

THE REVELATION TO JOHN

INTRODUCTION

1. Chapter 6 begins the judgments imposed against –V operating under the Satanic conspiracy to establish a one world government, rulership and physical oppression of planet earth in lieu of its rightful heir and King.
2. The judgments are as imposed by the high court of God under *rei vindicatio* to facilitate the actions necessary for the legitimate Kinsman Redeemer to physically remove the illegitimate squatter and his family from control over creation. Cp.Mat.25:31-33, 41-46
3. In turn, these judgments will result in Christ's repossession and occupation of planet earth on behalf of all of God's legitimate heirs and in accordance to His will and testament. Mat.25:31-33 cp. vs.34
4. Further, these judgments are necessary in light of the fact that Satan and his followers are unwilling to honor the Divine testament of God, return to Christ that which is legitimately His, and must be forced off the premises (looking at God's overruling will).
5. As one might expect, there is a great deal of further theological digression as one approaches the events that are recorded in Rev.6-19.
6. Some interpreters conclude that the judgments pictured by the seals, trumpets and bowls do not depict a sequence of future historical events, suggesting that they symbolize and are co-terminus with the events of chapter 5.
7. In other words, they declare that John is making a theological point with his writing at the end of the 1st Century AD, and not really making any historical predictions about the future.
8. Many such interpreters hold to the false view of imminence (the fallacious notion that Christ could have returned at any time) and state that we cannot know how bad things are (since we don't have any objective scale for measuring evil in the world) and these events could happen now or could have happened at almost any time in the past.
9. It is prudent here to recap the four main schools of interpretation that have surfaced in the historic attempts to explain the meaning of this book.
10. The 1st is the preterist school that regards the Revelation as descriptive of the historic conditions of the Asian churches at the end of the 1st century AD.
 - A. The book of Revelation is then designed to use veiled language to describe the events of John's time in order to encourage believers in their time of persecution.
 - B. This has the obvious disadvantage of limiting the relevance of the content to that period of history only, since it is in no way predictive of the future.
 - C. Babylon and the beasts refer to Rome; while the woman in chapter 12 refers to the persecuted Church (this school makes the Church the fulfillment of Israel).
 - D. The various judgments are simply representations of natural calamities that occurred within the lifetime of John.
 - E. This approach certainly does not do any justice to the predictive elements that we find in this book, almost ignoring the fact that Christ did not return as predicted.
 - F. However, while we would recognize that contemporary events at the time of writing were important for its readers to understand the imagery, much of Revelation either interprets itself, or is interpreted by other sections of the Scripture.

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11. The 2nd type of interpretation is the historicist position that assumes that the Book of Revelation depicts the entire course of Christian history from the time of the writer until the consummation of the plan of God.
 - A. The various seals, trumpets, and bowls are regarded as chronologically successive, marking significant stages in the development of the Church.
 - B. Therefore, with this method people will try to make sections of Revelation fit in with specific historical events of the Church age.
 - C. This view gained stature during the Reformation since it identified the Pope as the beast and the false prophet as the Catholic Church.
 - D. This position is untenable because there will be (has been) a wide variation of interpretations through the ages, and one interpretation may be proven to be in error by subsequent events. *In fact, as many as 50 different views have evolved, based on the historical context of the expositor.*
 - E. Further, this view seldom recognizes anything of the Church outside of Europe, concerning itself mainly with the period of the Middle Ages and the Reformation, having little to say about things that have developed since 1500 AD.
 - F. This position argues that the book begins with the time of John and ends with the eternal state, demanding the natural progress of the book must concern itself with intervening events.
 - G. This view too holds to the premise that the Church is true Israel.
12. The 3rd form of interpretation is called the futurist and assigns all of the Revelation after the 3rd chapter as post Church Age.
 - A. This view sees the letters to the churches of Asia as being representative of seven distinct types of churches that are on the planet at any given time in the Church Age.
 - B. It views the rapture as occurring at the end of the Church age, which event is signified by the translation of John from the earth to Heaven. Rev.4:1
 - C. The events of Rev.6-19 then belong to Daniel's 70th week, a period of history when the Church has been removed as God's instrument and Israel has resumed her place.
 - D. This accounts for why the term **church** is used nineteen times in the first three chapters, and is not mentioned again through chapter 19.
 - E. Therefore, none of the actions that are depicted during chapters 6-19 are applicable to the present time; it is really a preview of the final seven years just before the Second Advent.
 - F. This view is more accurately called the *mostly-futuristic* view, since it allows for historical fulfillment in chapters 2 and 3, but looks to the future for the fulfillment of events beyond chapter 4.
 - G. This view allows for the application and interpretation of symbols, but with a strict hermeneutic of comparing Scripture with Scripture, and not just with current events.
 - H. The major weakness of this school is that they tend to advocate a false view of imminence, resulting in the rejection of the ability to accurately identify the rapture generation.
13. The last general school of interpretation is called the idealist, which assumes that the visions of this book are not literal at all.

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- A. The visions simply represent the general conflict between good and evil, using figures that would have been familiar to Jews and Christians of the 1st century.
 - B. This indicates that the book is applicable to all ages of the Church, since it really belongs to none of them.
 - C. Many of the people that accept the idealist view fall into the theological category of amillennialism, the belief that there is no bodily return of Christ to planet earth to inaugurate His 1000 year reign.
 - D. Some have recognized that this type of approach is much newer than some of the other approaches and very difficult to distinguish from the allegorical interpretations from Alexandria, since the symbols are spiritualized rather than interpreted as literal. (Clement and Origen)
14. For reasons that were discussed in the introduction to this book, the historicist and idealist views are untenable, although each may have certain points in their approach that are valid.
 15. The preterist method of interpreting the book cannot adequately deal with the text as a prophetic piece whose many prophecies simply cannot be matched with any known fulfillment in the author's lifetime.
 16. The association of the book with Jewish apocalyptic materials, while having some truth to it, is not completely adequate and remains an unreasonable ground for rejecting the futuristic aspects of the book.
 17. As discussed previously, the outline for this book is based on the actual outline that was provided in Rev.1:19: *the things which you have seen* (Rev.1); *the things which are* (Rev.2-3); *the things which will be after these things* (Rev.4-22).
 18. The last and major portion of Revelation begins with chapter 4; but as mentioned previously, chapters 4 and 5 are designed to provide us with a prologue to the events of chapters 6-19.
 19. They provided the heavenly perspective to the judgments that are about to be unleashed on the Devil's world, while chapter 6 begins viewing the judgments as they occur on planet earth.
 20. These chapters concern the judgments and players involved in the events that comprise Daniel's 70th week, a period of time covering exactly seven years.
 21. Therefore, we must recognize this fact and harmonize the events recorded in chapters 6-19 with that period of seven years and seek to place each event or person in the proper place.
 22. This is the challenge of these chapters that may be likened to a puzzle with the frame complete and the exegete must put the pieces in the proper place to complete the picture.
 23. Accordingly, as Ryrie has pointed out: *"There is no problem in outlining the events of these chapters; the difficulty comes in determining the sequential order of those events, particularly the relation of the three series of judgments to each other. Do the judgments of the seals (Rev. 6), and of the trumpets (Rev.8-9) and of the bowls (Rev.16) follow each other in succession, or do the trumpets and/or the bowls recapitulate the judgments of the seals with greater intensity? In other words, do the trumpet and bowl judgments follow the seals as different and distinct judgments or do they picture the same judgments?"*

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24. The fact is that they are unfolded for us in a chronological sequence since that is the normal manner in which we give and receive information; however, there is some overlapping of information with respect to certain judgments since they are not momentary, but cover various lengths of time.
25. One example of this is the fact that most interpreters rightly recognize that the 6th trumpet (Rev. 9:13ff) is related to the 6th bowl in some fashion. Rev.16:12
26. The seven seals contain the elements of the whole scroll, indicating that there is a sort of telescoping effect as these judgments are unveiled.
27. Further, as we progress through the seven years of Daniel's 70th week, these events not only become more intense and damaging to mankind, they occur in more rapid-fire succession.
28. This does not mean, as some commentators have claimed, that these three successive series of judgments (the seals, trumpets, and bowls) are a recapitulation of the same event(s).
29. Therefore, while the three sets of seven judgments form the chronological basis for this book, there is obviously other parenthetical information that is contained in the digressions.
30. These digressions provide us with information that is not related to the chronological flow of this book at all, and each must be evaluated as to the time of its occurrence and the extent of time in view.
31. The parenthetical information is not arranged in chronological order; each revelation is designed to deal with a specific period of time, or spotlight some significant event/personage within the period of Daniel's 70th week.
32. For instance, in chapter seven we are introduced to the 144,000 Jews, who are sealed at the outset of Daniel's 70th week, but we immediately encounter those Gentiles after Daniel's 70th week that had lived as believers during the last 3½ years. Rev.7:14
33. One should then recognize that John records this in a manner similar to a conversation; beginning at a point in history, moving forward, backtracking and recording other information that is germane before moving ahead, and then continuing the chronological flow of the story.
34. Further, one must recognize that this information was communicated in the order that it is recorded; therefore, it is here in the sequence that God desired for it to be.
35. In summary, it is important to recognize that the information in chapters 6-19 covers a period of exactly seven years from the rapture of the Church to the Second Advent, and contains parenthetical information that is relevant to that portion of history.
36. Daniel's 70th week, a period of the final seven years decreed for the nation Israel (Dan. 9:24-27), has been called *the hour of testing*, which designation is critical to interpreting and understanding where to place certain events. Rev.3:10; 8:1; 14:7; 17:12
 - A. This allows for the fact that the term *hour* is used to denote a literal 60 minute portion of time and is used figuratively to denote Daniel's 70th week in Rev.3:10.
 - B. However, these identifications are not arbitrary; each passage in Revelation that uses this term makes it quite clear as to whether it is referring to one literal hour or to an extended time. Rev.9:15; 11:13; 18:10,17,19
37. This portion of history is also divided into two equal halves as seen in the use of the following expressions:

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- A. *Time, times, and half a time*, which is technical for a period of three and one-half years. Rev.12:14 cp. Dan.7:25
 - B. *Forty-two months* (3 ½ years), which must be months that are comprised of 30 days each. Rev.11:2; 13:5
 - C. *1260 days*, which is the total number of days contained in the 42 months. Rev.11:3; 12:6
38. With this all in view, the following outline can be observed that certainly seems to have a definite pattern.
- A. The breaking of the seven seals. Rev.6:1-8:5
 - B. Parenthesis. Rev.7
 - C. The breaking of the seventh seal. Rev.8:1-5
 - D. The seven trumpets, which comprise the seventh seal. Rev.8:6-11:19
 - E. Parenthesis. Rev.10:1-11:14
 - F. The seventh trumpet. Rev.11:15-19
 - G. Parenthesis. Rev.12-15:4
 - H. The seven bowls, which comprise the seventh trumpet. Rev.15:5-16:21
 - I. Parenthesis. Rev.16:13-16
 - J. The seventh bowl. Rev.16:17-21
 - K. Parenthesis. Rev.17-19:10
 - L. The return of Jesus Christ to planet earth. Rev.19:11-16
 - M. The concluding battle of the Armageddon campaign. Rev.19:17-21
39. *Review the doctrine of the Day of the Lord.*

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EXEGESIS VERSES 1 – 2:

^{GNT} Revelation 6:1 kai. ei=don o[te h;noixen to. avrni,on mi,an evk tw/n e`pta. sfragi,dwn(kai. h;kousa e`no.j evk tw/n tessa,rwn zw,|wn le,gontoj w`j fwnh. bronth/j(:ErcouÅ

^{NAS} Revelation 6:1 **And I saw when the Lamb broke one of the seven seals,** *kai, (cc) ei=don o`ra,w (viaa--1s) o[te (temp. conj. of time; "when") to, avrni,on (d.a. + n-nn-s; "the Lamb") h;noixen avnoi,gw (viaa--3s; "opened"; in context of seals, "broke open" and thus throughout this section) mi,an ei-j (card. adj./af-s; "one") evk (pAbl) tw/n o` (d.a./Ablfp +) e`pta, (card. adj./Ablf-p +) sfragi,dwn(sfragi,j (n-Ablf-p; "the seven seals") and I heard one of the four living creatures saying as with a voice of thunder, "Come." *kai, (cc) h;kousa avkou,w (viaa--1s; "I heard") e`no.j ei-j (card. adj./gn-s; "one") evk (pAbl) tw/n o` (d.a. + Ablnp +) tessa,rwn te,ssarej (card. adj./Abln-p +) zw,|wn zw/|on (n-Abln-p; "the four living creatures") le,gontoj le,gw (adj. ptc./p/a/Abln-s; "saying") w`j (compar. conj.; "as with") fwnh, (n-nf-s; "a voice") bronth/j(bronth, (n-gf-s; "thunder") :ErcouÅ e;rcomai (vImp/p/d--2s; "Come")**

^{GNT} Revelation 6:2 kai. ei=don(kai. ivdou. i[ppoj leuko,j(kai. o` kaqh,menoj evpV auvto.n e;cw n to,xon kai. evdo,qh auvtw/| ste,fanoj kai. evxh/lqen nikw/n kai. i[na nikh,sh|Å

^{NAS} Revelation 6:2 **And I looked, and behold, a white horse, and he who sat on it had a bow;** *kai, (ch) ei=don(o`ra,w (viaa--1s) kai, (cc) ivdou, (part. interj.; "behold!") leuko,j((a--nm-s; "white") i[ppoj (n-nm-s; "horse"; used 17x) kai, (cc) o` kaqh,menoj ka,qhmai (d.a. [governs both ptcs] + subs. ptc./p/d/nm-s; "he who sat/the one sitting") evpV evpi,(pa) auvto.n auvto,j (per. pro./am3s; ref. the horse) e;cw n e;cw (subs. ptc./p/a/nm-s; "having") to,xon (n-an-s; "a bow"; hapax; the ancient bow was of two pieces of horn joined by the "pachus" in the middle; a weapon wielded by a marksmen) and a crown was given to him; and he went out conquering, and to conquer. *kai, (cc) ste,fanoj (n-nm-s; "a victor's wreath") evdo,qh di,dwmi (viap--3s; "had been given") auvtw/|**

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auvto, j (npdm3s; ref. "the one sitting") kai, (cc) evxh/lqen evxe, rcomai (viaa--3s; "he went out") nikw/n nika, w (circ. ptc./p/a/nm-s; "conquering/prevailing") kai, (cc) i[na (conj. purpose; "for the express purpose that") nikh, sh|Å nika, w (vsaa--3s; "he might conquer")

ANALYSIS VERSES 1 – 2:

1. The first thing to be recognized by the student of God's word is the fact that while the opening of the scroll is being presented in a timeless state, the reality of its execution of judgment is occurring in time.
2. The breaking of the 7 **seals** in sequential order as it is applied to time is immediate, without delay and there follows a period of silence in heaven for *about half an hour*. Rev.8:1
3. The half an hour in view is the first ½ of Daniel's 70th week.
4. This informs the reader that the judgments brought about by the breaking of the 1st 6 **seals** looks to the 1st 3 ½ years, while the 7th seal introduces the following trumpet and bowl judgments focusing in on the final 3 ½ years.
5. Further, the 5th and 6th **seals** points to the mid-point of the tribulation as the hinge of Daniel's 70th week advancing the trumpet and bowl judgments of the 7th seal.
6. Yet, all judgments have been divinely pre-ordained to occur and at the onset of Daniel's 70th week, the judgments in total are set to occur and will commence according to the Divine design.
7. As we will see, while the **seals** include God's direct Divine intervention in judgment, they further emphasize the negative disposition of mankind and a creation in revolt that characterize this portion of history.
8. With the Church removed from the planet, Satan is given more freedom and the H.S. allows the *mystery of lawlessness* to accelerate and mankind will plunge itself into greater and greater evil of their own choice. 2The.2:7-12
9. The breaking of the **seven seals** are indicative of the fact that:
 - A. The restraining ministry of the H.S. is being removed.
 - B. Satan and his demons are permitted more freedom with respect to their influence over mankind.
 - C. Antichrist takes center stage in orchestrating Satan's plan of attack.
 - D. Unregenerate human nature is allowed to express its most awful realities.
10. This descent into total lawlessness as part of judgment against -V will then further necessitate the righteous wrath of God as detailed and fulfilled in the trumpet and bowl judgments.
11. The **seven seals** are divided into a series of **four**, two and one, with the 1st **four** being introduced by one of the 4 **living** beings, the next two simply revealed by Christ as with the 7th that is comprised of the **seven** trumpets.
12. The associations indicate that the 1st **four seals** are universal in nature and look to the 4 **living** beings in their role with Christ's throne in overseeing and observing these judgments, while the next two emphasize Christ as the direct agent of judgment in His interaction with regenerate and unregenerate humanity, as does the 7th seal.

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13. Further, that Christ directly reveals the 5th and 6th **seals** that point to the middle of the tribulation, as with the 7th seal bringing the last half to its conclusion, indicates that it is from the mid-point of the tribulation forward that is considered the Day of the Lord proper.
14. Further, that the 4 **living** beings are associated with the 1st 4 **seals** symbolically parallels these 4 judgments as the standards behind the earthly throne being established by the antichrist.
15. In other words, as the 4 **living** beings represent the standards of the throne of God pointing towards Christ in ideology and strategy for His execution of rule, the 4 horses and their riders represent the ideology and strategy of rule behind the antichrist in execution of God's judgment upon man.
16. The 1st 4 seal judgments are what have been historically called "*the four horsemen of the apocalypse*".
17. It is here that interpreters in general take the 4 riders as separate entities in person based on the different color of each **horse**.
18. While many correctly recognize that the rider of the **white horse** represents the antichrist, they then depart from his person as the central theme (rider) in the remaining 3 judgments.
19. In so doing, they take the 4 judgments in view and chronologically leave the 1st half of Daniel's 70th week in their analysis focusing on primary events occurring mid-trib and deep into the Day of the Lord.
20. However, by understanding the significance of the 4 **living** beings in their association with these 4 judgments, we can understand that the 4 horses are the standards borne by each rider in view that is designed to represent a throne of rule, the reign of one man, the antichrist. Ref. notes of Rev.4:6b-8
21. With each judgment, we will see a correlation with the **living** creature in view symbolically pointing towards the pseudo-christ in contrast.
22. First, we must recognize that horses are predominately seen in the Bible in connection with warlike or military operations. Cp. Job 39:19-25
23. Moreover, they were vehicles used for swift transportation and was prohibited by God for kings in Israel to possess in great number as it would provide an easy avenue of association with neighboring idolatrous nations. Deu.17:16
24. The quadrupeds of these 4 judgments symbolically are designed to denote the vehicles used by the antichrist in ideology and strategy in his rise to power, which will not reach its peak until the mid-point of Daniel's 70th week and beyond.
25. Further, the military association with horses further recognizes that the logistical vehicle used to enforce and advance the political ambitions of the antichrist will be in the form of military and police actions that has international consequences.
26. Only by recognizing the 4 horsemen of the apocalypse as representative of the antichrist as a single unit of 4 standards can one now chronologically approach these judgments as a single unit of time they are intended i.e., occurring in the first ½ hour of this hour of testing. Rev.8:1
27. We recognize that these judgments will obviously become more intense as time progresses bringing to fruition primary catastrophic events highlighting the beginning of the Day of the Lord proper.

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28. However, they are to be viewed simply as the primary vehicles of modus operandi by the antichrist that propels history into its final period of judgment.
29. Christ's commencing of executing God's scroll of testament now begins in vs.1 as John informs us, "**And I saw when the Lamb broke one of the seven seals**".
30. It is interesting to note that in chapter 5, Christ is consistently identified as the Lamb, which is designed to continually reinforce the fact that He has paid the sacrificial price that was necessary for every man to have a relationship with God. Joh.12:47
31. However, mankind at large has rejected His free offer of salvation and must now face the judicial consequences for their rejection of His grace.
32. It is further designed to form a paradox of sorts, as one normally thinks of a lamb in terms of innocence and harmlessness.
33. However, the same Innocent that suffered the wrath of God against sin is the same One (Lion) that is to judge the world in righteousness. Joh.5:22,27
34. The beginning of that judicial judgment is now in history, the beginning of Daniel's 70th week.
35. As Christ opens the 1st seal, an audible command is given in conjunction with its breaking as John then records, "**and I heard one of the four living creatures saying as with a voice of thunder, 'Come.'**"
36. The command is authoritative and spoken with a loud **voice** that is likened to the sound of a nearby thunderclap.
37. As the **thunder** emanating from God's throne in 4:5 indicated judgment, so does the command here emphasize.
38. The **living creature** in view is the 1st one that was likened to a lion in Rev.4:7, as the ordinal adjectives of second, third and fourth used of the remaining **living** beings in 6:3,5,7 indicate, corresponding with the same ordinal adjectives of sequence for the remaining 3 in 4:7 (deuteros, tritos and tetartos).
39. The 1st **living creature** personified Christ as the King of Kings and the real ruler of the world that would rule in righteousness bringing true and everlasting peace to mankind.
40. This is in contrast to the antichrist that presents himself as Messiah with a message of peace, but in reality only brings death, injustice and destruction.
41. On the surface, it may seem that John is the recipient to the angel's command, however context and logic dictate otherwise.
42. Vs.2 does not even infer that John had to step forward to see the vision of this judgment and the fact that it is a call for judgment indicates that it is the **horse** and rider in view that responds to the command.
43. The command to "**come**" is significant as it indicates that while the antichrist and the rest of the negative world may perceive that these events of history are brought about by their own energy of the flesh in allegiance to Satanic doctrine, all nevertheless remains under the total control of Christ.
44. Further, that the command is a call for these judgments to take place indicates that the restraining ministry of the H.S. has ceased.
45. This is the same for all 4 judgments and indicates that the antichrist and all that he promotes and accomplishes in reality is judgment against mankind for their -V and as executed by the throne of God represented by these **four living creatures**.

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46. It points to God's permissive will that precedes ultimately His overruling will in judicial judgment.
47. That horses and their pertinent colors are used symbolically for God's judgment is further made clear in Zec.1:8-12; 6:1-8.
48. That this book and passages includes dual prophecy pertaining to the latter days is made clear in its reference to the lampstand and two olive trees of chapter 4 (cp.Rev.11:4), a scroll in chapter 5 (cp.Rev.5), recalcitrant –V in chapter 6 and the establishment of the millennial kingdom in 8:3. Cp.Zec.2:7
49. One cannot help but notice the similarities of the 4 different colored sets of horses in view in the Zechariah passages and our passage.
50. Zec.1:8-11 equates the 4 horses in view with one rider, the Angel of the Lord, Yahweh.
51. This sets precedence of one primary individual in view controlling all 4 horses.
52. Zec.6:1-8 does not include any riders, but chariots, a symbol of God's throne (Dan.7:9) emphasizing God's execution of judgment over planet earth (Zec.6:4-5).
53. As Zec.6:5 implies, the horses and chariots which "*are the four spirits of heaven, going forth after standing before the Lord of all the earth*" further equates the execution of judgment with the very 4 **living** beings associated with Revelation (Rev.4:6b) and Eze.1,10.
54. Further note, that the 4 spirits of Zechariah are only envisioned to be "patrolling/ $\%l ; h'$ /halak – walking/roaming about", not the actual instruments used for judgment (Zec.6:7).
55. This further ties in the vision of chapter 1 with chapter 6 as the same horses in view. Cp.Zec.1:10-11
56. In addition, it looks to the relative quiet of planet earth for the 1st 3 ½ years preceding the Day of the Lord proper when all hell breaks loose. Zec.1:11 cp. Rev.8:1
57. The Zechariah passages ties these 4 beings together with Rev. and Eze. and now associates the horses in view directly with the judgment of God Himself.
58. However, the difference as noted is that our 4 horses are now presented in a singular way with a singular rider for each.
59. While the 4 horses symbolize the judgments of God, it is the riders that represent the instrument used for these judgments.
60. Again, while each **horse** represents a different judgment, it is the rider that controls the action of the **horse** and therefore is the human vehicle used for judgment. Cp.Psa.32:9
61. While Zechariah's passages reflect upon the throne of Christ in Sovereign judgment, our passage in Revelation looks to the instrument used in judgment; the horsemen.
62. That the 4 horses and horsemen can be viewed as a single unit or entity designed to communicate a plurality of principles is established quite clearly via the symbolism of the 4 **living** beings in association with the throne of God and the 4 horses and chariots in the same association.
63. In vs.2, John now tells us the content of the 1st seal, "**And I looked, and behold, a white horse, and he who sat on it had a bow; and a crown was given to him; and he went out conquering, and to conquer**".
64. Out of these 1st four **seals**, 3x John uses the term "**behold**" that has the force of "pay attention. Cp.vss.5,7

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65. Only in the 2nd seal that emphasizes war does John refrain from its use.
66. This is to denote that the judgments and ideology of the 1st two **seals** are compatible and go hand-in-hand.
61. The fact that the **horse** is **white** and the rider has a **bow** is a favorite Oriental picture of a victorious conqueror returning in peace.
62. However, from the latter portion of the verse it becomes evident that his goal is not truly peace; this rider has a hidden agenda of conquest, as he goes forth **conquering** and for the purpose **to conquer**.
63. This establishes the propaganda campaign by the antichrist in promoting a concept of peace in his rise to power, but in reality uses it only as a front to advance his political agenda of world domination.
64. This is part of the delusion of the last days and the big lie the international community will embrace and promote among mankind.
65. The fact that the rider of the **white horse** had a **bow** in his hand points to a weapon whose biblical and historical connotations are often viewed as dishonorable.
66. The **bow** is set forth as a guerilla-type weapon in the ancient world, a weapon used by those that were less than virtuous.
67. The **bow** was used rather than a sword, which was the weapon employed in “honorable” warfare.
68. The Scythians and the Parthians were the most famous archers of their day, but although their methods were effective, they were viewed as rejecting the Graeco-Roman concept of “fair play” and noble means of fighting.
69. This would certainly have not been lost on John’s audience, and would most definitely have had a negative connotation in their thinking.
70. One should also note here that he already has a **bow** when he comes forth, but the **crown** is given to him by an outside agent.
71. The fact that he already has a **bow**, a regular symbol of warfare in the OT (Gen.48:22; Jos.24:12; Psa.46:9), is indicative of his military prowess, which is readily recognized by the cosmos. Rev. 13:4
72. In modern prophetic terms, the **bow** would be used to denote tactical missile capability, the ability to wage war according to the modern methods.
73. The next distinct thing that John notes is that the rider is given a **crown**, which is not the *dia, dhma/diademata*, which were the crowns worn by royalty, but is the Greek *ste, fanoj/stephanos*, the wreath that was awarded in the games to the victorious participants.
74. Since there is no indication in the NT that anyone other than human beings receive the victor’s wreath we are forced to the conclusion that this rider must represent a human being.
75. He is, in fact, the culmination of the trend of false christs and false messiahs and makes his appearance on the stage of human history just following the rapture.
76. The fact that he is given a **crown** is indicative of God’s will in allowing this unbeliever to return to the stage of world history via resuscitation of his physical body. Cp.Rev.17:8a
77. It will seem to all that observe this man that he has indeed risen from the dead and is the Son of God; however, this is another part of the great delusion that God sends on those that are negative, those that have rejected the True Son. 2The.2:11; Joh.5:43

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78. This is symbolic for none other than the antichrist, who will return to the stage of human history, operate through various treacherous means to accomplish his objectives, and be recognized for his supposed victory over physical death.
79. This harmonizes completely with his tactics in Daniel, as he fulfills the type of Antiochus Epiphanes and takes evil to new levels. Dan.11:21,23,31-32
80. While he reappears in human history immediately following the rapture of the Church, he will need some time to prove his identity, establish himself as a political and military force, and assume his position of leadership among the nations of the Revived Roman Empire, the European Union.
81. This he will accomplish by means of a pseudo-peace platform, using every device at his disposal to convince the world that he is their ultimate savior, their prince of peace.
82. His career will span the entire seven years of Daniel's 70th week and will continue to act until the 2nd Advent, when Jesus will destroy him. Rev.19:19-20
83. There is little interpretative difference here, although some identify the rider on the **white horse** as Christ based on a similar picture in Rev.19:11-16.
84. This cannot be the correct interpretation since there are entirely too many differences between the two persons and events.
 - A. The first rider comes forth at the beginning of Daniel's 70th week, while Jesus Christ comes forth at the end of Daniel's 70th week just prior to the Millennium.
 - B. He appears under the permissive will of God and cannot come forth before the seal is opened.
 - C. The first rider is not identified in any way while Christ is identified specifically. Rev.19:11,16
 - D. The first rider has a **bow**, Christ fights with the sword of His Word.
 - E. The first rider has a singular wreath, Christ is wearing multiple diadems.
 - F. In fact, the only quality common to both is the **white horse**.
 - G. This fact is simply to reinforce that he is a false christ and not the genuine article.
85. Therefore, this rider represents the culmination of the trend of the world toward false christs and he is the counterfeit that the world will embrace and love for all his promises of peace and security.
86. This establishes the same dichotomy as revealed in Daniel, as the antichrist demonstrates great military strength but is initially viewed by the world as a man of peace.
87. Further, this views the antichrist in his human character, while the more detailed description in Rev.13 views him in light of his relationship with Satan.
88. There is a very real propaganda machine that operates in the last days of the CA, preparing and encouraging people to accept the fallacious notion that there will be peace established among the nations.
 - A. It was prophesied that this would exist but there is no reason for believers to be taken in by the lies. 1The.5:3
 - B. Believers should not be deceived by those that campaign on a platform of peace.
 - C. Russia is currently using this ploy to lull the US into complacency and disarmament.
 - D. The antichrist will use peace talks and the associated treaties to completely deceive those that stand in his way.

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89. Again, the breaking of this seal now removes the restraint that had stymied the spirit of Antichrist that has been operative in the world already, and allows him to be manifested on the stage of human history. 1Joh.4:3
90. The judgment by God is –V falling for lies instead of truth (**horse**); the instrument used is a false teacher/antichrist (rider).

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EXEGESIS VERSES 3–4:

^{GNT} Revelation 6:3 Kai. o[te h;noixen th.n sfragi/da th.n deute,ran(h;kousa tou/ deute,rou zw,|ou le,gontoj(:ErcouÅ

^{NAS} Revelation 6:3 **And when He broke the second seal, I heard the second living creature saying, "Come."** Kai, ,(cc) o[te (temp. conj.; "when") h;noixen avnoi,gw (viaa--3s; "He broke/opened"; the Lamb is the subject) th.n h` deute,ran(deu,teroj (d.a. + restri. attrib. ord. adj./af-s; "the second"; in sequence; indicates a quality of judgment the others do not possess) th.n h` sfragi/da sfragi,j (d.a. + n-af-s; "seal") h;kousa avkou,w (viaa--1s) tou/ to, deute,rou deu,teroj (d.a. + ord. adj./gn-s) zw,|ou zw/|on (n-gn-s; "living creature") le,gontoj(le,gw (circ. ptc./p/a/gn-s; "saying") :ErcouÅ e;rcomai (vImp/p/d--2s; "Come.")

^{GNT} Revelation 6:4 kai. evxh/lqen a;lloj i[ppoj purro,j(kai. tw/| kaqhme,nw| evpV auvto.n evdo,qh auvtw/| labei/n th.n eivrh,nhn evk th/j gh/j kai. i[na avllh,louj sfa,xousin kai. evdo,qh auvtw/| ma,caira mega,lhÅ

^{NAS} Revelation 6:4 **And another, a red horse, went out; kai, (ch) a;lloj (a--nm-s; "another"; of the same kind) purro,j((a--nm-s; "a red"; as with fire; orange-red; used 3x) i[ppoj (n-nm-s; "horse") evxh/lqen evx,rcomai (viaa--3s; "went out") and to him who sat on it, it was granted to take peace from the earth, and that men should slay one another; kai, (cc) tw/| o` kaqhme,nw/ ka,qhmai (d.a. + subs. ptc./p/d/dm-s; "to him who sat") evpV evpi, (pa auvto.n auvto,j (npam3s; ref. the horse) evdo,qh di,dwmi (viap--3s; "it has been granted/assigned/appointed") auvtw/| auvto,j (npdm3s; "to him"; emphasizes the rider; not translated in the NAS) labei/n lamba,nw (inf. purp./aa; "to take away/remove") th.n h` eivrh,nhn eivrh,nh (d.a. + n-af-s; "the peace") evk (pAbl) th/j h` gh/j gh/ (d.a. + n-Ablf-s) kai, (cc) i[na (conj. purpose; a further purpose; "in order that") "men" supplied sfa,xousin sfa,zw (vifa--3p; "will slay/put to death/murder"; has the nuance of sacrifice; same verb used with the Lamb in 5:6,9,12) avllh,louj avllh,lwn (recipr. pro./am3p;**

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"one another") **and a great sword was given to him.** *kai, (cc) mega, lhÅ me, gaj (a-nf-s; "a great") ma, caira (n-nf-s; "sword/machaira/two-edged short sword"; not this weapon in contrast to the bow of the 1st horseman; generally denotes a form of honorable warfare) evdo, qh di, dwmi (viap--3s; "has been given") auvtw/| auvto, j (npdm3s; ref. the rider)*

ANALYSIS VERSES 3 – 4:

1. It is at this point that some futurist interpreters abandon the antichrist as the central theme for the remaining 3 judgments.
2. Some symbolize the **red horse** and rider in our verses as Russia/communism.
3. Their interpretation is derived from past current symbolism such as Russia being “the **red** menace” and the **red** star used in their military and national motifs.
4. However, the color **red** is never biblically associated with this “king of the North”.
5. Zec.6:6,8 equates the colors black and white with this national entity, Russia.
6. If indeed the colors of Zechariah and Revelation are symbolically the same, this looks to the Russian economic crash of recent (black; Zec.6:6 cp. Rev.6:5-6) followed by a period of some sort of victory and peace (white; Zec.6:6b cp. Rev.6:2-3).
7. The latter (white) would be symbolism designed to denote Russian’s role in the destruction of prophetic Babylon, the USA (Jer.50:9; 51:48b cp. Rev.18:9-10) removing them as a dominating power and threat to her ideologies and agenda.
8. In their destruction of prophetic Babylon, they appease God’s wrath (Zec.6:8; the preposition **B** – beth/translated “in” is to be taken as an instrumental “by”) and a certain aspect of victory will be placed upon her (Jer.51:48b).
9. Further, this symbolism white is apropos as the “bow” indicates in Rev.6:2, paralleling the use of a missile attack against the US that Russia will use, as well as deceiving the US by lulling them into disarmament in the name of **peace** opening the door for conquer.
10. While we are not to depreciate the eschatological significance of Russian in the scheme of God’s judgments during Daniel’s 70th week, it is reserved for a hinge judgment immediately preceding the Day of the Lord (Isa.13:6-10).
11. In fact, it will actually be in part the subject of judgment of the 6th seal (Rev.6:12) that focuses on the middle of the 7 years, but not until then.
12. Further, the reference to the horseman being **given a sword** in 6:4, mitigates against Russia as the subject and instrument of our **red horse**.
13. As we have noted, **a sword** emphasizes the more honorable battle of conventional warfare and Russia will engage in a guerilla tactic of utilizing nuclear missiles, a ploy reserved for the motif of a “bow”.
14. As noted in vss.1-2, the 1st horse symbolized God’s judgment with the horseman symbolizing His instrument of execution.
15. This is little doubt that this horseman is the antichrist for reasons given.
16. That the horseman symbolically remains the antichrist in vss.3-4 has numerous clues pointing in that direction:

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- A. The symbolic parallel of the 4 **living creatures** with the 4 horses indicating a single rule/throne explained in a fourfold way as 4 standards of identification.
 - B. The further equation of symbolic parallelism between the four horses of Zechariah with the 4 **living creatures** of Revelation and Ezekiel. Zech.6:5 cp.6:7 with 1:10
 - C. The equating of a single horseman with four horses in Zec.1:8
 - D. The omission of the term “*I looked*” and the interjection “*behold*” in John’s description of the **red horse** in Rev.6:3-4 (which terms are reinserted for horses 3 & 4) tying this judgment into the 1st judgment of the *white horse* in some sense.
 - E. The use of the term “**another**/α;λλοj – allos” describing the **red horse** in Rev.6:4 that indicates “a **horse** of the same kind” further tying the symbolisms of the 1st two judgments together.
 - F. An article of weaponry is possessed by each of the 1st two riders, the bow (Rev.6:2) and a **great sword** (Rev.6:4).
17. In vs.3, John now describes the unveiling of the 2nd judgment, “**And when He broke the second seal, I heard the second living creature saying ‘Come’**”.
 18. Again, that Christ personally breaks each **seal** teaches that all of the judgments in view are in accordance with the POG in conjunction with the throne of Christ.
 19. And again, the **living** being’s command to “**Come**” teaches that the restraining ministry of the H.S. is removed and these judgments fall under the permissive will of God.
 20. This indicates that these judgments, while judgment against –V by God, are judgments brought about based on mankind’s own actions and adherence to the policies of cosmic evil.
 21. It further illustrates self-induced misery that accompanies much of the deserved wrath brought upon negative volition.
 22. The **second living creature** giving the command is the “calf” (Rev.4:7) that predominately represented Christ in the sacrifice of his humanity on behalf of mankind.
 23. As the Sovereign King, His right and role of inheritance is based on the fact that His rule revolves around serving mankind providing a kingdom of maximum blessing for His subjects.
 24. This is designed to contrast the antichrist, who sacrifices others to facilitate his agenda of rule and the bringing of others under subjection to him in servitude.
 25. Christ’s policy of rule is totally non-selfish to benefit others, while antichrist policy of rule is totally selfish only to truly benefit him.
 26. That John now omits the terms “*I looked and behold*” included in vs.2 of the **white horse** and rider indicates two things:
 - A. While our **horse** and rider in view in vs.4 is described with different characteristics, the basic symbolism is nothing new or noteworthy.
 - B. The **red horse** then is to be viewed in the same vein of symbolism as the **white horse**.
 27. John then makes it clear that symbolically we are still dealing with the antichrist and records, “**And another, a red horse, went out**”.

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28. As mentioned, the adjective ‘**another**’ is literally ‘**another** of the same kind’ and indicates that this judgment from God parallels the previous judgment of which the antichrist is the instrument used.
29. The antichrist in conjunction with the white **horse** looks to the propaganda policy used by the antichrist under the deception of **peace**, but in reality has a political agenda of world domination.
30. In other words, his political policy centers on a lie of **peace**, but his underlying strategy is to divide and conquer.
31. His strategy to conquer is through the process of bloodshed, the symbolism of the color **red**.
32. The only other symbolic use of **red** in the NT equates it to Satan as the **red** dragon of Rev.12:3, who was a murderer from the beginning (Joh.8:44).
33. His policy and strategy is the coterminous/conterminous (bringing together the end result) parallelism between these two horses.
34. The boundary of his political policy for **peace** is limited to and coexists with his strategy to conquer.
35. The antichrist’s strategy is then set forth for us by John, “**and to him who sat on it, it was granted to take peace from the earth, and that men should slay one another**”.
36. The masculine singular of the dative participle “**to him who sat**” indicates the singular man antichrist, as the one that directs and controls the **horse** of this judgment.
37. The passive verb “has been **granted**/given” again looks to the permissive will of God in allowing the antichrist his role and place in the POG during this period of history.
38. The purpose of his strategy is seen to be two-fold:
 - A. **To take peace from the earth**
 - B. **That men should slay one another**
39. The dual nature of his strategy is designed to emphasize:
 - A. First the paradox behind his policy of **peace**.
 - B. Then the depth of his strategy that will continue to give some legitimacy to his policy, yet at the same time reveal that his policy is bogus.
40. The key ingredient to dissolve a relationship of **peace** and harmony is to create conflict further creating divisions/schisms. Cp.Luk.12:51
41. On an international level, the antichrist will use his political prowess and position to interfere with nations at all levels for the purpose to incite rebellions, civil strife, disobedience and general unrest in and between nations.
42. This in turn will produce warring factions among men and nations so **that men** will murder **one another**.
43. That he will be successful in this regard is seen in the future tense “**will slay**” that indicates with certainty (not potentially as the NAS suggests) this orgy of murder will take place.
44. His involvement in this regard unveils the absurdity of his **peace** movement simply as a ploy to gain a foothold into the affairs of the nations on this **earth**.
45. Though he will be key via promoting his propaganda campaign, the strife it creates will be viewed generally as remote from his person and isolated to the affairs of other national entities abroad.

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46. Yet, now a legitimate reason can be promoted by him in accord with a call for **peace** as he can offer a “hand of help” through military and police assistance to these countries in order to squelch the unrest.
47. His strategy is to create conflict, strife and civil mayhem among nations to effect an open door to insert his own military vehicle as a means to intrude and assimilate control within these nations.
48. This now brings us to the final thing John notes that antichrist procures, “**and a great sword was given to him**”.
49. As noted in vss.1-2, while a bow was considered a less than honorable guerilla tactic of warfare, a **sword** was the dominate weapon of choice for those engaged in open battle with honor.
50. Further, under modern technology, the bow equates with the high-tech missiles of our time and a **sword** looks to the more conventional means of ground and air combat.
51. It is prudent at this time to reflect back on the symbolism of the bow in vs.2.
52. That the antichrist has a bow in his possession in his rise to power looks at a military advantage he inherits with the European Union, Revived Roman Empire.
53. It denotes that he will have missile and nuclear capabilities at his disposal and control as the head of the EU.
54. However, that no arrows (read modern day missiles) are mentioned indicates that while this fact will enhance his political and military clout among other nations, it is not by this means of warfare predominately antichrist will seek to conquer the world.
55. Allowing your pastor some speculation, I believe that the mention of the bow insinuates that antichrist intends to use missile warfare, (as an example; Armageddon as a means to annihilate the remaining superpowers converged), but the omission of arrows indicates he will never receive that opportunity.
56. It will be by means of the more conventional warfare of battle engagement that antichrist will facilitate his personal conquests.
57. That it is a **great sword** denotes the status of an international military superpower.
58. That this military is “**given to him**” denotes that it is a not a luxury inherited at the onset of his new position as head of the EU, but that which is handed **to him** during his reorganization and consolidation of the RRE.
59. The best candidate to date of this military organization is the combined forces of NATO (North Atlantic Treaty Organization).
60. NATO is an alignment of 26 countries from North America and Europe committed to fulfill the goals of the North Atlantic Treaty on April 4, 1949.
61. The parties of this treaty affirmed their allegiance to promote and support the constitution of the UN in correlation with the defense and security of all nations to include coming to the aid militarily against any other nation that may attack a member of NATO.
62. The main verbal rhetoric resounding throughout the treaty in correlation with the tenets of the UN is to establish and keep international **peace** among nations.
63. Hence, why NATO forces are consistently referred to as “NATO **Peacekeeping Forces**”.
64. The current members of NATO include, Belgium, Bulgaria, Canada, Czech Rep., Denmark, Estonia, France, Germany, Greece, Hungary, Iceland, Italy, Latvia,

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Lithuania, Luxembourg, Netherlands, Norway, Poland, Portugal, Romania, Slovakia, Slovenia, Spain, Turkey, United Kingdom and the US.

65. Of these 26 members, only 6 (Bulgaria, Canada, Iceland, Norway, Turkey and US) are not existing members of the current 25 member European Union/EC.
66. While all the members of NATO seek to work in harmony and support of member nations, currently they still only employ military help based on the sovereign discretion of each individual nation.
67. As antichrist rises to power and the employment of UN peacekeeping forces become more necessary, a consolidation of control and power over NATO forces will be handed over to the new head of the EU.
68. Independent sovereignty of the nations over their military will be relinquished to antichrist.
69. These combined forces will then become and engage as one mega-superpower of military force to help control the civil upheaval throughout the world.
70. This implies (at least) that the US during these 1st 3 ½ years will also relinquish most of its conventional forces to the whims and power of EU policies and military exercises.
71. This would answer at least in part how the US would still have an air force available after her demise by Russia to help transport Jews in Israel to safety (Rev.12:14), as much of US military would be deployed around the world.
72. With the influx of US aid in manpower, equipment and technology, the **sword** that the antichrist will wield will indeed be “**great**”.
73. That the **sword** here is a Roman “machaira” (two-edged) further indicates that while the premise of reestablishing **peace** will be the excuse given for the implementation of NATO forces, the ultimate result is to create further division in the weakening of national sovereignty.
74. The policy and strategy of the antichrist is not something new for a government to institute in order to control other nations and peoples.
75. The intrusion of one national entity into another creating conflict and strife within to further political ideals and agendas is constantly in front of us today.
76. The Iran Contra Affair, Vietnam, Iraq, Yugoslavia, Afghanistan, Panama, South American countries, etc., are to name just recent examples of certain governments interfering with the internal sovereignty of other nations, creating conflict, strife and warfare.
77. And always there is an excuse attributed to inserting military presence to facilitate some form of **peace** in the name of democracy, racial cleansing, war on drugs, religious intolerance, humanitarianism, etc.
78. Answer for yourself the conflicts that the US has been involved with as of recent as to how many of them was to truly defend our borders against a direct attack by another nation? Why conflicts are referred to as police actions and not war?
79. Further, of those nations with our military presence of presumed threat, what role(s) were initially played by the US previously to establish the situation in existing governments of such consequences that we now have to be involved militarily?
80. The means and avenues for facilitating civil unrest among other nations are numerous to include, arms sales to known hostiles, training mercenaries and insurgents, covert

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operations designed to topple strategic power players, propaganda campaigns of intolerance, etc.

81. The questions posed are not designed to incite hostility among believers against any government aligned with this insidious type of practice. Rom.13:1-7
82. What they are designed to do is give us insight as to the current time of history in which we live and protect us from falling for the big lie of **peace**, which banner will be carried by the antichrist to come.
83. What we see on the international agenda today is simply setting up the foundation for world ideology and practice so that when the antichrist does appear, the –V world at large is predisposed to fully embrace the deception of his message and applications. 2The.2:11-12
84. For the antichrist to engage in this type of policy and strategy will essentially be “business as usual” for the world at large, albeit executed with extreme prejudice.

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EXEGESIS VERSES 5–6:

^{GNT} Revelation 6:5 Kai. o[te h;noixen th.n sfragi/da th.n tri,thn(h;kousa tou/ tri,tou zw,|ou le,gontoj(:ErcouÅ kai. ei=don(kai. ivdou. i[ppoj me,laj(kai. o` kaqh,menoj evpV auvto.n e;cwn zugo.n evn th/| ceiri. auvtou/Å

^{NAS} Revelation 6:5 **And when He broke the third seal, I heard the third living creature saying, "Come." And I looked, and behold, a black horse;** Kai, (cc) o[te (temp. conj.; "when") h;noixen avnoi,gw (viaa--3s; "He broke") th.n h` tri,thn(tri,toj (d.a. + restr. attr. ord. adj./af-s; "the third" in sequence) th.n h` sfragi/da sfragi,j (d.a. + n-af-s; "seal") h;kousa avkou,w (viaa--1s; "I heard") tou/ to, tri,tou tri,toj (d.a. + ord. adj./gn-s) zw,|ou zw,|on (n-gn-s; "living creature") le,gontoj(le,gw (circ. ptc./p/a/gn-s; "saying") :ErcouÅ e;rcomai (vImp/pd--2s; "Come") kai, (ch) ei=don(o`ra,w (viaa--1s; "I looked") kai, (cc) ivdou, (part. interj.; "Behold") me,laj((a--nm-s; "a black/dark/murky"; used of ink; used 6x) i[ppoj (n-nm-s; "horse") **and he who sat on it had a pair of scales in his hand.** kai, (cc) o` kaqh,menoj ka,qhmai (d.a. + subs. ptc./p/d/nm-s; "he who sat") evpV evpi, (pa) auvto.n auvto,j (npam3s; ref. the horse) e;cwn e;cw (circ. ptc./p/a/nm-s; "having") zugo.n zugo,j (n-am-s; lit. a crossbeam; "a balance beam for measure/a pair of scales"; used 6x; of the other 5x it is always translated "yoke" as a metaphor for placing a burden upon someone; Mat.11:29,30; Act.15:10; Gal.5:1; 1Tim.6:1) evn (pL) auvtou/Å auvto,j (npgm3s; ref. the horseman) th/| h` ceiri. cei,r (d.a. + n-Lf-s; "hand")

^{GNT} Revelation 6:6 kai. h;kousa w`j fwnh.n evn me,sw| tw/n tessa,rwn zw,|wn le,gousan(Coi/nix si,tou dhnari,ou kai. trei/j coi,nikej kriqw/n dhnari,ou(kai. to. eilaion kai. to.n oi=non mh. avdikh,sh|jÅ

^{NAS} Revelation 6:6 **And I heard as it were a voice in the center of the four living creatures saying,** kai, (cc) h;kousa avkou,w (viaa--1s; ref. John as subject) w`j (comp. conj.; "as it were/in like manner") fwnh.n fwnh, (n-af-s; "a voice")

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evn (pL) me,sw| me,soj (ap-Ln-s; "the middle of/the midst of") tw/n o`
 tessa,rwn te,ssarej (d.a. + card. adj./gn-p +) zw,|wn zw/|on (n-gn-p;
 "the four living creatures") le,gousan(le,gw (circ. ptc./p/a/af-s; "saying") **"A
 quart of wheat for a denarius, and three quarts of barley for a denarius;** Coi/nix
 (n-nf-s; "a quart/a dry measure slightly more than a liter"; used 2x; both in our verse)
 si,tou si/toj (n-gm-s; "of wheat/grain"; used 14x) dhnari,ou dhna,rion
 (n-gn-s; "for a denarius/a roman silver coin equivalent to a laborer's average daily
 wage) kai, (cc) trei/j (card. adj./nf-p; "three") coi,nikej coi/nix (n-nf-
 p; "quarts") kriqw/n kriqh, (n-gf-p; "of barley/barley corn"; used for food and to
 make beer; hapax) dhnari,ou(dhna,rion (n-gn-s; "for a denarius") **and do
 not harm the oil and the wine."** kai, (cc) mh, (neg. +) avdikh,sh/jÅ
 avdike,w (vsaa--2s or vImp/aa--2s; "do not wrong/injure/harm"; same as 2:11) to,
 e;laion (d.a. + n-an-s; "the oil/olive oil"; used 11x) kai, (cc) to.n o`
 oi=non oi=noj (d.a. + n-am-s; "the wine")

ANALYSIS VERSES 5 – 6:

1. In vs.5, John now introduces us to the 3rd judgment at hand, **"And when He broke the third seal, I heard the third living creature saying 'Come'"**.
2. As with all the **seal** judgments, Christ is the agent through which these judgments are imposed upon man.
3. And again, the command of the **living** being indicates the time established for these judgments to begin is in conjunction with the removal of the restraining H.S.
4. The 3rd **living creature** speaking, as initially presented in 4:7, is likened as a man.
5. This points to the reality that Christ was fully human identifying him with all of mankind.
6. Because He existed in the flesh, He obviously has sympathy and empathy for the plight of the human race. Heb.4:14-15
7. Further, in His human interaction with men at the 1st advent, He did not regard any man based on partiality, but treated all with equal fairness, kindness and grace, no matter their station or wealth, based on the truth of BD. Mat.22:16; Mar.12:14; Luk.20:21 cp.Rom.2:11; Jam.2:9
8. As the Sovereign King of the world, He will continue to exercise His impartiality based on righteousness promoting a perfectly just system of equality.
9. This is symbolically now paralleled with the rule of antichrist that will use his power and reign to promote injustice and inequality among his subjects.
10. This symbolic contrast now sets the tone for the 2nd policy adhered to by antichrist in his rise to power, economic manipulation and caste distinction.

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11. John once again informs us, “**And I looked and behold**”, reinserting this pair of terms to indicate that a new policy is now being revealed.
12. He then describes this quadruped and its rider as “**as a black horse; and he who sat on it had a pair of scales in his hand**”.
13. As vs.6 makes clear, the central focus at hand deals with economy in terms of food and money.
14. This obviously directly equates with the color of **black** for this **horse** and the envisioned **scales** seen **in the hand** of antichrist.
15. That an economic inadequacy is associated with **black** is a most fitting symbol as even our modern day world uses this term to refer to economic collapse such as “**Black Friday**” and “**Black Monday**”.
16. Many interpreters now at this point seek to attribute this judgment as a world wide economic crash due to famine, catastrophe and the annihilation of the US.
17. While we agree that warfare and natural disasters can promote famine and the removal of a world economic power can play havoc on international inflation due to loss of exports, etc. (Rev.18:11ff), that is not what these verses are teaching.
18. While all these things can be and are related to the economy, these verses do not picture a total economic collapse, meltdown or famine.
19. Furthermore, war is not selective in destruction of crops and that **oil and wine** remain plentiful does not point to a famine created by war.
20. The Greek noun “**a pair of scales/zugon, j – zugos**” is used 6x in the NT and all other 5 uses it is used metaphorically translated “*yoke*” to denote a burden brought about legitimately or illegitimately, excessive or light. Mat.11:29,30; Act.15:10; Gal.5:1; 1Tim.6:1.
21. Vs.5b, could be translated, “**and he who sat on it having a yoke in his hand**”.
22. That this yoke is located **in his hand** indicates the power and control that antichrist has and exercises pertaining to its use.
23. Vs.6 then tells us what that yoke of control is for, “**And I heard as it were a voice in the center of the four living creatures saying, ‘A quart of wheat for a denarius, and three quarts of barley for a denarius; and do not harm the oil and the wine’**”.
24. The **denarius** was a Roman silver coin that in ancient times was the equivalent of a normal day’s wage for the average worker.
25. In NT times, this coin could purchase 8 **quarts of wheat** or 24 **quarts of barley**.
26. Both were edible though **wheat** was the better grain and the inferior **barley** was often used to feed livestock as well as for making beer.
27. It is important to note that this verse is not saying ipso facto that there is a shortage of these commodities and that they are unattainable (famine), only that they have dramatically increased in value.
28. As we are cognizant of in our society, this phenomenon easily occurs when there is an increase in monetary inflation devaluing the power of the dollar as offsetting wage increases lag or are non-existent.
29. While the ratio of 3 to 1 of the value of **wheat and barley** is consistent with what we know of ancient pricing, it is clear here that inflation has set in and that the average employed person will need all of his income simply for his own daily subsistence.

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30. Therefore, the pricing structure mentioned here would allow one quality meal (if that of **wheat** each day or three meals of the inferior **barley** (or two meals and a beer), with nothing left for the next day.
31. The final part of vs.6, **‘and do not harm the oil and the wine’** is recognized by most interpreters as reference to luxury items not essential for living grace.
32. That the command is given (here, the subjunctive with the negative makes more sense as it denotes a command to forbid before the action has begun) **not to harm** these superfluous items indicates that they are to be considered premium.
33. Yet the paradox is why protect these items when the average worker is barely getting along to put some food on the table?
34. The answer is in the policy of the antichrist to manipulate the world economy creating a dual caste system of only the poor and the rich.
35. The sense of the negative verb **“do not harm”** contextually indicates that there is no economic injury sustained concerning luxury items.
36. The most logical solution to this paradox is that there is no real impact of economic depression upon those that have the resources to purchase these items.
37. The rich will not be inconvenienced in the same manner as the common man and their pocketbook will not notice the economic hit as they continue to ply themselves with the good things of life.
38. It has long been recognized that those of the wealthiest classes in history seeking power and control seek to do away with any medium economic class.
39. The easiest way to control the masses is inventing simply a large peasant class that would serve and answer to the wealthiest of society.
40. This insures that only the wealthy will control the economy and ensure that the maximum amount of wealth is placed in their **hand**.
41. What this creates in a worldly society in a manner of speaking is a class of those considered blessed and a class of those that are cursed.
42. This points to the counterfeit of the antichrist to the Christ in causing two class distinctions in mankind, albeit Christ centers on impartiality of a faith system of belief and unbelief. Mat.25:32-33
43. It points to the economic policy used by antichrist supporting his political policy and strategy to divide and conquer.
44. This understanding now gives us some insight to appreciate the beginning of vs.6, **“And I heard as it were a voice in the center of the four living creatures”** that declares this economic schism.
45. The sense of this clause could be translated, **“And I heard** in the manner of a **voice** as if coming from the throne”, since that is what is **center of the 4 living** beings.
46. The anonymity of this voice looks to the fact that neither the Father nor the Lamb has had speaking attributed to them since the beginning of chapter 4.
47. Obviously, either speaks for the other and the real issue reflects upon the POG.
48. The very sense of the **voice** is one of distance and unseen and insinuates simply a reflection of thought.
49. And that reflection is the irony of rule between the antichrist and Messiah.
50. That the “throne” speaks at all first and foremost declares that this economic and class injustice is determined to be the mantra of economic policy as part of God’s judgment upon men under His permissive will.

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51. However, the irony is not to be missed in that it further points to the physical things of this world that –V determines separates men vs. the spiritual things that in reality separates men via the POG.
52. It highlights that all that the antichrist does in policy of rule is nothing more than a physical counterfeit of true spiritual realities.
53. When antichrist assumes power over the EU, he will inherit an economic policy designed for international manipulation of which he will utilize to its extreme.
54. By so doing, he will create a society designed to reward the extremely wealthy and otherwise subdue and oppress the remaining masses in the form of economic control over them.
55. It will be the extremely wealthy that will throw their support behind antichrist.
56. As head of the EU, he will have control over the Euro dollar that is fast becoming the international standard for the valuing of fiat money (money created by Government decree).
57. This looks to the reality of the US in removal of its gold standard in 1933 under then President Franklin Delano Roosevelt (and fully unplugged by Nixon in 1971).
58. Since that time, the practice of fiat money has spread throughout the world and the US dollar has become the standard for value accepted internationally for foreign currency.
59. As Alf Field, an economic analyst that works in gold and silver bullion writes, *“For the past 31 years, since the USA closed the "gold window" and the world embarked upon a worldwide experiment in fiat currencies, the world has existed on a US dollar standard. Every prior experiment with fiat currencies throughout history has ended in disaster because governments could not resist creating ever-increasing quantities of their fiat currencies, to the point where citizens lost confidence in those currencies. In this, the world's first ever experiment in worldwide fiat currencies, the US Dollar has been the lynchpin. It has been the currency that other countries have been prepared to accept as a "standard", as a store of value. The result of this universal acceptance is that the USA has been exempt from the disciplines that are automatically imposed upon other countries.”*
60. The Euro dollar is no exception in that it denotes an American dollar placed into its banking system based on the current exchange rate for every Euro to US equivalency.
61. However, as mentioned the Euro is fast replacing the US dollar as the international currency of trade.
62. The Euro dollar became official in 2002 among many of the EU nations and the following article by an anonymous author reflects upon its potential even then: *“January 1, 2002 is E-Day. For the first time since the Roman Empire, E-Day will see Europeans of many languages use the same currency as a medium of exchange. On E-Day, twelve nations of the European Union (EU), through the European Central Bank (ECB), will launch the existing electronic euro currency into a tangible medium of exchange. More than 300 million people in Austria, Belgium, Finland, France, Germany, Greece, Ireland, Italy, Luxembourg, The Netherlands, Portugal and Spain will march as one with the euro currency. They constitute the second most powerful economic market in the world. Increasingly, stocks and bonds will become priced in euros. Additionally, twelve more nations from Europe are talking with the EU about membership. Euro use is not limited to nations who have officially adopted*

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the euro currency. English corporations such as British Petroleum and Rover have already set up euro bank accounts for business in euros. Many Swiss industrial and tourist businesses are pricing products and services in euros. Yet, neither the English nor Swiss have yet made the euro their national currency. Many businesses world-wide that trade with Europe, are establishing euro bank accounts for business in euros. We can expect the euro to have a major and increasing world-wide impact as an invoicing currency.

63. In addition, other major world powers are currently in the process of integrating the Euro as their standard for exchange to include Russia, China and major oil producers such as Iraq.
64. The same previous anonymous author of pt.62 further comments regarding this economic shift: *The euro is already the de facto currency of Eastern Europe. Currencies from nations such as Estonia and Poland track the D-Mark or the euro. And, the D-Mark has a fixed exchange rate with the euro, so currencies that track the D-Mark also track the euro. Trade relationships closely tie the currencies of eastern Europe with the euro. Asian businesses will reduce exchange rate risks and transaction costs by using the euro for European trade. There is talk that China may evenly split its foreign exchange reserves between euros and dollars. Russia seems intent on shifting its foreign-exchange reserves from the dollar to the euro. Iraq now appears to want euros, instead of dollars, for oil. We should think of the euro in world-wide terms”.*
65. Today, the Euro is valued at \$1.34 US per dollar.
66. This indicates that as the shift of international invoicing is funneled to the Euro, the US standard is prone to depreciate in value.
67. This type of activity should not be surprising to anyone that understands the concept of a one-world government, since economic control has always been a part of their strategy.
68. The powerful conspirators are made up largely of the international bankers and the Illuminati, which is a secretive, super-rich group of Luciferian humanists that control mainstream media, workforce, education system, banks, energy supplies and governments.
69. This includes some of the wealthiest people in the world such as the super-rich Rothschild and Rockefeller families that often hide behind many organizations such as the UN, the WTO and the Council on Foreign relations.
70. There can be no doubt that these are currently instrumental in setting up the foundation for international economic control through the EU as the platform for execution by the antichrist.
71. And when the time comes, the antichrist will “scratch their backs” in support of their continued greed for wealth as they “scratch his back” in support of his power and rule.
72. As the Euro escalates as the standard of international trade, the more dependent all of the other nations will be in the production of this fiat money.
73. This obviously sets up one viable strategy for a world dependent upon the Euro in trade value as the antichrist and international bankers controls it production.
74. By lessening its supply, this makes its demand inflate and otherwise deflating all other national currency.

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75. When the demand for goods rises and its production is limited, the value of the goods rises and the value of purchasing power diminishes.
76. On the other end of the coin, an influx of production of the Euro in the hands of the government would enable them to buy bulk quantities of available goods and further control their supply of export giving them additional leverage of price control.
77. This will have a direct impact on countries dependent upon import as they watch the value of their currency deflate and can be escalated and controlled to the extent that the common man will be hard pressed just to survive economically.
78. As conflicts arise among the nations (vss.1-4), the dependency on import will also rise as everyone knows that when war occurs, resources are quickly depleted in support of the military.
79. Meanwhile, the super-rich already committed and invested into the Euro will suffer no **harm** economically and fast become the elite separatist of society.
80. This system will be so successful that after the destruction of the US, the Euro will be the only avenue available for trade both on a national and international level.
81. The antichrist and government control will be of such that unless nations and peoples acknowledge antichrist as messiah, trade will be prohibited except on the **black** market or by barter. Rev.13:16-17
82. What direct impact exactly this has for the US economically during their remaining 3 ½ years on planet earth is hard to say.
83. We do know that the US will remain the primary world importer of goods. Rev.18:11-19
84. This implies at least that the US dollar will remain solvent/stable via our association and ties with the EU during this time.
85. While the economic caste is developed otherwise throughout the world, the US will probably remain mostly immune to its affect.
86. This points to the existing and future investments international bankers and the super-rich have in this country via real estate (the government is estimated to own 44% of US soil, which is ultimately owned by the Federal Reserve, which is an organization comprised of international bankers) etc., and the need to protect those investments.
87. Too bad, so sad, as their investments are destined to go up in smoke anyway.
88. In addition, via the destruction of the US, the developed caste system will then be fully revealed as to its impact in the remainder of the world.
89. The **black horse** symbolizes economic and social injustice as judgment from God and the horseman symbolizes the instrument used as the antichrist wielding his power of economic control and trade throughout the world.

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EXEGESIS VERSES 7 – 8:

^{GNT} Revelation 6:7 Kai. o[te h;noixen th.n sfragi/da th.n teta,rthn(h;kousa fwnh.n tou/ teta,rtou zw,|ou le,gontoj(:ErcouÅ

^{NAS} Revelation 6:7 **And when He broke the fourth seal, I heard the voice of the fourth living creature saying, "Come."** Kai, (cc) o[te (temp. conj.) h;noixen avnoi,gw (viaa--3s; "He broke open") th.n h` teta,rthn(te,tartoj (d.a. + restr. attrib. ord. adj./af-s; "the fourth") th.n h` sfragi/da sfragi,j (d.a. + n-af-s; "seal") h;kousa avkou,w (viaa--1s) fwnh.n fwnh, (n-af-s) tou/ to, teta,rtou te,tartoj (ord. adj./gn-s; "of the fourth") zw,|ou zw/|on (n-gn-s; "living being") le,gontoj(le,gw (circ. ptc./p/a/gn-s) :ErcouÅ e;rcomai (vImp/p/d--2s; "Come")

^{GNT} Revelation 6:8 kai. ei=don(kai. ivdou. i[ppoj clwro,j(kai. o` kaqh,menoj evpa,nw aurtou/ o;noma aurtw/| o` Qa,natoj(kai. o` a[|dhj hvkolou,qei metV aurtou/ kai. evdo,qh aurtoi/j evxousi,a evpi. to. te,tarton th/j gh/j avpoktei/nai evn r`omfai,a| kai. evn limw/| kai. evn qana,tw| kai. u`po. tw/n qhri,wn th/j gh/jÅ

^{NAS} Revelation 6:8 **And I looked, and behold, an ashen horse;** kai, (ch) ei=don(o`ra,w (viaa--1s) kai, (cc) ivdou, (part. of inter.; "behold") clwro,j((a--nm-s; "yellowish green/ashen/pale"; used 4x of the color of grass; looks to the color of a corpse) i[ppoj (n-nm-s; "horse") **and he who sat on it had the name Death; and Hades was following with him.** kai,(cc) o` kaqh,menoj ka,qhmai (d.a. + subs. ptc./p/d/nm-s; "he who sat") evpa,nw (pg; "over/above"; note the change from epi/upon +) aurtou/ aurtou,j (npgm3s; ref. the horse) o;noma (n-nn-s; "a name"; +) aurtw/| aurtou,j (npdm3s; "for him"; hence, "had the name") o` Qa,natoj((d.a. + n-nm-s; "the death") kai, (cc) o` a[|dhj (d.a. + n-nm-s; "Hades/hell"; cp. Luk.16:23) hvkolou,qei avkolouqe,w (viIPFa--3s; "was following after or with"; this verb carries with it the sense of one leading before the following occurs; used 90x) metV meta, (pg) aurtou/ aurtou,j (npgm3s; ref. the horseman) **And authority was given to them**

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over a fourth of the earth, *kai, (cc) evxousi,a (n-nf-s; "authority") evdo,qh di,dwmi (viap--3s; "was given") auvtoi/j auvto,j (npdm3p; "to them"; note the plural, both death and Hades) evpi, (pa; "upon/over") to, te,tarton te,tartoj (d.a. + ord. adj./an-s; "a fourth") th/j h` gh/j gh/ (d.a. + n-gf-s; "of the earth")* **to kill with sword and with famine and with pestilence and by the wild beasts of the earth.** *avpoktei/nai avpoktei,nw (inf. of purp./aa; "to kill/murder") evn (pI; "with") r`omfai,a (n-lf-s; "a sword"; large roman broad sword) kai,(cc) evn (pI) limw;/| limo,j (n-lm-s; "hunger/starvation/famine"; used 12x) kai, (cc) evn (pI) qana,tw| qa,natoj (n-dm-s; "death/execution") kai, (cc) u`po, (pAbl; "by"; denotes agency cp. to the instruments used) tw/n to, qhri,wn qhri,on (d.a. + n-Abln-p; lit. "the wild beasts"; used 46x, 39x in Rev.; figuratively it is used as a term of reproach "beast!"; it is only used figuratively in revelation as a title for antichrist and/or other international leaders that align with him, which is its plural meaning here) th/j h` gh/jÅ gh/ (d.a. + n-gf-s; "of the earth")*

ANALYSIS VERSES 7 – 8:

1. Following The pattern of the 1st 3 seals, John now introduces us to the final horseman of judgment, “**And when He broke the fourth seal, I heard the voice of the fourth living creature saying, ‘Come’**”.
2. As applicable to all these judgments, it is clear Christ is in control of history and these things only take place according to his timing and permissive will.
3. **The fourth living creature** symbolically parallels the being with the face of a flying eagle. Rev.4:7
4. This angelic sentry represents a ruling Christ that provides maximum freedom to mankind.
5. That freedom comes not only in life experientially, but through His exercise of omnipotence in imparting eternal life to those that believe. Joh.3:16
6. This is now set in contrast to antichrist, whose policy of rule is removal of freedom, **death** and ultimately eternal damnation for any that accept him as messiah for their salvation.
7. That a new policy of rule by antichrist is being emphasized is again seen in the phrase, “**And I looked and behold**”.
8. This policy of rule centers on his judicial and/or humanitarian policies.
9. This phrase in a culminative way points to 3 distinct identifying marks of rule attached to this man of lawlessness that would assist any astute believer living in this period of time in identification of the false messiah:
 - A. A push for international peace, yet actively promoting conflict.

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- B. Advocating his government fiat money as the international currency standard.
- C. And now, genocide wherever the presence of his military may intervene.
10. The antichrist is now personified as he represents an object or concept as a person as now he rides “**an ashen horse; and he who sat on it had the name of Death**”.
11. The Greek term translated “**ashen**/κλωρο, j – chloros” refers to the green color that is in plants and we get our word chlorophyll from this root.
12. Homer used this term to refer to the **ashen** color of a face that is drained of blood by fear and this **horse** is used to denote the sickly yellowish-green color that is so characteristic of **death** and terror.
13. Here physical **death** is seen riding forth in order to accomplish his work producing fear wherever he may assert his power.
14. It is noted here that John uses a different preposition of this rider as being “atop/above/εὑρα, nw – epano” the **horse** rather than “upon/εὑρι, - epi” as with the preceding riders.
15. While epi emphasizes contact, epano emphasizes position of one thing above another.
16. The imagery is designed to picture **Death** as supernaturally floating above the **horse** without being in contact with it further intensifying the frightening image of this malignant vermin infesting mankind.
17. The supernatural aspect attributed to antichrist is then revealed in a further personification of the next phrase, “**and Hades was following with him**”.
18. We equate the Greek term “**Hades**/α` , dhj – hades” with the OT term “sheol/לָאָו – sh^ol”, which was the unseen world, the state or abode of the dead in general.
19. The original construction of Sheol, which is located inside of planet earth, involved several compartments that were divided and contained three distinct categories of beings:
- A. The lowest part called Tartarus (translated hell in the NAS) that was properly regarded by the Greeks as a place of torment and punishment below Sheol and is the place where the pre-diluvian angels of the Gen.6 infiltration are imprisoned.
 - B. The Paradise compartment of Sheol where the souls of all believers went after physical death. Luk.23:43
 - C. The torment compartment of **Hades** was the place where the souls of all unbelievers went and were kept in conscious agony. Luk.16:23-24
 - D. These two compartments were separated by a fixed gulf of some kind that did not allow individuals to pass from one side to the other. Luk.16:26
20. In the NT writings, the term **Hades** is used in the same general way as Sheol referring either to hell or paradise. Cp. Mat.11:23; 16:18; Luk.10:15; Luk.16:23; Act.2:27,31; Rev.1:18
21. However, what we must not overlook is that in all of the referenced verses, the reference to **Hades** is viewed with the understanding that both compartments of Paradise and hell is still in existence and populated.
22. Before the 1st born from the dead received His resurrection body, all souls, believers and unbelievers went to sheol, either Paradise or Hell.
23. However, after resurrection, the Paradise compartment of Sheol has been vacated and the only remaining place for soul habitation is hell. Eph.4:8

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24. Therefore, for any use of the term **Hades** for death of men post-Christ-resurrection automatically becomes technical for the compartment of hell reserved for unbelievers as it is used the remaining 3x in Rev.6:8; 20:13,14.
25. **Hades** in our verse contextually is technical for hell and personifies the god/ruler of this world instrumental in leading men to hell, Satan. 2Cor.3-4
26. This dual personification of **Death and Hades** now directly ties in the activities of antichrist with Satan.
27. It is designed to point out that all of the policies and strategies implemented by antichrist are coterminous with the same policies implemented by the spiritual king of the cosmokrators (world forces of darkness). Eph.6:12
28. That **Hades** (read Satan) is said to be “**following**” **with Death** (read antichrist) indicates that antichrist precedes Satan in some way in his activities.
29. This symbolically reveals the fact that while the antichrist is operating in accord with the will of Satan, he initially assumes his position in the world for the 1st half of this 7 year week on his own energy and power.
30. The actual possession of antichrist by Satan (Rev.13:2c) will then follow after the heavenly war of Rev.12 as antichrist will then operate as the Satan/man.
31. The remainder of vs.8 then focuses on the policy at hand under this tandem rule, “**And authority was given to them over a fourth of the earth**”.
32. The plural of the personal pronoun “**to them**” indicates the inseparable standards of rule and policy as outlined in the 4 horseman.
33. Just as Christ adheres to the will of the Father in all things (Joh.5:30) so does the false messiah do the will of his god, Satan.
34. Again, the passive tense of “**was given**” illustrates God’s permissive will in the matter.
35. Further, it points to the boundary of geography that antichrist will secure under his **authority** with the support of Satan as he consolidates his international control.
36. In the first half of his reign, antichrist will have successfully brought ¼ of the worlds nations under his direct control and influence.
37. Logically, the quarter in view is inclusive of the EU with added national entities that have aligned themselves with his regime (though not actual members of the EU).
38. John then informs us that his policy of rule is only for diabolical purposes “**to kill with sword and with famine and with death and by the wild beasts of the earth**”.
39. The first thing to note grammatically is the preposition “**with**/instrumental use of ενν – εν” with the 1st 3 nouns and the preposition “**by**/υ`πο, - hupo” with the final phrase that indicates an intermediate agency.
40. The **sword, famine and death** all indicate the instruments used to execute his justice while **the wild beasts** point to the agencies through whom that execution is carried out.
41. While some want to equate the **sword** and **famine** with judgments 2 and 3, while there is some correlation, there is a distinct difference of emphasis in our verse.
42. First, the term **sword** here is the Roman broad **sword**/ρ`ομφαι,α – romphaia vs. the short two-edged machaira of vs.4.
43. As pointed out in the notes in vs.4, that short-**sword** emphasized the military being used in police actions as “Peacekeeping forces” with the appearance of abetting conflicts within nations.

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44. Our term now views the military in its full scale battle form as a vehicle to physically gain control over others through a direct assault.
45. In other words, while NATO will wear a godliness crust as peacekeepers, the real purpose and intent of their use is to militarily secure control over nations to include direct assaults, whether under the guise of pre-emptive strikes, defense or other propaganda methods.
46. Evidence of this is seen in the consolidation of the EU by antichrist, who will subdue 3 of those nations that presumably become renegades absorbing these national entities for his own territory and power of rule.
47. The antichrist will use his military interventions to declare police states and will openly engage in direct assaults killing at random any that he feels is a direct threat to his political aspirations.
48. With conflicts raging, police state's existing, direct assaults upon nations, obviously this will produce mass exodus in some cases and agriculture and businesses will be disrupted, if not destroyed in process.
49. This in turn will cause economies to sour and many will end up as refugees starving to death on top of it all, which is the sense of the **famine** or starvation that will exist.
50. The 3rd term "**pestilence**" is an unfortunate translation in the NAS in this case.
51. The actual Greek term is again "**death**/qa , nato j – thanatos" and is only translated **pestilence** in the NAS in Revelation. Rev.2:23; 6:8; 18:8
52. What this word emphasizes contextually is the cause of **death** and this term is used elsewhere to denote capital punishment under Mosaic and establishment law. Mat.15:4; 20:18; 26:66
53. This final instrument of unjust justice then looks to the implementation of capital punishment as it would be applied under a police state mandate or autocratic rule.
54. It will provide judicial opportunity to arrest and execute anyone that government feels is a threat to the agenda of NATO and the EU.
55. Combining all three of these instruments of injustice falls short of nothing more than a prime example of state sponsored genocide, albeit on an international level.
56. They will be used to purge the dissidents (read political prisoners) from the ranks of antichrist's conquered effectuating his system of divide and conquer.
57. While these are his direct instruments of justice, the agencies responsible are now also personified as **the wild beasts of the earth**.
58. Again, while the NAS translation is ok, it can be misleading.
59. Some have taken it to refer to an increased ferocity that is caused among the animal kingdom as starving predators react to shortages of food by becoming man-eaters.
60. However, a word study indicates that the term "**wild beasts**/qhr i , on – therion" is never used literally of the 39x it is seen in the book of Revelation.
61. When used metaphorically it is a term of reproach, just as we might use it today for someone that is abusive or mean, "You beast!".
62. It is a title that is directly given to the antichrist (Rev.11:7; 13:1,2 et al) and the false prophet (Rev.13:11) indicating ruling powers that exist.
63. That it is used in the plural here contextually points to other world leaders that have aligned with antichrist allowing and supporting his system of injustice to run rampant, whether in their own nations or others.

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64. This personification as **wild** animals ties their evil in directly with antichrist and points to the rapacious/ravenous nature of men that would instigate and support such suffering on this planet.
65. So antichrist policy of rule centers on an unjust system of law in tandem with other internationalists that have no regard for any true form of humanitarianism.
66. While the 1st half of Daniel's 70th week is full of bloodshed, starvation and death, this is all self induced misery brought upon mankind through the mass of -V that will exist at this time.
67. In addition, in spite of the magnitude of human destruction that will be seen, this only portrays antichrist as a "kid at play" as he grows into power.
68. In addition, while the suffering envisioned though immense, is considered only the contractions ushering in the actual "birth pain" of suffering. 1The.5:3
69. *Review the Doctrine of the Antichrist.*

EXEGESIS VERSES 9 – 11:

^{GNT} Revelation 6:9 Kai. o[te h;noixen th.n pe,mpt hn sfragi/da(ei=don u`poka,tw tou/ qusiasthri,ou ta.j yuca.j tw/n evsfagme,nwn dia. to.n lo,gon tou/ qeou/ kai. dia. th.n marturi,an h]n ei=conÅ

^{NAS} Revelation 6:9 **And when He broke the fifth seal, I saw underneath the altar the souls of those who had been slain** Kai, (cc) o[te (temp. conj.; "when") h;noixen avnoi,gw (viaa--3s; "He broke"; subject of the verb = Christ) th.n h` pe,mpt hn pe,mptoj (d.a. + ord. adj./af-s; "the fifth) sfragi/da(sfragi,j (n-af-s; "seal") ei=don o`ra,w (viaa--1s; "I saw") u`poka,tw (pg; "underneath/below") tou/ to, qusiasthri,ou qusiasth,rion (d.a. + n-gn-s; "the altar"; used 23x, both of the bronze altar [sacrifice of burnt offering] and the altar of incense [prayer, Luk.1:11]; used 8x in Rev.6:9; 8:3*2,5; 9:13; 11:1; 14:18; 16:7) ta.j h` yuca.j yuch, (d.a. + n-af-p; "the souls"; the life force of humanity; the real you) tw/n o` evsfagme,nwn sfa,zw (d.a. + adj. ptc./PF/p/gm-p; "of those who had been slain/slaughtered/sacrificed") **because of the word of God, and because of the testimony which they had maintained;** dia, (pa; "because of") to.n o` lo,gon lo,goj (d.a. + n-am-s; "the word") tou/ o` qeou/ qeo,j (d.a. + n-gm-s) kai, (cc) dia, (pa; "because of") th.n h` marturi,an marturi,a (d.a. + n-af-s; "the testimony/witness") h]n o[j (rel. pro./af-s; "which") ei=conÅ e;cw (viIPFa--3p; "they were having/had maintained")

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^{GNT} Revelation 6:10 kai. e;kraxan fwnh/| mega,lh| le,gontej({Ewj po,te(o` despo,thj o` a[gioj kai. avlhqino,j(ouv kri,nej kai. evkdikei/j to. ai-ma h`mw/n evk tw/n katoikou,ntwn evpi. th/j gh/jÈ

^{NAS} Revelation 6:10 **and they cried out with a loud voice, saying,** kai, (cc) e;kraxan kra,zw (viaa--3p; "they cried out/loudly called out") mega,lh| me,gaj (a--lf-s; "with a great/loud") fwnh, (n-lf-s; "voice") le,gontej(le,gw (circ. ptc./p/a/nm-p; "saying") **"How long, O Lord, holy and true,** {Ewj (pg of time; "until" +) po,te((interr. temp. adj./gm-s; "when"; hence; "How long?") o` despo,thj (d.a. + n-Vm-s; case of address; "O Lord/Master"; used 10x; emphasizes ownership as a master to a slave) o` a[gioj (d.a. governs both nouns + a--Vm-s; "the holy One") kai, (cc) avlhqino,j((a--Vm-s; "the True/Genuine One") **will You refrain from judging and avenging our blood on those who dwell on the earth?"** ouv (neg. +) kri,nej kri,nw (vipa--2s; lit. "are you not judging"; hence, "will You refrain from judging") kai, (cc) evkdikei/j evkdike,w (vipa--2s; "avenging/get justice for/legally punish the wrong"; used 6x) h`mw/n evgw, (npg-lp) to, ai-ma (d.a. + n-an-s; "the blood"; used figuratively for their death/martyrdom) evk (pAbl; "from/on"; looking to the separating out of or exposing those involved in this injustice) tw/n o` katoikou,ntwn katoike,w (d.a. + subs. ptc./p/a/Ablm-p; "those who dwell/reside") evpi, (pg) th/j h` gh/jÈ gh/ (d.a. + n-gf-s)

^{GNT} Revelation 6:11 kai. evdo,qh auvtoid/j e`ka,stw| stolh. leukh. kai. evrre,qh auvtoid/j i[na avnapau,sontai e;ti cro,non mikro,n(e[wj plhrwq/sin kai. oi` su,ndouloi auvtw/n kai. oi` avdelfoi. auvtw/n oi` me,llontej avpokte,nnesqai w`j kai. auvtoid,Å

^{NAS} Revelation 6:11 **And there was given to each of them a white robe;** kai, (cc) evdo,qh di,dwmi (viap--3s; "there was given") e`ka,stw| e[kastoj (ap-dm-s; "to each of/individually") auvtoid/j auvto,j (npdm3p) leukh. leuko,j (a--nf-s; "a white/brilliant") stolh, (n-nf-s; "robe/outerwear"; the subject of "was given") **and they were told that they should rest for a little while longer,** kai, (cc)

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evrre,gh le,gw (*viap--3s* +) *auvtoi/j auvto,j* (*npdm3p*; lit. "it was said to them"; "they were told") *i[na* (*cc*; intro. non-final clause/content; "that") *avnapau,sontai avnapau,w* (*vifm--3p*; "they themselves will rest/be refreshed/cease from labor"; used 12x) *e;ti* (*adv.*; "yet/still for") *mikro,n(mikro,j* (*a--am-s*; "a little/small amount") *cro,non cro,noj* (*n-am-s*; "time"; a little while longer") **until the number of their fellow servants and their brothers who were to be killed even as they had been, should be completed also.** *e[wj* (*cs*; "until") "the number of" supplied *auvtw/n auvto,j* (*npgm3p*; "their") *oi` o` su,ndouloi su,ndouloj* (*d.a. + n-nm-p*; "fellow servants/fellow slaves") *kai,* (*cc*) *auvtw/n auvto,j* (*npgm3p*; "their") *oi` o` avdelfoi. avdelfo,j* (*d.a. + n-nm-p*) *oi` o` me,llontej me,llw* (*adj. ptc./p/a/nm-p*; "who were about to be with certainty" +) *avpokte,nnesqai avpoktei,nw* (*comp. inf./pp*; "to be killed") *kai,* (*ascens.*; "even") *w`j* (*comp. conj*; "just as") *auvtoi,Å auvto,j* (*nprnm3p*; "them/they had been") *plhrwqw/sin plhro,w* (*vsap--3p*; "should be completed") *kai,* (*adjunct./cc*; "also")

ANALYSIS VERSES 9 – 11:

1. Commentators are almost uniform in recognizing that this **seal** marks a change from the 1st four seals.
2. The differences are obvious as the horses and riders are no longer initiating events and the 4 living creatures are no longer making introductions.
3. While a synchronization of this 5th **seal** with the 4th exists, emphasizing death in general under the reign of antichrist, it is obvious the subjects of the one's dying are now presented in a specific category.
4. It looks to the natural result of a society seeking to avoid the consequences of a tyrannical government determined to purge those that are not willing to align themselves in ideology (viewpoint) and agenda.
5. The scapegoats and primary targets of attack for men to find favor and escape personal retribution will be believers.
6. This harks to the antichrist's religious agenda seeking to establish himself as the false messiah and one world religion by seeking to annihilate all other religions (Rev.18:16), especially any form of Christianity.
7. What will be visible in the beginning stages of Antichrist's rise to power will continue to intensify to the point where the all out slaughter of believers will be considered acceptable. Rev.12:17; 13:7,15
8. Those that are guilty of this crime only cause the number of martyred believers to swell in heaven further causing the wrath of God to swell against themselves as a result. Rom.2:5

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9. Believers will find even some of their closest associations in life turn against them either to save their own skin or gain kudos from the –V world around them. Cp.Mat.10:16-23; Mar.13:6-23
10. As will be revealed in our verses, +V believers during this period will apply the doctrine of separation not willing to align themselves with the human viewpoint and misapplications of –V around them.
11. These believers in turn reside in a political atmosphere of such fear and antagonism regarding the truth that their very stand for truth will essentially place themselves in a “baited field” for the hunters killing.
12. As mentioned earlier, the 7 seals being broken relates chronologically to the 1st half of Daniel’s 70th week. Rev.8:1
13. Seals 1-4 related to this ½ hour period in general denoting the overall political change that planet **earth** will undergo with antichrist’s rise in power.
14. **Seal** number 5, while maintaining this general flow of context will now edge the reader chronologically towards the mid-point of this 7 year week with emphasis on antichrist’s religious agenda.
15. The judgment of this 5th **seal** centers on the principle of cursing by association.
16. This principle again relates to God’s permissive will in judgment allowing the innocent of society and life to experience harm and injustice based on the –V that surrounds them.
17. The Bible has many examples of this fact (Cain and Able, 1Joh.3:11-13), society and life reveals this fact and a good example today would be a child born into this world with drug addicted parents and the child also addicted is cursed by association.
18. It points to the Biblical principle that sins of negative generations produce future generations that are extensions of their parent’s STA and that God’s wrath follows. Exo.34:7
19. The only way to counter cursing by association before God is to separate from –V physically, ideologically and in application. Deu.30:1-3
20. However, physical separation across the board is at times impossible e.g., +V with a –V spouse or a society and government in which one is restricted to for residence (such as the 7 churches of Asia Minor under Roman rule, chptrs.2-3).
21. In such cases, the correct doctrinal act of separation comes on a spiritual level i.e., separation in viewpoint and applications.
22. The +V believer willing to apply separation in this regards, while susceptible to antagonism and cursing by men in association, escape the real cursing by God. Jam.4:5
23. With the removal of the Church from a world trend en masse of –V, the generation of mankind during this period of history will be at maximum operation STA and the whole world is cursed because of it.
24. That –V is on such an international scale, +V will be hard pressed geographically to escape its consequences.
25. In turn, in lieu of evil civil authority and law usurping the Law of God, believers will appeal to the highest authority given to men, God Himself, as that which governs their thinking and application.
26. Further, they will look to and trust in His Person to ultimately vindicate and judge the unrighteousness permeating society around them.

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27. The epitome of the association in view that demands the cursing at hand is the alignment of the –V world with antichrist.
28. As with the previous 4 seals, this **seal** too is opened by Christ at the outset of Daniel’s 70th week, “**And when He broke the fifth seal, I saw underneath the altar the souls of those who had been slain**”.
29. That any intermediate agents are absent in this seal’s opening emphasizes that judicial execution of wrath exercised towards this cursed generation comes from the hand of Christ Himself.
30. It looks to the hastening of God’s overruling will to supersede His permissive will for this period of time.
31. The scenario that John now sees is one of “crying **out**” for His justice to be executed (vs.10), yet that time for the Day of the Lord is not yet at hand (vs.11).
32. The first question that must now be answered in interpreting this verse is which **altar** is in view, the bronze **altar** for sacrifice (Exo.27:1-2) or the golden **altar** of incense (Exo.40:5).
33. The term “**altar**/qusiasth,rion – thusiasterion” is used 8x in Revelation. Rev.6:9; 8:3(2x),5; 9:13; 11:1; 14:18; 16:7
34. Some interpreters insist that this term is only used with reference to the bronze **altar** in the NT, yet Luk.1:11 disputes this premise.
35. Furthermore, the LXX uses this Greek word with reference to the **altar** of incense. Exo.30:1 cp. vss.2-3; 30:27; 31:8
36. Rev.8:3,5 and 9:13 are clearly reference to the **altar** of incense, since they are called golden altars.
37. While the remaining verses in Revelation may on the surface seem ambiguous in distinction, one clear distinction between all of its 8 uses can be made.
38. And that is that the **altar** in view in all references excepting 11:1 looks to the temple in the 3rd heaven (cp.14:17-18), whereas 11:1 looks to the earthly temple rebuilt for Daniel’s 70th week.
39. It is in Rev.11:1 that the bronze **altar** is in view as that would include the inner court of the temple in distinction with the outer court of the gentiles in vs.2.
40. Based on our immediate context of prayer and the next 3 passages that explicitly denote the golden **altar** of incense, it is safe to conclude that the **altar** of incense is that in view which occupies the temple in heaven.
41. It is this **altar** that symbolically denotes the prayers of saints in anticipation to a response by God.
42. That these saints are pictured to be **underneath the altar** indicates:
 - A. Their prayers are placed in subjection to the authority of God. Cp. *prep. underneath* Mat.22:44; Mar.6:11
 - B. This reflects that their witness of the life denotes a separation from unrighteousness in application of BD.
 - C. This further contrasts separation sponsored by Christ under true Christianity to the antichrist separating men religiously through politically, economic and judicial means.
 - D. God hears their prayers en masse.
 - E. Their prayer is to be viewed as transcending time into the eternal state pointing towards God’s will and timing.

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- F. They are to be viewed as one corporate body of believers.
- G. However, the reality is that they are all not martyred at the same time but simply viewed as a compilation of saints in this category.
- 43. The next question that must be answered is what corporate body of believers is in view with reference to **the souls of those who had been slain**.
- 44. Some interpreters make these believers to be all believers living outside the CA, to include OT saints.
- 45. Yet, chronological context shies away from this interpretation pointing to believers living during the 1st half of the week, as well as the preceding context indicating death under antichrist's political policy.
- 46. Further, that these believers are visualized with the unusual usage of the term "souls/yuch, - pseuche" is designed to teach:
 - A. These believers have not yet received their resurrection bodies (voiding CA bels).
 - B. They have experienced physical death and are in Ph₃.
 - C. Their premature death is due to +V and choosing BD in spite of the impending consequences it invites.
- 47. While the term "soul" is used a number of ways in the Bible, its primary emphasis is on the actual life-force indicating while believers may lose their physical lives **on the earth**, they cannot ultimately be deprived of their existence.
- 48. It looks to the "real you" of these believers and that which determines one's eternal destiny for blessing or cursing. Mat.10:28
- 49. That these believer's have chosen to sacrifice their very lives on behalf of the POG is made clear through the use of the verb '**slain**/sfa, zw – sphazo" indicating one that is slaughtered as a sacrifice.
- 50. To equate these believers's sacrifice of their lives with the bronze **altar**, though some physical similarities may exist, denigrates the symbolism of the bronze **altar** spiritually as that work of Christ that propitiates the sins of the world before God.
- 51. Rather, the **altar** of prayer simply points to the fact that they have chosen to endure the ultimate physical separation of death over compromising the POG for their lives.
- 52. In other words, their prayer is a direct reflection of spiritual orientation and +V.
- 53. That their prayer is now expressed in their eternal state harks to the spiritual reality that God honors all righteous prayers of +V with ultimate vindication reserved for our eternal state.
- 54. In vs.9b, John then tells us the two-fold reason why these believers **had been slain**, "**because of the word of God and because of the testimony which they had maintained**".
- 55. This verse declares that even though the majority of mankind and nations will be extremely –V and antagonistic to God during this time in history, there remains those that will express +V.
- 56. In spite of a society beginning with nothing but unbelievers, **souls** of men remain and some will become believers and align themselves to BD, though the exception to the rule.
- 57. The first phrase, '**because of the word of God**' emphasizes their acceptance and adherence to the truths of the Bible.
- 58. The **Word of God** is the objective standard of the truth as revealed by God in the Bible.

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59. Further, those that persecuted them is **because of the testimony which they had maintained**.
60. Their **testimony** refers to the subjective overt witness to the facts of the truth that **they** kept on having, even to the end.
61. This is very reminiscent of what Paul states in Rom.8:36 indicating that all believers must recognize that their witness for the truth of God's plan might cause them to pay the ultimate price.
62. One must remember the fact that many believers throughout history have opted to maintain their witness in the face of fearful situations rather than avoiding the persecution that naturally arises **because of** the truth. Heb.11:35-37
63. This double causal clause denotes that the truth and its witness is the cause that produces the affect of volition to respond negatively or positively. Cp.Rom.1:18-23
64. For one to make a choice in life, he or she must have an object of choice to consider.
65. While God provides the cause necessary for volition (-V or +V) to express itself, this does not mean He causes anyone to be +V or -V, only that the premise of cause is established and men are free to choose for or against it.
66. This clause emphatically strips away all of the human viewpoint garbage fed to believers in fundiesville that explicitly or implicitly insinuates the Christian witness as anything more or less than our stand for sound truth in application of it.
67. And as this passage (and other passages) makes clear, people will accept it or reject it, embrace it or be antagonistic to it.
68. We must all get the iron in our **souls** that comes from sound BD and display this same mentality in the face of those that reject the truth.
69. In vs.10, John then observes this group in corporate fashion, **'and they cried out with a loud voice, saying, 'How long, O Lord, holy and true, will You refrain from judging and avenging our blood on those who dwell on the earth?''**
70. While some may have a problem with a perceived vindictiveness on the part of these martyrs, the reality is that this is a legitimate call for Divine retribution.
71. It follows the premise of wherever injustice exists, true justice begs to be released to serve; wherever human viewpoint exists, Divine viewpoint screams to be heard.
72. Their call for justice reflects the righteous indignation that comes from adjusted believers when they witness or are involved in unrighteous actions directed against the innocent (undeserved suffering).
73. God has wrath (Rom.1:18) and His expression of anger is totally righteous.
74. The same for adjusted believers is true, as there is an anger that is not sin. Eph.4:26
75. That these believers are viewed on a corporate level in their expression looks to the culmination of all believers that have undergone martyrdom during this frame of time.
76. That they are seen to be "shouting **with a loud voice**" emotionally emphasizes the immense pressure believers will face living during this time.
77. Corporately it indicates that the number of these is not just a few.
78. Spiritually it indicates an expectation for their prayers to be heard by God not to go unnoticed.
79. These 3 things combined further emphasize their anticipation for an ultimate positive response from God on their behalf.

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80. This points to the prayer itself in that it should not be regarded as offered in ignorance, rather with a rhetorical flavor.
81. In other words, the interrogative phrase **‘How long’** is not to reflect their ignorance of the period of time that this persecution will exist (Daniel’s 70th week), rather it emphasizes the depth of evil that God will endure before justice is executed. *Cp. its use in Mat.17:17 that integrates this concept.*
82. This is further seen in that any specific length of time is not addressed in the response to them in vs.11.
83. Rather, the emphasis is on their current state of being and the quantity of believers that must further be **slain** in this portion of history.
84. Their address of prayer, **‘O Lord’** looks to the throne of the Father as the real sovereign rule as fulfilled in Christ in contrast to the antichrist and –V world around them.
85. Christ addressed the Father in the same manner with the parallel term for **‘Lord/ku, ríoj – kurios’** in Mat.11:25. Cp. Luk.1:32; 10:21
86. Other believers addressed the Father in prayer with the same term for **‘Lord/despo, thj – despotes’**, as found in our verse. Luk.2:29; Act.4:24
87. Our term looks to the One that is the real master and possessor of their persons/**souls** emphasizing His absolute power and authority.
88. This further indicates that their prayer is in orientation to the POG and is designed to articulate an appeal to the highest authority to respond on their behalf.
89. The following descriptive nouns, **‘holy and true’** emphasize the character of God as qualifying Him to be the highest authority of the universe.
90. The first term **‘holy/a;gíoj – hagios’** denotes that which is set apart, that which is separated.
91. When used of God, it emphasizes His total separation from all that is sinful or defiling, focusing on His incomparable righteousness (+R).
92. The 2nd term **‘true/avlhqino, j – alethinos’** looks to that which is **true**, correct, dependable and the nuance focuses on that which conforms to reality, is real, genuine and stands opposed to what is false or does not conform to reality.
93. This emphasizes the veracity of His Person via the **word of God** as the true reality of life and that which can be depended upon in execution and fulfillment.
94. When the attributes of +R and veracity are combined, it forms the perfect platform for absolute justice (+J) to be executed.
95. God’s holiness and veracity are seen to parallel the very cause of martyrdom behind these saints in vs.9.
96. It looks back to their adherence to the truth of BD and their witness of the life in separation from the evil around them operating under experiential righteousness.
97. What –V truly hates is the character of God that stands for righteousness and truth and since they cannot harm God, it is God’s agents of +V that become the targets of attack.
98. It is interesting to note that while these terms parallel the actions of these believers, they are reversed in order of address as applied to God.
99. This teaches that God’s veracity is dependent upon His +R (Isa.45:23), yet for sinful men, they must first embrace the truth before any realization of righteousness positionally or experientially can be effected (Rom.1:16-17).

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100. This again looks to the principle of cause and affect in that God's +R produces the affect of His perfect veracity and it is the truth of BD that produces the affect of the believer's witness of the life.
101. These two terms in title and application reiterates that this prayer request is based on the perfect character of God in righteous indignation and not some sinful motive of revenge.
102. Further, we recognize that these believers are in heaven and do not possess the STA that causes people to seek their own revenge.
103. It points to the fact that adjusted believers are to wait upon God to act on their behalf not seeking to rectify their situations under undeserved suffering and stand for the truth, but to leave these matters in the hands of God. Rom.12:19
104. The final part of vs.10, "**will You refrain from judging and avenging our blood on those who dwell on the earth**" points to the crux and issue behind the prayer.
105. The present tenses of the verbs, "are you going to **refrain from judging and avenging**" emphasizes that God has not actually begun to actively pass judgment and avenge the deaths of these martyrs.
106. The 1st verb "**judging**/kri ,nw – krino" has the nuance of making a personal evaluation by dividing or separating between two things.
107. It is a call for God to observe the two parties involved (martyrs and those that killed them) and to administer a verdict of justice on behalf of the righteous.
108. The 2nd verb "**avenging**/evkdike ,w – akdikeo" has the nuance of securing the verdict of justice by executing or exacting the required penalty for the crime in view.
109. These verbs look to Christ's role as the **blood** avenger functioning as their Kinsman Redeemer. *See Doctrine of the Kinsman Redeemer.*
110. In short, these believers are seeking the legal and righteous vindication that God's essence (emphasis on +R and veracity = +J) demands in their case.
111. Their cry for justice again indicates that time is not the real issue at hand, but justice itself and the nuance of their question can be understood by translating it, "To what extent/degree are you not going to judge and avenge".
112. It points to the fact that the longer time marches on during this time in history, the deeper into evil does the world dive. Cp.Mar.13:19
113. The participle "**those who dwell**/katoike ,w – katoikew" emphasizes unregenerate humanity that is content to reside **on the earth** with no heavenly aspirations.
114. Throughout the book of Revelation, it is used only in a derogatory way to emphasize unbelievers that are not only opposed to God and under His wrath, but are participants in persecuting His followers. Rev.6:10; 8:13; 11:10; 13:8,12,14; 17:8
115. In an ethical sense, it is used very similarly to the term "kosmos/world" as used in the Bible to refer to those alienated from God and hostile to His plan. Cp.1Joh.3:13
116. That the term "dwellers" is used to define the –V world is designed to emphasize their mentality co-joining that of antichrist, as the real possessors/lords of creation and the true authority over it (man playing God).
117. It indicates man's attempt to replace God in alignment with Satan and antichrist.
118. With the intent of their question established, the two-fold response in vs.11 now makes sense, "**And there was given to each of them a white robe; and they were told that they should rest for a little while longer, until the number of their fellow**

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servants and their brothers who were to be killed even as they had been, should be completed also”.

119. The answer to their question is relatively simple both as to its intent and time i.e., when each individual believer during this period of history that has been destined to die a martyr's death is complete.
120. This answer fulfills the issue of time in the question by equating this 7 year period with a period in history that martyrdom of believers will be at maximum saturation.
121. This in turn points to the extent of evil during Daniel's 70th week being of such that believer's will be killed off at a rate unsurpassed by any other like time in history. Cp.Mat.24:21
122. When the -V world at large has filled this bloodthirsty quota, then the 7 years will in tandem be complete.
123. This points to the fact that this final 7 years of human history before the millennium is one that observes an all out attack against God and all that stand with Him.
124. That individual believers are now the focus, in contrast to the corporate unison of their prayer, is seen in the 1st response that is not verbal, but a silent action of **each of/individually** (ε[καστοj – hekastos) these believer's being **given a white robe**.
125. The **white robe** clearly is used to denote their righteous standing before God, as well as their high status of being martyred.
126. That God acts first towards them, instead of a verbal response, is designed to teach that all evil that God permits to come upon believers is first designed through application to actively secure their own victory in the A/C.
127. Secondly, undeserved suffering is designed to actively maximize one's own righteousness for all eternity.
128. This action serves to temporarily satisfy their immediate call for **judging** as it indicates they have been justified by their faith and set apart in righteousness as the eternal verdict is given on their behalf.
129. While these believers may carry their righteous indignation with them into Ph₃, it is not without the balance of perfect peace and comfort given to them for a job well done.
130. These martyrs are then verbally told to relax/**rest for a little while longer**.
131. The verbal response is now designed to satisfy their call for execution of the verdict (**avenging**) upon the -V world as that which is imminent and near.
132. In other words, the verdict has been **given** (verbally proclaimed through God's **word**) and the only time remaining is the transition from sentencing to the actual execution.
133. The entire scenario insinuates that as **each** believer is martyred:
 - A. They arrive in Ph₃ with the recall of their past experience (cp. Luk.16:25).
 - B. They immediately express their righteous indignation.
 - C. In turn they are immediately comforted in application with knowledge that a verdict on their behalf has been issued (**white robe**).
 - D. They are immediately placed at ease in their soul knowing that execution of sentencing/God's **word** is definite and near (**resting for a little while longer**).
134. The future tense of the term **rest** indicates exactly what the state of death is for all believers.

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135. And that as a temporary time in which all previous pressures, tests, pains and suffering of life have disappeared and perfect R&R (**rest** and relation) has taken its place, which only Ph₃ can provide.
136. The **“little while”** is then defined for them as the length of time that it will take **until their fellow servants and brothers were to be killed**, further indicating that God is fully aware of those that suffer on behalf of His plan.
137. To the point, this is designed to stress His knowledge of human activity and His permissive will in allowing His servants to be mistreated and **killed**; none of this escapes His notice.
138. Jewish apocalyptic literature was full of such thought and recognized that God had a specific number that He had ordained in this regard.
139. The temporal conjunction **“until/e[wj – heos”** is used to mark the terminus ad quem (the end point) instructing these believers that execution of sentencing on their behalf is not **until** the end of Daniel’s 70th week in fulfillment of the allotted martyrs.
140. It is at this point that the reader is advanced in focus chronologically to the mid-point of the trib ushering in the 2nd Advent.
141. The phrase **“even as they had been”** is used to solidify the fact that these believers, like their future counterparts, were **killed** under maximum undeserved suffering by the **earth** dwellers.
142. The terms **“fellow servants and brothers”** are to be taken as a second single group of believers looking to the 2nd 42 months of the 70th week yet to be completed.
143. In addition, these two terms point to their vertical relationship with God (**fellow servants**) and their horizontal relationship as **brothers** in His family.
144. This emphasizes the like-mindedness of all +V throughout history corporately in the sphere of the truth of BD, whether personally known or unknown, living during our time, before or after.
145. The phrase **“who were to be killed”** should be translated as **“the ones about to be killed”** indicating their destiny and demise is both near and certain.
146. This points to the principle that +V is destined to share with one another our eternal destiny.
147. Further it emphasizes that believers are not alone in their undeserved sufferings in life and that there are, have been and will be other +V that face the same tests found in our own Christian life.
148. The 5th **seal** indicates that while planet **earth** will be residing in the most evil of time ever experienced in history, it is not to go unnoticed that many will come to +V and believe.
149. Upon removal of the Church with only unbelievers left, the importing of the 2 witnesses plus the conversion of the 144,000 Jews will produce an evangelization which will result in the conversion of a great company. Rev.7:9ff
150. Further, with the Church gone and sound truth once again being provided in a pure form on a global basis, believers all over will spiritually advance quickly and the evidence will be seen as they take their stand for doctrine in the face of being **killed**.
151. The evil pressure upon the world at this time will be so intense that anyone choosing to exercise faith in Christ and adhere to His **word** will be **“dead”** serious in their +V and will maximize and make the most of the short amount of time they are given.

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152. This emphasizes the principle that pressures in the CWL are not to be concluded as “bad” things for believers, but are designed to expediently and succinctly reveal the true measure of +V that exists.
153. The length of time God allows each believer on this earth is not the primary issue in the CWL, rather its one’s attitude towards and application of BD during that time and their perseverance to the end that marks the truly +V.
154. Some may conjecture that believer’s will be martyred simply for exercising Ph₁ faith in Christ, but these verses make clear that their +V extends beyond Ph₁ and is of such steel they are willing to take Ph₂ faith to their grave.
155. The judgment itself is the building up of the wrath of God to maximum anger at which appropriate time He will unleash His wrath upon the world.
156. It is a call to all +V believers living during this period of history to exercise maximum patience knowing that time is short, evil will be overruled and justice will be completely and thoroughly executed.

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EXEGESIS VERSES 12 – 14:

^{GNT} Revelation 6:12 Kai. ei=don o[te h;noixen th.n sfragi/da th.n e[kthn(kai. seismo.j me,gaj evge,neto kai. o` h[lloj evge,neto me,laj w`j sa,kkoj tri,cinoj kai. h` selh,nh o[lh evge,neto w`j ai-ma

^{NAS} Revelation 6:12 **And I looked when He broke the sixth seal, and there was a great earthquake;** Kai, (cc) ei=don o`rw,w (viaa--1s) o[te (temp. conj.; "when") h;noixen avnoi,gw (viaa--3s; "broke/opened") th.n h` e[kthn(e[ktoj (d.a. + ord. adj./f-s; "the sixth") th.n h` sfragi/da sfragi,j (d.a. + n-af-s; "seal") kai, (cc) evge,neto gi,nomai (viad--3s; "there came into existence) me,gaj (comp. adj./nm-s; "a great") seismo,j (n-nm-s; lit. a shaking/violent movements/agitation, hence; "earthquake"; used 14x, 7x in Rev.) **and the sun became black as sackcloth made of hair,** kai, (cc) o` h[lloj (d.a. + n-nm-s; "the sun") evge,neto gi,nomai (viad--3s; "became") me,laj (a--nm-s; "black/dark as ink"; same as 6:5) w`j (comp. conj.; "as") sa,kkoj (n-nm-s; "sackcloth/haircloth"; a dark coarse fabric made from usually goat-hair; worn by mourners, penitence and prophets"; used 4x) tri,cinoj (a--nm-s; "of hair"; hapax) **and the whole moon became like blood;** kai, (cc) o[lh o[loj (a--nf-s; "whole/complete/entire") h` selh,nh (n-nf-s; "moon"; used 9x) evge,neto gi,nomai (viad--3s; "became") w`j (comp. conj.; "as/like") ai-ma (n-nn-s; "blood")

^{GNT} Revelation 6:13 kai. oi` avste,rej tou/ ouvranou/ e;pesan eivj th.n gh/n(w`j sukh/ ba,llei tou.j ovlu,nqouj auvth/j u`po. avne,mou mega,lou seiome,nh(

^{NAS} Revelation 6:13 **and the stars of the sky fell to the earth,** kai, (cc) oi` o` avste,rej avsth,r (d.a. + n-nm-p; "the stars") tou/ o` ouvranou/ ouvranou,j (d.a. + n-gm-s; "of the heaven/sky") e;pesan pi,ptw (viaa--3p; "fell") eivj (pa; "to/unto") th.n h` gh/n(gh/ (d.a. + n-af-s; "the earth") **as a fig tree casts its unripe figs when shaken by a great wind.** w`j (comp. conj.; "as") sukh/ (n-nf-s; "a fig tree"; used 16x) ba,llei ba,llw (vipa--3s; "casts/throws")

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auvth/j auvto,j (npgf3s; ref. fig tree; "its") tou.j o` ovlu,nqouj o;lunqoj (d.a. + n-am-p; "unripe fig/late fig that grows but not matures and falls off after harvest"; hapax) seiome,nh(sei,w (circ. ptc./p/p/nf-s; "having been shaken violently"; used 5x) u`po, (pAbl; "by") mega,lou me,gaj (a--Ablm-s; "a great") avne,mou a;nemoj (n-Ablm-s; "tumultuous wind")

^{GNT} Revelation 6:14 kai. o` ouvrano.j avpecwri,sqh w`j bibli,on e`lisso,menon kai. pa/n o;roj kai. nh/soj evk tw/n to,pwn auvtw/n evkinh,qhsan

^{NAS} Revelation 6:14 **And the sky was split apart like a scroll when it is rolled up;** kai, (cc) o` ouvrano,j (d.a. + n-nm-s; "the heaven") avpecwri,sqh avpocwri,zw (viap--3s; "had been separated/split apart"; used 2x; Act.15:39) w`j (comp. conj.; "as/like") bibli,on (n-nn-s; "a scroll") e`lisso,menon e`li,ssw (circ. ptc./p/p/nn-s; "having been rolled up"; used 2x; Heb.1:12) **and every mountain and island were moved out of their places.** kai, (cc) pa/j (a--nn-s; "every/each") o;roj (n-nn-s; "mountain/mountain range/high country") kai, (cc) nh/soj (n-nf-s; "island"; same as 1:9) evkinh,qhsan kine,w (viap--3p; "had been moved/set in motion") evk (pAbl) auvtw/n auvto,j (npgn3p; "their") tw/n o` to,pwn to,poj (n-Ablm-p; "places/locations")

ANALYSIS VERSES 12 – 14:

1. Vss.12 – 17 constitute 2 long sentences (vss.12-14; 15-17) of one paragraph in the Greek text.
2. These verses are permeated with the use of the conjunction “**and/kai,**” some 18x to include its connective use between the two sentences of vss.14 and 15.
3. As this conjunction begins the opening of breaking the 6th **seal** beginning vs.12 to correlate the continuity of this **seal** with the previous 5, its further use throughout these verses maintain a continuity of context encompassed within this **seal**.
4. Its unbroken and proliferate use through these verses is designed to put the reader on notice that the series of events that unfold are to be viewed as “glued” together in the format of time viewed in its separate parts.
5. In other words, the events that occur are compacted together in a progressive and closely simultaneous pattern in time to highlight this particular judgment.
6. As **seal** 5 edged the reader closer to the midpoint of Daniel’s 70th week, the compact nature of this judgment focuses the reader specifically on this period of time.
7. It is this judgment that highlights events construed as the turning point or “hinge” opening the door to enter the final half hour of testing. Rev.8:1

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8. In fact, what will be seen are events that stem from two primary events that occur in one literal hour of time ushering in Day of the Lord proper and final 3 ½ years of Jacob's trouble.
9. Vss.12-14 focus on the two events, while vss.15-17 focus on the immediate affects that will enter history into a swift and short-lived existence culminating with Christ's return. Cp.Mat.24:22
10. This introduces the reader to the flavor of existing in this time of history as the 7 trumpet and 7 bowl judgments are envisioned as happening in rapid fire succession in the final half of this 7 years compared to only 6 judgments the first 3 ½ .
11. While on the surface, it may appear that this **seal** judgment is a result of natural disasters apart from human or angelic intervention, a closer scrutiny begs to differ.
12. This is seen in vs.13 of the "**stars**" that fall on our planet that obviously would totally annihilate it, of which they do not.
13. Just as we know that our **sun** is a star and if it collided with **earth**, our planet would be obliterated.
14. Yet as vss.15-17 make clear, planet **earth** and the human race survive.
15. Therefore, the reader is put on notice that the events in vss.12-14 are to be interpreted under the umbrella of symbolic entities directly associated with them.
16. The key to unraveling these verses is one's prophetic frame of reference of one primary catastrophic event that must occur before the Day of the Lord begins.
17. And that is the destruction of prophetic Babylon with an attack from the land of the North. Isa.13:1 cp.vss.5-6 (*note historical Babylon was not destroyed, but captured intact*); Jer.50:1 cp.vss.8-9 (*further cp. vss.12-14*)
18. Prophecy makes clear that there are dominant world superpowers that exist in the last days and are major players in the role of human history.
19. Daniel chapter 7 symbolically reveals 4 superpowers that will exist in his vision of the "four great beasts" surfacing from the raging sea. Dan.7:1-3
20. It is widely understood by interpreters that the four represent empires or super states.
21. Further, among orthodox conservative theologians the four are almost universally considered to be the same four empires represented in the gold, silver, bronze, iron and iron-clay mix of the colossus of chapter 2. Dan.2:31-35
22. However, a close study of Dan.7 shows that these world powers exist simultaneously in the last days just before and during the 7 year tribulation.
23. The symbolism of the statue is historically identified for us in Dan.2:36-45 as Neo-Babylon, Medo-Persia, Greece, Rome and the iron-clay mix of vss.41-43 pointing to a future Revived Roman Empire (divided kingdom, vs.41; strong and weak, vs.42; a union constructed of nationalities designed by men, vs.43).
24. As Dan.2:44-45 then makes clear, the near prophecy is designed to point to events of the last days with the establishing of the Millennial Kingdom (vs.44) and that these kingdoms are to be viewed as being defeated all together implying a cohesion to one another (vs.45).
25. The dual far aspect of this prophecy is then carried forward in Dan.7.
26. The vocabulary in chapter 7 indicates that indeed the 4 beasts in view are to be regarded as existing simultaneously in the last days.

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27. This is seen in Dan.7:7 that denotes the first 3 beasts in conjunction with the 4th beast are presented as being “before it” (NAS) that uses the particle/preposition with the 3rd feminine suffix “~ד' ק' – kadam”.
28. This Aramaic word used 46x in Ezra and Daniel corresponds to the Hebrew “qedem” meaning “in the presence of” rather than “before” in the sense of sequential. Cp.Ezr.4:18 *for a clear use*.
29. This indicates that the 4th beast in its prophetic resuscitation phase (RRE) is seen standing “before” or “in the presence of” the other 3 beasts.
30. This one grammatical fact alone contradicts the ancient empire identification of chapter 2 as these empires came and went so that the 4th could not be said to be “in the presence” of the preceding 3.
31. While the 4th beast of Dan.7:7 is the same in both chapters 2 and 7 symbolically representing Rome, the other 3 in both chapters are obviously different.
32. This points to the fact that Rome as an empire is “different” than the great empires that preceded it, just as it is “different” than the world powers that are contemporaneous with its revival.
33. The difference specifically lies in its revival in the last days in what we now see as the EU/WEU.
34. A summary overview of Dan.7:1-8 symbolically identifying the 4 beasts is as follows:
 - A. Vss.1-3: Vs.1 – *In the first year of Belshazzar king of Babylon Daniel saw a dream and visions in his mind as he lay on his bed; then he wrote the dream down and related the following summary of it.* Vs.2 – *Daniel said, “I was looking in my vision by night, and behold, the four winds of heaven were stirring up the great sea.* Vs.3 – *And four great beasts were coming up from the sea, different from one another”.*
 - 1) Chapter 7-12 constitute a series of prophetic revelations given through Daniel.
 - 2) The dating of this event correlates with the co regency of Belshazzar with his father Nabonidus, who himself was campaigning in North and Central Arabia according to the Nabonidus Chronicle.
 - 3) Daniel apparently dates the vision from the time Belshazzar’s co regency beginning circa 556 – 555 BC.
 - 4) Daniel records this divinely induced dream in which a sequence of visions are produced.
 - 5) The scene of action for this great drama to unfold is “the great sea” a clear reference to the Mediterranean Sea.
 - 6) This is how the Jews referred to it as it constituted their western border. Cf.Num.34:7; Jos.1:4
 - 7) The “four winds of heaven” represent invisible forces of the A/C agitating the nations (water below) in accordance with their lusts.
 - 8) That the sea is symbolic of the nations at large see Isa.57:20: *“But the wicked are like the tossing sea, for it cannot be quiet, and its waters toss up refuse and mud”.*
 - 9) The “four winds” therefore represent the A/C that largely remains unseen but accounts for much of what happens in the visible realm, especially turmoil of nation against nation, crime and social unrest.

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- 10) The “four beasts” arising from the nations are all called “great” indicating the 4 empires in view are predatory and dominate world politics.
- 11) The 4 beasts are then symbolically identified in vss.4-8.
- B. Vs.4: *“The first was like a lion and had the wings of an eagle. I kept looking until its wings were plucked, and it was lifted up from the ground and made to stand on two feet like a man; a human mind was given to it”.*
- 1) The 1st beast is typically taken as the Babylonian Empire of Nebuchadnezzar.
 - 2) A procession of enameled yellow lions lined either side of the Istar Gate.
 - 3) The part about “a human mind given to it” is taken as a reference to the change in Nebuchadnezzar as a result of his insanity and restoration to the throne.
 - 4) While the lion symbol was characteristic of Babylon, so it is characteristic of one of the major Gentile powers of modern history, Great Britain.
 - 5) The lion without the eagle’s wings represents British dominance.
 - 6) With the wings it represents Anglo-American dominance or empire taken to new heights by the American experience as symbolized by the eagle.
 - 7) The lion is to the animal kingdom what the eagle is to the aviary kingdom.
 - 8) Combined and you have the powerful American Empire of the last century and last days.
 - 9) The lion was responsible for the colonization of the American continent and is behind America’s approach to governance.
 - 10) America’s heritage is based on the background of its founder that were of Anglo extraction.
 - 11) The plucking of the wings not only symbolizes America’s independence, but also her sudden and dramatic destruction in the Tribulation. Cf. Jer.50-51; Rev.18
 - 12) Absent the wings the lion as a political entity continues.
 - 13) Britain’s reaction to America’s overthrow is recorded in Jer.50:12
 - 14) The “lifting up” of the lion and making it “to stand on two feet like a man” denotes the posture of the British lion motif.
 - 15) This coupled with the giving to it a “man’s heart” denotes something dramatic in the history of the British people at the time in view.
 - 16) The shock of the Rapture, America’s fall and the rise of Antichrist will bring out the +V of the British people.
- C. Vs.5: *“And behold, another beast, a second one, resembling a bear. And it was raised up on one side, and three ribs were in its mouth between its teeth; and thus they said to it, ‘Arise, devour much meat!’.*
- 1) The conventional view is that the bear (Medo-Persia) replaces the lion (Babylon).
 - 2) However, this view is at a loss to fully explain the 3 ribs and the eating of much flesh.
 - 3) Following the end-times view of this chapter, the bear is responsible for the plucking of the eagle’s wings of the lion with reference to their destruction of the US by Russia.
 - 4) Russia has historically been portrayed by the bear.
 - 5) The bear appears to have been in hibernation and awakes hungry.

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- 6) This is seen by the detail that it arises on one side.
 - 7) Further, that it appears lopsided in posture indicates the economic propping up of Russia by none other than the US, due to its economic collapse of recent.
 - 8) The 3 ribs in its mouth indicate dominion over three political entities.
 - 9) The text does not say how the ribs came to be in the bear's mouth or even that the bear was responsible for the ribs being stripped of flesh.
 - 10) Clearly the ribs are personified as living entities that call upon the bear to "arise, devour much flesh!"
 - 11) The conventional view tries to satisfy in part the 3 ribs as the 3 main conquests the Medes and Persians made under Cyrus viz., the kingdom of Lydia that fell to Cyrus in 546 BC, the kingdom of Babylon that fell to Cyrus in 539 BC and the kingdom of Egypt that Cambyses, Cyrus's son, annexed in 525 BC.
 - 12) Yet, there is no historical fulfillment of the 3 ribs commanding the bear to devour much flesh.
 - 13) The specific identity of the 3 ribs remains a mystery that will be cleared up the closer we get to the prophetic fulfillment of the bear going on an "eating" rampage.
 - 14) However, what remains clear is that Russia figures prominently in Bible prophecy as seen in her invasion of Israel in Eze.38-39.
 - 15) Further, Russia is called the power from the "North" that is seen to annihilate prophetic Babylon (US) in a fiery holocaust brought on by "arrows" (missiles). Jer.50:3,9,41; 51:48
 - 16) Russia today retains the ability to launch an all-out nuclear attack fulfilling the command of the ribs to "arise and devour much flesh!"
 - 17) This attack will occur in the first half of the Tribulation in about the 3rd year. Jer.51:46
 - 18) The nuclear annihilation of the US in "one hour of one day" will certainly fulfill the command of Dan.7:5. Rev.18:8 cp. vs.10
- D. Vs.6: *"After this I kept looking, and behold, another one, like a leopard, which had on its back four wings of a bird; the beast also had four heads, and dominion was given to it."*
- 1) The conventional view has this being the Grecian Empire with the 4 wings symbolizing the speed of Alexander's conquests and the 4 heads as the 4 divisions of his empire after his death.
 - 2) This fits nicely with the symbolism but does not fit in this chapter. Cp. Dan.7:17-18
 - 3) The end-times view sees the 3rd beast as being the "kings from the east" (cp.Rev.16:12) that invades the Middle East as a two hundred million man army in time for the 2nd Advent.
 - 4) The wings indicate the speed and ease with which their way is made.
 - 5) The 4 heads symbolize the oriental peoples like China, Japan, Korea and Indo-China (Vietnam, Laos, Cambodia, etc.).
 - 6) They are made fanatical by the demons that do miracles in their presence encouraging them to march on Jerusalem. Rev.16:13,14

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- E. Vss.7-8: Vs.7 – *“After this I dept looking in the night visions, and behold, a fourth beast, dreadful and terrifying and extremely strong; and it had large iron teeth. It devoured and crushed, and trampled down the remainder with its feet; and it was different from all the beasts that were before it, and it had teen horns. Vs.8 – “While I was contemplating the horns, behold, another horn, a little one, came up among them, and three of the first horns were pulled out by the roots before it; and behold, this horn possessed eyes like the eyes of a man, and a mouth uttering great boasts.”*
- 1) This beast is unlike any corresponding creature from the animal kingdom.
 - 2) Daniel in his nocturnal visions saw a beast that was “terrifying and frightening, and very powerful”.
 - 3) This description suggests that it would be fiercer and stronger than any empires preceding or associated with it.
 - 4) Its teeth were of iron and its crushing military power would surpass the others.
 - 5) “It trampled underfoot whatever was left”.
 - 6) All of this points to the rise and dominance of the Roman Republic followed by the Empire beginning with Caesar Augustus.
 - 7) The Roman military machine was without ancient precedence.
 - 8) Roman conquest involved instances of complete destruction of cities, leaving no standing buildings or population.
 - 9) Case in point was the fall of Jerusalem in 70 AD.
 - 10) Those that rebelled against Roman rule were treated to total destruction (Carthage, Corinth and Jerusalem).
 - 11) Everything in vs.7 up to the sentence *“and it was different from all the beasts that were before it”* is designed to contrast with ancient Roman civilization.
 - 12) As mentioned, the preposition/particle “before” indicates “in the presence of”.
 - 13) The difference is not the military might of Rome as most conservative interprets state, but that this Rome in view has been revived and coexists with the other 3 super powers.
 - 14) The modern counterpart Revived Roman Empire (RRE) will exist in tandem with the Anglo, Russian and Oriental powers of the last days.
 - 15) The RRE will consist of a ten kingdom/nation confederation.
 - 16) This is the symbolic meaning of the 10 horns that in John’s day were future kings not yet in power. Cp.Rev.17:12
 - 17) Like Rome of old they will consist of European/Anglo nations/peoples.
 - 18) No empire of antiquity will ever have a second go at it excepting Rome that will be revived.
 - 19) This empire has been developed in the modern EU of which the WEU consists of 10 nations (aka “kings of the west”).
 - 20) The little horn that appears among the 10 indicates a sole power that arises in control over the EU.
 - 21) This points to the Antichrist that will head the EU during the Tribulation. Cp.Dan.7:11, 21-22 to 2The.2:8-10; *Also antichrist symbolized again by a little horn in Dan.8:9-11*

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- 22) There is a falling out or rebellion by 3 members of the WEU to the Antichrist that are crushed and absorbed by Antichrist as symbolized by the 3 horns “pulled out by their roots”.
- 23) This leaves the Antichrist as the 8th in Rev.17:11.
35. As Daniel 7 makes clear, the US is part of the prophetic picture in the last days.
36. Rev.12:14 also uses the symbolism of the eagle wings to denote US involvement of assisting Jews during the Tribulation.
37. That the US is clearly seen in prophecy it then behooves the student of God’s word to be open to other prophetic symbols that may reference the US.
38. Another primary prophetic symbol in this regard is the code name Babylon.
39. This is important as a reference to Babylon is found in some 6 uses in Revelation. Rev.14:8; 16:19;17:5; 18:2,10,21
40. Its use is symbolic as it is equated with the Greek term “mystery/musth, rion – musterion” indicating something that is hidden or secret, not obvious to the understanding. Rev.17:5
41. Further the Babylon of Revelation is qualified as “the great” (Rev.14:8; 16:19; 17:5; 18:2), “the strong city” (Rev.18:10) and “the great city” (Rev.18:21).
42. That the context of Revelation looks at prophecy in the last days, it is safe to conclude that the Babylon in view is considered to have magnanimous qualities and a geographical location as well as being mighty fortress in and of itself.
43. The key to deciphering Babylon symbolically is to understand its origin historically.
44. The name Babylon was derived from operation Tower of Babel as recorded for us in Gen.11:1-9.
45. The Bible itself interprets its meaning as “to confound/confusion”. Gen.11:9
46. During this period of early post diluvian history, the human race spoke only one universal language. Gen.11:1
47. The majority of mankind in existence operated in a single society and migrated to the land of Shinar, present day Iraq. Gen.11:2
48. Gen.11:3-4 then articulates a two fold design commissioned by the inhabitants to build a city with a memorial tower to the heaven indicating their universal solidarity as a one world order.
49. The city itself looks to their political agenda, the tower looks to their religious agenda.
50. In both cases, Gen.11:5-8 makes it clear that their agendas are evil and God overrules by creating a multiplicity of languages causing them to be scattered geographically on a national level.
51. Ancient Babylon is therefore presented in 3 perspectives, historical (B_H), political (B_P) and religious (B_R).
52. In addition, as Revelation makes clear, there is a prophetic Babylon (B_{PR}) that must be identified.
53. Jer.50-51 are two primary chapters dealing with B_{PR} as distinguished from B_H as seen in:
- A. B_H was not devastated, but left intact through a covert operation of overthrowing the throne by the Medo-Persians. Dan.5:28-31
 - B. B_{PR} is to be left completely devastated without inhabitant. Jer.51:29
 - C. B_H did not permit Jewish exiles to leave before the 5th cycle. Ezz.1

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- D. B_{PR} will allow Jews to leave prior to the fifth cycle. Jer.50:8,9,28; 51:6,9,45 cp. Rev.18:4
 - E. B_H's enemies came from the East. Isa.46:11 cp. Isa.45:1 for context
 - F. B_{PR}'s enemies come from the North. Jer.50:9
 - G. B_H was on a river in a desert (Euphrates in Mesopotamia).
 - H. B_{PR} will become a desert by the seas in total contrast. Jer.50:13, 39; 51:13,43 cp. Rev.18:17-18
 - I. B_H has been inhabited since her fall.
 - J. B_{PR} will not even be visited following her fall, much less lived in. Jer.50:3,39,40; 51:43
54. Further, B_{PR} must be divided and distinguished into B_P from B_R:
- A. They are different as to designation. Rev.17:5 (*Further note 1Pet.5:13 of Peter's reference to Rome from where he wrote this epistle calling it Babylon that in part identifies geographically the RCC as B_R*) cp. 18:2,10,21
 - B. They are different as to destroyers: B_R by the Revived Roman Empire under Antichrist (Rev.17:16), B_P by the land of the North (Jer.50:9).
 - C. B_R is said to dwell on many waters (Rev.17:15) in contrast to B_P surrounded by waters (Jer.51:13).
 - D. They are different as to direct statement. Rev.18:1 "*After these things*"
55. While there are other symbolic references to B_P in the OT and NT, for all intents and purposes, the following is ample evidence for identifying the US as this political power:
- A. B_P is said to be the "last" of nations (Hebrew "רְחִיָּא" - - ahar/tarry, delay, defer, last" translated "least" in the NAS), a later nation in human history. Jer.50:12
 - B. B_P is said to have a mother nation. Jer.50:12
 - C. B_P is made up of peoples from every nation on earth. Jer.51:9,44; *E Pluribus Unum*, "out of many/one"
 - D. B_P is the dominant economic power going into the Tribulation. Rev.18:11ff,18,19
 - E. B_P is located in the midst of the sea. Jer.51:13
 - F. B_P has a northern enemy. Jer.50:9,41
 - G. B_P exists contemporaneously with other nations such as Russia, Oriental, Pan-Arabic bloc, Revived Roman Empire, RCC and Israel.
56. Putting all of this together, we know then that it is the US (eagle) that is destroyed by Russia (bear) as two of the four world powers symbolized in Dan.7.
57. With the stage of world superpowers set and knowing that the timing of the events in Rev.6:12-14 precede the Day of the Lord proper, we can now identify the symbolic entities behind the scene beginning vs12.
58. As with all the seals, Jesus initiates its opening as John records, "**And I looked when He broke the sixth seal**".
59. Although there are 7 seals that comprise the events of Daniel's 70th week, this is the last **seal** designed to envelope significant events occurring in the first ½.
60. The 7th **seal** is opened just prior to the Day of the Lord proper and the 7 trumpets actually comprise its contents. Rev.8:1

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61. The connective sense of the 6th **seal** with the preceding 5 then looks to the fulfillment of the 1st half of this hour of testing, with the 7th seal looking to the complete fulfillment of the hour via the 2nd half.
62. In addition, the 6th **seal** is an extension from the 5th in that in a sense, it validates the response to the martyrs in view that execution of avenging is indeed near and immanent.
63. That John informs us that he **'looked'** first and then the **seal** was opened is designed to note that his perspective has changed from earthly events presented in caricature and general overview, to witnessing specific real time events on a cosmic scale.
64. He then records what he first saw, **"and there was a great earthquake"**.
65. Earthquakes are a natural phenomenon that occur as a regular function of **the earth** and there are 3 types of shifting that occur between the 10 tectonic plates that comprise its crust:
 - A. Extensional, where the plates are moving away from each other in opposite directions.
 - B. Compressional, when the plates are moving toward each other.
 - C. Transformational, when the plates are sliding against each other.
66. However, as we know today, earthquakes may also be initiated through external forces, such as volcanic eruption or even shock waves from nuclear testing and other man made explosions.
67. In fact, it is estimated by some scientists that as much as 25% of earthquakes experienced in recent history is the result of covert underground nuclear testing.
68. The U.S. Geological Survey web site records that at one thermonuclear test on Jan.19, 1968, under the code name "Faultless" at the Central Nevada Supplemental Test Area, the shockwaves produced a fresh fault rupture some 1200 meters in length.
69. We know that earthquakes are prophesied to increase in severity and magnitude as we approach the times of the end. Eze.38:19; Mat.24:7; Luk.21:11
70. As those verses indicate, earthquakes are denoted in general and then there are those that correlate with John's perception as **"great"** earthquakes.
71. This exceptional quality is what first sets John's **earthquake** in view apart from a general natural disaster.
72. The Greek term **"earthquake/seismo, j – seismos"** literally means a series of violent movements, a shaking or agitation and is used of both land and sea. Mat.8:24; 27:54
73. There are two other **"great"** earthquakes recorded in Revelation:
 - A. Rev.11:13 in association with the resuscitation of the two witness.
 - B. Rev.16:18-20 in association with the 7th bowl judgment
74. It is the passage of Rev.16:18-20 that associates a **great earthquake** that will occur at the end of the Tribulation in parenthetical memoriam and likeness to the destruction of prophetic Babylon.
75. The 7th bowl judgment being the final judgment highlights both the end of the 2nd half as well as the judgment that began the 2nd half, serving as a frame of reference for the complete destruction of the world system
76. That passage is key as it equates the destruction of Babylon with a **"great earthquake"**. Rev.16:18

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77. Therefore the **earthquake** in view in our verse is a catastrophe brought about upon man by the very actions of man.
78. Again, this looks to God's permissive will and the aspect of judgment coming from Him that is tantamount to self-induced suffering.
79. Further, this scenario explains the remainder of the verse that notes that at the same time of the **earthquake** the **sun became black and the moon like blood**, which events are not natural repercussions of simply a natural **earthquake**.
80. As the prophetic groundwork has been set for the Soviet destruction of the US just prior to the Day of the Lord, it is this event that sets off the chain reaction of our verses.
81. The 1st reality is that there will be a violent shaking of the **earth** when the Soviet arsenal is completely expended against the US. Jer.50:9,14,46; 51:29
82. This looks to the magnitude of the nuclear arsenal that will be dropped on the US necessary to completely devastate this vast continent on which we live.
83. Contrary to the liberal news media reports, the Soviets nuclear program is still very much active and progressive.
84. Their arsenal is vast and powerful, comprised of over 11,000 strategic nuclear warheads mounted on intercontinental ballistic missiles (ICBMs), submarine launched ballistic missiles (SLBMs) and strategic bombers (SBM's).
85. All of these are considered "strategic" weapons, meaning essentially that they have the range to strike American territory via the three delivery systems above.
- A. While the majority of Soviet strategic weapons are deployed on Russian territory or at sea, some are in Byelorussia, Kazakhstan, and Ukraine, whose small number of weapons (roughly 2,000 to 3,000 warheads) would wreak unimaginable damage on the U.S.
- B. The most powerful element of the Soviet arsenal is its ICBM force. The Soviet Union possesses seven kinds of ICBMs: the single-warhead SS-11 Sego and SS-13 Savage, the four-warhead SS-17 Spanker, the ten-warhead SS-18 Satan, the six-warhead SS-19 Stiletto, the ten-warhead SS-24 Scalpel, and the single-warhead SS-25 Sickle. (Figures represent the highest number of warheads with which these missiles have been tested; some weapons may be deployed with fewer warheads.)
- C. As of the middle of 2003, the Soviet ICBM force numbered 1,398 missiles armed with 6,535 nuclear warheads. (The International Institute for Strategic Studies, The Military Balance 1990-1991 (London: Brassey's, 1990), p. 34.)
86. And as recent news has made clear, Russia is now bragging of successful tests with a new generation of ICBM that is capable of eluding the most highly advanced missile defense system of our times.
87. The mushroom cloud from a one-megaton blast (equivalent to one million tons of TNT) that is a minimal size for a nuclear device, would be 10 miles high and 10 miles across.
88. However, most nuclear war scenarios envision at least 5000-6000 megatons of explosive power; put another way, this would amount to a Hiroshima size bomb (17Kt) being exploded every second for 4 ½ days, an amount that will be compacted into literally a one hour day.

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89. The mushroom cloud of debris and the remains of human beings would be impossible to calculate when one considers the fact that we are dealing with an explosive impact several thousand times more intense than ever before observed.
90. Further, we cannot calculate the amount of damage this attack will have on the environment and the rise in further earthquakes and volcanic activity spewing further ash dust and debris into the atmosphere.
91. In fact, the magnitude of this destruction and fallout from it carries its residue with it far into the 2nd half of the trib as noted in the 1st 4 trumpet judgments. Rev.8:7-12
92. This atmospheric phenomenon explains the correlating events that will then follow in the remainder of vs.12, **“and the sun became black as sackcloth made of hair, and the whole moon became like blood”**.
93. This portion of the verse validates this event as occurring just before the Day of the Lord in Joe.2:30-31.
94. Other OT passages that alludes to this event include Isa.13:10; Joe.2:10; 3:15
95. The fact that **“blood”** is mention in the OT as well as a characteristic of the **moon** in our verse highlights the reality that the vaporized remains of millions of people will be launched miles into the air.
96. And by implication of vs15, some debris will be propelled even into the stratosphere some 20 miles up from earth.
97. The fact that the **sun became black as sackcloth of hair** is a figure of speech to indicate that the sun’s rays will not be able to penetrate the **black** cloud of debris that will gradually envelope the **earth**.
98. However, as it does begin to disperse and **the moon** again becomes visible, the remaining vapor will cause it to appear as red as **blood**.
99. In vs.13, John now ties in another scenario in correlation with the US destruction, **“and the stars of the sky fell to the earth, as a fig tree casts its unripe figs when shaken by a great wind”**.
100. When the great shaking of **the earth** via nuclear warfare occurs, a corresponding shaking will occur in the heavens as predicted in Hag.2:6; Heb.12:26-27.
101. As previously mention, the **stars** in view are not literal stars as there would be no further need for discussion concerning history in that case.
102. Further, the term **“stars/avsth,r – aster”** is used 14x in Revelation and only two of those time can they be considered literal (Rev.8:12; 12:1) with all other uses figurative.
103. In accordance with OT usage, the term star can be used of the physical **stars** or the angelic host. Job 38:7
104. This phenomenon in view points to Rev.12:7-9 that denotes the occurrence of angelic warfare between Satan and his demons and Michael and his angels.
105. At this point in the A/C, Satan and his angels will be defeated in combat, expelled from the 3rd heaven forever and confined to planet **earth**.
106. That is what is in view in this simile, as their expulsion from heaven is described in terms of **a fig tree casting its unripe fruit when shaken by a great wind**.
107. This is a statement of convention, the assertion of a fact with which everyone is readily familiar and understands.
108. While men may “shake” the **earth**, only God can shake the heaven producing the results described.

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109. And as our verses imply, the heavenly event will occur in conjunction with the earthly event of the destruction of Babylon.
110. These chronological events in tandem then sets the grounds for the indwelling of Antichrist by Satan, the treaty with Israel and the Abomination of Desolation introducing the Day of the Lord.
111. In vs.14, John records two final phenomenons', "**And the sky was split apart like a scroll when it is rolled up; and every mountain and island were moved out of their places**".
112. Some interpreters suggest that this verse now advances the reader chronologically to the end of Daniel's 70th week.
113. They suggest that **the sky** splitting indicates Christ's return and the mountains and islands are topographical changes associated with the end.
114. However, there is no documentation that **the sky** will **split apart** during Christ's descent.
115. Further, the reality of mountains and islands at the end is that they will completely disappear (Re v.16:20), which is not what our verse says.
116. Finally, it contextually disjoins these verses revolving around the judgment upon Babylon.
117. John now uses the aorist passive regarding the action of these two clauses and they could be translated, "**And the sky had been split apart...**" and "**every mountain and island had been moved..**"
118. The force of these two passive aorist tenses is designed to now look back to the previous two verses of 12 and 13 contextually understood as effectuated by outside forces.
119. In other words, in addition to vss.12 and 13, the **sky**, mountains and islands **had been split apart and moved**.
120. That this phenomenon follows both events of vs.12 and 13 is designed to collate those events as occurring together chronologically.
121. The only other reference to **the sky** splitting **apart like a scroll** is found in Isa.34:4.
122. That passage directly equates this phenomenon with the host of heaven meeting their demise in the very context of the Tribulation, also in conjunction with the judgment on Edom, another prophetic code name for the US (Isa.34:5).
123. The reality of vs.14a looks to the devastation of our stratosphere and ozone that protects the earth from the harm of the sun's rays, and other stellar radiation.
124. It is no secret in the field of science that the rising fireball and high temperatures of a megaton range warhead can create this type of catastrophic affect upon our skies.
125. When these hundreds (or more) nuclear warheads strike a continent some 3000 miles wide and 1000 deep with such force in one hour to create an eternal wasteland, the upward force of heat, shock waves and debris will be un-measurable.
126. Our upper atmosphere will "roll back" and '**split apart**' like a **scroll**, doing immense damage to not only air quality, but to the very ozone layer itself.
127. The residue affect in part is that during the 2nd half, when the **sun** reappears in full force, without our protective layer of atmosphere and ozone, men will be sunburned in ways never dreamed of. Rev.16:8-9

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128. Further, this heavenly gap represents the fallen angels being cast to **earth** in tandem judgment with our planet.
129. The final clause of mountains and islands being **moved out of their places** indicates the magnitude of force that will be felt throughout the planet as a result of compressive shockwaves.
130. An explosion of this type could actually cause the **earth** to shift on its axis and beyond that mountains and islands will physically be shifted in location.
131. In either case, it is obvious that the world at large will feel the impact of Babylon's destruction and no one will escape its affect.
132. Further, that mountains and islands are moved denotes the affect on other geological faults of the **earth** opening the doors for future catastrophic earthquakes.
133. While the following article is obviously fictional and void of Divine understanding, it definitely paints a good picture of the consequences of a nuclear attack as perceived in our verses:

There's nuclear war. And now, the SBM's (strategic ballistic missiles), ICBM's (intercontinental ballistic missiles), and SLBM's (submarine launched ballistic missiles) cross the sky, like oddly shaped, featherless birds of destruction. All hell breaks loose. There's eye-popping flashes of light everywhere and ear-ripping bangs as the bombs go off. Cities evaporate. Infrastructures crumble. Everywhere, huge mushroom-shaped clouds tower up into the sky. All electricity goes out because of electro-magnetic effects (EMP). And of course, many die: according to even the mildest scenario, hundreds of millions die instantaneously as the nukes go boom.

But you -- you survive all that. Better take shelter: for the next days, it will rain highly radioactive fall-out particles only. For almost three days and three nights in a row, it will rain radioactivity in a region several hundreds of kilometers around each impact site. And to be honest: it's best you stayed indoors for a whole year, patiently waiting until radioactivity levels finally begin to drop. But wait, there's more trouble. As the mushroom clouds begin to fade, the REAL consequences of nuclear war become apparent. From the explosion sites, huge amounts of evaporated stuff, smoke and soot rise up into the sky. It's quite different from the usual smoke columns that come from fires. The intense heat from the nuclear impact sites pushes the debris straight into the highest parts of the atmosphere, the so-called stratosphere. There, it slowly starts to disperse, covering ever bigger portions of the world. But what's worse -- the soot blocks the Sun.

Within days, a weird and unprecedented climate shift sets in. Total darkness covers everything. Temperatures drop rapidly. And chances are the soot blanket that prevents the Sun from shining spreads across the globe, transforming even the Latin Americas, Asia and Africa into chilly shadow worlds. There you have it: the infamous, dreaded Nuclear Winter. Within weeks, it's minus 23 to 30 degrees Celsius everywhere. Do you live near the shore? Consider yourself lucky: since oceans cool so slowly, temperatures near the sea will drop `only' some five to ten degrees. But there is a downside: because of the big temperature differences between the sea and the inland, unimaginable storms and hurricanes will harass the coastal areas.

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Oh, and that's just the beginning of your Winter out of Hell. Slowly, particle by particle, the soot will begin to fall back to the Earth. The results are not what you call pleasant. When it rains, the rain consists of burning sulfuric acid. And when it doesn't rain, the wind blows huge amounts of tiny particles of radioactive dust into your face. There's not enough radioactivity there to kill you. But it won't do you much good either.

Meanwhile, you're not the only one having a hard time. Plants, living on sunlight and warmth, will die within weeks. Animals, relying on both plants and warmth, die too. Other animals perish because all water is frozen and/or contaminated. After a couple of months, there won't be any birds anymore. And what's worse, the animals with the biggest chance to survive are not exactly what you call good company in the pitch-black darkness: insects, rats, flies and cockroaches. They have a great time, having all those dead bodies to feast on and no birds to hunt them down.

Oh, and talking of dead bodies: there will be outbreaks of all kinds of diseases. The radioactivity will speed up the mutation rate of viruses and bacteria tremendously. There will be outbreaks of all kinds of diseases, while it is more than likely all kinds of new diseases will pop up too.

By the way, the radioactivity boosts the mutation rate of your own DNA as well -- which in effect means you'll develop all kinds of cancers and give birth to gruesomely malformed babies.

By now, you may start to wish those mean, black clouds that block the sun would bugger off. And eventually, they will. Depending on how many bombs exploded during the nuclear war, it will roughly take several months to a year before the sky starts clearing up again. But when it does, the end of all endurance is still not in sight. One particularly nasty problem is that the soot from the impact sites has wiped out most of the ozone layer by chemical reactions. And without the ozone layer, we're exposed to the malignant ultraviolet radiation from the Sun. The UV-radiation kills the plants that may still be there, and causes more cancers and even sores and burns among humans. For years and years to come, you'll have to take shelter when the Sun shines. And for the long term? The prospects are grim. With society disrupted, the food chain torn apart and humanity diminished, we'll be lucky if we're 'only' thrown back into the Stone Age. A lot of species will become extinct. We may very well be one of them.

But wait a minute. Nuclear war, is that still possible? The answer is a plain and clear 'yes'. Sure, the Russians and the West more or less like each other now. But the world is still armed to the bone with some 50,000 nuclear warheads. Although there's no finger on the trigger right now, the trigger is still within reach -- and the gun is fully loaded. And of course it doesn't really help more and more countries got nukes. India and Pakistan have at their disposal about a hundred nukes; thousands of nuclear weapons are spread over the many unstable countries that once made up the Soviet Union.

There's one reassurance, however. In principle, since its discovery in the 1980s, everybody knows what a Nuclear Winter is. You'd expect the world leaders to keep that in mind. The biggest nuclear weapons threat facing us right now is a small-scale nuclear

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war -- or a nuclear bomb attack by terrorists. But although that's awful enough, a small-scale nuclear war isn't enough to trigger a full-scale Nuclear Winter.

But then again, as history demonstrates, things can get out of hand really fast. One moment there's peace, and the next moment, there's war. So better go find those good old 'Ban the bomb' buttons of yours again!

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EXEGESIS VERSES 15 – 17:

^{GNT} Revelation 6:15 kai. oi` basilei/j th/j gh/j kai. oi` megista/nej kai. oi` cili,arcoi kai. oi` plou,sioi kai. oi` ivscuroi. kai. pa/j dou/loj kai. evleu,qeroj e;kruyan e`autou.j eivj ta. sph,laia kai. eivj ta.j pe,traj tw/n ovre,wn

^{NAS} Revelation 6:15 **And the kings of the earth and the great men and the commanders and the rich and the strong and every slave and free man, kai, (ch) oi` o` basilei/j basileu,j (d.a. + n-nm-p; "the kings/rulers") th/j h` gh/j gh/ (d.a. + n-gf-s; "of the earth") kai, (cc) oi` o` megista/nej megista,n (d.a. + n-nm-p; "great men/lords/chief/VIPs"; used 3x, only in the plural; Rev.18:23 indicates business tycoons instrumental with strong political persuasions) kai, (cc) oi` o` cili,arcoi cili,arcoj (d.a. + n-nm-p; "commanders/high ranking military officers"; used 21x) kai, (cc) oi` o` plou,sioi plou,sioj (d.a. + ap-nm-p; "the rich/wealthy in general"; same as 2:9; 3:17) kai, (cc) oi` o` ivscuroi. ivscuro,j (d.a. + ap-nm-p; "the strong/robust/healthy in contrast to sick and weak"; same as 5:2) kai, (cc) pa/j (a--nm-s; "every"; governs both following nouns) dou/loj (n-nm-s; "slave/indentured servant") kai, (cc) evleu,qeroj (ap-nm-s; "free man/one not bound/independent"; used 23x) **hid themselves in the caves and among the rocks of the mountains;** e;kruyan kru,ptw (viaa--3p; "hid/concealed"; same as 2:17) e`autou.j e`autou/ (reflex. pro./am3p; "themselves") eivj (pa; "into"; points contextually to hiding underground) ta. to, sph,laia sph,laion (n-an-p; "the caves/caverns/underground refuge"; used 6x) kai, (cc) eivj (pa; "into") ta.j h` pe,traj pe,tra (d.a. + n-af-p; "the rocks/bedrock"; any cavernous abode) tw/n o` ovre,wn o;roj (d.a. + n-gn-p; "the mountains"; in general any hilly terrain available)**

^{GNT} Revelation 6:16 kai. le,gousin toi/j o;resin kai. tai/j pe,traij(Pe,sete evfV h`ma/j kai. kru,yate h`ma/j avpo. prosw,pou tou/ kaghme,nou evpi. tou/ qro,nou kai. avpo. th/j ovrg/h/j tou/ avrni,ou(

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^{NAS} Revelation 6:16 **and they said to the mountains and to the rocks,** *kai, (cc) le,gousin le,gw (vipa--3p; "they are saying"; sub. the compilation of human subjects of vs.15) toi/j o` o;resin o;roj (d.a. + n-dn-p; "to the mountains") kai, (cc) tai/j o` pe,traij(pe,tra (d.a. + n-df-p; "the rocks") **"Fall on us and hide us from the presence of Him who sits on the throne, and from the wrath of the Lamb;** *Pe,sete pi,ptw (vImp.aa--2p; "fall/drop/collapse") evfV evpi, (pa; "on/upon") h`ma/j evgw, (pers.pro./a-1p) kai, (cc) kru,yate kru,ptw (vImp.aa--2p; "hide/shield") h`ma/j evgw, (npa-1p) avpo, (pAbl) prosw,pou pro,swpon (n-Abln-s; "presence/face/countenance") tou/ o` kaqhme,nou ka,qhmai (d.a. + subs.ptc./p/d/gm-s; "Him who sits") evpi, (pg) tou/ o` qro,nou qro,noj (d.a. + n-gm-s; "the throne") kai, (cc) avpo, (pAbl) th/j o` ovrgh/j ovrgh, (d.a. + n-Ablf-s; "the wrath/anger/indignation") tou/ o` avrni,ou(avrni,on (d.a. + n-gn-s; "the Lamb")**

^{GNT} Revelation 6:17 *o[ti h=lqen h` h`me,ra h` mega,lh th/j ovrgh/j auvtw/n(kai. ti,j du,natai staqh/naiÈ*

^{NAS} Revelation 6:17 **for the great day of their wrath has come; and who is able to stand?"** *o[ti (causal conj.; "for/because"; introduces the reasoning behind the previous statement of vs.16) h` mega,lh me,gaj (d.a. + restr.attrib.a--nf-s; "the great") h` h`me,ra (d.a. + n-nf-s; "day") auvtw/n(auvtto,j (npgm3p) th/j h` ovrgh/j ovrgh, (d.a. + n-gf-s; "wrath") h=lqen e;rcomai (viaa--3s; "has come") kai, (cc) ti,j (interr. pro./nm-s; "who?") du,natai du,namai (vipd--3s; "is able") staqh/naiÈ i[sthmi (compl. inf./ap; "to be standing")*

ANALYSIS VERSES 15 – 17:

1. Once again, interpreters try to force the chronology of these 3 verses to the end of Daniel's 70th with the primary focus on the 2nd Advent.
2. However, the scenario presented is men literally hiding from God's anger seeking to avoid the consequences of their evil, a scenario not of the battle of Armageddon, which men will face Christ in battle.

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3. Further, the descriptive nature of vs.15 is universal or world wide further destroying the restrictive geographical scenario of Christ's return for battle. Cp.Rev.16:13-16 (*note that kings/basileu, j – basileus; the same word in Rev.6:15, are present*)
4. While there is a reflection forward to that event, the remainder of the 2nd half of this week must first be fulfilled.
5. Understanding that, the chronology of these 7 seals pointing to the 1st half remains intact.
6. Vs.15 context now deals with the immediate response of humanity as a result of vss.12-14, the destruction of Babylon.
7. John comprises a list of 7 distinct groups of people, “**And the kings of the earth and the great men and the commanders and the rich and the strong and every slave and free man**”.
8. What is described of them in vs.16 denotes that all of them have the same emotional, physical and spiritual reaction to the preceding events.
9. This again emphasizes the cohesive and unified nature of the conjunction “**and**” throughout the 6th seal.
10. The plethora of categories in this list has no parallels in either OT or NT and is designed to be a comprehensive method of categorizing negative humanity. Cp.Psa.2:2; 148:11-12; Rev. 19:18
11. The first category is essentially the most powerful from the human perspective and deals with the ultimate ruler in a nation, no matter what he is called today.
12. This would include **kings** and queens, presidents, prime ministers, dictators (no matter how they title themselves), and anyone else that is viewed as the preeminent leader of a national entity.
13. The fact that this term is qualified by the genitive **of the earth** is designed to indicate that these **kings** (and the others that are in this list) are part of *those who dwell on the earth* (Rev.6:10).
14. This is the terminology John uses in this book to denote those that are negative and function in active opposition to the plan of God.
15. Jesus Christ has already been identified at the outset of this book as *the ruler of the kings of the earth*, a phrase that indicates His sovereign control over these powerful men. Rev.1:5
16. Further, we are later informed that these **kings of the earth** have been actively involved with the Roman Catholic Church (the Mother/son cult), and with political Babylon. Rev.17:2, 18:3
17. Therefore, this list is headed by those that are the most politically powerful during Daniel's 70th week, and are all too ready and willing to align themselves with the Beast. Rev.19:19
18. The second group of people that is mentioned is designated by a term that is used only three times in the New Testament.
19. The Greek term “**great men/megista, n – megistan**” referred to the officials of the court that performed the king's duties and basically ran the government.
20. The most significant usage of this term is found in Rev.18:23 indicating the industrial families that run political Babylon/America are actually viewed as the **great men of the earth**.

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21. This group is then comprised of the captains of industry that are viewed as being the very important persons of this world and who often carry more political clout than elected officials due to their wealth.
22. The third group is comprised of the military leaders that are responsible for military endeavors “**commanders**/cili,arcoj – chiliarchos/ruler of a thousand), and correspond to the chief leaders of any branch of the armed services, generals, admirals, etc.
23. The fourth group is **the rich** that refers to those families that have amassed such a significant amount of money that others recognize that they are in a category by themselves.
24. This looks to the high end category of the dual caste system promoted under Antichrist’s economic policy (Rev.6:5-6).
25. In the Roman Empire, it was actually the wealthy few that determined the direction of the nation more than the Caesar and such is still the case today as the wealthy of the world manipulate politicians to determine policy, both international and domestic.
26. Today, one would have to have a net worth that was measured in billions of dollars to even hope to be classified as being one of the wealthy.
27. Some have considered that the fifth group that is mentioned, **the strong**, is actually a method to sum up the first four categories, but the definite article with each of these descriptions makes them distinct individual categories.
28. The Greek term “**strong**/ivscuro, j – ischuros” first refers to physical strength and is opposite of the Greek term for weak or sick.
29. It has the connotation of healthy, robust, sound, or strong, and refers to those that have the physical, mental, and emotional capabilities that allow them to handle what comes their way and still come out on top.
30. This looks to the future potentials of the upper end of the caste system regarded as having the qualifications necessary of reaching their goal.
31. It is clear that the first five groups here are the movers and shakers of the world system, having the political, military, financial, corporate, or physical power and resources to dominate their time in history.
32. It is a well-known fact that the ones in these five groups are in the minority, but are the influential people that actually run the nations of the world, determine political and economic policy, and tell the vast majority of people what to do.
33. In many ways, they appear to be exempt from the normal problems of everyday life that the average person encounters, having a standard of living and lifestyle that often causes others to be envious. Psa.73:3-12
34. The final two categories, **slave and free man**, are to be taken as a group, as seen in the fact that the adjective “**all**/pa / j – pas/each, **every**” governs both the nouns that follow.
35. When this adjective is used with an anarthrous substantive, as it is here, it has the meaning of **every**, just as it is translated in the NAS.
36. This composite group described the predominant lower social strata of the ancient world just as these two categories taken together today infer.
37. There is nothing special attributed to them other than either they are independent or not and looks at the lower end of the caste system.

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38. While it is true that the social, political, military, and economic elite of the world do not have any desire to associate with the lower strata of society, they are willing to associate with them when the need arises.
39. These groups will become united in their support of the Beast, and will ultimately be united through the fear and terror that will come upon them all. Rev.13:15-16
40. As we see in this verse, rank, money, power, military expertise, and the like are not delivered from the judgment of God when it falls; this is the great equalizer that will bring the extremes of society together.
41. It is clear from these verses that no one is exempt from judgment and these people evidence that fact as they no longer concern themselves with power, money, fame, fortune, or even the future.
42. With the threat of loss of life, its amazing how at least temporarily men put aside all that they hold dear physically as they totally focus just on self preservation.
43. And it is self preservation in view in the final part of vs.15.
44. The first thing in vs.15 that demonstrates the terror produced by Babylon destroyed is the fact they **hid themselves in the caves and among the rocks of the mountains.**
45. The term “caves/sph, laion – spelaion” is used by Jesus to refer to the robber’s den/cave, where criminals hide to avoid justice. Mat.21:13; Mar.11:17; Luk.19:46
46. That is precisely what is in view in our verse as these spiritual criminals seek to hide from the justice of God.
47. The second term is the Greek word “**rocks**/pe, tra – petra” that refers to a massive section of rock, bedrock, or a projecting crag.
48. The language of our verse is the fulfillment of what was prophesied by Isaiah in the 8th century BC. Isa.2:6-22
49. With the devastation of an entire nation, nuclear fallout and atmospheric debris and all other left over catastrophes, men every where will scurry to find whatever protection they can afford.
50. The powerful will secure themselves in elaborate bomb shelters, the military leaders in underground bunkers and others will simply find the closest means of burrowing they can as fear has set in and who knows what all may occur next.
51. The second evidence of their sheer terror is seen in verse 16-17a, as they literally pray to inanimate objects “**and they said to the mountains and to the rocks, ‘Fall on us and hide us from the presence of Him who sits on the throne, and from the wrath of the Lamb; for the great day of their wrath has come’**”.
52. That they are praying to inanimate objects is tantamount to the idolatrous approach to God by -V. Cp.Rom.1:21-23
53. John uses a present tense here (**and they are saying**) to make the scene more vivid and dramatic for those that read this account.
54. Further, it looks to their habitual practice of religiosity which is no more than rhetoric without spiritual reality.
55. The sense of their prayer is not from making any spiritual adjustment, but is reminiscent of the negative that turn to God in perilous times, yet God does not hear their prayers. Cp.Job 35:1-12; Mic.3:10
56. It looks to –V that emotionally is stirred up, here under fear, with the façade of seeking God, yet appealing in a religious (idolatrous) way not truly acknowledging Him as the God He is. Cp.Joh.6:26-27

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57. This points to the fact that their prayer in view is not based on spiritual orientation to God, but simply represents the reality of what they are praying, no matter what words they may use in this direction.
58. It reflects the mystical reality of the Greeks that would blame the “bad” things that happened on the “anger of the gods”.
59. It is thus a prayer spoken that is interpreted for us within the intended reality of the Divine viewpoint surrounding their situation, though only a mystical perception from the ones speaking in a moment for conscience sake.
60. It is a prayer of irony that on one hand recognizes God’s hand in judgment wanting to avoid it, while on the other hand not willing to correctly align themselves spiritually in judgment.
61. It emphasizes false humility and piety under a crust of godly fear.
62. These people are negative and instead of turning to God and asking for mercy, they irrationally plead for an avalanche to bury them to avoid facing God.
63. The language is reminiscent of Hos.10:8, in which the negative Jews of that day were facing the imminent judgment of God.
64. Although they have done the best they could to hide themselves in vs.15, they recognize that their own efforts still are not sufficient to deliver them from **Him who sits on the throne.**
65. It denotes the most extreme fear that grasps for whatever it can to reverse the situation, without applying what is truly necessary.
66. This emphasis on hiding is nothing new in the Word of God, and may be traced back to Adam and Eve when they sinned. Gen.3:8
67. Adam and Even hid from the presence of the Lord because they had sinned, and suddenly possessed the guilt and shame that comes from violating the law of God.
68. In that regard, these people in Revelation must be hiding for the same reason as they recognize that they are at odds with **Him who sits on the throne and the Lamb.**
69. The magnitude of devastation and death caused by this nuclear holocaust is enough for even the unbeliever to realize the depravation of men and that things of this nature are judgment upon them.
70. In spite of the fact that they have a conscious awareness of their guilt, they do not turn to God in faith but continue to manifest negative volition and unbelief, preferring rather to pray to **mountains and rocks.**
71. This is another proof that negative volition is incorrigible.
72. Most people will try to do what is in their own best interest if their life is threatened, and many will turn to God during crisis periods in their history, but their approach is empty, void of spiritual reality and only an attempt to placate God sufficient to call the “dogs” off.
73. They seek to avoid **the face of Him who sits on the throne**, which is appropriately translated as His **presence.**
74. In the Old Testament, the **face of God** is used to refer to His relationship with humanity, either turning toward them in grace, mercy, and peace (Num.6:25-26; Psa.4:6; 80:3), or turning away from them in anger and judgment (Lev.17:10; Job 13:24; Psa.13:1; Jer.44:11).

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75. The actions of those that are obstinately negative are to be compared and contrasted with those that are positive, particularly with respect to their attitude about the **face of God**. Ps. 17:15, 42:2; Rev. 22:4
76. Vs.17 begins with an explanatory use of the causal conjunction, and sets forth the reason for their request to the **mountains and rocks**.
77. The phrase “**the great day**” is not to be taken as a literal 24-hour period and has a number of OT parallels denoting the era of history in which God intervenes in open judgment. Jer.30:7; Joe.2:11; Zep.1:14; Mal.4:5
78. It is this verse that moves us directly to the **Day** of the Lord, the period of human history when the **wrath** of God is leveled without previous restraint.
79. One of the most intriguing things about this is set forth in the form of a paradox, as the innocent, mild **little Lamb** is now described as giving expression to **His great day of wrath**.
80. This paradox, which one interpreter refers to as a “grave irony”, is designed to shock the reader as the meek and gentle **Lamb** has been transformed into an indignant, attacking **Lamb**.
81. These verses are the first direct mention of the concept of **wrath** in the judgments, which is defined as God’s righteous action of punishing those that have set themselves against His standard of righteousness, but this is one of the major themes of this book. Rom.1:18
82. This is designed to prepare the reader for the transition of judgment under God’s permissive will in the 1st half, to His overruling will in the 2nd half.
83. The **wrath** of God is a daily reality and has been manifested at various times in human history in a restrained manner.
84. The use of the simple aorist of “**has come**/εἰρcomai – erchomai/came” presents a very good example of the fact that the aorist tense (ordinarily viewed as a simple past) “*presents an occurrence in a summary fashion, a moment or snapshot that views the whole as a single action.*” *Greek Grammar Beyond the Basics—Wallace*
85. It would best be classified as an ingressive aorist, which is used to stress the beginning of an action, indicating that the **Day** of the Lord is about to commence.
86. In the final portion of our verse, the emphasis is clearly on the **wrath of God** and the inability of even the most wealthy, powerful, and exalted people to bear it effectively.
87. The negative multitudes of vs.15 finally express their consternation and inadequacy with the rhetorical question in vs.17b “**Who is able to stand?**”
88. This question is to be understood in one sense of enduring something, as similar passages in the OT suggest. Eze.22:14; Mal.3:2
89. This question also points to God’s promise to *put an end to the arrogance of the proud, and abase the haughtiness of the ruthless*. Isa.13:11 cp.2:11
90. Further, the Greek term “**stand**/ ἵσθμι – histami” carries a spiritual connotation with it. Cp.Joh.1:26
91. This gives their question the flavor of “**who is able to serve/appease**” with reference to a God that would permit such a catastrophe upon the world.
92. It looks to the depth of –V that will not recognize the absolute justice that +R demands (adjustments to God).

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93. Following the irony of this prayer, ironically enough, we are immediately introduced to a group in chapter 7 that is equipped by God to endure and serve Him during this **great day of wrath**.