

Distant Hoofbeats

The Four Horsemen of the Apocalypse
Then, the Appearance of a Fifth Horseman

A Study about That Which the Future
Holds for Israel and the Nations, as
Foretold in the Actions of Five
Horsemen in the Book of Revelation



Arlen L. Chitwood

All mankind, both the living and the dead throughout the past 6,000 years of man's existence, has *a date with destiny*. *All are included; no one is excluded. And that day is fast approaching.*

This book deals with one major facet of the matter — things which the Prophets wrote about millenniums ago which are about to transpire upon this earth, things having to do with *Israel and the nations* following the removal of the Church. And these are not things which will occur in some distant, far-away future. *Rather, the present dispensation is almost over. Man's Day has almost run its course. We are almost there.*

God works with pre-established, set times, which He Himself established and set; and He is about to, once again, step into man's affairs, with major changes to then follow.

The Church is about to be removed, with God then turning back to Israel and completing the final, unfulfilled seven years of Daniel's Seventy-Week prophecy (9:24-27). During these final seven years, Israel will be dealt with after a fashion which will result in the nation, after 2,600 years of Gentile dominance, being brought to *the place of repentance*.

To effect *repentance*, God will use the actions of *the four horsemen of the Apocalypse, who are about to ride*. Their ride will begin with *Deception* (the rider on the white horse [6:1, 2] who will deceive and mislead the masses); then, *War, Famine, Pestilence (Plagues, Diseases)*, and *Death* will follow in this man's deceptive wake as he shows his true colors when the other three horsemen come forth (6:3-8).

This man will become world ruler, sit on Satan's throne (Rev. 13:1, 2), and — seeking to destroy the nation of Israel, with the nations resultingly caught up in the matter as well — two-thirds of the Jewish population of the earth will die, along with more than a billion from the nations.

Then, following Israel finally being brought to *the place of repentance* through all of this death and destruction, *the heavens will open and a fifth Horseman will come forth — One from above, not from below, as the others. And He will not only bring the whole of that occurring to an end but set things right.*

You can read about it in this book, or better yet, in the Book.

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“Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble, but he shall be saved out of it...

For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whether I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.

For thus saith the Lord, thy bruise is incurable, and they wound is grievous.

There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines.

All thy lovers have forgotten thee; they seek thee not...

Why criest thou for thine affliction? Thy sorrow is incurable for the multitude of thine iniquity: because thy sins were increased, I have done these things unto thee.

Therefore, all they that devour thee shall be devoured...

For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord...

And ye shall be my people, and I will be your God” (Jer. 30:7, 11-14a, 15, 16a, 17a, 22).

Cover artwork by a long-time friend in Texas

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by
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By the Same Author —

RUTH
ESTHER
BY FAITH
RUN TO WIN
LET US GO ON
MOSES AND JOHN
END OF THE DAYS
IN THE LORD'S DAY
THE BRIDE IN GENESIS
SO GREAT SALVATION
SEARCH FOR THE BRIDE
GOD'S FIRSTBORN SONS
WE ARE ALMOST THERE
SIGNS IN JOHN'S GOSPEL
SALVATION OF THE SOUL
HAD YE BELIEVED MOSES
THE MOST HIGH RULETH
THE SPIRITUAL WARFARE
THE STUDY OF SCRIPTURE
FROM EGYPT TO CANAAN
COMING IN HIS KINGDOM
MYSTERY OF THE WOMAN
SEVEN, TEN GENERATIONS
REDEEMED FOR A PURPOSE
JUDGMENT SEAT OF CHRIST
THE RAPTURE AND BEYOND
FROM ACTS TO THE EPISTLES
MYSTERIES OF THE KINGDOM
PROPHECY ON MOUNT OLIVET
NEVER AGAIN! OR YES, AGAIN!
THE TIME OF JACOB'S TROUBLE
BROUGHT FORTH FROM ABOVE
ISRAEL — FROM DEATH TO LIFE
JUDE — ACTS OF THE APOSTATES
O SLEEPER! ARISE, CALL...! (JONAH)
THE TIME OF THE END (REVELATION)
MIDDLE EAST PEACE — HOW? WHEN?
SALVATION BY GRACE THROUGH FAITH
MESSAGE IN THE GOSPELS, ACTS, EPISTLES
ISRAEL — WHAT DOES THE FUTURE HOLD?

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FOREWORD

The seven-year Tribulation, extending into the time immediately following, is referred to in Scripture as “the time of Jacob’s trouble” (Jer. 30:7). And the Gentile nations, *because of their position in relation to Israel* — the ones among whom about three-fifths of “the whole house of Israel” presently dwells; the ones whom God has chosen to, through persecution, bring Israel *to the place of repentance* — will find themselves caught up, right along with Israel, in this time of trouble.

And, beyond the preceding, after God uses the nations to bring Israel to the place of repentance, God will then *judge* these same nations because of *their mistreatment of the Jewish people*. God will use the nations to effect His purposes; then God will judge these same nations for that which they will have done.

The principles set forth in Gen. 12:3 CANNOT be violated.

Judgment *BEFELL* the Pharaoh of Egypt during Moses’ day after God had used this man to achieve His purposes regarding Israel (Ex. 9:15, 16; 14:13-31). And judgment *WILL BEFALL* the coming world ruler after God has used this man to achieve His purposes regarding Israel (Rev. 17:16-18; 19:17-21).

In short, Israel, because of *millenniums of disobedience*, is *ABOUT TO* find herself in *a time of trouble COMPLETELY UNLIKE ANYTHING that the nation has ever experienced before*. And this trouble will emanate from *the hands of the God of Israel*, as He uses the Gentile nations and the end-time ruler of these nations *to bring His plans and purposes regarding Israel to pass*.

God, in this respect, is *VERY DISPLEASED with His son, Israel*. And this is because of His son’s actions, extending over time covering, in actuality, 3,500 years of Jewish history, dating back to the inception of the nation itself during Moses’ day. And God is about to, *ONCE FOR ALL, bring the matter to a head and take care of the problem*.

The four horsemen of the Apocalypse are ABOUT TO RIDE (Rev. 6:1-8). And God will use that set forth in the actions of these four horsemen — Deception, War, Famine, Pestilence (Plagues, Diseases), and Death — *to bring His people to the place of repentance*.

Thus, everything which occurs when these horsemen ride will have an inseparable connection with God’s end-time dealings with Israel.

Again, this is “the time of Jacob’s trouble,” not that of the nation’s trouble, though the nations, because of the way God has chosen to bring the Jewish people to the place of repentance, *will find themselves directly and inseparably involved in God’s dealings with His people.*

The death of millions of Jews and more than a billion from the nations, which will occur during this time through wars, famines, plagues, diseases, and other related things, will result from God having to take matters *THIS FAR* to bring about *ONE PURPOSE* regarding Israel — *to bring the Jewish people to the place where they, at long last, after millenniums of time, will be left WITHOUT a place to turn OTHER THAN to the God of their fathers.*

And, *without a place to turn other than to the One Who has been available all along*, they will, in the midst of all these things which will occur, be driven to the place where they will call upon the God of their fathers. And, true to His Word (Lev. 26:40-42), God will hear and send the Deliverer whom the nation rejected and crucified 2,000 years earlier.

The heavens will open, and *a fifth Horseman will appear* (Rev. 19:11 ff). This Horseman, God’s Son, will come forth on a white charger to put a *STOP* to all the havoc, destruction, and death created by the previous actions of the four horsemen. And God’s Son will come forth at this time *for ONE reason and ONE reason ALONE — the previous actions of the four horsemen will have brought Israel to the place of repentance.*

This is *the unique position* which Israel holds in God’s economy!

God views Israel being brought to the place of repentance important enough that ALL four horsemen are allowed to ride — effecting ALL the suffering, famine, disease, and death which will occur during this time.

Why is the importance of bringing *Israel’s repentance* to pass seemingly placed above that of sacrificing more than *a billion lives*?

The natural mind wouldn’t understand this at all, but natural things are *NOT* in view. Rather, *God’s thinking, His viewpoint (quite different than man’s [Isa. 55:8, 9]), derived from His Word, is in view.*

God has decreed that *ALL blessings for the human race* are to flow through *ONE NATION*, the nation descending from Abraham through Isaac, Jacob, and Jacob’s twelve sons, *the nation of Israel* — the nation through which God gave us both the written and the living Word.

UNTIL Israel has been restored, the multiplicity of blessings reserved for the nations can only be withheld.

BUT after Israel has been restored, THEN...

1

The Pupil of God's Eye

THE PLACE ISRAEL OCCUPIES IN GOD'S ECONOMY

Solely from a Biblical perspective, what place does Israel occupy in events occurring in the world today, not only in the Middle East but worldwide? The answer would surprise most, shock the nations surrounding Israel in the Middle East, for, within the manner in which God exercises omniscient, sovereign control of all things, *NOTHING occurs apart from Israel occupying center-stage.*

Note Deut. 32:10b and Zech. 2:8b as somewhat parallel verses to begin dealing with the matter, again, solely from a Biblical perspective:

“...He [God] kept him [Israel] as the apple [*lit.*, ‘the pupil’] of His eye.”

“...he that toucheth you [Israel] toucheth the apple [*lit.*, ‘the pupil’] of His [God's] eye.”

In short, God views *ALL* affairs occurring in the human race through *ONE* means alone, *through Israel, through the Jewish people.* Thus, God views *ALL* affairs in any and all of the Gentile nations through the one nation separate from these nations. *Israel, in this respect, is God's eye-gate as He has viewed affairs in the world down through centuries of time, continues to view them today, and will always view them.*

Now, let's approach the matter from a different standpoint. Apart from Israel, even with the nation's present state of unbelief and disobedience, the Gentile nations *ALL* find themselves in exactly the same position relative to an association with the one true and living God — *estranged from God, “without God in the world”* (Eph. 2:12b).

And that should be simple enough to understand, for, according to Gen. 9:25-27 as the starting point — to begin explaining Eph. 2:12a relative to Christians and Ps. 96:5 relative to the Gentile nations — not only is Israel the *ONLY* nation on the face of the earth with a God, but “the gods of the nations” are clearly stated to be, “idols [*lit.*, ‘nothing’ (compared to the one true and living God), or ‘demons’].”

How can the preceding be true as it pertains to the thought of “demons” relative to the nations? The answer to that is in the latter part of Daniel chapter ten.

In the closing part of this chapter, the government of the Gentile nations is seen from two perspectives — *EARTHLY* and *HEAVENLY*.

In the EARTHLY REALM, individuals in the human race occupy positions of power and authority.

In the HEAVENLY REALM, angels occupying positions of power and authority in the kingdom under Satan (demonic beings) rule from the heavens through those occupying positions of power and authority on earth (Dan. 10:12-20; Eph. 3:10; 6:12).

Israel though, not to be reckoned among the nations because of the creation in Jacob (Isa. 43:1), finds itself *completely separate from this rule*. Israel’s ruling angel from the heavens is Michael, with evidently a great host of angels ruling under him (Dan. 10:21).

Note where this places the Gentile nations in relation to possessing a God during the present day and time when they, because of Israel’s unbelief and disobedience, *CAN’T* go to the one nation in possession of a God. They are left with *the ONLY god available, as their rulers occupy positions of power under demons*. They are left with “the god of this world [‘age’ — one age, covering Man’s 6,000-year Day]” (II Cor. 4:4).

(For additional information on both *Israel as a separate creation and the present structure of the government of the earth*, refer to the author’s books, *God’s Firstborn Sons* [Ch. II] and *The Most High Ruleth* [Chs. I-III].)

Now, put just these two parts of the picture together and one can easily and clearly see how and why God views *ALL activity occurring among the nations after ONLY one fashion* — as occurring *THROUGH ISRAEL*.

1) Israel is God's eye-gate, *His pupil, the lens through which He views ALL things.*

2) And the nations, unlike Israel, are estranged from God. Thus, *God can view and deal with them ONLY one way, THROUGH ISRAEL.*

And the preceding is *EXACTLY* what God has done since the call of Abraham 4,000 years ago, continues to do today, and will always continue to do (or, this, as well, would have to be seen in the lineage from Adam to Abraham throughout the twenty generations during the first 2,000 years of human history [e.g., Noah and his family]). God has to do things in this manner, *for Israel is the only nation with a God, the only nation with which God is associated* (whether preceding Abraham [in the loins of Abraham, his ancestors] or following Abraham [his seed]).

(As an example of the loins of Abraham, note in Gen. 10:5, 25, 32; 11:5-8; Deut. 32:8 that God divided the nations and set their boundaries following the Flood, during Peleg's day, "according to the number of the children of Israel." And God did this before Abraham was even born [Peleg's death preceded Abraham's birth], centuries before Israel even existed as a nation.

Or, note the beginning of the sojourn of the seed of Abraham thirty years before Abraham even had a seed [cf. Gen. 15:13, 14; Ex. 12:40, 41; Gal. 3:17, 18; ref. Ch. VI in the author's book, *We Are Almost There*].)

Remove Israel from the equation on this basic premise and *the human race is left with NOTHING other than a godless, hopeless future wherein only destruction and eternal damnation await mankind.*

However, leave Israel in the equation on this basic premise and exactly *the OPPOSITE is seen. The human race is left with hope and godliness.*

But, again, this can be brought to pass only *ONE WAY*, as revealed in the Word — *through Israel, the one nation with a God, as God views and deals with the Gentile nations through the nation which He has called into existence to effect His plans and purposes in this manner.*

(Clarification needs to be made about Christians in the preceding respect.

Unlike the nations, but like Israel, Christians — a separate creation [in this case, separate from either the nations or Israel] — possess a God. But this is only because Christians are positionally “in Christ [a Jewish Saviour],” forming a separate creation, *the one new man*.

Then, exactly in accord with Deut. 32:10b and Zech. 2:8b, *God views Christians through Israel, more specifically through their Jewish Saviour. And this is all dealt with only one place — in a Jewish book, written by Jewish prophets.*)

Israel and the Nations in the Middle East

Putting all of this together, note the present situation in the Middle East. A situation exists which is quite different than the world could possibly even begin to envision.

To introduce the picture of the existing situation, in the light of that which has already been presented, let’s drop back some 3,500 years in Jewish history, to Moses’ day.

Moses, during his forty-year rejection by the Jewish people, was tending sheep on the far side of the desert when a burning bush captured his attention. “The angel of the Lord” appeared to Moses out of the midst of the fire, the bush burned continuously but was not consumed, and “God called unto him out of the midst of the bush...” (Ex. 3:2-4).

It is evident from the context — “I have seen the affliction of my people which are in Egypt...” (v. 7) — that the continuously burning, unconsumed bush represented *Moses’ people in Egypt, persecuted by an Assyrian Pharaoh*. And note God’s position in relation to the Jewish people, ever burning in the fires of Gentile persecution. *God is seen in the midst of His people, viewing the persecuting nation through Israel from this vantage point*. Then one additional thing is seen, in Isa. 63:8, 9: “*IN ALL THEIR AFFLICTION HE WAS AFFLICTED.*”

And exactly the same thing is seen over 900 years later in the book of Daniel. Three Israelites, representing the nation as a whole, were cast into a fiery furnace, heated seven times hotter than normal. Then, a fourth person is seen in the fire with them. And these three Israelites emerged completely unharmed, without the smell of fire on their garments, without even a hair on their heads singed (Dan. 3:19-27; cf. Dan. 6:16-24).

Again, God viewed matters during Daniel's day from the same vantage point seen during Moses' day.

Then, bringing this down into modern times, where was God when 6,000,000 Jews were slain during the twelve-year reign of the Third Reich? The answer, of course, is seen in Exodus and Daniel. *God was there, in the midst of His people, viewing the persecuting Gentile nation from that vantage point, suffering, as well, right along with His people* (again, "*IN ALL THEIR AFFLICTION HE WAS AFFLICTED*").

And though 6,000,000 Jews perished, the nation itself lives. *Israel can no more perish than could the burning bush in Exodus be consumed, or the three Hebrews in Daniel be slain, or God Himself perish.*

Note one of the many promises which Israel possesses in this respect, as seen in the two previous types:

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn..." (Isa. 54:17a).

So, where does that leave the world with the current situation in the Middle East — with Israel in the midst of nations who would like to see the Jewish people uprooted from their land and driven into the sea? It leaves the world at exactly the same place seen anywhere in the Old Testament where the subject is dealt with. It leaves the world with *God in the midst of His suffering people, suffering right along with them, viewing the surrounding, persecuting Gentile nations from that vantage point, viewing them through the very nation being persecuted.*

(As this material was being written in late summer, 2014, note events which were occurring at that time in the Middle East.

Hamas [comprised of militant Palestinian Arabs ruling in Gaza] was firing missiles over into Israel. Hamas, ruling under the god of this age [Satan], was not only firing missiles into the only nation with a God but they were firing these missiles *at and into the very presence of God Himself, with God residing in the midst of His people, viewing and experiencing the entire matter through Israel.*)

Even though the Jewish people are in an unrepentant and unbelieving state, *God STILL resides in their midst, SUFFERING right along with them, viewing and experiencing activities of the Gentile nations through Israel.* The situation *MUST* exist in this manner, for this is the way it has been set forth in an unchangeable fashion in the Old Testament.

(In this respect, note *the inseparable association of God [manifested in the flesh] with Israel* in Matt. 25:31-46 — “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”

One’s attitude toward and treatment of Israel [individuals or nations] — whether negative or positive — *is an attitude toward and treatment of the One in Israel’s midst, the God of Israel, the one true and living God.*

“Israel” is *God’s son* [Ex. 4:22, 23]; *if one wants to either receive the Father’s favor or incur His wrath, extend like treatment to His Son.*)

Then there is the matter of individuals trying to effect peace between Israel and those nations seeking Israel’s destruction (*e.g.*, efforts by different U.S. presidents over the years).

These individuals really need to check the Book and find out not only *WHO* they are dealing with but *WHAT* they are dealing with. The Middle East situation which man is vainly seeking to deal with has its roots in 4,000 years of Jewish history and can *ONLY* be dealt with by the One in Israel’s midst (*cf.* Ps. 139:1ff).

Israel and the Other Nations of the World

Though an Israeli nation exists in the Middle East, the Jewish people, as well, remain scattered throughout the Gentile nations. The reason for this is simple. Those forming the nation in the Middle East have returned under a Zionist movement, before the time for Israel to return, leaving most Jews still scattered worldwide.

And, with this in mind, how does God view the Gentile nations where these Jews are scattered? The answer, of course, is evident. It has already been given in the two verses quoted at the beginning of this chapter.

God resides in the MIDST of His people and views these nations through the Jewish people in their midst, experiencing EXACTLY what His people experience. The whole of the matter is really that simple, in the Middle East, or elsewhere in the world.

“For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts” (Isa. 55:8, 9).

2

The Turbulent Middle East (I)

UNREST IN THE MIDDLE EAST — THE REASON, THE SOLUTION

“Now the word of the Lord came unto Jonah the son of Amittai, saying,

Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.

But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord.

But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah had gone down into the sides of the ship; and he lay, and was fast asleep” (Jonah 1:1-5).

Would you like to know why unsettled, turbulent conditions currently exist in the Middle East, with seemingly no end to the matter?

The answer to that question was foretold centuries before these conditions ever existed, over 2,800 years ago, in the opening five verses of the Book of Jonah.

Would you like to know the only solution to the existing problem in the Middle East?

The answer to that question was foretold centuries before these conditions ever existed as well, again, over 2,800 years ago, in the continuing verses of the Book of Jonah (1:6-2:10).

In this respect, it would appear that man today might want to consult the centuries-old guide Book on the matter.

But, not so! This Book has seemingly been relegated to *the last place* which man would turn for information on about anything these days.

Man's outlook or actions on anything regarding Middle East conditions though *CHANGES NOTHING*. *The Prophets have spoken (Jonah, among numerous other Prophets), and that's THE END of the matter.*

So, let's look at "*the WHY*" of the problem in the opening five verses of Jonah. Then we'll look at "*the ONLY solution*" to the problem in the continuing verses of this book.

"The Why" of the Problem

Jonah, *in direct disobedience to the Lord*, booked passage on board a ship, paid the fare, went down into the ship's hold, and set sail — *fleeing from the Lord's presence*, traveling west toward Tarshish rather than east toward Nineveh, where he had been told to go.

Because Jonah had done this, the Lord sent "a great wind" and "a mighty tempest" out on the sea (the Mediterranean) of such a nature that the ship was about to be destroyed (vv. 3, 4; cf. vv. 7, 12b). And though the crew of the ship was *fearful* of that which seemingly was about to occur, Jonah, during all this time, was *asleep* down in the hold of the ship (v. 5).

The story of Jonah, a true account of past events pertaining to one of the Lord's Prophets (Matt. 12:38-40), has to do with events which occurred *under the sovereign direction and control of the Lord in order that He, at a later time, might have these events to draw upon to teach His people the deep things of God.*

In this respect, Jonah forms *a type*; and it is evident from this account that his actions foreshadow those of God's two firstborn Sons, *Christ and Israel.*

The overall story throughout all four chapters has to do more specifically with *Israel*, and the time that Jonah was in the belly of the great fish in the latter part of chapter one and in chapter two ("three days and three nights") has to do with both *Christ and Israel.*

(For information relative to the expression, “three days and three nights,” seen in Jonah 1:17 [having to do with the length of time that Jonah was in the belly of the fish] and referenced by Christ in Matt. 12:38-40 [having to do with the length of time that He would be in the heart of the earth], refer to Chapter V, “Three Days and Three Nights,” in the author’s book, *O Sleeper! Arise, Call...!*)

God called Israel into existence for *three main, inseparable reasons, connected with the nation exercising the rights of the firstborn in a particular land* (Gen. 12:1-3; 15:9-21; Ex. 4:22, 23; 19:5, 6):

- 1) *To give mankind the Word of God.*
- 2) *To give mankind the Saviour.*
- 3) *To be God’s witness to the nations, proclaiming a Jewish Saviour from a Jewish Book, with the nations being blessed.*

Israel gave mankind *the Word of God and the Saviour* (Ps. 147:19, 20; Isa. 9:6, 7), but Israel failed miserably as *God’s witness to the nations, with blessings being withheld* (Isa. 43:1-11).

And the place where Israel failed in her calling is what the opening part of Jonah is about, in a type-antitype structure. *Israel, as Jonah, refused to go to the Gentiles with God’s message; Israel, as Jonah, went in an opposite direction* — a path which Israel persists in continuing to travel down to the present day and time; and, as in the account of Jonah, *God has acted accordingly.*

“The sea,” throughout Scripture, is used as a metaphor for *the Gentile nations*, also for *the place of death* (Rev. 13:1; 21:1), with both usages of the word seen in the opening two chapters of Jonah.

And Jonah on board the ship, removed from the sea, could only picture *ONE thing*. There is only *ONE place on earth* which can be seen as a place removed from the nations, and that place is *the land of Israel*.

And the sea raging after a manner which was about to destroy the ship and its crew could only have to do with *ONE thing* as well — with *unrest of a similar nature among the Gentile nations surrounding Israel*.

Thus, Jonah on board the ship, asleep in a place where he wasn’t even supposed to be, typifies *Israel in the land, asleep in a place where they are not even supposed to be*; and the sea raging typifies *unrest of a similar nature among the nations surrounding Israel*.

The Lord sent a great storm in the type because of *Jonah*, and the Lord has sent a great storm (unrest among the nations [with *the full unrest*, as will be shown, yet to occur]) in the antitype *because of Israel*.

Jonah was a disobedient Prophet, *asleep in a place where he wasn't supposed to be* (on board a ship rather than headed toward Nineveh [or, *in the sea, to effect correction*]). And *Israel* is a disobedient nation, *asleep in a place where the nation isn't supposed to be* (in the land rather than scattered among the nations).

Israel, because of disobedience (seen in *Jonah's* disobedience), was driven out among the nations to effect repentance. But a part of the nation *has returned to the land* (under a Zionist movement) *while still in their disobedient state, before repentance, asleep to their calling*.

And this is exactly what has been foreshadowed in *Jonah* through the disobedient Prophet being on board the ship (out of the sea), *in an unrepentant state, asleep in the hold of the ship, asleep to his calling*.

And, *exactly as in the type* (the Lord, because of that which *Jonah* had done, caused the sea to rage to such an extent that the ship was about to be destroyed), so in the antitype (the Lord, because of that which *Israel* has done, has brought about unrest among the nations to the same extent as seen in the type [the present unrest among the nations, though not as intense as the sea raging in *Jonah's* day, will culminate in one just as intense]).

The type has been set and CANNOT be changed!

Thus, the trouble among the Gentile nations in the Middle East today can be traced to *one thing*. It can be traced to actions which the Lord, in His sovereign direction and control of all things, has brought to pass because of *the presence of a disobedient and unrepentant Jewish nation in the land*.

EVERYTHING revolves around Israel! It ALWAYS has, and it ALWAYS will!

(It is widely taught in Christian circles today that a Jewish nation presently existing in the land of *Israel* [since May 14, 1948] has to do with God progressively fulfilling His numerous O.T. promises to restore His people to their land.

From a Biblical standpoint though, *such is NOT at all possible*. A present restoration of the Jewish people [before the time], particularly under existing conditions [a disobedient and unrepentant people], would have *God acting contrary to His Word in numerous realms — an impossibility*.

To grasp an overall understanding of that which Scripture has to say in this respect, refer to the author's books, *O Sleeper! Arise, Call...!* and *Never Again! or Yes, Again!*)

“The Only Solution” to the Problem

The only solution to the existing problem in the Middle East (to bring an end to that which God, *because of Israel*, has caused to occur among the nations) is seen in the continuing account in the Book of Jonah.

Jonah told those on the ship *EXACTLY what MUST be done*. *He MUST be cast into the sea (where God would then deal with him relative to repentance)*.

And, AFTER Jonah had been cast into the sea, the sea ceased raging.

Bringing that over into the antitype, to put a stop to the unrest among the nations, *Israel MUST be removed from her land and placed back out among these same nations (where God had previously driven His people and where He had decreed that He would deal with them relative to repentance)*.

And AFTER this has been done, in complete keeping with the type — after Israel is in the place where God can deal with His people relative to repentance — unrest among the nations (for the reason that it had existed) will cease.

The preceding may sound strange, *but NOT so at all*. *Unrest among the nations exists because of Israel's presence in the land.*

THIS is what God has brought to pass because of Israel's present location (in a place where the disobedient nation is NOT supposed to be during the present time).

And God will bring about a change *ONLY when Israel has been removed from this place (Jonah from the boat, Israel from the land)*.

God, in His sovereign direction and control of all things, has set the whole of the matter forth in *a perfect parallel form of this nature*.

According to Scripture, Israel will remain in the land, out of place, until the middle of the coming Tribulation (Matt. 24:15ff; Luke 21:20ff). At that time, *those forming the disobedient and unrepentant nation will be uprooted from their land and driven back out among the nations (as Jonah was cast from the ship out into the sea).*

Then, *EXACTLY as in the type, God will bring about a change in conditions.* The existing unrest among the nations will cease, for the reason why this unrest had occurred will no longer exist (as the sea ceased raging after Jonah had been cast overboard in the type, for the reason why it had raged no longer existed).

BUT, according to Jonah chapter two and related Biblical prophecy, ANOTHER unrest among the nations at this time will replace the previous unrest, becoming FAR, FAR more tumultuous. This though will be for an entirely DIFFERENT reason, but still having to do with Israel.

Once Israel has been removed from her land, the previously existing catalyst for unrest among the nations will have been removed; but, because of *anti-Semitism on an unprecedented scale, which will have begun to occur in connection with Israel's removal from her land,* a new catalyst will come into play, having to do with a *FAR, FAR greater unrest among the nations than will have ever existed before this time.*

And, in the end, the nations, brought to the brink of complete destruction, resulting from this unrest, will be prevented from destroying themselves *ONLY because of the continuing presence of the nation of Israel and God's continuing purpose for this nation.*

In little more than three additional years, the nations will be brought to the place seen in Matt. 24:21, 22:

"...except those days should be shortened, there should no flesh be saved; but for the ELECT'S sake [for ISRAEL'S sake] those days shall be shortened."

Thus, as seen in the preceding verse, or the Book of Jonah, or anywhere else in Scripture, Israel occupies a place at CENTER-STAGE on every hand, at every turn, in complete keeping with the reason that God called this nation into existence.

3

The Turbulent Middle East (II)

UNREST IN THE MIDDLE EAST — TO ONE DAY CEASE

“So the shipmaster came to him [to Jonah, asleep in the hold of the ship], and said unto him, What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perish not.

And they said everyone to his fellow, Come, and let us cast lots that we may know for whose cause this evil [the raging sea, about to destroy the ship and crew] is upon us. So they cast lots, and the lot fell upon Jonah.

Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us; what is thine occupation? And whence comest thou? What is thy country? And of what people art thou?

And he said unto them, I am an Hebrew; and I fear the Lord, the God of heaven, which hath made the sea and the dry land.

Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the Lord, because he had told them.

Then said they unto him, What shall we do unto thee that the sea may be calm unto us? For the sea wrought, and was tempestuous.

And he said unto them, Take me up, and cast me forth into the sea; so the sea shall be calm unto you; for I know that for my sake this great tempest is upon you...

So they took up Jonah, and cast him forth into the sea; and the sea ceased from her raging” (Jonah 1:6-12, 15).

As seen in Chapter II of this book, the small four-chapter Book of Jonah, written by a Jewish Prophet over 2,800 years ago, outlines *in EXACT detail* not only the reason for the current unrest among the nations in the Middle East, extending out into the world at large, but also the solution to the existing problem.

In the type, there is a disobedient Jewish Prophet on board a ship headed west toward Tarshish when he should have been back on the land headed east toward Nineveh. Since Jonah is seen on the ship rather than in the sea, he is seen, from a typical standpoint, as being *in the land of Israel* (“the sea” is used in Scripture as a metaphor for *the nations*, along with *the place of death* [Rev. 13:1; 17:1, 15]).

The land of Israel is the only place which could possibly be in view and still see the place where Jonah was as separate from the nations (*i.e.*, he was out of the sea, on the ship, not in the sea).

Then, viewing the matter from the standpoint of the antitype, Israel is on board the ship, out of the sea (*i.e.*, a segment of the Jewish people, over time, has returned to the land of Israel [under a Zionist movement]; those comprising this segment *have removed themselves from the sea* rather than remaining where God had previously placed them — out among the nations).

And those presently comprising the nation of Israel (some 6,000,000) are in the land, *in exactly the condition and state seen in the account of Jonah on board the ship*. The Jewish people are in the land *in a disobedient and unrepentant state, with their actions seen to be the same as Jonah’s — asleep to their calling, seeking to flee from the Lord’s presence*.

(Any type action on Jonah’s part in the type or Israel’s part in the antitype, seeking to flee from the Lord’s presence, was/is futile. Regardless of circumstances, the Lord is always seen *residing in Israel’s midst*, dating back to the inception of the nation during Moses’ day.

“Whither shall I go from thy Spirit? Or whether shall I flee from thy presence?

If I ascend into heaven, thou art there; if I make my bed in Hell [*Sheol*], behold, thou art there” (Ps. 139:7, 8).

For additional information in this respect, refer to Chapter I in this book, “The Pupil of God’s Eye.”)

And exactly the same thing as seen in the type has occurred relative to Israel and the nations. *It has to occur in this parallel manner, for the antitype MUST follow the type in EXACT detail.*

God has sent a great storm out on the sea; God has caused great turmoil to exist among the Gentile nations (*though FAR, FAR from the intensity about to exist*). *And it is ALL because of Israel's presence in the land (present in the land BEFORE the time) and their condition in the land (a DISOBEDIENT and UNREPENTANT people).*

Israel, as Jonah, is *asleep* to the true nature of what is happening; and the nations, alienated from God and His Word, have no means to ascertain or understand what is happening.

And the whole of the matter will continue, unchecked, only becoming worse and worse with time, UNTIL...

The unrest among the nations, particularly in the Middle East, can only continue until the Jewish people have been removed from their land and driven back out among the nations, *EXACTLY as seen in the type* (Jonah cast from the ship into the sea). *ONLY THEN will God allow the present unrest among the nations, for the reason that it presently exists, to cease.*

(God had previously uprooted His people from their land and driven them out among the nations to effect repentance through continuous mistreatment at the hands of the nations. This is not only *WHERE* but *HOW* God had previously decreed that He would deal with His people in this respect, *which is the primary reason why the 6,000,000 Jews presently in the land MUST be uprooted and driven back out among the nations*. And the time when this will occur *cannot* be far removed.

An interesting thing about the present unrest among the numerous nations fighting in the Middle East is that the center of activity is in the exact place from whence the first Beast out of Rev. 13, the Antichrist, will arise. This man will arise from someplace in parts of northern Iraq, Syria, Iran, or Turkey [Dan. 8:8, 9].

And the whole of that occurring, under God's sovereign direction and control — *because of Israel's PRESENCE in the land* — can only be setting the stage for this man to emerge on the scene. This is the man whom God will use in the middle of the coming Tribulation, in the middle of Daniel's Seventieth Week, *to UPROOT His people from their land and DRIVE them back out among the nations*. Then He will further

use the actions of this man to *bring Israel to the place of REPENTANCE*.

Note how God has used and will use men and nations in this respect. God used the past Assyrian and his armed forces ruling Egypt during Moses' day in this respect, and He will use the future Assyrian and his armed forces ruling the world in this same respect [typified by the past Assyrian in Egypt]:

“...for this cause have I raised thee up [the Assyrian Pharaoh ruling Egypt during Moses' day], for to shew in thee my power; and that my name may be declared throughout the earth” [Ex. 9:16b].

“And the ten horns which thou sawest upon the beast [the Beast's ten-kingdom confederacy], these shall hate the whore [Israel], and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire [setting forth in figurative language an end to Israel's harlotry].

For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled” [Rev. 17:16, 17; cf. Rev. 19:2, 3].)

In the Sea, Then...

One part of the complete story concerning Israel and the nations is seen at this point in the Book of Jonah. Once Jonah had been cast into the sea, the sea ceased raging; and once Israel has been removed from the land and driven back out among the nations in the middle of the coming Tribulation — *in exact accord with the type* — unrest among the nations, relative to the reason that it exists, will cease (*this unrest will cease because the catalyst for the unrest will have been removed*).

Divine power, controlling the matter, was seen in the type; and *EXACTLY* the same Divine power and circumstances must be seen in the antitype.

But, as previously shown (*ref.* Chapter II in this book), when Israel is driven back out among the nations, things not dealt with in the first chapter of Jonah but dealt with in the second chapter (*e.g.*, vv. 2, 3), along with other Prophets, will then come into play. Though unrest among the nations will cease because Israel will no longer be present in the land, *unrest among the nations will then begin*

on an unprecedented scale because of something else — anti-Semitism on a scale NEVER BEFORE SEEN in the 3,500-year history of the nation.

The Beast, empowered by Satan and seated on his throne (Rev. 13:2), *will seek to destroy Israel from off the face of the earth.* God though, as previously stated, will use this man's actions to effect His Own revealed purposes — *bringing Israel to the place of repentance after 2,600 years of Gentile persecution.*

And Scripture reveals that it will take the type persecution which will be manifested under the future Assyrian, the Beast, to bring about Israel's repentance.

The Third Reich, under Hitler, Eichmann, et al., slaying some 6,000,000 Jews during the WWII years couldn't bring about repentance. But the true Beast, about to appear, will either slay or otherwise cause the death of some 9,000,000 Jews in half the time (ref. Ch. VIII, p. 94, in this book). *And, through his actions, as God uses this man's actions, Israel will be brought to the place where they will have NO recourse OTHER THAN to call upon the God of their fathers.*

In this respect, God will use this latter-day Assyrian EXACTLY as He used his Assyrian predecessor during Moses' day (Ex. 2:23ff).

Repentance, Then...

Once Jonah had been cast into the sea at the end of chapter one (Jonah 1:15), the events of chapter two relate the account of Jonah brought to the place of repentance.

And this, of course, foreshadows Israel brought to the place of repentance once the Jewish people have been driven back out among the nations.

Jonah was brought to this place through circumstances which God had brought to pass.

Then, once this had occurred and Jonah finally acknowledged, "Salvation is of the Lord," the Lord commanded the fish to spit him out on dry land (the land of Israel).

Jonah was driven to the place of repentance *while IN the sea*, he acknowledged the only place from which salvation exists *while still IN the sea*, and he was *then RESTORED to the land* (Jonah 1:15-2:10).

In complete accord with the Book of Jonah, any of the other types, any of the other Prophets, or the Jewish festivals of Leviticus chapter twenty three, Israel's restoration to the land will occur *at a particular time yet future.*

Israel's restoration will occur:

Following the nation's repentance.

Following Messiah's return at the end of the Tribulation.

Following the nation's national conversion when they look upon the One Whom they pierced.

And following the resurrection of Old Testament saints (the dead will be resurrected and restored with the living, exactly as seen in the type in Exodus during Moses' day [Moses took the bones of Joseph with him when he led the Israelites out of Egypt]).

(For additional information on the preceding, refer to the author's book, *Israel — from Death unto Life.*

Also, see Chapters XV-XVIII in the author's book, *By Faith.*)

Then, in the type, continuing in Jonah chapter three, Jonah did that which the Lord had commanded him to do in the first place. *He then went to Nineveh with God's message*, resulting in the repentance of the entire city (Jonah 3:1ff).

And Israel, following their repentance, national conversion, and restoration to the land, will then DO that which God had commanded them to do in the first place.

EXACTLY as seen in the type, the Jewish people will then go to the Gentiles with God's message.

And, EXACTLY as seen in the type, the Gentiles will hear and respond (Isa. 2:1-4; Zech. 8:13, 20-23).

THIS is what the future holds for Israel and the nations, as foretold over 2,800 years ago in the Book of Jonah.

(For additional information on the Book of Jonah, refer to the author's book, *O Sleeper! Arise, Call...!*)

4

Five Horsemen

ABOUT TO RIDE

“And I saw when the Lamb opened one of the seals...behold a white horse...

And when He had opened the second seal...there went out another horse that was red...

And when He had opened the third seal...lo a black horse...

And when He had opened the fourth seal...behold a pale horse...” (Rev. 6:1-8).

“And I saw heaven opened, and behold a white horse...” (Rev. 19:11ff).

Scripture has a way of providing information after a manner quite different than how man might attempt to deal with matters along similar lines. In this respect, both the Old and New Testaments begin after the same corresponding fashion, though this is not readily seen because of the way man has erroneously arranged the four gospels.

John’s gospel should begin the New Testament, not Matthew’s. John’s gospel is the only one of the four gospels which begins and continues the same way Genesis begins and continues.

The first thirty-four verses of Genesis (1:1-2:3) and the first sixty-two verses of John (1:1-2:11) are *parallel sections* which form skeletal frameworks upon which the remainder of each corresponding Testament rests.

Then continuing in each book, *the remainder of each parallels the other*, approaching the same subject matter from different perspectives.

And each corresponding Testament provides all of the sinews, flesh, and skin to clothe each beginning skeletal framework, with one completely clothed skeletal framework, in the end, looking exactly like the other completely clothed skeletal framework.

The latter would have to be the case, for it can be *NO other way*. *There is NOTHING in the New Testament that is not seen in the Old Testament after some fashion. The New is simply an opening up and unveiling of that which has lain in the bosom of the Old from the beginning.*

And to illustrate the preceding, *the Word became flesh* (John 1:1, 2, 14) following the completion of the Old Testament (the Word) before a single verse in the New Testament (the Word) had been penned. And the Word which became flesh could only have been *incomplete IF* any part of the subsequently penned New Testament is not seen after some fashion in the Old Testament.

The Word which became flesh is a manifestation in the form of flesh of either Testament, or both Testaments together, leaving ALL aspects of the skeletal frameworks beginning both Testaments the same as well.

(For additional information on the preceding, refer to the author's book, *Moses and John*. As well, refer to the author's books, *The Study of Scripture*, Chapter II, "The Septenary Arrangement of Scripture," and *Signs in John's Gospel*, Chapter V, "Genesis, John.")

Then, beyond the preceding, it becomes evident that Scripture closes in the Book of Revelation after a similar fashion. A skeletal framework is given in the first eight verses of that section of the book introducing events which will occur during and immediately following Daniel's unfulfilled Seventieth Week (6:1-19:21), which will conclude Man's 6,000-year Day.

That seen in these eight verses (6:1-8) — with matters stated in a very succinct manner — covers *the complete scope of events occurring not only during these seven remaining years but immediately following this time as well, with all of these events then leading into the Messianic Era.*

And it could only naturally follow that the remainder of the book following these eight verses, along with all preceding Scripture as a whole, could be seen providing *all the sinews, flesh, and skin to clothe the skeletal framework set forth at this point in this closing*

book of Scripture (ref. Chapter VII in this book, where this matter is further developed, particularly in relation to the Olivet Discourse).

These eight verses describe the actions of what is often referred to as “The four horsemen of the Apocalypse.” And this expression has been used numerous ways over the years, even by the world at times, but invariably out of context and having little or nothing to do with that actually involved in the text.

But make no mistake about it! These verses are not meant to be taken and used in any type frivolous manner, no more so than are the similarly structured sections beginning both Testaments. These verses *encapsulate events during the last seven years of Man’s Day, leading into Christ’s return and immediately following events, which lead into the long-awaited Messianic Era.*

In plain language, as often used today, *these eight verses encapsulate “the end of the world as we know it.”* And this time will end in a manner *FAR more horrific* than anything man could ever dream up in a thousand lifetimes with his horror stories, books, and movies.

(*E.g., think about something far worse than present Middle East terrorist activity, but on a worldwide scale — directed primarily at the Jewish people and any who would lend aid [seeking a complete destruction of the nation of Israel, every single Jew worldwide, along with any Gentile who would attempt to help a Jew (cf. Matt. 25:31-46)] — and your thoughts will be very much in line with that which Scripture reveals about those days lying immediately ahead [cf. Rev. 6:9-11; 7:9-17; 9:5, 6, 15, 18; 14:14-20; 19:17-21; 20:4].*)

It will all happen, *EXACTLY as recorded!* The Prophets have spoken! And John, in the Book of Revelation, simply summarizes, *in eight short verses*, that which is seen time after time in the Old Testament and that which John subsequently goes on to detail in chapter after chapter in the Book of Revelation.

An Overview of Chapters One through Five

Referencing the four horsemen of the Apocalypse, one can’t really begin at this point and properly understand what is occurring, for introductory material extending throughout five chapters precedes this part of the book.

Thus, let's look at an overview of these five chapters first, placing chapter six in its proper setting.

1) *The Opening Verse of the Book*

To begin, note the opening verse of the book, which not only tells one *WHAT* this book is about but *HOW* the book has been structured:

“The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John.”

The word “Revelation” in this verse is a translation of the Greek word *apokalupsis*, which means to “disclose,” “reveal,” “uncover.” And this word, along with its verb form (*apokalupto*), are, together, used forty-five times in the New Testament in passages such as Rom. 16:25; I Cor. 2:10; Gal. 1:12; Eph. 3:3, 5; I Peter 1:7, 13; 4:13.

The Book of Revelation, the *Apokalupsis*, the “Apocalypse,” is *ABOUT* a disclosure, an uncovering, an unveiling of that which the Father had previously given to and would accomplish through His Son (cf. John 3:34, 35; 5:20-22; 7:16; 8:28). And that which the Father had previously given to and would accomplish through His Son is seen in both Old and New Testament Scripture as “all things” (cf. Gen. 24:36; 25:5; John 16:15; Col. 1:16-18; Heb. 1:2-13).

Then, more directly, and in the words of the book itself, that being made known pertains to *a revelation of the Son Himself*. This book is *an opening up of that which relates ALL that the Father has given to and would accomplish through His Son, revealed through a revelation of the Son Himself*.

And the revelation of the Son, according to this opening verse, is going to be accomplished through a specifically revealed means — through revealing “things which must shortly [Gk., *tachos*, ‘quickly,’ ‘speedily’] come to pass.”

That is to say, once this revelation of the Son begins through an unfolding of future events, the revelation will occur in a quick or speedy fashion — actually over time covering little more than seven years.

(On the translation of *tachos* in the opening verse as “quickly” or “speedily,” refer to a cognate word, *tachu*, used seven times in this book, translated “quickly” each time [2:5, 16; 3:11; 11:14; 22:7, 12, 20].)

Then there is the matter of *HOW* this revelation of the Son is to be given, seen through the word “signified” in the same opening verse. This word is a translation of the Greek word *semaino*, which is the verb form of the word for “sign” (*semeion*). The Apostle John introduced, opened up, and developed matters in his gospel account through *signs*. And in the Book of Revelation, John introduced, opened up, and developed matters *in a similar manner*.

God, throughout His revelation to man, shows an affinity for the use of *types, numbers, signs, and metaphors* to make Himself, His plans, and His purposes known. *And this MUST be recognized*, else man will find himself failing to go beyond the simple letter of Scripture (*cf.* II Cor. 3:6-4:6).

Man, for example, will find himself understanding *Biblical history* but failing to understand the God-designed *typical significance* of that history. Or if *numbers, signs, or metaphors* are used — which they often are — he will fail to understand the God-designed significance of these as well.

At the very outset, God makes it clear that the Book of Revelation has been structured in *a particular manner*, closely related to the manner in which John was led by the Spirit to structure his gospel.

(The Gospel of John was built around eight signs which Jesus had previously performed during His earthly ministry, and these signs were recorded and directed to the Jewish people during the time of the re-offer of the kingdom to Israel (which occurred between 33 AD and about 62 AD).

And the Book of Revelation — dealing largely with the Jewish people once again [*exclusively*, along with God’s dealings with the nations through Israel, in chs. 6-19 (save 19:7-10), covering time and events during and immediately following Daniel’s Seventieth Week] — uses the verb form of the word for “sign” at the very outset in order to reveal the manner in which this book has been structured.

To understand how the word *semaino*, translated “signified,” is used introducing the Book of Revelation, note how John uses this same word three times in his gospel, in John 12:33; 18:32; 21:19. The context

leading into each verse provides an illustrative statement which allows that stated in the verse to be understood. Note the first of these three usages, within context:

“And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying [from *semaino*] what death he should die” [vv. 32, 33].)

Aside from Rev. 1:1 and the three verses in John’s gospel, the only other usages of *semaino* in the New Testament are in Acts 11:28; 25:27. And the same thought is set forth through the use of the word in these two passages, though the illustrative statement is inferred in the first usage.

Thus, “signified,” a translation of *semaino*, has to do with making something known through a manner which carries the reader *from a somewhat indirect means to a direct means, using an illustrative statement as a means of explaining a matter*. And this is seen accomplished in the Book of Revelation centrally through the use of numerous *numbers* and *metaphors*, though *other illustrative means* are used as well. And all illustrative means of this nature in the book are, they would have to be, in line with the meaning of the word *semaino* and the manner in which this word is used elsewhere in the New Testament.

2) The Opening Five Chapters of the Book

Following introductory statements (*e.g.*, as previously discussed, the first verse of this book, *relating both the subject matter of the book and the manner in which the book has been structured*), *the book opens with the removal of the Church at the end of the dispensation* (with all Christians throughout the 2,000-year dispensation seen removed and in Christ’s presence in heaven [the dead raised and removed with the living]).

This is what Rev. 1:10ff depicts:

“I was [‘I became’] in the spirit on the Lord’s Day [the Day of the Lord], and heard behind me a great voice, as of a trumpet...

And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks [the seven Churches in chs. 2, 3 (v. 20),

representing the complete Church throughout the dispensation];

And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps [‘breasts’] with a golden girdle” (vv. 10, 12, 13).

And Christ in these and continuing verses (vv. 10-16) is seen, not as High Priest (the office which He holds throughout the present dispensation), but as One specifically stated to be “girt about the paps [‘breasts’],” signifying *a judge* (the office which He will hold once the dispensation has run its course [in this same respect, comparing Scripture with Scripture, note how the angels having the seven vial judgments are girt in Rev. 15:6]), with everything about Christ’s description in continuing verses correspondingly depicting *a Judge* rather than a Priest (vv. 14-16).

Then, after John had seen the complete Church in heaven, appearing before Christ in judgment, he was told to “Write...” And that which he was told to write provides *a threefold outline of the book*.

“Write the things which thou hast seen, and the things which are, and the things which shall be hereafter [*lit.*, ‘after these things’]” (v. 19).

“The things which thou hast seen” could only refer to *the things in chapter one, preceding verse nineteen, for that is all John had seen thus far*.

Then, “the things which are,” will have to be understood two ways, in keeping with the two ways chapters two and three are to be understood:

1) “The things which are” would, first of all, have to be understood as *the things which John was witnessing at that time, in the future, in the Lord’s Day* (which would be the things which he had seen in the previous verses, *i.e.*, in this respect, “the things which are” would be the same as “the things which thou hast seen”).

John had seen *the complete Church in heaven appearing before Christ in judgment. And this, of necessity, would have to extend into and include that seen in chapters two and three — the seven epistles to the seven Churches*.

2) Then, “the things which are,” as well, would have to do with *another manner in which chapters two and three are to be understood — showing a history of Christendom relative to the proclamation of the Word of the Kingdom during the present dispensation*. This history would begin with Ephesus, which *had left its “first love,”* and end with Laodicea, which was *“wretched, and miserable, and poor, and blind, and naked” (2:4; 3:17).*

In this respect, “the things which are,” from John’s perspective, though at a future time, *would reach back into the present dispensation.*

(For additional information on Rev. 1-3, refer to the author’s book, *Judgment Seat of Christ*, Chapters II-XI.)

Then, “the things which shall be hereafter [Gk., *meta tauta*, ‘after these things’]” could only refer to events beginning in chapter four where this expression (*meta tauta*) is used twice in the first verse. “The things which shall be hereafter [‘after these things’]” would refer to events occurring *after the present dispensation, after subsequent events surrounding the judgment seat (chs. 1-3); and these following events would encompass that seen throughout the remainder of the book (chs. 4-22).*

The continuing part of the book, preceding chapter six where we are introduced to the four horsemen, has to do centrally with two major events, one in chapter four and the other in chapter five.

Chapter four begins at the same place as previously seen in chapter one (v. 10), depicting once again the removal of the Church. But now revelation following the removal of the Church moves beyond that seen in chapters one through three.

The events in chapter four, following the removal of the Church, begin with a description of God seated on a rainbow-encircled throne, surrounded by twenty-four crowned elders, also on thrones.

The rainbow shows that *the judgment depicted in chapters one through three is past*. The judgment of Christians has already occurred and is complete at this point in the book (note that the rainbow comes into view in Scripture for the first time in Gen. 9:13, immediately following the Flood, *establishing a first mention*

principle in relation to the appearance of a rainbow in connection with judgment).

Then the crowned elders (Gk., *presbuteroi*, “older ones,” which **CAN ONLY** be older ones in relation to the earth’s government), who relinquish their crowns, **CAN ONLY** represent **ONE THING**. They **CAN ONLY** represent those angels who, in the distant past, held positions of power and authority under Satan but refused to go along with him in his attempt to elevate himself above his God-appointed position as ruler over the earth (two-thirds of the original total).

And, a principle of Biblical government necessitates that an incumbent ruler, though disqualified to continue ruling, hold his office until his replacement is on the scene and ready to ascend the throne (e.g., note the account of Saul and David in I, II Samuel).

Those who are to wear the crowns worn by these elders will, at this time, have been revealed through decisions and determinations at the judgment seat (chs. 1-3). And, *for the first time in man’s history, these crowns can be relinquished*, with a view to redeemed individuals who have been shown qualified wearing them, ruling and reigning as co-heirs with Christ in His kingdom (when He replaces Satan, the incumbent ruler of the kingdom).

Then, chapter five has to do with the search and revelation of the One found worthy to break the seals of the seven-sealed scroll — a scroll which can only contain *the redemptive terms of the earth, the redemption of the inheritance* (a province in God’s kingdom over which Satan and his angels presently rule, which Christ and His co-heirs are about to rule).

The seals are to be broken by the One revealed as both *a Lion* and *a Lamb* (vv. 5, 6), though broken by Christ as *the Lamb* (6:1ff). In this respect, *redemption* is to be brought to pass by *judgments* (by *the Lamb of God* Who paid redemption’s price, Who is *the Lion of the Tribe of Judah* [the ruling tribe], showing Christ about to take the sceptre, following His redemptive activity).

(For additional information on Rev. 4, 5, refer to the author’s book, *The Time of the End*, Chs. VII-X.)

This then takes the reader into the beginning of chapter six, where Christ begins breaking the seals of the seven-sealed scroll.

Four Horsemen, about to Appear

We are nearing the end of the dispensation, and the four horsemen of Rev. 6:1-8 are *ABOUT to make their appearance*, which will be in the sequential manner seen in Scripture. And, as well, that depicted when they ride forth will then occur.

The nearness of that hour is seen on numerous fronts, with everything rapidly coming together at the same time. And almost anyone with any type knowledge of conditions in both the world at large and in Christendom within the world today can only know that *an end to the world as we know it has to be near, very near. In short, hoofbeats, as it were, can easily be heard today, growing louder and louder with each passing day.*

The present increasing unrest among the nations surrounding Israel in the Middle East *ALONE*, in the light of Biblical prophecy, would relate the nearness of the hour (*e.g.*, that seen in the activities of terrorist groups [*e.g.*, Hamas and Al Qaeda]; or the existing Anti-Semitism [*ref.* Chs. I-III in this book]).

Israel, in the midst of the surrounding Gentile nations, is *THE KEY*. But other things enter into the matter. *And it is ALL rapidly coming together at the same time.*

A main factor as well, which is often overlooked, is the fact that *we're rapidly running out of time*. The time allotted for Man's Day in the opening chapter of Genesis and the corresponding opening chapter of John's gospel is almost up. And time allotted for the present dispensation within Man's Day — when the Spirit searches for and procures a bride for God's Son — *is about up as well.*

God ALWAYS works with SET TIMES. And when times which He has previously set have run their course, things previously foretold in Scripture ALWAYS begin to happen, at times quite rapidly.

(For additional information in this realm, refer to the author's books, *End of the Days, Moses and John*, and *We Are Almost There.*)

Then note how things are coming together elsewhere in the world at the same time as the unrest among the nations in the Middle East.

Note the increasing unrest and deterioration in world conditions (*e.g.*, economics, different diseases on the verge of becoming un-

controllable, homosexual activity and its widespread acceptance, lawlessness on every hand, etc.).

And note a continued and accelerated deterioration in conditions throughout Christendom (see comments which follow, in the indented data).

All of these things viewed together can only point to one central fact: *It Is ALMOST Over.*

(On conditions in Christendom today, one need only look around or go into practically any Church of the land on any Sunday morning. One might find an acceptance of almost anything these days, all with an *affected Christian atmosphere*, so to speak.

But *the true proclamation and study of the Word* — which would take care of all that's wrong, if present — is another matter entirely. And the existence of all that's wrong, the world in the Church, the Church in the world, would alone relate the place to which any true proclamation and study of the Word has been relegated.

Conditions of this nature in Christendom tell a person the same thing as conditions in the Middle East or conditions in the world at large, for present existing conditions in Christendom are exactly in line with the way Scripture states that they are to exist at the end of the dispensation [*cf.* Rev. 3:14-21].

With respect to where we are on God's unchangeable timepiece, existing conditions are part and parcel with everything else indicating the nearness of that fast approaching hour.

[For additional information on the preceding, refer again to the author's book, *We Are Almost There*, Ch. VIII, "Christians and the World".]

The whole of that being depicted in Rev. 6:1-8 is dealt with in *imagery, metaphors, and/or figurative language*. There are four different colored horses — *a white horse, a red horse, a black horse, and a pale horse*, in that order. And each horse sequentially appears on the scene with a rider, along with certain descriptive things stated about the rider's activities in each instance.

And even the world when referring to "the four horsemen of the Apocalypse" has, over the years, dealt with the matter in a similar figurative fashion.

Though there are four different horses, the rider on each horse should not be thought of as a different person. As will be shown in the four subsequent chapters in this book, it becomes evident when reading and studying the text, along with related Scripture, that the riders on all four horses are *one and the same person* — seen riding forth on the first horse, then riding forth at later times on a second horse, then on a third horse, then a final time on a fourth horse.

That depicted when this man rides forth on *the first horse* sets the stage for all which follows.

Then that depicted when he rides forth on *the second horse* at a later time is contingent on and inseparably connected with actions occurring when he had previously ridden forth on the first horse.

Then, that depicted when he rides forth on *the third horse* at a still later time is contingent on and inseparably connected with actions occurring when he had previously ridden forth on the first and second horses.

And, likewise, that depicted when he rides forth on *the fourth horse* at an even later time yet is contingent on and inseparably connected with actions occurring when he had previously ridden forth on the first, second, and third horses.

All four are inseparably related and connected, in this manner. And seeing the whole of the matter as the actions of *one man, occurring at different sequential times*, depicted in the imagery used (four horses, each of a different color), appears evident from the way previous and subsequent Scripture depicts and handles the matter (clothing the skeletal framework through using the provided sinews, flesh, and skin, beginning in Genesis).

A Fifth Horseman, then to Appear

Thus, where does this leave *Israel, the Nations, and the Church* — *Jew, Gentile, and Christian* (I Cor. 10:32), the three divisions of mankind? The answer to that question, solely from a Biblical standpoint, *is very simple*.

Israel and the nations are about to enter into that time when

the four horsemen of Rev. 6:1-8 will ride forth (actually, as previously seen, one man riding four different colored horses at four different times).

But the Church (all Christians, both the living and the resurrected dead throughout the dispensation) will be removed from the earth *prior* to this time.

And *THAT'S* where we are, at a time when God's time-piece is *about to strike midnight, when God will once again step into man's affairs and all these things will begin happening:*

Christians will be removed from the earth and appear before Christ's judgment seat (Rev. 1-3).

A segment of the angels (two-thirds of the complete original contingent) will relinquish their crowns, with a view to those Christians having been shown qualified at the judgment seat wearing these crowns during the Messianic Era (Rev. 4).

The One worthy to redeem the inheritance will take the seven-sealed scroll containing the redemptive terms for the inheritance from His Father's right hand (Rev. 5).

The Lamb of God will then begin breaking the seals of the scroll, beginning the redemption of the inheritance (Rev. 6:1ff).

And Israel and the nations will then find themselves going through this time together, completing God's final seven years dealing with Israel during Man's Day.

Then this will be followed by Christ's return and ensuing events which will conclude with the destruction of Gentile world power and the ushering in of the Messianic Era.

ALL of the preceding is about to occur in a sequential order of events lasting not much longer than seven years. And during this time, beginning in the opening chapters of Genesis and continuing through Revelation chapter nineteen, FAR more Biblical prophecy will be fulfilled in a FAR shorter period of time than at any other time throughout man's 6,000-year history.

And that's what the next four chapters in this book are about (Chapters V-VIII), beginning with the actions of the rider coming forth on a *white horse, then sequentially on red, black, and pale horses.*

Then, following the appearance of all four of these horsemen, with ensuing events, the heavens will open, and the Rider on the fifth horse will come forth. He will then bring about *a just and righteous end to the whole of that brought to pass through the appearance of the previous four horsemen* (Chapter IX).

And that also is what the remainder of this book is about.

5

Rider on the White Horse

GOES FORTH CONQUERING, AND TO CONQUER

“And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts [‘living creatures’] saying, Come and see.

And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer” (Rev. 6:1, 2).

When the Lamb opens, breaks, the first of the seven seals of the scroll which He had previously taken from His Father’s right hand — the scroll containing *the Father’s terms for the redemption of the inheritance* (a province in God’s kingdom, presently ruled by Satan and his angels, but about to be ruled by Christ and His co-heirs) — a thunderous voice is heard, saying, “Come and see.” And a rider then comes forth on a white horse.

The rider is *crowned* (Gk., *stephanos*, not *diadema* [differences explained later in the chapter]), carries *a bow* (though there is no mention of arrows), and is seen *riding forth in a conquering manner*.

This is the opening scene when the only One Who had previously been found worthy *in heaven, on the earth, and under the earth* (encompassing *the totality of territory, all mankind* [both the living and the dead, those both “on” and “under” the earth], along with *all angels*) begins to break the seals of the scroll and redeem the inheritance (Rev. 5:3-10; 6:1, 2).

That revealed in this verse can only mark *a point in time and a beginning sequence of events* which Satan, since time immemorial, *could only have never wanted to reach, much less see these events begin to unfold* — *i.e.*, see God’s prophetic clock once again marking off time in Daniel’s Seventy-Week prophecy, beginning a sequence of events which would bring about the redemption of the forfeit-

ed inheritance (forfeited by the first man, the first Adam, to be redeemed by the second Man, the last Adam).

As well, the redemption of the inheritance will result not only in *territorial* rights being reclaimed but in *two other inseparably related events occurring*:

- 1) *The marriage of Christ and His bride* (the one whom the Spirit will have previously searched for and procured, the one who will have been revealed at the judgment seat).
- 2) *The remarriage of God and Israel* (a restored nation, following their repentance and national conversion).

(For additional information on the seven-sealed scroll of Rev. 5 and *the complete scope of that involved in the breaking of the seals of this scroll*, refer to the author's books, *The Time of the End*, Chapters VIII, IX and *The Rapture and Beyond*, Chapters V-VIII.)

Thus, the importance of properly understanding the things seen in Revelation chapter five concerning this seven-sealed scroll *CANNOT be overemphasized*. The breaking of the seals on this scroll will have far-reaching ramifications, affecting the complete redemptive, restorative program of God as revealed in Scripture.

Prophesied events simply CANNOT begin, continue, and be brought to pass apart from these seals being broken, which is the reason John, evidently realizing that which was involved, "wept much" until One was found worthy "to loose the seven seals" (Rev. 5:1-5).

Judgments brought to pass through the breaking of the seals on the scroll, as previously seen (*ref. Ch. IV in this book*), are *redemptive* in nature. It will be *the Lamb of God* who breaks the seals, not the Lion of the tribe of Judah. And a central part of this redemptive action will involve *bringing Israel to the place of repentance*.

Part and parcel with bringing Israel to the place of repentance through these judgments will be a seven-year covenant made with Israel by "the prince that shall come," "the prince of the covenant" (Dan. 9:26, 27; 11:22). And the ratifying of this covenant will mark the point when time in Daniel's Seventy-Week prophecy resumes, which can only be the time seen in Rev. 6:1, 2 — a rider coming forth on a white horse when the first seal of the scroll is broken.

(This covenant, in Dan. 9:27, is referred to in connection with and is inseparably associated with *the time left in Daniel's prophecy* — “one week [*lit., 'one seven,' i.e., seven years*].”

In this respect, it is unlikely that this covenant will be made with Israel for seven years per se. The thought would undoubtedly be that only seven years remain in the prophecy, *associating the covenant with this remaining time.*

[For additional information on Daniel's prophecy of the Seventy Weeks, again refer to the author's book, *The Time of the End*, Ch. XII.]

The Appearance of the Rider on the White Horse

The rider on *the white horse*, subsequently appearing on a *red horse*, then a *black horse*, and then a *pale horse* — with different things stated about the man's activities each of the four times that he is seen appearing in this manner — can be none other than *the final ruler, under Satan, of the kingdom of this world.*

This is the man introduced in Gen. 3:15 as “the seed of the serpent,” dealt with time after time throughout Scripture, and last seen cast into the lake of fire preceding the Millennium in Rev. 19:20 (and still there at the end of the Millennium in Rev. 20:10).

MORE is revealed about this man in Scripture than any other one man, aside from, of course, the One Whom Scripture is about in its entirety. But those in the world today, including the vast majority of Christians, know *FAR LESS* about this man (as well as the One Whom Scripture is about in its entirety) than they do about many popular individuals on the west coast. *And man's lack of knowledge concerning this individual* — an individual who will first appear after one fashion (depicted by a rider on a *white horse*), but later after completely different fashions (as a rider on a *red horse*, then a *black horse*, and then a *pale horse*) — *can only aid in his widespread deception of and acceptance by the masses when he does make his appearance.*

THIS is the man who, in his day, will rule over a kingdom which will embody all inherent in the past kingdom of Babylon ruled by his numerous predecessors at different times throughout the Times of the Gentiles, dating back over 2,600 years, as seen in the Book

of Daniel. And there are two places in this book outlining, in a very succinct manner, the complete Times of the Gentiles — the four-part great image in Dan. 2:31-45 and the four great beasts in Dan. 7:1-14.

EVERYTHING depicted by this great image and these great beasts will be embodied in this man's kingdom. Though this man is dealt with only in connection with the fourth and final part of the great image and the fourth and final great beast, the destruction of his kingdom will involve the destruction of *the complete image* (all four parts) and *all four beasts* (Dan. 2:34, 35, 44, 45; 7:11-17).

The WHOLE of Gentile world power, throughout 2,600 years of time, will be seen in a composite respect in this man's kingdom after this fashion.

Understanding the preceding is *A MUST* in order to properly understand this man's appearance and his rise to power, for, as will be shown, this man will arise from a kingdom still viewed as *in existence*, though the world, in actuality, hasn't seen this kingdom since preceding the time Christ was on earth the first time.

In this respect, one *MUST* possess an overall understanding of that stated in Daniel's prophecy pertaining to the kingdom of this world under Satan as it is set forth particularly in Daniel chapters two, seven, and eight.

Thus, a large part of this section of the chapter, preceding dealing with this man's rise to power and actions, as depicted in Rev. 6:1, 2, will be given over to presenting an overall scope of the complete Kingdom of Babylon throughout the Times of the Gentiles, as seen particularly in these three chapters in the Book of Daniel.

1) Overall Scope of the Kingdom of This World in History

The most widely held position among students of the Word concerning Daniel's "great image" in Daniel chapter two (or the "four great beasts" in Daniel chapter seven) views the four parts of the image (or the "four great beasts") as representing:

- 1) The Babylonian Kingdom.
- 2) The Medo-Persian Kingdom.
- 3) The Grecian Kingdom.
- 4) The Roman Kingdom (revived in its final form).

This would be the position set forth in the Scofield Reference Bible footnotes for example, a position followed by most conservative commentators.

a) *Daniel Chapters Two and Seven*

The *ONLY* part of the prophecy really in question would be the fourth part of the “great image” (ch. 2), or the fourth “great beast” (ch. 7). Daniel identifies the first three beasts (and, correspondingly, the first three parts of the image) as particular Gentile nations forming world kingdoms whose governmental rule had been established in Babylon (the first by conquering the Assyrian Empire [the beginning of the Babylonian kingdom under Nebopolassar, then several years later under his son, Nebuchadnezzar], and the succeeding two [Media-Persia and Greece] by conquering Babylon itself). And this part of the prophecy has been fulfilled and is a matter of history.

BUT, should the fourth part of the image (or the fourth beast) be identified as *Rome*? There are two main reasons why individuals interpret the prophecy after this fashion:

- 1) Rome was the next world power following Greece.
- 2) The words, “and the people of the prince that shall come shall destroy the city and the sanctuary,” in Dan. 9:26, are usually associated with a Roman destruction in history (by Titus in 70 A.D.) and a Roman prince in prophecy (the Beast of Rev. 13:1ff, Antichrist).

In this respect, both the historical and prophetic aspects, as they are said to relate to Rome, are seen connected with the fourth part of the image (or the fourth beast).

Greece was the third kingdom (represented by the belly and thighs of brass on the image); and the fourth kingdom (represented by the legs of iron, and in its final form by the feet part of iron and part of clay) *would, from history, seem to be Rome* — the next world power following Greece — with the final form of the image looked upon as a revived Roman Empire. And this interpretation *would appear* to be substantiated by Dan. 9:26.

In this verse, as previously shown, “the prince that shall come,”

would be Antichrist; and “the people of the prince [understood as ‘his people’],” who would one day destroy the city of Jerusalem, are looked upon as a reference to the Romans destroying Jerusalem in 70 A.D. under Titus. Thus, Antichrist is said to be a *latter-day Roman prince who will rule a revived Roman Empire*.

In this respect, all four parts of Daniel’s “great image” except the feet would have a historical fulfillment. The legs would represent the Roman Empire in history, and the feet would represent the revived Roman Empire during the Tribulation.

And the same would hold true for the corresponding description set forth by the “four great beasts” in Daniel chapter seven. The first three beasts would have a historical fulfillment, and the fourth would have a fulfillment in both history and prophecy. The fourth beast would represent the Roman Empire in both history and prophecy, corresponding to the legs and feet of the image.

BUT, is the preceding the way Scripture sets forth the fourth and final part of this Babylonian kingdom? *OR*, is this an attempt to interpret Biblical prophecy through using events in secular history rather than interpreting prophecy by comparing Scripture with Scripture?

The answer is easy to ascertain if one remains SOLELY within that which Daniel (and related Scripture) reveals about the whole matter.

Note first of all that Daniel’s image is seen *STANDING* in *Babylon* (2:31). This image has to do with a Babylonian kingdom from beginning to end. “The head of gold” has to do with *the kingdom of Babylon under Nebuchadnezzar and any immediate successors prior to the conquest of the kingdom by Gentile power(s) represented by the breast and arms of silver* (2:37, 38). “The breast and arms of silver” have to do with *the Medes and the Persians coming in and conquering the preceding kingdom* (2:39; 5:28, 31). And “the belly and thighs of brass” have to do with *the Grecians coming in and conquering the kingdom ruled by the Medes and the Persians* (2:39; 8:6, 7, 20, 21; 10:20).

The mechanics of the preceding, of course, form the interpretation held in common by almost anyone reading Daniel. This is simply what the record in Daniel states, along with secular history.

But note something often overlooked about the preceding: *This kingdom is Babylonian THROUGHOUT*. The powers represented by

the head of gold, the breast and arms of silver, and the belly and thighs of brass *ALL reigned from Babylon.*

When the Medes and the Persians came in and took the kingdom in 538 B.C., they conquered the kingdom at Babylon, reigned from Babylon, and were still there when Alexander the Great came over in 330 B.C., two hundred and eight years later. Then, when Alexander the Great took the kingdom, *he also conquered the kingdom at and reigned from Babylon.*

In other words, *the image is NOT seen lying down, with the head of gold in Babylon, the breast and arms of silver in Media and Persia, and the belly and thighs of brass in Greece.*

That's NOT the picture at all. The image is seen STANDING in Babylon. It is Babylonian in its ENTIRETY.

(Note that "Babylon" in history was a *city-state*, which, from Biblical prophecy, will evidently exist once again when the final form of Daniel's image appears [*i.e.*, Babylon existing as a city-state yet future as well]. In this respect, *Babylon* is used in Scripture referring to *both the city and the state*, which included [and evidently will include a number of Middle Eastern cities or countries; *cf.* Jer. 51:29-32, 42,43].)

The fact that the image in Daniel chapter two is *Babylonian in its entirety* is one place where those who view a Roman Empire next in the prophecy go astray. Rome had *NOTHING* to do with a reign from Babylon in history. *The capital of the Roman Empire was Rome, not Babylon.*

And Rome is NOT Babylon, regardless of the attempts by some individuals to see certain things moved from Babylon to Rome in time past, seeking to align and identify Rome with Babylon in this respect.

Those viewing Rome as representing the fourth part of the image try to press secular history into Biblical prophecy at a point where it seems to possibly fit, but really doesn't. Then they further complicate the matter by a misinterpretation of Dan. 9:26.

But the most interesting thing about the whole matter — the central thing which *voids ALL thought of Rome having a part in the prophecy* — is the fact that Daniel identifies *ALL four parts of the image, and he identifies the fourth part as being OTHER THAN the Roman Empire.*

Daniel, in his identity, has Antichrist coming into power following a

four-way division of the kingdom after Alexander the Great's death (ref. Part I, pp. 45-48 in this chapter). The kingdom under Antichrist comes out of and follows the Greco-Babylonian kingdom and is represented by the legs of iron, and in its final form by the feet part of iron and part of clay.

(No break in time is seen in the Book of Daniel between powers represented by the third and fourth parts of the image, similar to *no break in time* subsequently being seen in the book between the sixty-ninth and seventieth weeks in Daniel's Seventy-Week prophecy [9:24-27]. However, it is evident from both Biblical and secular history that *a break in time* exists at these respective points in both prophecies, though *no break in time* precedes these in either prophecy.

This break in time though between the third and fourth parts of the image *DOESN'T* lead to and end with Rome, in Europe. *RATHER*, it leads to and ends with a kingdom in the Middle East, in Babylon, the kingdom of Antichrist.

Also, as with Daniel's subsequent prophecy of the Seventy Weeks, *events seen occurring within the prophecy itself CANNOT occur during the break in time not seen in the prophecy. Events seen occurring in the prophecy MUST occur within time covered by the prophecy.*

For example, the destruction of Jerusalem in Daniel's prophecy of the Seventy Weeks [9:26] *MUST* occur within time covered by the prophecy itself, not outside of this time [as the destruction under Titus in 70 A.D. would be]. If this prophesied destruction didn't occur during time covered by the first sixty-nine weeks [which it didn't], then it *MUST* occur during time covered by the seventieth week.

And events foreshadowed by the things stated about the great image and the great beasts [chs. 2, 7] *MUST* be understood the same way.

In the preceding respect, it is just as *IMPOSSIBLE* to fit Rome into the prophecy regarding the great image and the great beasts [chs. 2, 7] as it is to fit Titus' destruction of Jerusalem into the prophecy of the Seventy Weeks [ch. 9]. *NEITHER can have anything to do with the prophecy.*)

The first part of the image is identified in Dan. 2:37, 38. Then, following this, the remaining three parts of the image are presented, though not identified at this point in the book. Then, note the prominence given to the fourth part — two verses cover the first part (vv. 37, 38), one verse covers the next two parts (v. 39), but six verses are devoted to the final part, along with its destruction (vv. 40-45). And such prominence relative to the fourth part is

true elsewhere in Daniel as well (see chs. 7, 8, 11).

Why would such prominence be given to Rome and not to nations associated with the first three parts of the image? *IT'S NOT! Rather, it is the kingdom of Babylon under its last king (Antichrist) which occupies the forefront in the Book of Daniel.*

The identities of the other three parts of the image, beginning with the breast and arms of silver, are given in the interpretation of the vision of the “four great beasts,” and this interpretation is provided in chapters seven and eight. The “four great beasts” are said to represent *FOUR kingdoms* (four sequential kingdoms forming *the ONE Babylonian kingdom* [7:17; cf. v. 23]); and beginning with the second beast, *the last three are identified in chapter eight:*

For the identity of *the second*, compare verses three and four with verse twenty (cf. Dan. 5:28, 31).

For the identity of *the third*, compare verses five through eight with verses twenty-one and twenty-two.

For the identity of *the fourth*, compare verses nine through fourteen with verses twenty-three through twenty-six.

Note that the identity of the second is *Media and Persia* (a dual kingdom, corresponding to the breast and arms of silver on the image), the identity of the third is *Greece* (corresponding to the belly and thighs of brass), and the identity of the fourth is *the kingdom under Antichrist* (corresponding to the legs of iron and the feet part of iron and part of clay).

Where is Rome? Rome is NOT in the prophecy!

Following Alexander the Great's death, the kingdom was divided among his four generals (8:8, 22), and the vision then goes immediately into *the days of Antichrist yet future* (the “little horn” in v. 9 is not Antiochus Epiphanes, as many expositors contend, but *Antichrist* [see parallel verses, vv. 23-26]).

Though the prophecy in Daniel chapter eight covers this division of the kingdom following Alexander the Great's death (8:8b), it does *NOT* cover events during the reign of these four generals following this division. Rather, following this division of the kingdom, Daniel's prophecy in chapter eight goes immediately into the power repre-

sented by the fourth part of the image (or the power represented by the fourth beast), *i.e., into the days of Antichrist* (vv. 9ff).

(Thus, there is a break in *the occurrence of events in relation to the Babylonian kingdom of over two millenniums* at this point in the prophecy [unseen in the prophecy] — between the four-way division of the kingdom and the rise of the “little horn” [Antichrist] — as there is a break in *time of two millenniums* between the sixty-ninth and seventieth weeks of Daniel’s Seventy-Week prophecy [unseen in the prophecy as well].)

About three hundred years following Alexander the Great’s death, Rome appeared on the scene as the succeeding world power (about 27 B.C.), *but NOT as a world power fulfilling any part of Daniel’s prophecy surrounding the kingdom of Babylon.*

According to the way that the Book of Daniel is structured, *this prophecy CANNOT again continue to be fulfilled until Antichrist appears at the beginning of Daniel’s Seventieth Week. THEN, and ONLY THEN, will the fourth part of the image from Daniel chapter two and the fourth beast in Daniel chapter seven come into existence.*

b) Daniel Chapter Nine

Now, what about “the people of the prince that shall come” in Dan. 9:26? Does that not refer to a destruction of Jerusalem in 70 A.D. and to the Romans being Antichrist’s people in history?

Not at all!

First note the expression, “the people of the prince that shall come,” and compare this with a similar expression in Dan. 7:27 — “the people of the saints of the most High [*lit.*, ‘the high places’ (also plural in the Hebrew text in vv. 18, 22, 25b)],” who will one day take the kingdom (v. 18).

Note in verse eighteen that the ones who will one day take the kingdom are said to be “the saints of the most High [‘the high places’],” and in verse twenty-seven they are said to be “the people of the saints of the most High [‘the high places’].” The expression, “the people of the saints of the most High [‘the high places’]” in verse twenty-seven, is, contextually, a reference to *the saints themselves* from verse eighteen.

And this same type expression in Dan. 9:26 should be under-

stood the same way that interpretation has already been established in the previous chapter of the book. “The people of the prince” in Dan. 9:26, contextually, has to be understood as a reference to *the prince himself (and possibly also including those ruling with him)*. Failure to recognize the book’s own built in interpretation for Dan. 9:26 has resulted in confusion.

And the destruction of Jerusalem in Dan. 9:26, as previously seen, cannot be a reference to the destruction which occurred in 70 A.D., for this destruction occurred *OUTSIDE the scope of Daniel’s Seventy-Week prophecy*. Rather, since the destruction seen in this verse did *NOT* occur during the first sixty-nine weeks of the prophecy, *it can ONLY be a reference to a future destruction under Antichrist during the Tribulation*.

This is the same destruction referred to in Luke 21:20-24 (cf. Rev. 11:2). Also note that Matt. 24:15ff and Luke 21:20ff parallel one another, depicting events in and around Jerusalem *beginning in the middle of the Tribulation*. Matthew’s gospel centers around *ONE aspect of the matter* (the rebuilt Temple on the Temple Mount in Jerusalem), and Luke’s gospel centers around *ANOTHER aspect of the matter* (the city of Jerusalem itself).

Again, the destruction in Dan. 9:26 *MUST occur within the framework of time covered by the Seventy Weeks*. This destruction has to do with events occurring in connection with Daniel’s prophecy of the Seventy Weeks; and, contextually, it is seen occurring in connection with Antichrist breaking his covenant with Israel (v. 27 [cf. Dan. 11:22-32; 12:11; Matt. 24:15; II Thess. 2:3, 4; Rev. 6:3, 4]).

And where this man’s actions will then lead is outlined in detail in both the Books of Daniel and Revelation, along with a number of other books and numerous sections of Scripture.

This is the man whom God, in the final analysis, will use to bring *His plans and purposes surrounding Israel to pass*. Despite this man’s goals, aims, ambitions, and aspirations — as he exercises power and great authority from Satan’s throne itself (Rev. 13:2) — God, *in His sovereign control of ALL things*, will use this man to bring both *Israel to the place of repentance* and *Gentile world power to the place of destruction*.

This will then be followed by *God’s judgment falling upon this man, on the basis of the unchangeable principles set forth in Gen. 12:3*.

2) *The Final Ruler of the Kingdom of This World*

Daniel chapter eleven is a continuation from chapter ten. The same angel seen dispatched from heaven in chapter ten to show Daniel from “the Scripture of truth” that which would “befall thy people [the Jewish people] in the latter days” (cf. 10:14, 21; 11:2) is about to draw from all which has preceded in the Book of Daniel, along with related Scripture, and continue with the matter.

Now, in chapter eleven, he is about to center on numerous things pertaining to that seen by John over two millenniums later when Christ begins to break the seals of the seven-sealed scroll.

Apart from the first ten chapters of Daniel and related Scripture seen in both Testaments, the things in this eleventh chapter could only remain hidden to man’s understanding. But with these preceding parts of Daniel and related Scripture, *the whole of the matter can be brought together, with the things in this chapter of Daniel opened up and understood.*

Thus, certain things which heretofore could not be properly understood can now be opened up and revealed (cf. Dan. 12:4-9), which is what the next section of this chapter is about.

The Rise, Array, and Activities of the Rider on the White Horse

As previously stated, Daniel chapter eleven — drawing from information provided in the opening ten chapters of the book, along with related Scripture elsewhere — provides *a complete history of the man seen when Christ begins breaking the seals of the seven-sealed scroll, FROM his appearance on the scene and rise to power at the beginning of and during the Tribulation TO his fall following Christ’s return at the end of the Tribulation*, slightly over seven years later. And apart from understanding this chapter aright, in the light of related Scripture, it would be next to impossible to understand certain things about this man, revealed as the Beast with seven heads and ten horns in Revelation chapters twelve, thirteen, and seventeen.

Thus, there is a wealth of information which can be derived about this man when Daniel chapter eleven is viewed and studied within its proper contextual setting, allowing other related

Scripture to be opened to one's understanding.

1) As Seen in Daniel Chapter Eleven

Previous prophetic scenes in Daniel are briefly repeated in the opening verses of Daniel chapter eleven (vv. 2-4), connecting this chapter with previous revelation pertaining to the Medo-Persian Empire and the succeeding Grecian Empire (that represented by the second and third parts of the great image and the second and third great beasts in chs. 2, 7). The history of that depicted in these parts of the great image and great beasts in these verses is carried into the four-way division of the kingdom following Alexander the Great's death (terminal events having to do with the third part of the great image and the third great beast).

And, ending these verses, leading into verse five, there is an evident allusion to both historical and prophetic aspects of this third part of the Babylonian Empire:

“...for his kingdom [Alexander the Great's kingdom following the four-way division] shall be plucked up, even for others [the Beast and his ten-kingdom federation] beside those [a reference back to the four-way division of Alexander the Great's kingdom].”

Then, verse five continues with information pertaining to that referenced by “others” in verse four (the Beast and his ten-kingdom federation), though this is where commentators can be seen divided into *two groups*.

One group (the largest by far) sees the next thirty-one verses in this chapter (vv. 5-35) as referencing battles and other events occurring during that part of the intertestamental period following Alexander the Great's death and the four-way division of his kingdom (323 B.C.), culminating with the actions of Antiochus Epiphanes during the second century B.C.

The other group though would see that occurring in this section, beginning with verse five, as continuing in a contextual respect from verse four — in line with that revealed in the preceding ten chapters — referencing battles and other events yet future, during the days of the Beast, the Antichrist.

So, how does one handle a division in thought among Bible students of this nature? The answer to that question is quite simple (actually, it has already been provided in the previous paragraph).

And the matter *must always be handled the same way*. It must always be handled the way Scripture handles the matter — i.e., compare Scripture with Scripture, allowing Scripture to interpret the text for you.

And the manner in which Scripture handles the matter at hand is quite simple and easy to ascertain.

This is handled in the Book of Daniel *the SAME way that it is handled any other place in Scripture* — events occurring during the latter part of the intertestamental period (slightly over three centuries) *are simply NOT dealt with elsewhere in Daniel*. There is *NOTHING* in the first ten chapters about events occurring during this time.

Thus, with the eleventh chapter continuing from and dependent upon material in the first ten, *WHY should events during this part of the intertestamental period be found here? The question is self-answering*.

Note a comparison of information on the four-way division of the kingdom and succeeding events both in chapter eleven and in preceding Scripture dealing with this subject.

In preceding Scripture, revealed events of the nature seen in chapter eleven *ALWAYS* go immediately from the four-way division of the kingdom following Alexander the Great's death to the days of Antichrist (e.g., 8:8-14, 21-25). And the matter is dealt with *the SAME way* relative to verses pertaining to the four-part great image or four great beasts (chs. 2, 7), or anyplace else in the book.

(Some Bible students do the same thing with parts of Daniel chapter eight [vv. 9-14] as they do with parts of Daniel chapter eleven [vv. 5-35] — attempt to see events during an intertestamental period rather than seeing them as events yet future during the days of the Beast.

Some of this confusion is fostered by attempts to see a Roman Empire in history fulfilling part of the prophecy of the great image and the great beasts [e.g., refer to the footnotes for Dan. 8:9ff in the Scofield Reference Bible, either 1917 or 1967 edition]. Seeing a Roman Empire in history after this fashion would necessitate that the Beast arise from what is referred to as a revived Roman Empire rather than, as Scripture presents the matter, from *the four-way division of Alexander the Great's kingdom* [something subsequently dealt with in this chapter].

In one respect, trying to deal with events during an intertestamental period [which would include events surrounding Antiochus Epiphanes] in Daniel is somewhat like trying to deal with a Roman Empire and a revived Roman Empire in Daniel. It is little more than attempting to make secular history fit Biblical prophecy rather than allowing Scripture to interpret Scripture. And, as is so often the case, one error can easily lead into other errors.)

Thus, if one is going to deal with Dan. 11:5-35 in a completely Scriptural respect, he will have to deal with these verses as having to do with *events yet future*, not with events which have already occurred in the past. As evident through comparing Scripture with Scripture, these verses provide commentary on previous verses in Daniel having to do with Antichrist's rise to power during the first half of the Tribulation — subduing, conquering, three kings (7:7, 8, 24; 8:8-10; 11:4), then three others (11:5-20), with Antichrist arising as the seventh (11:21ff), exactly as seen in Rev. 12:3; 13:1; 17:8-11 — along with his reign of terror beginning in the middle of the Tribulation, leading into his eventual destruction shortly after Christ returns at the end of the Tribulation (vv. 36-45).

The conquering of the first three kings in Daniel chapter eleven (v. 4) has to do with Alexander the Great's kingdom following his death (the kingdom was divided among his four generals at this time).

Then, carrying matters into the latter days, as the text does, the Beast, the Antichrist (the "little horn" of Dan. 8:9), coming out of the northern division of this kingdom, is seen subduing "three kings" (*cf.* Dan. 7:7, 8, 24; 8:9, 10).

That is, from the standpoint of the way that the matter is set forth in Daniel, he will be seen controlling this northern division of the kingdom and conquer the three kings controlling the other three parts of the kingdom (a kingdom seen in Scripture as still possessing life, seen as still existing, in the end times [*cf.* Dan. 2:35; 7:12]).

And, conquering these other three kings will give the "little horn," Antichrist, *control of the ENTIRE kingdom — something ABSOLUTELY NECESSARY if he is to control the governmental power depicted by the complete image or the four beasts, allowing him to fulfill that stated about the final part of this image or the fourth beast.*

Thus, according to Scripture, Antichrist's kingdom (a yet future kingdom, existing during the Tribulation) *will emanate out of Alexander the Great's kingdom (depicted by the third part of the "great image" [ch. 2] or the third "great beast" [ch. 7]), NOT out of that depicted by the fourth part of the "great image" or the fourth "great beast"* (something necessary within the ideology of a Roman Empire in history and a revived Roman Empire in prophecy fulfilling that seen in the fourth part of the great image and the fourth great beast).

The existence of either (the fourth part of the great image or the fourth great beast) *is yet future in its entirety*; and a knowledge of this fact alone, *clearly revealed in Daniel*, will show that *Rome can have NO part in the entire matter*.

Through the progression of events seen in the Book of Daniel, necessitating that they be the same in the Book of Revelation, the kingdom of the Beast becomes the fourth kingdom, *a kingdom which will NOT exist in any visible form before this man appears on the scene*.

And this kingdom, of necessity, will be *a Middle East kingdom (cf. Ps. 83:1ff; Dan. 11:1ff), NOT a Roman kingdom centered in Europe as is so often taught*.

Thus, drawing from preceding parts of the book, this is what Dan. 11:4b has to do with, introducing that seen in the remainder of the chapter.

With this in mind, it is a simple matter to see that, beginning with verse five, additional information is provided concerning the Beast's kingdom. And, continuing from verse five throughout the remainder of the chapter, the events depicted are those having to do with the Beast's rise to power, his reign, and his eventual fall and destruction — events occurring at the beginning of, during, and immediately following the last seven years in Daniel's Seventy-Week prophecy.

2) *Carries a Bow, Wears a Crown, Goes Forth Conquering*

Introducing the previously discussed part of Daniel chapter eleven, *three kings are subdued (v. 4)*, which could only occur as introductory to the Tribulation. This could only be viewed as part and parcel with the breaking of the first seal of the seven-sealed scroll in Rev. 6:1. Then verses five through twenty present three more kings —

the king of the south, the king of the north, and a raiser of taxes, covering events occurring throughout the first half of the Tribulation.

Near the middle of the Tribulation, when these additional three have all been put down, *a seventh arises* (v. 21 [the one having begun by conquering the first three in v. 4]). And the remainder of the chapter is given over to information about this man, who will rise to power in a progressive manner during the first half of the Tribulation and then rule the earth during the last half of the Tribulation.

This is the “little horn” of Dan. 8:9; and Dan. 11:5-20 provides information concerning things which will transpire in the kingdom during the first half of the Tribulation, allowing this man, near the middle of the Tribulation, to eventually assume the power which he will have aspired to attain throughout this time.

This is the man who will be *the seventh head of the Beast* with “seven heads and ten horns [the ‘horns’ referencing *his ten-kingdom federation*]” (Rev. 12:3; 13:1). This is also the man who will receive the deadly “wound by the sword,” yet live, becoming “the eighth,” but still of “the seven” (Rev. 17:8-12).

This man will evidently be slain shortly after he comes into power as the seventh head, for he is seen in *the place of the dead (the abyss)* after receiving the deadly “wound by the sword” (Rev. 13:3-5). And it is from this place that he will arise when his deadly wound is healed, *i.e.*, when he is raised from the dead (Rev. 17:8ff).

And, in the light of what is presently happening and will happen in that part of the world (*cf.* Rev. 20:4), it would seemingly be very much in line with where things are probably headed and the way Scripture describes matters in that day to think that this man may very likely be beheaded, making the healing of his deadly wound even more remarkable and miraculous in the eyes of the world, as seemingly seen in Rev. 13:3b, 4:

“...and his deadly wound was healed: and all the world wondered after the beast.

And they worshipped the dragon [Satan] which gave power unto the beast [*cf.* v 2]: and they worshipped the beast, saying, Who is like unto the beast? Who is able to make way with him?”

These verses describe the way matters will exist on earth when

this man comes into power, is slain, and is then miraculously raised from the dead.

But, let's drop back and look at some of the things revealed about the man in Dan. 11:21ff and see his actions at the beginning of and during the first half of the Tribulation, seeing how he rises to the position of *the seventh head*, a position which he will occupy at the time he receives the deadly wound by the sword.

Daniel 11:21ff actually provides a great deal of information in this realm, not necessarily seen after this same fashion elsewhere in Scripture. And, if these verses (vv. 21-35) are relegated to history, as so many attempt to do, all of the things revealed in this section about this man are then lost.

Comparing Dan. 11:21ff with Rev. 6:1, 2, it becomes a rather simple matter to understand a number of things about this man and his actions, which allow him to rise into a position of world power as the last and final king of Babylon.

In Dan. 11:21, this man, introduced by the Spirit through Daniel, as "a vile person," will "come in *peacefully*, and obtain the kingdom by *flatteries* ['by *intrigues*,' i.e., through *conniving*, *scheming*, *trickery*, *double-dealing*, *subterfuge*, *underhandedness*, etc. (cf. II Thess. 2:9-12)]."

In Rev. 6:2, this man is seen going forth with "a bow," but *there is no mention of arrows* — describing exactly the same scene depicted in Daniel, though after another fashion.

And the next verse in Daniel's prophecy (v. 22) calls attention to the fact that, through this man's conniving and scheming, with his oratorical skills (Dan. 8:23; 11:36, 37), *powers that might oppose him will be swept away apart from the use of arrows with his bow* (i.e., victory will be achieved through *oratorical intrigues* rather than through the use of arms and force).

In short, this man's oratorical skills will evidently far exceed that of any political or military leader that has ever appeared on the scene in all of man's 6,000-year history. And his manipulative, double-dealing, underhanded ways, in connection with his oratorical skills, will undoubtedly make the actions of anyone over the years, seeking advancement through similar means, seem like child's play. This man will be *the MASTER of oratorical deceptive means to achieve advancement; and he will make it ALL work.*

Then in Rev. 6:2 he is seen wearing “a crown” (Gk., *stephanos*, not *diadema*) as he goes forth in the manner seen in Daniel, described in Revelation as “conquering, and to conquer.”

The fact that he is seen wearing a crown described by the Greek word *stephanos* rather than *diadema* goes hand-in-hand with his described ambitions in both the Books of Daniel and Revelation. Then, when his ambition is realized, matters change in this respect; he is then seen wearing a crown described by the Greek word *diadema* (Rev. 12:3).

(There are two words in the Greek text for “crown” — *stephanos*, and *diadema*. Comparing Scripture with Scripture, with *regality* in view, one major distinction stands out concerning how these two words are used. *Diadema* refers to the type crown worn by a monarch, one presently exercising regal power. *Stephanos*, on the other hand, is used in an opposite sense. It is used to show someone crowned but not presently exercising regal power.

For example, the crown seen on Christ’s head in Rev. 14:14, preceding His reign, is referred to by the word *stephanos* in the Greek text. A crown on Christ’s head at this time could only anticipate His impending reign. But note Rev. 19:12 when He comes forth to reign [v. 16]. He is then seen wearing crowns referred to by the word *diadema*.

And the thought could only be the same in Rev. 6:2 in the light of Rev. 12:3; 13:1 [where both words are used — one before Antichrist appears as the seventh head, the other after he appears as the seventh head.]

In Rev. 6:2, the man on the white horse rides forth wearing a crown depicted by the word *stephanos*, showing regal aspirations which have yet to be attained. Then, in Rev. 12:3 he is seen occupying that position (worldwide dominion), wearing a crown depicted by the word *diadema* (he, as the seventh head, is seen in this verse as occupying the position which he had sought to attain through intrigues over the past three and one-half years).

Then there is one other matter which needs to be mentioned before ending this chapter, though it will be dealt with extensively in the next chapter, in connection with this same man riding forth on a red horse in Rev. 6:3, 4 when the second seal of the scroll is broken.

That which needs to be briefly dealt with in this chapter and then left for the next chapter is something mentioned extensively in Daniel's prophecy, particularly in the prophecy of the Seventy Weeks in chapter nine and different parts of chapter eleven in connection with this man's activities in relation to the Jewish people.

That in view is *the seven-year covenant* which this man will make with Israel at the beginning of the Tribulation. And the ratifying of this covenant is associated, more so than any other one thing, with the time when the Tribulation begins, the time when God once again begins marking off time in Daniel's Seventy-Week prophecy.

That is to say, the ratifying of this covenant with Israel evidently marks the point in time when the Tribulation begins, when Daniel's Seventieth Week begins.

With Israel's independent ways today, how will the Jewish nation be pulled into something of this nature? Believing this man's oratorical intrigues could furnish one answer, though, because of Jewish experience dealing with the Gentiles in modern times, they are invariably quite cautious and not easily fooled or misled.

Or what conditions could possibly come about in the world which would even make a covenant between Gentile powers and Israel possible or necessary?

And to further complicate matters, Israel is going to go to this man for help rather than this man coming to Israel offering such help, as will be seen in this covenant.

Note Hosea 5:13 in this respect:

"When Ephraim saw his sickness, and Judah saw his wound [both 'Ephraim' and 'Judah' used referring to *Israel*, existing in the state described in Isa. 1:4-6], then went Ephraim to the Assyrian, and sent to king Jareb [both 'the Assyrian' and 'king Jareb' used referring to *the one making the covenant with Israel*]: yet could he not heal you, nor cure you of your wound."

As previously stated, the matter is dealt with in the next chapter of this book, when Christ breaks the second seal of the seven-sealed scroll. And this same man, having previously appeared on a *white horse*, will then come forth on a *red horse*, showing not only Israel but the whole world *his true colors* — no longer white, *but now red*.

6

Rider on the Red Horse

TAKES PEACE FROM THE EARTH

“And when he had opened the second seal, I heard the second beast [‘living creature’] say, Come and see.

And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword” (Rev. 6:3, 4).

The rider appearing on a red horse when the second seal of the scroll was broken had previously appeared on a white horse when the first seal was broken. And this man, at the time of his previous appearance, was seen presenting himself *in a manner other than his true form*.

This man, in this previous *masquerading form*, was seen gaining acceptance through *his oratorical powers and intrigues* (i.e., contextually, in the light of where this man could be seen carrying matters, using his oratorical powers to call attention to himself through about any and every dishonest and deceptive means known to man). He, through this means, was seen deceiving the masses, which would include those in the nation of Israel.

Then, inseparably connected with the preceding, *the one thing* which opens the door to and begins the whole of revealed ensuing events is *a covenant* which the man seen riding forth on a white horse at the beginning makes with Israel. And, as revealed in Dan. 9:27, this covenant will be made with “many,” not with all.

The prophecy in Dan. 9:24-27 begins and has to do with *the WHOLE house of Israel, NOT just those in the land at this time*. Thus, the covenant would evidently have to do *ONLY with those Jews in the land, forming the nation of Israel, not with other Jews worldwide*.

Nevertheless, though the whole house of Israel would evidently not be in view, a covenant will be made between this man and the nation of Israel (the 6,000,000 in the land). And beginning

at this point (the time when the first seal of the scroll is broken), the ratifying of this covenant could only be *the main key to properly understand this man's rise to power as seen at the beginning of the Tribulation, his actions toward the Jewish people during the Tribulation, and his eventual fall from power at the end of and following the Tribulation.*

(The word, "covenant," appears *seven* times in the Book of Daniel [9:4, 27; 11:22, 28, 30 (twice), 32], and *all except the first usage have to do with the covenant which this man will make with Israel.*

Reference to this covenant forms *the centerpiece* in events occurring during the last seven years of Daniel's Seventy-Week prophecy. And, as well, referring to these same events from a different perspective in Daniel chapter eleven, the same thing is seen in the actions of the man making the covenant with Israel [vv. 21ff].

Also, note that dealing with some type previously existing covenant rather than a completely new covenant *could be in view* [i.e., *guaranteeing, confirming* (v. 27), *standing behind*] the terms of such a covenant.)

This man, appearing as *a man of peace* (Dan. 11:21, 24), will apparently possess the answers necessary to defuse the Middle East situation (at least *seemingly, in man's eyes*, for only Christ's return can effect true, lasting peace in the Middle East and the world at large). And, because of the place which Israel occupies in God's economy, Israel must be recognized as *the nation lying at the center of the whole of the matter* (ref. Chapters I-III in this book).

A stable and secure situation surrounding Israel must exist first if peace of any type is to exist in the Middle East and the Gentile world at large. And the rider on the white horse, making the covenant with Israel, will evidently recognize and know at least that much about the overall matter.

This man, of necessity, will have to occupy a very prominent position in world affairs at the beginning of the Tribulation. He would have to occupy such a position in order to make a recognized covenant with the Jewish people, whom he will have deceived — one recognized by both Israel and other nations. And this could possibly be seen in an even greater respect since Israel, by going to this man rather than this man coming to Israel, will recognize the ability of this man to stand behind the terms of the covenant.

The fact that Israel will go to this man rather than he to them is plainly stated in Hosea 5:13:

“When Ephraim saw his sickness, and Judah saw his wound [both ‘Ephraim’ and ‘Judah’ used referring to *Israel*, existing in the state described in Isa. 1:4-6], then went Ephraim to the Assyrian, and sent to king Jareb [both ‘the Assyrian’ and ‘king Jareb’ used referring to *the one making the covenant with Israel*]: yet could he not heal you, nor cure you of your wound.”

Events Occurring between Now and Then

Exactly how events in the world will transpire *up to the time this covenant is made*, leading into conditions which will exist in the world *at the time this covenant is made*, cannot be known. That which has been revealed in Scripture pertaining to Israel and the nations *begins at the time this covenant is made and continues from that point*. Details pertaining to Middle East events of this nature occurring during modern times preceding the ratifying of this covenant *are simply not dealt with in Scripture*.

Things often happen *fast* in the Middle East; and things can change overnight, with a new day bringing about an entirely different set of circumstances, resulting in a person’s outlook on matters being quite different than he might have viewed them the preceding day. Thus, bide your time and let the Lord work these things out as He, in His sovereign control over all things, moves men and nations at will, as one might move pawns on a chess board.

But, though one can’t know exactly how events between Israel and the surrounding nations will transpire between now and the beginning of the Tribulation, one can see things evidently beginning to take shape in that part of the world — the increasing Anti-Semitism, the appearance of Anti-Israeli and Anti-Western nations and/or terrorists groups such as Iran, Hamas, Al-Qaeda.

As well, in conjunction with the preceding, one can know that very little time is left in Man’s 6,000-year Day for God to bring about Middle East conditions necessary for a man to appear and make a covenant with Israel, particularly since Israel is seen going to this man rather than this man going to Israel (conditions which, of course, do not currently exist).

One can know that we are very near that coming day when these prophesied events will begin to occur. The present dispensation has almost run its course, we are fast running out of time, and only a few years at the very most could possibly still remain.

And, though a period of time will exist between the rapture and the beginning of the Tribulation, it could not possibly be that long.

(For information on where we can only be in relation to “time” left in the present dispensation, or during Man’s Day itself, refer to the author’s book, *We Are Almost There*.)

Thus, specifics about Middle East events pertaining to Israel and the nations which would show how the present turmoil will ultimately lead into the situation which will exist at the beginning of the Tribulation *simply CANNOT be known*. The present turmoil will, somehow, evolve into a situation where a strong leader (though not having become the world leader at that time) will appear with the seeming answer to Middle East peace — something which will have eluded all of his predecessors.

The Jewish people forming the Israeli nation in the Middle East will evidently be deceived by this man’s overtures, go to him, and buy into that which he has to offer. And once this has occurred, Scripture picks up at this point and begins to clearly relate numerous things which will then transpire.

But, until that time arrives, there is NO revelation to work with. And any conjecture on the part of individuals attempting to figure out Middle East events between now and the beginning of the Tribulation can only be just that — *conjecture, which may or may not turn out to be correct at all.*

(Note that certain events occurring between now and the beginning of the Tribulation are seen in the opening five chapters of the Book of Revelation, *but these are NOT events having to do with Israel and the nations in relation to the subject under discussion*. These are events having to do with *the removal of the Church, the judgment of the Church, and other events occurring in heaven prior to the beginning of the Tribulation on earth.*

These are events previously dealt with in this book, in Chapter IV, pp. 21-27.)

The Mosaic Economy, the Temple Mount, the Temple

The covenant which the man about to appear will make with Israel will, of necessity, *have to involve things in the Mosaic Economy, particularly things having to do with the Temple Mount and the Temple itself*. This can be clearly seen both from events which will transpire in Israel during the first half of the Tribulation and from the way this man will break the covenant.

The Jewish people, during the first half of the Tribulation (actually, as will be shown later in this chapter, at the beginning of the Tribulation) are going to gain access to the Temple Mount, rebuild their Temple, and reinstitute the Old Testament sacrificial system.

And, in the middle of the Tribulation, the man having previously made a covenant with Israel is going to break this covenant by stopping the previously instituted sacrifices occurring at the Temple. He is going to enter into and desecrate the Holy of Holies (the dwelling place of God among His people in the O.T. theocracy), declare himself to be God, and subsequently destroy the Temple and the city of Jerusalem.

And he will then set his sights on efforts to destroy and do away with the Jewish people, not only in Israel but worldwide. As Hitler sought to produce *a Jew-free Europe*, this man will seek to produce *a Jew-free world*, seeking to destroy the Jewish people from off the face of the earth (cf. Esther 3:5, 6; Ps. 83:3, 4; Dan. 9:27; 11:31, 32; 12:11; Matt. 24:15ff; Luke 21:20ff; II Thess. 2:3, 4; Rev. 12:1-17.)

1) *A Brief History of Israel, the Temple, and the Theocracy*

There is really *NOTHING* more important to the Jewish people than a return to the things connected with the Mosaic Economy. And at the center of everything is *a rebuilt Temple ON the Temple Mount*.

All of this can be clearly seen from that which occurred in 1967 in Israel during the Six-Day War. But first, in order to better understand that which occurred during this war, note a brief history of Israel over the past 3,500 years in relation to *the Temple and the theocracy*.

From the time of the construction of the Tabernacle during Moses' day to the time of the Babylonian captivity, about eight and one-half centuries passed. And during all of this time, *the*

people of Israel were in possession of the Tabernacle or the succeeding Temple, with a theocracy existing in the camp of Israel (discounting the time [about 100 years] that the ark of the covenant was separated from the Tabernacle and in the hands of the Philistines [I Sam. 4:11; II Sam. 6:17]).

Then, the Jewish people were without their Temple during the seventy-year Babylonian captivity and the succeeding time which it took for the returning remnant to rebuild the Temple. This was the same Temple in existence when Christ was on earth the first time, though an extensive rebuilding and refurbishing process had occurred (John 2:18-21). And, as well, this was the Temple destroyed by the Romans, along with the city of Jerusalem in 70 A.D.

Thus, in the overall history of Israel — from Moses' day to the destruction of the Temple and city of Jerusalem under Titus with his Roman legions in 70 A.D. — the Jewish people, throughout some 1,500 years of Jewish history, were, in reality, without a Temple (or Tabernacle) for slightly less than one hundred years.

And though the Glory did not return to the Temple built following the Babylonian captivity, which would have resulted in a restored theocracy, *the shadow of regality remained*. That's plain from Jesus' statement regarding the place which the Scribes and Pharisees occupied 2,000 years ago, as seen in Matt. 23:2. The Scribes and Pharisees were seen *as individuals occupying "Moses' seat."*

However, things have been quite different in this respect for the past nineteen and one-half centuries. Since 70 A.D., when the Temple was destroyed by the Romans under Titus, *the people of Israel have been WITHOUT a Temple — something completely unprecedented in the 3,500-year history of the nation.*

NEVER in Israel's history, prior to the destruction of the second Temple, had generations of Jews come and gone without direct contact with either *the Tabernacle or the Temple; and UNTIL the establishment of Israel as a nation in the land once again (on May 14, 1948), the issue of a third Temple could NOT even be raised.*

All of this though *began to change* with the establishment of the nation in the land once again, and it is *about to change even more, in a very real and tangible way*. Israel is *about to have a third Temple, and then a fourth*, which the Lord Himself will build following His return.

2) *A Third Temple — How?*

The question is not, “*Will* a third Temple be built?” The Word of God is clear on this matter. A Temple *WILL EXIST* in the land during the days of Antichrist, and his assuming power over the earth in the middle of the Tribulation is closely connected with action which he will take concerning this Temple.

As previously seen, Antichrist will, at this time, *DESECRATE the Temple*; and he will subsequently *DESTROY the Temple*.

The question concerning the building of a third Temple should thus be, “*HOW...?*,” or “*WHEN...?*,” *NOT* “*Will...?*”

There are two major events which have occurred during modern times, with a third yet to occur, which can only be seen as *progressively setting the stage for a rebuilding of the Temple*:

1) *The first* was the establishment of the New State of Israel in 1948.

2) *The second* was the capture of the Old City of Jerusalem (the place of the Temple Mount and thus the Temple site) during the Six-Day War of 1967.

3) *The third* will be that day when the Temple Mount, or a part of the Mount (a part of the Old City still controlled by the Moslems), will come under Jewish control once again.

During the battles which immediately followed Israel’s declaration of independence on May 14, 1948, the Old City of Jerusalem was lost to the Arabs; and the Jews were subsequently barred from this part of Jerusalem. This situation persisted for almost twenty years; but during the Six-Day War of 1967, Israel captured certain portions of land previously controlled by the Arabs, and among these portions of land was *the coveted Old City of Jerusalem*.

And at the very point of conquest, the interest of the captors became focused on *ONE THING ALONE* in the Old City — *THE WAILING WALL*, also called “the Western Wall.” This wall was the only visible, surviving part of the second Temple; and it was to *THIS PLACE* that the captors of the Old City *DESPERATELY* wanted to go.

And in many cases, because of unfamiliarity with the Old City, guides had to be employed to direct the troops to the Wail-

ing Wall. Then, as word began to spread, it was not long before governmental leaders, rabbis, and others began to enter the Old City *for the EXPRESS PURPOSE of going to the Wailing Wall.*

They came, stood before the wall, and prayed and wept; and during the days and years since, they have continued to come to stand there, to pray and to weep.

For the Jewish people, *there is presently NO PLACE ON EARTH LIKE THE WAILING WALL.* This is the closest they can presently come to their Temple, *the central place of a past theocracy and the central place of worship for the people ruling in the theocracy.*

And the entire matter dates ALL the way back to the days of Moses — almost three and one-half millenniums. It is then no wonder that they continue to frequent this place day after day after day, standing before this wall, praying and weeping.

But the Wailing Wall is still NOT enough. The Jewish people WANT that which the Wailing Wall only portends, calls to mind. They WANT their Temple once again, for they know that WITHOUT the Temple there can be NO restoration of the kingdom and the accompanying Glory.

Unfortunately though, the Temple site, located just beyond the Wailing Wall, is seemingly occupied at the present time by *the Dome of the Rock* (a Moslem shrine). And Jewish law prohibits the disturbance of any religious shrine in Israel.

In keeping with this law, after the Israeli troops captured the Old City of Jerusalem in 1967, Jewish authorities turned over responsibility of the Temple Mount to an Islamic charity.

Then, to further complicate matters, the Dome of the Rock is not just any religious shrine. It dates all the way back to 691 A.D. and is *the third* most sacred site in the world for the followers of Islam (after Mecca and Medina).

The Dome of the Rock stands over the site from which Moslems believe Mohammed ascended (leaped) to heaven. And to even further complicate matters beyond the preceding, the El Aksa Mosque, built after the Dome of the Rock, is also on the Temple Mount.

Thus, even though the Jewish people control the Old City of Jerusalem, *they DO NOT control the Temple Mount;* and, under Jewish law, they are prohibited from disturbing Moslem structures on this site.

Not only is this the case, but for Israel to disturb these structures under present conditions, especially the Dome of the Rock, would inflame the entire Moslem world (about 1.8 billion adherents).

Officials in Israel today, viewing this situation, state, "Anything seen as a threat to the Dome of the Rock would be *highly provocative* to Moslems." And the head of the Supreme Moslem Counsel in Jerusalem echoed the attitude of the followers of Islam toward this place some years back when he stated, "The Moslems are *prepared to die for this place* [a statement actually referring to the Temple Mount, which would include land upon which both the Dome of the Rock and the El Aksa Mosque are built]."

What then will transpire to allow Israel access to this site? *IF* an answer can be provided, *it would have to be within the framework of the covenant yet to be made between the man of sin and Israel.*

As previously seen, the man of sin will break his covenant with Israel by stopping the Jewish sacrifices, entering into the Holy of Holies, and declaring himself to be God (*cf.* Dan. 9:26, 27; 11:30-32; Matt. 24:15; II Thess. 2:3, 4; Rev. 11:1, 2).

In view of this, the ratifying of the covenant will somehow evidently involve or allow a restoration of the Mosaic Economy, with its Temple and sacrificial system.

Accordingly, this man will evidently be the one to bring about a solution to the present dilemma in which the Jewish people find themselves. We know from Dan. 11:39 and Joel 3:2 that he will be instrumental in dividing the land (establishing borders) in the Middle East; and the Temple site, located on the Temple Mount, *the most important piece of real estate, not only in the land of Israel, but on earth, could ONLY form the major part of the territory in view.*

To move beyond the preceding thoughts though is to move beyond information which Scripture provides. But, things which we can know for certain are these:

1) A seemingly intractable situation *presently exists*, denying the Jews access to their Temple site.

2) The seemingly intractable situation *WILL one day be resolved*, giving the Jews access to this site (and this is one reason, among others, that Antichrist undoubtedly fits into the picture,

bringing about a resolution to the problem in that coming day).

3) The Jews *WILL rebuild their Temple*, and, seemingly, it will have to be built where the Dome of the Rock now stands (ref. Rabbi Shlomo Goren's calculations in the next section, Part 3). *It MUST be built, as the two previous Temples, in the "place which the Lord shall choose" (Deut. 12:10-14).*

In 1903, Great Britain offered the Jewish people land for Zionist purposes in British East Africa. The Jewish people though would *NOT* even consider such an offer. They were interested in *ONE tract of land ALONE — the land in the Abrahamic covenant.*

In like manner, the Jewish people would *NEVER consider building their Temple on any site other than where it had stood on two previous occasions.*

The Jews have an affinity for a *PARTICULAR land insofar as the nation is concerned*, and they have the same affinity for a *PARTICULAR place in that land insofar as the Temple is concerned.*

3) *A Third Temple — When?*

Note the words of General Shlomo Goren, chief rabbi of the Israeli armed forces, as he stood at the Wailing Wall on June 7, 1967 following the capture of the Old City of Jerusalem during the Six-Day War (June 5-10):

"We took an oath today, while capturing the city. On our blood we took an oath that we will never give it up, we will never leave this place.

The Wailing Wall belongs to us. The holy place was our place first, our place and our God's place.

From here we do not move. Never! Never!"

After the Old City of Jerusalem had fallen to the Israeli troops during the Six-Day War in June 1967, the commander of these troops stood at the Wailing Wall and announced:

"None of us alive has ever seen or done anything so great as he has done today."

Defense Minister Moshe Dayan stood at the Wailing Wall that

day and vowed:

“We have returned to the holiest of our holy places, *never* to depart from it again.”

Rabbi Shlomo Goren, along with the preceding quote, stood at the Wailing Wall on that day and cried out:

“We have taken the city of God. We are entering the Messianic Era for the Jewish people...”

Why did the chief rabbi of the Israeli armed forces, the troop commander, and the defense minister view the Wailing Wall after this fashion? Why did the chief rabbi of the Israeli armed forces further associate Jewish possession of the Wailing Wall with the nearness of the Messianic Era?

The answer is singular and very simple: *This site not only reflects on A PAST Temple and theocracy but it also portends A FUTURE Temple and theocracy.*

General Shlomo Goren, from 1967 to 1994 (the time of his death), became a leading authority on the Temple Mount. A few years before he passed away, he called attention to a well-worn personal map of this Mount, dated June 21, 1967 (two weeks after the Israeli army captured the Old City). His calculations and recalculations of the area during about two decades led him to only one conclusion:

A third Temple would have to be positioned in the SAME PLACE that the Dome of the Rock is presently located.

When asked about how this could be brought to pass, his reply was simply, “It’s a big problem.”

The Prince of the Covenant

The “big problem” concerning a particular piece of real estate on the Temple Mount though will one day be resolved. And it will seemingly be resolved through the covenant which the rider on the white horse in Rev. 6:1, 2 will make with Israel.

Scripture clearly reveals what the nation of Israel is about to do concerning a third Temple, along with that which will then occur. The Jewish people will shortly build a third Temple, and it will be built during the opening months of the Tribulation.

Note how Dan. 8:13, 14 reads in a somewhat round-about way of revealing when this Temple will be built:

“Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed [220 days (7 months, 10 days) short of the full 2,520 days (7 years)].”

According to these verses, there will be “two thousand and three hundred days” from the point when sacrifices begin in the rebuilt Temple to the end of the Tribulation. This would place the beginning of sacrifices in this Temple in the eighth month of the first year of the Tribulation.

Thus, Dan. 8:13, 14 places the building of the Temple during the first seven or eight months of the Tribulation. This fact fits perfectly with the covenant to be made between Antichrist and Israel at the beginning of the Tribulation, as well as the fact that the Jewish people will be offering sacrifices in a rebuilt Temple three and one-half years later when this man breaks his covenant with Israel.

As seen in the previous chapter of this book (Ch. V), and evident through things seen in this chapter, this covenant with Israel, to be made by a man about to appear on the scene, is the event which will mark the beginning of the Tribulation. This is the event which will mark time resuming in Daniel’s Seventy-Week prophecy, with time then continuing until the remaining seven years in the prophecy have been fulfilled.

God has placed Israel *in the midst of the nations* (Ezek. 5:5); and God looks upon and deals with the nations, not just in the Middle East but worldwide, *through Israel* (Deut. 32:8-10; Zech. 2:8; cf. Gen. 12:1-3). Thus, the place which Israel occupies in the Middle East — whether “at peace,” or “at war” — has direct ramifications

affecting all of the Gentile nations, beginning in the Middle East and extending from there worldwide.

And it is evident from things stated in Daniel's prophecy that the covenant which "the prince that shall come" will make with Israel will have to do, at least in part — either directly or indirectly — *with a restoration of the Mosaic Economy, evidently somehow guaranteed by this man*. Israel will, through some means, *be allowed to rebuild her Temple on the Temple Mount and re-institute the Old Testament priesthood and sacrifices* (evident from things seen in Daniel, Matthew, Mark, Luke, II Thessalonians, and Revelation).

For the Jewish people to attempt something of this nature today, under present conditions and circumstances, would, as previously stated, present insurmountable problems. If they tried to do this today, the Moslem world surrounding Israel on three sides would undoubtedly erupt, for a Moslem shrine (reputed to be the third most holy place in the world for Moslems) presently occupies the spot on the Temple Mount where many believe that the Temple will have to be erected. And even if the Jews sought to build a Temple any other place on the Temple Mount today, similar insurmountable problems would exist.

But in that coming day things will somehow be quite different. They will have to be different. And this man will apparently possess the ability to bring about the necessary changes to make possible that which man would find impossible today.

In Daniel's prophecy of the Seventy Sevens, where this man and the covenant are introduced, as previously stated, things related to both his making and then breaking the covenant occupy center-stage. In reality, things surrounding the two together (his making and then breaking the covenant) comprise all that is revealed about this man in the prophecy of the Seventy Sevens.

Then, following the reference to "the prince that shall come" (9:27), he is seen as "the prince of the covenant" (11:22). And Scripture again refers to this covenant several times during things revealed concerning his reign (11:28, 30-32). And the things revealed about this man and the covenant in these subsequent verses have to do with exactly the same things introduced in Dan. 9:27, when he breaks the covenant.

The transition of the rider appearing on a white horse to the rider appearing on a red horse after three and one-half years is not something which will occur gradually during the first three and one-half years but something which will, as it were, *occur overnight*. Events associated with the rider on the red horse will *occur suddenly, with little to no warning*.

Though it is evident from Dan. 11:28-32 that this man will have moved in this direction for sometime (though only with those of like mind with him regarding the covenant [v. 30]), his overt actions in this respect will be *sudden and without warning, particularly where Israel is concerned*. And when this man does break his covenant, after three and one-half years, in the middle of the Tribulation, *things will begin to change rapidly*.

As previously seen, he will break this covenant through causing “the sacrifice and the oblation to cease” and entering into and desecrating the Holy of Holies of the rebuilt Temple (the dwelling place of God in the O.T. theocracy). And doing these things, he will sit “in the temple of God, shewing himself that he is God” (Dan. 9:27; 11:30; 12:11; II Thess. 2:4).

Once this man turns upon the Jewish people by stopping the sacrifices and desecrating the Holy of Holies, events will then occur *so rapidly* that the Jewish people are told to not even take time to gather any of their belongings but to flee for their lives with only the clothes which they will have on their backs at that time. They are told to flee into “the mountains” (Matt. 24:15, 16 [*world kingdoms, i.e., the nations; cf. Isa. 2:2; Dan. 2:35; Luke 21:20-24*]), “the wilderness” (Rev. 12:6, 14-16 [*Gentile lands, as distinguished from the land of Israel; cf. Ex. 19:1; Heb. 3:8, 17*]).

And the Jewish people are further told to pray that this day does not occur in the wintertime (leaving them at the mercy of the elements) or on the Sabbath (the nation will be keeping the Sabbath, with travel restrictions and certain forms of activity prohibited on this day [Matt. 24:17-20; cf. Ex. 16:29]).

The reason given for such haste is then succinctly explained:

“For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened" (Matt. 24:21, 22).

(The most intense part of the judgments wrought through the breaking of the seals on the seven-sealed scroll will evidently occur *during the climactic part of these judgments, particularly when the fifth and sixth trumpets sound [fifth and sixth vials are poured out]*.

And these judgments will occur *with Christ present on earth, immediately prior to the destruction of Gentile world power [Armageddon, the seventh trumpet and vial judgments, bringing matters to an end (cf. Joel 3:15, 16; Matt. 24:29-31; Rev. 6:12-17)]*.

Note *the intensity* of these climactic judgments in Rev. 9:1-21. And this is evidently where judgmental conditions will reach an apex, *necessitating a shortening of the days for mankind's very survival [Matt. 24:22]*.

The 2,520 days comprising the seven-year Tribulation cannot be shortened, *for this number is unchangeably set* [though God, if He so desired, could still work with time in this respect [time is relative, not constant (shortening time, but still ending up with 2,520 days)].

But, there is a *five-month period in Rev. 9:5, 10 which is not unchangeably set* [time following the 2,520 days, time given for the judgments of the fifth trumpet to occur]. As well, unless these days were cut short, this five-month period would evidently extend beyond the seventy-five-day period at the end of Daniel, which it seemingly can't do.)

At this time, as well, this man with his armed forces (those who will be affiliated with him against the Jewish people and the covenant [Dan. 11:30, 31]) *will destroy both the Temple and the city of Jerusalem* (Dan. 9:26). The Jewish people who do not escape (*i.e., who are not among those fleeing to "the mountains," "the wilderness" [not among those fleeing on their own into the surrounding Gentile nations]*) will either "fall by the edge of the sword [be slain]" or be "led away captive into all nations" (Luke 21:20-24). And the nation of Israel, as we know it today — a recognized nation in the Middle East — *will cease to exist*.

The cry which began in the early days of the existence of the nation — *a cry for the utter destruction of Israel*, echoed by Nasser

and others down through the years — will seemingly have been realized (*cf.* Ps. 83:4). A destroyed Jerusalem will then “be trodden down of the Gentiles, until the times of the Gentiles be fulfilled” (Luke 21:24b; Rev. 11:2).

(Note that “Jerusalem” is often used in Scripture as a reference to *the Jewish people, the people of the city*, rather than to the actual city [Lam. 1:7-9; Matt. 23:37-39; Luke 13:33-35; 19:41-44; Rev. 17:18]. Thus, Luke 21:24b and Rev. 11:2 could be viewed in a larger sense as a reference to not only Israel’s capital city but to *the Jewish people themselves*, scattered among the nations.)

That is the setting for and the why of that which will occur when the second seal on the seven-sealed scroll has been broken. *Peace (though a pseudo peace)*, effected through the rider on the white horse, will be taken from not only the land of Israel but the earth itself.

(In both the Hebrew and Greek texts, a single word is used for either “land” or “earth”; and the word, in both languages, must be understood and translated contextually. Many times though this has not been done, often resulting in confusion.)

The broken covenant would have to do with *Israel*, and peace being removed through the breaking of this covenant would, first of all, have to do with *the land of Israel*. But because of the position which Israel occupies in relation to the nations [God’s eye-gate, as He views the nations], peace removed from *the land of Israel* at this time could only be seen as *an absence of peace extending far beyond Israel’s borders*.

Thus, peace taken from *the land of Israel* through this man’s act will, as well, be peace taken from *the earth*. And the “great sword” which he will then wield would have to be seen covering *the same realm*.)

The man who rode out with only “a bow” in his hand (Rev. 6:2), *effecting peace through his eloquence and his intrigues, which allowed him to make a covenant with Israel*, is now seen in his true colors. He is now seen as one having “a great sword” in his hand (Rev. 6:4).

He now rides forth in *a different manner entirely*. Note how Daniel describes the man in those days:

“And the king shall do according to his will; he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation [the Tribulation] be accomplished: for that that is determined shall be done.

Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

But in his estate shall he honor the God of forces [having to do with ‘strength,’ ‘power’]: and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things.

Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land [the land of Israel] for gain” (Dan. 11:36-39).

With this man’s treatment of the Jewish people (seeking to slay or enslave them), along with his bringing about the destruction of Jerusalem and the Temple, and a division of the land (which God calls “my land” and warns against anyone dividing this land [Joel 3:2]), is it any wonder that *peace is taken from the earth at this time?*

Again, Israel has been set *in the midst of the nations* (Ezek. 5:5), and God views the surrounding Gentile nations *through Israel* (Deut. 32:8-10; Zech. 2:8). And the ill treatment which this man will accord the Jewish people, along with the destruction of that belonging to the Jewish people, *can only reflect negatively upon the welfare of the surrounding nations under his control and sway.*

Positive and negative ramifications surrounding the treatment of the descendants of Abraham through Isaac, Jacob, and his twelve sons are given in Gen. 12:3 and remain just as true today as ever. Individuals and nations that befriend Israel realize blessings from God. And the converse of that is equally true.

A nation today, *seeking the destruction of Israel*, is doing little more than *seeking its own destruction*. Such a nation is doing little more than *committing national suicide*.

The preceding relates *WHY*, when this man accords Israel the type ill-treatment which he will accord this nation in the middle of the Tribulation, *he will be according LIKE ill-treatment to himself*. And since he will be the world ruler at that time, *with all the Gentile nations under him, with God viewing these nations through Israel*,

this man will be doing little more than committing national suicide on behalf of the nations of the earth — a sentence which will be carried out at the end of the Tribulation, when Christ returns (Isa. 63:1-6; Dan. 2:34, 35, 40-45; Rev. 19:17-21).

(To illustrate the point, note the Third Reich in Germany, from Hitler's rise to power in 1933 to its utter destruction in 1945.

The Third Reich was to last for 1,000 years, but lasted for only twelve years. Germany lost WWII before the nation ever entered the war. Why? Anti-Semitism! Hitler began turning his hand against the Jewish people only weeks following his rise to power [reaching a peak during the fall of 1938, resulting in that which ultimately occurred — the slave labor and death camps, and the death of 6,000,000 Jews].

Thus, *the unchangeable destiny* of the Third Reich was set during its early years, and Germany lay in ruins at the end of WWII.

So will it be with the rider on the white and red horses. Once this man shows his true colors and turns against the Jewish people, *his unchangeable destiny will be set, and his world will lie in ruins three and one-half years later.*)

Why, when breaking his covenant with Israel, will the first recorded act of the Antichrist be a desecration of the Holy of Holies in the rebuilt Temple?

The answer is obvious if one understands the connection of *the Temple* with *the theocracy* and Israel's status as *God's firstborn son*. The Temple was the dwelling place of God as He dwelled in the midst of His people (which is exactly as it will one day exist again when the theocracy has been restored to Israel). And *THE ONLY PEOPLE* whom God has ever placed or ever will place on this earth in such a position are *the Jewish people*.

ISRAEL ALONE is God's firstborn among the nations, and the Temple is GOD'S DWELLING PLACE among His people as they exercise the rights belonging to the firstborn.

"Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises" (Rom. 9:4; cf. Ex. 4:22, 23).

The Temple figures prominently in Antichrist's actions in the Book of Daniel (8:11; 9:27; 11:31; 12:11), in Matthew's and

Mark's accounts of the Olivet Discourse (Matt. 24:15; Mark 13:14 [note that Luke, in his account (21:20-24), records *the destruction* of Jerusalem at this same time rather than *the desecration* of the Temple]), in the mention of Antichrist in the Pauline epistles (II Thess. 2:4), and in the Book of Revelation (11:1, 2). The significant feature in these passages is Antichrist *desecrating* "the holy place" (*desecrating* and *destroying* it are both seen in Daniel).

This is the event given in Scripture to mark the breaking of his covenant with Israel and the beginning of the last three and one-half years of the Tribulation. *This man is going to enter into the Holy of Holies of the rebuilt Temple and announce that "he is God"* (into the place where God dwelt during Moses' day in the Tabernacle and later during Solomon's day in the Temple, during the Old Testament theocracy).

The covenant will then be null and void, and the last three and one-half years of the Tribulation will begin.

(In this respect, *the ratifying of this covenant* [part and parcel with the Christ breaking the first seal of the scroll in Rev. 6:1, revealing the rider on the white horse] will begin the first three and one-half years of the Tribulation, and *the breaking of this covenant* [part and parcel with the Christ breaking the second seal of the scroll in Rev. 6:3, revealing the rider on the red horse] will begin the last three and one-half years of the Tribulation.

Thus, as can be seen, in a very real sense and respect, this covenant lies *at the center of ALL things occurring throughout the seven-year Tribulation in numerous different associations and ways.*)

Note what this man will, in actuality, be doing by this act. *He will be striking at the very HEART of the theocracy and the very POSITION which Israel occupies as firstborn* (even though the theocracy will not then be in existence, allowing Israel to exercise the rights of the firstborn). *This man will be the world ruler under Satan, and he will seek to destroy the ONLY rule which could ever interfere with his by four inseparably related acts:*

- 1) *By destroying the central place for this rule (the Temple, on the Temple Mount).*
- 2) *By destroying the city from which this rule would emanate (Jerusalem).*

3) *By destroying the people who, directly under God, would administer this rule (the Jewish people).*

4) *By destroying the very land of Israel itself through divisions and treading it underfoot (i.e., Gentile control and dominion).*

This is the reason that the Jews are told to “flee” for their lives when they see this man “standing in the holy place” (Matt. 24:16ff). He is going to desecrate the Temple (Dan. 9:27), destroy both the Temple and the city of Jerusalem (Dan. 9:26; Luke 21:20-24), seek to eliminate the Jewish people from the face of the earth (cf. Matt. 24:16-22; Rev. 12:13-17), and then set about to divide, tread under foot, and destroy the very land of Israel itself (Joel 3:2; Rev. 11:2).

And the only thing which will stand in his way, apart from God’s providential protection of His people, is “time” — three and one half years of time — though, for Israel’s sake, as previously seen, his will be cut short (Matt. 24:21, 22).

Israel’s destiny insofar as *the Temple, the theocracy, and the nation’s position with respect to the Gentile nations* is concerned was set when God called Abraham out of Ur of the Chaldees. And, actually, it had been pre-set nine generations earlier in God’s dealings with Shem through Noah (Gen. 9:24-27).

God’s promise to Abraham, a descendant of Shem, pertaining to *the land and blessings* (Gen. 12:1-3), anticipated God’s subsequent statement to Moses pertaining to *Israel’s firstborn status* (Ex. 4:22, 23; cf. Ex. 19:5, 6).

And the entire matter anticipates that day, in the coming age, when Israel will occupy the position for which the nation was called out of Egypt under Moses.

Israel though *MUST FIRST* pass through “the time of Jacob’s trouble.” Israel *MUST FIRST* see a third Temple stand in the land, one which will house *NO Glory*, with there accordingly being *NO theocracy*. Israel *MUST FIRST* experience the full end of the “desolation” in Dan. 9:27 and Matt. 23:38, which includes *the Jewish people, the Temple, the city of Jerusalem, and the land of Israel*.

ONLY THEN will Messiah return, build the Temple Himself, and restore the nation within a theocracy. *ONLY THEN* will Israel realize her position as *firstborn among the nations*.

7

Rider on the Black Horse

A PAIR OF BALANCES IN HIS HAND

“And when he had opened the third seal, I heard the third beast [‘living creature’] say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

And I heard a voice in the midst of the four beasts [‘living creatures’] say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine” (Rev. 6:5, 6).

The things seen occurring when the rider on the black horse comes forth during the latter part of the Tribulation in Rev. 6:5, 6 will not come into this state of affairs overnight. Events during the first part of the Tribulation — which will evidently be governed in no small part by events preceding and leading into the Tribulation (*i.e.*, events occurring during present and future time preceding the Tribulation) — will set the stage for and lead into events depicted when the third seal of the seven-sealed scroll is broken.

Events seen at the time this third seal is broken, when the rider on the black horse comes forth (which can only be *famine*), are not really dealt with *per se* in preceding events seen earlier in the Tribulation when the first two seals of the scroll are broken, with the rider on the white horse, then the rider on the red horse, coming forth. However, these preceding events, leading into that seen when the rider on the black horse comes forth, are dealt with a number of places elsewhere in Scripture.

One such place where events occurring during the first half of the Tribulation and leading into the last half are seen and dealt with to some degree can be found in the Olivet Discourse, recorded

in the three synoptic gospels — a discourse which covers events occurring during the same future time as seen in Rev. 6:1-8, *i.e.*, covers events occurring throughout the whole of the seven-year Tribulation (and immediately beyond, following Christ's return). And parts of the three accounts of this discourse will be referenced throughout much of this chapter because of the various corresponding events appearing in them.

The Olivet Discourse was given to the disciples shortly before the events of Calvary, following Israel's climactic rejection of the nation's Messiah. This discourse was given in response to the disciples three-part question having to do with future days pertaining to *the house of Israel being left desolate and the destruction of the Temple, with the Temple destroyed to the point that not one stone would be left upon another* (Matt. 23:37-24:3).

And it is plain from verses leading into the Olivet Discourse, the disciples' three-part question in relation to that which Christ had stated in these verses, and Christ's response to this question, that *this discourse begins and has to do with Israel during a specific future time — during time occurring within the scope of and immediately beyond Daniel's Seventy-Week prophecy.*

That is to say, the Olivet Discourse, having to do with the Jewish people and given during the closing days of the sixty-ninth week of Daniel's prophecy, from a contextual standpoint, can only have to do with events occurring during and immediately beyond the seventieth and final week of this prophecy. These events, having to do with that which will occur during and immediately beyond these final seven years, have to do specifically with *God's climactic dealings with Israel relative to the nation's centuries of disobedience, followed by the nation's repentance, preceding the Messianic Era.*

(Note that there are two words used for "Temple" in the Greek N.T. — *Naos* and *Hieron*. The former word [*Naos*] is more restrictive than the latter [*Hieron*]. *Naos* refers to *the Temple proper* [the Holy Place and the Holy of Holies — the dwelling place of God in the O.T. theocracy]; and *Hieron* refers to *the whole of the structure, which would include the outer court, porches, buildings subordinate to the Temple proper, and evidently the surrounding wall as well* [as seen in Christ's words (Matt. 24:2; see subsequent comments)].

When Christ taught, it was always in the *Hieron* [an outer part of the Temple], never in the *Naos*, into which He could not enter, for He was from the tribe of Judah, not Levi; nor could Christ, with respect to being God, have gone into the *Naos* at this time, for such an act would have portended, at least after some fashion, a restoration of the theocracy to a disobedient Jewish nation — an impossibility, for such an act would have been contrary to that revealed in the Word regarding that which *Israel must do prior to the restoration of the theocracy, i.e., Repent!*

During the present dispensation though, the word *Naos* is used relative to a Christian's body being the Temple of the Holy Spirit, though a theocracy is in view only with respect to that which lies in the future for Christians.

The destruction of the Temple which Christ referred to in Matt. 24:2 [the *Hieron*, the whole of that viewed as the Temple], aside from being set in a tribulational context, *could not possibly have been the destruction by Titus in 70 A.D.* [as many Bible students view matters], for part of the Temple wall [the Wailing Wall, the Western Wall] is still standing over 1,900 years later.

In the preceding respect, note *the all-inclusiveness* of Christ's statement as He addressed the issue — "all these things" [v. 2]. In the Greek text, where antecedents of pronouns are much easier to ascertain than in the English text [because of the highly inflected forms which Greek words take], there is no direct antecedent to the pronoun which Christ used with the word "all" [*tautapanta*], properly translated "all these things," with the *Hieron* in view. The reference could only have to do with *EVERYTHING connected with the Hieron*, which could *ONLY* include *the outer wall*.

Thus, the destruction in view — *not one stone left on another* — not having occurred in the past, *can ONLY refer to a future destruction, a destruction of the Temple about to exist in the land during the days of Antichrist.*)

In the preceding respect, the Olivet Discourse provides *the SAME overall coverage of Israel and the nations during and immediately beyond the coming Tribulation as seen in the Book of Revelation*. And the Olivet Discourse is structured *EXACTLY* like so much of Scripture elsewhere is structured, including the Book of Revelation.

A Framework, Then Commentary

Matthew's gospel provides the most complete account of the

Olivet discourse. And though there are things seen in the other two accounts which are not seen in Matthew's account, this account will be the one mainly referenced to deal with events culminating in that seen when the third seal of the scroll is broken and the rider on the black horse appears.

In both Matthew's account of the Olivet Discourse and in that part of the Book of Revelation covering events during the Tribulation and immediately beyond, a brief, overall coverage (a skeletal framework) is given first. This framework, in each instance, is then followed by commentary pertaining to events occurring during time covered by the skeletal framework (sinews, flesh, and skin are then provided to begin covering the previously provided skeletal framework).

Genesis begins this way; John's gospel begins this way; the Book of Hebrews begins this way (though after a slightly different fashion, with seven Messianic quotations from the O.T., telling the reader, at the beginning, what the book is about); and this same structure, in reality, can be seen numerous places throughout the whole of Scripture.

This is simply one of the ways God has designed His revelation to man (Heb. 1:1, 2), and this revelation must be studied in accord with the way it has been designed and given through "holy men of God" as "they were moved ['borne along'] by the Holy Spirit" (II Peter 1:21).

And the preceding is just *one of a number of primary things* about the Word which man must look for and follow if he would come into a proper understanding of this Word, a proper understanding of God's revealed plans and purposes.

As well, God has an affinity for and often uses *numbers, types, signs, metaphors, parables, figures of speech, other forms of figurative or spiritual language, etc.*

Then, in line with the preceding, it matters not what form the God-designed Word may take. *This Word is always, at every point, fraught with significance and meaning.* And emanating from One Who is Omniscient, possessing infinite wisdom and knowledge, Who knows the end from the beginning (Eccl. 3:14, 15; Isa. 48:1ff), how else could one expect the Word to be given?

Parallel Places, Comparing Scripture with Scripture

Then, as previously seen at the beginning of this chapter, note another way Scripture has been designed, necessitating comparing Scripture with Scripture, allowing Scripture to interpret itself.

The same event, or series of events, can often be seen numerous different places in Scripture, in different books written by different men, though dealt with each time from a different perspective. And the two sections being discussed, in two different books written by two different individuals (Matt. 24 and Rev. 6), dealing with events regarding the Jewish people during the same future time, provide a case in point.

The overall coverage of events set forth at the beginning of Matthew's account of the Olivet Discourse (24:4-14) have to do with the same events set forth at the beginning of that part of the Book of Revelation covering this same period of time (6:1-8). Matthew approaches the matter from one perspective, and John in the Book of Revelation approaches the matter from another perspective.

And the two accounts must be studied in the light of one another — comparing Scripture with Scripture — in order to arrive at a *more complete picture* which God has provided of events which will occur during that time (these two accounts, studied in the light of one another, provide “a more complete” rather than a *complete picture*, for God has provided other parts of the picture elsewhere; and *ALL must be viewed together in order to see the complete picture*).

In the preceding respect, Matt. 24:4-8 parallels Rev. 6:1, 2, both covering events during the first half of the Tribulation; and Matt. 24:9-14 parallels Rev. 6:3-8, both covering events during the last half of the Tribulation and immediately beyond (not only having to do with events during the Tribulation but with events surrounding Christ's return at the end of the Tribulation, preceding the beginning of the Messianic Era).

Then, beginning with the commentary part of the Olivet Discourse in Matthew's gospel (24:15ff), the account has to do entirely with events beginning at the mid-point of the Tribulation and occurring during the last half, leading into Christ's return and

ensuing events at the end of the Tribulation. And these events are provided in the chronological order of their occurrence.

The commentary part of the Book of Revelation though is different. Beginning in Rev. 6:9 and continuing through chapter nineteen, events throughout the seven-year Tribulation and immediately beyond are provided. And these events, in the overall scope of these chapters (6:9-19:21), unlike the Olivet Discourse account, are not given in a chronological order (though chronology can be seen numerous times in the different things dealt with throughout these fourteen chapters).

(In the preceding respect, note that Christ's return and ensuing events are seen three different times in this section of the book [Rev. 6:14-17; 14:14-20; 19:17-21]. Or, note where events seen in Rev. 11:15-19 are placed in this section of the book and the place which these events occupy chronologically [placed near the middle of this section, though these events will occur at the end of this section].

Then note sequences of events [such as seen in chs. 11, 12], where chronologies of events can be seen, with the material not only covering events often taking place preceding events seen in earlier chapters but often covering events occurring throughout all of the Tribulation as well.)

As previously stated, things seen in the first part of the skeletal framework provided for the Olivet Discourse (vv. 4-8, which deal with the events occurring during the first half of the Tribulation) are not dealt with in the commentary section (vv. 15ff). This commentary section covers events beginning at the mid-point of the Tribulation and continues to events surrounding Christ's return at the end of the Tribulation, providing the sinews, flesh, and skin for things seen in the latter part of the skeletal framework (vv. 9-14).

Events covering the first part of the skeletal framework though can be seen elsewhere (*e.g.*, in the Books of Daniel and Revelation, along with numerous other sections of Scripture). And attention in this respect, in this chapter, will be given centrally to the Books of Daniel and Revelation, rather than certain other books which could be referenced, for several reasons which will become evident.

Matthew 24:4-8, dealing with the first half of the Tribulation, calls attention to *false Messiahs, wars, rumors of wars, famines, pesti-*

lences (plagues, diseases), earthquakes (a shaking of national powers, not earthquakes per se [but nation against nation, kingdom against kingdom]), and the beginning of sorrows (the beginning of birth-pangs).

All of the things seen in Matt. 24:4-8 are dealt with after some fashion in the Books of Daniel and Revelation. And all of them set the stage for and lead into that seen beginning in Matt. 24:15, providing commentary for the previous six verses (vv. 9-14).

(The word "pestilences" in Matt. 24:7 [KJV; Gk., *loimos*] is not found in this verse in many Greek manuscripts, though found in the Textus Receptus [the main Greek text used for the KJV]. This accounts for its use in the KJV but not in later versions such as the NASB or NIV, versions using Greek texts based on a larger number of manuscripts.

However, the word is found in Luke's account of the Olivet Discourse [21:11]. Thus, though the word may or may not be genuine in Matthew's account, it's still part of the Olivet Discourse, as Christ gave it. Thus, the KJV rendering will be followed in Matt. 24:7.

Also, the word "earthquakes" in Matt. 24:7 [and elsewhere in the N.T.] is a translation of a plural form of the Greek word *seismos*, meaning "to shake." The word, in and of itself, has no reference to that which is being shaken.

Our English words "seismic," "seismology," "seismograph" and other forms of the same word are all derived [in whole or in part] from *seismos*.

Most words in this family of words in the English language are associated with *earthquakes*; but the words, in and of themselves, as in the Greek language, have no relation to *the earth* per se [note a cognate form of *seismos* in v. 13 (*seio*), translated "shaken"]. *The earth* is something added to *the shaking or agitation*, completely apart from the actual meaning of the different words derived from *seismos* [e.g., "earth" prefixed to "quake," *earth-seismic*, "earthquake"].

And in Matt. 24:7, as numerous other places in Scripture where the word *seismos* is used, *an earthquake per se is not in view at all*. Rather, contextually, as in this passage, *a shaking of national powers* is usually in view through the use of this word.)

Daniel chapter eleven provides information concerning wars, rumors of wars, a shaking of national powers, and a false Messiah who will appear during this time (vv. 4b ff). And the Book of Revelation provides the same information about these things, though

viewed from another perspective, along with the things having to do with Israel's birth-pangs during the first half of the Tribulation.

(Relative to Israel's birth-pangs at this time, comparing the Olivet Discourse accounts in the three synoptic gospels, this reference could only have to do with *one thing*.

These birth pangs are mentioned in two of the gospel accounts [Matthew and Mark (Gk., *odin*, translated "sorrows," KJV)], but not in the third [Luke]. In both Matthew and Mark, the worldwide proclamation of the gospel of the kingdom is also mentioned, but not so in Luke.

Then, in Revelation, Israel in travail results in the nation bringing forth the 144,000 who proclaim this message to the nations [7:1ff; 12:1-5, 17; 14:1-7]. Thus, the inseparable connection between Israel in travail [resulting in the nation bringing forth the 144,000] and the proclamation of the gospel of the kingdom [by the 144,000] is evident by comparing the Olivet Discourse accounts in the three synoptic gospels, along with that revealed in the Book of Revelation.

The 144,000 are brought forth during the first half of the Tribulation [evidently resulting either directly or indirectly from the ministry of the two witnesses — Moses and Elijah — in Rev. 11] and proclaim this message during the last half of the Tribulation [as seen in Rev. 7, 12, 14].

Thus, Israel in travail is mentioned in a verse covering the first half of the Tribulation in Matthew's Olivet Discourse account [v. 8], and the proclamation of the gospel of the kingdom is mentioned in a verse covering the last half of this period [v. 14]. And this is exactly the way matters are seen in the Book of Revelation as well.

For additional information in this realm, refer to the author's books, *Prophecy on Mount Olivet*, Chapter II, and *The Time of the End*, Chapters XXI, XXVI.)

Troublous Times

Events surrounding the rider on the black horse in Rev. 6:5, 6 center around *famine*, occurring during the last half of the Tribulation. But note in the Olivet Discourse account in Matthew's gospel that this famine is seen occurring during the first half of the Tribulation as well (v. 7). It only reaches full fruition during the last half and occupies the totality of that stated about events surrounding the rider on the black horse.

Then, moving into this latter part of the Tribulation, Matt. 24:9-14 describes Israel's condition and certain events pertaining to the nation, beginning in the middle and covering the last three and one-half years. And, as previously seen, time-wise, events in these verses have to do with and form a framework for the same events more fully opened up and revealed in the continuing twelve verses (vv. 15-26, furnishing commentary for the previous verses), along with events seen in Rev. 12:6, 13-17.

When the man of sin breaks his covenant with Israel (in the middle of Daniel's seventieth week), the nation will, in an apparent and almost immediate respect, *be delivered up for affliction. The mass killing of millions of Jews will then commence; and the Jewish people, at this time, as never before, will begin to be hated by all the nations of the earth* (v. 9).

Jews themselves during this time, because of existing conditions, *will even begin to betray and hate one another; and false prophets will arise among the people, leading many astray* (vv. 10, 11; cf. Mark 13:12; Luke 21:16).

Scripture relates the matter of an internal turmoil existing among the Jewish people during this time which will bring them to the point of *becoming lawless*. Their previous "love" for one another, as a result, *will grow cold, bringing about dire consequences* (v. 12). Betrayal of and hatred for one another, along with the work of false prophets (all among the people themselves), will produce a condition aiding the set goal of the enemy — *the Beast and his minions, seeking to effect the utter destruction of Israel* (cf. Ps. 83:2-8).

And this evidently reveals another reason why "except those days should be shortened, there should no flesh be saved" (v. 22).

The general plight of the Jewish people during the last half of the Tribulation is actually given in four brief verses (vv. 9-12). And the statement is then made that *only those enduring to the end would be saved* (v. 13).

Contextually, being saved (delivered) through enduring to the end in this verse can only have to do with *physical deliverance at the end of the Tribulation*. Those Jews (or any others) who survive the afflictions, mass killings, hatred by the Gentiles, and the lawlessness of their own people, will be physically delivered at the end

of Daniel's Seventieth Week. Those who do not will be among the millions of casualties marking this period.

Concluding this part of the Olivet Discourse, reference is made to *the worldwide proclamation of the gospel of the kingdom*. As previously seen, this gospel will be proclaimed throughout the earth by 144,000 Jews during the time described by verses nine through thirteen.

The ministry of these Jewish evangelists will thus occur during *the darkest hour of human history*. This proclamation of the gospel message to the Gentiles worldwide will occur during the reign of Antichrist, amidst all the turmoil, trouble, terror, and conflict within his kingdom; and, as well, it will occur during the time that Satan makes his last, desperate attempt, preceding the Messianic Era, *to destroy the nation of Israel*.

Then, a final attempt by Satan *to destroy this nation* will occur at the end of the Millennium (Rev. 20:7-9).

Wars, Followed by Unparalleled Famine

The man who had previously ridden forth on a white horse and then a red horse now appears on a black horse, depicting the result of his previous rides. That depicted by the black horse is *famine*, something naturally following in the aftermath of war.

This will follow in the aftermath of wars occurring during the first half of the Tribulation, and *famine* being brought to the forefront in connection with these wars. But the event which will really set things off in this and related respects is *the seventh head of the Beast breaking his covenant with Israel* (evidently at the time that he slays the two witnesses in Rev. 11:7).

At this time he will desecrate and destroy the Jewish Temple on the Temple Mount, destroy the city of Jerusalem, divide and seek to destroy the very land of Israel itself (treading it under foot, i.e., Gentile domination of the land), and then continue efforts to destroy the Jewish people from off the face of the earth (cf. Joel 3:2; Dan. 9:26; Matt. 24:15ff; Luke 21:20-24).

In short, *he will seek to DESTROY ANYTHING and EVERYTHING connected with the Jew — the people, the Temple, the city of Jerusalem, and the land in the Abrahamic Covenant itself*. This man will evidently know — at least the one on whose throne he will sit

has known for millenniums — that to remain on the throne, *the Jewish nation and everything connected with it MUST BE DESTROYED.*

Is it any wonder that *famine* is seen existing throughout the earth at this time!

In actuality, as seen in the text, the GREATEST famine in the history of the earth will grip the world at this time, for the simple reason that the GREATEST persecution in the history of the Jewish people will have befallen the nation.

And this famine will be in COMPETE keeping with the persecution and the God-established laws of the harvest, for man does NOT violate that which God has established and decreed without suffering the consequences.

(A person *ALWAYS* reaps what he sows, and he *ALWAYS* reaps more than he sows, with a period of time lying between the sowing and the reaping. A sown grain of wheat, over time, produces a stalk of wheat with many grains; a sown apple seed, over time, produces an apple tree with many apples, etc.

Everything, over time, reproduces “after his kind,” with that reproduced *ALWAYS* more than that which was sown [Gen. 1:11, 12; Gal. 6:7]. *These are God-established laws which CANNOT change.*

The man depicted by a rider on a white horse, then a red horse, then a black horse, and then a pale horse *WILL NOT be able to circumnavigate the laws of the harvest which God has established.*

This man will sow the wind, and he will reap the whirlwind [Hosea 8:7].)

The man riding the black horse is seen with a pair of balances in his hand, and the price is given for a specified amount of food. “A penny [a day’s wage when this was written]” would purchase “a measure [about a quart] of wheat” or “three measures of barley.”

That is to say, in that coming day, *it will cost a day’s wage for a minimal amount of food.* The thought appears to be that *life will be reduced to the barest of necessities — food to sustain life, and a fight for survival.*

The appearance of the man with a pair of balances, in connection with weighing and measuring food, would itself show *a scarcity of food* rather than *a plentiful supply.* Regardless of that in view (gold, silver, food, etc.), measures and weights are seen in Scripture in connection

with the thought of *scarcity*, not with the thought of *plenty* (cf. Lev. 26:25, 26; I Chron. 22:14; 28:14, 16, 17; John 3:34; Eph. 4:7).

The mention of two types of food — *wheat* and *barley* — would also show something about the scarcity of food in that coming day. Both are foods consumed by humans; but *wheat* is preferred, with *barley* appearing in less plenteous times (II Kings 4:42; John 6:9).

Aside from the preceding, *barley* during Solomon's day was used as food for horses (I Kings 4:28); and the Romans, at times, substituted *barley* for *wheat* as a form of military punishment among troops.

Then, after dealing with the preceding in verse five and the first part of verse six, that stated about events having to do with this famine closes with the expression, "hurt not the oil and the wine."

"Oil and wine" are seen in Scripture in connection with *blessings* (cf. Deut. 11:14; 28:51; II Chron. 2:10, 15). And it is that seen in connection with "oil and wine" (blessings) which was *taken from Israel because of their continued disobedience over centuries of time but will one day be restored to the nation following repentance* (cf. Joel 1:10; 2:19; 3:17ff).

In this respect, the expression at the end of that stated about the rider on the black horse, "hurt not the oil and the wine," could only be seen in a contextual respect as having to do with *God's dealings regarding Israel concerning limitations, with a view to the future*. That is to say, through the severity of this famine, along with all the other things occurring at this time, God will remain true to His Word and deliver His people out of this time, ultimately restoring to the nation that seen through the use of "oil and wine."

The matter will be similar to the account of God dealing with Satan in relation to Job. God gave *all that Job possessed* over into Satan's hands, with one exception — *Job's life* (Job 1:12; 2:6).

Satan then acted accordingly, trying to take Job down, seeking to make Job curse God to His face (Job 1:11; 2:7ff). Satan took *everything that Job possessed, including his family*, but could not succeed in that which he had sought to bring about.

In the end, Satan could not hurt "the oil and the wine." In the end, God restored Job and blessed him above measure, with a new family, new and greater possessions, and new-found happiness (Job. 42:12ff).

And the preceding, from a textual and contextual standpoint, could really be the only way that the expression, “hurt not the oil and the wine,” could be looked upon in Rev. 6:6. It could only have to do with God, during the Tribulation, bringing Israel (through famine, among other things) to a similar place as Job was brought (the loss of everything but life itself). Then, in the end, “the oil and the wine” will remain unhurt. *In the end, Israel will find herself blessed above measure, exactly as seen with Job in the end.*

The World Today, in That Coming Day

Evident from the times in which we live and that which can be seen occurring all around us (living at a time very near the end of the dispensation, with lawlessness, civil unrest, sexual deviance, etc. running rampant, and unrest in the Middle East existing on a scale heretofore unseen), *events occurring in the world today can only be, at least after some fashion, setting the stage for that which will be occurring when the Tribulation begins.*

And, as seen in that which Christ revealed to His disciples in the Olivet Discourse, *wars, famines, and pestilences (plagues, diseases)* are things which will mark the first part of the Tribulation (Matt. 24:7; Luke 21:11), with *famine* singled out as a major factor during the last half of the Tribulation. But, with famine of the nature which will exist in those days, other things — plagues, diseases, and all types of unrest — could only continue from the first half of the Tribulation and accompany the famine.

And the world is rapidly moving in this direction on both fronts — famine, with the accompanying plagues, diseases, and unrest.

Famine is already a major problem in certain parts of the world; and, with the passage of time, it can only increasingly become a major problem in other parts, ultimately worldwide.

An increase in food production during modern times has not kept pace with the increase in world population. Global population has doubled during about the past half century, and it is expected to double again during a comparable length of time in the future. With the passing of each day, about one-quarter million people are added to the about seven and one-half billion inhabitants of the earth.

(A doubling of the population is not a doubling of a previous number but a doubling of the current number, seen on an exponential scale.

That is, three billion doubling to six billion [near the current world population], six billion doubling to twelve billion [projected population in about another fifty years or so], twelve billion doubling to twenty-four billion [projected population in some 100 years or so], etc.

Of course, the time for this to occur on the projection does not exist. We are too near the end of the Man's Day. It has been given only to illustrate what has been occurring with the world's population in this exponential manner over the past 100 or so years and why *the world is increasingly finding itself with more and more problems, which will be brought to a head during the coming Tribulation.*)

Agriculture, along with a number of different things related to agriculture, could only top the list of problems which man is faced with today. And, as previously stated, *agriculture, over the years, has not kept pace with the population increase.* And other major problems exist which are either directly or indirectly related to agriculture.

For example, *supplies of fresh water and quality soil* — vitally necessary for agriculture — are both being depleted and/or polluted. Then there are *the natural resources* which are being depleted, some vitally necessary for the support of even human life itself. And the list could go on and on and on.

For years, water has been pumped from underground reservoirs much, much faster than it has been replenished (*e.g.*, water for farmland use pumped by thousands of wells from the Ogallala Aquifer lying beneath the surface of western Texas, western Kansas, and much of Nebraska forms one such usage), and wells are continually having to be dug deeper and deeper as the water levels continue to drop lower and lower (about 80 percent of water usage worldwide today is for agriculture alone).

And it is evident that water usage after this fashion can't continue indefinitely. Matters are already far beyond the point of no return; and though major changes are being worked on, proposed, and even worked out in some instances, the inevitable can only occur with the passage of time — an increasing non-availability of fresh water for crops which the world has to have, resulting in an increasing non-availability of food, resulting in increasing

unheard-of prices for the food that will be available, resulting in an increasing famine on a level heretofore unseen in the world.

Then, along with the preceding, there will be pestilences (plagues and diseases), along with the pollution of existing land and water. And, in the light of things occurring in the world today, it would take little imagination to see how numerous things already in place could very well lead into the first part of the Tribulation and then escalate, accompanying the corresponding famine, during the latter part of the Tribulation.

Super-strains of viruses have already appeared, some which cannot be controlled, due in no small part to the abuse of drugs to control diseases throughout past decades. Then there are current diseases such as AIDS, Ebola, etc.

When this is all put together, one has a very similar picture, if not a quite exact picture, of escalated conditions during the Tribulation following that seen occurring after the rider on the black horse makes his appearance. Whether or not present conditions as previously described will play major roles in how conditions will evolve and become during the Tribulation can, of course, not be stated for certain.

The matter has been presented in this manner only to show that *the world is quite ripe for that which Scripture states is about to occur*. That is to say, as previously seen, *conditions which could very well result in prophesied future conditions are currently in place*.

Then, something else needs to be considered. *Time is FAST running out*. As previously stated, *we are ALMOST at the end of Man's Day*. *We are ALMOST at that time when these prophesied events can only begin occurring*.

1) How Bad Will It Really Get?

During that future time, with famine (among other connected or related things) escalating and running rampant, exactly how bad will conditions get? The answer to that question, from a Biblical standpoint, is very simple:

God is going to allow conditions in that coming day — “the time of Jacob's trouble” (Jer. 30:7ff) — to get AS BAD AS IT TAKES to bring the Jewish people to the place of repentance.

That which happened in Europe during the reign of the Third

Reich — the extreme persecution of the Jews throughout Europe and the extermination of 6,000,000 in the death camps — wasn't enough to effect the nation's repentance. *WHAT will it take to bring about their repentance? WHAT will it take to bring this nation to the place where they will call upon the God of their fathers?*

It will take EXACTLY the things which the Word reveals are about to occur in the world — NOTHING LESS!

And THAT'S HOW BAD THINGS ARE GOING TO GET, with the persecuting nations of the earth caught up in this right along with Israel.

During the Tribulation, particularly during the last half, two-thirds of those forming the Jewish population of the earth will die (die because of hunger or accompanying plagues or diseases, or be slain at the hands of the Beast and those who do his bidding).

There are statements pertaining to all of this in a number of prophecies, but in two books, *two-thirds of the earth's Jewish population* is given; and in one book a division of the two-thirds is given, *showing part dying because of famine and pestilences and the other part dying, either directly or indirectly, at the hands of the Beast.*

Note the passage usually quoted pertaining to the two-thirds being slain, from Zechariah:

"And it shall come to pass, that in all the land [or, 'earth'], saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein.

And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: And they shall say, The Lord is my God" (13:8, 9).

Then note what Ezekiel has to say about the same matter, providing additional information:

"Thus saith the Lord God; This is Jerusalem: I have set it in the midst of the nations and countries that are round about her.

And she has changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about her: for they have refused my judgments and my statutes, they have not walked in them.

Therefore thus saith the Lord God; Because ye multiplied more than the nations that are round about you, and have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations that are round about you;

Therefore thus saith the Lord God; Behold, I, even I, am against thee, and will execute judgments in the midst of thee in the sight of the nations.

And I will do in thee that which I have not done, and wereunto I will not do any more the like, because of thine abominations [a statement which can place this during *only one time* — *during the future Tribulation*].

Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds.

Wherefore, as I live, saith the Lord God; Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I diminish thee; neither shall thine eye spare, neither will I have any pity.

A third part of thee shall die with the pestilence, and with the famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them.

Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted: and they shall know that I the Lord have spoken it in my zeal, when I have accomplished my fury in them" (5:5-13).

Note how bad things will become for the Jewish people, solely because of the famine and accompanying pestilence. And this could only exist among the nations as well, though not to the extent as it will be seen among the Jewish people.

The Gentiles will have access to at least some food, but similar conditions will *NOT* exist for the Jewish people. Conditions in the world for the Jewish people during the last half of the Tribulation *will become FAR, FAR worse than conditions became for them in Nazi Germany and much of the remainder of Europe immediately preceding and during WWII.*

The Jewish people during this time will *NOT* be able to purchase food; *NOR* will they be able to barter or sell their goods (Rev. 13:16, 17), with perhaps food in view.

This is the "why" of that stated in Matt. 25:31-46 — which has

to do with the Gentiles' treatment of the Jewish people during the Tribulation and that which will result when Christ returns and deals with these Gentiles on that basis.

Saved Gentiles at the end of the Tribulation will be judged *on one basis alone, with a position in the kingdom in view*. They will be judged *solely on the basis of their treatment of the Jewish people during the Tribulation*, which can only be in the realm of helping or not helping them in different fashions — providing or not providing food, shelter, necessities of life, etc.

This is also the “why” of that stated in verse ten of the previously quoted section of Scripture from Ezekiel chapter five. As seen in this verse, food will be so scarce in the camp of Israel in that coming day that cannibalism will exist. *Matters in this respect, as clearly stated in Scripture, will be brought to the place that even those in a family will slay and eat other members of that family.*

Inconceivable, Impossible? **HARDLY!** *NOT ONLY has this happened in history but Scripture clearly states that IT WILL happen again* — on a much broader scale — during a time in the immediate future when conditions will become so severe (famine, among other things) that, *apart from the Lord's intervention, the human race could NOT survive those days* (Matt. 24:22).

But Israel brought to the place of repentance through this persecution WILL effect the Lord's intervention once again in man's affairs.

During *Elijah and Elisha's day*, conditions surrounding famine became so severe that an ass' head and dove's dung were sold for pieces of silver; and, as well, there is an account of a mother killing and boiling her own son for food (II Kings 6:24-31).

And the Tribulation and time immediately following will, so to speak, *be Elijah and Elisha's day AGAIN*, when Elijah, with Moses, appears here on earth in the land of Israel during the first half of the Tribulation, and then accompanies Christ to the earth at the time of His return following the Tribulation.

And famine, of a similar type seen during his day in history will be seen again during his day yet future (cf. Lev. 26:29; Deut. 28:53-57).

Then the preceding is just part of a much larger picture. The death of two-thirds of the world's Jewish population would be about 9,000,000, as the Jewish population of the earth presently

stands. But what about the billions comprising the remainder of the earth's population? At least one-fourth of these individuals are going to die during or immediately following this time as well (cf. Rev. 6:8-10; 7:9, 13, 14; 9:18; 11:13; 13:7).

Why? How? Hunger, plagues, diseases would address part of the matter; judgments during the Tribulation would address other parts; mandatory Beast worship, taking his mark would address more...

And, as seen, many going through this time will not make it all the way through. Only the ones enduring until the end will be delivered out of this time (Matt. 24:13).

Inconceivable conditions will exist in that day (famine, plagues, diseases, cannibalism); the government of the earth will be of *an inconceivable form* (things seen terrorists groups such as Hamas and Al-Qaeda today could be no more than a forerunner or prelude to something far worse existing in that day); and the resulting carnage which will follow (consisting of over a billion people), as well, can only be looked upon in *an inconceivable fashion*.

In the Book of Genesis, during Joseph's day while in Egypt, there were seven years of plenty which were followed by seven years of famine. *And the years of famine became so severe that the preceding years of plenty were not even remembered* (Gen. 41:29-31, 53, 54).

And the preceding — a type of that about to occur, showing *two complete periods of time by the two sevens of years* — relates exactly how conditions presently exist in that which "Egypt" typifies, *in the world* (during the time of plenty), and how conditions will shortly become *in the world* (during the time of famine).

We're living during *the time of plenty*, but this time is about to end, with *the time of famine* to follow. *And the latter, in complete keeping with the type, will be so severe that the former will not even be remembered.*

You don't want to be here (a time which can't possibly be very far away)!

If *saved*, you won't be here. You will have been removed into the heavens, with ensuing events occurring there (the judgment seat of Christ and things beyond).

But, if *unsaved* at the time when the Church is removed, you will be here, with ensuing events as well (events as previously described).

2) Then, One Other Thing to Consider

As previously stated, the Church (all Christians—the living at that time, and the dead from throughout the dispensation, resurrected) *will be removed from the earth into the heavens preceding the Tribulation*; and Israel, along with the Gentile nations (billions of people, evidently from the times in which we live, people alive today), *are going to go through this time of unparalleled trouble, suffering, death...*

But think for a moment about the scene in the world once all Christians have been removed. In most countries, it will make little to no difference (*e.g.*, Moslem countries, or countries with only a sprinkling of Christians). But note a country such as the United States, where millions of Christians can be found working and heavily engaged in almost every conceivable type job. What's going to happen when the individuals holding all of these jobs, without any advance warning, are suddenly no longer here?

How long will the power stay up, the water keep running, the gasoline pumps keep working, the grocery stores remain open — and the list could go on and on — when key individuals in all these jobs are suddenly no longer here to provide service and help? Only one thing could possibly exist in much of the country, particularly in large cities, for at least a time — *Mass Chaos!*

Then, something else which needs to be considered in today's world is *the large numbers of Jihad, Sharia Law-minded Moslems who will be left in this country, supported by Middle East terrorists groups.*

And how will all of this possibly play into aiding or helping bring matters to pass in order to correspond with the manner Scripture describes matters existing in the world during this future time?

Of course, we can't know all the answers to these questions, but *the sudden removal of the multiplied millions of Christians in this country could only play a major part in what will undoubtedly be vast changes in existing conditions.* And this whole matter should be taken into account, as we move on to the rider on the pale horse in the next chapter.

As bad as conditions will become through events depicted by the rider on the black horse, it is the rider on the pale horse who will bring things to an apex, with the heavens finally opening and *a quite different Rider on a white horse than the one seen in Rev. 6:1, 2 comes forth to bring matters to an end (Rev. 19:11-21).*

8

Rider on the Pale Horse

DEATH AND HADES FOLLOWED HIM

“And when he had opened the fourth seal, I heard the voice of the fourth beast [‘living creature’] say, Come and see.

And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell [‘Hades’] followed with him. And power was given unto them over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and with the beasts of the earth” (Rev. 6:7, 8).

The rider on the pale horse brings matters to an apex. He is the one seen taking care of all the fallout resulting from the previous three riders coming forth, on the white, the red, and the black horses.

At least one-fourth of the population of the earth (above one and one-half billion by today’s count) will die as a result of that seen through the actions of the first three horsemen. And the fourth horseman, appearing last, with “Death and Hades [the place of the dead, the underworld]” following in his wake, is seen occupying the role of *the Grim Reaper in relation to the end result of the work of these preceding three horsemen—deception, a great sword, famine, pestilence.*

This man, as the fourth horseman, now reaps that which he had previously sown (*i.e.*, reaping his preceding work as he had come forth astride the first three horses, for *all four horsemen show successive stages of the work of the same person*).

And the God-established laws of the harvest, dependent on and governed by this man’s previous work — exactly commensurate with that which he had previously sown — *will necessitate that he reap not only that which he had previously sown but far more than he had sown.*

(One-fourth of the earth's population dying during this time could only be all-inclusive — *Jew and Gentile alike*.)

Though the earth's Jewish population is estimated to only be thirteen to fourteen million [about one-fifth of one percent of the earth's total population (which is about seven and one-half billion; it was "Japheth" who was to be *enlarged*, not "Shem" in Gen. 9:25-27; cf. Deut. 4:27; Jer. 30:11)], two-thirds of these Jews are going to die during the Tribulation — by today's count, some 9,000,000 [Ezek. 5:11-13; Zech. 13:8, 9].)

It is evident from that recorded in the Word that *famine*, accompanied by *plagues* and *diseases* — resulting from the actions of the one carrying the "great sword" — *will, with the passage of time, only become worse and worse*. Thus, those dying as a result of this man's actions *can also only increase with time*, with the world scene at the end of the Tribulation very much in line with that stated in Matt. 24:21, 22:

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

And except those days should be shortened, there should no flesh be saved; but for the elect's sake [Israel's sake] those days shall be shortened."

A Pale Horse

The word "pale" (v. 8), as seen in the KJV and NIV translations (et al.) is *not* a color. Rather, the word "pale" is used as a descriptive adjective to show *shades in a color (pale yellow, pale blue, etc.)*.

The NASB translators used "ashen," but that's not really a color either, though perhaps closer to being a color by calling attention to *ash* (which would normally have a gray or gray-black cast to it).

The word translated "pale" or "ashen" in the Greek text is *chloros*, and a number of words in the English language use the base or stem part of this word ("chlor...") to provide a base meaning for English words, such as chlorine, chlorox, chloroform, etc.

The word *chloros* means "green," which is the way it is used in the three other appearances of the word in the New Testament. This word is used in Mark 6:39 referring to green grass, and it is used in Rev. 8:7; 9:4 in the same respect — also referring to green grass, or any type green plant.

In the animal kingdom, one can find white, red, and black horses (color of the first three horses in Rev. 6, respectively); but one can't find a green horse, though that is the color which the Spirit of God moved John to use describing the color of this fourth and last horse.

And the fourth horse, described by the Greek word for "green [*chloros*]," is associated with *ALL which will have followed in the wake of the rider's previous actions* as he rode forth at successive times on the first three horses (*deception* [the rider on a white horse], *a great sword in his hand* [the rider on a red horse], *famine, plagues, diseases* [the rider on a black horse]). And the end result — *DEATH, the place which this man will take the world in seven years' time* — is described by the rider on a horse with *a very unnatural color, "a green horse."*

The use of the color "green" in the vegetable kingdom is one thing, but using this color in the animal kingdom is another matter entirely.

In the vegetable kingdom, "green" would show *a natural, soothing, or pleasing type color*; but in the animal kingdom, just the opposite would be true. *An unnatural, non-soothing, or non-pleasing type color* would be shown.

The use of "green" to describe the color of an animal would have to be thought of more in the sense of *pale green* or *ashen green*, not the same shade of green seen in the vegetable kingdom. The thought, contextually, would have to do with *a sickly color, or with death itself*.

Or, something even more in line with how the word is used to describe the color of the horse in Rev. 6:8, it could have to do with *the color of a sickly, plague-stricken person, or a corrupting body, with death and the place of the dead either awaiting their victim or having already claimed their victim*.

Note two sections of Scripture where the word "green" is used in a similar respect relative to God's instructions to the Israelites concerning leprosy among the people in the Old Testament:

"And if the plague be greenish or reddish in the garment, or in the skin, either in the wrap, or in the woof, or in anything of skin; it is a plague of leprosy, and shall be shewed unto the priest" (Lev. 13:49).

“And when ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession;

And he that owneth the house shall come and tell the priest...

Then the priest shall command that they empty the house, before the priest go into it to see the plague...

And he shall look on the plague, and, behold, if the plague be in the walls of the house with hollow strakes, greenish or reddish...

Then the priest shall go out of the house to the door of the house, and shut up the house seven days” (Lev. 14:34, 35a, 36a, 37a, 38).

Thus, as previously noted, the color “green” used relative to people or animals in Scripture simply cannot convey the same image or thought as this color does when used relative to grass, trees, or other type vegetation. In the vegetable kingdom, green is *a natural color*; with animals or humans, green is *an unnatural color*.

And, in this *unnatural respect*, as seen in the previously quoted Scriptures, *a greenish color* is used in connection with *leprosy* in the Old Testament, along with *a reddish color*.

Note the second horseman (riding a red horse). With the “great sword” which he wields, he begins matters which, in a more direct respect, lead into the way that they are seen in their final sense when the fourth horseman rides forth.

Then in this final respect, as seen, matters are depicted by *a sickly green color*, connected in the Old Testament with *leprosy*.

So, how does one describe the shade of green seen when the rider on the fourth and final horse appears? *The ONLY correct way would be to do it textually and contextually, from that set forth in Scripture, which, of course, is ALWAYS the ONLY correct way to deal with anything in Scripture.*

That is, *look into the face of that seen occurring in Scripture at this point — death itself — and see the skin color and condition of those who are either dying or have already died from famine, plagues, diseases, among other things — man or animal — and shade the color green in Rev. 6:8 with that which could only resultingly exist.*

Following the preceding, the guesswork can be avoided; doing it any other way can only result in guesswork.

A Covenant with Death, an Agreement with Sheol

“Because ye have said, We have made a covenant with death, and with Hell [*Sheol*] are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves” (Isa. 28:15).

The covenant which Israel will make with the rider on the white horse at the beginning of the Tribulation is referred to in Isa. 28:15 *in its true respect*, in complete keeping with that seen when the riders on the red and black horses come forth. Then, the whole of the matter is summed up and climaxed in that seen when the rider on the mal-nourished, plague-stricken, sickly green horse comes forth, with a statement exactly in keeping with this verse in Isaiah’s prophecy.

In Isa. 28:15, the Jewish people will have made a covenant with “death,” and the ratifying of this covenant is looked upon as the Jewish people being in agreement with “Hell [*Sheol*,’ the underworld, the place of the dead].”

In Rev. 6:7, 8, the results of this covenant and agreement are seen after exactly the same fashion. The name of the one making the covenant with Israel, as in Isaiah, is seen to be “Death,” with “Hell [*Hades*]” following in his wake.

(The Hebrew word *Sheol* [Isa. 28:15] and the Greek word *Hades* [Rev. 6:8] are corresponding words referring to the same place in their respective languages — *the underworld, the place of the dead.*)

1) Actions of the Jewish People, Past, Future

The Jewish people, making this covenant with the rider on the white horse, will be doing something very similar to that which their ancestors did 2,000 years earlier *by rejecting and calling for the crucifixion of their King, then pledging allegiance to a pagan Gentile king:*

“And it was the preparation of the passover, and about the sixth hour: and he [Pilate] saith unto the Jews, Behold your King!

But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, shall I crucify your King? The chief priests answered, We have no king but Caesar” (John 19:14, 15).

In that coming day, the Jewish people, having rejected the One Who came “in my [His] Father’s name,” will receive the one coming “in his own name” (John 5:43). Those having rejected “the love of the Truth, that they might be saved,” will be sent “strong delusion, that they should believe a [‘the’] lie” (II Thess. 2:9-12).

The Jewish people, believing the one coming in his own name, believing the lie, and making a covenant with this man, will associate themselves with *death, with the underworld*.

Thus, the Jewish people in that day will do something once again diametrically opposed to their calling, with dire consequences following.

Their calling has to do with *bringing life to a world associated with death and the underworld*. In that coming day though, making a covenant with the rider on the white horse, *they will not only find themselves separated from life but, as well, associated with death and the underworld*.

Their ancestors *completely disassociated themselves* from their calling 2,000 years ago, and the Jewish people in that coming day will do *exactly the same thing* through affiliating themselves with this man and his covenant.

The Psalmist has stated the correct position in this matter, or in any other matter, though it will be completely ignored in that coming day by the very nation which gave us this Word:

“I will lift up mine eyes unto the hills, from whence cometh my help.

My help cometh from the Lord, which made heaven and earth...” (Ps. 121:1, 2ff).

In that coming day, Israel — in a time of peril, in need of help — will completely ignore that stated in this Psalm (*cf.* Hos. 5:13). And, in so doing, *they will look to man, not to the Lord*.

And they will not look to just any man, resulting in just any action. Rather, *everything about the matter is not only very specific but deadly*. They will believe *the lie* and make a covenant with this man, which will be associated with *death and the place of the dead, the underworld*.

(For additional information concerning God’s view of this covenant, refer to Chapter IV in the author’s book, *O Sleeper! Arise, Call...!*)

In short, they, as their ancestors 2,000 years ago, will act in *a manner diametrically opposed to their calling*, a manner not only detrimental to the welfare of the Jewish nation but the Gentile nations as well.

And the Jewish people will pay dearly for their actions. *They will NOT ONLY reap that which they will have sown, BUT, in keeping with the God-established laws of the harvest, they will reap MORE, FAR MORE, than they will have sown.*

And the Gentile nations, because of their inseparable association with Israel and with Israel's actions in this respect, *will be caught up in this reaping as well*, passing through "the time of Jacob's trouble" right along with the Jewish people. *The Gentile nations will not only reap that which they will have sown but be caught up in that which Israel will have sown right along with the Jewish people.*

2) Power Was Given unto Them...

In Rev. 6:8, "power was given unto them [to *Death and Hades*] over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and with the beasts of the earth."

Thoughts of that resulting from the wielding of "the sword" — "hunger" and "death" (*famine, resulting in plagues, diseases, sickness in general, and then death*) — have been discussed in the previous chapter in this book (Ch. VII).

Then, the thought of "the beasts of the earth" having a part in the matter as well is seen at the end of this verse. And, conceivably, the thought of "beasts of the earth" could have a dual meaning; but, contextually, this doesn't appear to be the case.

The word translated "beasts" in Rev. 6:8 is a plural form of the Greek word *therion*, the same word used for the rider of all four horses in Rev. 11:7; 13:1, the one wielding the "great sword" as he rides forth on the second horse, or simply "sword" as seen when he comes forth on the fourth horse. And, except for his actions as they are previously seen in the verse ("to kill with the sword, and with hunger, and with death"), one could possibly see another reference to his actions and those with him at the end of the verse as well (*i.e.*, the actions of "the beasts of the earth [the actions of the Beast and the leaders of his ten-kingdom federation of nations]").

But, though the Book of Revelation does use similar figurative language quite extensively, looking at the concluding words in the verse after this fashion could evidently be no more than a secondary application, for death by these “Beasts” (the Beast and the leaders of his ten-kingdom confederacy [lesser Beasts]) has already been dealt with in the verse.

The reference is evidently to various types of *animals*, which will, as time goes by, become hungrier, wilder, more unpredictable, and more unmanageable.

And God’s warnings to His people, along very similar lines to that seen in Rev. 6:18, appear quite often in His dealings with the Jewish people in the Old Testament:

“And if ye walk contrary unto me, and will not harken unto me; I will bring seven times more plagues upon you according to your sins [not necessarily just ‘seven times’ (a complete number), but *an indefinite number of times, completely commensurate with their sins*].

I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your highways shall be desolate” (Lev. 26:21, 22).

“But Jeshurun [a surname used for Israel (Deut. 33:5, 26; Isa. 44:2)] waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation.

They provoked him [Israel provoked God] to jealousy with strange gods, with abominations provoked they him to anger.

They sacrificed unto demons, not to God; to gods whom they knew not, to new gods that came newly up, whom your father feared not...

They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust” (Deut. 32:15-17, 24).

“O Lord, are not thine eyes upon the truth? Thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.

Therefore I said, Surely these are poor; they are foolish: for they know not the way of the Lord, nor the judgment of their God...

Wherefore a lion out of the forest shall slay them, and a wolf of the

evening shall spoil them, a leopard shall watch over their cities: everyone that goeth out thence shall be torn to pieces: because their transgressions are many, and their backslidings are increased" (Jer. 5:3, 4, 6).

These are the people who, at the beginning of the Tribulation, are going to make a covenant with the rider on the white horse, the one who will have deceived them through the use of all types of underhanded and deceptive means (Dan. 11:21ff; II Thess. 2:9, 10). And with their spiritual senses lacking to the point of being non-existent in their unbelieving and unrepentant state, along with probable existing conditions at that time of a nature which will, from a humanistic point of view, appear to necessitate something of this nature being done, is it any wonder that the Jewish people will make such a covenant with this man — "a covenant with death," an "agreement with Hell [*Sheol*]"?

Then there is the matter of the Jewish people, because they had rejected the Truth (their Messiah, at the time of His first coming), being sent *strong delusion*, that they might believe the lie (the Beast, with his deceptive ways). Not having received the former, they will be left to receive the latter (John 5:43; II Thess. 2:10-12).

With the ratifying of this covenant, part and parcel with the rider on the white horse coming forth, time will once again begin in Daniel's Seventy-Week prophecy. And it will be during this time — during the seven unfulfilled years to complete Daniel's prophecy — that God will use the actions of the man whom the Jewish people will receive to bring His people to the place of repentance.

God will use the actions of the most deceptive and scheming man the world will have ever known to bring His people to the end of themselves — a man whom Scripture refers to as "the Beast," a man to whom Satan will give "his power, and his seat [*throne*'], and great authority" (Rev. 13:1, 2), a man who will practice anti-Semitism to a degree never before seen on the earth, a man who will seek to destroy the Jewish people and everything connected with the Jew from off the face of the earth.

This man will seek to do to the Jewish people that which God, millenniums ago, did to the Amalekites because of that which they had done — *blot them completely out of existence* (Ex. 17:14).

The Amalekites were the first of the nations to war against Israel after the Jewish people had come out of Egypt; and, because of that which the Amalekites had done, God, appointing His people as the executioners, *literally blotted this nation out of existence.*

Archaeologists today cannot find a trace of this once-mighty nation. The Amalekite nation exists on *the pages of Scripture alone.*

And doing away with Israel and anything connected with Israel to the extent seen in that which God did to the Amalekites is *EXACTLY what this man will seek to do.*

This is the man whom God will use to effect conditions of a nature on earth as described in Rev. 6:1-8, along with the commentary on these eight verses in following verses and chapters in the book, as well as numerous other places in both Testaments. God will use the most heinous man — *heinous in about EVERY conceivable way* — that the world has ever known to effect conditions of a nature never before seen on the earth, leaving the Jewish people without a choice other than to call upon the God of their fathers for deliverance.

God, so to speak, is going to pull out all stops. *WHY?* The answer is simple. *It is all because of His plans and purposes regarding Israel.*

EVERYTHING revolves around Israel, the nation God called into existence to be the channel through which He would bless all the other nations. And UNTIL Israel is brought to the place of repentance, EVERYTHING regarding God's ultimate plans for Israel and the nations remains on hold.

But things are ABOUT to change. God is ABOUT to step into man's affairs once again.

And, through His omniscient, sovereign control of all things, God is going to use the man previously described to bring His plans and purposes regarding Israel and the nations to pass.

The Covenant with Death, Disannulled The Agreement with Sheol, Not to Stand

“Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation: he that believeth shall not make haste.

Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

And your covenant with death shall be disannulled, and your agreement with Hell [*Sheol*] shall not stand..." (Isa. 28:16-18a).

After Israel pays the price for transgressions extending throughout 3,500 years of Jewish history, after Israel reaps that which will have been sown, the whole of the matter will be turned around, done away with. *But this will not occur until...*

ONE THING stands in the way of God stepping in and acting in this respect relative to Israel. The nation MUST turn back to the God of their fathers. The nation MUST repent. The Jewish people MUST change their minds, turn from ways contrary to the Lord's commandments, turn to the Lord, and follow in the ways which the Lord has laid down for them to follow — exactly as seen in the typology of Jonah.

When the Jewish people do this, God will "hear from heaven, forgive their sin, and heal their land" (II Chron. 7:14; cf. Lev. 26:40-42).

But UNTIL THEN, the Jewish people have only ONE set of inseparably related circumstances awaiting them — curses instead of blessings, unrest instead of rest, enmity instead of friendship, war instead of peace, wishing it were night instead of day, wishing it were day instead of night (Lev. 26:14-39; Deut. 28:15-68).

The Jewish people in their present state are *wanderers in a strange land*. They are people *without a home*. They are a people separate from the nations *without a country of their own (aside from the remnant in the land, about to be uprooted)*. They are a people *out of place in practically every conceivable way*.

But ONE simple act on the nation's part can change all of this. ONE simple act can reverse everything.

And *THAT* is what the Tribulation, "the time of Jacob's trouble," is all about. *This time is ABOUT bringing the nation's present state of affairs into such anguish — inconceivable suffering and death within their present state of affairs — that the nation will be left without a place to turn other than to cry out to the God of their fathers.*

THEN, and ONLY THEN, will God act with respect to effecting a

change. The WHOLE of the matter is ALL conditioned on bringing the Jewish people to the end of themselves.

This is seen time after time after time throughout Moses, the Psalms, and the Prophets (e.g., Lev. 26:1ff; Deut. 28:1ff; Ps. 83:1ff; 126:1ff; 137:1ff; Isa. 1:2-2:5; Ezek. 36:17ff). And this is seen not only in direct statements but in the numerous types and signs (e.g., Gen. 21-25; Ex. 3:2ff; Dan. 3:19ff; 6:16ff; Jonah 1-3).

This ONE THING is SO PREVALENT in Scripture that it is a wonder anyone misses it; but numerous Christians seem to do just that!

1) A Problem, but Not Really a Problem

Within Christendom today, when it comes to the things taught about Israel, one can find *some semblance of almost every type ism or false teaching under the sun* — extending from God being through with Israel (the Church seen replacing Israel in God's plans and purposes) to God presently restoring the Jewish people to their land in accordance with either part or all of His numerous promises in the Old Testament to do so (i.e., the present Israeli nation in the Middle East seen to be the result of God's past and continuing restoration work today).

Either of these ideologies, from a Scriptural standpoint, could only be looked upon as very detrimental to any sound Biblical teaching on the subject.

The former would have God doing away with the one nation around which all of His plans and purposes center.

The latter would have God doing something which He has specifically stated that He would not do (i.e., remove Israel from the nations, where He had driven them because of their disobedience, PRIOR to repentance [PRIOR to bringing to pass that which He drove them there to effect]).

Both of the preceding ideologies are very widely held and taught in Christendom today, though both are so shot through and through with error that neither is really worth spending time discussing.

Then, again, spending time discussing error is not the way to study Scripture anyway. *Error can take any number of forms, and a person doesn't really need to know any of the various forms which error takes. The person though does need to study and know ONE thing, which takes only ONE form...*

That which the person does need to study and know is *the Truth, found in the Word alone.*

Note Isa. 8:20 in this respect:

“To the Law and to the Testimony: if they speak not according to this Word, it is because there is no light in them [or, ‘no dawn to them’].”

That sounds plain enough! And it not only sounds plain enough, it is plain enough!

The Hebrew language has a way of often repeating the same statement or truth in different words, allowing the text to say the same thing twice. The opening part of Isa. 8:20 is a case in point. Both “Law” and “Testimony” point to the same thing, *the complete Word* (the O.T. at the time Isaiah was written, but including the N.T. as well today, for there is *nothing* in the New that cannot be found after some fashion in the Old).

And everything with the Lord in His Word is either black or white; there is no gray area in the Word (*e.g.*, one is either for or against the Lord, he either gathers or scatters; in between actions of any type, within the confines of the Word, *do not exist* [*cf.* Matt. 12:30; Luke 11:23]).

Thus, study the Truth, and study the Truth after the manner in which God has laid it out in His Word. And, if one does that, coming into a knowledge of this Word, it will matter little what typeism or false teaching appears. It will be looked upon and dealt with in the light of the Truth, the Word, wherein no error exists.

2) *Deriving Scriptural Clarity on That Being Taught*

To provide a clear example of the preceding, let’s look “to the Law and to the Testimony,” ignoring that which man may have to say about the matter and see how the Word will shed light on one of the two major false teachings previously mentioned, apart from even knowing anything about the false teaching.

Solomon, in his prayer at the time of the dedication of the Temple (II Chron. 6:12ff), dealt rather extensively with that which Israel, if the nation departs from God’s precepts, *MUST do PRIOR to God acting on their behalf— PRIOR to God sending a Deliverer, restoring them to the land, and providing healing for both the nation and their land.*

Israel, should they go astray (which they have done), *MUST* do that which God stated in His response to Solomon's request in his prayer ("humble themselves, and pray, and seek my face, and turn from their wicked ways"). *THEN, and ONLY THEN, would God hear the cry of His people and act* ("then [WHEN they have done that previously stated] will I hear from heaven, and will forgive their sin, and will heal their land" [II Chron. 7:12-14; cf. Deut. 30:1-3; II Chron. 6:24-27, 38]).

Now, knowing what the Word has to say about the reason for Israel's dispersion and that which Israel *MUST* do prior to the nation's restoration, note how simple matters become to ascertain the truthfulness or non-truthfulness of that being taught when this is dealt with in Christian circles today. As previously stated, it is widely taught in Christian circles today that the Jews presently in the land of Israel (some 6,000,000) form God's beginning and continuing work (an on-going work) of restoring the Jewish people to their land, in accordance with either part or all His numerous Old Testament promises to one day regather them, placing them back in the land.

Is this teaching correct? Note something about the Jewish presence in the land today. The Jews presently in the land are there in unbelief; they have returned under a Zionist movement prior to the nation's repentance.

But what does "the Law" and "the Testimony" say about this?

Note again Solomon's prayer, along with the numerous related Scriptures in both Testaments. God has driven His people out among the Gentile nations *to effect repentance*, and He clearly states that He will remove them from the nations *ONLY following repentance*.

Further, when God restores His people in accordance with His numerous Old Testament promises to do so, *the Jewish people will NEVER be uprooted from their land again* (Ezek. 37:21-28; 39:25-29; Joel 2:27; 3:17-21; Amos 9:13-15). But the remnant present in the land *WILL BE uprooted in the middle of the Tribulation* by the actions of the rider on the red horse (Matt. 24:15ff; Rev. 6:3, 4).

Then, further yet, the time seen in Scripture when God will restore His people to their land occurs following the Tribulation, not before the Tribulation (Matt. 24:29-31). And this, of course, is perfectly in line with the purpose for that which will occur relative to Israel during the Tribulation.

Also note the typology of Gen. 28:15-31:3. *The heavens are CLOSED concerning God dealing with Israel in this respect today.*

In short, according to the latter part of Isa. 8:20, the teaching that God is presently restoring the Jewish people to their land in accordance with His many promises *has "no light" connected with it, for such a teaching is not according to "the Law" and "the Testimony."*

And that's the way anything being taught or anything which has been taught is to be dealt with.

If it is being taught correctly, it *MUST* be according to "the Law" and "the Testimony." The individual *MUST* proclaim the Word, not what he thinks, *but what the Word states* (II Tim. 4:2).

Thus, if something taught is to be seen *as Truth, that taught in Scripture*, it *MUST* be in accordance with "the Law" and "the Testimony." *If it is out of line with this Word, then it is associated with error, not truth. It is associated with darkness, not light.*

Again, there is no middle ground; it has to be one or the other.

3) Conditions Following Israel's Repentance

During the Tribulation, the Jewish people will be bound by a covenant associated with *death and the place of the dead, the underworld*. During this time, they will be associated with a man who will have deceived them, as one who could lend aid, help them. This man though will prove to be the worst enemy that the Jews will have ever seen in the 3,500-year history of the nation.

This is the man who will be directly responsible for the death of over one and one-half billion people, which will include most of the earth's Jewish population, through his efforts to remove from the face of the earth anything and everything associated with the Jewish people.

But this is also the man whom God will use in *a completely opposite respect*. And, in God's omniscient, sovereign control of all things, this man will be unable to do anything at all about God's control over his actions as he goes about seeking to destroy the very people who, in the end, will bring about his destruction.

God will use the actions of this man to force Israel into a position where the Jewish people will be left without a choice other than to call upon the God of their fathers for help. And when the Jewish people do this, *the God of Israel will respond.*

At that time, the things seen when the fifth and sixth seals of the seven-sealed scroll are broken provide a graphic description of conditions which will exist when the rider on the pale, sickly green horse makes his appearance.

When the fifth seal is broken, deceased individuals are seen crying out unto the Lord in “a loud voice,” asking how much longer are the existing conditions upon the earth going to be allowed to continue, seemingly unchecked. And they are told *to rest* “for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled” (6:9-11).

Those echoing this cry would be only a part of the multitudes slain during this time (only part of the numbers exceeding one and one-half billion), for only the slain among the saved are in view when the fifth seal is broken.

And the answer to the question asked — “How much longer...?” — can be easily answered: “*UNTIL Israel repents!*”

The subsequent breaking of the sixth seal shows how the government of the earth will exist near or at this time. The breaking of this seal shows the government of the earth at the time of Christ’s return, which will follow Israel being brought to the place of repentance.

That seen when this seal is broken depicts *a complete breakdown of the whole of the matter — the government of the earth and that connected with the government*. The fabric holding the system together unravels, apparently quite rapidly. *Disorder, in that day, will reign supreme.*

And when everything unravels and disorder reigns supreme, the place occupied by those on the earth will come into view. *ALL* — “the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man” (v. 15a) — *will be affected by this total collapse of the government and ALL the things which appertain thereunto, resulting in utter chaos.*

Then, the breaking of the seventh seal reveals things which will occur immediately following Christ’s return, seen in the corresponding seven trumpet and seven vial judgments (both dealing with the same judgments, seen from two different perspectives), bringing matters to *a full and complete end.*

When the seventh angel sounds his trumpet, *time in relation to Man’s Day* will be over, *the mystery of God* will be brought to

completion, and *the kingdom of this world* will have become that “of our Lord, and of his Christ” (Rev. 11:15-19)

Then, the same scene is dealt with from a different perspective in the pouring out of the seventh vial. When an angel pours this vial “into the air,” *a loud voice* will come out of the temple in heaven, saying, “It is done [a perfect tense verb in the Greek text, indicating *action completed in past time and existing during present time in a finished state*]” (Rev. 16:17-21).

The full measure of God’s judgment will have fallen upon the final form of the kingdom of Babylon; and the full revelation of God (Rev. 10:7), made known through a full revelation of the Son (Rev. 1:1), will be realized at this point.

Israel will have previously been brought to the place of repentance and belief, *the inheritance* will have been fully redeemed, and *the kingdom* will have become that “of our Lord, and of his Christ.”

(For additional information on the breaking of the fifth, sixth, and seventh seals of the seven-sealed scroll, refer to Chs. XIV-XVIII in the author’s book, *The Time of the End*.)

A rainbow appears in connection with a mighty angel at this time, evidently referencing the actions of God’s Son. Clothed with a “cloud” (evidently *the Glory of God*), *this individual will place one foot on the sea, the other on the land, and then hold the opened scroll — with all seven seals broken and all the judgments brought to pass — up toward heaven for the Father to see (showing total control and a completed redemption of the inheritance [10:1-6; cf. Ps. 110:1ff])*.

A rainbow is seen two times in the Book of Revelation (4:3; 10:1). The rainbow, as first seen in Scripture in Gen. 9:13-16, appeared *following the storm*. And the rainbow is used after a similar manner, in relation to *judgment*, in the Book of Revelation. It is seen surrounding God’s throne in chapter four in connection with *a past judgment of Christians* (chs. 1-3); and it is seen in chapter ten in connection with *a past judgment as well*.

In both instances, *judgment will be over*. Through the first judgment, *the bride* will have been made known (chs. 1-3); and, through the second judgment, *Israel* will have been brought to the place of repentance, *the inheritance* will have been redeemed,

Israel will have been restored as the wife of Jehovah, and *the bride* will have become the Lamb's wife (John 2:1-11; Rev. 6:1-19:21).

God will then make "a new covenant with the house of Israel" (Jer. 31:31-33; Ezek. 36:24-31), disannulling their previous covenant with "Death," their agreement with "Hell [*Sheol*]."

Everything will then be reversed, the curse will be lifted, and peace will prevail.

Note the description of these days in Isaiah and Ezekiel:

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den.

They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:6-9).

"For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out...

And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd.

And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it.

And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.

And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing" (Ezek. 34:11, 23-26).

These days are coming. But before that time, *Israel and the nations are going to have to pass through the darkest time in man's 6,000-year history.* And, aside from effecting the inseparably related redemption of the inheritance and the two previously mentioned marriages (God and Israel, Christ and His bride), this will occur for *ONE central purpose alone: to effect Israel's repentance.*

9

Rider with the Armies of Heaven

A SHARP SICKLE IN HIS HAND

“And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of almighty God.

And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves unto the supper of the great God;

That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh" (Rev. 19:11-21).

At the end of the Tribulation — *AFTER Israel, through the judgments of the Tribulation, has been brought to the place of repentance — the heavens will open, and Christ will return to the earth* (Rev. 6:12-17; 14:14-20; 17:1-19:11ff).

God, at this time, having heard Israel's cry unto Him, *will remember His covenant with Abraham, Isaac, and Jacob* (Ex. 2:23ff). *ONLY THEN will God's action in this respect be seen. ONLY THEN will God send the Deliverer Whom the nation rejected and crucified 2,000 years earlier.*

These things will occur following 2,600 years of Gentile dominance, following 2,600 years of the Gentiles holding the sceptre. These things will occur following blessings being withheld from the nations throughout all of these years *because of Israel's PRIOR and CONTINUED disobedience* (a disobedience which had previously extended over centuries of time preceding these 2,600 years — over 800 years of time, extending from the beginning of the theocracy during Moses' day to the end of the theocracy during Nebuchadnezzar's day [from about 1444 B.C. to about 586 B.C.]).

In Nebuchadnezzar's day, the sceptre was taken from the one whose right it is to rule — *God's firstborn son, the nation of Israel* (Ex. 4:22, 23) — and given to *the Gentiles*. And, at the same time, *Israel was driven out among the Gentiles to effect repentance through persecution at the hands of the Gentiles, with a view to the restoration of the Jewish people and the theocracy.*

In a respect, somewhat of an *irony* exists in God choosing persecution at the hands of the Gentile nations to effect Israel's repentance.

Because of Israel's disobedience, being uprooted from her land, and dispersed among the nations, blessings have been/are being withheld from these same nations among whom Israel has found

herself throughout centuries of time. That is to say, *the channel through whom God has decreed that blessings are to flow (Israel) has been removed from the place which the nation MUST occupy for these blessings to flow (the land of Israel) and has been scattered among those to whom blessings were to flow (the nations).*

And, in reality, *the ONLY way to turn this around, so that the nations can be blessed through Israel, is for the nations to intensify their persecution of the Jewish people to the point that Israel will repent, resulting in a converted and restored nation, through whom blessings CAN flow.*

But though the nations are destined to do just this, WOE to those nations which do (Gen. 12:1-3).

Thus, within this overall scenario, one could undoubtedly find a reason for the existing innate dislike and/or hatred which Gentiles often have for and exhibit toward the Jews, though the Gentiles couldn't possibly understand or know anything about the "why" of innate feelings of this nature which they might possess.

The nations dislike Israel, but they don't know *WHY*; *they just know that they do.* Israel, in her present state of unbelief, does not know *WHY* they are disliked by the nations; *they just know that they are.*

It is because of *the identity of the Jewish people, the place which they presently occupy, and the place which they are about to occupy* that Gentile persecution of the Jewish people comes into view and will be worked out *in God's WAY and TIME.*

Israel is God's firstborn son (Ex. 4:22, 23), the one whom God called into existence to exercise the rights of primogeniture — the one ruling the household (those on the earth), under and for the Father; the one exercising the priestly functions of the family, the one through whom blessings are to flow, also under and for the Father; and the one receiving a double portion of all the Father's goods, heavenly and earthly dominion.

Thus, in relation to the nation's position as God's firstborn son, *Israel, during the present time, is completely out of place.* Israel not only finds herself removed from her land and scattered among the Gentile nations but these same nations hold the sceptre.

ALL of this has persisted for some 2,600 years, accounting for *ALL* of the anti-Semitism and persecution of the Jewish people by the Gentiles down through the years, etc.

But it is ALL about to come to a head and be worked out.

That's a central reason for *ALL* the things prophesied to occur during the Tribulation. The extreme judgments of the Tribulation will be *God's way of ultimately effecting Israel's repentance*; and the timing on God's clock in this respect is *about to strike midnight*.

Those from whom blessings have been withheld because God drove His son out among them *to effect repentance at their hands (the Gentiles) are ABOUT TO render the type persecution which will bring this repentance about. THEN, after God uses the Gentile nations in this respect, He will judge these same nations because of that which they will have done (cf. Gen. 12:1-3; Zech. 1:14, 15)*.

(The entire history of Israel, leading into and including that future day when Christ returns, is seen in Old Testament typology time after time in the Book of Judges. Accounts in this book, time after time, relate not only that which has occurred and is continuing to occur but also *that which is about to be brought to an apex and concluded in a climactic respect through the judgments brought to pass by the breaking of the seals of the seven-sealed scroll in Revelation chapter five*.

The entire history of and future for Israel, beginning with Moses leading the people out of Egypt and continuing throughout the remainder of Man's Day, can be summed up in *four words*:

1. *Disobedience.*
2. *Judgment.*
3. *Repentance.*
4. *Deliverance.*

In the Book of Judges, time after time, over given periods of time, the Jewish people are seen responding to God's previously given commandments through Moses. And the people, during these different times, always followed the same pattern relative to these commandments. There was always *disobedience* to that which God had commanded, and *judgment* would then follow *through God using the surrounding Gentile nations to subjugate and persecute His people*. God's use of the surrounding nations in this respect was to effect *repentance*; and, following repentance, God would send a *deliverer* to lead His people out of the position and circumstances in which they found themselves.

This cycle was repeated time after time during the days of the judges [cf. Judges 2:16-19; 3:7-15; 4:1-4; 6:1-14; 10:6-18; 11:1ff; 13:1ff], establishing a number of types, *all following exactly the same pattern*.

Then, the antitype to which all these types point began over two and one-half millenniums ago, at the time of the Assyrian and Babylonian captivities [about 722 and 605 B.C. respectively]. And the culmination of the matter — *a bringing to an apex and the completion of the cycle to which all of the types in Judges point* — is almost upon us. We are VERY, VERY near the end of Man's 6,000-year Day.)

The Heavens Opened

There are several references in the New Testament *to heaven, or the heavens, being opened*.

The heavens were opened at the time of Jesus' baptism, with the Spirit descending upon Him and God announcing, "This is my beloved Son, in whom I am well pleased" (Matt. 3:16, 17; Luke 3:21, 22; cf. Matt. 17:5).

Then John 1:51, a Messianic passage, points to a future day when *the heavens will be opened* to provide angelic ministry in relation to Christ's rule over the earth (cf. Gen. 28:12-14), a rule alluded to by God's announcement concerning His Son at the time of His baptism ("Sonship" implies *rulership* [Sons alone rule in God's kingdom], with Christ, God's Son, having been born "King of the Jews" [Matt. 2:2]).

The heavens are seen opened two times in the Book of Acts — at the time of Stephen's stoning (7:56), and again when a vessel was let down from heaven to teach Peter a lesson concerning God's message being carried to the Gentiles (10:1 ff).

Then *the heavens are seen opened or alluded to being opened a number of times* in the Book of Revelation. The first time pictures *a door opened in heaven* (1:10; ref. the same scene repeated in 4:1), dealing with the removal of Christians preceding the Tribulation. And there are various references of this nature in verses such as 6:14-17; 10:1; 11:12; 12:5; 14:14. Then, the last of these references is seen in 19:11 where *the heavens are opened* to allow Christ, accompanied by angels, along with Moses and Elijah, to return to the earth (with this same scene dealt with after other fashions in two of the preceding references [6:14-17; 14:14ff]).

Then, two references from the preceding two paragraphs parallel one another in a respect, though separated in time by about

2,000 years — Acts 7:56 and Rev. 19:11 (also, again, 6:14-17 and 14:14ff set forth the same scene after different fashions).

In the former reference, Stephen had just finished a lengthy message to the religious leaders in Israel — an address before the council, with Israel’s high priest present (6:15; 7:1). Stephen had dealt with central parts of the history of Israel extending from Abraham to the present time, covering 2,000 years of history (7:2-50).

He then called their attention to that which had occurred down through the years, climaxed by recent events (7:51, 52).

The Jewish people over the years, covering centuries of time, had rejected, persecuted, and slain the Prophets which had been sent unto them. And now, in a climactic act, they had done the same thing to God’s Son (*cf.* Matt. 21:33-39; 23:34-37; Acts 2:23, 36; 3:14, 15).

Stephen’s message was proclaimed very early in the re-offer of the kingdom to Israel, and this message brought matters to a *climactic point*. *Stephen’s message, which dealt solely with the recorded Word as it pertained to the living Word, was SO POWERFUL that, at the conclusion of this message, the heavens were opened.* And God’s Son, referred to in the passage as “the Son of man” (a Messianic title [*cf.* Ps. 8:4-6; Dan. 7:13, 14; Acts 7:55, 56]), was seen *standing at God’s right hand*.

In the light of related Scripture, the picture is self-explanatory. The religious leaders in Israel had been brought to a decisive place in the re-offer of the kingdom to Israel. *They could ONLY do one of two things. There was no alternate. They could EITHER receive the message being proclaimed OR they could reject this message.*

Receiving the message would result in ultimate blessings for Israel and the nations; *rejecting the message* would result in exactly the opposite — ultimate dire consequences for Israel and the nations.

Receiving the message, the religious leaders would call for national repentance on Israel’s part, God would send the Deliverer (His Son) following Israel’s repentance, and the kingdom would then be restored to Israel.

Note that similar messages had previously been delivered by Peter to individuals in Jerusalem from “every nation under heaven” (Acts 2:14-40) and later to Jews at and near the Temple following a miraculous sign (Acts 3:12-26; also see Acts 4:1-12; 5:12-33).

But, *rejecting the message*, there would be no national repentance. The heavens would close, “the Son of man” would sit back down at His Father’s right hand (Ps. 110:1; Acts 2:34, 35), the Jewish people would continue in their sins, and the dispensation which had begun on the day of Pentecost in Acts chapter two would be allowed to run its course.

These Jewish religious leaders chose the latter. *They REJECTED the message*; and, as the Jewish people had previously done with the Prophets, and last of all with their Messiah, *they SLEW the messenger* (vv. 57-60).

Thus, these religious leaders (and, consequently, the nation at large) remained in an unrepentant state, a state in which they would continue.

The heavens could then ONLY close and remain closed until Israel did repent, with resulting dire consequences for Israel and the nations during the interim, which are about to reach an unprecedented apex.

(Because of Israel’s position as God’s firstborn son — possessing the rights of primogeniture among the nations of the earth — that which occurred, particularly during the first seven chapters of Acts, had *FAR-REACHING ramifications*. Events in Acts chapter seven form *a major turning point* in the re-offer of the kingdom to Israel, as events in Matthew chapter twelve had formed *a major turning point* in the original offer of the kingdom to Israel.

In the original offer of the kingdom, Israel’s rejection of the message and the Messenger was brought to a climactic point through events in Matthew chapter twelve [centrally by attributing Christ’s miraculous works to Satanic powers]. Beyond this time in Matthew, though the offer of the kingdom remained open, matters were markedly different. And this difference began with Christ, *the same day*, going “out of the house” [a reference to *the house of Israel*] and down “by the seaside” [a reference to *the Gentiles*] in Matt. 13:1.

In the re-offer of the kingdom, EXACTLY the same thing is seen through events in Acts chapter seven. Beyond this time in Acts, though the re-offer of the kingdom continued, matters were markedly different. And this difference began with the introduction of *Paul* [referred to by his Hebrew name, “Saul”] immediately before Stephen was stoned [vv. 57-60].

Paul, following his conversion, became *the apostle to the Gentiles* [Acts 9:15, 16; 26:16-18; Gal. 2:7]. Thus, through concluding events in Acts chapter seven, exactly as previously seen immediately following events in Matthew chapter twelve, *the Gentiles* are brought into full view.

In both the offer and the re-offer of the kingdom, the direction which Israel would take [rejection] was, for all practical purposes, set at these two times [events in Matthew chapter twelve and Acts chapter seven]. Thus, exactly as the events of Matthew chapter twelve established a base for the course which Middle East history and the history of the world at large would take [the removal of the kingdom from Israel, the Cross, and the bringing into existence of the Church to be the recipient of that which had been taken from Israel (Matt. 16:18, 21; 21:43)], so it is with events in Acts chapter seven.

Events in this chapter establish *a base* for the course which Middle East history and the history of the world at large would take for the next 2,000 years. *Blessings for Israel and the Gentile nations would be withheld, the nations would continue holding the sceptre, and conditions among Israel and the nations in the Middle East could ONLY deteriorate.*

AS A RESULT, 2,000 years later, Israel finds herself at the CENTER of a turmoil among the nations, CENTERED in the Middle East but WORLD-WIDE in scope — a turmoil which WILL ultimately tumble completely out of control [ref. Chs. I-III in this book].

According to Scripture, this situation will one day become so DIRE that Divine intervention will be the ONLY thing that will save both Israel and the nations:

“And except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened” (Matt. 24:22).

As seen earlier in this book, *a situation of THIS nature* is what Scripture reveals that it will take to bring Israel to the place of repentance — the repentance called for in the Old Testament, the gospel accounts and the Book of Acts. And God, yet future, will bring Israel and the nations through that which lies just ahead [the Great Tribulation] *for THIS very purpose — to bring about Israel’s repentance [ref. the author’s books, O Sleeper! Arise, Call...! and Never Again! or Yes, Again!].*

The time when *the heavens will open once again in relation to that seen by the opened heavens in Acts 7:56* is not seen again in Scripture until Rev. 19:11ff (or, 6:14-17; 14:14ff) — after Israel has been brought to the place of repentance (Lev. 26:40-42; II Chron. 7:12-14) and after the marriage festivities in heaven (Rev. 19:7-9), anticipating the national conversion of Israel, the destruction of the harlot, and the restoration of the Jewish people to their land in a restored theocracy (Gen. 31:1-3; Ezek. 36:17-38; 37:21-28; 39:25-27; Rev. 17:1-19:6).

Israel will have been brought to the place of repentance through the judgments of the Tribulation, the kingdom will have been delivered to the Son by the Father (Dan. 7:13, 14; Rev. 11:15ff), and *Christ will then return through an opened heaven as “King of kings, and Lord of lords,” to complete His dealings with Israel and the nations prior to His reign.*

“Israel” is the KEY. And more particularly, in relation to the subject at hand, the ONE act by Israel which will turn the key in the lock and open the door is the nation’s repentance.

UNTIL Israel repents, the nation will be left without a Deliverer; but WHEN Israel does repent, God, remaining true to His Word, in complete accord with ALL of the types (e.g., ref. to Judges), will then send the Deliverer.

God will send the One of whom Moses was only a type, the One greater than Moses. And as Moses led the Israelites out of Egypt (“Egypt” is always a type of *the world* in Scripture) with a view to their realizing an inheritance in another land (the land covenanted to Abraham, Isaac, and Jacob), the One greater than Moses will lead the Israelites out from a worldwide dispersion, with a view to their realizing an inheritance in the same land (cf. Ex. 3:1-9; Lev. 26:40-42; II Chron. 7:12-14; Matt. 24:30, 31).

And AS the former resulted in a theocracy in the land, SO will the latter, with the latter theocracy being millennial in its scope of fulfillment.

Christ Comes Forth

One day the heavens will open in a climactic fashion, and Christ will come forth as “King of kings, and Lord of lords” *to deal with Israel and the nations immediately preceding the establishment of His kingdom.* The matter is dealt with numerous places throughout the Old Testament and is dealt with in a somewhat encapsulated, succinct manner in the latter part of Revelation chapter nineteen. The matter need only be dealt with in this concise manner as Scripture is brought to a close, for *all the different facets of that being set forth have been covered in great detail in previous Scripture.*

1) A Crowned Rider on a White Horse

In the Book of Revelation, at the beginning of the Tribulation,

a crowned individual is seen riding forth on a white horse, going forth “conquering, and to conquer” (Rev. 6:2). Then, at the end of the Tribulation, another crowned individual is seen riding forth on a white horse, with the same goal in view (Rev. 19:11, 12).

The first rider is from BELOW and rides forth from a part of the earth, with the conquest of the earth in view. He rides forth preceding the redemption of the inheritance, at a time when the inheritance is still under Satan’s dominion and control, still belonging to him.

This rider comes forth wearing a type crown referred to in the Greek text by the word *stephanos*, indicating that he has yet to achieve the position which he aspires — *worldwide dominion*. But by the middle of the Tribulation he will not only have achieved this position but he will be seated on Satan’s throne, wearing a crown referred to in the Greek text by the word *diadema* (Rev. 12:3; 13:2).

The second rider is from ABOVE and rides forth through an opened heaven to the earth, with a view to completing the redemption of and taking possession of the inheritance — an inheritance still under Satan’s rule and dominion at this time, but no longer belonging to him; and it is about to be taken from him.

This rider comes forth wearing “many crowns,” the type crowns referred to in the Greek text by the word *diadema*. This type crown, as distinguished from the type crown referred to by the word *stephanos*, indicates that *Christ is now in possession of the kingdom, previously given unto Him by His Father* (Dan. 7:13, 14; cf. Rev. 11:15). And, in keeping with that *now in His possession*, Christ is seen coming forth as “King of kings, and Lord of lords.”

(For differences in crowns referred to through the use of *stephanos* and *diadema*, see Chapter V in this book, pp. 33, 51.)

However, the crowns seen on Christ’s head at this time are not crowns which He will wear during His reign. Christ, during His reign, will wear the crown which Satan, the present world ruler, wears — the one to whom God had given the kingdom in time past (Ezek. 28:14; Dan. 4:17, 25; 7:13, 14); and Satan will still be wearing his crown (a *diadem*) at the time Christ returns, though the kingdom will now belong to the One returning through the opened heavens.

This can be seen through comparing Rev. 14:14-20 and 19:11-21 — *the same scene depicted from two different perspectives*. In 14:14, unlike the same scene in 19:12, Christ is seen wearing only *one* “crown” (a translation of *stephanos*, not *diadema*), not *many crowns*. Christ’s crown, at this point in time, has yet to be seen as one depicted by the word *diadema*, for Satan, *yet to be overthrown*, will still be wearing the *diadem*.

(The whole of the preceding, as it pertains to Satan and Christ, was foreshadowed typically by the account of Saul and David in the Books of I, II Samuel.

Saul was anointed king over Israel; but Saul disqualified himself by refusing, as God had commanded, to destroy the Amalekites and all of their possessions [I Sam. 15:1ff], though Saul continued to reign. And Saul would continue to reign until the one whom God had chosen to replace him was not only on the scene but ready to ascend the throne.

Then note that which the type, thus far, foreshadows:

Satan was anointed king over the earth; but Satan disqualified himself through seeking to extend his rule beyond his God-appointed position [Isa. 14:13, 14; Ezek. 28:14], though Satan continued to reign. And Satan would continue to reign until the One Whom God had chosen to replace him was not only on the scene but ready to ascend the throne.

In the type, shortly after God rejected Saul as Israel’s ruler, God had Samuel anoint David *king over Israel* [I Sam. 16:10-13]. There were then *two anointed kings in Israel*. But David didn’t immediately ascend the throne. Rather, he eventually found himself in a place out in the hills, separated from Saul and his kingdom. And, during this time, certain faithful men joined themselves to David and remained out in the hills with him.

But the day came when David was ready to ascend the throne, possessing a contingent of faithful men ready to rule with him. Then, Saul was put down, his crown was taken and given to David; and David, with his faithful men, moved in and took over the government.

In the antitype, after God had rejected Satan as the earth’s ruler, God anointed His Son *King over the earth* [Ps. 45:6, 7, 16; Heb. 1:8, 9]. There were then, and there are today, *two anointed Kings over the earth*. But God’s Son, as David in the type, didn’t immediately ascend the throne. Rather, as David, Christ finds Himself in a place of exile, separated from the kingdom. And, as in David’s case, certain faithful individuals join themselves to Christ during this time, remaining in the place of exile with Him.

But the day is near at hand when *matters will continue exactly as seen in the type*. Christ, in that day, as David in his day, will be ready to ascend the throne, possessing a contingent of faithful followers to rule with Him. Then, Satan, as Saul, will be put down, his crown will be taken and given to Christ; and Christ, with His faithful followers, will move in and take over the government.)

The many crowns (*diadems*) which Christ will have on His head at this time would almost certainly be the crowns cast before God's throne by the twenty-four elders in Rev. 4:9-11 (a representative group). These would be crowns that had been worn by those angels ruling with Satan in the beginning who had refused to follow him in his attempt to exalt his throne — an attempt to extend his rule beyond the earth, apart from Divine appointment.

And since man is to rule the earth during the coming age in the stead of angels, the twenty-four elders were seen relinquishing their crowns to God, for *God alone* is the One Who places and removes rulers (Dan. 4:17, 25; Matt. 20:23; *ref.* the author's book, *The Rapture and Beyond*, Ch. IV, "Crowns Relinquished in the Lord's Day").

Following events at the Judgment seat (Rev. 1-3) and the relinquishment of crowns immediately afterwards (Rev. 4) — immediately following the time certain individuals have been shown worthy to occupy regal positions with Christ, but preceding Christ's return — God will have appointed numerous Christians to positions in the kingdom.

Then — in the light of Rev. 19:12 — their crowns will evidently be given to the Son, He will return with these crowns, overthrow Satan, take his crown, and then give the other crowns in His possession to those whom His Father will have previously designated should wear them (along with crowns worn by angels presently ruling with Satan, following the overthrow of Satan and his angels).

Then, Christ and His faithful co-heirs will move in, take over the government, and rule the earth in the stead of Satan and his angels.

2) Others Accompanying Christ

"The armies which were in heaven" are seen following Christ at

the time He returns through an opened heaven (Rev. 19:14). Those comprising these armies could only be identified as *angels*, not Christians, as often taught (Matt. 24:29-31; II Thess. 1:7). "Armies" in heaven are comprised of *angels*, not men, particularly not Christ's bride (cf. II Kings 6:15-17; Joel 2:11; Matt. 26:53; Rev. 12:7ff).

Christ's bride, about to become His wife, will not return back to the earth with the One to Whom she is betrothed at this time but will be as *Asenath*, residing in another part of the palace when Joseph dealt with his brethren (Gen. 45:1ff), and/or as *Zipporah*, only going part way with Moses when he returned to deal with his brethren (Ex. 4:20, 29; 18:2, 3).

Christ's bride will evidently go part way, as *Zipporah*, possibly remaining in the New Jerusalem above the earth (which would leave her in another part of the palace, as *Asenath*) while Christ returns to the earth with His angels to deal with Israel and the nations.

Then, as Moses was reunited with his wife following His dealings with Israel and the destruction of the power of Egypt (Ex. 18:1-5), so will Christ be reunited with the one who will then be His wife following His dealings with Israel and the destruction of Gentile world power.

(Note that the bride becomes Christ's wife through the redemption of the inheritance [brought to pass through the judgments resulting from the breaking of the seals on the seven-sealed scroll], as seen in Ruth becoming Boaz's wife at this time in Ruth chapter four.

For information on this subject, refer to Chs. VIII, IX in the author's book, *The Time of the End*.)

The Trodden Winepress

In connection with Christ returning through an opened heaven as "King of kings, and Lord of lords" to tread *the winepress*, an angel is seen *standing in the sun* (Rev. 19:17). And this angel cries out with a loud voice to all the birds of the air (and animals as well in the same scene from Ezek. 39:17) to come, gather together, and partake of "the great supper of God" — a supper which will consist of "the flesh of captains...mighty men...horses...all men,

both free and bond, both small and great...the kings of the earth, and their armies" (vv. 18, 19a).

(The adjective, "great" [Gk., *meGas*] in Rev. 19:17, describing a *supper* [describing *God* in the KJV] is used eighty-two times in the Book of Revelation, describing numerous things [e.g., 1:10; 2:22; 5:2, 12; 6:4, 10, 12, 13, 17]. The word *meGas* though is never used to describe *God* in this book, unless this verse in ch. 19 is the exception.

A couple of Greek manuscripts do have the word *meGas* describing "God" rather than "supper" in this verse [including the Textus Receptus, the main Greek text used for the KJV, accounting for the KJV translation]. However, the vast majority of manuscripts have the word *meGas* describing "supper," accounting for the translation, "the great supper of God," in almost any English translation since the 1901 ASV.

The word *meGas* appears one-hundred fourteen times throughout the rest of the N.T. [Matthew through Jude], and the word is used only seven times throughout this part of the N.T. to describe *Deity* — three times to describe Christ in *Messianic passages* [Matt. 5:35; Luke 1:32; Titus 2:13], twice to describe Christ as *High Priest* [Heb. 4:14; 10:21], once to describe Christ as *the great Shepherd of the sheep* [Heb. 13:20], and once by the Jewish people to describe Christ as a *great Prophet* [Luke 7:16].

The Septuagint [Greek translation of the O.T.] uses *meGas* mainly for a translation of the Hebrew word *gadol*. This word is used some five hundred times in the O.T., but, as in the N.T., the word is used only sparingly to describe *Deity* [e.g., Ex. 18:11; Deut. 7:21; 10:17; Ps. 47:2; 99:2; 138:5].

In both Ezek. 39:17 and Rev. 19:17, the cry is to "*all the fowls that fly in the midst of heaven,*" not just the carrion birds. And the same is true of the land animals in Ezek. 39:17 — "*every beast of the field.*"

According to the scene presented when the third and fourth seals have been broken in Rev. 6:5-8, depicting conditions during the latter part of and immediately following the Tribulation, hunger existing among animal life at that time will evidently be such that even noncarnivorous animals may very likely be found partaking of this "great supper.")

The angel *standing in the sun*, uttering this cry, stands within that used in a metaphorical sense in the Book of Revelation to symbolize *the center of governmental power* (cf. Rev. 6:12; 8:12; 12:1; 16:8). And the symbolism used in Rev. 19:17 is introduced by and reflects back on the previous six verses, depicting Christ returning through an opened heaven as "King of kings, and Lord of lords."

The right to take the sceptre and rule the earth at this time will have previously been given to the Son by the Father (Dan. 7:13, 14; Rev. 11:15; cf. Dan. 4:17, 25; 5:18-21; Matt. 20:23). And the angel standing in the sun — standing in that symbolizing *the central governing authority* — is seen *announcing this fact*.

(A similar scene occurring at the time of Christ's return was depicted earlier in the book, in Rev. 10:1, 2 — the angel with the seventh trumpet, whose "face was as it were the sun, and his feet as pillars of fire," coming down from heaven and placing "his right foot upon the sea, and his left foot on the earth.")

Then, from this point, the call goes out to all the birds of the air to come and feast upon that which is about to remain of Gentile world power when it comes against the King in Jerusalem, seeking to prevent Him from taking the sceptre and assuming the throne, seeking to prevent Him from assuming that which will then be rightfully His.

Following this call, both the Beast and the False Prophet are taken and cast alive into the lake of fire. Then the Gentile armies of the earth — which will have dared to follow the Beast, as he led them against the King in Jerusalem, along with restored Israel in the land — will be trodden under foot as Christ treads *the winepress* (vv. 19-21; cf. Rev. 14:14-20; 16:13-16).

These armies will consist of such vast numbers in that day — *myriads of myriads* (9:16; cf. 16:12-16 [200,000,000, KJV, NASB, NIV; a double use of the Greek word *urias* appears here, which shows an indefinite, very large number, possibly more than 200,000,000]) — that blood will either be splattered or pool in places to a depth coming up to a horse's bridle. And this slaughter will extend over a distance of about one hundred and eighty miles, evidently all the way down into Edom at the southern end of the Dead Sea (Isa. 63:1ff; Rev. 14:20).

This is how the Times of the Gentiles will be brought to a close when Christ returns — centrally because of *the outworking of the principles set forth in Gen. 12:1-3 and Israel's God-appointed position among the nations in Gen. 9:26, 27; Ex. 4:22, 23*.

And the manner in which this will occur results in that which Scripture refers to as "the great supper of God," with trampled

Gentile world powers left on the mountains and plains of Israel for the birds of the air and the beasts of the field to devour.

1) *The Succinct Account in the Book of Revelation*

It may appear strange to some reading Rev. 19:17-21 that no more space or detail has been given at this point in the book to that which will occur relative to Gentile world power when Christ returns. *After all, THIS is the grand climax of some 2,600 years of Gentile rule, with Israel about to take the sceptre and realize her God-appointed position among the nations, which was made known through Moses almost 3,500 years ago* (Gen. 9:26, 27; Ex. 4:22, 23).

But the whole of the matter at this climactic place in the Book of Revelation is stated in a *VERY succinct manner* — five verses, or a total of eleven verses if one begins with Christ returning through the opened heavens in verse eleven.

Previously in this book, the same subject was dealt with several times after somewhat *the SAME succinct manner* (ref. 9:13-21; 14:14-20; 16:12-16). Just the bare facts are given any place in the book, with very little added detail. Again, the lack of space and detail given to this climactic end of the Times of the Gentiles in a book which brings Scripture to a close, completing God's revelation to man, may appear strange to some. But that should not be the case at all.

The space and detail concerning the matter *has ALREADY been given throughout numerous passages in the Old Testament, passages covering whole chapters or books at times*. In fact, this is the direction toward which *EVERYTHING* moves throughout all forty chapters of the Book of Exodus, all ten chapters of the Book of Esther, or all twelve chapters of the Book of Daniel, *with Israel emerging in the end as the nation holding the sceptre once again*.

The WHOLE of the matter is a major subject of Old Testament prophecy, and EVERYTHING about how the Times of the Gentiles will end has already been covered by Prophet after Prophet in MINUTE detail.

If *ALL the Scriptures* written about this subject in the Old Testament were brought together, one would have a *word picture SO COMPLETE and DETAILED that it would defy description*.

Thus, when arriving at this closing place in the Book of Rev-

elation — the book closing the complete canon of Scripture — nothing needs to be given beyond a simple announcement and description, *connecting that stated with the Old Testament Scriptures.*

And the same thing could be said about the 1,000-year reign of Christ in the following chapter (ch. 20). The whole of the matter — from events which will occur following the binding of Satan at the beginning of the Millennium to events which will occur preceding the loosing of Satan at the end of the Millennium (vv. 1-3, 7ff) — is stated in three verses (vv. 4-6).

WHY only three verses to cover events during 1,000 years of time which the WHOLE of creation has been moving toward since the restoration of the earth and man's creation and fall 6,000 years ago?

The answer is *the SAME* as that previously seen concerning the lack of detail in this book pertaining to the end of the Times of the Gentiles. *ALL* of the events surrounding the coming 1,000-year reign of Christ, *as Christ's return in the previous chapter (ch. 19), HAVE ALREADY been covered by Prophet after Prophet in MINUTE detail throughout the Old Testament as well,* beginning in the opening two chapters of Genesis. And all that needs to be stated in this closing book of Scripture is simply an announcement that *the time which the Prophets had previously spoken about has now come.*

And exactly *the SAME thing* could be said concerning a word picture drawn from the Old Testament Scriptures pertaining to Christ's millennial reign that was previously said about a word picture drawn from the Old Testament Scriptures pertaining to the end of the Times of the Gentiles.

If ALL the Scriptures in the Old Testament bearing on Christ's millennial reign were brought together, one would have a word picture SO COMPLETE and DETAILED that it would defy description (cf. John 21:25).

Thus, if details are needed about the end of the Times of the Gentiles, as well as Christ's millennial reign, *the Old Testament is the place to go, not the Book of Revelation.* By the time John wrote the Book of Revelation, *the Prophets had already spoken and provided all of the details which God wanted man to know.* And, accordingly, the Spirit of God simply moved John to provide, *in a very brief manner, comments on that which had already been provided in great detail.*

The Old Testament closes in Malachi chapter four after a

manner covering *the SAME subject in essentially the SAME succinct way* that it is covered in the Book of Revelation. And this would be for *the SAME reason* seen in the Book of Revelation.

When one arrives at this chapter in Malachi, *the Prophets have ALREADY spoken, and NOTHING further needs to be added.*

The first verse of this final chapter reflects on the end of Gentile world power, and the second verse reflects on Christ's subsequent reign, with the remaining four verses dealing with both, but ending with the latter.

And that is exactly what is seen in chapters nineteen and twenty of the Book of Revelation, preceding the eternal ages beginning in chapter twenty-one.

2) *The Detailed Account in the Old Testament*

The picture concerning Israel presented by Moses, the Psalms, and the Prophets throughout the Old Testament is that of *a nation separated and set apart* from all the other nations for purposes having to do with these nations. And these purposes had to do with *the salvation and blessings* of those comprising all the other nations, as Israel became God's witness to these nations and exercised the rights of the firstborn, within a theocracy, in the land covenanted to Abraham, Isaac, and Jacob (*cf.* Gen. 12:1-3; 13:14-18; 15:5-21; Ex. 4:22, 23; 19:5, 6; Isa. 43:1-10).

ALL of this was in the offing under Moses and Joshua as Israel was led out of Egypt and established in the land within a theocracy. This is how Israel was to "serve" God as His firstborn son (Ex. 4:23).

BUT, that which occurred over centuries of time (about eight hundred years) — *a refusal to be God's witness* (e.g., Jonah in the type, refusing to go to Nineveh), *further disobedience, harlotry* — resulted in God eventually removing the sceptre from Israel's hand and giving it to the Gentiles, uprooting His people from their land, and driving them out among the nations to effect repentance.

This is *ONE major subject seen throughout the Old Testament.*

But there is ANOTHER major subject seen throughout the Old Testament as well, having to do with Israel's repentance and restoration, followed by a realization of the nation's calling as set forth in the beginning.

And the latter, of course, necessitates *the end and destruction of Gentile world power, with the theocracy being restored to Israel and this nation again holding the sceptre.*

All of the different facets of this whole overall story — past, present, and future — can be seen different places throughout Moses, the Psalms, and the Prophets. Each writer presents different facets of a multi-faceted word picture which can be seen in its completeness, exactly as God desires man to see it, *ONLY by comparing Scripture with Scripture.* No one book presents the complete picture. This is seen *ONLY by bringing together that which the Spirit of God moved all of the Old Testament writers to record* (cf. II Peter 1:20, 21).

This is what the Old Testament is about, and there is *an emphasis* throughout the Old Testament on the latter part of the story — *Israel's restoration, the nation realizing her calling, and the Gentile nations of the earth subsequently being reached by and blessed through Israel.*

And this emphasis, of necessity, involves *a previous end to the Times of the Gentiles and the destruction of Gentile world power.*

This is seen in typology beginning as early as the Flood during Noah's day in Genesis chapters six through eight, or the destruction of Nimrod's Babylonian kingdom in Genesis chapter eleven, or the battle of the kings during Abraham and Melchizedek's day in Genesis chapter fourteen and the subsequent destruction of the cities of the plain in Genesis chapters eighteen and nineteen. That seen in later Scripture in Psalms chapters two and eighty-three would be two other accounts, presented in a different manner; and that seen in Isaiah chapters fourteen and sixty-three would be two others.

An almost endless list of other similar references could be cited. But that which has already been stated, along with sections of Scripture about to be dealt with from four different books having to do with the end of the Times of the Gentiles and the destruction of Gentile world power, should suffice to show the extensive nature of this subject in the Old Testament.

a) *As Seen in the Book of Exodus*

The removal of the Israelites from Egypt under Moses is a type of the future removal of the Israelites from a worldwide dispersion under the One greater than Moses. And the destruction of the

Egyptian Pharaoh and his armed forces in the Red Sea once the Israelites had been removed from Egypt is a type of the future destruction of Gentile world power under the One greater than Moses once the Israelites have been removed from a worldwide dispersion (Ex. 14:13-15:4).

Then, the giving of the old covenant [the Law] and the establishment of the theocracy at Sinai is a type of God making a new covenant with the house of Israel and restoring the theocracy to the nation.

In the type, following events in the Book of Exodus, *the Israelites were ready to enter into the land and realize the rights of the firstborn.*

And exactly the same thing will occur yet future when a new covenant has been made with the house of Israel and the theocracy has been restored to the nation.

(The O.T. theocracy began at Sinai through the giving of the Law, the building of the Tabernacle, and the Glory of God indwelling the Tabernacle [Ex. 20-40]. At the moment the Glory of God indwelled the Tabernacle [Ex. 40:33-38], God Himself dwelled in the midst of *His firstborn son, a kingdom of priests* [Ex. 4:22, 23; 19:5, 6]. And *the theocracy*, with its people [Israel] and its rules and regulations [the Law], was brought into existence at this time and, following the establishment of the priestly ministry and sacrifices in Leviticus, the theocracy was subsequently to be established in the land covenanted to Abraham, Isaac, and Jacob.

The same theocracy is to be restored to Israel yet future, which, according to the type, will occur following a new covenant being made with the house of Israel and following the Glory indwelling the Temple which Messiah Himself will build [Ezek. 43:2ff; Zech. 6:12, 13].)

b) *As Seen in the Book of Ezekiel*

Ezekiel deals extensively with the restoration of Israel (chs. 36, 37), the destruction of Gentile world power (chs. 38, 39), and Israel in the land during the Messianic Era (chs. 40-48).

The latter part of chapter thirty-six (vv. 17-38) deals with the reason for the dispersion of the Jewish people, their national conversion, and their restoration to the land. All of chapter thirty-seven then provides more information concerning their national conversion and restoration to the land. Then chapters thirty-eight and thirty-nine have to do with the destruction of Gentile world power once they

have been restored to the land, with these two chapters ending at the same place as the previous two chapters — Israel in the Messianic Era, as seen more in detail in chapters forty through forty-eight.

That events in chapters thirty-eight and thirty-nine can occur only after Israel has been restored to the land, following the Tribulation, is *evident* from things stated in these chapters. For example, conditions seen in 38:8, 11, 12; 39:12 (*cf.* 38:23; 39:21-23) *cannot possibly exist before that time*. These conditions don't exist today; nor can they exist anytime before or during the Tribulation.

And, in the parallel account in Rev. 9:15-18 (*cf.* Ezek. 39:4-20), the slaying of “the third part of men” at the hands of *the myriads of myriads* would undoubtedly have to do with *the armies themselves* rather with mankind in general (*ref.* Ezek. 38:21; *cf.* Judges 7:22; I Sam. 14:20).

Then chapters forty through forty-eight present Israel in the land during the Messianic Era, following their restoration to the land and the destruction of Gentile world power.

(The use of “Gog” [referencing a *prince*] and “Magog” [referencing a *land*], used together in Ezek. 38:2, cannot possibly refer to *Russia, with Russia leading armies of subsequently named nations against Israel during the Tribulation*, as usually taught. Contextually, it is evident that the reference must be viewed in line with *the same type reference seen in Rev. 20:8*, where “Gog and Magog” refer to “the nations which are in the four quarters of the earth.”

Note that there is *NOTHING* in the N.T. that is not found after some fashion in the O.T., with the N.T. drawing from the O.T. in this respect. And Rev. 20:8 can *ONLY* draw from Ezek. 38:2 [the *ONLY* other place in Scripture where “Gog” and “Magog” are used together], though the time element and battle are different.

Thus, Ezek. 38, 39, in the light of the text and context, can only have to do with *the princes [kings, captains, mighty men]* leading *armies from the nations of the earth* against the regathered Jewish people, with the “King of kings, and Lord of lords” in their midst. The fact that only a few Middle East nations are mentioned is immaterial [38:5, 6, 13]. That is also true relative to a mention of “the kings of the east” in Rev. 16:12, which, if one keeps reading, he finds that “the kings of the earth and of the whole world” [v. 14] are in view in a larger respect.

[*Ref. App. III* in this book for additional information on these two chapters in Ezekiel, particularly set within their context].)

c) *As Seen in the Book of Daniel*

The Book of Daniel, in its overall scope, deals with the Times of the Gentiles, from beginning to end. And through the use of imagery, metaphors, types, and direct statements, Daniel places an emphasis on that which will occur at the end of the Times of the Gentiles — *the TOTAL destruction of Gentile world power, with the kingdom of Christ THEN being established.*

Note, for example, *the great image in chapter two and the four great beasts in chapter seven* (which deal with exactly the same thing, from different perspectives). And the remainder of the book is simply commentary on that depicted by the great image and the four great beasts, with an emphasis on that depicted by the final form of the great image and the fourth great beast.

(For further information on *the kingdom of this world becoming the kingdom of our Lord and His Christ, as seen in the Book of Daniel*, refer to Chapter V in this book.)

d) *As Seen in the Book of Joel*

The same sequence of events as seen in Ezekiel chapters thirty-six through thirty-nine is also seen in the Book of Joel. And these events in Joel have to do with *the Jewish people regathered to the land, Messiah present in their midst, and the subsequent destruction of Gentile world power* (Joel 2:18-3:21).

Further, in Joel, these events are seen occurring *beyond Man's Day, in the Lord's Day* (1:15; 2:1, 11, 31; 3:14). Man's Day lasts until the end of the Tribulation, with the Lord's Day beginning on earth following Christ's return at the end of Man's Day.

Joel is just one of the numerous Prophets which have spoken, and their words signal *THE END of any discussion on the matter*. That which is about to occur relative to Israel and the nations will turn out *EXACTLY as outlined in Prophet after Prophet. And NOTHING can change or alter anything which the Prophets have stated.*

(For additional information on this overall subject—events having to do with Israel and the nations, occurring at the time of Christ's return at the end of the Tribulation—again, refer to the author's books, *Never Again! or Yes, Again!* and *O Sleeper! Arise, Call...!*)

Appendix I

The Holocaust

Past and Future

“Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.

And the angel of the Lord appeared to him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look upon God.

And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows.

And I am come down to deliver them...” (Ex. 3:1-8a).

“The Holocaust,” in modern vernacular, has come to be used as a somewhat synonymous reference to that which happened to the Jewish people in a German Third-Reich-controlled Europe preceding and during WWII (though many Jews prefer to use the Hebrew word, *Shoah* [meaning, a “Storm,” “Desolation,” or “Destruction”] to reference the Holocaust). This word is derived from the Greek word, *holokaustos*, referring to “a burnt offering,” with the thought of the offering being completely consumed by fire (the first part of the word, from *holos*, means “whole,” “complete”).

In view of that which occurred through the Third Reich's anti-Semitic aim *to produce a Jew-free Europe (which they termed, the "Final Solution to the Jewish Question")*, a name derived from the Greek word *holokaustos* has, in one respect, been aptly chosen. The Holocaust was a *systematic effort to completely destroy an entire race of people living throughout Europe — along with other means, to consume this race of people by fire through the use of the crematoriums in the death camps.*

However, in another respect, *viewing the nation as a whole*, the name has *NOT* been aptly chosen at all. In fact, going by the exact meaning of the word — *"a burnt offering," with a view to the entire offering being completely consumed by fire — the word CANNOT describe the Jewish people at all. The nation cannot be consumed by fire; not a hair on the head of a single Jew can be singed in this respect. That is clearly spelled out in numerous places in Scripture (e.g., Ex. 3:1ff; Dan. 3:19ff).*

Those having a part in that which was done in Europe during the reign of the Third Reich *should have read the Book*. They should have looked to see *WHO* and *WHAT* they were dealing with before attempting the destruction of this particular race of people, *for not only did they attempt the impossible but they brought about their own destruction in the process.*

Had they bothered to read the Book, among other things,

They would have found that *they were dealing with GOD HIMSELF, in the midst of the Jewish people* (Ex. 3:2-7).

They would have found that *they were trying to destroy A PEOPLE who COULDN'T be destroyed* (Ex. 3:1ff; Jer. 31:35-37; 33:20-26; Dan. 3:19ff; 6:16ff), *for GOD HIMSELF would have had to be destroyed.*

And they would have found that *they were trying to destroy A PEOPLE whom God had called into existence for particular and specific purposes, with ANY seeking to destroy these people destined for destruction themselves* (Gen. 12:3; Ex. 1:8ff; 14:18-31).

And the matter becomes even more incredulous when the lives of many of the German people who attempted that which was done during the Holocaust are viewed. Though that perpetrated against the Jewish people during the Holocaust was *a monstrous endeavor*, many of the German people having a connection with the death

camps were quite *ordinary people, not monsters themselves per se* (though there would have been *monsters* among them and *monsters* in places of command [*e.g.*, Hitler, Eichmann, Mengele, et al.]).

From available records of those days, many of the individuals caught up in the death camp work carried on some semblance of ordinary life when away from their work, which, in many cases, would have involved attending Church on Sunday before going to work in the camps on Monday.

(The Catholic and Lutheran Churches were the two predominate Christian Churches, so called, in Nazi Germany in 1933 [the year Hitler rose to power in Germany] and throughout the continuing twelve years. And, insofar as any proper or correct outlook on the Jews was concerned, the Catholic Church was actually the sounder of the two.

The German Lutheran Seminaries and Churches were filled with Nazis, Nazi sympathizers, and anti-Semites — from the seminary professors, to the pastors of Churches, to those in the pew. In short, the German Lutheran Church of that day was shot through and through with false ideologies and corruption.

Then there was the matter of Martin Luther [the one to whom the Lutheran Church looked back upon] having had an incorrect view of the Jews in his day, warning the German people about what he termed, “The Jews and Their Lies.” And Hitler, with his anti-Semitism, was looked upon in some circles as an individual carrying on a modern-day work of Luther in Germany — in one respect, setting the stage for the Nazi party and the German Lutheran Church to find *very common grounds to work together*.

The Nazis, for the most part, were looked upon as Christians [mainly members of either Catholic or Lutheran Churches], and many probably were “Christian” in more than name only. Even Hermann Goering was a faithful Lutheran and would remain that way until the day of his death [though that’s not to say that Goering was really a Christian; nor is it to say that he wasn’t, when he took his own life in 1946].

There was, of course, dissent among many Catholics and Lutherans relative to the policies of the Third Reich concerning the Jews [*e.g.*, that of Dietrich Bonhoeffer, a Lutheran minister; this though was centrally for humanitarian reasons or seeking the conversion of the Jews to Christianity, not for reasons involving the true identity of the Jew and how the nation of Israel fit into God’s plans and purposes as a separate and distinct people].)

Nazi military personnel assigned to one of the camps and following the preceding type lifestyle in connection with one of Germany's Churches (and, from existing records, it is evident that many of them did) would find themselves doing *two completely incompatible things*:

1) Listening to or reading material from a Jewish Book on Sunday, and, at least after some semblance, looking to a Jewish Saviour.

2) Then, the next day, on Monday, beginning a work consisting principally of attempting to slay the very people who had given them this Book and Saviour.

And the preceding could only have been a correct scenario in many instances of life in Nazi Germany and German occupied parts of Europe, particularly Poland (where most of Europe's Jews resided), during those years — again, in the light of available records — showing how little the German people in general evidently knew about the true identity of the Jewish people in those days.

Why didn't those filling the Churches on Sunday morning in Germany know that which Scripture clearly reveals about the Jewish people?

And that question can be easily addressed and answered by asking *the same thing concerning Christians in our own country today*.

How many Christians in the Churches of the land today can carry on some semblance of an intelligent conversation about the place which the Jews occupy in God's economy — past, present, and/or future?

Any Christian who has been saved for any length of time at all should be able to easily handle the matter. But how many can do this? And if they can't do this, why can't they do it?

The answer, *solely from a Biblical standpoint*, can only be singular:

There has been (over years of time) and continues to be a *failure of those whom God has placed in charge of the flock to properly feed the flock, to proclaim the Word* (cf. II Tim. 4:2ff; I Peter 5:2ff).

But, correspondingly, as well, there has been a *failure behind the failure, resulting in the situation which presently exists*.

It is true that numerous men leading the flock have been trained in the theology schools of the land — something particu-

larly true in Germany at the time that the Nazi party came to power in 1933 — but *HOW* have they been trained?

The matter as it existed in Nazi Germany in 1933 would have been very similar to, if not the same, as it exists over eighty years later in our own country today.

In Germany, at that time, *the correct place which the Jewish people occupied in God's economy* was not something taught in the theology schools or the Churches — something which should have been uppermost in that taught by professors or pastors in any theology school or Church, for *this is crucial relative to any correct understanding of the Scriptures*. And, as a result, the Churches in Germany found themselves, generally, *as not only weekend havens but sympathizers for numerous Nazi party members and their anti-Semitic practices in 1933*.

Thus, preceding and during the war years in Germany, note what could only have been a connective, indirect role that pastors of Churches throughout the land would have played in the Holocaust by not doing as commanded by the Lord in II Timothy and I Peter.

But, could the pastors in Germany have really done this? Because of their incorrect training, except possibly in isolated instances, such evidently would not have been possible.

And it is little to no different over eighty years later in American theology schools and Churches. *The lesson from history has gone UNHEEDED*.

The Past Holocaust — a FULL Post-Documentation

WHY did the Holocaust occur?

The Holocaust occurred, not because an anti-Semitic person rose to power in Germany in 1933, not because other power-hungry anti-Semitic individuals joined themselves with this man, and not because of the sad state of the theology schools and Churches in Germany concerning their understanding of and teaching about the Jews.

The past Holocaust occurred because of Jewish disobedience over centuries, even millenniums, of time and their refusal to turn back to and call upon the God of their fathers. God simply USED the existing state of Germany during that time — religious and political — to chastise His disobedient son, with a view to correction (Zech. 1:15).

And, in His sovereign control of the entire matter, *God ALLOWED this chastisement to extend to the depths that it reached*—anti-Semitic practices taken to what man would consider unimaginable sufferings and extremes, resulting in the death of 6,000,000 Jews during the twelve-year existence of the Third Reich.

("The Third Reich" [meaning, *The Third Empire*] was supposed to last for 1,000 years. But, at the end of only twelve years, the empire ceased to exist, Germany lay in ruins, parts of Europe fared no better, and multiplied millions had been killed throughout North Africa, Europe, England, and Russia.

As is sometimes voiced, "Hitlers do not come cheap."

The Third Reich began with *an existing anti-Semitic setting in Germany*. And the leadership of the empire took advantage of this setting, introducing ever-increasing anti-Semitic practices. Thus, the supposed 1,000-year empire, in reality, signed its own death warrant at the outset. It just took twelve years to bring matters regarding their actions to pass.

If a person wants to incur the wrath of a father, mistreat his son. That's true in the human realm, and it is equally true in the Divine realm. The Third Reich mistreated God's son, incurring the wrath of the Father. And they paid dearly for their actions, taking a nation down with them.

When God said, "I will bless them that bless thee..." (Gen. 12:3a), *He meant EXACTLY that!* And when God continued, and said, "and will curse him that curseth thee..." (Gen. 12:3b), *He meant EXACTLY that as well!*

Germany, under the leadership of the Third Reich, rejected the former and chose the latter of the two. And the Father, *remaining true to His Word, reacted toward the mistreatment of His son in EXACT accordance with that which had been stated at a time over four hundred years before the son even existed.*

Matters HAVE EXISTED that way since Abraham's day 4,000 years ago, they PRESENTLY EXIST that way, and they will ALWAYS EXIST that way.

Remain in line with that which God has revealed about His two firstborn Sons, and you will come out ahead every time.)

The Holocaust is history, and *it has been fully documented for all to see.*

At the time that the Allies went into Germany and Poland and liberated the death camps in the spring of 1945, they were instructed to take pictures and fully document that which had been done. And numerous other pictures have surfaced at times over the

intervening years, even many taken by the Nazis who were there.

Then there were the Nuremberg war-crimes trials (1945, 1946), fully documenting the matter. And with the capture of Adolf Eichmann in Argentina in 1960 and his subsequent trial in Israel in 1961, the matter was fully documented once again.

Over the years many survivors of the death camps have told their stories, with some still alive and able to do so today. Understandably though, thinking back and talking about those years is not something many of them want to do. They don't want to relive, after any fashion, the horrors which they went through.

Beyond the preceding are the numerous Holocaust centers or museums, particularly in major American and European cities, along with Yad Vashem (a memorial to the Jewish victims of the Holocaust) in Israel.

In short, the Holocaust has been so fully documented that *it can only be IMPOSSIBLE for anyone to deny that the Holocaust actually happened*. But some, usually those openly opposed to the existence of a Jewish nation in the Middle east, attempt the impossible today.

And, a central reason that the Holocaust has been so fully documented in this manner is for educational purposes — educating people concerning that which happened, *seeking to prevent anything like this from ever again happening to the Jewish people, or happening to anyone else*.

But ONE THING will override all such efforts, guaranteeing that IT WILL HAPPEN to the Jewish people AGAIN. And when it does happen again, matters will be FAR, FAR more horrendous than in the past.

The Future Holocaust — a FULL Pre-Documentation

Why will a future Holocaust of this nature occur? The answer is exactly the same as the reason why the past Holocaust occurred.

There HAS TO BE a future Holocaust, for the very simple reason that the Jewish people have yet to be brought to the place of repentance.

And the future Holocaust will, of necessity, HAVE TO BE WORSE, FAR WORSE, than the past Holocaust, for the very simple reason that the suffering and death during the past Holocaust was insufficient to bring the Jewish people to the place of repentance.

The past Holocaust began in Germany and spread throughout Europe. Jews in other parts of the world were largely unaffected.

But the entire nation, together, must be subjected to a type persecution — a Holocaust — of such a nature that they are left without a place to turn other than to the God of their fathers.

The future Holocaust, unlike the past, will begin in the center of Jewry, in Jerusalem, and quickly spread worldwide (cf. Matt. 24:15ff; Luke 21:20ff; Rev. 6:3ff; 7:9ff). No Jew, anywhere in the world, will be able to escape that which is about to occur.

Two-thirds of world Jewry (some 9,000,000 by today's count) will not survive those days (Ezek. 5:12; Zech. 13:8, 9). But through this Holocaust, unlike the past Holocaust, the remaining Jews — all affected by that which will occur — *will be brought to the place where the nation will cry out to the God of their fathers for deliverance.*

And when the Jews are driven to this point, *God will respond and send the Deliverer Whom Israel rejected and crucified 2,000 years ago.*

Israel will look upon the nation's Deliverer (Zech. 12:10; 13:6), there will be a great mourning throughout the camp when they realize the identity of the One delivering them (Zech. 12:10-14), a nation will be born in a day (Isa. 66:8ff), the Old Testament saints will be raised from the dead (Ex. 13:19; Dan. 12:1ff), and the Jewish people (the raised dead along with those living in that day) will be restored to the land of Israel (Deut. 30:1ff; Matt. 24:31).

Gentile world power will be *destroyed* (Isa. 63:1ff; Joel 3:1-16; Rev. 14:14-20; 19:17-21), and *the sceptre will be returned to Israel within a restored theocracy, a new covenant, and a Temple which Messiah Himself will build* (Jer. 31:31-33; Ezek. 37:21-28; Zech. 6:11-13), *ushering in the Messianic Era* (Ezek. 40-48).

The restored nation will then go forth, as God's witness, to the Gentile nations with the message of the one true and living God (Isa. 43:1ff; 53:1ff), *with the nations being ruled by and blessed through Israel* (Zech. 8:20-23; 14:9ff).

(The preceding has been stated in a somewhat succinct manner, for all these things have been dealt with in different chapters in this or other books written by the author.

Refer particularly to the author's book dealing centrally with this material, *Never Again! or Yes, Again!*)

Appendix II

Never Again!

But It Will Happen Again

“Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake, and commanded that they should heat the furnace seven times more than it was wont to be heated.

And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace.

Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace...

Then Nebuchadnezzar the king was astounded, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God [*lit.*, ‘a son of the gods’].

Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego, came forth from the midst of the fire.

And the princes, governors, and captains, and the king’s counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them” (Dan. 3:19-21, 24-27).

During the summer of 1941, when British Intelligence began intercepting radio reports about mass killings by the Third Reich in Poland, the outside world — though still unaware of the full extent and dimensions of the “*Final Solution to the Jewish Question*” — became aware of that which would only later be fully known.

Winston Churchill, in a speech shortly afterwards, stated, in a somewhat cryptic manner so that the Germans would not know that their messages were being intercepted, “We are in the presence of a crime without a name.”

Down through the years since those days, remembering back on what was later called *The Holocaust* — that which happened to the Jewish people (among others) throughout Europe during the twelve-year reign of the Third Reich (1933-1945) — the Jewish people have had a saying: “Never Again!”

These words, “Never Again,” represent a promise to past and future generations that everything possible will be done to insure that *nothing like the Holocaust will ever happen again*.

The numerous Holocaust museums and centers in major cities, particularly throughout Europe and the United States, along with Yad Vashem in Israel (a memorial to the Jewish victims of the Holocaust), are in existence to let the people of the world know, to educate them, pertaining to that which occurred. And a major underlying reason for all of this is *to prevent such a thing from ever happening again*.

In line with the preceding, present Jewish thought throughout Israel and the world at large is that the Jewish people will “never again” allow themselves to exist in a position of powerlessness, as the Jewish people found themselves in Germany and throughout Europe during the days of the Third Reich.

The nation of Israel in the Middle East today maintains very active, ever-ready military forces — Army, Navy, and Air Force. They have compulsory military training and military service for all citizens, men and women alike. A high percentage of the population is military-ready; and ready-to-respond armed forces — in any or all branches of service — can be called up overnight.

And these are not just ordinary forces. Israel’s Air Force, for example, is recognized as having some of the best trained pilots in the world, flying modern aircraft and using modern weaponry.

Maintaining military forces of this nature, along with having hawkish personnel in positions of authority in both the government and the military, would be another way of letting anyone who would dare even think about trying to come against Israel again to know in advance what to expect.

The Jewish people are determined to “NEVER AGAIN” let anything like the Holocaust befall them.

A Date Which MUST Be Kept

BUT, with the existence of all the preceding, *IT WILL HAPPEN AGAIN!* The Prophets have spoken, and the Words of the Prophets — God speaking through the Prophets — *CANNOT be circumnavigated.*

Israel has a *pre-set, pre-recorded date with destiny, which MUST be kept.* This date has been *set and clearly marked on God’s prophetic calendar, and it CANNOT be changed.* This date is called “The Time of Jacob’s Trouble” (Jer. 30:7), and it will be kept during a time referred to as *Daniel’s Seventieth Week* (seven unfulfilled years relating to God’s dealings with Israel preceding the Messianic Era [Dan. 9:24-27]) and time immediately following.

And this pre-set date, reserved for the Jewish people on God’s prophetic calendar, *which MUST be kept, is for a reason and for a purpose.*

The REASON that this date MUST be kept is because of Israeli disobedience over centuries, even millenniums, of time, which Israel has yet to acknowledge and correspondingly return to the God of their fathers.

And the PURPOSE for this date is to bring Israel to that place, to bring about repentance, so that God’s plans and purposes for calling this nation into existence 3,500 years ago can be realized.

Thus, *there HAS TO BE another Holocaust, in order to, through Gentile persecution, bring about Israel’s repentance. And this coming Holocaust HAS TO BE of a severe enough nature to bring this to pass.*

God drove the Jewish people out among the nations to effect repentance; and He is going to leave them there *UNTIL they repent,* intensifying the persecution until Israel is left without anyplace to turn other than back to the God of their fathers.

(The Jews presently in the land [there in *an unbelieving and unrepentant state*], having returned to the land during decades of time, resulting from a Zionist movement, will *HAVE TO BE uprooted from their land and driven back out among the nations* [something which will happen in the middle of the coming Tribulation, the “time of Jacob’s trouble” (Matt. 24:15ff; Luke 21:20ff; Rev. 12:6ff)].

This will *HAVE TO OCCUR*, for God drove his people out among the nations to effect repentance through Gentile persecution, and this is the place where He has decreed that He will deal with them in this respect.

For information on the preceding, ref. Chs. II, III in this book.

Also see the author’s book, *Never Again! or Yes, Again!*)

Thus, there is a disobedient Jewish people on the one hand (both in and out of the land) — with all of their Holocaust centers and museums, Yad Vashem, and a mighty military power in the land — saying, “*Never Again!*”

Then, on the other hand, there are the Prophets who spoke millenniums ago, who, in essence, have said “*Yes, Again!*”

And the Prophets have said this because of *ONE thing* — *God’s omniscience, as He has looked down through centuries of time, seeing and knowing the continued unbelieving and unrepentant state of the Jewish people in the world today, both in and out of the land.*

ONE More Time...

It will take ONE more round of Gentile persecution, ONE more Holocaust, ONE more Furnace. THEN...

And when it does happen again, the coming Holocaust will be *FAR, FAR WORSE* than the past Holocaust. The future Holocaust will exist, not just in Europe, but *worldwide*; and the person in charge will be *a man seated on Satan’s throne* to whom Satan will have given “his power” and “great authority” (Rev. 13:2; cf. Rev. 12:1-17).

This coming Holocaust is seen *numerous places in Scripture.*

One such place is in the account of the three Hebrews cast into a fiery furnace heated *seven times hotter than it was normally heated*, in Dan. 3:19ff. These three Hebrews typify *the Jewish nation as a whole*, seen in the coming Holocaust, the coming Furnace, the coming Tribulation, the coming “time of Jacob’s trouble,” occur-

ring during Daniel's unfulfilled Seventieth Week.

But these three Hebrews, seen in a fire heated *seven times hotter than it was normally heated* ("seven," a complete number, showing that the furnace was evidently heated *as hot as possible without destroying the furnace*), were not in the fire alone. *A fourth Person was in the fire with them.*

This *fourth Person*, as seen in corresponding Scripture, can be clearly identified as *God Himself* (Ex. 3:1ff; ref. Chs. I-III in this book). And, as a result, *the fire, regardless of its intensity, had absolutely no effect upon these three men. For the fire to have affected them in any way, it would have had to affect the One in their midst the same way.*

These three men emerged from the furnace without a single hair on their heads singed and without the smell of fire or smoke on either them or on their undamaged garments.

This is how the nation itself will fare in the coming Holocaust, exactly as the nation fared in the past Holocaust. But, just as in the past Holocaust, the individual Jew is another matter.

In the past Holocaust, 6,000,000 Jews died, though the nation lived (emerged unscathed, for, exactly as in the type in Daniel, the nation cannot be harmed).

In the future Holocaust, two-thirds of world Jewry will die (about 9,000,000 by today's count [*cf.* Ezek. 5:12; Zech. 13:8, 9]), but the nation will live (emerge unscathed, again, exact as in the type).

Between Now and Then

We're not told how events in the Middle East or the world at large will transpire between now and that future time spoken of by the Prophets. There will have to be a transpiring of events which will allow this man to somehow neutralize or overcome Israel's armed forces, beginning this second Holocaust (when the rider on the red horse appears in the middle of the Tribulation [Rev. 6:3, 4; ref. Ch. V in this book]). We're told about his intrigues, among other things, and the covenant that he will make with Israel; but we're not told what part these things might play, if any, in allowing this man to do the things which he will be able to do in that day.

This man — *seemingly unopposed, or not deterred by a military*

power as seen existing today — will move against the Jews (“arms shall stand on his part” [Dan. 11:31a]), beginning in Jerusalem, in a very sudden and what would appear to be a very unexpected manner. The Jews are told that when they see this man desecrating the Holy of Holies in the rebuilt Temple, if outside their homes, to not even take time to go back inside to pick anything up, but *to flee from this man’s presence, to run for their lives* (Matt. 24:15ff).

That is how sudden and swift things will transpire when this man’s actions begin a three and one-half-year Holocaust, which, after beginning in Jerusalem, will then spread throughout the earth, probably quite quickly. And *every single Jew — not just in Europe, but worldwide* — will be caught up in it this time.

Following That Future Time...

Following that future time though, matters will be exactly as they existed when the three Hebrews emerged from the furnace in Daniel chapter three.

“Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who has sent his angel, and delivered his servants that trusted in him, and have changed the king’s word, and have yielded their bodies, that they might not serve nor worship any god, except their own God.

Therefore I make a decree, That every people, nation, and language, which speaketh anything amiss against the God of Shadrach, Meshach, and Abed-nego shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort.

Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon” (Dan. 3:28-30).

A similar ending is seen in the Book of Esther, where another facet of the same matter has been given. Haman, another type of the man who will sit on Satan’s throne during the coming Tribulation, *sought to have all the Jews in the province slain*.

But in the end, through circumstances brought about by God’s sovereign control over all things, Haman suffered the same fate which he had sought to inflict upon the Jews. *Haman himself was*

impaled on the same gallows which he had built for Mordecai, a Jew who “sat in the king’s gate.”

And, the two prominent Jews dealt with throughout the book — *Esther and Mordecai*, representing, as the three Hebrews in Daniel, *the entire nation* — found themselves, at the close of events seen in the book, in positions comparable to that seen in Daniel.

Esther came into possession of all that Haman had owned; and Mordecai, among other honors, was promoted in the kingdom.

“Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, *because he laid his hand upon the Jews...*

And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia?

For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of the brethren, seeking the wealth of his people, and speaking peace to all his seed” (Esther 8:7; 10:2, 3).

The same story is told from yet another perspective in the account of Joseph and his brethren in Genesis chapters thirty-seven through forty-five. The story begins with *Joseph’s rejection by his brethren* (ch. 37) and it ends with *Joseph’s acceptance by his brethren* (ch. 45).

In the latter part of the story, *two seven-year periods* are seen — *a seven-year time of plenty, followed by a seven-year time of famine. And the time of famine would be so severe that the time of plenty would not even be remembered* (Gen. 41:29-32).

Throughout *the time of plenty* (Gen. 41:47-53), Joseph’s brethren continued in the same state as seen back in chapter thirty-seven — *as the ones rejecting him, not even knowing that he was still alive.*

But, once *the time of famine arrived* (Gen. 41:54-57), they were left with no place to turn for help other than to Joseph (who had been elevated to second in command over all Egypt and one whom they knew not, even later when in his presence [Gen. 42:1ff]).

And, in the end, they were driven to the place where they had to acknowledge, *in Joseph’s presence*, that which they had done years before (resulting from their rejection of him [Gen. 44:16ff]).

Then Joseph, with his brethren brought to this point, was unable to contain himself any longer. *He wept aloud as he revealed himself to his brethren:*

“I am Joseph...whom ye sold into Egypt” (Gen. 45:3a, 4b).

His brethren, understandably, were “troubled at his presence” (v. 4), but Joseph set them at ease, calling attention to *God’s reason and purpose for that which had occurred* (v. 5).

And, after certain events had transpired, Joseph’s brethren went forth with *a dual message:*

“Joseph is yet alive, and he is governor over all the land of Egypt” (Gen. 45:26).

Placing these types together provides different facets of the complete picture. We are presently living during a time of plenty, *but a time of famine is coming, one like unto Haman is coming, and a furnace heated seven times hotter than normal awaits Israel.*

The nation will be *DRIVEN to the same place Joseph’s brethren were driven;* and the nation, during this time, is going to do *EXACTLY the same thing Joseph’s brethren did. They will go to their Brother for help; they will go to Jesus for help, One Whom they will not know, the One Whom they rejected and crucified in past time.*

They will be brought to the place, *in His presence, where they will be left WITHOUT a choice other than to acknowledge their guilt* (Zech. 12:10-14; 13:6). *And Jesus will then reveal Himself to them, evidently weeping, as Joseph did in the type:*

I am Jesus...Whom ye crucified.

The Jews will, understandably, be troubled, exactly as Joseph’s brethren were troubled. But Jesus will set them at ease, calling attention to *God’s reason and purpose for that which had occurred* (cf. Luke 24:25-27).

And after certain terminal judgments and events transpire (the trumpet and vial judgments and the fulfillment of the seven Jewish festivals), *the Jewish people will go forth to the nations of the earth with the same dual message which Joseph’s brethren carried forth:*

Jesus is alive, and He is Governor over the entire earth.

Appendix III

EZEKIEL THIRTY-SEVEN — THIRTY-NINE

Part I

THE WHOLE HOUSE OF ISRAEL

DON'T Interpret the Interpretation

“The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones:

And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry.

And he said unto me, Son of man, can these bones live?...

Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, our bones are dried, and our hope is lost: we are cut off for our parts.

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

And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves,

And shall put my spirit [‘breath’ (*cf.* vv. 5-11)] in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord...

After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them...

And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates” (Ezek. 37:1-3a, 11-14; 38:8, 11).

Bible students are often quick to take current events in the world and see a connection between these events and Biblical prophecy, *especially if these events involve Israel. And that is particularly true when it comes to Ezek. 37-39.*

Ezekiel 37 begins with Ezekiel placed *in the midst of a valley filled with (human) bones*, which were not only *lifeless but very dry*. And that which the Lord wanted Ezekiel to see, *a prophecy pertaining to Israel*, continues with the bones coming together, sinews (tendons), flesh, and skin connected to and covering the bones, with God then breathing life into the untold numbers of individuals whom He had brought forth in this manner. And these individuals are then seen standing upon their feet, “an exceeding great army” (vv. 1-10).

So that there can be *NO mistake in interpretation*, God’s Own interpretation of the scene is then given in the next four verses (vv. 11-14).

That shown to Ezekiel had to do with *God breathing life into “the WHOLE house of Israel,” removing the Jewish people from the nations where they had previously been scattered, and placing them in a healed land, in THAT order (v. 14).*

The remainder of the chapter then has to do with *the unity of the nation* (no longer divided as seen following Solomon’s death) and *the theocracy restored to Israel under a new covenant*, with David their king raised up to reign over them (vv. 15-28).

Then — textually, contextually, anyway one wants to look at the matter — *chapters 38, 39 simply continue from where chapter 37 leaves off, showing another aspect of the matter, showing the destruction of Gentile world power FOLLOWING Israel’s restoration.*

The restoration seen in chapters 38, 39 (38:7, 11, 12; 39:23-28) *can ONLY be the SAME restoration previously seen in chapter 37.*

The entirety of that seen in these two chapters can occur *ONLY FOLLOWING CHRIST’S RETURN* at the end of the Tribulation. These events occur “in that day,” in the Lord’s Day, *NOT* during the present day, during Man’s Day (38:14, 19; 39:8, 11).

An Overview of Six Chapters

This third appendix thus far has dealt only succinctly with material in three chapters of Ezekiel, chapters 37-39. But these

three chapters are a continuation from three previous chapters, chapters 34-36. And all six of these chapters form a unit in Ezekiel's prophecy and should be studied together.

Chapters 34 and 36 deal, in a preliminary respect, with that seen being enlarged upon and dealt with more in detail in chapter 37, forming commentary for these two previous chapters.

And chapter 35 deals, in a preliminary respect, with that seen being enlarged upon and dealt with more in detail in chapters 38 and 39.

Chapters 34, 36, 37

Chapters 34, 36, 37 all deal with one central thing pertaining to future events surrounding Israel and the nations. These chapters have to do with a succinct history of "the whole house of Israel," *ending with the Jewish people being removed from the nations of the earth in a healed condition and placed in a healed land.*

Then, *it is NOT just part of the nation but the COMPLETE nation, EVERY Jewish person alive in that day, "the WHOLE house of Israel" (37:11 [see indented data at the end of this section, p. 152]).* And that seen in this respect in these three chapters *CANNOT* occur until *a time yet future.*

Events pertaining to Israel's restoration in these three chapters can occur only in the order seen in the Jewish festivals (Lev. 23), Biblical typology (*e.g.*, Ex. 12:1ff), or just a plain reading of a section such as Matt. 24:30, 31.

That is to say, the restoration seen in chapters 34, 36, 37 is *A COMPLETE RESTORATION having to do with "the whole house of Israel," which can occur ONLY following Messiah's return at the end of the Tribulation.*

There is *NOTHING* in this section of Scripture about any type return prior to this time (*e.g.*, the Jewish people in the land today). *EVERYTHING* has to do with this future restoration, followed by both Israel and the nations possessing a type knowledge heretofore unknown (36:35, 36; 37:13, 28; 38:14, 23; 39:21-29).

And the restoration in chapters 34, 36, 37 is *EXACTLY THE SAME RESTORATION* spoken of in chapters 38, 39 — a restora-

tion occurring at the end of the Tribulation, following Messiah's return, involving the healing of "the whole house of Israel," *both the people and their land*.

(Note something not dealt with in the material thus far — *the place which O.T. saints occupy in the matter*.

BOTH O.T. typology and the order seen in the seven Jewish festivals place the resurrection of O.T. saints at a time preceding Israel's restoration to the land; and the dead [resurrected] return with the living. In this respect, "the whole house of Israel," as seen in Ezek. 37-39, could ONLY be understood as "complete" when BOTH are present.

For additional information, refer to Chapter IX in this book. Also see the author's book, *By Faith*, Chapter XV, "The Resurrection of Israel.")

Chapters 35, 38, 39

These chapters, as chapters 34, 36, 37, all deal with *ONE* central subject pertaining to future events surrounding Israel and the nations. These chapters have to do with *an invasion by Gentile powers once "the whole house of Israel" has been removed from the nations of the earth in a healed condition and placed in a healed land*.

At this time, unlike today or during the Tribulation, the restored Jewish people are seen as *a people at rest, dwelling safely, without walls, bars, or gates, with their Messiah present* [38:11, 20-23; cf. Joel 2:27-32; 3:1ff]). It is simply *NOT POSSIBLE* to place this scene at any time other than *following the Tribulation, following Christ's return*.

Material in chapter 35 — the base chapter, the chapter upon which chapters 38, 39 rest, forming commentary for that seen in chapter 35 — has to do with the destruction of Gentile world power immediately following the time matters are brought to a conclusion regarding the future history of Israel, as detailed in the other three chapters (chs. 34, 36, 37).

Thus, events seen throughout all six chapters occur at the same time and place — *following Messiah's return at the end of the Tribulation*.

"Mount Seir" is referenced beginning chapter thirty-five, which was *the home of the Edomites* (cf. vv. 2, 15; cf. Deut. 2:5). And, comparing Scripture with Scripture, note in Isa. 34:1ff that

“Edom” is used in a parallel text to represent *ALL of the Gentile nations* (vv. 1-8), which come under God’s judgment “in the day of the Lord’s vengeance,” because of “the controversy of Zion [‘the cause of Zion’].”

“Zion” is a synonym for *Jerusalem*, or is used referring to the *Jewish people* (Ps. 76:2; 126:1; Isa. 1:26, 27). Thus, as clearly seen elsewhere in Scripture, God’s future judgment of the Gentiles at this time will center around *their attitude toward and treatment of the Jewish people*, something clearly seen in the chapters under discussion in Ezekiel (*cf.* Gen. 12:1-3; Ezek. 35:4-15; 38:3, 18; Matt. 25:31-46).

This destruction of Gentile world power at the end of Man’s Day is seen over and over in Moses, the Psalms, and the Prophets (*e.g.*, Gen. 11:1ff; 14:1ff; 19:1ff; Ps. 2:1ff; 83:1ff; Jer. 30:1ff; Dan. 2:37-45; Joel 2:1ff; 3:1ff; Zech. 14:1ff). This is the destruction seen in Isa. 34:1ff, leading into the Messianic Era seen in the following chapter (35:1-10). As well, this is the same destruction seen in the parallel passage in Ezek. 35:1ff, leading into the Messianic Era (chs. 40-48).

And this destruction, dealt with throughout Scripture, can clearly be seen, both textually and contextually, as *the same destruction depicted in Ezek. 38, 39, leading into the Messianic Era (chs. 40-48)*.

And there could be no possible problem seeing *ALL nations represented by only certain powers mentioned in Ezek. 38:2-6*. Again, as previously seen, note in Isa. 34:1ff, also Ezek. 35:1ff, that *ALL nations are represented by one nation, Edom*; and in Ps. 83:1ff, *ALL nations are represented by ten named nations*.

Also, in line with the preceding, “Gog, the land of Magog” (Ezek. 38:2) — with “Magog” referring back to the descendants of Japheth, who was to be *enlarged* (Gen. 9:27; 10:1, 2 [as well, note “Meshech” and “Tubal”]) — is used in Rev. 20:8 referring to “nations which are in the four quarters of the earth,” *i.e., ALL nations*.

Then note Joel 2:20 where reference is made to God destroying the “northern army” (an evident reference to Ezek. 38, 39, where the main, lead power comes from the North), seen contextually in Joel as *a reference to the destruction of ALL nations* (2:1ff; 3:1ff).

And this destruction in Joel, as in Ezekiel, occurs following

Man's Day, following Christ's return (3:16), in the Lord's Day (3:14 [which begins at the end of Man's Day, with the Tribulation comprising the last seven years of Man's Day]).

The Problem Today

The preceding is far from the way material in these chapters is invariably handled by Bible students today, particularly the three chapters dealing with explanatory material (chs. 37-39) on the three previous chapters (chs. 34-36).

The interpretation of Ezek. 37:1-10 (vv. 11-14) is quite clear, but numerous Bible students over the years (particularly since May 14, 1948) have looked at current events and have been quick to interpret the interpretation, seeking to align current events with Biblical prophecy. And this has created all types of interpretive problems regarding Israel and the nations.

If an individual adds to the Lord's Own interpretation, interpreting the interpretation in order to align things seen in Ezek. 37-39 with events surrounding the existing nation of Israel in the Middle East, he might as well forget about properly understanding events pertaining to Israel and the nations in the end time. *One simply CAN'T follow error and arrive at truth. Following error CAN ONLY result in additional error and misunderstanding.*

EZEKIEL THIRTY-SEVEN — THIRTY-NINE

Part II

GOG, THE LAND OF MAGOG

*Contextual Interpretation
The Lord's Own Interpretation
Comparing Scripture with Scripture*

“And the word of the Lord came unto me, saying,
Son of man, set thy face against Gog, the land of Magog,
the chief prince of Meshech and Tubal, and prophesy against
him” (Ezek. 38:1, 2).

“And when the thousand years are expired, Satan shall be
loosed out of his prison,

And shall go out to deceive the nations which are in the four
quarters of the earth, Gog and Magog, to gather them together
to battle: the number of whom is as the sand of the sea” (Rev.
20:7, 8).

The words “Gog and Magog” are only used together *two places*
in all Scripture — once in Ezek. 38:2, and once in Rev. 20:8. And
both refer to *EXACTLY the same thing, seen in two separate battles,
separated by 1,000 years.*

One battle occurs *immediately before the Millennium*, and the
other occurs *immediately following the Millennium*. Both battles have
to do with *Satanic-led Gentile armies, originating from the nations of
the earth*. And both battles have to do with *these armies being led
against the Jewish people, beginning at Jerusalem*.

As well, as will be shown, both battles occur when “the whole
house of Israel” (all Jews) *has been restored to their land, with their
Messiah present, in the nation's midst*.

One battle occurs *immediately before the Jewish people, with their
Messiah, occupy the nation's proper position relative to all the Gentile
nations of the earth* (at the head of the nations, with the nations
being reached by and blessed through Israel). And the other occurs

immediately following the Jewish people, with their Messiah, occupying this position for 1,000 years.

Both battles have to do with *EXACTLY THE SAME THING* — *final attempts by Satan to destroy the Jewish people, along with their Messiah.*

The first will be led by a man seated on Satan's "throne," to whom Satan will have given his "power" and "great authority"; and *the second* will be led by Satan himself (Rev. 13:2; 19:19; 20:7-9).

Interpretation — Two Verses

Scripture is to be interpreted *in the light of itself* — contextual and comparing Scripture with Scripture, recognizing the different ways God has structured His Word (I Cor. 2:9-14; Heb. 1:1, 2).

To begin, note that there is *NOTHING in the New Testament which is not seen after some fashion in the Old Testament.* In that respect, *the Old Testament is COMPLETE in and of itself, apart from the New Testament.* The New Testament can do no more than open up and further explain that which already exists in some form or fashion in the Old Testament, which is exactly what God designed it to do.

If the preceding were not true, the Word made flesh (John 1:1, 2, 14) following the completion of the Old Testament but before a single word of the New Testament had been written would be *incomplete.*

And viewing both Testaments after this fashion, which is the only possible way that they can be properly viewed, the reference to and explanation of "Gog and Magog" in Rev. 20:8 can only be seen as inseparably connected with "Gog, the land of Magog" in Ezek. 38:2. Strictly from a Biblical standpoint, *there can be NO other possible way to view the matter.*

Then, viewing matters in this manner, it could only be said that Rev. 20:8 has been designed to help explain and shed further light on Ezek. 38:2, and vice versa. The two references are parallel, inseparable references.

Thus, "Gog and Magog" in Rev. 20:8 forms an expression *which could ONLY have been derived from and have a connection with ONE Old Testament verse* — Ezek. 38:2. And when Ezek. 38:2 and Rev. 20:8 are viewed together in this respect, *it all becomes*

relatively simple and quite clear. Another way to say this would be, *when Scripture is compared with Scripture, it all becomes relatively simple and quite clear.*

In Rev. 20:8, the expression is used in a synonymous respect, or a parallelism, to the two parts of the statement immediately preceding — “*nations [Gog] which are in the four quarters of the earth [Magog].*” And with the expression used this way in Scripture’s own interpretation of *the Scripture from which it was derived*, strictly from a Biblical standpoint, it would *NOT be possible* to see Ezek. 38:2 refer to *OTHER than the interpretation, to OTHER than the nations of the earth* as well.

The preceding, of course, has to do with *contextual interpretation added to comparing Scripture with Scripture, further explaining Ezek. 38:2 and Rev. 20:8.*

(Note in Ezek. 38, 39 that the name “Gog” is used to reference not only *the nations* but, at times, it is used as a *synonym for the nations’ leader* as well [cf. 38:2, 14, 15; 39:1-5, 11].)

Interpretation — The Nations

To describe these nations in Ezek. 38:2-6, five descendants of Japheth are listed — four sons and one grandson (“Magog,” “Meshech,” “Tubal,” “Gomer,” and “Togarmah” [Gomer’s son]). Then three countries are mentioned (one Middle East, and two north African), forming a *trilogy* in relation to the descendants of Noah’s three sons (evidently referencing *ALL nations, as in v. 2*) — “Persia” (Iran [descendants of Japheth]), “Ethiopia” (descendants of Ham) and “Libya” (descendants of Shem).

Japheth, the eldest of Noah’s three sons, was to be “enlarged” (Gen. 9:27). His descendants populated countries in the area north of Israel in the Black, Caspian, and Baltic Sea areas, extending into other surrounding countries (centrally, Europe, Russia, and the surrounding countries).

And a heavy emphasis on the descendants of Japheth in the prophecy would only be natural. They were the ones who would populate a large part of the globe, with armies from a global

population in view in Ezekiel's prophecy.

But there is far more to the matter than just the preceding, pointing to armies from the four points of the compass, as seen in the counterpart to Ezek. 38:2, in Rev. 20:8. There are surrounding Scriptures to Ezek. 38:2-6 which shed light on the matter as well.

(Note that when nations are mentioned with respect to the battle seen in Ezek. 38, 39 [often referred to by individuals as "Armageddon," a battle referenced over and over in Scripture (cf. Isa. 63:1-6; Rev. 14:14-20; 16:14-16; 19:17-21)], there is always either one nation or several nations listed, representing ALL NATIONS.

Ezekiel 35 and chapters 38, 39 are parallel sections, with the latter two chapters forming *commentary* on that previously seen in chapter 35. Again note that "Mount Seir" is referenced beginning chapter 35, which was *the home of the Edomites* [cf. vv. 2, 15; cf. Deut. 2:5]. And, comparing Scripture with Scripture, again note in Isa. 34:1ff that "Edom" is used in a parallel text to represent *all of the Gentile nations* [vv. 1-8], which come under God's judgment "in the day of the Lord's vengeance," which has to do with *that coming day* seen in Ezek. 38, 39.

And the same thing is seen in Ps. 83, where ten named nations seeking to do away with Israel ["ten," showing *completion, as well as Antichrist's ten-kingdom confederation of nations*] represent *all the Gentile nations in that coming day.*)

Interpretation — Context

In the chapter preceding chapters 38, 39 in Ezekiel (ch. 37), one finds the account of *the valley of dry bones* (vv. 1-10), followed by *the Lord's Own interpretation* (vv. 11-14), with the remainder of the chapter taken up with millennial conditions once the Jewish people have been restored to their land (vv. 15-28).

The valley of dry bones, in its entirety, has to do with "the whole house of Israel," *clearly seen in the interpretation*. And, since a restoration of "the whole house of Israel" is involved, the matter not only has to do with events following Messiah's return at the end of the Tribulation but with events following Israel's national conversion as well (*ref. Part I in this third appendix, "The Whole House of Israel"*).

Scripture *ALWAYS* places Israel's restoration, as seen in Ezek. 37 (e.g., Deut. 30:1-3; Matt. 24:29-31), *at a time FOLLOWING the nation's national conversion.*

According to *BOTH* typology on the subject and *the order seen in the seven Jewish festivals* (Ex. 12:1ff; Lev. 23:1ff), *the national conversion of Israel occurs while the Jewish people are STILL scattered among the nations.*

In typology, the application of the blood of dead paschal lambs *PRECEDED* the Israelites' departure from "Egypt" (a type of the world) under Moses, with a view to an inheritance in a theocracy in the land covenanted to Abraham, Isaac, and Jacob.

The antitype has to do with the Israelites *STILL scattered among the nations* (still in Egypt) when they apply the blood (by faith) of the Paschal Lamb which they slew 2,000 years ago.

ONLY THEN will they be led out by the One greater than Moses, with a view to an inheritance in a theocracy in the land covenanted to Abraham, Isaac, and Jacob.

Relative to *the seven Jewish festivals* showing *EXACTLY the same thing* in their orderly structure (ref. Appendix V in the author's book, *O Sleeper! Arise, Call...!*), the first festival is *the Passover.*

Again, Israel has slain the Lamb, but they *MUST* still apply the blood. And this *MUST* be done *FIRST, BEFORE* anything else can occur (e.g., their being regathered from the nations, shown in the fifth festival — the feast of trumpets).

A major, two-fold mistake is often made in the interpretation of Ezek. 37, which carries over into chapters 38, 39. Individuals look at an Israeli nation in the land today and attempt to interpret the Lord's Own interpretation of the valley of dry bones, reading current events into Biblical prophecy.

And, because of the inseparable nature of these three chapters, *this mistake will negatively affect the interpretation of all three, presenting a completely wrong understanding of practically everything.*

A restoration of the Jewish people is mentioned several places in Ezek. 38, 39, a people dwelling safely and at rest (38:8, 11, 12, 14; 39:7ff). And, to properly understand these two chapters, a person *MUST* see this restoration as *THE SAME RESTORATION carried over from the previous chapter* (ch. 37). Actually, to see this restoration

any other way, and remain Scriptural, would *NOT* be possible.

Then, Israel's Messiah is seen as *PRESENT* with His people, in the land, when these Gentile armies come against Israel (38:20), *which necessitates a time following Christ's return at the end of the Tribulation.*

Then, beyond the preceding, the account itself tells the reader *EXACTLY* when this battle will occur. It will occur "in that day" (38:14, 19; 39:8, 11) — an expression which *MUST* be understood contextually, but far more often than not refers to events in the Lord's Day, which *CAN'T* begin until Man's Day is over.

(Note again that both *O.T. typology* and the order seen in *the seven Jewish festivals* place the resurrection of O.T. saints at a time *preceding* Israel's restoration to the land; and the dead [resurrected] return with the living. In this respect, "the whole house of Israel," as seen in Ezek. 37-39, could *ONLY* be understood as "complete" when *BOTH* are present.)

Interpretation — Additional Thoughts

Note a comparison of the valley of dry bones in Ezek. 37 and the harlot woman in Rev. 17-19a (*ref. the author's book, Mystery of the Woman*). *Metaphors* are used in both instances, *the interpretation* is given in both instances (Ezek. 37:11-14; Rev. 17:18), and both present *two different pictures of EXACTLY the same thing* — Israel's current condition, a condition which will persist and reach its apex during the Tribulation, with restoration occurring following the Tribulation.

REMAIN with the context; you will come out ahead every time!

REMAIN with comparing Scripture with Scripture; you will come out ahead every time!

REMAIN with the Lord's Own interpretation; DON'T attempt to interpret the interpretation; you will come out ahead every time on the former and end up in a sea of misinterpretation every time on the latter!

And DON'T attempt to interpret Scripture in the light of current events; you will also ONLY end up in a sea of misinterpretation every time!

EZEKIEL THIRTY-SEVEN — THIRTY-NINE

Part III

IN THE VALLEY OF HAMON-GOG

Hamon-Gog — "a Multitude of Nations"

End and Final Resting Place for Gentile World Power

"After many years thou shalt be visited [Gentile powers previously referenced in vv. 2-6 (*ref.* previous part in this appendix, Part II)]: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.

Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.

Thus saith the Lord God; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought:

And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, having neither bars nor gates,

To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land" (Ezek. 38:8-12).

Ezekiel chapters thirty-eight and thirty-nine are invariably (with few exceptions) looked upon by Bible students as revealing an invasion of the present existing nation of Israel by Gentile powers (usually seen as powers headed by Russia, which include Middle East and North African nations). And this invasion is seen occurring at a time immediately before or sometime during the Tribulation (most see the invasion occurring during the Tribulation).

But, in the light of *the clear wording of the text itself* (both chapters) and the context (chapters on both sides of the text), *the common interpretation can only be seen as something quite flawed.*

As will be shown, these two chapters have to do with Gentile powers coming against a restored Jewish nation, *a nation restored following Christ's return at the end of the Tribulation, following Man's Day, during the Lord's Day.* And, for a multiplicity of reasons, the restored Jewish nation referenced in these chapters *CANNOT possibly have any type connection, after any fashion, with the nation presently in the land.*

And the preceding can be clearly shown, in an unquestionable manner, from the text and the context of these two chapters in Ezekiel.

(Note that *the heavens are CLOSED* relative to God dealing with Israel in the preceding manner today. God has, so to speak, stopped the clock marking off time in Daniel's Seventy-Week prophecy while He deals with *the one new man "in Christ."* *ONLY after God has completed His present dealings with this new man will the heavens once again open relative to His dealings with Israel, with time once again being counted in Daniel's prophecy.*

Thus, for this reason alone [and there are many others] *the present existing nation of Israel in the Middle East CANNOT be a work of God, even in part, relative to the prophesied restoration of the Jewish people to the land [alone rendering it impossible for this nation to fit into Ezekiel's prophecy].*

[For information on the preceding, refer to Chapter IV, "After 70 Years, 490 Years," in the author's book, *End of the Days*].

The present restoration of some 6,000,000 Jews to the land can *ONLY* be a *Zionist work of man, wherein the Jewish people have taken matters into their own hands and have sought to effect an emancipation of the nation apart from either repentance or the nation's Messiah.*)

The Context

Note the context both preceding and following Ezekiel 38, 39.

1) Preceding Ezekiel 38, 39

The several chapters immediately preceding and leading into Ezek. 38, 39 deal, to an extent, with the entire history of Israel (34:11-31; 36:16-38; 37:1-28).

But, though the preceding references succinctly cover the complete history, or parts of this history, *the emphasis throughout is ALWAYS on the outcome of this history — Israel's future salvation, restoration, and cleansing — which can occur ONLY following Messiah's return, following the Tribulation.*

And the place which all of the Gentile nations will occupy in this complete history is seen as well.

Then, note that nothing in chapter thirty-five was listed among the preceding chapter references regarding Israel. Material in this chapter has to do with the destruction of Gentile world power at the same time matters are brought to a conclusion regarding the future history of Israel, as detailed in the other three chapters (chs. 34, 36, 37).

Again note that "Mount Seir" is referenced beginning chapter thirty-five, which was *the home of the Edomites* (cf. vv. 2, 15; cf. Deut. 2:5). And, comparing Scripture with Scripture, again note in Isa. 34:1ff that "Edom" is used in a parallel text to represent *all of the Gentile nations* (vv. 1-8), which come under God's judgment "in the day of the Lord's vengeance," because of "the controversy of Zion [the cause of Zion]."

As well, again note that "Zion" is a synonym for *Jerusalem*, or is used referring to *the Jewish people* (Ps. 76:2; 126:1; Isa. 1:26, 27).

Thus, as clearly seen elsewhere in Scripture, God's future judgment of the Gentiles at this time will center around *their attitude toward and treatment of the Jewish people*, something clearly seen in the chapters under discussion in Ezekiel (cf. Gen. 12:1-3; Ezek. 35:4-15; 38:3, 18; Matt. 25:31-46).

2) Following Ezekiel 38, 39

The nine chapters following Ezek. 38, 39 (chs. 40-48), concluding the Book of Ezekiel, have to do with Israel in the future Messianic Era, following God's dealings with Israel and the nations as seen in the previous chapters.

These chapters have to do with millennial conditions — with the Temple, the priesthood, offerings, worship, and a tribal division of the land.

Thus, the chapters which precede simply provide information concerning Israel and the nations, leading into the Messianic Era. And, as is evident from reading chapters thirty-four through

thirty-seven, this information has to do mainly with Israel and the nations immediately following the Tribulation and Messiah's return — with events which will evidently occur during the seventy-five-day period seen at the end of the Book of Daniel (12:11-13).

The Text Itself

Since events seen in the four chapters preceding chapters thirty-eight and thirty-nine (chs. 34-37) have to do mainly with events occurring following Christ's return, leading into the Messianic Era (chs. 40-48), why should the two chapters now under discussion (chs. 38, 39) be looked upon as dealing with something different?

After all, numerous places in these two chapters call attention to events paralleling those seen in the previous four chapters. These two chapters simply form an expansion of that dealt with in chapter thirty-five and alluded to different places in the other three chapters (chs. 34, 36, 37).

That revealed in these two chapters is simply a detailed description of the destruction of Gentile world power following Christ's return and following the completion of His dealings with the nation of Israel (following their national conversion, restoration to the land, and cleansing).

In short, that seen in these two chapters has to do with *the SAME thing seen so many places in Scripture* — a final summing up of matters regarding Gentile world power, preceding the Messianic Era, in what is commonly called "The Battle of Armageddon" (Rev. 14:14-20; 16:16; 19:17-21).

1) Prevalence and Place in Scripture

This destruction of Gentile world power at the end of Man's Day is seen over and over in Moses, the Psalms, and the Prophets (e.g., Gen. 11:1ff; 14:1ff; 19:1ff; Ps. 2:1ff; 83:1ff; Jer. 30:1ff; Dan. 2:37-45; Joel 2:1ff; 3:1ff; Zech. 14:1ff). *This is the destruction seen in Isa. 34:1ff, leading into the Messianic Era seen in the following chapter (35:1-10). As well, this is the SAME destruction seen in the parallel passage in Ezek. 35:1ff, leading into the Messianic Era (chs. 40-48).*

And this destruction, dealt with throughout Scripture, can clearly

be seen, both textually and contextually, as *the SAME destruction depicted in Ezek. 38, 39, leading into the Messianic Era (chs. 40-48)*.

Again, there could be no possible problem seeing *all nations represented by only certain powers mentioned in Ezek. 38:2-6*.

As previously seen, note in Isa. 34:1ff, also Ezek. 35:1ff, that *all nations are represented by one nation, Edom*; and in Ps. 83:1ff, *all nations are represented by ten named nations*.

Also, in line with the preceding, “Gog, the land of Magog” (Ezek. 38:2) — with “Magog” referring back to the descendants of Japheth, who was to be *enlarged* (Gen. 9:27; 10:1, 2 [as well, note “Meshech” and “Tubal”]) — is used in Rev. 20:8 referring to “nations which are in the four quarters of the earth.”

Then note Joel 2:20 where reference is made to God destroying the “northern army” (an evident reference to Ezek. 38, 39, where the main, lead power comes from the North), seen contextually in Joel as *a reference to the destruction of ALL nations* (2:1ff; 3:1ff).

And this destruction in Joel, as in Ezekiel, occurs following Man’s Day, following Christ’s return (3:16), in the Lord’s Day (3:14 [which begins at the end of Man’s Day, with the Tribulation comprising the last seven years of Man’s Day]).

2) As Seen in These Two Chapters

And, with the preceding in mind, note the same thing seen in Ezek. 38, 39.

Gentile world power, as seen in these two chapters, will come against Israel at a time *AFTER* the Tribulation, *AFTER* the nation’s Messiah has returned, *AFTER* Israel’s national conversion, *AFTER* the Jewish people have been removed from the nations and restored to their land, and *AFTER* the nation is at rest in the land.

THEN, and ONLY THEN, can that seen in these two chapters occur.

Note in Ezek. 38:20 that *Messiah Himself will be present* (“... shall shake at my presence”), and in Ezek. 39:8, this will occur in the future Lord’s Day, which, again, doesn’t begin until the end of Man’s Day and Messiah’s return (*cf.* Ezek. 34:12, showing that the two times are *THE SAME*).

(Also note the expression [or allusion to], “in that day,” in Ezek. 38:14, 19; 39:8, 11. Refer to Chapter IX, “In That Day,” in the author’s book, *Never Again! or Yes, Again!*)

And since all of the things detailed in the preceding, clearly seen in Ezek. 38, 39, can occur *ONLY FOLLOWING MESSIAH'S RETURN*, this alone would preclude any possible fulfillment of the prophecy until a time following the Tribulation.

Further, according to Ezek. 38:11, 12, these Gentile powers will come into the land against Israel at a time when the nation dwells safely, "having neither bars nor gates." *And Israel CANNOT possibly be seen occupying such a position at any time between now and the middle of the Tribulation, when the present existing nation will be uprooted and driven back out among the nations.*

NOR will the nation possess the wealth seen in these verses prior to the end of the Tribulation, when they return back to the land possessing the wealth of the Gentiles (cf. Gen. 31:1-3; Isa. 60:5, 11; Ezek. 38:12), with the Gentile armies coming into the land not only in an all-out attempt to, once and for all, destroy the nation of Israel ("They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance" [Ps. 83:4]) but to recover the wealth which will then be in Israel's possession (cf. Ezek. 38:13; Rev. 18:15-21).

The overthrow of these Gentile armies in Ezek. 39:17-20 is the *SAME* as that seen in Isa. 63:1-4; Rev. 14:14-20; 19:17-21. This overthrow occurs *at the hands of Israel's Messiah, present among His people (Ezek. 38:20, 23); and those overthrown are left in the open fields for the carrion birds of the air and the wild animals of the earth, with their remains then buried "in the valley of Hamon-Gog [the valley of a Multitude of Nations']"* (Ezek. 39:4, 5, 11-22).

And the end result of the whole of the matter has to do with both the house of Israel and the Gentile nations recognizing and acknowledging the true identity of the One in Israel's midst (cf. Ezek. 36:33-36; 37:25-28; 38:21-23; 39:23-29).

NOTHING like any of the preceding can possibly occur *UNTIL Man's Day has run its course — UNTIL Israel's Messiah has returned back to the earth, and a number of ensuing events have occurred.*

The destruction of Gentile world power, as seen in Ezek. 35, 38, 39, occurs not only in conjunction with all the things seen relative to Israel in Ezek. 34-39 but following God's dealings with His people relative to *the nation's conversion, restoration, and cleansing.*

THEN, the Messianic Era... (chs. 40-48).

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