Apologetics is the branch of theology having to do with the defense and proofs of Christianity.

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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 prophesied 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. (*)

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) rights 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;

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.

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 (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 heavenliness.

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

Rev. 4 KJV

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 shew thee things which must be hereafter." (Rev. 4:1)

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 refers to 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) I 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 μετὰ τὰ ῥήματα (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 μετὰ τὰ ῥήματα 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."
Revelation 4:1-11

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 an 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.

Colossians 1:16

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 the darkness and be 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-birth 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;

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 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.)
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 under the earth was able to open the little-book nor to be looking at it.
4 And I was weeping much, that no 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.

Hosea 5 ASV

14 For I will be unto Ephraim as a lion, and as a young lion to the house of Judah; 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 iniquity, and seek my face; in their affliction they will seek me early.

Hosea 11 ASV

8 How shall I give thee up, Ephraim? how shall I cast thee out, Israel? how shall I make thee as Admah? how shall I set thee as Sodom? 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 into the midst of my people.

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 shown by the constellation Hydra in the heavens.

HYDRA

1965

Inscription: "The 25th Zionist Congress".


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

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.

Revel 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.
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 Sion 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 sulfur 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 scenes. He is seen standing on mount Sion.

The 144,000 are firstfruit; therefore, Jews from the early church. (See ἀπορριπτα, aparripte, in the Dict. especially James 1:18)

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

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 manifested.

5 And after these things I saw and the sanctuary of the tabernacle of the testimony in the heavens was opened.
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-calling 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 plagues, 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 (a) 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 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 ἀξίον (arnian). 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.

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 saved 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 until 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.
I, like many others, have guessed at who this rider is or represents. With further attention 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 victor's crown, not a ruler's crown, σταυρος (diadema), "diadem." 5. "He went out having-victory (γνάθη - nikēn) (as he was proceeding—a present participle) and in order that he might have victory." (γνάθη - nikēesee - 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.
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 trans-
lation 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 τῶν (meta tōn, 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?).

2 These are Jews that cry
for vengeance. (See Joel 3:3 p. 6)
They are given "whites stōleis".
(OT priest's robes. See Dict.)
Bible Commentary

9. And when he opened the fifth seal, I seen the first part 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)

Jer. 50 ASV

6 My people have been *lost* sheep; their shepherds have caused them to go astray; they have turned them away from the mountains; they have gone from mountain to hill; they have forgotten their resting-place. All that found them have devoured them; and their adversaries mocked them. We are not guilty, because they have turned 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, Heliocorus 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 fainting 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 Heliocorus with its forefront. And the rider seemed to be armed with a golden panoply. Two youths also appeared before Heliocorus, 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.
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 Maccabæus 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. Maccabæus 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 the Roman Emperor Hadrian. (A.D. 76-138)


2. The certainty of divine protection: cf. Tanch. 32b: "Hadrian said to R. leshoues (c. 90 A.D.): "There is something great about the sheepsIsrael" 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)."

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 1 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 1 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.

Dan. 11 ASV

33 And they that are wise among the people shall instruct many; yet they shall fall by the sword and by fire, by captivity and by spoil, day after day. 34 Now when they shall fall, they shall be helped with a little help; but many shall 1 join themselves unto them with 1 flattery. 35 And some of those that are wise shall fall to refine them, and to 1 purity, and to make them 1 white, even to the 1 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: though your sins be as scarlet, they shall be as 1 wool; though they be red like crimson, they shall be as 1 wool. 19 If ye be willing and obedient, ye shall be as 1 sheep, though ye refuse and rebel, ye shall be 1 devout of 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.

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-minded.

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.
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 (κράτας - stephanos) given to the white horse "rider" is indicating this. You must decide whether you believe God when God says "for ever."

Ps. 9 ASV
1 But Jehovah sitteth as king for ever (אֲדֹנָי יְהוָה יְהֹוָה יֵכְסֵד לְאָדֹנֵי יִתְגַּלְגְּלֵךְ יְהוָה יְהוָה יֶתְגַּלְגְּלֵךְ יֵכְסֵד לְאָדֹנֵי יִתְגַּלְגְּלֵךְ יְהוָה יְהוָה יֵכְסֵד לְאָדֹנֵי יִתְגַּלְגְּלֵךְ יְהוָה יְהוָה יֵכְסֵד לְאָדֹנֵי יִתְגַּלְגְּלֵךְ יְהוָה יְהוָה יֵכְסֵד L
10 Jehovah sitteth as King at the

Ps. 29 ASV
2 Plead: You Jehovah sitteth as King

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

Ezek. 34 ASV
20 Therefore thus saith the Lord Jehovah unto them: Behold, I, even I, will bring forth my flock, and I will judge between the sheep and the goat. 21 Because ye thrust with side and with shoulder, and push all the diseased with your horns, till I have scattered them abroad; 22 therefore will I save my flock, and they shall no more be a prey; and I will judge between the sheep and the goat. 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. 1. Jehovah, have spoken it.

On page 8 I showed that there are two kinds of crowns, κράτας - stephanos and σιάδσμα - diadeema. On the stamp above David is shown wearing what we would call a σιάδσμα.
The crown (κατάφατος) is a victor's crown, often a wreath or garland given as a prize to victors in the public games. Can a crown (κατάφατος) be a king's crown? The answer is, yes. Here, the conquered king's crown becomes the victor's crown. (κατάφατος - 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.

David is a man after God's heart.

1 Sam. 13:14 ASV

For he is a man of war, after God's own heart. (1 Sam. 13:14)

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.
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 DANGER. 

Matt. 24 CT

6 But you will be about to hear of wars and rumors of wars; BE SEEING YOU are not being alarmed for it is essential all things to come to pass, BUT the end is not yet. 
7 For nation will be raised against nation, and kingdom against 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 hated by all the Gentiles because of my name.

1 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, in fact, that day of the Lord is coming as a thief in the night. 
3 At the time that they might be saying: peace and security, then sudden ruination is standing by for itself—thermals—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
Rev 6:2 CT

3 And when he opened the second seal I heard the voice 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 take the peace out of the earth and in order that they will slay one another, and a great sword was given to him.

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

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.9)

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,' σφάτω (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 12:9 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, that as they taught my people to swear by false gods, shall they also swear by my name; and they shall say, 'The Lord liveth.' even Jehovah.
Let us again read Rev. 6:4 CT

4 And another horse, red, went out, and to-the (one) sitting on 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 casualties in W.W.I.

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 - edothe auto) 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.

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)
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 choinixes of barley for (a) denarius; and might you not harm the oil and the wine.

7 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.

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

Ezk. 45 ASV

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"

(Ex. 16:16) "omer" = אֹרֶם (pl. אֹרֶם; r. וּרְמָה). m. 1) i. q. אֹרֶם a sheaf or bundle (Sept. δὲφία, μᾶς. Ruth 2, 7, Lev. 23, 10, Job 24, 10.

2) an omer (Sept., ροῦμον), a dry measure of 3⅔ quarts, equal to the 10th of an ephah Ex. 16, 16, 38: diff. from אֶפֶן which was equal to 10 ephahs Ex. 45, 12. "homer"

Matt. 20 CT

2 But having accepted 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.
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 whoever was found unfit would put on a black dress and wrap himself in black to 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

Eleazar Zara [508] once put on a pair of black shoes and stood in the market place of Nehardea. When the attendants of the house of the Exarch 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 them their bondmen; and he shall serve Jehovah their God, and his 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 I will lead thee out of the land of thy 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 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." (1 S. 4, 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 second appearance of the voice of the Kingdom of Heaven (the Sinaic 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 heart; and you will find rest for your souls.

30 For my yoke is easy and my burden light.

New Jerusalem Rev. 21 CT

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

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 wood. 26 And I will make them and the places round about my hill a blessing: and I will cause the showerer to come down upon them at my 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 your yoke, and have delivered them out of the hand of those that made bondage 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 plant for renown, and they shall be no more consumed with the nations any more. And they shall know that I am Jehovah, their God am I with them, and that they, the house of Israel, are my people, saith Jehovah.

31 And ye, my sheep, the sheep of my pasture, are men, and I am your God, saith Jehovah.
Micah 4:4 ASV

For out of Zion shall go forth the law, and the word of Jehovah from Jerusalem; and he will judge between many peoples, and will decide concerning strong nations afar off; and they shall bear 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. 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 industrial 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" (ἐπὶ-epi) the horses. "Green-χλωρός (chloros) is used for the color of grass and other vegetation.

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.

Isa. 35 ASV

35 The wilderness and the desert shall be glad, and the desert shall rejoice; and blossom as the lily. In relation to Israel, the end result completes their redemption. But Satan will lead his forces for
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.

"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.

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 me a king and heads!' I gave 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 are thy plague? Where? Where thy destruction? O Sheol?

Ezek. 37 ASV

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

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

Sheol = Hades "dagger" (μάχαιρα) ♠

Hardly grounds for saying that God loves everybody.

White horse W.W.I

Red horse W.W. II

Black horse Israel's "yoke" broken.

Green horse Final Conflict.
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 prophesied 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. (*)

Matthew 22:1
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.

Matthew 26:63
63 But the Jesus was being still. And having answered the chief-priest said to him, 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 22:67
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 now the son of the MAN will be sitting out of (the) rights of the power of the God.

Colossians 3:1
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;

Ephesians 1:19
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, which he has operated and still operates in the Messiah having raised him out of dead (ones), and having seated (him) in his right hand in the heavens.

Revelation 3:21
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.
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 KJV**

*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 shew thee things which must be hereafter."

2 And immediately I was in the spirit: and behold, a throne was set in heaven, and one sat on the throne.

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 refers to 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 μετὰ τὰ τάφρα (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 22, 24, 25, 33, 34, 35 etc.) The next expression μετὰ τὰ τάφρα 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" 7 x. John, the apostle, was weeping because no one was found "worthy" to open the "little-book" or even "to be looking at it."
Revelation 4:1-5

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 nois 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 with in 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 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-seen 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 are not weeping: behold the lion named 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 shown 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 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 iniquity and seek my face; in their affliction they will seek me early.

Hosea 11 ASV

8 'How shall I give thee up, Ephraim? how shall I cast thee out, Israel? how shall I make thee as Admah? how shall I set thee as Sodom? My heart is turned within me, my compassion is 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.

They shall walk after Jehovih: who will roar like a lion: for he will roar, and the children shall tremble from the west. 11 They shall come trembling as a bird out of the东风, and as a dove out of the land of Assyria: and I will make them to dwell in their houses, saith Jehovih.
Thus far, I have shown Jesus waiting on the throne 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 ἄγνος (ámnos), translated “lamb” in the KJV, is translated “lamb-sacrifice” in the CT in order to keep it distinguishable from the word ἀμνὸς (arnion) also translated “lamb” in the KJV. Everytime we think of Jesus as “the lamb of God,” we think of the “sacrficed lamb.” This word ἄγνος (ámnos) 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 ἄγνος (ámnos) but as ἀμνὸς (arnion). Perhaps, we should use the translation “ram”? (L+S)

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

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

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.

Acts 8 CT

32 But the content of the scripture which he was reading was this: As (a) sheep upon slaughter he was-laid, and as (a) lamb-sacrifice in-presence of the (one) sharing 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-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-clain 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 under-earth 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.

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.

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

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

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

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 


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

Rev. 14: 1-3

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.
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 palls, the (ones) bearing 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 sun nor of moon, in order that they might appear for it; for the glory of the God enlightened it, and its lamp (a) 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 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 ἄπλων (arnion). The last uses 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 "statues" of the Old Testament. See the Dictionary under ἴκαίομα (dikaiòma) 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 gained 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 in the way on springs of waters of life; and the God will obliterate every tear out of their eyes.
I, like many others, have guessed at who this rider is or represents. With further attention 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, Σάδμα (diadema), "diadem." 5. "He went out having victory (γνώκη - nikën) (as he was proceeding - a present participle) and in order that he might have victory." (γνώκη - nikëse - 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.
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 τὰ ὅπως, 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 τὰ ὅπως until Rev 7:1. The Receptus Greek (KJ) has καὶ μετὰ τὰ ὅπως, "And after these (things)", again neuter plural. The Nestle Greek (ASV) has μετὰ τὸ ὅπως (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 what time, the despotic namely-the holy and authentic, are you not budding and avenging our blood out of the (ones) residing on the earth?
11 And (a) white stole were 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).
2 These are Jews that cry for vengeance. (See Joel 3:3 p.6). They are given "whites stolees". (OT priest's robes. See Dict.)
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 24:8-9
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.

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)

Psa 44 ASV
22 Ye are our shead Jacob; we are our shepherd for our sake.
We are our shepherd for our sake.
23 A ransom for our life, for our soul, O Lord.
Arise, cast us not off for ever.
24 For we are cast upon thee for help; for thee wilt hear us, O Lord.
And hast thou for ever forgetteth our affliction? and our oppression?
25 For our soul is bowed down to the dust: our body claveth unto the earth.
26 Rise up for our help, and redeem us for thy loving-kindness sake.

Jer 50:5 ASV
6 My people have been as sheep are killed by the butcher; the 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 rest in the wilderness.
7 All that found them have devoured them; and their adversaries said, We are not guilty, because they have been snared against Jehovah, the habitation of righteousness, even Jehovah, the hope of their fathers.

Matt. 10:15 CT
5 The above 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 (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. 15:24 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.

Matt. 16:21 CT
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Matt. 15:24 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.

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. (Δολοκαυτώμα, 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.
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 Bethsura, 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 the Roman Emperor Hadrian. (A.D. 76-138)


2. the certainty of divine protection: cf. Tanch. xvi.32b: "Hadrian said to R. Joshua (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)."

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 of the seven seals, and I heard one of the four living creatures saying as of a (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.

Dan. 11 ASV

33 And they that are wise among the people shall instruct many; yea, they shall fall by the sword and by famine, by captivity and by destruc-
tion of days. 34 Now when they shall fall, they shall be helped with a little help; but many shall join themselves unto them with futility. 35 And some of the wise shall fall to refine them, and to make them pure, 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: though 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.

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 lawlessness 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.
I do not believe that the present form of the Israelite government is the form God intends. I believe the form God intends is a theocracy, ruled by God through his chosen king. The crown (τρίαυον - Stephanos) given to the white horse "rider" is indicating this. You must decide whether you believe God when God says "for ever."

Ps. 9 ASV
1 But Jehovah sitteth as king for ever.
2 He hath prepared his throne for judgment; Ps. 29 ASV
10 Jehovah sat as King at the
2 Flood:
Jehovah sitteth as King for ever.

1 Chron 28
1 Then David the king stood up upon his feet, and said,
2 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.

Ezk 34 ASV
20 Therefore thus saith the Lord Jehovah: Behold, I even I, even I will bring again the sheep of Israel from the countries whither they are gone; and I will gather them out of one place unto another, and I will bring them into their own land; 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 own works, 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: and they shall be my people, and I will be their God.

Ezk 37 ASV
22 And my servant "David shall be their prince for ever."

On page 8 I showed that there are two kinds of crowns, τρίαυον - Stephanos and διάδημα - diadeema. On the stamp above David is shown wearing what we would call a διάδημα.
The crown (καθαρός) is a victor's crown, often a wreath or garland given as a prize to victors in the public games. Can a crown (καθαρός) be a (καθαρός) King's crown? The answer is, yes. Here, the conquered King's crown becomes the victor's crown.

(καθαρός - 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.

David is a man after God's heart.

1 Sam. 13:14 ASV

I 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.

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 judgement. (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 KJV. 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 Israel) with new hearts, hence, the "white" horse.
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.

Matt. 24 CT

6 But YOU—will-be-about to be-seeing—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 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 Yehovah 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

The "white" horse is well on the way. (see w. Siv-odin in the Teaching Dictionary)

The red horse has also been active.
And when he opened the first seal, I heard a voice of one of the four living creatures saying, "Go to the four corners of the earth and report this message--the nations should gather to make war, but they will not gain victory."

And another angel, who looked like a man, dressed in a robe dipped in blood, was given a golden sistrum. He was told, "Go to the nations and gather them for the battle." He had a sword dripping with blood.

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" 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. 9) Another is in Greek "άλλος" (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) (Hebrews 5:13) The "determinative" red, indicates blood shed. The "determinative" dagger, has before it the adjective "great." Consider at the same time the verb "to-slay," σφατατ (sphatō) - 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. 13 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 γείτωνων τῶν πολεμάρχων ἐκκλησίας) 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.
Let us again read Rev 6:4 CT

And another horse red went out, and one sitting on it was given to him, to take the peace out of the earth and to kill one another for he will slay one another, and a great sword was given to him.

--- "It was given to him to take the peace out of the earth." (Rev 6:4)

The is in the Greek.

I believe the "they" and "one another" refer to those nations, or people, who had said "Peace and security." (p. 16 After WW. I) This was the first task of the "red" horse rider. There were 31,000,000


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 automated weapons and compact, electrically detonated explosives gave terrorists a new mobility and lethality. Terrorism was adopted as virtually a state policy, though an acknowledged 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 been 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 of the 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.

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)
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) chōênix of wheat for (a) denarius, and three chœniêces of barley[es] for (a) denarius; and might ye not harm the oil and the wine.*

7 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) chōênix of wheat* for a denarius.

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

Ezk. 45:4 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.

Hebrew + Chaldean Lexicon, Davies

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

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

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 20:1 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. Chōênix 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 chōênix = bath, a liquid, maybe 8.5 gallons, on a balance.
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 whoever 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
Elizer Zer's father put on a pair of black shoes and stood in the market place of Nehardea. When the attendants of the house of the Exarch met him there, they said to him: "What good 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 Jehovah will make thee his heir, and shall take thee on all the good of the fruit of the land, and thou shalt eat of the abundance of the land; thou shalt eat in satiety and be full. 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 people shall serve Jehovah the God, and his king, whom I will raise up unto them. 9 Thou shalt be his priests, and he shall be thy God; 10 And I will save thee from among all thy people, whom I have scattered among the nations, and will send thee unto them for a witness. 11 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, nor will I correct thee in measure, and will in no wise leave thee unpunished.

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."

(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." (Sh. 5, 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 service, of the voice of the King 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:

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 upon them, and the cassia and the hyssop; 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, nor shall they be cut off out of their land, neither shall anyone take away their land, neither be 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.

And ye, my sheep, the sheep of my pasture, are men, and I am your God, saith the Lord Jehovah.
Micah 4:4 ASV

For 'out of Zion shall go forth the law, and the word of Jehovah from Jerusalem; 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. 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.

Micah 4:4

Since the one sitting on the "black" horse holding the "yoke" indicates an agricultural prosperity, I believe the oil indicates industrial 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 a voice of the fourth living creature saying: You go.
8 And I saw, and behold the (a) green horse, and the (one) sitting 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.

2 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 partaken and still partake of blood and of flesh, and himself in like manner shared of the same (things), 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 (chłōros) 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 lily.
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."

Satan's world powers. (Rev. 13)

Could "death" refer to chemical and biological warfare? The "white" horse rider has final victory. (Rev. 6: 2 p. 13)

Young's Literal Trans.

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.

"with" sword (war), famine, death, "BY" ➔

Ezek. 37 ASV
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.

The whole house of Israel. (Ezk. 37: 11 ASV)
Sheol = Hades "dagger" (vàxàvàp)

☆ Hardly grounds for saying that God loves everybody.

White horse
W.W. I

Red horse
W.W. II

Black horse
Israel's "yoke" broken.

Green horse
Final Conflict.

Isaiah 34 ASV
34 Come near, ye nations to hear; and hearken, ye peoples: "let the earth hear, and the fulness thereof; the world, and all that is therein, come forth from it. 2 For Jehovah hath a day of vengeance, a year of recompense for the cause of Zion.

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 in my month, 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
8 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."