of (the) land of-Egypt, because they themselves remained not in my covenant, and I myself neglected of-them, Jehovah is-saying.

10 Because this (is) the covenant which I-shall-myself-covenant-to-the household of-Israel after those days, Jehovah is-saying, giving my laws into their intellect, and I-shall-inscribe them on their hearts, and I-shall-be to-them with-reference-to God and they themselves will-be to-me with-reference-to (a) people.

12 Because I-shall-be propitious to their unrighteousnesses, and of their sins I (by no means) might-be still mindful.

Heb. 10 CT

16 This (is) the covenant which I-myself-shall-covenant with them after those days, Jehovah is saying: Giving my laws on their hearts, and on their intellects I-shall-inscribe them, 17 And of-their sins and their lawlessnesses I-shall by-no-means still be-mindful.

There are many verses that tell of God's bringing the Jews back into his land, a forgiven people, because of the blood of the lamb of God. The Jews have been proof of the truth of scripture.

14 I do not believe that the present form of the Israeli government is the form God intends. I believe the form God intends is a theocracy, ruled by God through his chosen king. The crown (στέφανος - stephanos) given to the white horse "rider" is indicating this. You must

ASV 2 Chron. 33

33 Manasseh was twelve years old when he began to reign; and he reigned fifty and five years in Jerusalem. 2 And he did that which was evil in the sight of Jehovah, after the abominations of the nations whom Jehovah cast out before the children of Israel. 3 For he built again the high places which Hezekiah his father had broken down; and he reared up altars for the Baalim, and made Asheroth, and worshipped all the host of heaven, and served them. 4 And he built altars in the house of Jehovah, whereof Jehovah said, "In Jerusalem shall my name be for ever." 5 And he built altars for all the host of heaven in the two courts of the house of Jehovah. 6 He also made his children to pass through the fire in the valley of the son of Hinnom; and he practised augury, and used enchantments, and practised sorcery, and dealt with them that had familiar spirits, and with wizards; he wrought much evil in the sight of Jehovah, to provoke him to anger. 7 And he set the graven image of the idol, which he had made, in the house of God, of which God said to David and to Solomon his son, "In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name for ever."

Ezk 34 ASV

20 Therefore thus saith the Lord Jehovah unto them: Behold, I, even I, will judge between the fat sheep and the lean sheep. 21 Because ye thrust with side and with shoulder, and push all the diseased with your horns, till ye have scattered them abroad; 22 therefore will I save my flock, and they shall no more be a prey; and I will judge between sheep and sheep. 23 And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. 24 And I, Jehovah, will be their God, and my servant David prince among them; I, Jehovah, have spoken it.

On page 8 I showed that there are two kinds of crowns, στέφανος - stephanos and διάδημα - diadeema. On the stamp above David is shown wearing what we would call a διάδημα.

decide whether you believe God when God says "for ever."

Ps. 9 ASV

7 But Jehovah sitteth as king for ever: He hath prepared his throne for judgment;

1 Chron 28

2 Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: as for me, it was in my heart to build a house of rest for the ark of the covenant of Jehovah, and for the footstool of our God; and I had made ready for the building. 3 But God said unto me, Thou shalt not build a house for my name, because thou art a man of war, and hast shed blood. 4 Howbeit Jehovah, the God of Israel, chose me out of all the house of my father to be king over Israel for ever:

Israeli Postage Stamp.

Sept. 24, 1969



Ps. 29 ASV

10 Jehovah sat as King at the Flood; Yea, Jehovah sitteth as King for ever.

Now don't change your mind. This was spoken by David; was he misled? Note Ezk. ch. 34 written about 400 years after David died, Was Ezekiel misled? Ezk. 37 ASV

Thus saith the Lord Jehovah: Behold, I will take the children of Israel from among the nations, whither they are gone, and will gather them on every side, and bring them into their own land; 22 and I will make them one nation in the land, upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; 23 neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

24 And my servant David shall be king over them; and they all shall have one shepherd: they shall also walk in mine ordinances, and observe my statutes, and do them. 25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers dwelt; and they shall dwell therein, they, and their children, and their children's children, for ever; and David my servant shall be their prince for ever. 26 Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. 27 My tabernacle also shall be with them; and I will be their God, and they shall be my people.

The crown (στέφανος) is a victor's crown, often a wreath or garland given as a prize to victors in the public games. Can a crown (στέφανος) be a (βιάδηνμα) King's crown? The answer is, yes. Here,

2 Sam. 12 ASV

26 Now Joab fought against Rabbah of the children of Ammon, and took the royal city. 27 And Joab sent messengers to David, and said, I have fought against Rabbah; yea, I have taken the city of waters. 28 Now therefore gather the rest of the people together, and encamp against the city, and take it; lest I take the city, and it be called after my name. 29 And David gathered all the people together, and went to Rabbah, and fought against it, and took it. 30 And he took the crown of their king from off his head; and the weight thereof was a talent of gold, and in it were precious stones; and it was set on David's head. And he brought forth the spoil of the city, exceeding much.

Hosea 3 ASV

200 years after David's death.

4 For the children of Israel shall abide many days without king, and without prince, and without sacrifice, and without pillar, and without ephod or teraphim: 5 afterward shall the children of Israel return, and seek Jehovah their God, and David their king, and shall come with fear unto Jehovah and to his goodness in the latter days.

Jer. 30 ASV

400 yrs. after David

7 Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. 8 And it shall come to pass in that day, saith Jehovah of hosts, that I will break his yoke from off thy neck, and will burst thy bonds; and strangers shall no more make him their bondman; 9 but they shall serve Jehovah their God, and David their king, whom I will raise up unto them. 10 Therefore fear thou not, O Jacob my servant, saith Jehovah; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be quiet and at ease, and none shall make him afraid. 11 For I am with thee, saith Jehovah, to save thee: for I will make a full end of all the nations whither I have scattered thee, but I will not make a full end of thee; but I will correct thee in measure, and will in no wise leave thee unpunished.

the conquered King's crown becomes the victor's crown.

(στέφανος - in the LXX) In Rev. 6:2 the one "sitting" on the white horse "was given" a crown as he was dispatched. (p.13) He was "holding" a bow. → Ps. 18 ASV

David is a man after God's heart.

1 Sam. 13:14 ASV

14 But now thy kingdom shall not continue: Jehovah hath sought him a man after his own heart, and Jehovah hath appointed him to be prince over his people, because thou hast not kept that which Jehovah commanded thee.

See also 2 Sam. 22 verses 35, 44, 45.

31 For who is God, save Jehovah?

And who is a rock, besides our God,

32 The God that girdeth me with strength,

And maketh my way perfect?

33 He maketh my feet like hinds' feet:

And setteth me upon my high places.

34 He teacheth my hands to war;

So that mine arms do bend a bow of brass. = judgment

35 Thou hast also given me the Magashield of thy salvation; Star of David

And thy right hand hath holden me up,

And thy gentleness hath made me great.

43 Thou hast delivered me from the strivings of the people;

Thou hast made me the head of the nations:

A people whom I have not known shall serve me.

44 As soon as they hear of me they shall obey me;

The foreigners shall submit themselves unto me.

There is certainly Bible proof that David will be here (as King of Israel.)

The crown, see above 2 Sam. 12:30. The bow, see above Ps. 18:34, brass as judgment. (Also 2 Sam. 22:35)

David is a man of war "after (God's) own heart." (1 Sam. 13:14)

The white horse "rider" has ultimate victory. The Hebrew word "magen" is translated "shield" 47x in KJ.

This "shield" is usually referred to as the "star" of David. (The 6-pointed star.) (Ps. 18:35 above.)

I conclude that the one sitting on the horse is figurative of David (who will rule Israelis) with new hearts, hence, the "white" horse. see H1:32-33

16 The one sitting on the "white" horse is NOT David, but this "white" horse is prophetic of the restoration of the Jews as a nation under their King David as of old. I believe all of these horses have already been dispatched. There is nothing in scripture that says they will stop. Can we determine when in history these horsemen began to play their part?

Matt. 10 CT

34 Might-YOU not suppose that I-came to-cast peace upon the land; I-came not to-cast peace, BUT dagger. end side 1

Matt. 24 CT

6 But YOU-will-be-about to-be-hearing-(of) wars and reports of-wars; YOU-be-seeing YOU-are not being-alarmed for it-is-essential all-things to-come-to-pass, BUT the finish is not-yet.

7 For nation will-be-raised over nation and kingdom over kingdom; and famines and pestilences and earthquakes will-be according-to places.

8 But all these-(things) (are) beginning of-birth-pains.

9 Then they-will-give YOU over into tribulation, and they-will-kill YOU; and YOU-will-be being-hated by all the Gentiles because-of my name.

I Thes. 5 CT

1 But concerning the times and the seasons, brothers, YOU-are not having need to-be-written;

2 For YOU yourselves are-knowing-absolutely, exactly, that day-of-Jehovah thus is-coming as (a) thief in night.

3 At-the-time-that they-might-be-saying: peace and security, then sudden ruination is-standing-by-for-itself for-them as-altogether the birth-pain to-the (woman) having in womb, and they-might not flee-out.

Encyclopedia Britannica Vol. 13

THE COVENANT OF THE LEAGUE OF NATIONS

THE HIGH CONTRACTING PARTIES,

In order to promote international co-operation and to achieve international peace and security *

by the acceptance of obligations not to resort to war,

LEAGUE OF NATIONS. The creation of the League of Nations by the incorporation of the Covenant in the Treaty of Versailles and the other Treaties of Peace in 1919, was perhaps the most remarkable of all the direct results of the World War. For the text of this document see p. 832. (See also EUROPE; SECURITY.)

Isa. 66 ASV

Who hath heard such a thing?

Who hath seen such things?

Shall a land be born in one day?

Shall a nation be brought forth at once?

ISAIAH 66:8 ASV

MAY 16, 1948

First, Jesus warned Israel that he came to cast a "dagger" - not "peace".

Second, Jesus warned Israel of a long period of wars. (vs. 6) During these years Israel would be continuously hated. (Apologetics 14, p. 15)

But, finally, there would be a World War. (vs. 7) This W.W.I would begin the "birth-pains" of the State of Israel. (vs. 8)

Paul warned that the unbelievers would "be saying" "peace and security." * "Sudden-ruination" followed. (vs. 3) W.W. II Webster's Dict.

blitz-krieg (-krēg') n. [G. < blitz, lightning + krieg, war] 1. sudden, swift, large-scale offensive warfare intended to win a quick victory 2. any sudden, overwhelming attack

This was a common word as W.W. II began, "lightning-war." (See the remarks on the Holocaust pp. 9, 10)

The "white" horse is well

on the way.

(see ὠδίν - ōdin in the Teaching Dictionary)

The red horse has also been active.

This is a Jewish National Fund Stamp showing the partition of Palestine as proposed by the United Nations. By printing the word DOAR, which means "post" on the face of the stamp it served as a postage stamp for about six days, until Israel became a nation.



Rev. 6 CT

3 And when he opened the seal namely-the second I heard of-the second living-creature saying: You-go.

4 And another horse, red, went-out, and to-the (one) sitting on it, it-was-given to-him to-take the peace out-of the earth and in-order-that they-will-slay one-another, and a great dagger was-given to-him.



↪ Two things were given to him as he was dispatched from heaven. 1. "To take the peace out of the earth." 2. "A great dagger."

The "white" horse "rider" having started to regather Israel will continue to have victory after victory until God's Kingdom is established on earth in total victory. (Rev. 6:2 CT p. 8)

"This "red" horse is said to be "another" horse. (v.4) "Another" is in Greek "ἄλλος" (allos) - in some way like the "white" horse and not inferior. I believe that this horse is like the "white" in that his "ride" continues, as the "ride" of the "white" horse, until the Kingdom is established in total victory.

The one sitting on the "red" horse is given to take "THE PEACE" out of the earth. Note the definite article. You must ask, what peace? I believe, the "peace and security" established by the League of Nations, (p.16) thus beginning W.W.II - "sudden ruination." (p.16 1 Thes. 5:3 CT) The "determinative" red, indicates blood shed. The "determinative" dagger, has before it the adjective "great". Consider at the same time the verb "to-slay", σφάττω (sphattō) - not "kill"; but to slay, slaughter, butcher. (Thayer's Lexicon) (See Rev. 5:6 p. 5, Rev. 5:12 p. 5, Rev. 6:9 p. 9 etc.)

Jer. 12 ASV

14 Thus saith Jehovah against all mine "evil neighbors, that touch the inheritance which I have caused my people Israel to inherit: Behold, I will pluck them up from off their land, and will "pluck up the house of Judah from among them. 15 And it shall come to pass, after that I have plucked them up, I will "return and have compassion on them; and I will bring them again, every man to his heritage, and every man to his land. 16 And it shall come to pass, if they will diligently "learn the ways of my people, to "swear by my name. As Jehovah liveth; even

↪ God has stated the one condition on which his "evil land-neighbors" (τῶν γειτόνων τῶν πορνῶν LXX) might remain in among his people Israel. Failure to meet God's condition will bring the destruction of that nation that refuses God's arrangement.

as they taught my people to "swear by Baal: then shall they be "built up in the midst of my people. 17 But if they will not hear, then will I "pluck up that nation, plucking up and destroying it, saith Jehovah.

18 Let us again read Rev. 6:4 CT * "It-was-given-to-him to take the peace out-of the earth." ↑ "The is in the Greek.

4 And another horse, red, went-out, and to-the (one) sitting on it, *it-was-given to-him to-take the peace out-of the earth and in-order-that they-will-slay one-another, and a great dagger *was-given to-him.

"---in-order-that they-will-slay one-another"

I believe the "they" and "one-another" refer to those nations, or people, who had said "Peace and security." (p.16 After W.W.I)

This was the first task of the "red" horse rider. There were 37,000,000

Ency. Brit. Vol. 11 p. 651

casualties in W.W.I.

The 20th century witnessed great changes in the use and practice of terrorism. Terrorism became the hallmark of a number of political movements stretching from the extreme right to the extreme left of the political spectrum. Technological advances such as automatic weapons and compact, electrically detonated explosives gave terrorists a new mobility and lethality. Terrorism was adopted as virtually a state policy, though an unacknowledged one, by such totalitarian regimes as those of Nazi Germany under Adolf Hitler and the Soviet Union under Joseph Stalin. In these states arrest, imprisonment, torture, and execution were applied without legal guidance or restraints to create a climate of fear and to encourage adherence to the national ideology and the declared economic, social, and political goals of the state (see totalitarianism).

In the "sudden ruination" (1 Thes. 5:3) brought on by this "red" horse rider (W.W. II), there were 50,000,000+ casualties with 68 nations involved.

* "It-was-given-to-him" occurs 2x. (ἐδόθη αὐτῷ - edothee autō)

The 2nd time, attention is called to a "great dagger." I believe this 2nd phase of this horse includes terrorism, "great" because it has spread worldwide.



U.S.S.R.



1917-WORLD TERRORISM BEGINS IN RUSSIA

Encyclopedia Britannica, 1929 pp 727-9

Vol. 19

The stark historical truth is that nobody either organized or provoked the Revolution. Even when the Revolution was in full swing few persons suspected that it had actually begun.

In fact most members of the executive committee of the Soviet expected and welcomed the advent of the World Revolution and believed in the missionary character of their own.

Among the members of the Soviet's first executive committee were a few Bolsheviks who accepted Lenin's dictum that the Russian Revolution was the vanguard of the World Socialist Revolution.

Jesus said, "I-came not to cast peace, BUT dagger." Matt. 10:34 (p. 16)

Terrorism's public impact has been greatly magnified by the use of modern communications media. Any act of violence is certain to attract television coverage, which brings the event directly into millions of homes and exposes viewers to the terrorists' demands, grievances, or political goals. Modern terrorism differs from that of the past because its victims are frequently innocent civilians who are picked at random or who merely happen into terrorist situations. Many groups of terrorists of Europe hearken back to the anarchists of the 19th century in their isolation from the political mainstream and the unrealistic nature of their goals. Lacking a base of popular support, extremists substitute violent acts for legitimate political activities. Such acts include kidnappings, assassinations, skyjackings, bombings, and hijackings.

Rev 6 CT

5 And when he opened the seal, namely-the third, I-heard-of-the third living-creature saying: You-go. And I-saw, and behold (a) black horse, and the (one) sitting on it holding (a) yoke in his hand.

6 And I-heard as (a) voice in midst-of-the four living-creatures saying: (A) choenix of-wheat for (a) denarius, and three choenixes of-barley[s] for (a) denarius; and might-you not harm the oil and the wine.



↳ The rider on the "black" horse was holding (a) yoke when he was sent out.

Most Bible commentaries assume that this horse represents famine. Why?

Verse 6.- (A) "choenix of-wheat" for a denarius.

(KJ has "A measure of wheat for a penny" - an interpretation.) The word "choenix", χοῖνιξ (choenix) only occurs here (2x) in the NT, and only 3x in the LXX for the Hebrew word "bath". (בַּת) (Ezk. 45:10,11)

Ezk. 45 ASV

10 Ye shall have just balances, and a just ephah, and a just bath. 11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part of a homer, and the ephah the tenth part of a homer: the measure thereof shall be after the homer.

☞ Ephah = bath = choenix = 1/10 homer. *

Be very careful; the "homer" is not the same as the "omer". (Ex. 16:16,36)

One "omer" feeds Gesenius' Hebrew + one person a day. Chaldee Lexicon

(Ex. 16:16) "omer" → עֹמֶר plur. עֹמֵרִים — (1) i. q. עֲמִיר a sheaf, Levit. 23:10, seq.; Job 24:10. (Arabic عَمُور a bundle).

(2) a measure of dry things, containing the tenth part of an Ephah, Ex. 16:22, 32; especially 36, not to be confounded with the measure עֹמֶר, which contained ten Ephahs. "homer"

Hebrew + Chaldee Lexicon, Davies

* One "omer" is 1/10 ephah. (vs. 36)

* עֹמֶר (pl. עֹמֵרִים; r. עֲמִיר m. 1) i. q. עֲמִיר, a sheaf or bundle (Sept. δράγμα) Ruth 2, 7, Lev. 23, 10, Job 24, 10. 2) an omer (Sept. ομῶς), a dry measure of 3 1/2 quarts, equal to the 10th of an ephah Ex. 16.16.36; diff. from עֹמֶר which was equal to 10 ephahs Ez. 45, 12. "homer"

Therefore: * 10 "omers" =

1 "ephah" = 1 "choenix"

A denarius (δηνάριον-deenarion) was a day's wages. The "choenix" is 10 times the daily food ration; plenty

Ex. 16:16,36 ASV
16 This is the thing which Jehovah hath commanded, Gather ye of it every man according to his eating; an omer a head, according to the number of your persons, shall ye take it, every man for them that are in his tent.

36 Now an omer is the tenth part of an ephah.

Matt. 20 CT

2 But having-agreed with the workmen the day out-of (a) denarius, he-dispatched them into his vineyard.

not scarcity. The ephah is a dry measure of volume equal to a bath, the liquid measure of volume. Choenix is equated directly to the bath, indirectly to the ephah. Translators usually mistranslate ζυγός (zugos) "yoke", 6x in the NT, by "balance" in this one place. You don't weigh a choenix = bath, a liquid, maybe 8.5 gallons, on a balance.

20 Why a "black" horse? Black stands for Israel's bondage, Israel's mourning. Black is connected with death. The "yoke" also indicates bondage.

Bab. Talmud, Yoma, p. 81

'The Cell of Hewn Stone': there the Sanhedrin of Israel was sitting and judging the priests and whosoever was found unfit would put on a black dress and wrap himself in black, go out and go his way. And one in whom no blemish was found would put on a white garment, wrap himself in white, enter the Sanctuary and officiate with his brethren.

Bab. Talmud, Baba Kamma, p. 343

Eliezer Ze'era [59b] once put on a pair of black shoes and stood in the market place of Nehardea. When the attendants of the house of the Exilarch met him there, they said to him: 'What ground have you for wearing black shoes?'—He said to them: 'I am mourning for Jerusalem.'

Jesus offered his "yoke" to Israel nearly 2000 years ago. Israel's prosperity is still ahead, and maybe not very far.

Deut. 28 ASV 13 And Jehovah will make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if thou shalt hearken unto the commandments of Jehovah thy God, which I command thee this day, to observe and to do them,

Jer. 30 ASV

7 Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. 8 And it shall come to pass in that day, saith Jehovah of hosts, that I will break his yoke from off thy neck, and will burst thy bonds; and strangers shall no more make him their bondman; 9 but they shall serve Jehovah their God, and David their king, whom I will raise up unto them. 10 Therefore fear thou not, O Jacob my servant, saith Jehovah; neither be dismayed, O Israel: for lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be quiet and at ease, and none shall make him afraid. 11 For I am with thee, saith Jehovah, to save thee: for I will make a full end of all the nations whither I have scattered thee, but I will not make a full end of thee; but I will correct thee in measure, and will in no wise leave thee unpunished.

(Jer. 12, p. 17) The black horse signals the end of Israel's diaspora and their restoration as God's people.

Zohar, Vol. III, p. 43

R. Judah opened with the words: "I am black but comely" (S.S. I. 5). He said that they refer to the community of Israel, who is "black" because of her captivity,

Zohar, Vol. III, p. 69

AND HE LED THE FLOCK TO THE BACK OF THE WILDERNESS. Said R. Jose: 'From the time when Moses was born, the holy spirit never left him. He discerned by means of the holy spirit that that desert was sanctified and prepared by God as the place for Israel's acceptance of the yoke of the Kingdom of Heaven (the Sinaitic Law), therefore "He led the flock to the back of the wilderness"—not to the wilderness, as he did not wish them to tread that spot.'

Matt. 11 CT

29 YOU-lift-up my yoke upon YOU, and YOU-learn from me, because I-am meek and humble in-the heart; and YOU-will find rest-again for YOUR souls.
30 For my yoke is gracious and my little-burden lightness.

New Jerusalem Rev. 21 CT

24 And the Gentiles shall-walk-around through its light, and the kings of-the earth are-bringing their glory into it;

➔ This prosperity,

promised to Israel, is still future. It is, indeed, regrettable that Gentiles try to steal these promises for themselves.

➔ See also p. 15. ➔

The scriptures contain promise after promise of the facts that God will break the "yoke" of Israel's enemies; give Israel promised prosperity in the land and send "David" back to rule.

● Note "evil" beasts. It should be quite clear that these beasts are figurative of the "evil neighbors".

Ezk. 34 ASV

25 And I will make with them a covenant of peace, and will cause evil beasts to cease out of the land; and they shall dwell securely in the wilderness, and sleep in the woods. 26 And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in its season; there shall be showers of blessing. 27 And the tree of the field shall yield its fruit, and the earth shall yield its increase, and they shall be secure in their land; and they shall know that I am Jehovah, when I have broken the bars of their yoke, and have delivered them out of the hand of those that made bondmen of them. 28 And they shall no more be a prey to the nations, neither shall the beasts of the earth devour them; but they shall dwell securely, and none shall make them afraid. 29 And I will raise up unto them a plantation for renown, and they shall be no more consumed with famine in the land, neither bear the shame of the nations any more. 30 And they shall know that I, Jehovah, their God am with them, and that they, the house of Israel, are my people, saith the Lord Jehovah. 31 And ye my sheep, the sheep of my pasture, are men, and I am your God, saith the Lord Jehovah.

Israeli Stamp 1960



Micah 4:4 ASV

For 'out of Zion shall go forth the law, and the word of Jehovah from Jerusalem; 3 and he will 'judge 'between 'many peoples, and will decide concerning strong nations afar off: and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. 4 But they shall 'sit every man under his vine and under his fig-tree; and 'none shall make them afraid: for the 'mouth of Jehovah of hosts hath spoken it.

Since the one 21 sitting on the "black" horse holding the "yoke" indicates an agricultural prosperity, I believe the oil indicates indus-

trial prosperity and the wine indicates Israel's rest from her enemies. (Rev. 6:6 p.19)

Next consider the "green" horse, the last and most difficult.

Rev. 6 CT

7 And when he-opened the seal, namely-the fourth, I-heard voice of-the fourth living-creature saying: You-go.

8 And I-saw, and behold (a) green horse, and the (one) sitting above-upon it, name to-him (was) the death, and the hades was-following with him, and authority was-given to-them upon the fourth-of-the earth, to-kill with sword and with famine and with death even by the beasts of-the earth.

I believe this seal points to God's final vengeance in behalf of Israel. The "rider" represents the devil.

① Heb. 2 CT

Behold I and the children (pre-teen) which the God gave to-me.

14 Since therefore the children have-participated-and-still-participate of-blood and of-flesh, and himself in-like-manner shared-of-the same (things), in-order-that through the death he-might-render-inactive the (one) having the might-of-the death, this is the devil,

15 And he-might liberate these, as-many-as by-fear of-death were through all of-the (time) to-be-living liable of-slavery.

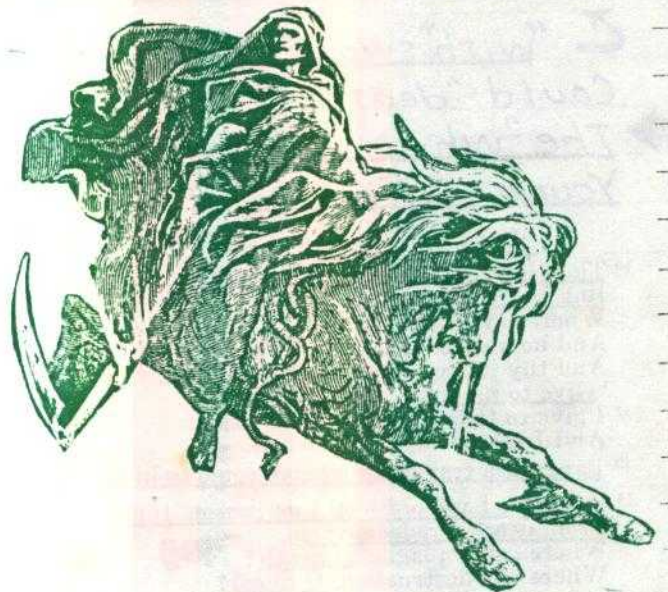
The "rider" is only loosely related to the "green" horse. He sits "above-upon it"

ἐπάνω (epanō), or maybe better, "over-above" the horse. The other riders are sitting "on" (ἐπί-epi) the horses. "Green"-χλωρός (chlōros) is used for the color of grass and other vegetation.

Isa. 35 ASV

35 The 'wilderness and the dry land shall be glad; and the 'desert shall rejoice, and blossom as the 'rose.

In relation to Israel, the end result completes their redemption. But Satan will lead his forces for



② 1 Cor. 15 CT

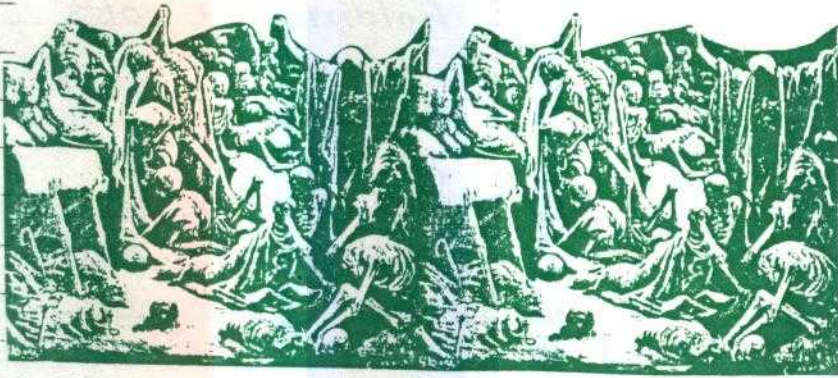
26 The death is (the) last enemy being-rendered-inactive; for he-subjected all-things under his feet.

③ Rev. 20 CT

13 And the sea gave the dead (ones), namely-the (ones) in it, and the death and the hades gave the dead (ones), namely-the (ones) in them, and they-were each judged according-to their works.

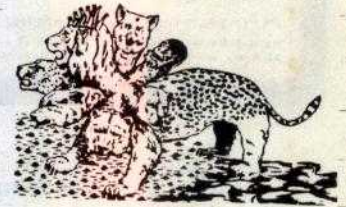
14 And the death and the hades were-cast into the lake-of-the fire. This is the death, namely-the second, the lake-of-the fire.

22 the last attempt against Israel. Let us look at Hades in a more realistic picture than on the cover of this Apologetic. "The death and the Hades was following."



Rev. 6:8 CT
 authority was given to them upon the fourth of the earth, to kill with sword and with famine and with death even by the beasts of the earth.

Satan's world powers. (Rev. 13)



↳ "with" sword (war), famine, death, "BY" →

Could "death" refer to chemical and biological warfare?

➔ The "white" horse rider has final victory. (Rev. 6:2 p. 13) ←

Young's Literal Trans.

Ezk. 37 ASV

Isaiah 34 ASV

Hosea 13:14

¹⁰ Thou hast destroyed thyself, O Israel, But in Me is thy help, Where is thy king now— And he doth save thee in all thy cities? And thy judges of whom thou didst say, 'Give to me a king and heads?'
¹¹ I give to thee a king in Mine anger, And I take away in My wrath. ☆
¹³ Pangs of a travailing woman come to him,
¹⁴ From the hand of Sheol I do ransom them, From death I redeem them, Where is thy plague, O death? Where thy destruction, O Sheol? ☆

¹² Therefore prophesy, and say unto them, Thus saith the Lord Jehovah: Behold, I will open your graves, and cause you to come up out of your graves, O my people; and I will bring you into the 'land of Israel.

34 Come near, ye nations, to hear; and hearken, ye peoples; let the earth hear, and the fulness thereof; the world, and all things that come forth from it. ² For Jehovah hath indignation against all the nations, and wrath against all their host: he hath utterly destroyed them, he hath delivered them to the slaughter. ³ Their slain also shall be cast out, and the stench of their dead bodies shall come up; and the mountains shall be melted with their blood.

"The whole house of Israel" (Ezk. 37:11 ASV)

Sheol = Hades "dagger" (μάχαίρα)

☆ Hardly grounds for saying that God loves everybody.

⁵ For my sword hath drunk its fill in heaven: behold, it shall come down upon Edom, and upon the people of my curse, to judgment. ⁶ The sword of Jehovah is filled with blood. ☆

⁸ For Jehovah hath a day of vengeance, a year of recompense for the cause of Zion. ☆

¹⁶ Seek ye out of the 'book of Jehovah, and read: "no one of these shall be missing, none shall want her mate: for my mouth, it hath commanded, and his Spirit, it hath gathered them. ¹⁷ And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever; from generation to generation shall they dwell therein.

White horse

W.W.I

Red horse

W.W.II

Black horse

Israel's "yoke"

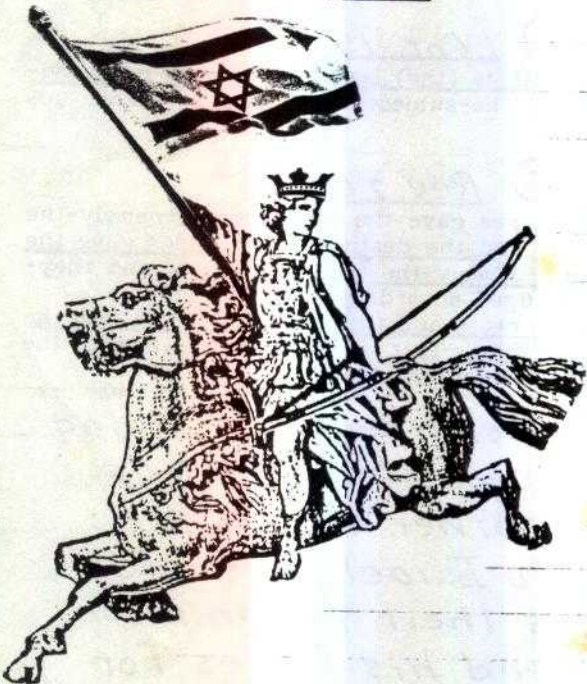
broken.

Green horse

Final Conflict.

Isaiah 35 ASV

⁴ Say to them that are of a fearful heart. Be strong, fear not: behold, your God will come with vengeance, with the recompense of God; he will come and save you. ☆



*** 4-SEALS ***

The purpose of this Apologetics is to carefully examine the events prophesied in Rev. 6:1-8, the opening of the first 4 seals of a "little-book" sealed with 7 seals. The book of Revelation is largely figurative; and a great portion is prophetic of this age in which we are living. God has given us nearly 2000 years of history since Jesus walked among his chosen people Israel. Without some knowledge of this history, you will find the study of Revelation all but impossible. Jesus, after his death and resurrection, was to be seated in the right (hand) of God. This was proph-

Matt. 22 CT

- 41 But (as) the Pharisees (were) having-been-and-still-(were)-gathered-together the Jesus questioned them,
- 42 Saying, What is-it-seeming to-YOU concerning the Messiah? Of-whom is-he son? They-are-saying to-him, Of-the David.
- 43 He-is-saying to-them, How therefore is David in Spirit calling him Jehovah? Saying,
- 44 Jehovah said to my Lord, You-sit out-of my rights*till I-might-put your enemies underneath your feet.

Matt. 26 CT

- 63 But the Jesus was-being-still. And having-answered the chief-priest said to-him, I emphatically-adjure you down-upon the God namely-the (one) living, in-order-that you-might-say to-us if you yourself-are the Messiah, the son of-the God.
- 64 The Jesus is-saying to-him, You yourself-said. Further I-am-saying to-YOU,*from just-now YOU-will-see the son of-the MAN sitting out-of rights of-the power, and coming on the clouds of-the heaven.

Luke 22 CT

- 67 If you yourself-are the Messiah, you-say to-us. But he-said to-them, If I-might-say-so, by-no-means might-YOU-believe;
- 68 But if I also might-interrogate (YOU), by-no-means might-YOU-answer to-me or might-YOU-release (me).
- 69 From the now the son of-the MAN will-be sitting out-of (the) right[s] of-the power of-the God.

Col. 3 CT

- 1 If therefore YOU-were-raised-together with-the Messiah, YOU-be-seeking the-things above, the-place-where the Messiah is*sitting in right (hand) of-the God;

→ esied by David about 1000 years earlier. (Ps. 110:1)
Jesus is to remain there until the Father puts the enemies of Jesus underneath his feet.

← Note especially the passages marked. (*)

Acts 2 CT

- 32 The God stood-again this the Jesus, of-which we ourselves-are all witnesses;
- 33 Therefore having-been-raised-to-height to-the right-(hand) of-the God and-additionally having-taken the promise of-the Spirit, namely-the Holy, from the Father he-poured-out this which YOU yourselves-are even looking-at and hearing.
- 34 For David ascended not into the heavens, but he himself-is-saying: Jehovah said to-my Lord: You-be-sitting out-of my right[s] (hand).
- 35 *Until I-might-put your enemies (a) footstool of-your feet.

Eph. 1 CT

- 19 And what the surpassing magnitude of his power with-reference-to us, the (ones) trusting according-to the operation of-the might of his strength,
- 20 Which he-has-operated-and-still-operates in the Messiah having-raised him out-of dead(s), and *having-seated (him) in his right (hand) in the heavenlies

Rev. 3 CT

- 21 The (one) having-victory, I-shall-give to-him to-be-seated with me in my throne as I-also myself-had-victory and*was-seated with my Father in his throne.

The evidence is clear. Jesus was seated with the Father in the Father's throne and will remain there until his enemies are subjected. Jesus will not return until this is accomplished.

2 For those who have been "led astray" by those who teach what is called "the pretribulation rapture" error, I need to consider one verse. (Rev. 4:1) Note the following comments.

Rev. 4 KJ

* AFTER this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, *Come up hither, and I will show thee things which must be hereafter. *

2 And immediately ^aI was in the spirit: and, behold, ^ba throne was set in heaven, and one sat on the throne.

The Rice Reference Bible, 1981

John was "in the Spirit on the Lord's day" (Rev. 1:10), and he was caught away in the Spirit into Heaven to have revealed to him things that would happen in the future. This verse infers the rapture of the saints before the events foretold in the following chapters.

The Scofield Reference Bible, 1945

² This call seems clearly to indicate the fulfilment of 1 Thes. 4. 14-17. The word "church" does not again occur in the Revelation till all is fulfilled.

It should be quite obvious to anyone reading this verse that there is no "rapture" whatever. Allowing the word "rapture" (nowhere in scripture) 1 Thes. 4:14-17 refers to a meeting of the Lord in the air, but says absolutely nothing about going to heaven. The Lord will be coming to set up his Kingdom around Jerusalem. Now the reason the word "church" ("assembly" - only once more at the close of the Revelation) does not continue to appear, is due to the fact the book of Revelation is a very Jewish book. (See page 13 in the course The Revelation of Jesus Christ, R.H. Mount 1976)

In the verses above marked (*), is a Greek expression μετά ταῦτα (meta tauta) "after these things". This expression occurs 10x in Revelation and divides the material given into important divisions. What has just been given to John before Rev. 4:1 is the prophecy of church history. (See Apologetics 23, 24, 25, 33, 34, 35 etc.) The next expression μετά ταῦτα occurs in Rev. 7:1. Between these are 3 chapters. Chapter 4 is the setting of the throne in heaven. Chapter 5 is concerning a "little-book" sealed with 7 seals. Chapter 6 covers the opening of 6 of the 7 seals. We very often hear people speak of the 4-horsemen, but very rarely does anyone mention the opening of the 5th seal. I believe the material given under the 5th seal goes a long way towards our being able to understand the prophetic things under seals 1-4.

I think it may be well to assemble a few of the verses concerning the throne in the heaven, and particularly the identity of the one sitting on the throne. Chapter 5 mentions this "little-book" 7x. John, the apostle, was weeping because not one was found "worthy" to open the "little-book" or even "to be looking at it."

Rev. 4 CT

2 And behold (a) throne was-lying in the heaven, and on the throne (one) sitting.★

3 And the-(one) sitting like in-sight to-(a)-stone jasper and sard, and (a) rainbow round-about of-the throne like in-sight to-emerald-green.

4 And round-about-of-the throne twenty four thrones, and on the thrones twenty four elders sitting, having-been-and-still-cast-around with white garments, and on their heads gold crowns.

5 And out-of the throne lightnings and noises and thunders were proceeding-out; and seven torches of-fire burning in-sight-of-the throne, which are the seven Spirits of-the God;

6 And in-sight of-the throne as (a) sea of-glass like to-crystal; and in midst of-the throne and in-a-circle-of-the throne four living-creatures being-loaded of-eyes in-front and at-the-back.

7 And the living-creature namely-the first like to-(a)-lion, and the second living-creature like to-(a)-calf, and the third living-creature having the face as of-(a)-MAN, and the fourth living-creature like to-(an)-eagle flying.

8 And the four living-creatures (each) of-them having at-the-rate-of six wings are-being-loaded round-about and within of-eyes; and they-are not having rest-again of-day and of-night saying: Holy, holy, holy Jehovah the God the retainer-of-all [Almighty] the (one who) was and the (one) being and the (one) coming.★

9 And at-the-time-that the living-creatures shall-give glory and honor and giving-of-thanks to-the (one) sitting on the throne namely-the (one) living with-reference-to the ages of-the ages.★

10 The twenty four elders will-fall in-sight-of-the (one) sitting on the throne, and they-will-worship the (one) living with-reference-to the ages of-the ages.★ and they-will-cast their crowns in-sight-of-the throne, saying:

11 You-are worthy, the Lord and the God of-us, to-take the glory and the honor and the power, because you yourself created the all (things) and because-of your will they-were and they-were-created.★

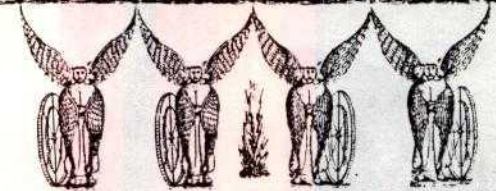
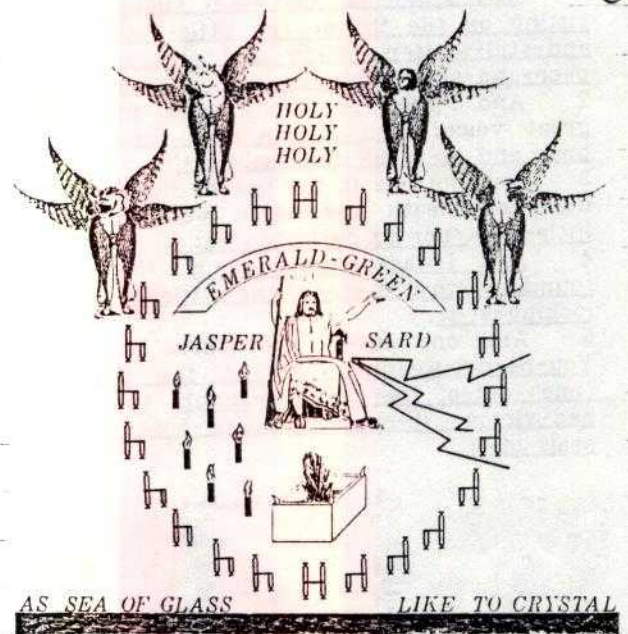
I believe the one sitting on the throne is Jesus Jehovah.

Compare the ★ passages above with the statements in Col. 1:15, 16. God the Father is "invisible", of whom the son is the "image". Verse 16 tells us that Jesus is the one "through" whom and "in" whom and "with-reference-to" whom all things were created. The visibility of the one on the throne seems to indicate that it cannot be the Father.

Notice also the word "worthy" in Rev. 4:11 above. This word is definitely applied to Jesus in Rev. 5:9. Also

Rev. 5 CT

9 And they-are-singing-an-ode (a) new (quality) song saying: You-are worthy to-take the little-book and to-open the seals-of-it, because you-were-slain and you-bought-in-the-market to-the God in your blood out-of every tribe and language and people and nation.



Colossians 1 CT

12 Giving-thanks to-the Father namely-the (one) having-made YOU adequate with-reference-to the portion of-the lot of-the holy-ones in the light;

13 Who himself-delivered us out-of the authority of-of-the darkness and he shifted (us) into the kingdom of-the son of his charity,

14 in whom we-are-having the redemption-back namely-the forgiveness-of-the sins;

15 Who is (an) image-of-the God namely-the invisible, first-born of-all creation,

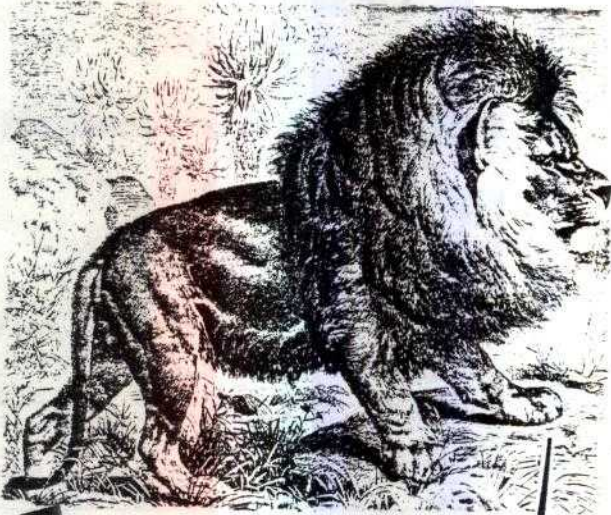
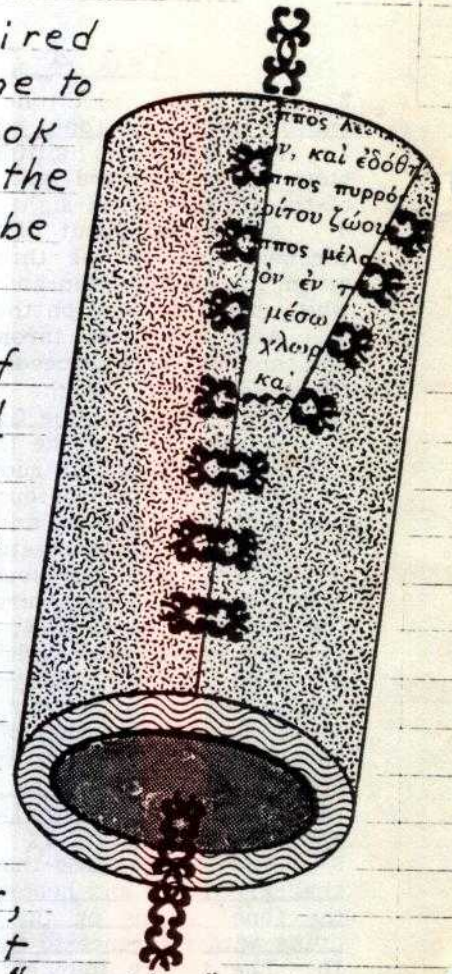
16 Because in him [the] all things were created in the heavens and on the earth, the (things) visible and the (things) invisible, whether thrones or lordships or rulers or authorities; [the] all-things have-been-and-still-are-created through him and with-reference-to him;

in Rev. 5:2, 12 the word "worthy" is applied to Jesus. Jesus is on the throne waiting the subjection of his enemies. (Matt. 22:44 p.1)

Rev. 5 CT

1 And I-saw on the right (hand) of-the (one) sitting on the throne (a) little-book having-been-and-still-written within and at-the-back, having-been-and-still-completely-sealed by seven seals,
 2 And I-saw (a) strong angel preaching in (a) great voice: Who (is) worthy to-open the little-book and to-break the seals of-it?
 3 And not-one in the heaven neither on the earth nor underneath the earth was-able to-open the little-book nor to-be-looking-at it.
 4 And I-was-weeping much, that not-one was found worthy to-open the little-book nor to-be-looking-at it.
 5 And one out-of the elders is-saying to-me: You-be-not-weeping; behold the lion namely-the (one) out-of the tribe of-Judah, the root of-David had-victory to-open the little-book and the seven seals of-it.

It is required that the one to open the book and break the seals must be "worthy."
 Verse 5, the lion of Judah "had victory to-open the "little-book".



I believe that Jesus' victory over Satan was assured at the cross. It is, however, the lamb that is pronounced "worthy."

Why, then, is the lion mentioned at all, and seemingly in heaven? The lion's victory was show by the constellation Hydra in the heavens.

Hosea 5 ASV

14 For I will be unto Ephraim 'as a lion, and as a young lion to the house of Judah: 'I, even I, will tear and go away; I will carry off, and there shall be 'none to deliver. 15 I will go and return to my place, till they 'acknowledge their offence, and seek my face; in their affliction they will 'seek me 'earnestly.

Hosea 11 ASV

8 'How shall I give thee up, Ephraim? how shall I cast thee off, Israel? how shall I make thee as 'Admah? how shall I set thee as 'Zeboim? my heart is turned within me, my compassions are kindled together. 9 I will 'not execute the fierceness of mine anger, I will not 'return to destroy Ephraim; for I am God, and not man; the "Holy One in the midst of thee; and I will not 'come in wrath. 10 They shall 'walk after Jehovah, who will 'roar like a lion; for he will roar, and the children shall come 'trembling from the west. 11 They shall come trembling as a bird out of 'Egypt and as a 'dove out of the land of 'Assyria; and I will make them to 'dwell in their houses, saith Jehovah.

HYDRA

1965



"Civic arms of Jerusalem"



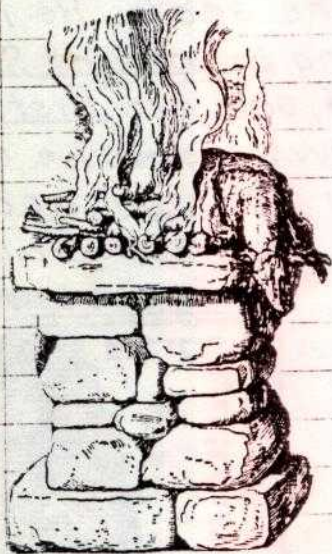
Inscription: "The 25th Zionist Congress".

Day of issue: December 14, 1960.

Motif: Two shields: one showing the emblem of the first Zionist Congress held in Basle, and the other that of Jerusalem, the place of the 25th Congress.

Thus far, I have shown Jesus waiting on the throne 5 until his enemies are subjected to him. The "lion of the tribe of Judah" is also Jesus, waiting to return. The primary representation of Jesus is the lamb.

The word ἀμνός (amnos), translated "lamb" in the KJ, is translated "lamb-sacrifice" in the CT in order to keep it distinguishable from the word ἀρνίον (arnion) also translated "lamb" in the KJ. Everytime we think of Jesus as "the lamb of God", we think of the "sacrificed lamb". This word ἀμνός (amnos) only occurs 4x in the NT.



Once Jesus had died and his blood was shed, this view of the lamb was finished.

Jesus in the Revelation is pictured entirely different, not as an ἀμνός (amnos) but as ἀρνίον (arnion). Perhaps, we should use the translation "ram"? (L+S)

In any event, it is important for us to see the uses of ἀρνίον (arnion), referring to Jesus 28x only in Rev.

Rev. 5 CT

6 And I-saw in midst-of-the throne and of-the four living-creatures and in midst-of-the elders (a) lamb having stood and still standing as having been and still slain, having seven horns and seven eyes, which are the seven spirits of-the God having-been-and-still-dispatched into all the earth.

8 And when he-took the little-book, the four living-creatures and the twenty four elders fell in-sight-of-the lamb, each having (a) kithara and pans made-of-gold being-loaded-of-incenses which are the prayers-of-the holy (ones).

Here in verse 6 the lamb has stood again and the sacrifice, while past history, is still effective to save. This lamb is after his resurrection, or better, his having stood again.

John 1 CT

29 On-the next-day the John is-looking-at the Jesus coming toward him, and he-is-saying. Note the lamb-sacrifice of-the God, the (one) removing the sin of-the world.

35 On-the next-day again the John had-been-standing and two-of-his disciples.

36 And having-looked-upon the Jesus walking-around, he-is-saying, Note the lamb-sacrifice of-the God.

Acts 8 CT

32 But the content-of-the scripture which he-was-reading was this: As (a) sheep upon slaughter he-was-led, and as (a) lamb-sacrifice in-presence of the (one) shearing it (is) voiceless, thus he-is not opening his mouth.

1 Pet. 1 CT

18 Knowing-absolutely that YOU-were not redeemed with-perishable-things, silver-coin or gold-objects, out-of YOUR aimless conduct given-over-from-(your)-father,

19 BUT with-precious blood as of-a-lamb-sacrifice unblemished and without-spot, Messiah,

Rev. 5 CT

11 And I-saw, and I-heard (a) voice of-many angels in-a-circle of-the throne and of-the living-creatures and of-the elders, and the number-of-them was myriads of myriads and thousands of thousands,

12 Saying with-(a)-great voice: Worthy is the lamb namely-the (one) having-been-and-still-slain to-take the power and riches and wisdom and strength and honor and glory and blessing.

13 And every creature which is in the heaven and on the earth and underneath the earth and on the sea, and all the (things) in them, I-heard saying: To-the (one) sitting on the throne and to-the lamb the blessing and the honor and the glory and the might with-reference-to the ages-of-the ages.

Rev. 6 CT

15 And the kings of-the earth and the magnates and the rulers-of-thousands and the rich and the strong and every (man) slave and free hid themselves into the caves and into the rocks of-the mountains,

16 And they-are-saying to-the mountains and to-the rocks: YOU-fall on us and YOU-hide us from (the) face of-the (one) sitting on the throne and from the wrath of-the Lamb,

17 Because the day, namely-the great (day) of-his wrath, came and who is-able to-be-stood?

Rev. 14 CT

1 And I-saw, and behold, the lamb having-stood-and-still-standing on the mountain Zion, and with him (a) hundred forty four thousands having his name and the name of-his Father having-been-and-still-written on their foreheads.

4 These are the (ones who) were not soiled with women; for they-are virgins. These (are) the (ones) following the lamb where-in-which (place) he-might-be-withdrawing. These were-bought-in-the-market from the MEN firstfruit to-the God and to-the lamb,

5 And in their mouth (a) lie was not found; for they-are unblemished.

9 And another angel (a) third followed them saying in (a) great voice: If anyone is-worshipping the beast and its image, and he-is-taking (a) mark on his forehead or on his hand,

10 Even he himself-will-drink out-of the wine of-the anger of-the God namely-the (wine) having-been-and-still-mingled undiluted in the cup of-his wrath, and he-will-be-tormented in fire and sulphur in-sight of-holy angels and in-sight of-the lamb.

☞ The verses are not in a Bible order. We, in this Apologetics, are not dealing with the lamb. I want you to be clear on the ἀρνίον (arnion), an angry, fighting, vengeful lamb. This nature of the lamb is important in the opening of the seals. He is seen standing on mount Zion.

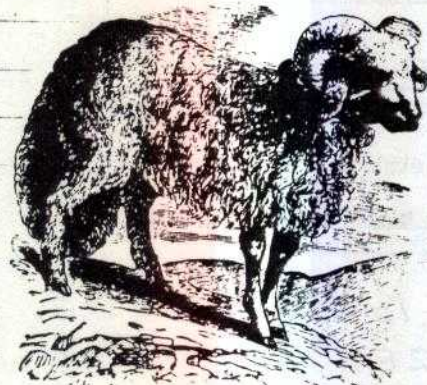
☞ The 144,000 are "first fruit", therefore, Jews from the early "church". (See ἀπαρχή, apar- chee in the Dict. especially James 1:18)

The wrath of the lamb will come on the whole world. Why?

Joel 3 ASV

3 For, behold, in those days, and in that time, when I shall bring back the captivity of Judah and Jerusalem, 2 I will gather all nations, and will bring them down into the valley of Jehoshaphat; and I will execute judgment upon them there for my people and for my heritage Israel, whom they have scattered among the nations: and they have parted my land.

Jewish National Fund



Note that the land, in front page news today, God calls "my land"— NOT the Arabs' land or the United Nations' land, but God's land.

Rev. 15 CT

3 And they-are-singing-an-ode the song of-Moses the slave of-the God and the song of-the Lamb, saying: Great and marvellous your works, Lord the God the Almighty; just and authentic your ways, the King of-the ages;

4 Who might by-no-means fear, Lord, and will-glorify your name? because (you) only (are) hallowed, because all the Gentiles will-be-present and they-will-worship in-sight of-you, because your just-acts were-made-manifest.

5 And after these-things I-saw and the sanctuary of-the tabernacle of-the testimony in the heaven was-opened,

☞ The so-called "church" does not believe the 5 books of the law. Most people know little about Moses. (Read Moses' song, Ex. 15 ASV only.) Rev. 15: 4 says "all the Gentiles will-be-present" and worship, not converts.

end side 1

Sides 2

Rev. 17 CT

14 These will-war with the lamb and the lamb will-have-victory-over them because he-is Jehovah of-lords and King of-kings, and the (ones) with him are called (ones) and chosen (ones) and trustworthy (ones).

Rev. 19 CT

7 Let-us-be-rejoicing and let-us-be-exulting, and we-shall-give the glory to-him, because the marriage-of-the Lamb came, and his wife prepared herself,

8 And it-was-given to-her in-order-that she-might-cast-around-to-herself (a) clean brilliant-white fine-linen-garment; for the fine-linen-garment is the just-acts-of-the holy-ones.

9 And he-is-saying to-me: You-write; Happy the (ones) having-been-and-still-called with-reference-to the supper-of-the marriage-namely-of-the Lamb. And he-is-saying to-me: These are the authentic words-of-the God.

Rev. 21 CT

9 And one out-of the seven angels came namely-of-the (ones) having the seven pans, the (ones) being-loaded-of-the seven blows, namely-the last, and he-spoke with me, saying: Come-hither, I-will-point to-you the bride namely-the wife-of-the lamb.

10 And he-brought me off in spirit upon (a) great and high mountain, and he pointed to-me the city namely-the holy Jerusalem descending out-of the heaven from the God,

14 And the city-wall-of-the city having twelve foundations, and on them twelve names-of-the twelve apostles-of-the lamb.

22 And I-saw not (a) sanctuary in it: for the Lord the God the Almighty is its sanctuary, and the lamb.

23 And the city is not having need-of-the sun nor of-the moon, in-order-that they might-appear for-it; for the glory-of-the God enlightened it, and its lamp (is) the lamb.

27 And by-no-means it-might-go-in into it every common-thing and the (one) making (an) abomination and (a) lie, if the (ones) (are) not having-been-and-still-written in the little-book-of-the life-of-the lamb.

Rev. 22 CT

1 And he-pointed to-me (a) river of-water of-life brilliant as crystal, proceeding-out out-of the throne namely-of-the God and of-the lamb.

3 And every anathema-against will not be still. And the throne-of-the God and of-the lamb will-be in it, and his slaves will-serve him,

I have listed all but one of the uses of ἀρνίον (arnion). The last use is on page 8. I want you to be able to see that the "lamb," having stood again, is to pour out his wrath on the nations in behalf of Israel.

Again we see that the lamb of Revelation is a warring lamb far from loving everybody.

The "church" has held that it is the "bride" for a long time. The "bride," here "wife," has prepared herself. The "just-acts" are the "statutes" of the Old Testament. See the Dictionary under δικαιομα (dikaiōma) and Apologetics 10.

The "church", as we use the word, is never connected to Jerusalem. The 12 apostles of the lamb are all Jews and includes Judas Iscariot.

Rev. 13 CT

8 And all the (ones) residing on the earth will-worship him, of-whom his name has not been-and-is-still-written in the little-book-of-the life-of-the lamb, namely-of-the (one) having-been-and-still-slain from casting-down-of-(a)-world.

Rev. 12 CT

11 And they themselves-had-victory-over him because-of the blood-of-the lamb and because-of the word-of-their witness, and they-cherished not their soul unto death.

Rev. 7 CT

9 After these (things) I-saw, and behold much crowd, and which not-one was-being able to-number it, out-of every nation and of-tribes and of-peoples and of-languages, having-stood-and-still-standing in-sight-of-the throne and in-sight-of-the lamb, having-been-and-still-cast-around (with) white stoles, and palms in their hands;

10 And they-are-crying with-(a)-great voice saying: The salvation to our God namely-the (one) sitting on the throne and to-the lamb.

14 And I-have-said-and-still-say to him: My lord, you yourself know-absolutely. And he said to-me: These are the (ones) coming out-of the tribulation, namely-the great (one), and they-washed their stoles and they-whitened them in the blood-of-the lamb.

17 Because the lamb namely-the (one) up midst-of-the throne will-shepherd them and he-will-lead them the-way on springs-of-waters-of-life; and the God will-obliterate every tear out-of their eyes.

1 And I saw when the lamb opened one out-of the seven seals, and I heard one out-of the four living-creatures saying as of-(a) voice of-thunder: You go.

2 And I saw and behold (a) white horse, and the (one) sitting on it holding (a) bow, and (a) crown was-given to-him, and he-went-out having-victory and in-order-that he-might-have-victory.

to the exact meaning of the Bible words, I believe we can now learn a more correct solution. Some, in the past, have called him the antichrist. This identification is impossible for many reasons.

1. The antichrist would not originate in heaven. 2. A white horse, to my knowledge, never represents evil. 3. He was holding a "bow", for which I have never heard a reason, without arrows. 4. He was given a "crown", στέφανος (stephanos). This is the victors crown, not a ruler's crown, διάδημα (diadeema). "diadem." 5. "He-went-out having-victory (νικῶν - nikōn) (as he was proceeding - a present participle) and in-order-that he-might-have-victory." (νικῆσῃ - nikesee - aor. subj.) That is he will have final victory - hardly antichrist.

Some would call him Christ. This identification too is impossible.

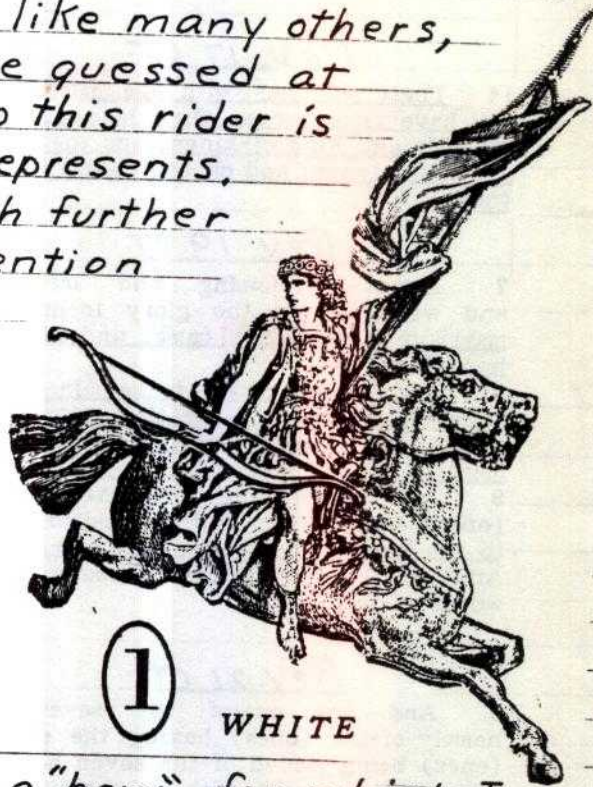
1. Christ is on the throne. 2. In the figure of the lamb, Christ is opening the seals, and this is only the first. 3. Christ cannot leave the throne. (Page 1, Matt. 22:44 etc.) This explanation is better but still not possible.

Notice that only the rider on the 4th horse is identified, and then only figuratively, as "death".

In Egyptian writing there is what is called a "determinative." A "determinative" is a sign added to "picture writing" to, may I say, sort of steer you to the correct meaning.

Let us regard some of these words during the opening of the seals as "determinatives." For example: white, red, black, green, bow, crown, dagger, yoke, sword, famine, death, hades, etc. This is not the first white horse rider in history to assist Israel.

I, like many others, have guessed at who this rider is or represents. With further attention



①

WHITE

Rev. 4 CT

- 1 After these*(things) I-saw, and behold (a) door having-been-and-still-opened in the heaven and the voice namely-the first which I-heard as of-(a)-trumpet speaking with me, saying: You-ascend here, and I-shall-point (out) to-you what (things) (are)-essential to-come-to-pass after these*(things). Immediately I-came-to-be in spirit;
- 2 And behold (a) throne was-lying in the heaven, and on the throne (one) sitting,

the Greek words are exactly alike (μετὰ ταῦτα, meta tauta) and are very important. These words are neuter plural, therefore, "after these (things)". No other translation is honest. The first "after these (things)" refers to chapters 2 and 3 covering the prophecy concerning "church" history. To emphasize the importance, the phrase "after these (things)" is repeated. The "church" is not "raptured" as so many like to teach; but the prophetic history is now finished. A new subject is introduced in chapters 4, 5, and 6 - how God intends to deal with his chosen, but disobedient people Israel.

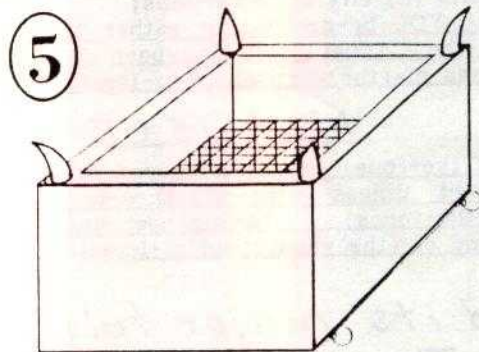
We will not find another μετὰ ταῦτα until Rev. 7:1. The Receptus Greek (KJ) has καὶ μετὰ ταῦτα, "And after these (things)", again neuter plural. The Nestle Greek (ASV) has μετὰ τοῦτο (meta touto, neuter singular), "After this". The singular seems to point out chapters 4, 5, and 6 to be a unit. We have noticed the "Jewish" setting of the throne scene in heaven and the opening of the first seal. I think we need to skip to the opening of the 5th seal to help us to understand the 4 horsemen.

Rev. 6 CT

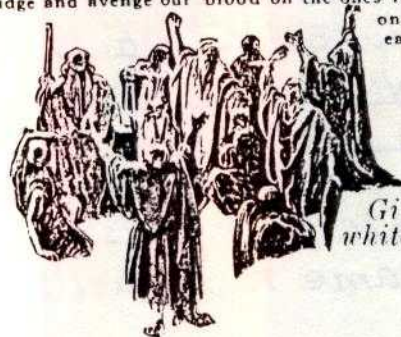
- 9 And when he-opened the fifth seal, I-saw underneath-of-the altar the souls of-the (ones) having-been-and-still-slain because-of the word of-the God and because-of the witness which they-were-having.
- 10 And they-cried with-(a)-great voice saying: Till at-what-time, the despot namely-the holy and authentic, are-you not judging and avenging our blood out-of the (ones) residing on the earth?
- 11 And (a) white stole' was-given-to-them each (one), and it was said-to-them in-order-that they-themselves-might-rest-again yet (a) little time, till also their fellow-slaves and their brothers namely-the future (ones) to-be-being-killed also as they, might fulfill (their lives?).

↷ These are Jews that cry for vengeance. (See Joel 3:3 p.6) They are given "white stoleés". (OT priest's robes. See Dict.)

👉 Review this same 9
verse on page 2 from KJ.
Stars(*) mark the same
words there as they do here.
KJ has "after this" and
"hereafter." Both places



Judge and avenge our blood on the ones residing on the earth



Given white stoleés

10 Bible Commentary

9. And when he opened the fifth seal,] In this first of the second group of Visions all is changed. We are here reminded of those who during the long conflict of the Church have suffered for Christ. The incidents revealed in the Visions of the first group prepare for the consummation, still remote, of all things. The opening of the fifth Seal, its Vision having for its object to restrain the too ardent hopes of believers, is not accompanied by any special incident; although the martyrs' cry for vengeance recalls the memory of the Lord's prediction, Matt. xxiv. 9, to which this Seal corresponds.

In Matt. 24:9 the words of Jesus are spoken to Jews - not Christians - which at that time did not yet exist. Scripture regards the entire nation of Israel as martyrs. Christian martyrs did not, as a rule, cry for revenge. (See Stephen's death Acts 7)

Ps. 44 ASV

- 22 Yea, ^{for thy sake} are we killed all the day long; We are accounted as ^{sheep} for the slaughter.
- 23 Awake, why ^{sleepest} thou, O Lord? Arise, ^{cast us not off} for ever.
- 24 Wherefore ^{hidest} thou thy face, And ^{forgettest} our affliction and our oppression?
- 25 For our ^{soul} is bowed down to the dust; Our body cleaveth unto the earth.
- 26 Rise up for our help, And ^{redeem us} for thy lovingkindness' sake.

Matt. 10 CT

5 The Jesus dispatched these twelve, having-delivered-a-message to-them, saying, Might-YOU not go-away into (a) way of-nations, and might-YOU not go-in into (a) city of-Samaritans;

6 But YOU-be-proceeding rather to the sheep, namely-the (ones) having-been-and-still-being-destroyed of-(the)-household of-Israel.

Matt. 15 CT

24 But the-(one) having-answered said, I-was not dispatched unless with-reference-to the sheep, namely-the-(ones) having-been-and-still-being-destroyed of-(the)-household of-Israel.

Here is an example of how commentaries usually refer to those under the altar. Why would Christian martyrs be separated from other Christians? Note the passage to which the commentary refers.

Matt. 24 CT

8 But all these-(things) (are) beginning of-birth-pains.

9 Then they-will-give YOU over into tribulation, and they-will-kill YOU; and YOU-will-be being-hated by all the Gentiles because-of my name.

Jer. 50 ASV

6 My people have been ^{lost} sheep: ^{their} shepherds have caused them to go astray; they have turned them away on the ^{mountains}; they have gone from mountain to hill; they have forgotten their ^{resting-place}. 7 ^{All that found them} have devoured them; and their adversaries said, We are not guilty, because they have ^{sinned against} Jehovah, the ^{habitation of righteousness}, even Jehovah, the ^{hope of their fathers}.

This prophecy has been directly fulfilled by the "church", especially the Roman Catholic Church and leaders as Martin Luther.

Jesus' purpose.

Refer again to page 9, Rev. 6:11. When John was shown these things, those under the altar were told to rest a little longer. (See Apologetics 39) In Rev. 6:11 there are two groups still being killed. Group I - fellow-slaves. (Jewish believers) Group II - their brothers. (Other Jews) (See Alford)

I believe this prophecy had its major fulfillment in the Holocaust of World War II when 6,000,000 Jews were slain. (ὅλοκαύτωμα, holokautōma, "whole burnt offering", Mk. 12:33, Heb. 10:6, 8)

I believe the 4 horsemen represent prophetically the stages through which God will answer this call for vengeance. I have inserted 2 pictures by Gustave Doré which illustrate two passages from II Maccabees where horsemen came to Israel's aid.

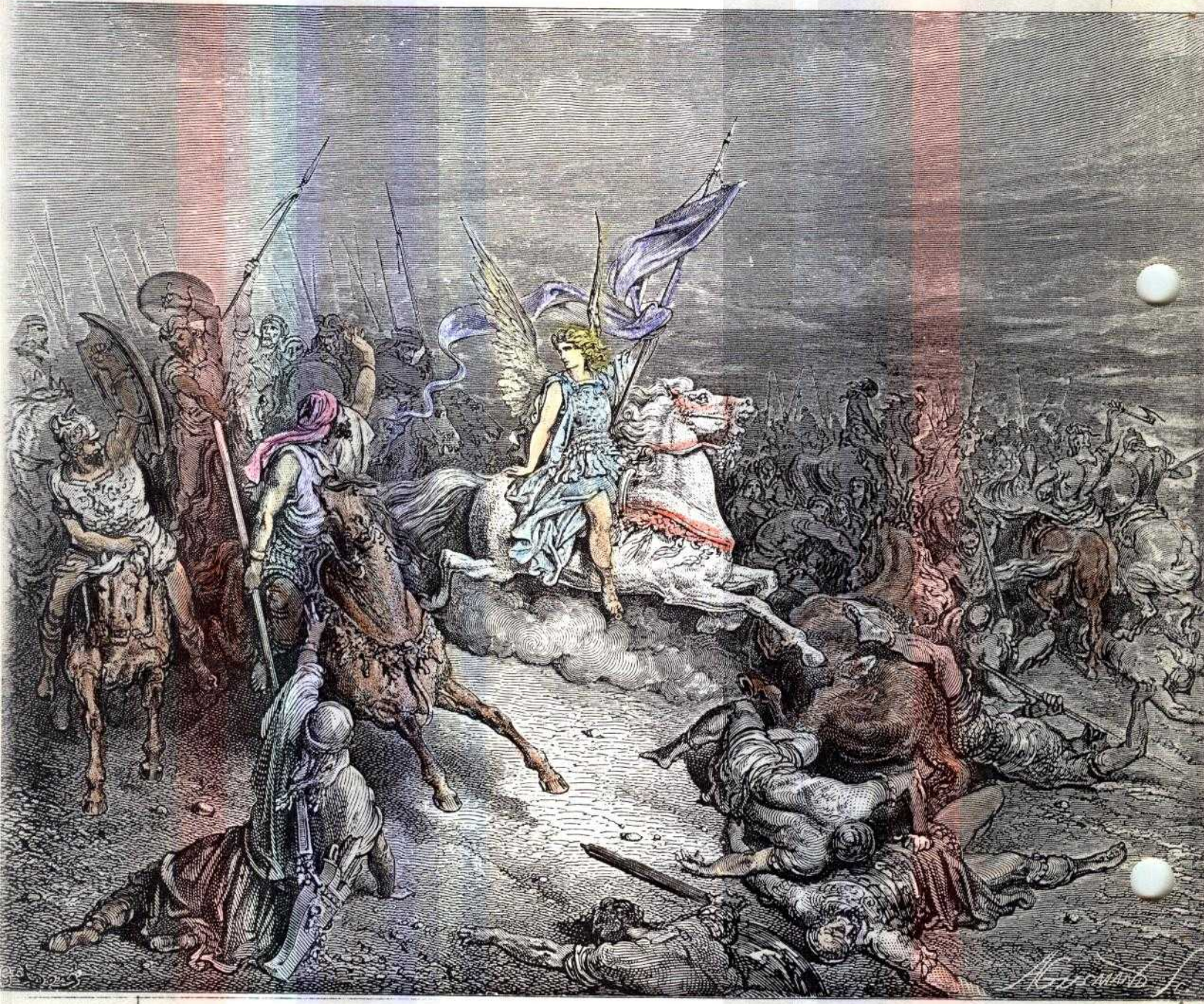
Meantime, however, as they were invoking the all-powerful Lord to keep the deposits safe and sure for the depositors, Heliodorus proceeded to execute his orders. But when he and his guards had got as far as the front of the treasury, the Sovereign of spirits and of all authority prepared a great apparition, so that all who had presumed to enter were stricken with dismay at the power of God and fainted with sheer terror. For there appeared to them a horse with a terrible rider, and it was decked in magnificent trappings, and rushing fiercely forward it struck at Heliodorus with its forefeet. And the rider seemed to be armed with a golden panoply. Two youths also appeared before Heliodorus, remarkable for their strength, gloriously handsome, and splendidly arrayed, who stood by him on either side, and scourged him unceasingly, inflicting on him many sore stripes. He dropped suddenly to the ground, and thick darkness wrapped him round, but (his guards) caught him up and put him into a litter, and carried him away—carried him who had just entered the aforesaid treasury with a large retinue and all his guard, but who was now absolutely helpless—recognizing clearly the sovereign might of God. And so he had been laid prostrate, deprived of speech owing to God's strong hand, bereft of all hope and succour. But the Jews blessed the Lord who had done marvellous honour to his own place; and the temple, which a little before had been full of terror and alarm, was filled with joy and gladness, thanks to the manifestation of the all-powerful Lord.



Japett 2

II MACCABEES 11. 5-33

Quite soon after this, Lysias, the king's guardian and kinsman and chancellor, who was seriously annoyed at what had taken place, collected about eighty thousand infantry with all his cavalry and marched against the Jews, intending to make the city a residence for Greeks, to levy tribute on the temple as on the other sacred places of the nations, and to put up the high-priesthood for sale every year; for he never reckoned with the might of God, but was puffed up with his own myriads of infantry and thousands of cavalry and eighty elephants. On entering Judaea, he came up to Bethsuron, a strong fort about five leagues from Jerusalem, and pressed it hard. Now when Maccabaeus and his men learned that he was besieging the strongholds, they and all the people wailed and wept, beseeching the Lord to send a good angel to save Israel. Maccabaeus himself was the first to take up arms, and he urged the others to join him at the hazard of their lives, in order to succour their brethren. So they sallied forth, all together, right willingly. And ere ever they had left Jerusalem, a rider appeared at their head, in white apparel, brandishing weapons of gold; and they joined in blessing God the merciful and were still more encouraged; ready now to break through not only men but ferocious beasts and walls of iron, they advanced in array with their heavenly ally—for the Lord had mercy on them. And leaping like lions upon the foe, they slew eleven thousand of their infantry, and sixteen hundred of their cavalry, and forced all the rest to flee. The majority only escaped with wounds and the loss of their arms, while Lysias himself had to save his life by a disgraceful flight.



There is an interesting statement that was made by 13 the Roman Emperor Hadrian. (A.D. 76-138)

Theological Dictionary of the New Testament. Vol. 1 p.340

2. the certainty of divine protection; cf. Tanch. תולדות 32b: "Hadrian said to R. Jehoshua (c. 90 A.D.): There is something great about the sheep (Israel) that can persist among 70 wolves (the nations). He replied: Great is the Shepherd who delivers it and watches over it and destroys them (the wolves) before them (Israel)."

Prophetic truth seems to be well known.

I do not believe that the 4 horsemen have any connection with the "church." Let us see what we can learn if these horsemen are, indeed, prophetic of God's restoration of Israel. The restoration of Israel is to follow "church" history which seems to be coming to its conclusion.

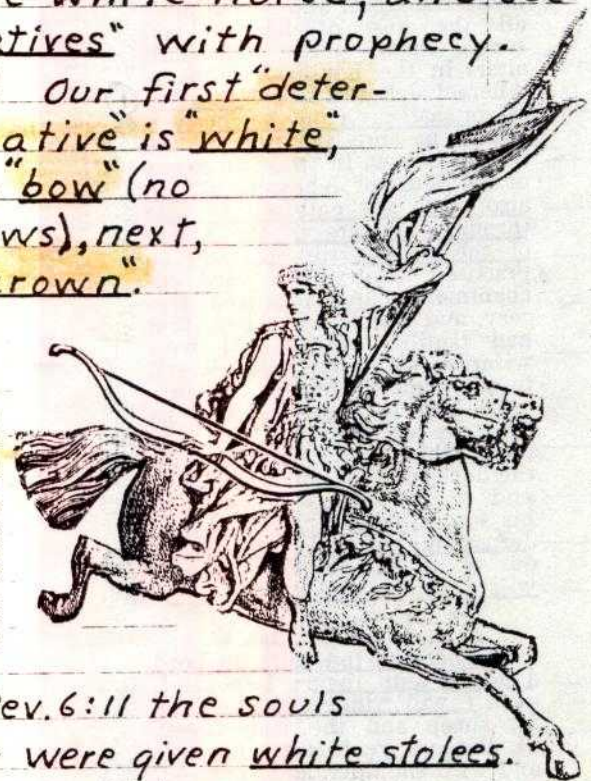
Return now to the 1st seal, the white horse, and see if we can match the "determinatives" with prophecy.

Rev. 6 CT

1 And I-saw when the lamb opened one out-of the seven seals, and I heard one out-of the four living-creatures saying as of-(a) voice of-thunder: You go.

2 And I-saw and behold (a) white horse, and the (one) sitting on it holding (a) bow, and (a) crown was-given to-him, and he-went-out having-victory and in-order-that he-might-have victory.

Our first "determinative" is "white", then "bow" (no arrows), next, (a) "crown".



Dan. 11 ASV

33 And ^{11b}they that are wise among the people shall instruct many; yet they shall fall by the sword and by flame, by captivity and by spoil, many days. 34 Now when they shall fall, they shall be helped with a little help; but many shall ^ajoin themselves unto them with ^aflatteries. 35 And some of ¹²them that are wise shall fall, to ⁷refine them, and to ⁹purify, and to make them ^awhite, even to the ⁷time of the end; because it is yet for the time appointed.

Isa. 1 ASV

18 Come now, and ^alet us reason together, saith Jehovah: ⁶though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. 19 ⁶If ye be willing and obedient, ye shall ^aeat the good of the land: 20 but if ye refuse and rebel, ye shall be ^adevoured with the sword; for the ⁷mouth of Jehovah hath spoken it.

Remember, p. 9 Rev. 6:11 the souls under the altar were given white stoles.

Heb. 8 CT

8 For finding-fault with-them he-is-saying: Behold days are-coming, Jehovah is saying, and I-shall-finish-completely upon the household of-Israel and upon the household of-Judah (a) new-quality covenant,

9 Not according-to the covenant which I-made to-their fathers in (a) day of-my having-taken-hold of-their hand to-lead them out-of (the) land of-Egypt, because they themselves remained not in my covenant, and I myself neglected of-them, Jehovah is-saying.

10 Because this (is) the covenant which I-shall-myself-covenant to-the household of-Israel after those days, Jehovah is-saying, giving my laws into their intellect, and I-shall-inscribe them on their hearts, and I-shall-be to-them with-reference-to God and they themselves will-be to-me with-reference-to (a) people.

12 Because I-shall-be propitious to their unrighteousnesses, and of their sins I (by no means) might-be still mindful.

Heb. 10 CT

16 This (is) the covenant which I-myself-shall-covenant with them after those days, Jehovah is saying: Giving my laws on their hearts, and on their intellects I-shall-inscribe them, 17 And of-their sins and their lawlessnesses I-shall by-no-means still be-mindful.

There are many verses that tell of God's bringing the Jews back into his land, a forgiven people, because of the blood of the lamb of God. The Jews have been proof of the truth of scripture.

14 I do not believe that the present form of the Israeli government is the form God intends. I believe the form God intends is a theocracy, ruled by God through his chosen king. The crown (στέφανος - stephanos) given to the white horse "rider" is indicating this. You must

ASV 2 Chron. 33

33 Manasseh was twelve years old when he began to reign; and he reigned fifty and five years in Jerusalem. 2 And he did that which was evil in the sight of Jehovah, after the abominations of the nations whom Jehovah cast out before the children of Israel. 3 For he built again the high places which Hezekiah his father had broken down; and he reared up altars for the Baalim, and made Asheroth, and worshipped all the host of heaven, and served them. 4 And he built altars in the house of Jehovah, whereof Jehovah said, "In Jerusalem shall my name be for ever." 5 And he built altars for all the host of heaven in the two courts of the house of Jehovah. 6 He also made his children to pass through the fire in the valley of the son of Hinnom; and he practised augury, and used enchantments, and practised sorcery, and dealt with them that had familiar spirits, and with wizards; he wrought much evil in the sight of Jehovah, to provoke him to anger. 7 And he set the graven image of the idol, which he had made, in the house of God, of which God said to David and to Solomon his son, "In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name for ever."

Ezk 34 ASV

20 Therefore thus saith the Lord Jehovah unto them: Behold, I, even I, will judge between the fat sheep and the lean sheep. 21 Because ye thrust with side and with shoulder, and push all the diseased with your horns, till ye have scattered them abroad; 22 therefore will I save my flock, and they shall no more be a prey; and I will judge between sheep and sheep. 23 And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. 24 And I, Jehovah, will be their God, and my servant David prince among them; I, Jehovah, have spoken it.

On page 8 I showed that there are two kinds of crowns, στέφανος - stephanos and διάδημα - diadeema. On the stamp above David is shown wearing what we would call a διάδημα.

decide whether you believe God when God says "for ever."

Ps. 9 ASV

7 But Jehovah sitteth as king for ever: He hath prepared his throne for judgment;

Ps. 29 ASV

10 Jehovah sat as King at the Flood; Yea, Jehovah sitteth as King for ever.

1 Chron 28

2 Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: as for me, it was in my heart to build a house of rest for the ark of the covenant of Jehovah, and for the footstool of our God; and I had made ready for the building. 3 But God said unto me, Thou shalt not build a house for my name, because thou art a man of war, and hast shed blood. 4 Howbeit Jehovah, the God of Israel, chose me out of all the house of my father to be king over Israel for ever.

Now don't change your mind. This was spoken by David; was he misled? Note Ezk. ch. 34 written about 400 years after David died, Was Ezekiel misled? Ezk. 37 ASV

Israeli Postage Stamp.

Sept. 24, 1969



Thus saith the Lord Jehovah: Behold, I will take the children of Israel from among the nations, whither they are gone, and will gather them on every side, and bring them into their own land; 22 and I will make them one nation in the land, upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; 23 neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them 'out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

24 And my servant David shall be king over them; and they all shall have one shepherd: they shall also walk in mine ordinances, and observe my statutes, and do them. 25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers dwelt; and they shall dwell therein, they, and their children, and their children's children, for ever; and David my servant shall be their prince for ever. 26 Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. 27 My tabernacle also shall be with them; and I will be their God, and they shall be my people.

The crown (στέφανος) is a victor's crown, often a wreath or garland given as a prize to victors in the public games. Can a crown (στέφανος) be a (βιάδηνμα) King's crown? The answer is, yes. Here,

2 Sam. 12 ASV

26 Now Joab fought against Rabbah of the children of Ammon, and took the royal city. 27 And Joab sent messengers to David, and said, I have fought against Rabbah; yea, I have taken the city of waters. 28 Now therefore gather the rest of the people together, and encamp against the city, and take it; lest I take the city, and it be called after my name. 29 And David gathered all the people together, and went to Rabbah, and fought against it, and took it. 30 And he took the crown of their king from off his head; and the weight thereof was a talent of gold, and in it were precious stones; and it was set on David's head. And he brought forth the spoil of the city, exceeding much.

Hosea 3 ASV

200 years after David's death.

4 For the children of Israel shall abide many days without king, and without prince, and without sacrifice, and without pillar, and without ephod or teraphim: 5 afterward shall the children of Israel return, and seek Jehovah their God, and David their king, and shall come with fear unto Jehovah and to his goodness in the latter days.

Jer. 30 ASV

400yrs. after David

7 Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. 8 And it shall come to pass in that day, saith Jehovah of hosts, that I will break his yoke from off thy neck, and will burst thy bonds; and strangers shall no more make him their bondman; 9 but they shall serve Jehovah their God, and David their king, whom I will raise up unto them. 10 Therefore fear thou not, O Jacob my servant, saith Jehovah; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be quiet and at ease, and none shall make him afraid. 11 For I am with thee, saith Jehovah, to save thee: for I will make a full end of all the nations whither I have scattered thee, but I will not make a full end of thee; but I will correct thee in measure, and will in no wise leave thee unpunished.

the conquered King's crown becomes the victor's crown.

(στέφανος - in the LXX) In Rev. 6:2 the one "sitting" on the white horse "was given" a crown as he was dispatched. (p.13) He was "holding" a bow. → Ps. 18 ASV

David is a man after God's heart.

1 Sam. 13:14 ASV

14 But now thy kingdom shall not continue: Jehovah hath sought him a man after his own heart, and Jehovah hath appointed him to be prince over his people, because thou hast not kept that which Jehovah commanded thee.

See also 2 Sam. 22 verses 35, 44, 45.

- 31 For who is God, save Jehovah? And who is a rock, besides our God,
- 32 The God that girdeth me with strength, And maketh my way perfect?
- 33 He maketh my feet like hinds' feet: And setteth me upon my high places.
- 34 He teacheth my hands to war; So that mine arms do bend a bow of brass. = judgment
- 35 Thou hast also given me the Mag shield of thy salvation; Star of David And thy right hand hath holden me up, And thy gentleness hath made me great.

There is certainly Bible proof that David will be here (as King of Israel.)

The crown, see above 2 Sam. 12:30. The bow, see above Ps. 18:34, brass as judgment. (Also 2 Sam. 22:35)

David is a man of war "after (God's) own heart." (1 Sam. 13:14)

The white horse "rider" has ultimate victory. The Hebrew word "magen" is translated "shield" 47x in KJ.

This "shield" is usually referred to as the "star" of David. (The 6-pointed star.) (Ps. 18:35 above.)

I conclude that the one sitting on the horse is figurative of David (who will rule Israelis) with new hearts, hence, the "white" horse. see AKI=32-33

16 The one sitting on the "white" horse is NOT David, but this "white" horse is prophetic of the restoration of the Jews as a nation under their King David as of old. I believe all of these horses have already been dispatched. There is nothing in scripture that says they will stop. Can we determine when in history these horsemen began to play their part?

Matt. 10 CT

34 Might-YOU not suppose that I-came to-cast peace upon the land; I-came not to-cast peace, BUT dagger. end side 1

Matt. 24 CT

6 But YOU-will-be-about to-be-hearing-(of) wars and reports of-wars; YOU-be-seeing YOU-are not being-alarmed for it-is-essential all-things to-come-to-pass, BUT the finish is not-yet.

7 For nation will-be-raised over nation and kingdom over kingdom; and famines and pestilences and earthquakes will-be according-to places.

8 But all these-(things) (are) beginning of-birth-pains.

9 Then they-will-give YOU over into tribulation, and they-will-kill YOU; and YOU-will-be being-hated by all the Gentiles because-of my name.

I Thes. 5 CT

1 But concerning the times and the seasons, brothers, YOU-are not having need to-be-written;

2 For YOU yourselves are-knowing-absolutely, exactly, that day-of-Jehovah thus is-coming as (a) thief in night.

3 At-the-time-that they-might-be-saying: peace and security, then sudden ruination is-standing-by-for-itself for-them as-altogether the birth-pain to-the (woman) having in womb, and they-might not flee-out.

Encyclopedia Britannica Vol. 13

THE COVENANT OF THE LEAGUE OF NATIONS

THE HIGH CONTRACTING PARTIES,

In order to promote international co-operation and to achieve international peace and security *

by the acceptance of obligations not to resort to war,

LEAGUE OF NATIONS. The creation of the League of Nations by the incorporation of the Covenant in the Treaty of Versailles and the other Treaties of Peace in 1919, was perhaps the most remarkable of all the direct results of the World War. For the text of this document see p. 832. (See also EUROPE; SECURITY.)

Isa. 66 ASV

Who hath heard such a thing?

Who hath seen such things?

Shall a land be born in one day?

Shall a nation be brought forth at once?

ISAIAH 66:8 ASV

MAY 16, 1948

➡ First, Jesus warned Israel that he came to cast a "dagger" - not "peace".

➡ Second, Jesus warned Israel of a long period of wars. (vs. 6) During these years Israel would be continuously hated. (Apologetics 14, p. 15)

But, finally, there would be a World War. (vs. 7) This W.W.I would begin the "birth-pains" of the State of Israel. (vs. 8)

➡ Paul warned that the unbelievers would "be saying" "peace and security." * "Sudden-ruination" followed. (vs. 3) W.W. II Webster's Dict.

blitz-krieg (-krēg') n. [G. < blitz, lightning + krieg, war] 1. sudden, swift, large-scale offensive warfare intended to win a quick victory 2. any sudden, overwhelming attack

↖ This was a common word as W.W. II began, "lightning-war." (See the remarks on the Holocaust pp. 9, 10)

↖ "The "white" horse is well

on the way. (see ὠδίν - ōdin in the Teaching Dictionary)

The red horse has also been active.

➡ This is a Jewish National Fund Stamp showing the partition of Palestine as proposed by the United Nations. By printing the word DOAR, which means "post" on the face of the stamp it served as a postage stamp for about six days, until Israel became a nation.



Rev. 6 CT

3 And when he opened the seal namely-the second I heard of-the second living-creature saying: You-go.

4 And another horse, red, went-out, and to-the (one) sitting on it, it-was-given to-him to-take the peace out-of the earth and in-order-that they-will-slay one-another, and a great dagger was-given to-him.



↪ Two things were given to him as he was dispatched from heaven. 1. "To take the peace out of the earth." 2. "A great dagger."

The "white" horse "rider" having started to regather Israel will continue to have victory after victory until God's Kingdom is established on earth in total victory. (Rev. 6:2 CT p. 8)

This "red" horse is said to be "another" horse. (v.4) "Another" is in Greek "ἄλλος" (allos) - in some way like the "white" horse and not inferior. I believe that this horse is like the "white" in that his "ride" continues, as the "ride" of the "white" horse, until the Kingdom is established in total victory.

The one sitting on the "red" horse is given to take "THE PEACE" out of the earth. Note the definite article. You must ask, what peace? I believe, the "peace and security" established by the League of Nations, (p.16) thus beginning W.W. II - "sudden ruination." (p.16 1 Thes. 5:3 CT) The "determinative" red, indicates blood shed. The "determinative" dagger, has before it the adjective "great". Consider at the same time the verb "to-slay", σφάττω (sphattō) - not "kill"; but to slay, slaughter, butcher. (Thayer's Lexicon) (See Rev. 5:6 p. 5, Rev. 5:12 p. 5, Rev. 6:9 p. 9 etc.)

Jer. 12 ASV

14 Thus saith Jehovah against all mine "evil neighbors, that touch the inheritance which I have caused my people Israel to inherit: Behold, I will pluck them up from off their land, and will pluck up the house of Judah from among them. 15 And it shall come to pass, after that I have plucked them up, I will return and have compassion on them; and I will bring them again, every man to his heritage, and every man to his land. 16 And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name. As Jehovah liveth; even

↪ God has stated the one condition on which his "evil land-neighbors" (τῶν γειτόνων τῶν πονηρῶν LXX) might remain in among his people Israel. Failure to meet God's condition will bring the destruction of that nation that refuses God's arrangement.

as they taught my people to swear by Baal: then shall they be built up in the midst of my people. 17 But if they will not hear, then will I pluck up that nation, plucking up and destroying it, saith Jehovah.

18 Let us again read Rev. 6:4 CT * "It-was-given-to-him to take the peace out-of the earth." ↑ "The is in the Greek.

4 And another horse, red, went-out, and to-the (one) sitting on it, *it-was-given to-him to-take the peace out-of the earth and in-order-that they-will-slay one-another, and a great dagger *was-given to-him.

"---in-order-that they-will-slay one-another"

I believe the "they" and "one-another" refer to those nations, or people, who had said "Peace and security." (p.16 After W.W.I)

This was the first task of the "red" horse rider. There were 37,000,000

Ency. Brit. Vol. 11 p. 651

casualties in W.W.I.

The 20th century witnessed great changes in the use and practice of terrorism. Terrorism became the hallmark of a number of political movements stretching from the extreme right to the extreme left of the political spectrum. Technological advances such as automatic weapons and compact, electrically detonated explosives gave terrorists a new mobility and lethality. Terrorism was adopted as virtually a state policy, though an unacknowledged one, by such totalitarian regimes as those of Nazi Germany under Adolf Hitler and the Soviet Union under Joseph Stalin. In these states arrest, imprisonment, torture, and execution were applied without legal guidance or restraints to create a climate of fear and to encourage adherence to the national ideology and the declared economic, social, and political goals of the state (see totalitarianism).

Terrorism has most commonly become identified, however, with individuals or groups attempting to destabilize or overthrow existing political institutions. Terrorism has been used by one or both sides in anticolonial conflicts (Ireland and the United Kingdom, Algeria and France, Vietnam and France/United States), in disputes between different national groups over possession of a contested homeland (Palestinians and Israel), in conflicts between different religious denominations (Catholics and Protestants in Northern Ireland), and in internal conflicts between revolutionary forces and established governments (Malaysia, Indonesia, the Philippines, Iran, Nicaragua, El Salvador, Argentina).

Terrorism's public impact has been greatly magnified by the use of modern communications media. Any act of violence is certain to attract television coverage, which brings the event directly into millions of homes and exposes viewers to the terrorists' demands, grievances, or political goals. Modern terrorism differs from that of the past because its victims are frequently innocent civilians who are picked at random or who merely happen into terrorist situations. Many groups of terrorists of Europe hearken back to the anarchists of the 19th century in their isolation from the political mainstream and the unrealistic nature of their goals. Lacking a base of popular support, extremists substitute violent acts for legitimate political activities. Such acts include kidnappings, assassinations, skyjackings, bombings, and hijackings.

In the "sudden ruination" (1 Thes. 5:3) brought on by this "red" horse rider (W.W. II), there were 50,000,000+ casualties with 68 nations involved.

* "It-was-given-to-him" occurs 2x. (ἐδόθη αὐτῷ - edothee autō) The 2nd time, attention is called to a "great dagger." I believe this 2nd phase of this horse includes terrorism, "great" because it has spread worldwide.



U.S.S.R.



1917-WORLD TERRORISM BEGINS IN RUSSIA

Encyclopedia Britannica, 1929 pp 727-9

Vol. 19

The stark historical truth is that nobody either organized or provoked the Revolution. Even when the Revolution was in full swing few persons suspected that it had actually begun.

In fact most members of the executive committee of the Soviet expected and welcomed the advent of the World Revolution and believed in the missionary character of their own.

Among the members of the Soviet's first executive committee were a few Bolsheviks who accepted Lenin's dictum that the Russian Revolution was the vanguard of the World Socialist Revolution.

Jesus said, "I-came not to cast peace, BUT dagger." Matt. 10:34 (p. 16)

Rev 6 CT

5 And when he-opened the seal, namely-the third, I-heard-of-the third living-creature saying: You-go. And I-saw, and behold (a) black horse, and the (one) sitting on it holding (a) yoke in his hand.

6 And I-heard as (a) voice in midst-of-the four living-creatures saying: (A) choenix of-wheat for (a) denarius, and three choenixes of-barley[s] for (a) denarius; and might-you not harm the oil and the wine.



↳ The rider on the "black" horse was holding (a) yoke when he was sent out.

Most Bible commentaries assume that this horse represents famine. Why?

Verse 6. - (A) "choenix of-wheat" for a denarius.

(KJ has "A measure of wheat for a penny" - an interpretation.) The word "choenix", χοῖνιξ (choenix) only occurs here (2x) in the NT, and only 3x in the LXX for the Hebrew word "bath". (בַּת) (Ezk. 45:10,11)

Ezk. 45 ASV

10 Ye shall have just balances, and a just ephah, and a just bath. 11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part of a homer, and the ephah the tenth part of a homer: the measure thereof shall be after the homer.

☞ Ephah = bath = choenix = 1/10 homer. *

Be very careful; the "homer" is not the same as the "omer". (Ex. 16:16,36)

One "omer" feeds Gesenius' Hebrew + one person a day. Chaldee Lexicon

(Ex. 16:16) "omer" → עֹמֶר plur. עֹמֵרִים - (1) i. q. עֲמִיר a sheaf, Levit. 23:10, seq.; Job 24:10. (Arabic عَمِير a bundle).

(2) a measure of dry things, containing the tenth part of an Ephah, Ex. 16:22, 32; especially 36, not to be confounded with the measure עֹמֶר, which contained ten Ephahs. "homer"

Hebrew + Chaldee Lexicon, Davies

* One "omer" is 1/10 ephah. (vs. 36)

* עֹמֶר (pl. עֹמֵרִים; r. עֲמִיר m. 1) i. q. עֲמִיר, a sheaf or bundle (Sept. δράγμα) Ruth 2, 7, Lev. 23, 10, Job 24, 10. 2) an omer (Sept. ομοίος), a dry measure of 3 1/2 quarts, equal to the 10th of an ephah Ex. 16. 16. 36; diff. from עֹמֶר which was equal to 10 ephahs Ez. 45, 12. "homer"

Therefore: * 10 "omers" =

1 "ephah" = 1 "choenix"

A denarius (δηνάριον - deenarion) was a day's wages. The "choenix" is 10 times the daily food ration; plenty

Ex. 16:16,36 ASV
16 This is the thing which Jehovah hath commanded, Gather ye of it every man according to his eating; an omer a head, according to the number of your persons, shall ye take it, every man for them that are in his tent.

36 Now an omer is the tenth part of an ephah.

Matt. 20 CT

2 But having-agreed with the workmen the day out-of (a) denarius, he-dispatched them into his vineyard.

not scarcity. The ephah is a dry measure of volume equal to a bath, the liquid measure of volume. Choenix is equated directly to the bath, indirectly to the ephah. Translators usually mistranslate ζυγός (zugos) "yoke", 6x in the NT, by "balance" in this one place. You don't weigh a choenix = bath, a liquid, maybe 8.5 gallons, on a balance.

20 Why a "black" horse? Black stands for Israel's bondage, Israel's mourning. Black is connected with death. The "yoke" also indicates bondage.

Bab. Talmud, Yoma, p. 81

'The Cell of Hewn Stone': there the Sanhedrin of Israel was sitting and judging the priests and whosoever was found unfit would put on a black dress and wrap himself in black, go out and go his way. And one in whom no blemish was found would put on a white garment, wrap himself in white, enter the Sanctuary and officiate with his brethren.

Bab. Talmud, Baba Kamma, p. 343

Eliezer Ze'era [59b] once put on a pair of black shoes and stood in the market place of Nehardea. When the attendants of the house of the Exilarch met him there, they said to him: 'What ground have you for wearing black shoes?'—He said to them: 'I am mourning for Jerusalem.'

Jesus offered his "yoke" → to Israel nearly 2000 years ago. Israel's prosperity is still ahead, and maybe not very far.

Deut. 28 ASV 13 And Jehovah will make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if thou shalt hearken unto the commandments of Jehovah thy God, which I command thee this day, to observe and to do them,

Jer. 30 ASV

7 Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. 8 And it shall come to pass in that day, saith Jehovah of hosts, that I will break his yoke from off thy neck, and will burst thy bonds; and strangers shall no more make him their bondman; 9 but they shall serve Jehovah their God, and David their king, whom I will raise up unto them. 10 Therefore fear thou not, O Jacob my servant, saith Jehovah; neither be dismayed, O Israel: for lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be quiet and at ease, and none shall make him afraid. 11 For I am with thee, saith Jehovah, to save thee: for I will make a full end of all the nations whither I have scattered thee, but I will not make a full end of thee; but I will correct thee in measure, and will in no wise leave thee unpunished.

(Jer. 12, p. 17) The black horse signals the end of Israel's diaspora and their restoration as God's people.

Zohar, Vol. III, p. 43

R. Judah opened with the words: "I am black but comely" (S.S. I. c). He said that they refer to the community of Israel, who is "black" because of her captivity,

Zohar, Vol. III, p. 69

AND HE LED THE FLOCK TO THE BACK OF THE WILDERNESS. Said R. Jose: 'From the time when Moses was born, the holy spirit never left him. He discerned by means of the holy spirit that that desert was sanctified and prepared by God as the place for Israel's acceptance of the yoke of the Kingdom of Heaven (the Sinaitic Law), therefore "He led the flock to the back of the wilderness"—not to the wilderness, as he did not wish them to tread that spot.'

Matt. 11 CT

29 YOU-lift-up my yoke upon YOU, and YOU-learn from me, because I-am meek and humble in-the heart; and YOU-will find rest-again for YOUR souls.
30 For my yoke is gracious and my little-burden lightness.

New Jerusalem Rev. 21 CT

24 And the Gentiles shall-walk-around through its light, and the kings of-the earth are-bringing their glory into it;

→ This prosperity, promised to Israel, is still future. It is, indeed, regrettable that Gentiles try to steal these promises for themselves.

→ See also p. 15. →

The scriptures contain promise after promise of the facts that God will break the "yoke" of Israel's enemies; give Israel promised prosperity in the land and send "David" back to rule.

● Note "evil" beasts. It should be quite clear that these beasts are figurative of the "evil neighbors".

EzK. 34 ASV

25 And I will make with them a covenant of peace, and will cause evil beasts to cease out of the land; and they shall dwell securely in the wilderness, and sleep in the woods. 26 And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in its season; there shall be showers of blessing. 27 And the tree of the field shall yield its fruit, and the earth shall yield its increase, and they shall be secure in their land; and they shall know that I am Jehovah, when I have broken the bars of their yoke, and have delivered them out of the hand of those that made bondmen of them. 28 And they shall no more be a prey to the nations, neither shall the beasts of the earth devour them; but they shall dwell securely, and none shall make them afraid. 29 And I will raise up unto them a plantation for renown, and they shall be no more consumed with famine in the land, neither bear the shame of the nations any more. 30 And they shall know that I, Jehovah, their God am with them, and that they, the house of Israel, are my people, saith the Lord Jehovah. 31 And ye my sheep, the sheep of my pasture, are men, and I am your God, saith the Lord Jehovah.

Israeli Stamp 1960



Micah 4:4 ASV

For 'out of Zion shall go forth the law, and the word of Jehovah from Jerusalem; 3 and he will 'judge 'between 'many peoples, and will decide concerning strong nations afar off: and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. 4 But they shall 'sit every man under his vine and under his fig-tree; and 'none shall make them afraid: for the 'mouth of Jehovah of hosts hath spoken it.

Since the one 21 sitting on the "black" horse holding the "yoke" indicates an agricultural prosperity, I believe the oil indicates indus-

trial prosperity and the wine indicates Israel's rest from her enemies. (Rev. 6:6 p.19)

Next consider the "green" horse, the last and most difficult.

Rev. 6 CT

7 And when he-opened the seal, namely-the fourth, I-heard voice of-the fourth living-creature saying: You-go.

8 And I-saw, and behold (a) green horse, and the (one) sitting above-upon it, name to-him (was) the death, and the hades was-following with him, and authority was-given to-them upon the fourth-of-the earth, to-kill with sword and with famine and with death even by the beasts of-the earth.

I believe this seal points to God's final vengeance in behalf of Israel. The "rider" represents the devil.

① Heb. 2 CT

Behold I and the children (pre-teen) which the God gave to-me.

14 Since therefore the children have-participated-and-still-participate of-blood and of-flesh, and himself in-like-manner shared-of-the same (things), in-order-that through the death he-might-render-inactive the (one) having the might-of-the death, this is the devil,

15 And he-might liberate these, as-many-as by-fear of-death were through all of-the (time) to-be-living liable of-slavery.

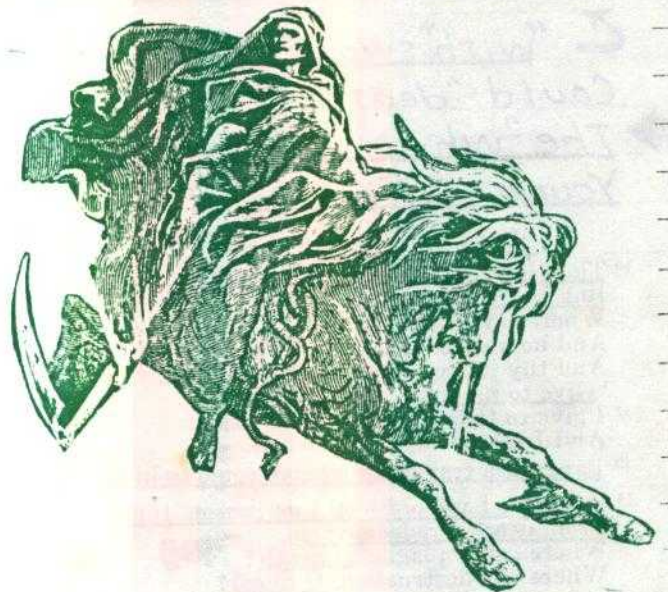
The "rider" is only loosely related to the "green" horse. He sits "above-upon it"

ἐπάνω (epanō), or maybe better, "over-above" the horse. The other riders are sitting "on" (ἐπί-epi) the horses. "Green"-χλωρός (chlōros) is used for the color of grass and other vegetation.

Isa. 35 ASV

35 The 'wilderness and the dry land shall be glad; and the 'desert shall rejoice, and blossom as the 'rose.

In relation to Israel, the end result completes their redemption. But Satan will lead his forces for



② 1 Cor. 15 CT

26 The death is (the) last enemy being-rendered-inactive; for he-subjected all-things under his feet.

③ Rev. 20 CT

13 And the sea gave the dead (ones), namely-the (ones) in it, and the death and the hades gave the dead (ones), namely-the (ones) in them, and they-were each judged according-to their works.

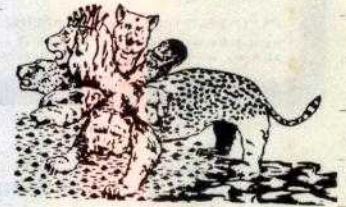
14 And the death and the hades were-cast into the lake-of-the fire. This is the death, namely-the second, the lake-of-the fire.

22 the last attempt against Israel. Let us look at Hades in a more realistic picture than on the cover of this Apologetic. "The death and the Hades was following."



Rev. 6:8 CT
 authority was given to them upon the fourth of the earth, to kill with sword and with famine and with death even by the beasts of the earth.

Satan's world powers. (Rev. 13)



↳ "with" sword (war), famine, death, "BY" →

Could "death" refer to chemical and biological warfare?

➔ The "white" horse rider has final victory. (Rev. 6:2 p. 13) ←

Young's Literal Trans.

Ezk. 37 ASV

Isaiah 34 ASV

Hosea 13:14

¹⁰ Thou hast destroyed thyself, O Israel, But in Me is thy help, Where is thy king now— And he doth save thee in all thy cities? And thy judges of whom thou didst say, 'Give to me a king and heads?'
¹¹ I give to thee a king in Mine anger, And I take away in My wrath. ☆
¹³ Pangs of a travailing woman come to him,
¹⁴ From the hand of Sheol I do ransom them, From death I redeem them, Where is thy plague, O death? Where thy destruction, O Sheol?

¹² Therefore prophesy, and say unto them, Thus saith the Lord Jehovah: Behold, I will open your graves, and cause you to come up out of your graves, O my people; and I will bring you into the 'land of Israel.

34 Come near, ye nations, to hear; and hearken, ye peoples; let the earth hear, and the fulness thereof; the world, and all things that come forth from it. ² For Jehovah hath indignation against all the nations, and wrath against all their host: he hath utterly destroyed them, he hath delivered them to the slaughter. ³ Their slain also shall be cast out, and the stench of their dead bodies shall come up; and the mountains shall be melted with their blood.

"The whole house of Israel" (Ezk. 37:11 ASV)

Sheol = Hades

"dagger" (μάχαίρα)

☆ Hardly grounds for saying that God loves everybody.

⁵ For my sword hath drunk its fill in heaven: behold, it shall come down upon Edom, and upon the people of my curse, to judgment. ⁶ The sword of Jehovah is filled with blood. ☆

⁸ For Jehovah hath a day of vengeance, a year of recompense for the cause of Zion. ☆

White horse

W.W.I

Red horse

W.W.II

Black horse

Israel's "yoke"

broken.

Green horse

Final Conflict.

¹⁶ Seek ye out of the 'book of Jehovah, and read: "no one of these shall be missing, none shall want her mate: for my mouth, it hath commanded, and his Spirit, it hath gathered them. ¹⁷ And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever; from generation to generation shall they dwell therein.

Isaiah 35 ASV

⁴ Say to them that are of a fearful heart. Be strong, fear not: behold, your God will come with vengeance, with the recompense of God; he will come and save you. ☆

